

# **DOMESTIC VIOLENCE AND PASTORAL COUNSELLING**

**By**

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## DEDICATION

To:

My beloved husband, Peter C Davies  
Who has always stood by me in ministry,  
He was there as a friend and encouragement  
In everything I let myself into,  
The father of my children and  
A wonderful loving husband for twenty-six years.

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## ABSTRACT

This study investigates the consequences of domestic violence for the people who are subjected to this kind of abuse. South Africa has a high incidence of domestic abuse, along with a high crime rate in general. The study aims to contribute to pastoral counselling with people who have suffered domestic abuse. The approach of the study is to bring insights from the field of psychology into dialogue with insights from Scripture and spirituality in order to provide a counselling model for pastors who are often the first to be approached for help. The South African Domestic Violence Law is evaluated. The causes of domestic violence are analysed in order to clarify why it is specifically rampant in South Africa. Disturbances that result from domestic violence are described in order to provide a deeper understanding of the effects of domestic abuse that pastors will encounter in their practice. Two counselling models that are deemed useful to pastoral counselling with victims of domestic abuse are narrative therapy as developed by White and Epston and the Logotherapy of Victor Frankl. These models provide the counsellee with the prospect of hope and meaning of life for the future.

**KEY TERMS:** Domestic violence, women, rape, South African Law on domestic violence, psychotherapy, counselling, therapy, Narrative therapy, Logotherapy, disturbances, psychological disturbances, victims

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# CHAPTER 1

## DOMESTIC VIOLENCE IN SOUTH AFRICA

### 1.1 INTRODUCTION

This study focuses on domestic violence in South Africa. South Africa has a high rate of violence and murder and the South African Police Force cannot cope with the enormity of the problem. In the *Cassel Giant Paperback Dictionary* (1994) violence is described as:

- exercising *violent power*;
- *vehemence*, which includes intensity or impetuosity (forceful energy or emotion; impulsive and passionate) of feeling and actions;
- the illegal exercise of *physical force*, which includes intimidation by threat of force and injury.

Many South African citizens have experienced violence first-hand. According to De Beer (2007:6) South Africa is the second most unsafe country out of the 48 countries south of the Sahara. This is evident in walled enclosures and electric fencing in city neighbourhoods in South Africa.

Much of the violence in South Africa is due to crime and criminal acts. However, a large number of violent incidents happen in the home and are perpetrated by family members on family members, including children and young people. Children and young people are often exposed to violence in the home and sometimes they themselves are abused. In the South African Domestic Violence Act 116 of 1998, domestic violence is described as “any controlling or abusive behaviour by a partner which harms, or may cause imminent harm to the safety, health or wellbeing of a person with whom the abuser is in a domestic relationship. Domestic violence includes physical abuse, sexual abuse,

emotional, verbal and psychological abuse, intimidation, harassment, stalking, damage to property and entry into a complainant's residence without consent". In a South African study on domestic violence Lezanne Leoschur (2009) interviewed 4 391 young people between the ages of 12 and 22 years with regard to domestic violence and found the following (Leoschur 2009:2-4):

- The incidence of acts of violent crime against youth is significantly higher than against adults. The 2007 and 2008 National Crime and Victimization Surveys of violent crimes report that violent crimes perpetrated against youth are more than double those against adult victims.
- The highest rate of 17.7% was "assault among male youth". With regard to sexual assault or rape, at 5.9%, female youth are the most likely to be the victims.
- With respect to ethnicity, coloured youth are the most affected by assault. With regard to coloured youth, sexual assault at 4.4% is 0.8% higher than the national rate of 3.6%. Sexual assault among blacks is 3.7%, among whites 2.6% and among Indians/Asians 2%. Sexual assault cases are found among youths aged 18-22. Sexual assault is most prevalent in the victim's home (24%). Elsewhere in the community sexual assault is 21.4%, 15.4% in someone else's home, 11.5% close to the respondent's home and 4.2% at school.
- The high level of crime and violence that youth experience in their homes corresponds to the general disorder and criminality which characterize the social environment in which the young people live. The use of alcohol from an early age can be associated with alcohol-related violence such as physical and sexual assault among youth and adults.

All of this makes it difficult for children to learn non-violent ways of interacting with others. The violence and abuse to which they are constantly exposed from an early age

is a factor which has a significant impact on an individual's behaviour later in life and can lead to future domestic violence; the victim becomes the perpetrator.

A study by Kate Wood *et al* (2008:43) in a rural Xhosa-speaking context illustrates the role of cultural embeddedness in the prevalence of domestic violence. Deeply embedded in Xhosa culture are techniques of “disciplining” by men and inequality in the relationship between the sexes. In addition to this, the complexity of South Africa's social and political history has contributed to conditions that lead to various kinds of interpersonal violence. Since the end of apartheid, researchers and policy makers have increasingly focused on girls and young women's experiences of violence in households, including sexual violence. The study by Wood *et al* (2008:44) among Xhosa youth includes a survey on physical abuse by a current or ex-partner. In rural Xhosa-speaking townships, an impoverished and economically marginalised area (rural, agriculturally unproductive and lacking in industry), statistics on violence on women aged between 18 and 49 show that 26.8%, in the Eastern Cape, have been physically abused by their partners. Only a third of the 10.9%, within the last year (2001), reported their injuries. From a cultural point of view it is expected that a man should be the one in control of the household, making decisions and protecting woman. This “protection” and control of the woman includes “discipline”, which can include acts of violence either provoked by the woman's “insubordination”, or with the aim to resolve conflict (Wood *et al* 2008:47). All of this is culturally acceptable and therefore goes unchecked. Children grow up with this example. The boys learn that they will one day do the “disciplining” and that they are fully entitled to act that way. The girls learn that they will be subjected to this “disciplining” by males and that, is the way things are.

The transition of South Africa to democracy has redefined gender and liberalised sexuality. This challenges traditional and cultural views of masculinity. The argument that the post-apartheid era leaves men with a disempowering sense of irrelevance in the domestic sphere is put forward to explain the level of violence currently experienced in the country (Wood *et al* 2008:47). The question is, however, whether this is a valid

argument or whether it is a justification of injustice perpetrated in an in-bridled fashion against women and children in this country.

In pre-colonial gender relations, Xhosa women were defined by their productive and reproductive capacity. In such subsistence-based communities the value women bring to a marriage was linked to the value of cattle (*lobola*). If there was infertility or disobedience on the women's part, it was considered just cause to demand the return of the cattle that had been paid as *lobola*. In Xhosa families it was expected of the wife to "be quiet and submissive to the point of helplessness" (Wood *et al* 2008:48). Under colonial rule, the loss of agricultural land, the rise of labour migrancy and the development of a cash economy further impacted on male authority. For the males, participation in a violent lifestyle and the "instrumental use of aggression against women and girls became one way of wielding power in a racist, capitalist society from which they were excluded" (Wood *et al* 2008:49). This is aggravated by the lack of discipline by the elders in the rural communities. There used to be structures in place in traditional communities to protect the girls but with these falling away, the girls are left vulnerable to violence (see Wood *et al* 2008:49). This indicates that colonial oppression did upset the delicate balance between "discipline" and "protection" which could still be maintained in a traditional environment. Without the counteraction of traditional "protection" the full consequences of such a patriarchal mindset of male control of women and women's subordination to men is unleashed on girls and women.

## 1.2 PROBLEM STATEMENT

Studies on youth and domestic violence in South Africa illustrate the severity of this country-wide problem. Individuals who have been exposed to domestic abuse need help on different levels, especially on a psychological level. Psychological disturbances are often the result of having been exposed to abuse or having been abused at an early age. In families where domestic violence is present, violence tends to occur in a specific cycle. This pattern is called the "cycle of violence" in domestic behaviour.

## THE CYCLE OF VIOLENCE

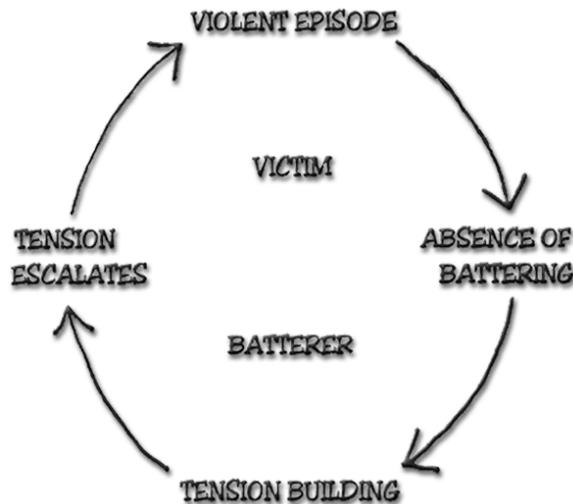


Fig 1.1: The Cycle of Violence (Walker 1979)

Leonore Walker (1979) developed the Cycle of Violence wheel and indicates the four stages of Domestic Violence as follows:

- the absence of battering stage;
- the tension building stage;
- the tension escalating stage;
- the violent episode stage.

Domestic violence tends to increase in frequency and severity over time. It is rarely an isolated incident or a one-time occurrence. First the abuser uses words or threats, perhaps humiliation or ridicule. Then the abuser explodes at some perceived infraction by the other person and the abuser's rage is manifested in physical violence. Finally the abuser "cools off", asks for forgiveness and promises that the violence will never occur again. When the abuser asks for forgiveness, the victim will usually withdraw charges or decides not to press charges and accepts the abuser's apology. At a later stage the abuser's rage will build up again and the violent cycle will be repeated. Victims genuinely and reasonably believe that during abuse they are in immediate danger of death or serious bodily injury and may use force to secure their safety.

The Power and Control Wheel below shows how the abuse of power, the emotional abuse and physical violence escalate and how the control of the abuser over the victim increases.



Fig 1.2: The Power and Control Wheel

(see Los Angeles College Consortium, <turningpointservicesinc. com>)

Aspects that can be identified with regard to domestic violence are the following: intimidation, emotional abuse, isolation, minimising, denying, blaming, the using of the children, male privilege, economic abuse, coercion and threats. In a study by Kelleher *et al* (2008:378-379) on the connection between childhood trauma and psychotic symptoms among adolescents they found that psychotic symptoms (including the loss of a sense of reality), such as hallucinations and delusions, are more prevalent in adolescents who were exposed to domestic violence as children. Disorders such as depressive disorder, conduct disorder, phobic disorder, attention-deficit hyper-activity disorder, post-traumatic stress disorder, overanxious disorder, oppositional defiant

disorder, tic disorder and separation anxiety disorder were identified in the adolescents. Psychotic symptoms were more prevalent in males in the upper socio-economic groups. In a study by KM Keyes *et al* (2012:107, 110) on childhood maltreatment and psychiatric disorders the example is given of a child who was constantly exposed to maltreatment and, in addition to the risk of developing psychiatric disorders, exhibited mood disorders, alcohol abuse disorder, drug abuse disorders, disruptive behaviour disorder and antisocial behaviour. Maltreatment in childhood can put children at risk for non-specific mental or behavioural disorders rather than for specific disorders. These findings would suggest that victims of domestic violence, would be at risk in developing an emotional disorder later in life.

The following two flow charts demonstrate the possible effects which domestic violence can have on an individual. These flow charts trace the connection between adult emotional disturbances and physical or emotional childhood domestic violence. The flow chart in Fig 1.3 refers to women and in Fig 1.4 to men. These flow charts are adopted from The *British Journal of Psychiatry* and indicate the effects of domestic violence during childhood abuse. In these charts the relationship between various childhood maltreatments (on the left side) and the resultant psychiatric disturbance (on the right side) is shown. The disturbances are split into two groups, namely internalising and externalising. The internalising group shows two depressive disturbances and five anxiety disturbances. The external disturbances are shown as five noticeable behaviour disturbances.

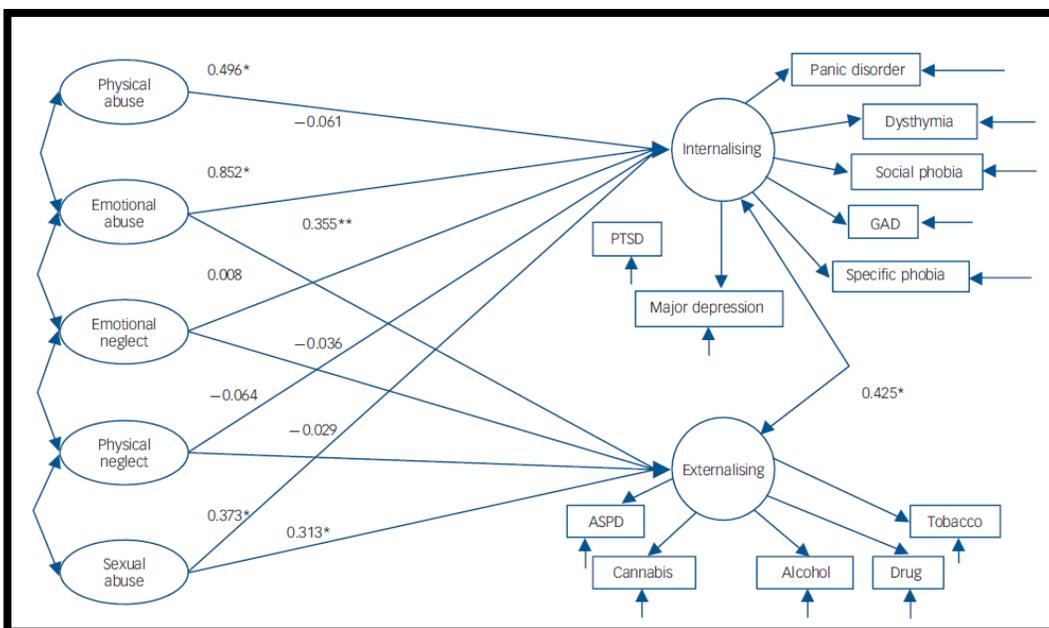


Fig 1.3: Flow chart indicating effects of childhood abuse on women (PTSD – Post-traumatic stress disorder in *The British Journal of Psychiatry* (Keyes 2012:111))

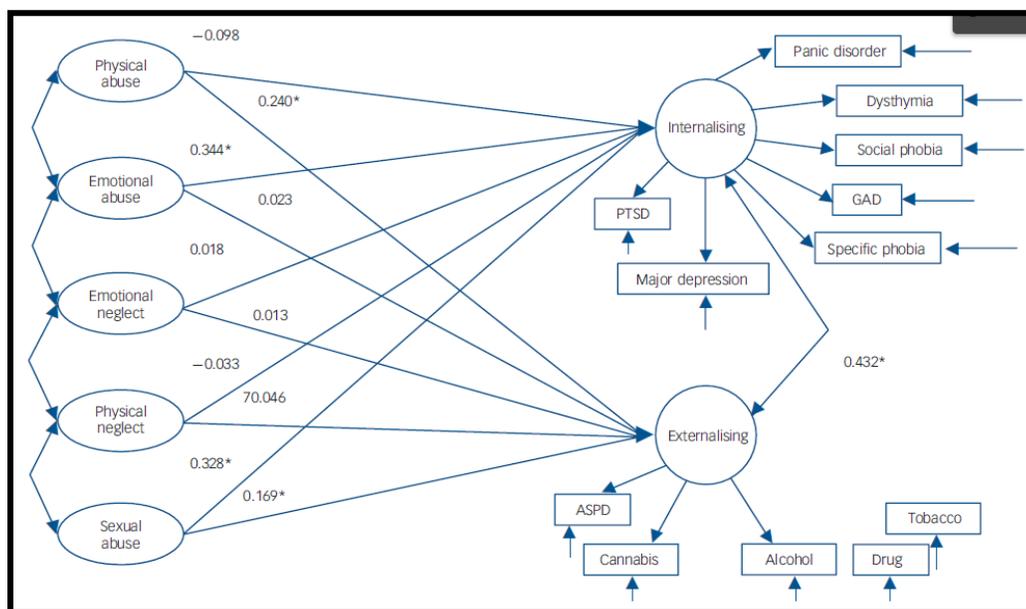


Fig 1.4: Flow chart indicating effects of childhood abuse on men (ASPD – Antisocial personality disorder; GAD – Generalised anxiety disorder in *The British Journal of Psychiatry* (Keyes2012:111))

Domestic violence is a serious concern in South Africa. A contributing factor is a patriarchal mindset still prevalent in many South African cultures. Unemployment in South Africa is another factor contributing to domestic violence. Very few victims of domestic violence have knowledge of the protection provided by South African Law. Domestic violence can lead to possible psychological disturbances in children as well as in adults. Domestic violence unfolds in a circle of violence which means that the likelihood exists that those who have been abused in childhood later become the offenders in adulthood.

### **1.3 AIMS AND OBJECTIVES**

The high rate of domestic violence in South Africa and the emotional disturbances that are often the consequences, call for a theological investigation with a specific focus on pastoral counselling. The aim of this study is to investigate how the cycle of domestic violence can be broken and what role pastoral counsellors can play with regard to both victims and offenders in order to help prevent history from repeating itself. This study will investigate the causes of domestic violence and explore ways of conscientizing people with regard to their legal rights as individuals. People who suffer emotional disturbances as a result of domestic abuse are affected in mind, body and spirit and their social lives are also disrupted. Emotional disturbances can have a physical, psychological or spiritual cause and people need assistance in all of these areas (Collins *et al* 2003:1, 3). They are in need of healing and support. The complex psychological/emotional disturbances that plague their later lives have to be managed.

Since Sigmund Freud's ground-breaking work, it has been a common assumption that people who suffer psychological symptoms can be helped by assisting them to speak about it, focusing especially on when it began and how the individual responded at the time. Freud believed that if the root cause of these afflictions could be uncovered and acknowledged, victims would be able to deal with their emotions and the effects of the indecent(s) (see Capps 2010:1). Pastoral theologian and psychologist from Princeton, Donald Capps (2010:2), explores the power that words have to cure. As a theologian he

uses miracles of Jesus as an example of how, since ancient times, words were used to help the victimised individuals. Jesus cured the paralysed man who lay beside the pool for 38 years. Jesus gave the commandment to the man to pick up his mat and walk. Immediately the man did so, the symptoms having disappeared. Capps (2010:3) does not regard Jesus as a “magician”, but simply emphasises that words have power. Another example of Jesus using words in a powerful way was when he took Jairus’ daughter by the hand and told her to get up. This study aims to investigate how the power of words can contribute to helping people with emotional disturbances caused by domestic violence today. They have the need to talk and be listened to in order to be healed.

Pastoral care and counselling comprise both spiritual and emotional support. Emotional disturbances or psychiatric illnesses can cause a loss of faith and the hope of a right relationship with God. Domestic violence and abuse cause emotional disturbances that can include self-hatred, guilt, despair and self-annihilation. A common symptom of mental disturbance is the loss of a sense of reality. This manifests among others in self-importance, grandiosity and fear. If abused persons approach a pastor they in effect seek intervention on a *spiritual* as well as on the *emotional* level. Pastoral counsellors focus mainly on the spiritual aspect of a person’s life in order to work towards the spiritual health and recovery of the individual and also of humankind. Both religious and non-religious support structures, ritual and community life can contribute to the recovery of people who have been victimized by the perpetrators of violence.

The guidance given by a pastoral counsellor focuses on helping individuals to function at an acceptable cognitive and moral level in their thinking, attitudes, emotions and behaviour. The pastor is often approached when a situation has already escalated and emotions are complex. It could be necessary for the pastoral counsellor and the abused person to work together with a psychiatrist or a psychologist. It is therefore important that pastoral counselors should have a basic understanding of the emotional disturbance caused by abuse and the role of listening in the care of abused persons. Pastoral counsellors contribute to emotional and spiritual care and the recover process.

Therefore knowledge of the spiritual and the emotional aspects of health as well as the socio-cultural structures, individual's psychological structures and social context are important for pastoral counsellors. The individual's immediate source of distress is the main point of departure in the counselling relationship. The aim is to lead the individual out of darkness into right relationship with themselves, the world and God (Collins *et al* 2003:4-6). An image from the Old Testament describes this process in a poetic way: "for in the wilderness shall waters break out, and streams in the desert" (Isaiah 35:7-10). The author compares healing from emotional wounds to streams of water breaking out in the wilderness or desert to revive, bring relief to or quench the thirst of a person going through emotional dryness, loneliness or pain.

Human beings are driven by a "will to meaning". This is the quest to find meaning in life even under the worst circumstances and to have the freedom of will and action to find that meaning. According to psychologist Victor Frankl ([1946] 2004:76-85, 104-105), who did ground-breaking work on the meaning of life during the Second World War and thereafter, discouragement can be overcome in three different ways:

- creating something or an action;
- experiencing something or meeting someone;
- by the attitude that a person takes towards the unavoidable suffering that is experienced;

The value for this study of Frankl's work on meaning and his therapeutic model (logotherapy) will be explored in Chapter 6.

A pastoral counsellor is looked upon as a person of faith, who is trustworthy and has knowledge of and experience in counselling (see Vaughan 1987:17). An individual approaches a pastoral counsellor with an expectation of the counsellor's faith and commitment. The values of God's kingdom are central to pastoral counselling. If the individual is not in the same faith persuasion as the counsellor, the counsellor links up with the faith and values of the counselee (Vaughan 1987:31). For people of faith,

prayer can be a powerful response to human situations. It is a response of the person as a whole. Prayers are personal and in the deepest sense a dialogue. It is characterised by letting go and surrendering. As an individual matures in their prayer life, the understanding of needs shifts from being driven by one's needs to placing oneself in the care of God. A spiritually mature counsellor grasps that she or he does not carry the full burden of being an individual's healer but is rather a participant in the process with God (see Morgan 1987:150-152).

Guidance and counselling are specific aspects of pastoral care (Best *et al* 1977:127). Bay *et al* (2008:58) point out the following health benefits of a life of faith: "an active religious life is associated with better health, improved coping with medical conditions and reduced mortality rates". Prayer groups and other religious support groups can benefit people with anxiety and depression in that they provide a sense of belonging and comfort. According to a study by Bay *et al* (2008:58) people with mental health problems who belonged to prayer groups were found to have a lower mortality rate than their counterparts who did not belong to such groups. Individuals who received pastoral care were equipped both emotionally and spiritually. Such pastoral care is done by listening, understanding and building a trust relationship and showing compassion, dignity and respect (see Newitt's 2009:893). Pastoral counselling and care is part of helping individuals cope with suffering (O'Mahony 1989:493, 342, 345).

This study aims to explore the role of the pastoral counsellor in helping those affected by domestic violence. This includes understanding their emotions, disrupted social and spiritual lives which resulted from the trauma they experienced. Counselling helps the counsellee to find their way back to healing, on an emotional (psychological) and spiritual level. This healing occurs from within themselves (intra-) and in relationships with others (inter-).

## 1.4 EXISTING LITERATURE AND RESEARCH GAP

A number of studies on violence and domestic abuse in South Africa have been undertaken from the perspective of various academic disciplines. These studies provide description of the situation which this study will use as a point of departure. According to a study on domestic violence by K Peltzer *et al* (2003:150,152), 1 out of every 8 women in South African is beaten by her partner. Three percent of these women needed medical help, 4% of these women became pregnant and 4% of all the women who reported the abuse had been raped. The study gathered data on the women's history, physical signs, emotional or psychological problems, the role of alcohol and patient disclosure. Reasons for this were sociological factors, such as alcohol or drug abuse, the husband's psychological problems and/or the woman's psychological problems (Peltzer *et al* 2003:155). The highest score was 96.9% for using alcohol or drugs. According to Richer (2008:87) most abusers have experienced or witnessed physical or sexual violence directed at their mother. Kubeka (2008:284) finds that in violent domestic situations battered women demonstrate weak parenting skills and do not attend to their children sufficiently because of the strain of being battered. A woman's psychological functioning is increasingly affected by the emotional symptoms of depression as a result of domestic violence.

According to Richter (2008:79) South Africa has a very high rate of child abuse on a physical and sexual level. The abuse and maltreatment of children and the rape of infants and toddlers were widely reported. The abuse and neglect of children take the form of physical and mental abuse, sexual abuse, exploitative work and trafficking. These abuses occur in family situations, schools, streets and happen to children who are in the care of the state. Richer (2008:87) points out that, according to Childline (a non-profitable organization in South Africa for abused children), of all the sexual assault cases reported, half of them are for children under the age of 18. In South Africa the sexually abused children often know the perpetrator who assaulted them. The perpetrator could be a family member or a friend of the family. These perpetrators have different morals and values than the general acceptable standards. In these cases the

child is at risk because of the adult's strength, the child's obedience, especially to men, and intimidation. The Human Sciences Research Council (see Richer 2008:84) links HIV infection with child sexual abuse. Some 69 000 new infections per year is reported in South Africa. The tribal custom of scarring (by making superficial cuts on the skin) is practised even on children from 2 to 14 years of age.

According to Fako's (1997:141, 143) child abuse has increased because of poverty, a lack of economic support, marital breakdowns and the increase of female-headed households that goes hand in hand with the abuse, neglect and abandonment of children. In 1992 there were 15 333 cases reported to the Child Protection Unit of the South African Police. Of these 15 333 cases, 3 571 were of physical abuse, 3 639 involved rape and 4 135 sexual abuse. It is believed that this figure is in fact ten times higher than these totals given because the black child having the least access to a child protection unit.

In his study, Kubeka (2008:282) found that exposure to violence at home during the learning phase of childhood contributes to violent behaviour. It also leads to relationships characterised by violence, post-traumatic stress and dating violence among adolescents. Male power and control were present in the socialised gendered notions and violence was used to affirm masculinity. Kubeka notes (2008:283) that as a result of trauma through domestic violence, adolescents can experience mental problems. Violent behaviour controls and induces submissiveness in others. This makes it difficult to break the cycle of violence. In cases of domestic violence where adolescents are the observers of abuse, similar symptoms to those of a child occur, which range from deviant behaviour to withdrawal. Common psychological problems such as fear, confusion and anger, can occur. Post-traumatic stress disorder can develop because of these disturbing events. When similar experiences happen that trigger the memory of these traumatic events, concentration problems, shock and general vulnerability to stress can occur. The feelings of loss of control, powerlessness and fear and a threat to security can be present. Further problems occur such as

dysphonic (difficulty in speaking) moods, anxiety symptoms, a damaged self-image (Kubeka 2008:284).

All over the world, women suffer from human rights abuses such as domestic violence, dowry killing and sati (Hindu practice) (McQuigg's 2010:343). These include degradation and devaluation. The traditional principles do not come into the ambit of international human rights law because they are not enforced directly by the state. In 1996 the South African Constitution added a specific section which defines the rights of children to education, shelter, health and freedom from maltreatment (see Richter 2008:79). Section 12(1) of the Constitution states that a person has the right to freedom and security which includes being free from all forms of violence (see McQuigg 2010:354). The South African state has an obligation to protect all women from domestic violence. The domestic violence act was passed in 1998.

The study approaches the problem of domestic violence and the help available to the victims, from a biblical-theological and pastoral care perspective. The context of the study is South Africa. The study will investigate to what extent individuals are protected by South African law and aims at conscientisation with regard to domestic violence and the damage done to individuals especially on a psychological level. These perspectives can contribute to the development of a pastoral counselling model that could be effective in guiding victims of domestic abuse to healing, wholeness and authentic life before God. Conscientisation can also contribute to people working together to develop a safer and more secure society.

## **1.5 METHODOLOGY**

The methodology followed in this study will depart from the model of Princeton practical theologian, Richard R Osmer (2009:2), which will be used as a framework. This model poses four questions:

- “What is going on?” This first question focuses on attaining *knowledge* of the episode, situation or context of the study in question.
- The *interpretive question* to answer is: “Why is this going on?” This aspect is about investigating, interpreting or explaining why the incidents happen.
- The *pragmatic question* is: “How might we respond?” By means of this question a plan of action is formed which can shape the episode, situation or context in question.
- The fourth is the *normative question*: “What ought to be going on?” This question approaches the phenomenon under investigation from a theological and ethical point of view.

In this study the relevant “what” question according to Osmer's (2009) model is: “What is going on with regard to domestic violence in South Africa?” Articles published by the South African Press Association (SAPA), in news24.com on 4 January 2011 (Child porn accused refused bail) and 12 May 2009 (Teen gets 15 years for rape), confirm that sexual offences are described in the Domestic Violence Act 116 of 1998 (see Chapter 4). The article published on 12 May 2009 points out that youthfulness does not exempt one from jail when these criminal acts are committed. Statistics indicate high figures of domestic violence. “Statistics South Africa” also indicates that high numbers of people have insufficient knowledge of what to do and where to go if they are trapped in a situation of domestic violence (see Chapter 4).

In Osmer's (2009) model he refers to the “why” question, therefore: why is domestic violence so high in South Africa? Studies by Kleijn (2010) and Londt *et al* (2009), give reasons why domestic violence is so prominent in South Africa (see Chapter 4). Contributing factors such as the prevalent patriarchal mindset in South African cultures, poverty and the debilitating level of unemployment in the country contribute to domestic violence.

Osmer's (2009) third question, “How might we respond?” is addressed by this study as follows: An environment of domestic violence has a negative impact on an individual

and can lead to mental health disturbances. The cycle of violence can be perpetuated if the victim becomes the perpetrator. This danger can be minimised if people in this situation have knowledge with regard to domestic violence as a phenomenon and also how to get help and escape from the cycle of violence. This can be accomplished, among others, through information sessions given at school, posters displayed at clinics and municipalities as well as in public places. Pastoral care and counselling can make a significant contribution since this is an accessible and inexpensive first port of call for people who find themselves in an untenable domestic situation. Often the pastor is the first person who is approached when the individual is in need of immediate help and understanding.

Osmer's (2009) fourth question, "What ought to be going on?" is addressed as follows: from a theological perspective people should be treated with love and respect as a creation of God and therefore domestic violence is most unacceptable. South African Law is clear that domestic violence is deemed unacceptable in this society. A further theological imperative and the task of the state is that individuals who are victimised in their homes should have recourse to assistance. They should be assisted to understand that they as the victim are not at fault, but that the perpetrator is at fault. Hope and a meaning of life are central categories in religion and faith and when introduced to people in need by means of pastoral care, can contribute to their resilience and healing.

This study aims to describe and explain or interpret the phenomenon of domestic abuse in South Africa and the effect it has on people. The focus of the investigation is specifically the Western Cape. The repetitive abuse of domestic violence can cause mental disturbances. The types of disturbance that can occur as a result of this kind of violence, will be explained in order that the grave consequence of domestic abuse can be better understood. Such an understanding is necessary for pastoral counsellors in their quest to support, guide and assist affected individuals in their process of healing.

The study is multi-disciplinary: insights from fields other than theology and pastoral care, such as psychology and law, specifically South African law on domestic abuse,

will be investigated. The Domestic Violence Act no 116 of 1998, will be examined. This will illustrate the seriousness of domestic violence in South Africa. The various forms of domestic violence are clearly specified, leaving no room for a misconception of the law. The South African Law on domestic violence indicates the different offences under different sub-headings such as: domestic violence, sexual offences, sexual and prostitution offences and films and publication offences in pornography.

When considering the psychological aspects of domestic abuse and child development, the work of Hales *et al* (2003) and Morewitz (2004), will form the point of departure. The consequences of maltreatment on the emotional well-being of a person are examined by means of the work of Kairys *et al* (2002); Morgan *et al* (1992). In the description of the types of disturbances which can occur because of domestic violence, the study will rely mainly on the insights of Stoudemire (1994); Louw *et al* (1997); Okun (1992) and Sue *et al* (2010).

How the value of women is seen in a society has bearing on the problem of the abuse of women in general and domestic abuse in particular. Since a patriarchal worldview is part of the religious heritage in many religions, including Christianity which is the dominant religion in South Africa, it is necessary to trace this heritage in order to better understand issues with regard to the value of female persons and their bodies in current South African society. Therefore, ancient patriarchal societies mirrored in the texts of the Old Testament and New Testaments of the Christian Bible, will be explored. The issues of patriarchy and the value of women in the Bible will be investigated by means of a social-scientific perspective, making use mainly of the work of Bruce Mallia (1977) and the insights of Diane Jacobs-Malina (1994) with regard to the culturally uncharacteristic male role of Jesus. The Nag Hammadi documents, a collection of Gnostic text documents, state that only once a woman has been transformed so as to be "like a man", can she be regarded as created in the "image of God". Jesus' interaction with women in the New Testament will be interpreted against the background of the patriarchal setting in which he spoke and acted. The way in which the message from these text have been transmitted, received and the effect it has on present-day

communities, will be investigated by means of the contributions of Achtemeier *et al* (2001), Miller (2006), Levine *et al* (2004), English (2012), Harold (2003) and Waweru (2008).

Biblical narratives which include references to rape and violent behaviour in a domestic context as well as the way in which such acts were judged in the context of the Israelite world and culture, will be investigated to ascertain how the *message* contained in this text has contributed to shaping the mind-set of present-day communities. In this regard the study will build mainly on the insights of Estrich (1986), Jebakani (2000) and Blyth (2009).

For a pastoral counselling approach with a strong emphasis on biblical insights, the models of Roberts (2012), Evans (2012), Ripley (2012) and Tan (2011) will be examined. An understanding of how aspects in the Christian faith such as the role of the Holy Spirit especially with regard to mediating God's grace, can be utilized in pastoral counselling will be sought, building on the work of Lydia van Daalen (2012). The two counselling models that will be utilized in this study are Logotherapy of Victor Frankl ([1946] 2004) which the central aspect of *meaning* in both this therapeutic model and in the Christian faith, and narrative therapy which focuses on future "hope", also a motif central to Christian faith. The study will build on the insights of philosopher Paul Ricoeur (1980) with regard to narratology, as well as the narrative therapists Michael White & David Epston (1990) and Jill Freedman & Gene Combs (1996). The suitability of these therapies for bringing meaning and hope to individuals who have suffered domestic abuse, will be demonstrated.

In the addendum a life story will illustrate how a woman and her family could, despite an environment of domestic violence and financial constraints, obtain help and transcend their circumstances.

## 1.6 CHAPTER OUTLINE

In chapter 2 the issue of the worth and value of women and children in the Bible and how that relates to domestic violence today, is investigated. The creation narrative in Genesis is explored in order to ascertain the effect of its message with regard to man and woman and their relationship on present-day Christian communities. The highly patriarchal context in which biblical narratives originated, serve as background for the interpretation. The New Testament narratives of Jesus' interaction with women will similarly be explored to ascertain what the effect of Jesus' words and deeds in an ancient patriarchal context has been on Christian communities today with regard to the worth and value of women and children. Biblical narratives on marriage in the Old and New Testament will be examined. In the section on the New Testament and marriage the focus will be on the Letter to the Ephesians. In this narrative the relationship between Jesus as the head of his church, and the husband as head of his household, with special focus on the wife, is contextualized.

Chapter 3 discusses the phenomenon of rape and explores "domestic violence" and rape in the relevant biblical narratives. Such acts were judged strictly by the Law of Moses. In the rape case that will be examined, there was a clear instruction as to what should be done with the perpetrator. However, this was not done. What happened in this narrative would, today be seen as domestic violence. This narrative mirrors the attitudes and practices with regard to women in that patriarchal society, the heritage of which was felt over the ages.

Chapter 4 distinguishes various categories of domestic violence as they manifest in South Africa. The South African Domestic Violence Act no 116 of 1998 is scrutinized. This act also refers to rape specifically. Statistics of the incidence of domestic violence, the pertinent South African laws, as well as resources for the aid of victims are presented. The chapter includes an exploration of the sexual abuse of children in the domestic environment and ways in which pastoral caregivers can intervene and assist in guiding victims toward healing.

Chapter 5 examines the various mental, psychological, emotional, social and spiritual disturbances that can develop because of the maltreatment of persons in the context of domestic violence. These insights are necessary for pastoral care-givers to understand what they are dealing with and when it is necessary to refer a person to a psychologist or psychiatrist. Various therapies that have been utilized in the field of psychology will be briefly discussed.

Chapter 6 discusses two models used in pastoral counselling namely logotherapy and narrative therapy. The logotherapy model of psychologist Victor E Frankl and a narrative counselling method will briefly be explored. From the perspective of psychology, Frankl's model focuses on the meaning of life, death and suffering, which is a subject pertinent to theology, practical theology and specifically pastoral care. This model will be explored to ascertain its usefulness for pastoral care with people who have been subjected to domestic abuse. The chapter is concluded by a discussion on the role of the Holy Spirit in counselling.

Chapter 7 presents the findings of the study.

#### *Addendum*

In an addendum the harmful effects of domestic violence on families will be illustrated by means of a life story. A victim's personal narrative of domestic violence recounts her family's experience and how they found solace in their faith, which helped them to move forward on a path of healing to a restored life. This narrative illustrates how domestic violence is perpetrated in secret since the abusing men conceal their actions and the families work together to keep the abuse a secret, mostly out of shame. This means that the women and children often do not get the help they need. The life story illustrates the important role of hope in the process of seeking help and being healed.

## CHAPTER 2

### THE VALUE OF WOMEN

#### 2.1 INTRODUCTION

Women have been mistreated throughout the ages, largely due to misconceptions with regard to their worth and value in life. A patriarchal viewpoint has been adopted by many cultures and religions, which contributes to this state of affairs. This study will examine the value of women in general, those in the Christian religion and married women in particular, in order to ascertain how patriarchal perceptions and the devaluation of women contribute to violence perpetrated against women and female children. This investigation will commence with examining the creation narrative and the ancient Hebrew culture in which it originated, with regard to the issue of the value of women. Marriage in Old Testament and the New Testament times will be investigated, followed by an examination of Jesus' interaction with women in the New Testament and of household models.

#### 2.2 PATRIARCHY

In patriarchal societies the responsibility of child-rearing is allocated to women. From a modern-day perspective it is self-evident that children should be protected and their personality should be formed in such a way that they can develop their identity. The circumstances in an individual's life, such as anxiety and an unbalanced emotional states shape the future of that person's life. When children are exposed to acts of domestic violence they are prone to develop emotional disturbances in the future. Acts of domestic violence therefore have consequences for the following generation(s), if not treated professionally. According to New Testament scholar Diane Jacobs-Malina (1994:158-159), the tendency toward patriarchy, that is still visible today, is the heritage of ancient cultures and religions.

In some patriarchal cultures new-born girls who are regarded as unwanted, are sometimes abandoned and left to die. Male children are valued higher than girls. When growing up, male children are taught not to spend too much time around girls for fear of being labelled “like a girl”. Girls grow up to be women who are oppressed on account of the patriarchal worldview of their culture. Women seek favour from men because women do not have the same rights as men. Masculinity is often enforced by means of acts of domestic violence. A distinction of emotions is noticeable between the sexes in a patriarchal culture and the gender division is at the core of understanding the male power in the family context.

The Hebrew culture of the Old Testament and New Testament was patriarchal. However, even in such a male-dominated and patriarchal society, Jesus did not discriminate between male and female; he spoke to groups which included males and females. He taught and treated them in the same manner. Jesus, going against common practice in his culture, treated women as persons, treated them with respect and was willing to teach women – something Israelite rabbi's would have refused to do. In patriarchal society the men were allowed to be in the public domain whereas the women were expected to stay in the domestic domain. The gospels indicate how the teachings and life of Jesus were subversive of patriarchal customs and beliefs. Jesus' earthly life was not about male superiority, which was a predominant value in the Hebrew culture. Jesus took on roles that were attributed to women, such as nurturing, feeding, teaching and healing (see Jacob-Malina 1994:159-162). In a patriarchal world the women were seen as the ones who should look after their husbands, children and household. Jacob-Malina (1994:162) points out that women were not treated as valued individuals in ancient patriarchal cultures. Jesus' ways of treating women was in opposition to these patriarchal values. His teaching and acts showed that he valued women the same as men (see Schüssler-Fiorenza 1993).

Another idea which developed over time and influenced the value of women and enforced the supremacy of men was the Platonic tripartite *sarx*, *psyche* and *pneuma*. The word *sarx* refers to the bodily and fleshly aspect of a person. The *psyche* is the

human mind and is part of the soul and mediates the body. *Pneuma* is the soul and spirit of the human being. Humanity was created male and female. In a patriarchal value system, it was believed that the female *psyche* was not the same as that of man. Reason was seen as a male rather than a female attribute. Men were credited with spiritual maturity, whereas females were seen more as sensual beings, closer to nature and lacking in spiritual maturity. Only if women developed in their spirituality did they have the privilege of not living a life subordinate to a male (see Ruether 1991:267). This, however, was extremely rare. *Pneuma* was seen as a supreme characteristic of the male, which the female did not have. The differences between the women's psyche and pneuma, and the males psyche and pneuma were seen as the inner workings of the male and female (Evens *et al* 1993:315).

A third idea which influenced ancient patriarchal societies was the Gnostic belief that only the male had the *pneuma* which carried the elements of having been created in the "image of God". In the Nag Hammadi documents (a collection of Gnostic texts) a female could transcend her sex and "become a man". Only then was she regarded as having been created in the "image of God". Although men were created in the image of God, they could move to the lower female *psyche* state. Perfect Christ-like humanity will only be possible in the *arche* (God source) where there will be no male or female, and then the perfect reflection of the image of God will be visible (see Sagnard [1948] 1970:52-212; Goodspread 1915:268-305 & Görgemanns *et al* 1967).

After the Babylonian exile of Israel in 587/586 BC, the priests developed a plan to try and ensure that Israel would never again be judged by God in this way. They wrote priestly legislation intended to ensure Israel's social purity and rituals. In this act of the priests, they still had a "pre-captivity" mindset, as the pagan religion that influenced them during captivity regarded women as inferior to men. It is apparent from the actions of these priests that certain positions they had adopted towards women, which had existed before the captivity of Israel, were still standing during the captivity. In this legislation women were excluded and a separate sanctuary was created for them. In the second Temple period women were excluded from testifying in court trials, were not to

be seen in public or to speak to strangers and had to be veiled when leaving their homes. The Torah was not taught to women; no form of teaching women was allowed. Women were excluded from worshipping God in the Temple alongside the men, and their status were just above that of slaves (see Achtemeier *et al* 2001:2). Over time the fallen nature of sin became part of life. The Hebrews saw women as suitable only for the pleasure of men, the creation of myths and the ritual of fertility. Woman became the goddess of pleasure and a degraded being, which was identified with an animal. This was not the purpose of the original creation of women but was gradually woven into the culture (see Mallia 1977:153, 154). The exclusion of women in this manner was not intended but was forced upon them by the cultural perspective of a sinful fallen world.

In the following section some male-female relationships and their relation to God and the law of God in the Old Testament will come under scrutiny. This will focus on narratives where women suffered what today would be called “domestic abuse”.

## **2.3 THE VALUE OF WOMAN IN THE BIBLE**

### **2.3.1 The creation narrative**

The view that women should be submissive to men has been perpetuated by the patriarchal development of the human race. In this study the creation narrative will be taken as a point of departure to investigate the value of women as it is reflected in biblical narratives. In the creation narrative in Genesis 1:26-28 God states: “Let us make man”. The translation of the Hebrew “adam” is usually given as “man”. In Hebrew the word “adam” also denotes “humankind” or “human beings”. It is used for an individual as seen in Genesis 2, or multiple people, for example for Adam and Eve, as can be seen in Genesis 5:3. In Genesis 1:26-28 there is no indication that women are inferior to men; both Adam and Eve had the same responsibilities in the Garden of Eden and both were created in the same image of God (Harold 2003:7).

The interpretation of the word “helper” in Genesis 2:18, means that woman was created as a helper for man. The Hebrew word “helper” does not suggest or imply a subordinate status: עֵזֶר (“ezer”), the Hebrew for “help”, is used in Genesis 2:18 to describe woman as “a helper suitable for” man; and also in Exodus 18:4 when referring to God as the “helper” of Moses. God is not Moses’ subordinate, but comes alongside him, aiding him and encouraging him. Similarly, the woman was created not to be the man’s subordinate but to come alongside the man to keep him company and support him. The woman, as a created being, is made from the identical “material” of which man is made. In the narrative, God used a part of the man, who was already created, to create woman, to which the man responds. This indicates that women are not subordinate to men, but rather on par with them. Gen. 2:23 supports this idea: “And Man said, “This is now bone of my bones and flesh of my flesh: she shall be called ‘woman’, for she was taken out of Man”. This confirms that both women and men are truly human beings in form (of flesh), thoughts and actions (Drinkard 2001:500). The relationship conceived was as such that Adam and Eve should turn toward each other, helping one another and having communion between them - the union of the male and female natures. Through this relationship they had children. The sleep into which Adam fell when God created Eve is called “tardemah” in Hebrew, the term for a sleep in which a person sees visions (Genesis 15:12). This means that Adam was in a state to understand and perceive Eve as his companion. This explains how it was possible for Adam to recognize Eve when he first saw her. Eve was made out of the “flesh and bone” of Adam. The Hebrew text states, “And the Lord God built up the rib which He had taken from Adam, in the form of a woman”. This speaks to the nature of the relationship between women and men – it is a close kinship relationship (Verkhovskoy 1964:9).

The two narratives in Genesis which describe different viewpoints of creation were written in different timeframes. This includes the state of human beings before the fall and the changes which took place after the fall. Matthew 19 and Mark 10 relate that Jesus was asked a question on marriage and divorce. His answer referred to the Genesis story “Have ye not read, that he who made them at the beginning made them male and female ...?” In Genesis 1:27 the same statement was made: “So God created

man in his own image, in the image of God created he him; male and female created he them.” Man and woman were both created in the image of God and recognised one another as such. When the female was created from his rib the male recognised her as part of him, saying: “This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of Man” (Genesis 2:23). In spite of their differences there was a unity. The commandment was given that man must rule over the earth and animals but an instruction was never given to man to rule over the female. She was not to be subordinate and be ruled by man.

The narrative points to sin as the reason why all of this changed (Genesis 3:16). It was not God who instructed women to be subjected to men but it was the result of sinful human choices. In the fall man lost his recognition of the female as a “helper fit for him” (Genesis 2:18). The value of a woman is described in the creation narrative as “having been created in the image of God” just as the man was. Male and female were to live in unity, but because of their choice and the fall of sin, the relationship became distorted. This distortion, just as all other distortions of human sinfulness, was set right by grace through the redemptive work of Jesus Christ.

### **2.3.2 Women in the Old Testament**

Before the Hebrew, Babylonian captivity, some women in Israel had a degree of freedom at times in the history of Israel and received some recognition. Deborah, for example, served as a prophet and judge. Women were not excluded from worshipping God in the temple though they were designated a place further away from the Holy of Holies where God was believed to reside. Women were sometimes honoured as a role model of wisdom. Wisdom was personified as a female person (Proverbs 8 and 9) and the woman in Proverbs 31 conducted profitable commercial enterprises, to teach with wisdom and to serve the community through deeds of charity. Mostly, however, the Old Testament attests to patriarchal values and the embeddedness of women (who were not regarded as persons in their own right) in the male patriarch. Pre-exilic narratives include stories of violence and cruelty towards women. This typifies the environment in

which the Hebrews were living. God judged them and they were taken into Babylonian captivity (see Achtemeier *et al* 2001:1).

Prophetesses who had authority to judge Israel were assigned to specific tasks in the Old Testament. Judges 4:4, 8-9, 16-23; 5:23-27, 31 presents an example: Deborah was a prophetess who judged Israel. Barak was commanded by God through Deborah to take 10,000 men and gather at Mount Tabor to fight the Canaanites who had oppressed Israel for twenty years. Barak was afraid of going alone, so Deborah had to go with him on the journey, draw out Sisera, the general of Jabin's army, and deliver him into Barak's hand. Deborah made it clear that the honour belonged to God and Sisera would be defeated by a woman in God's service. Sisera fled to Jael, a woman who was blessed by an angel of the Lord. Sisera's hope was that Jael would hide him, but she took his life. The angel blessed Jael and Deborah acted as a prophetess of God.

According to the book of Judges, Deborah was acting as a prophet and judge in a patriarchal world. She was judging Israel. Jael became known as "a liberator and protector of her people" as well as of her family. Her violent act was in accord with the authority given in patriarchy. Deborah insults Barak's manhood by saying, "for the Lord shall sell Sisera into the hand of a woman" and she went with him to battle. Deborah "arose as a mother in Israel". She was a mother and a military commander who fought for her people's freedom, inheritance, integrity and belief (Fewell *et al* 1990:391, 397, 403, 404, 406).

A Hebrew word, translated into English, could have different interpretations. In Exodus 29:44 "Aaron and his sons" are mentioned. When referring to the priesthood of ancient Israel, the interpretation of the Hebrew language provides another possibility as "Aaron and his children". The Hebrew word "sons" is also translated as children. In Leviticus 6:18 it mentions the males among his children may eat and in Leviticus 6:29 the males of the priesthood are mentioned. This indicates that there must have been women in the priesthood. In Exodus 38:8 and 1 Samuel 2:22 it is mentioned that there were women in the Levite priesthood. They were serving at the door of the tent where the burnt offerings and laver were. In 1 Samuel 2:22 and Exodus 38:8 the word "served" is used.

The Hebrew word for “served” used here, is only utilised when reference is made to military service or service performed at the tabernacle/temple entrance. In the Hebrew language this word is used to designate one specific class of servant, namely the Levite servants at the Tabernacle, who were members of the priesthood (Harold 2003:8, 9). To become a Nazarite a person had to take a vow to dedicate yourself to God; a man or a woman could make this vow - Numbers 6:1-2. Huldah speaks with the voice of God in 2 Kings 22:15-9 and 2 Chronicles 34:23-27. Women prophets are mentioned in Isaiah 8:3 and Nehemiah 6:14. For the purpose of this study the focus is on the activities of women in the Old Testament – a culture in which they were essentially invisible and their stories were not told. In spite of this, there is sufficient evidence in the Old Testament that women worked, managed state affairs, contributed to the history of Israel and the service of God.

Cuneiform tablets from the period 1200 – 1000 BCE describe complex households. On these tablets Micah’s household, for example, included his mother, his sons and their wives, a hired priest and servants. Each member of the household made a meaningful contribution and women had the scope to exercise informal authority. In the examples of Eve, Samson’s mother, Abigail, the Shunammite woman and Job’s wife, the practice was that wives were counsellors and had the power to influence their husbands. The wealthy Mesopotamian wives and widows were included in business contracts and appeared in court as plaintiffs, defendants and witnesses. Women could borrow or lend money, and buy and sell property acting on behalf of or with their husbands or another male family member. It was found that women in Egypt could engage in litigation and own houses and fields. The Israeli seals and seal impressions with women’s names on them are evidence that in Israel as in Mesopotamia and Egypt the women had the right to sign documents. Women were performing as wives, concubines, mothers and working women in the fields, fetching water, tending flocks, and acting as midwives and nurses. Royalty employed women as perfumers, bakers, cooks, singers, potters and weavers. The women of nobility were able to act with a degree of autonomy as, for example, the Queen of Sheba, the Arabian queen, negotiated with King Solomon. In Kings 1 & 2 it also mentions the name of each new Judaite king’s mother. Hannah

participated in the three primary pilgrimage feasts, where she prayed and made vows, and with the birth of Samuel she praised God with a song of thanksgiving (Achtemeier *et al* 2001:4, 5). Other women prophets such as Miriam, Deborah, Noadiah and Huldah were spoken off. Women like Priscilla, Maximilla, Mary, Tryphaena, Tryphosa and Persis were also mentioned in the New Testament time. Even in such ancient times and in patriarchal societies, women sometimes had rights similar to those of men.

### 2.3.3 Women in the New Testament

An apostle was an individual who had been given full authority for a specific purpose in their lifetime. This authority was to represent a person from whom the apostle came (Otto 2001:1). Paul refers to a passage in Isaiah 49:1-5 when describing the task of a called apostle. An apostle was called by God before birth. God formed the individual to perform in the capacity of and place where God wants them to serve. In Isaiah 49:1-5 an apostle is said to be set aside only for God's work during their lifetime. Isaiah 6 mentions the nature of apostleship, as referred to by Paul. Isaiah was called by God. Paul was called by God and was sent to the Gentiles because of the Hebrew resistance to accept Jesus as their Saviour.

In the early church there were two apostolic groups, namely, those that had seen the risen Lord and those who were delegated to the church. These groups included women such as the charismatic preachers in Antioch. There was no expectation that women were be submissive to men in general; on the contrary, God used women in the same way that He used men (Otto 2001:2). Paul faced the abuse of Christian freedom in churches and with his Pharisaic background he would silence contentious men and women in his congregations. In the late first and early second century after Christ, Gnostic teaching, through the rabbis' interpretation of Scripture, reintroduced the principle that women were forbidden leadership in churches (Achtemeier *et al* 2001:2). In the houses of the women as reflected in 1 Corinthians 1:11, Chloe; (Acts 16:14-15, 40) Lydia; (Acts 12:12) Mark's mother; and (Colossians 4:15) Nymphas, church services were held. Junia (Romans 16:7-8) was mentioned as Paul's counterpart, which probably

meant that she was preaching. Paul mentions women prophets and women praying in public (1 Corinthians 11:5; 1 Corinthians 14:3, 4; Acts 21:7-9). Paul states that the women will prophecy: “and your sons and your daughters shall prophesy” (Acts 2:17). Pracilla/Prisca, the wife of Aquila (Romans 16:3), was active and prominent in the church and was teaching in the faith community (Acts 18:24-26). Paul, however, does state that women were not to preach or pray in public. The circumstances in, for example Ephesus, were practicing a pagan belief system that gave women the right to take control. It is for this reason that women were to be silent (Verhovskoy 1964:23). In the interpretation of 1 Corinthians 11:8-12 Paul states the following:

- The image and glory of God is given to the husband. The wife receives her image and glory of God through her husband.
- The image of the wife is her husband.
- Paul did not separate man and woman. The woman is made from man and man is born of a woman. Both are from God and do not exist without each other.

In Ephesians 5:20-23 Paul draws a parallel between Christ’s relationship with the church and the relationship between husband and wife: “For we are members of his body, of his flesh, and of his bones” (Eph 5:30). This implies that Christ is also a member of His body, as its head. In the being of the triune God, Jesus is the example used as the head of the body, which indicates the leader of a group of people. Jesus came in a human form to earth, to form and reform His people. This was done out of the love He had for His followers. In the same manner a husband who is to be the leader of his household should treat his wife with dignity and speak to her respectfully. Jesus is still taking care of his followers; similarly the husband must keep on taking care of his household. Man has the example of Jesus who showed His love for people by departing from His heavenly throne to come to earth and help humankind to live in a relationship with the God. The husband should display the same attribute to make it possible for his household to communicate in harmony with each other. Therefore, the husband as the figure head can lead but must always sustain a healthy relationship with his wife and his household (Verkhovskoy 1964:24, 25).

The use of the word “man” in the Greek/Aramaic text, forcing the importance of apostolic authority and the narrative is addressing this authority with masculinity. Luke focuses on the value of woman as “a helper” and not as the Roman culture views her. It is proposed that Paul’s narrative goes against the ancient view of the Romans. Discipleship is indicated by “the Virgin Mother: Mary and Ascetic Discipleship in Luke”. The intention for humanity was for it to procreate and fill the earth. Luke 7:36-50 does not show Jesus’ lack of manliness, due to the woman in his presence, but rather the improper denigration of women (Levine *et al* 2005:563, 564; see D’Angelo 2002:44-69)). The narrative of Mary of Bethany anointing Jesus’ feet (John 12:1-8) is an expression of her love and gratitude for Jesus’ raising her brother from the dead. She was not just a sinner, she was also a friend of Jesus. In the gospels, the women who anointed Jesus was mostly portrayed negatively as a sinful woman in need of forgiveness. Luke’s purpose for the anointing narrative was not to focus on the woman, but on the fact that Jesus was the Messiah. Jesus was anointed by the woman in the narratives as pointed out in Mark and Matthew, and this is a reflection of 1 Samuel 10:1 when Samuel anointed Saul as king. The woman who anointed Jesus did it for His anointing as a king. This may be interpreted as showing her love for and faith in Jesus. Luke did not defile the women’s image but depicted her as whole, fully restored and as a member of the community. Jesus did not see the woman’s sin any more but rather saw her as a restored member of the community (English 2012:435, 436, 438, 439; Waweru 2008:145, 146). John accepts women proclaiming God’s message, as worthy. The *psyche* and *pneuma* ability are claimed to be the same as a male’s *psyche* and *pneuma* (Waweru 2008:139).

#### **2.3.4 Jesus’ interaction with women**

In Jesus’ attitude towards women He demonstrated an opposing point of view. He engaged in public conversations with unclean foreign women and ignored the strictures of ritual impurity. References to this are given in Matthew 9:20-22, 14:21, 15:22. Jesus himself taught women, and regarded them as daughters of Abraham, the same as men. He ministered to the women who were accepted as children of wisdom and afforded

them the highest respect as persons. As seen in the Gospels, women were included in the circle of disciples and the one who saw Him first after His resurrection was a woman (John 11:24-25). Women were baptised (Acts 16:15) and received the Spirit of God, did acts of charity, served as ministers of churches and suffered imprisonment for their faith. They could preach, worship in prayer, prophesy and teach (1Corinthians 16:19) (Achte-meier *et al* 2001:2). Jesus opposed the Hebrew custom; he spoke with a Samaritan woman and his disciples followed suit (John 4:1-42). The people at Jesus' cross were Mary, Salome, Mary Magdalene and His aunt. They were women (Matthew 26:56; Mark 14:49). Women witnessed His burial (Matthew 27:61; Mark 15:47; Luke 23:50-56). The witnessing of Jesus' resurrection was done by women (Matthew 28:1-8, Mark 16:1-8, Luke 24:1-12 and John 20:1-10) .

In Mark 14:3-9 Jesus' view of women is visible because women were not allowed to eat with or be in the presence of men at the table where they were eating. The woman in Mark 14 did not concern herself with this custom. She entered the room where Jesus and the rest of the people were eating and in the middle of the meal, broke the jar and anointed Jesus. This shows her determination to find Jesus. This woman anointed Jesus and prepared Him for His death. The anointing of Jesus signifies Jesus as the Messiah, which means the "anointed one". From this point, the woman who anointed Jesus took on a prophetic role which was associated with men. With her act of anointing Jesus she reveals Jesus' identity as the Messiah and King. She risks the condemnation of those present. Jesus acknowledged her costly gift as a preparation for His burial (Mark 14:8): "She hath done what she could: she is come aforehand to anoint my body to the burying." Jesus defended the woman in Mark 14:6-7, and He criticised the people who made negative remarks. He highlighted her good deed and it was seen as praiseworthy because it had an immediate effect. The woman's action illustrates her concern for the poor by her care of Jesus. Jesus gives His life for many and this price is equivalent of the life of a slave, signifying the poor. Therefore the woman also gives to Jesus the perfume as she would have given to the poor, seeing Jesus as the slave/the poor. She gave what she could and this illustrates how a disciple should give everything up for Jesus. The jar was broken and could not be used again. She was accepted as a

disciple of Jesus, received high praise from Him and her action would be remembered forever. She was and still is a model of discipleship in the time between Jesus' resurrection and the proclaiming of the Gospel to all nations (Miller 2006:226, 228). Miller (2006:229) explains it as follows: "The identity of a disciple is found only in relation to Christ". Jesus received preparation for His death, as the woman anointed Him with the perfume. This can be seen in the same context as when Jesus gave thanks before sharing the bread. She blesses Jesus for the giving of His body as a ransom for many. Another explanation for the anointing of Jesus is that this act signified the start of an important theological role for women at an early time in the Christian community. A group of Hellenised women were grieving Jesus' death and during this time they understood the meaning of his death, which they saw as "meaningful and deliberate" (Levine *et al* 2004:166). In Luke 7:44-46 Jesus mentioned to Simon that he had not done what was expected of a host, but the women had: "And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment." The woman poured out her love and service. As she showed herself willing to be Jesus' servant, she proved herself to be greater than the host himself. This is an example of discipleship and not the humiliation of a woman (English 2012:435, 440).

In Mark 14 the woman weeping at Jesus' feet is not marked as a sinner. She is portrayed as a Samuel-like character who anointed the Messiah before His crucifixion. Jesus did not say that she was a sinner or that her sins were forgiven. He silenced the apostles and said: "Verily I say unto you, wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." In Mark 5:34 where the woman suffered from bleeding, and touched Jesus' clothes for healing, Jesus showed a positive attitude towards the woman. That act was also not allowed by the purity regulations; she was unclean because she was with the flow of blood. Jesus affirmed that her faith had healed her and that she must go

in peace and be freed from her bleeding. In Mark 7:29, Jesus gave the women praise (Miller 2006:222). Women of the Hebrew culture were not allowed to be taught or to be in the presence of men in a social context. When focusing on scripture passages that directly speak of Jesus and His view of being in the presence of women, a parallel phrase is used when Jesus speaks about men and women (Matthew 24:40, 41 and Luke 17:34-36). In these narratives given, it is obvious that both men and women will be gathered and taken by God: no distinction between men and women will be made. "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left" and "Two women shall be grinding together; the one shall be taken, and the other left". Matthew 24:45-51 in parallel with verse Matthew 25:1-13, distinguish between the honest and dishonest male servants and the foolish virgins and wise virgins, are made. There is no distinction between males and females. Women discussion or teaching on the Hebrew Bible was forbidden, but Mary "sat at Jesus' feet". This is a Hebrew expression meaning to "study under" someone; therefore Jesus allowed Mary to be taught in His presence (Luke 10:38-42) (Harold 2003:16, 18). Martha complained because Mary did not help her as was customary, but Jesus defended Mary, saying that she was doing something better.

Jesus treats women and men with equal respect for their value as human beings regardless of their race, gender or creed. The Samaritan woman pronounced Jesus to be the long awaited Messiah. He spoke to Martha concerning His resurrection and Mary Magdalene conveyed the message to the disciples that He had risen. These interactions portray that Jesus did not avoid women as men in his culture were supposed to do but treated them as responsible and capable individuals in the community. In the crowds that he taught there were women present of whom some became disciples. He did not differentiate between different areas of ministry for women and men (Waweru 2008:143, 155). Jesus met the individual where he or she was and taught them regardless of gender and race. Jesus sacrificed the Hebrew cultural norm when proclaiming equality of gender for all to participate in discipleship.

With respect to the patriarchal system of his day, Jesus did not follow Hebrew custom. Women were equipped for ministry and sent out to bring God's salvation to the world alongside men. Judging by Jesus' actions and teaching He made no distinction between the value of men and women as human beings. The idea of women being inferior/subordinate to men can therefore be regarded as a patriarchal human invention rather than Divine intention.

## **2.4 THE PURPOSE OF MARRIAGE**

### **2.4.1 Marriage**

In the Old Testament law book of Leviticus (19:11-18) instructions are given as to how the people of God should treat one another: "A person must not steal, be false or lie to one another; a person must not deceive or steal money from one's nearest; a person must not be a stumbling block for others or the blind; a person must not be unrighteous in judgement of others; a person must not cause trouble, hate or murder; a person must rebuke wisely so that it may not cause sin; no grudge may be kept against a person's children or nearest, but a person must love their neighbour as they love themselves." These age-old negative traits and actions of human beings are still seen today and every so often also brought into marriage relationships, which can turn into full-blown domestic violence.

The law of love as it is stipulated in Romans 13, would apply to a household too. When love is present the negativity of domestic violence will not be there. In Romans 13:8-9 the injunctions are given that no human must owe another anything, but there must be love because to love another is to combine the whole law. A person must not commit adultery, kill, steel or bear false witness. To sum up all of the law, a person must love their neighbour as themselves. The injunction of the love commandment to love ones neighbour is also valid in the domestic environment, and therefore acts of domestic violence are contrary to the Divine law. This love commandment continues in Leviticus 19:18: "But love your neighbour as yourself". This theme continues in the New

Testament in Romans 13:8(b) where the commandment is repeated: “Love one another, for he who loves his fellowman has fulfilled the law”. To “Love one another” introduces love into a social relationship that is commonly regulated by law. Leviticus 19:11-18; commandments relate to theft, oppression, injustice and hatred, called sin because they do harm to one’s fellow humans. According to Romans 13:10 love will not cause such harm. This interpersonal nature of love is a continuation of the Old Testament’s law of love which works against the social injustices of theft, oppression, injustice and hatred. There is continuity in the relationship between love and law in the Old Testament and the New Testament. This relationship between love and law can be used similarly in the context of love between partners (Allbee 2006:148). The injustice, oppression, hatred, and theft of self-esteem characterised by domestic violence, is unarguably linked to Leviticus 19:11-18 and Romans 13:8-9.

Religious, cultic and theological statements are made in Leviticus 19:10: the vineyard must be harvested only once and the rest must be left for orphans and widows. The law is a Divine requirement for sanctification (Chirichigno 1981:305, 307). Matthew 7:8-9 articulates it as follows: “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone?” This demonstrates love, and in verse 12, love is seen as the whole law: “Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets”. The Law of Leviticus was there to prepare the nation of Israel for its mission in the world. This preparation had a two pronged approach: firstly an external, and secondly an internal revelation both in and to Israel, a Divine attention – giving special attention to His unapproachable holiness. The laws stay holy and are given to remove evil from among the people of Israel, internally and externally. The consequences of not keeping God’s laws/commandments are also mentioned (Chirichigno 1981:310-313). Narratives discussed previously are laws in relation to the oppressed, the treatment of the poor, the orphan, the widow and the alien. This is for insight into what God did for Israel and

how He dealt with them, and is therefore an example of dealing with a person's nearest. This produces an individual's ethical insights.

In the Old Testament it is stated that those who harm others will be dealt with in like manner, but according to the gospels of Matthew (5:38-48) and Luke (6:27-36), Jesus gives the injunction not to retaliate when treated badly, but to turn the tables on evil in a non-violent way. If a person retaliates, the attacker will be provoked to even further violence. To pray for those who do bad deeds is also part of how Jesus wants his followers to respond in love. This love must be shown to all others, and then especially to those with whom one shares a household.

Jesus' mission on earth was to fulfil God's law of love and to restore the intention of the law. God's righteousness as portrayed in the Torah, was to be restored. This includes the repetition and importance of "to love your enemies" (Luke 6:27; 6:35, Matthew 5). This commandment focused on the social relations of individuals or groups. This is seen in a local context with personal enemies and not in relation to foreign or political enemies. This personal enemy is, for example, a person who sabotages a farmer's crop by sowing weeds among the grain as seen in Jesus' parable (Matthew 13:25-28). Luke 6:29 "a slap on the cheek" should not be taken literally because this was used idiomatically in the times in which this narrative was written to refer to "a serious insult". Therefore, it is an insult, but no physical damage is done to a person. The instruction to "be merciful and be perfect" (Luke 6:36 and Matt 5:48) refers to the intention of the covenant people of God who must practise justice. In the "Sermon on the Mount" Jesus' focus was on daily living or existence, poverty, hunger, grief, hatred and ostracism. He addressed those who were already in debt and unable to repay and who feared their creditors. They were living in such desperate economic circumstances that hatred, cursing and abusing one another were prevalent. These economic crises arose from the demand for "'surplus' production of Jewish tithes, Herodian taxes and Roman tributes". If too far in debt, a person's land was taken. In this case the wealthy benefited from the land which was added to their large estates. The injunction is to help each other willingly even if they are the enemy. Jesus' teachings were on the coming of the Kingdom of

God and the personal as well as the community's response to God's initiative. Therefore the phrase "to love your enemies" could also apply to the household and family. The family as a whole must be disciplined with love. This love includes everything. If this love is upheld, domestic violence will not be present (Horsley 1986:15, 16, 18, 19, 22, 24).

#### **2.4.2 Marriage in the Old Testament**

In this section the value of women in the Old Testament, and the relationship of man and woman as portrayed in Genesis 2:24 will be examined: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh". According to Batto (2000:121), "a bond of kinship which transcends both death and divorce, or the marriage creates a covenantal relationship between spouses".

According to the creation narrative, man and woman were created two separate beings. The sexual desire they have for each other drove them to be one with each other. In Paradise Adam and Eve were still in a childlike innocence and did not recognise their sexual differences. After the fall, Adam and Eve had sexual relations and she conceived Cain (Genesis 4:1). The relationship between Adam and Eve as described by Genesis 2:18-24 encompassed mutual help, understanding, joy and contentment with each other. There was bodily and spiritual community. The creation narrative (Genesis 2:23-24) follows that of a non-authoritative species of one over the other but in the second creative narrative the human species is divided into male and female with their own characteristics. These two, male and female, would abandon their parents to cling to each other. They would become one flesh. This coming together of male and female is constitutes a community of wholesomeness (Batto 2000:621, 622, 628-630). This community of wholeness was part of creation for humankind.

In a fallen world the relationship between male and female and the quality of their togetherness, their wholeness, took a turn for the worse. Family in ancient Israel meant a male-headed, multi-generational kinship of all the sons with their families and

grandsons and the rest of the descendants. The oldest son inherited from the patriarch, since it was his birthright. Another way in which "family" was seen in ancient Israel, was tribal. The leader of the tribe was the father of the whole tribe, seen as his family (Dearman 1998:117, 118).

The male in the Genesis 2:23, 24 narrative describes the woman as follows: "And Adam said, this is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man." The woman was not encountered from the animal species that were with him but she was part of him, which made her different from animals. She was taken from his body, which establishes a physical link between them: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." The using of the words: "they shall be one flesh" means not only that they will be joined in a physical manner but also that the marriage will have offspring and the man will become head of his house and his children. Their children symbolise a joining of their flesh into one person; therefore "they shall be one flesh". Their offspring illustrate the biological and social connectedness of humankind (see Dearman 1998:118, 119).

The husband (son) did not have a say in the choice of his marriage partner. This is clear from Genesis 24:1-7: "When Abraham was old; he requested that his eldest servant, who was ruling over Abraham's house, should take an oath. This oath declared that the eldest servant would go to Abraham's country of origin to find a wife for Isaac. The servant might not take a wife from the Canaanite women. When the servant asked what he should do if she did not want to come, Abraham replied: God had promised him that his descendants would inherit the land he lived on, an angel would go before the servant, and a wife would be taken from Abraham's country of origin." Marriage in the Old Testament was arranged by the family and was sometimes decided while the individuals were still children. Most of the time the couple did not have any say in whom they would marry, but the day of the wedding was seen as a joyous occasion. In the case of Isaac there was clearly parental involvement: Isaac did not have any choice about his future wife. Romantic love was not always evident on the wedding day, but

developed later. The intimacy also developed in the course of the marriage (Drinkard 2001:495, 197). Isaac was not given the freedom to choose his own wife but, “he took Rebekah for his wife, and he loved her” (Genesis 24:67); “Jacob was in love with Rachel” (Genesis 29:18); “Elkanah loved Hannah” (1 Samuel 1:5). In these cases love could developed over time.

Marriage provided an opportunity to strengthen political ties and accumulate wealth. The parties involved in a marriage would benefit from strategically arranged marriages. The direct dowry and indirect dowry would have been for the interest of the extended family and the clan. There were up to five types of grants which could be exchanged between the involved families to unite families by marriage. This was given in writing and involved matters such as inheritances, child custody and maintenance in case of alienation or divorce. In Israel’s patriarchal beginnings the spousal choice was taken from their immediate family. The Mosaic legislation gave permission for a marriage (Leviticus 18:20) with cousins but not closer family. In the time of David this legislation was not observed because his daughter Tamar resisted her half-brother Amnon’s sexual advances (2 Samuel 13:13). A woman captured during a war or purchased as a slave was seen as being part of the family and as such could be used for the purpose of marriage (Guenther 2005: 388, 389). This was stipulated in the Mosaic Law in Exodus 21:7-9. There is a distinct cultural difference between these views on marriage and those that are prevalent in modern societies.

### **2.4.3 Marriage in the New Testament**

A view of love is seen in Ephesians 5:25. The command is that a man should love his wife as Jesus loves his church, and gave His life for his church. Love in a marriage was valued and women were not considered a piece of property, before the fall of sin. An instruction in the New Testament, to both women and men can be found in Colossians 3:18-19: “Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them.” This indicates that a man and a woman were to be at peace with each other and to help each. Instructions were

given to the women who were newly freed in Christ. In the Hebrew culture women were to be submissive to men and men were the heads of the household. The Roman custom was that the man, as the head of the household, had unlimited power over his household. Leadership in the New Testament is in correlation with Jesus leadership of love and service to humankind. The husband's headship of the family in the culture, in which the narrative was written, is described as a headship of love like Christ's (Bowman 1947:446, 447). Jesus washed his disciples' feet as an example of how Christians should treat one another. This kind of service leadership spills over to how the Christian husband should treat and serve his wife and family. The husband's own interests should be set aside to care for his wife. From this could be deduced that a Christ-honouring man will not abuse his wife or the people of his household.

In Colossians 3:18-19 Jesus is proclaimed the head of the church and it is stated that the husband must love his wife as Jesus loves his church. Two of the Synoptic Gospels, Matthew (19:4-6) and Mark (10:6-9) are explicit that the purpose of the creation of man and woman in the beginning was to be together in unity (see also 1 Cor 6:15-20 and Eph 5:22-33). In 1 Corinthians 7:1-9 Paul says a person should not avoid physical intercourse except when praying or fasting, as this can lead to temptation from Satan. In the Epistle of 1 Peter 3:1-2 the spiritual and bodily wellbeing is attributed to their unity and spiritual power and strength (Verkovskoy 1964:27).

Different to models of marriage in biblical times, contemporary modern and postmodern marriage has as main purpose friendship, mutual companionship and the care of children (Thatcher 2002:316). If people are serious about their commitment, love and marriage, the relationship can grow stronger over time. Both people in a Christian marriage should have humility (see Eph 5:21). This does not make either person inferior to the other, but recognises their like worth before God and people. Both people in a Christian marriage will treat one another respectfully, giving one another the freedom necessary for them to thrive as a human being and will acknowledge one another's worth out of love. All members of the household are to submit themselves to each other in Christian love.

According to Bird (1994:524, 525), males and females are bound together in mutual dependence: “The two are one in nature, yet distinct”. The joining of the two together symbolises the action and interaction between them. A Christian couple's relationship with God should be visible in their action. Humanity in its male and female counterparts has a common nature, identity and destiny. Both must know their meaning of humanness. God’s creation of man and woman indicated the completeness of humanity. The two sexes were necessary to procreate the species.

#### **2.4.4 A model household and the Hebrew language**

A New Testament marriage consists of one man and one woman (see Eph 5:21-33). To understand the epistle written by Paul, it is necessary to investigate the meaning of the Hebrew language and from this a discussion will follow. In Ephesians 5 two thoughts arise in verses 22 & 23: “Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church”. Corinthians 11:3: “the head of the woman is the man”, this is as Jesus is the head of his church. In the Hebrew language, “head” means “source” or “origin”. In Genesis, in the creation account, woman was created from a man but man again is born from a woman. Thus, the “head” of a woman means that he is the source or origin of the woman as in the same context she is the source of the man. The headship referred to in 1 Corinthians 11:3 is therefore not a term of power but of origin or source. The headship of Christ (Ephesians 1:22; 5:23) is described as the one with power and therefore in the view of Ephesians 5:23 it is seen as a power of authority over the woman. The meaning of the word “submission” in Hebrew is to be attached to one another, to be one in the function of a family unit. The wife is to be ready to “function as one” with her husband (Toews 1990:30, 31).

In Ephesians 5:23 it is stated that man and woman joined in marriage should have reverence for Christ. This reverence a wife has for her husband is parallel to that in verse 5:21. The husband must respect and honour his wife as all human beings must have respect, honour and reverence for Christ. The wife will then be submissive to her

husband (Ephesians 5:25) and, “as the church is subject unto Christ, so let the wives be to their own husbands in everything”. A second parallel that is clearly stated is: “Husbands, love your wives, even as Christ also loved the church, and gave himself for it”. The Messiah’s love was so great that He gave His life for His Church and that is the measure with which the husband’s love for his wife must be measured. Unity is the third measurement that is given for the love of the husband for his wife (Ephesians 5:28-30). This is given as an example to the husband and wife to live in peace, as Christ and His Church live in peace. In this epistle the only injunctions given are to the husbands, who are (Ephesians 5:25, 33) to love their wives. The “fear” to which Ephesians 5:21 refers is the same as the love of Christ which means to adhere to God faithfully. Husbands and wives are instructed to voluntarily commit/subordinate themselves in faithfulness to Christ. The women in general are not to be committed or subordinate to all men but only a woman to her husband. Words such as “obey” or “serve” were not chosen by the author, but the focus was rather on “commit” (Toews 1990:33). According to Toews (1990:34) this describes the woman’s relationship with her husband as standing on the same level as her husband, free and able to make her own decisions. In Colossians 3: 21 fathers are addressed with these words: “Fathers, provoke not your children to anger, lest they be discouraged”: the father is commanded to maintain an ethical standard of love, compassion and humility towards those over whom he has headship. The position of headship over a household should be taken in the Spirit of Christ. Colossians 2:20 puts it as follows: “Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?” The injunction is not to submit to ordinances that bring division. The attributes of a “worldly realm” are described in Colossians 3:5, 8 as follows: “Mortify therefore your members which are upon the earth; fornication, evil concupiscence, and covetousness, which is idolatry ... But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth”. Believers are to be as the Creator who created them, having “put on the new man, which is renewed in knowledge after the image of him that created him”. They should be as the elect. Colossians 3:12-14 puts it as follows: “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering: forbearing one

another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness". When a person obeys these instructions it reflects love that "binds everything together in perfect harmony". There will be a loyalty in the relationship with the spouse, children and parents and other household relations (see Henderson 2006:425, 430).

Jesus' obedience to God, the Father, is voluntary and not coerced (Luke 6:35, 36; Matthew 23:9). God's goodness can only be seen in His own glory and this is done through Jesus (Mark 10:18; Matthew 19:12; Luke 18:19). Jesus moved away from his earthly family in order to serve God fully, unrestricted by cultural practices Jesus' actions and the teachings of the parable (Luke 14:15-24; Matthew 18:23-35; Luke 19:19) portray the example of a father caring for the development of his children. In these teachings it illustrates how the father of a household should take care of his family and support the children without the action of undue control. In the same manner the earthly father must obtain his values from the example set by Jesus. He should treat the sick, the oppressed and those who have less, as Jesus would. A husband should give his support and understanding to his wife and children. Jesus humbled himself and took the form of humanity, which sets an example for fathers as to how they should look after their households. Jesus taught his followers to care for others. In that culture caring activity was seen as women's work. However, Jesus taught men to care for others. This would include their families (households). The gospel's view of a family is based not on the bloodline but on faith (Mark 3:33, 34). Fatherhood that is based on faith has these attributes: honourable behaviour, the leader is the slave of all, revenge is abandoned, and that which pollutes a person comes from the inside and not the outside (Matthew 5-8; focusing on 5:23-25, 35, 39, 44; 20:24-28; 23:11, 12) (Jacobs-Malina 1994:162-165).

In the gospels, the image of God as father is often used. Jesus is interpreted by Jacobs-Malina (1994) as a mothering figure who cares for God's children as a mother would care for her children. Though a male person, Jesus cared for humankind as a mother would care for her children (see Matthew 8:23-27; Matthew 18:12-35; Matthew 22:1-14;

Mark 3:7-12; Mark 8:1-9; Luke 7:36-50; Luke 8:5-21; Luke 11:5-13; Luke 18:1-14; Luke 19:1-11; John 2:1-12; John 8:1-11). The way in which the gospels portray the relationship between God, Jesus and God's people is the example of what relationships in the household should look like.

The study has discussed the household and value of women in the patriarchal context of the Bible as well as aspects of marriage in the Old Testament and New Testament. This discussion provides a point of departure for the examination of sexual conduct and sexual violations to which biblical narratives refer. Two narratives in which young, unmarried women are violated are those of Dinah in Genesis 34 and Tamar in 2 Samuel 13.

Dinah was the daughter of Jacob and Leah and she was violated by Shechem. Shechem desired to marry her. Hamor, his father, and Shechem went to Jacob to seek a marriage between Dinah and Shechem. Shechem and Hamor's argument was that through such a marriage Jacob's family would acquire more land and possessions. Jacob's sons required that all the men in the city of Hamor be circumcised. But while the men were recovering from their circumcisions, Dinah's brothers, Simeon and Levi, slew Shechem and Hamor and took her from the city. The rest of her brothers killed all the men in the city. Jacob rebuked his sons for endangering the extended family by increasing the possibility of attacks from Hamor's people. Dinah's brothers responded that they could not allow their sister to be used as a whore.

Tamar was the daughter of King David and Maacah and she was violated by her half-brother Amnon. He and his cousin Jonadab conspired to trap her. Amnon pretended that he was ill and asked his father to request of Tamar to bake him some bread to strengthen him, and to bring it up to his room. Tamar discovered Amnon's plan when she went to his room. She pleaded with him to ask her father to give her to him as a wife but he did not comply. He was stronger than she and overpowered her, violating her. His attitude changed after he had violated her: his lust became hatred and he sent her out of his house. She went for help to her father David and brother Absalom but

Amnon was not punished. After two years Absalom arranged for Amnon to be killed for violating Tamar.

In the following chapter there will be further exploration of these two incidents. There was justice which was done by the family themselves. The psychological impact of rape will be discussed in Chapter 5.

## CHAPTER 3

### DOMESTIC VIOLENCE IN THE NARRATIVES OF THE BIBLE

#### 3.1 INTRODUCTION

Sexual offences are most often perpetrated against women and female children. In this chapter Old Testament narratives that tell stories of sexual offences and violent domestic households will be examined. The narratives of Hagar (domestic violence), Tamar (rape) and Dinah (rape) have been selected. In the narratives of domestic violence, acts of rape, physical violence, emotional violence and economic (financial) violence are explored.

A general concept of rape is described by S Estrich (1986:1104,1105) as; “While the injury caused by purposeful conduct may be greater than that caused by negligent acts, being negligently sexually penetrated without one’s consent remains a grave harm, and being treated like an object whose words or actions are not even worthy of consideration adds insult to injury. This dehumanization exacerbates the denial of dignity and autonomy which is so much a part of the injury of rape, and it is equally present in both the purposeful and negligent rape”. Estrich (1986:1107) states that rape is an act where there is physical contact to accomplish penetration. Different ways are used to overcome the female non-consent. This is called “forcible compulsion”, which is used to overcome reasonable resistance. Estrich (1986:1099-1106) discusses “rape” in different aspects: sexual intercourse of a non-consensual nature is when the perpetrator is the dominant figure and the victim is in a submissive position (the woman has to allow sexual intercourse). This can occur in a relationship or to an unknown victim. Sexual intercourse can also be forced upon the victim and physical harm can occur which happens when the victim resists. Sexual intercourse in the form of rape can also occur when a woman says no to sex and the male takes the no answer, as being yes. The male must take into consideration that he cannot read another person’s mind and take the no answer, as no. Rape can occur following “a threat of force” or “to be forced” by

the perpetrator. A weapon, beating or threats can be used after which the perpetrator will proceed immediately with intercourse.

In the South African law a married man who forces himself upon his wife is perceived as committing an act of rape. According to the South African Government Gazette (510(32):20 of 2007) rape is seen in the context of both sexes and all ages. South Africa's law describes it as "an unlawful and intentional act of sexual penetration". This act of rape can be perpetrated by either the male or female, therefore the crime is committed without the other person's consent. A further in-depth discussion on sexual offences and rape in the South African law will be discussed in Chapter 4.

Moving from the South African law on domestic violence to the Law of Moses, the consequence of rape are stated, Deuteronomy 22:5-30. The verb "rape" is not present in the Hebrew Bible but cases of rape are described in biblical narratives such as the narratives of Tamar (2 Samuel 13:7-15) and Dinah (Genesis 34). The story of Abraham and Hagar (Genesis 16:1-8; 21:8-21) involves an act of what today would be called "domestic violence".

## **3.2 DOMESTIC VIOLENCE AND RAPE**

The narratives of Tamar, Dinah and Abraham and Hagar illustrate the severity of the injustice done to some female characters in the Old Testament and how these actions were judged in the narratives.

### **3.2.1 Abraham and Hagar (Genesis 16:1-8; 21:8-21)**

Hagar was a handmaiden in the household of Sarah in Abraham. Sarah could not conceive. In the Hebrew culture a barren woman could use her handmaiden for the purpose of bearing offspring. In this case Hagar was Sarah's slave and Sarah gave Hagar to Abraham as a second wife. Hagar became pregnant and as Abraham's wife had equal rights with Sarah, which Sarah begrudged. Sarah complained to Abraham

and he gave instructions that Hagar must go back to Sarah as her slave. Ishmael, the son of Hagar and Abraham, was born and this caused Sarah to be resentful which gave rise to a situation in which Hagar was victimised. The following is a brief socio-cultural analysis of Genesis 16 and 21:

The narrative of Sarah and Hagar attests to social conflict. The conflict between Sarah and Hagar is viewed from the perspective of the oppressed victim. Abraham's family was wealthy and owned slaves. Hagar and Sarah were from different ethnic groups, which caused much disagreement and conflict. Hagar was Sarah's handmaiden which meant that Sarah had a superior position to Hagar. Hagar was a threat to Sarah because her conception of Abraham's child elevated her status. In Hebrew culture, barrenness was seen as punishment of God and therefore barren women were scorned. Hagar's pregnancy therefore also gave her the upper hand over Sarah.

In this narrative Hagar is oppressed by the male figure, Abraham, and the dominant female character, Sarah. The pregnant Hagar fled into the wilderness, moving from a situation of bondage into homelessness in the wild. Hagar had no family as means of support for protection and in the wilderness had no food or shelter. God intervened, promised her a future and gave reasons for her to return to Sarah. Hagar, submitting to the authority of Sarah, called her "mistress". The unborn child would be born in Abraham's house and this would give him the right of inheritance. God promised Hagar that Ishmael's descendants would be a great nation. That promise gave her new hope, and she decided to go back to Sarah for their survival and the fulfillment of the promise regarding Ishmael's descendants.

Interpreted from the perspective of domestic violence, Hagar, who had no choice in the matter, was ordered to be a wife for Abraham and later conceived. Motherhood was forced on her and can be seen as the exploitation and abuse of her body over which she, as a slave, had no control. According to cultural custom, the child would be regarded as Sarah's child. When Hagar was given to Abraham as wife, her status changed from handmaiden (slave) to second wife. Sarah used Hagar to improve her

status as a barren wife in society. Sarah had complete control over Hagar. Abraham had no authority over Sarah's slave Hagar without permission from Sarah. Hagar's well-being at that stage was completely determined by the authority of Sarah. However, when Sarah gave Hagar to Abraham as wife, Sarah relinquished control over her to Abraham. Sarah wanted her superior status back so she complained to Abraham. Abraham then decided to make Hagar a slave again. After the birth of her son (Gen 21:14) Hagar was sent away into the wilderness on Sarah's request. This constituted forced exile rather than the choice of voluntary flight as was the case previously. This represents the reality of life and death, poverty, economic struggles and homelessness (see Jebakani 2000:36, 37, 40, 41; Williams 1998:17). However, God's promises gave Hagar hope for herself and her child. Hagar is an example of a woman without social or legal support, pregnant and alone without help. Hagar was the expelled wife and divorced mother, homeless and poor who had to rely on handouts from caring individuals.

The violent act of Abraham was in reaction to Sarah's request to set Hagar free. Hagar's offspring was part of a promise that God gave to Abraham regarding his descendants. God intervened in Hagar's situation and alleviated her distress by blessing her and her descendants. In this narrative God gave Hagar the necessary "tools" for her own survival and the development of her quality of life. God set Hagar free from bondage and the oppression of Sarah (Clark 2012:52).

The Hebrews viewed a slave as a possession. The slave, Hagar, is a disposable commodity and she can be exchanged as the owner wishes. Her feelings are not taken into consideration. The way in which Sarah oppressed Hagar is described in the narrative with the same Hebrew word that is used for the Egyptian captivity of the Hebrews. From a modern psychological perspective one would expect that emotional disturbances could have developed in Hagar as well as her son, Ishmael. The story narrates Ishmael will wander in the desert like a donkey. He will be against all and everyone will be against him. He will be rebellious against his brothers. This could be indication of such disturbances (Okoye 2007:167).

In Genesis 16, important historical issues are highlighted. Though Ishmael was Abraham's first-born son, he was not the covenantal heir. Ishmael and Hagar were rescued twice in the wilderness, firstly by returning them to Abraham and secondly by keeping them alive in the desert when sent away for a second time. The promise made to Abraham concerning his descendants was partly fulfilled through Ishmael. Abraham was to have many descendants through Ishmael. The main problem was not between Abraham and Hagar but between the two women. Sarah was the individual who symbolised authority and domination. Hagar was the object who had no power and was Sarah's possession, subservient and subordinate.

The culture from which Hagar stemmed can be deduced from her name. Such extra-biblical cognates indicate an origin such as Ancient Arabia. Hagar was most probably from Egyptian descent (Drey 2002:181, 183). According to Genesis 12:10-20: Abraham and Sarah had recently returned from Egypt. With Abraham's departure from Egypt, Pharaoh gave them gifts. Sarah was a priestess, which granted her social status. That was probably why she received Hagar as a maidservant from Pharaoh. According to Hebrew legend, Hagar was a daughter of Pharaoh and had royal social status in her own land.

When interpreting the Hebrew language and the words used for the different kinds of slaves, a "female slave as a servant" designates the property of the owner. Another word which indicates a "maidservant", could indicate someone who had been given for sexual purposes as a "concubine". In the case of Hagar she was not given to Sarah to be included in sexual services such as a male owner would receive from his concubine. Hagar was therefore not the property of Abraham but Sarah; she was her maidservant. After Hagar returned from the wilderness the Hebrew language changes her status to a possession with more sexual connotations, which can be rendered as a "concubine". The word used when Pharaoh gave Hagar to Sarah means "someone who joins or is attached to" a person or clan. Hagar's sexual services were controlled by her mistress as indicated by the usage of the Hebrew word. It can be taken that Hagar had no children before Sarah gave Hagar to Abraham, as a wife (Drey 2002:184, 186).

In Gen 16:2 Sarah wants an heir for her belongings and with the words, “the LORD hath restrained me from bearing”, it is indicated that she does not have an heir. She wanted someone she could be sure of to inherit her belongings in a family, with Abraham. Sarah’s selfish act with the statement taken from Genesis 16:2, “And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai”. Sarah was more concerned about her own heir. The words “it may be that I may obtain children by her” shows that Sarah had her own interests at heart when facilitating the union between Hagar and Abraham. This was done to provide an heir for herself rather than for Abraham (see Drey 2002:186).

The importance for Sarah to have an heir, can be explained by a historical custom in that culture. Genesis 21:10 sheds light on this custom: “Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac”. In that culture children inherited from both their mother and their father. The woman’s wealth was related to the dowry a daughter received when marrying. This dowry was given by her parents as a wedding gift. The dowry went with the daughter to the husband’s household, but remained hers, separate from the rest of her property, owned by her husband’s household. This was part of the Laws 138, 142 and 149 of the Hammurabi Code (see Meek 1969:172). The wedding dowry of Sarah caused a problem when Sarah gave Hagar to Abraham as a wife. Ismael would have inherited Sarah’s dowry because he was the first born of Abraham. In the patriarchal-dominated world of the Old Testament the offspring of women could become the legitimate heirs of the matriarchs. This is stated in the Hammurabi Code Law 162 and 167 (Meek 1969:172). Hagar received a dowry when given to Sarah by Pharaoh as a maidservant. As a second wife she owned her dowry and had a claim on Abraham’s property. Ishmael was Abraham’s first-born son and this allowed him to take the place of Eliezar (a beloved servant of Abraham, who would inherit from Abraham if Abraham did not have a son). Hagar’s attitude changed when becoming Abraham’s second wife and an heir. Hagar’s status change led to a reordering of the family structure. This affected Sarah negatively. Sarah protested to Abraham and asked him to

give Hagar her freedom. This was allowed in the Law from the Lipit-Ishtar Code (Kramer 1969:160). The law acknowledged, "If a man married a wife (and) she bore him children and those children are living, and a slave also bore children for her master (but) the father granted freedom to the slave and her children, the children of the slave shall not divide the estate with the children of their (former) master". Hagar was mistreated by Sarah; and the Law 146 of the Code of Hammurabi (Meek 1969:172) stated that if a female slave was given to bear children and the slave claimed equality with the mistress, the mistress was allowed to reduce the concubine's status by marking her with a slave-mark and counting her among the slaves. Ishmael was the offspring of Abraham, and Hagar and Ishmael were set free (Drey 2002:187, 191).

Polygamy is present in some cultures in South Africa. A situation similar to that of Hagar and Sarah is therefore imaginable in South African polygamous marriages. In today's terms Hagar's situation can be interpreted as domestic violence. Interpreting this narrative from Sarah's point, the possibility of an emotional disturbance due to her barrenness could have caused depression, anxiety and other negative emotions. Hagar was Abraham's second wife and she had the right to claim her part of the inheritance. With Hagar, as a second wife to Abraham, the inheritance was also claimable from Hagar's side through Ishmael. Sarah was probably mocked by Hagar, because of her barrenness. In this narrative emotional, economic (financial) and physical violence is present.

Domestic violence can occur in any type of domestic relationships, for example: in monogamous or polygamous marriage, among siblings, or among parents and children.

### **3.2.2 The rape of Dinah (Genesis 34)**

In Genesis 34:2, Shechem grabbed Dinah and forcefully "lay with her". In the Hebrew language, the verb used conveys that a violent act was perpetrated by Shechem. Dinah was unclean after the act of Shechem (Gen 34:5, 13, 27). Her brothers' reaction towards Shechem confirms that this was regarded as an unacceptable and violent act.

In the language of today this constitutes forced sexual intercourse, and therefore “rape” (Gravett 2004:282, 283).

Dinah was not kept captive in her own surroundings but was set free through the actions of her brothers. Louis Feldman (2004:261) mentions from the Biblical Antiquities 8.8 written by Murphy FJ (1993:223-229) that Dinah married Job and gave him fourteen sons and six daughters before he became ill. After he was healed Dinah gave Job seven sons and three daughters. The reason Dinah’s family decided not to allow her to marry Shechem was as a result of their cultural differences and this would have reflected badly on the Israelites. Shechem wanted to buy her using the normal marriage dowry but Jacob’s sons answered Shechem and Hamor (Shechem’s father) very deceitfully (Genesis 34:13) (Feldman 2004:263, 264).

Genesis 34:27 indicates that the reason why Dinah’s brothers plundered the whole city was that Shechem’s crime was not only against their sister, but was perpetrated during a festival commemorating the rape of a woman. Dinah and Shechem did have some sort of relationship, but that did not give Shechem the right to violate Dinah’s honour (Genesis 34:3). Dinah’s rape occurred during a Roman religious festival. This festival was about the rape of Lucretia and the Romans’ revenge of driving King Tarquinius Superbus and his sons into exile, which resulted in the establishment of the Roman Republic (Feldman 2004:207, 254, 255). Fewell and Gunn (1991:200; see Sternberg 1985:457) explain it as follows: “The Hevites multiply financial and economic seducements, which the Israelite side entirely disregards in its insistence on matters of principle. Hamor and Shechem cast their proposal in terms of a business deal: conveniently forgetful of the original ‘taking’, they draw a picture of reciprocal ‘giving’”.

As the narrative develops, Dinah does not have any say in how the family deals with her rape. Jacob is more concerned about the family than about her. Looking at it from Dinah’s viewpoint, the survivor, she is the one who has experienced the violent act. She went through the distress and wrongdoing of rape (Blyth 2009:385). This is her story to tell, and her story must be heard.

Today many rape cases are kept secret and no help is offered to the victims. Women victims of sexual violence often do not speak out for fear of social stigma or retribution; or if they do try to speak out, they are silenced. These victims have a right to support and healing. The rape of Dinah was a forcible violation of her bodily integrity which would have caused her severe pain and distress. Dinah's silence is a form of patriarchal oppression (Blyth 2009:484, 485, 486). Caroline Blyth (2004:484) puts it as follows: "Rape has long been considered a crime so unspeakable, so shameful to its victims that they are rendered mute and cloaked in anonymity" and "After rape, there is a terrible silence".

In order to set oneself free from bondage of the writings of the past (traditions that were formed because of cultural beliefs), it is needed to know these writings – especially in a way that was never known before (see Rick 1980:35). This is done by breaking the tradition which has a hold over people. There are many victims of violence and abuse, who are denied the opportunity to speak out their pain, grief, anger, fear and suffering. A victim of rape feels defiled and dirty. Rape is an interpersonal experience, which amplifies the victims' feeling of insignificance. During rape the victim experiences helplessness, and is abused as an object of contempt, damaged and mistreated. The community and family, who do not accept and assist the victimized individual, contribute to the humiliation and defilement of the victim. Blyth (2009:505; see Metzger D 1976:406) puts it as follows "My experience (of rape) and that of the women I know tells me there is no treatment for rape other than community ... The social community is the appropriate centre for the restoration of spirit, but the rape victim is usually shamed into silence and or self-imposed isolation" .

### **3.2.3 The rape of Tamar (2 Samuel 13:1-22)**

Amnon's early life may shed light on his actions with regard to Tamar. According to 2 Samuel 11 Amnon's father, king David, developed lustful feelings towards Bathsheba when he saw her bathing on the rooftop of her house. He made a plan to ensure that her husband, Uriah, was killed in battle so that he could have her as his wife. This

indication of David's lust could be a reason why Amnon also used violence to quench his lust for Tamar. David was a man who overcame his enemy with violence in all the battles he fought. That was also the reason why God did not want him to build His temple, because he had too much blood on his hands. It is possible that Amnon grew up using acts of violence to get what he wanted. The way in which Amnon acted towards Tamar also serves to illustrate that a perpetrator's adolescent years influence their behaviour (Gray 1998:40, 44).

Through this act of Amnon raping Tamar, she was left to be an "outcast" a woman who lived in her brother's house. This expression of an "outcast" can be explained from Deuteronomy 22:20, 21 which indicates the worthlessness of a woman who is no longer a virgin when marrying: "But if this thing be true, and the tokens of virginity be not found for the damsel: Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you". Tamar had no means of reclaiming her worth and had to rely on her brother Absalom for her preservation. Tamar was reduced to a place in her family's authoritative structure which was a situation of bitter, aimless despair; Amnon requested David to instruct Tamar to bake bread for himself under the guise that he was ill. Having brought the bread to Amnon in his quarters, he forced himself upon her and raped her. Amnon instructed Tamar to "go" after raping her. Both David and Amnon ordered her "go" and this indicates her worth and dignity had been obliterated (Gray 1998:44).

In the Hebrew translation the meaning of the words "put the thing out from me" indicates that she was only an object of perversion and of momentary pleasure. This shows that Tamar's status in the family, as a woman, had been reduced considerably. Her shame was visible when she ripped her clothes. Shame is an emotional feeling of shifting the blame from the perpetrator to the victim. This feeling will stay with the victim her whole life and her silence begins with shame (Casey 2010:168). David did not enforce the law regarding rape (Deuteronomy 22:25), and Amnon went free. No justice was served, and

Tamar was left alone to carry on in silence. In life, rape should be seen as a family responsibility, and not for the individual victim to carry alone. This is applicable to the whole community where lust and neglect occur. In Tamar's case, power was used to undermine the kingdom and the social structure (Jacobson 2004:356). Absalom killed Amnon and in doing so he took the law into his own hands. Sins of rape and neglect and other private sins cause a virulent poison to spread through society.

Rape is not presented in the narrative as though it were acceptable in that culture. Following the narratives of rape is the incident of Sarah (Abraham) and Hagar which was accepted in the patriarchal society. In present times it would be taken as an act of domestic violence.

### **3.3 VIOLENCE IN THE HOUSEHOLD**

There are different forms of domestic violence. In the case of Hagar and Sarah, physical, economic and emotional violence were present. In the narratives of Dinah and Tamar, rape was present. A broader perspective of these acts of domestic violence will be discussed with reference to the Law of Moses. The biblical law (of the Old Testament) included violent acts for punishment of sins. These sins could have originated from legal, ethical or Hebrew cultural sources. In the Covenant Code (Exodus 21-23) death penalties are given to people for not obeying certain parts of the law. Word usage by means of which the death penalty is given includes: "do not allow a sorceress to live" and "must be destroyed". Sexual offences against one's own family are judged harshly. Leviticus 18 and 20 deals with abnormal sexual practices: "do not lie with any of your female relatives" (Leviticus 18:6-23, 20), and states the penalties for such transgression. Though wrongdoing was punished (see 2 Samuel 14, 15; 1 Kings 21; Psalm 72; Ruth 4) but when it came to the law there was neither investigation nor judgment involving in these parties. The law was not a juridical procedure or for use in court trials of any kind (Gerstenberger 2012:44, 46).

According to the Law of Moses in Exodus 20:13-15 instructions are given as follows: “You shall not kill, you shall not commit adultery and you shall not steal”. All sexual offences are seen as a type of adultery. High moral values are attributed to man’s sexual purity, the integrity of persons, the authority of parents, and respect toward the benevolent Holy One. These powerful protective elements are enshrined in the fundamentals of faith, life and social organisation, which legal procedure cannot produce. In Deuteronomy 27 those who do not obey the law, are cursed. Ezekiel 18 describes the difference between a righteous and unrighteous person. Those who cannot keep the peace are not just. Those who refrain from “idolatry, adultery, sexual contact with a menstruate, oppressing and exploiting other people, taking interest, unjust action of any kind and, positively, being charitable, executing justice and keeping the commandment of God” are considered just. With regard to people who go against the biblical law Leviticus asks: “Will such a man live? He will not! Because he has done all these detestable things, he will surely be put to death and his blood will be on his own head”. God will turn His face away from a transgressor (Leviticus 20:3, 5; 6; 26 and Deuteronomy 27:15-26; 28:15-26)

The Law of Moses distinguished several sexual offences and indicate the punishment for each. In Deuteronomy 22:22 adultery is regarded as a severe offence. The punishment of such a crime in the Old Testament was that both the woman and man were put to death: “If a man be found lying with a woman married to a husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel”. The punishment for rape is stated in Deuteronomy 22:23-28, “if it is a virgin woman that is betrothed and her future husband finds her in the city with another man who has committed adultery with her, both must be taken out of the city and they must be stoned. This has to be done because she did not shout for help when the man lay with her and the man violated his neighbour’s wife. If a man in the field forces a woman to lie with him and there was nobody to help her, the man only must die. This young woman did not commit a sin deserving death. If a man takes a young woman who is not engaged and lies with her and they are found, the man must then give her father payment and she has to be his wife because he has violated her.

He may not be ashamed of or divorce her as long as he lives. A son may also not lie with his father's wife; he must not dishonour his father's bed. In these examples of judgments, the act of domestic violence can be integrated under sexual abuse.”

Three laws with regard to sexual transgressions are given in Deuteronomy 22:20-24. These laws can easily be dismissed as irrelevant today because they represent the values of an ancient patriarchal society where men had absolute control over a woman's body. This control pertained also to a woman's sexuality. Sex was a public concern. In current times, sexual violence is very common. The application of biblical laws (Deuteronomy 22:21-24) runs the risk of misinterpretation and the misuse of an ancient text. The cultural distance between ancient Israel and today should be taken into account with every hermeneutical enterprise. In ancient Mediterranean culture a family was a group of people living in a household which incorporated multiple generations. It often included relatives or members of the community. Women lived with the husband's family. Patriarchal authority was mainly concerned with sexual control. In the functioning of a household is included the maintenance of tradition and authority, to contribute to the safety and success of the local community and nation. A disruption in a single household threatened the rest of the community. This is the context of Deuteronomy 22:20-24 where the stoning of people (Deut 22:21, 24) was the penalty for crimes which threatened the entire community: "... so shalt thou put evil away from among you" (Deut 22:21). This "evil" is in the same category as idolatry, false witness and rebellion: acts which endanger the community with disorder and carry the threat of divine punishment. Sexual transgressions belong to this list. In Deuteronomy 22:20-24 the women who engaged in illicit sexual intercourse posed a threat to Israel's covenant with God and the covenant community itself and therefore they should be stoned to death. Sexual chastity involved honouring husbands and fathers both before and after marriage. This was seen as a key to the women's role as bearers of Israel's heirs. There are no narratives in the Bible where women were actually stoned for sexual transgressions. This creates space for reflection on the interpretation and practical implication of these laws (Reeder 2012:272-274, 280; see Finkelstein 1981:27, 28).

Greg Chirichigno (1981:310) distinguishes three concepts of holiness, namely, “separation to”, “separation from” and “keeping holy”. Leviticus, as a book, focuses on the “separation to” holiness and sexual laws. Motivation to remove evil is given in Deuteronomy 22:22-30 where it is clear that sexual immorality and sexual immorality by force have to be judged. Leviticus 20 describes different manners in which sexual offences can occur which degrade the family structure. There are different identities of the sexual parties, groups of sexual offences mentioned in Leviticus 20:10-16. In these sexual groups are: a) outside family versus inside family, b) father versus son, c) heterosexual intercourse versus homosexual intercourse, d) non-marriage versus marriage, and e) sex between human beings versus bestiality. In any of these examples, where one person forces himself onto another person or animal, it can be classified as a sexual offence (Burnside 2006:392, 397, 398, 408). According to Leviticus 20:11, 20, blood relatives and sexual crimes includes: “If a man sleeps with his father’s wife” and “If a man sleeps with his aunt”. These two relationships of “father’s wife” and “aunt” are blood relative relations. Therefore his father’s wife is his mother and his aunt is his mother or father’s sister (Leviticus 18:7, 12, 13). The creation narrative gives the original creation characteristics of humans: Leviticus 20:10-16 mentions the good which is found in the creation narratives. This is also expressed by Jesus (Matthew 19:4) “that at the beginning the Creator ‘made them male and female,’ .... Therefore what God has joined together, let man not separate”. The value that was attributed to the creation of human beings is still valid today. The creation was good and it is to that goodness that a household should strive. Violence was not the intended for the household of people or for the household of God.

When considering the theme of violence it is important to explore a view of anger. When is it seen as a violent act perpetrated against a victim and when is it a judicial or disciplinary act which has been enforced? Jesus does not enforce absolute non-violence, but encourages patience in pursuing injustice where non-violent acts are possible. Patience in pursuing injustice should be the moral attribute of an individual. Actions of domestic violence against a partner are often seen in cases of financial difficulty accompanied by power struggles over the money earned by the individual’s

partner. On this Luke 3:3-12 comments: Deeds such as robbery, threats and blackmail are mentioned as being unacceptable in society. In domestic violence, the individuals' pride, self-esteem and trust can be robbed by false accusations and furthermore, the abuser, being discontented with his earnings may feel that his wife is not worthy of the money he is earning. On the other hand, in domestic violence, economic abuse, where the abuser keeps money from his wife so that she cannot satisfy her daily needs, is common. Violence is not only evident in the physical pain or injury caused to a person, but also in the motivation, intention and the proportionality in which it is done. Violence governed by compassion with the intention of peace and love is different; this is seen as another type of violence. Harm is inflicted but with good intention. This harm is best described when a parent rebukes a child. It is done out of compassion and love, to help and guide the child on the right path. A doctor who cuts through healthy tissue for the amputation of a leg is not seen as violent but as having compassion and love for his patient to get more out of life or even to stay alive (Biggar 2010:74, 76).

Anger is often evident in cases of domestic violence. Jesus discussed different types of anger and how it should be dealt with. In Matthew 5:22 Jesus said that a person may not be angry with one-another without reason, or they shall be judged. A person who acts in anger against another or says 'Raca' to his neighbour will be approached by the council for judgment; and when a person is in rebellion against God and say to their neighbour 'Thou fool' you will be punished in hell. In Matthew 23:13-17, 19, 23-27, 29, 33, Jesus states that individuals that are leading others astray and do wrong to others expecting them to observe their values will receive greater damnation than others. This also warns teachers of the law to be careful of judging others, if they themselves are the ones that are responsible for misleading them. Anger and judgement against other people must be contained and each person should be treated respectfully. Individuals are further instructed to examine themselves first before they find fault with others. The Pharisees were responsible for bringing much ritual into their worship. This put an undue burden on the people.

Anger is not necessarily harmful. It depends on the type of anger. The anger Jesus expresses in Matthew 5:22 is not the same anger that He expresses in Matthew 23. According to Matthew 5:22; “That whosoever is angry”, this must be seen as being in conjunction with the last part of the sentence, “danger of the judgment” and “danger of the council” which demonstrates a specific anger that is insulting and abusive (Biggar 2010:70). According to Brown (1992:76), there were two everyday terms used in Jesus’ time for abuse, the term “Raca” is used more often. The second part of this verse states “that whosoever is angry ... ‘Thou fool’, shall be in danger of hell fire”. Anger which leads to insult and abuse is punishable, but the anger that is rebellion against God, is punishable by the fires of hell. Another type of anger in Scripture is referred to in Ephesians 4:26 where individuals could become angry but not in a way that leads to sin. That angry feeling should not be held against the person but should be eradicated before the day has passed. According to Ephesians, “Be ye angry, and sin not”. This refers to anger that is expressed honestly, sincerely and without swearing. Romans 13:1-8 states that one’s anger should be controlled and the power given to God. Whoever resists God’s power when angry and goes against God’s ordinance, will “receive damnation” from God. People should always be under the power of God so that their conscience is clear of evil actions. Loving one another is adhering to the whole law of God. This love extends to the domestic environment (Biggar 2010:78).

A believer’s attributes should be manifest in love: a yearning for peace, peacemaking initiatives, self-sacrifice, compassion and in some cases even death (Biggar 2010:78, 79). Paul states in Romans 12:19, “Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, ‘Vengeance is mine; I will repay, saith the Lord’.” This statement of Paul states that you must not repay violence with violence but rather let God avenge you. The statement also rings true for domestic environment.

Taking the above discussion in consideration in today’s terms, adultery can be seen as an act of domestic violence and can cause emotional disturbances. Adultery can lead to severe emotional, physical disturbed cases, even death. In the Domestic Violence Law of South Africa (Act No. 116 of 1998) emotional violence can be classified as domestic

violence, if there has been no physical harm. Domestic violence includes different forms of sexual abuse. Sexual abuse is a high occurrence crime in South Africa (statistics are given in Chapter 1 and 4).

### **3.4 SUMMARY**

As discussed in this chapter, sexual offences and violent acts were present in Old Testament narratives. God's law gives clear judgments of these offences. In the pre-modern mind-set such acts were not always seen as an act of violence, for example in the case of Hagar and Sarah. This was allowed by law, the Hammurabi Code and Lipit-Ishtar Code. Therefore, if violent acts were allowed by law no justice could prevail, and no questions were asked. In a post-modern understanding these kinds of acts will be seen as a crime and duly punished by the South African law on domestic violence which describes such acts as sexual offences and domestic violence.

Love is the greatest commandment. This love extends to one's own household. Love towards one's family and neighbour has the power to triumph over selfish desires. Should households be loving in this way, society could be free from violence.

## CHAPTER 4

### DOMESTIC VIOLENCE IN SOUTH AFRICA

#### 4.1 INTRODUCTION

This chapter explores domestic violence in terms of the South African law. The legal and social aspects of domestic violence in South Africa, puts pressure on pastoral counsellors to educate themselves accordingly so as to best assist victims of domestic violence. A domestic environment is one in which multiple persons or families live in the same location. Some articles published by South African Press Association (SAPA) will be used to demonstrate what the South African scene with regard to domestic abuse, looks like. These articles show that pornography is classified as an act of domestic violence in South Africa. A court case described in a SAPA article (which is discussed further down in 4.1) demonstrates that a person as young as 16 years of age can be sentenced for rape. This shows that youth does not protect an individual from prosecution. Domestic violence includes sexual offences and some forms of prostitution. This prostitution crime includes underage children or teens who are secretly kept in captivity or it can take place in an ordinary home. Children who are used for prostitution are exploited as a source of income. They can be exposed to severe acts of domestic violence. Producing pornography of underage children is a criminal act.

The new Sexual Offences Act, which was signed in parliament by former president Thabo Mbeki on 16 December 2007, is designed to protect the children from sexual predators. In this chapter extracts from the South African law and the criminal law (sexual offences and related matters) amendment Act, no. 32 of 2007 will be presented. The main focus of the act is on statutory sexual offences and the protection of children as well as persons who are mentally challenged, and to intensify efforts to fight sexual crimes. This act is a new expanded and amended legal development in the fight against “sexual offences against children as well as persons who are mentally disabled”. It seeks to protect all vulnerable groups: women, children and people who are mentally

disabled. All forms of sexual penetration are included in the application of this act which means that the definition of what rape is, is broad enough to include the possibility that any man or woman, youth or child can be raped by another male or female.

In the Domestic Violence Act (part viii), the government of South Africa describes domestic violence broadly. The Domestic Violence Act no. 116 of 1998:2; part XXI (published in the Government Gazette no. 19513 of 27 November 1998) includes sexual abuse in section (b). An explanation of these sexual offences will be stipulated.

The South African Press Association (SAPA) is the national news agency of South Africa. They also report information about court cases. The articles on “Child porn accused refused bail and Teen gets 15 years for rape”<sup>1</sup>, was released and a discussion will follow.

The use of underage children for prostitution with the consent of their parents is an act of domestic violence. Girls are sold for between R2 500 and R12 000 in a countrywide network of people involved in prostitution and other forms of child abuse. It is “prominent and wealthy” people who are buying and abusing these children. These children could be as young as 10 years of age. Children in Port Elizabeth who work as prostitutes or drug dealers earn between R1 500 and R5 000 per day, which goes straight into their handlers’ pockets. If the children do not obey, they are punished by means of “extreme physical abuse, or by withholding drugs and food from them or even death” (Rademeyer *et al* 2009:1).

A SAPA article, “Child porn accused refused bail” (2011:1), points out that court cases provide “shocking” records of the extent of domestic violence in South Africa. However such violence is not always documented. Child pornography is a lucrative trade. In a Pretoria North magistrate court in 2011, a case was heard involving children being sexually assaulted and used for child pornography. In the same article, Magistrate Pierrie Wessel said that in the case of any victim of sexual crimes, especially where the victims are under the age of 16 years, there have to be exceptional circumstances

before a court would grant bail to the perpetrator. Eight adults including a grandfather, 58, grandmother, 57, their two sons from previous relationships, 34 and 36, and one of their wives, 26, the grandfather's brother, 61, his wife, 42 and their mentally disabled son, were arrested on charges of rape, indecent assault, sexual grooming of children and the possession, manufacturing and distribution of child pornography. There were six children from four years and older who were used in pornographic movies for distribution. Four other children were removed from the care of the accused and were undergoing psychological and medical examinations. After an investigation was opened arising from a complaint from a teacher that two of the children were not doing well at school, the social worker took a statement from the two children, previously fostered by two of the eight accused, who said that they had been raped and used for child pornography. Their medical examinations proved that they had been abused from a young age. Large amounts of evidence were found on the properties of the accused by the forensic investigators. The court case commenced on 7 April 2011, with testimony from a person involved in the child pornography case. A 31-year-old woman, the wife of one of the suspects and daughter-in-law of the grandfather in the case, was responsible for editing and distributing the pornography.

It is commonly believed that a person under the age of 18 cannot be sentenced for rape. According to a SAPA (2009) article, "Teen gets 15 years for rape", a 16-year-old boy pleaded guilty to raping a 23-year-old female victim. This woman was gang-raped in Pietermaritzburg by the 16-year-old and two others. The 16-year-old rapist was jailed for 15 years by the Pietermaritzburg high court. Acting Judge Rose Mogwera said that the victim's brother, who had to watch while the incident happened, as well as the 23-year-old victim, would suffer psychologically for the rest of their lives. The youth, who pleaded guilty, said that he had become intoxicated with five young men at a tavern. They had also bought dagga on their way to the victim's house. The three knocked at the victim's door and she was raped by them. The youth was sent to Newcastle's Ekuseni Place of detention for juveniles, a rehabilitation center.

This 16-year-old was in the adolescence phase of individual personality development: he was no longer a child, but not yet an adult. Adolescence is the developmental stage when the person has the task of learning to cope with the interplay of biological, psychological and cultural demands. In the first adolescent stage, there are multiple instances of developmental failures, of which the coping developmental phase is one. Adolescence has three areas which present the characteristic tasks, challenges and coping possibilities, namely: sex, ethnic and class differences. The successful completion of each task will mark the adolescent's entry into adulthood (Levi 1975:93).

## 4.2 SOUTH AFRICAN LAW

This section provides a description of how domestic violence is dealt with in the South African law on sexual offences and pornography.

- **Domestic Violence Act no. 116 of 1998 (published in the Government Gazette no. 19513 of 27 November 1998)**

- “(a) *physical abuse*, means any act or threatened act of physical violence towards a complainant;
- (b) *sexual abuse*, means any conduct that abuses, humiliates, degrades or otherwise violates the sexual integrity of the complainant;
- (c) *emotional, verbal and psychological abuse*, means a pattern of degrading or humiliating conduct towards a complainant, including: repeated insults, ridicule or name calling, repeated threats to cause emotional pain or the repeated exhibition of obsessive possessiveness or jealousy, which is such as to constitute a serious invasion of the complainant's privacy, liberty, integrity or security;
- (d) *economic abuse*, includes the unreasonable deprivation of economic or financial resources to which a complainant is entitled under law or which the complainant requires out of necessity, including household necessities for the complainant, and mortgage bond repayments or payment of rent in respect of the shared residence;

- the unreasonable disposals of household effects or other property in which the complainant has an interest;
- (e) *intimidation*, means uttering or conveying a threat, or causing a complainant to receive a threat, which induces fear;
  - (f) *harassment*, means engaging in a pattern of conduct that induces the fear of harm to a complainant including: repeatedly watching, or loitering outside of or near the building or place where the complainant resides, works, carries on business, studies or happen to be;
  - (g) *stalking*, means repeatedly following, pursuing, or accosting the complainant;
  - (h) *damage to property*, means the wilful damaging or destructive of property belonging to a complainant or in which the complainant has a vested interest;
  - (i) *entry into the complainant's residence without consent*, where the parties do not share the same residence; or
  - (j) *any other controlling or abusive behaviour towards a complainant*, where such conduct harms, or may cause imminent harm to, the safety, health or wellbeing of the complainant.”

- **Sexual Offences: The criminal law (sexual offences and related matters) Amendment Act no. 32 of 2007:**

- **The Sexual Offences Act (children & youth)**

The criminal law (Sexual Offences Act) includes “offences relating to sexual exploitation or grooming, exposure to or display of child pornography or pornography to children and the creation of child pornography”. In section 15 of the act, penetration of children between ages of 12 and 16 years by adults is stated to be a criminal act. In section 16 of the act, consensual sexual violation committed by adults on children between the ages of 12 and 16 years is considered a criminal act.

No person who has been convicted of a sexual offence may work with, supervise or have access to a person who is mentally disabled or any child, normal or mentally

disabled, in the course of his or her employment. This record is confidential and access will only be given to employers in respect of employees, and employees in respect of their own particulars. Schools, entertainment centres and facilities for the mentally disabled have an obligation to abide by these rules. A contravention of this obligation is a criminal offence. The act became operational at the end of 2008.

- **Sexual and prostitution offences (children & youth)**

In the Criminal Law (Sexual Offences Act) a legal instruction is given which describes child or youth prostitution that occurs in the houses of many people. Prostitution in houses, in a family situation as well as in the social community, is seen as follows:

A male or female person who has intercourse or attempts to have unlawful carnal intercourse with a girl or boy aged 16 and younger is committing a sexual offence. A male or female that commits or attempts to commit an immoral or indecent act with a girl or a boy under the age of 19, or solicits or entices a girl or boy to the commission of an immoral or indecent act, is guilty of an offence. In section II of this act, it is stated that the act of a male having sexual intercourse with a girl under the age of 12 years is considered statutory rape.

If a child is under the age of 18 years and the parent or guardian (a) permits, (b) procures, or (c) attempts to procure the child to have unlawful carnal intercourse, or (d) to commit any immoral or indecent act, or (e) to reside in, or (f) to frequent a brothel or order, (g) permits, or (h) in any way assists in bringing about or receives any consideration for the defilement of seduction or prostitution, shall be guilty of an offence.

Any female under the age of 16 years or above the age of 16 years and under the age of 21 years who is taken or detained against her will or the will of her father or mother or any person, who have lawful care or charge of her, is guilty of an offence. Any female who is kept in a house, place or brothel with the intent to compel or induce her, and her wearing apparel is withheld, or property which is hers, or has been lent or supplied to

her by such person for the purposes of prostitution, which prevent her from leaving, is an offence.

- **Child Care Amendment Act no. 13 of 1999 (published as no. 19963 of 25 April 1999), the Principal Act (1 of the Child Care Act 1983:50A)**

If a person participates or is involved in the commercial sexual exploitation of children or the person is an owner, lessor, manager, tenant or occupier of the property on which this act occurs, and in a reasonable time gains information of these sexual acts, but fails to report the act, is convicted of an offence and will be fined or arrested with imprisonment for a period not exceeding 10 years.

- **Films and Publication Act, which includes Child Pornography, Act no. 65 of 1996 (published as no. 1811 of 8 November 1996) and amended in no. 34 of 1999, came into effect on 30 April 1999.**
- **Pornography (children & youth)**

This legislation is “to amend the Films and Publications Act, 1996” and to “provide for the protection of children against mental, physical and sexual exploitation or coercion to engage in the production of a pornographic film, publication or visual presentation...” This crime is punishable by law. This act includes:

Any person used who is under the age of 18 years and includes any (a) image created or any description of a person, real or simulated; (b) who is depicted or described is seen as child pornography; (c) engaging in, (d) participating in (e) or assisting another person to participate in sexual misconduct, (f) the showing or describing of the body, (g) or even parts of the body in a way or in circumstances which, within context, amount to sexual exploitation, (h) or is capable of being used for purposes of sexual exploitation.

A person will be guilty of an offence if he or she is in possession of, involved in the creation of or the production of or in any way contributes to or assists in the creation of these productions. A person will also be charged if he or she assists in the import, takes steps to procure, obtain or access or knowingly export, broadcast or in any way distribute or cause this to happen. Even with advocating, advertising or promoting child pornography or the sexual exploitation thereof, he or she will be prosecuted. If one has knowledge of or has reason to suspect such an offence has been or is being committed and fails to report it to the South African Police Services (SAPS) or fails to furnish all particulars of such knowledge or suspicion, at the request of an official, one is guilty of an offence.

Child pornography, as well as any sexual activity with a child, is a crime and is seen as abuse. In terms of child abuse and prostitution, it clarifies that child prostitution and child sexual abuse fall under the same category of offence. The same applies whether it is inside or outside of a domestic relationship.

### **4.3 CARE AFTER RAPE**

Cape Gateway, a website hosting documentation on SA laws which includes child abuse treatment, describes the specific steps to be taken when a child or youth has been sexually abused or raped, over the age of 14 years. At specialist clinics for sexual abuse or rape there are processes in place to which caregivers must adhere. Victims receive medical, psychological and forensic care in a private room (Cape Gateway: Treatment for sexual abuse or rape). In the case of victims under the age of 14, the physical and or the sexual abuse and neglect of children is covered by two laws: section 15 of the Child Care Amendment Act (1999:3) and the Prevention of Family Violence Act no 133 of 1993 (section 4).

In the Domestic Violence Act no. 116 of 1998 (published in the Government Gazette no. 19513 of 27 November 1998) the government “provides for the issuing of protection orders with regard to domestic violence and for matters connected therewith.” The steps

to follow to get protection from government officials for a victim are included. When an abuser breaks the conditions of this protection order, regardless of whether this is done violently or with controlled behaviour, it is still regarded as a crime. The person can be charged with “the crime of contempt of court”. In the case of an assault the individual can be charged both for assault and contempt of court. This order is for the purpose of arresting the abuser as soon as he commits an act of abuse or breaks the terms of the order (Domestic Violence Act no. 19537 Act 116:1998). The victim can go to any court or police station to get an application form for protection. If the abuser contests the granting of a final protection order, the case will go to trial. All of the procedures are available to South African residents on the government web: [www.capegateway.gov.za](http://www.capegateway.gov.za).

#### **4.4 STATISTICS OF DOMESTIC VIOLENCE IN SOUTH AFRICA**

Machisa’s (2011:1) study on domestic violence and crime statistics, for the period 2010-2011 shows that while the annual crime statistics dropped by 6.5% the number of women murdered increased to 5.6%. Sexual offences decreased by 3.1%. However there were 35 820 reported cases of sexual offences against women and 28 128 against children. The number of rape cases increased from an already high 55 097 to 56 272. These numbers could be higher owing to the many cases unreported. It is evident that most of the crime committed is perpetrated by someone the victim knows. These figures focus on social crime, but the South African government says little about crime happening in the home. These are crimes such as spousal murder, spousal rape and contravention of protection orders (Machisa 2011:1).

Sexual assault and offences against women and children are acts of domestic violence. The following statistics (Figure 4.1) include sexual assault and offences of a domestic nature as well as general cases reported in the Western Cape. In a news report by Murray Williams of the Cape Argus newspaper (2013) the latest statistics of rape in the Cape Town areas were released. (These statistics mentioned were released by President Zuma and tabled below.) This report, which was obtained from the SAPS, gave areas where sexual offences of all types were mainly recorded. These totals

stretch over a period of six years and show the areas in the Western Cape with the highest number of recorded sexual offences.

	<b>2007</b>	<b>2008</b>	<b>2009</b>	<b>2010</b>	<b>2011</b>	<b>2012</b>
Delft	269	252	230	237	243	216
Gugulethu	247	206	214	190	232	257
Khayelitsha	284	269	218	259	252	249
Harare	225	259	248	273	293	294
Mfuleni	249	198	277	258	211	221
Mitchell's Plain	476	436	508	474	480	471
Nyanga	374	338	296	386	368	398

Figure 4.1: Western Cape areas with the highest number of recorded sexual offences

Second highest number of recorded sexual offences: Bellville, Blue Downs, Manenberg and Milnerton.

Third highest number of recorded sexual offences: Athlone, Cape Town Central, Elsies River, Grassy Park, Kuils River, Lingeletu West, Philippi and Woodstock.

Gauteng	12 419 victims
KwaZulu-Natal	12 288 victims
Eastern Cape	9 239 victims
Western Cape	9 153 victims

Figure 4.2: In four provinces in South Africa for April 2011 – April 2012

Williams (2013) points out that these figures tell a different story when interpreted as percentages of the population in these areas. The Western Province becomes South

Africa's second worst province for sexual offence crimes. Reported cases indicate 127 sexual offence victims for every 100 000 women.

A study done by Kleijn (2010) and Londt *et al* (2009) on the reasons why sexual offences are committed is summarised as follows:

- In a PhD thesis of Kleijn (2010) at Wits University named: "Demographic Profile on Child Rapist", the following reasons were given for sexual offences committed: socio-economic factors: poverty, including overcrowding, unemployment and financial stress.
- In a thesis done by Londt *et al* (2009) at University of Western Cape in the department of Social Work the following reasons were given: communities with inadequate resources, unsatisfactory parental supervision, offenders have a history of substance abuse, inadequate support networks, unemployment and experience of "extreme poverty".

It is generally accepted that most sex offenders have probably had adversarial developmental experiences during childhood and are likely to have missed the opportunities and/or necessary assistance to accomplish coherent lives. As a result they are in need of the essential skills, values and abilities to reach fulfilling lives and to also respect the rights of others to have safe and fulfilling lives (Londt *et al* 2009). Victims are not always aware of their rights or of the protection offered to them.

Domestic violence is influenced by the circumstances that prevail at home. One of the leading catalysts for creating an environment for domestic violence is the social-economic level of the household (Burton *et al* 2009:29):

- Victims of domestic violent households and survivors of domestic violent households experienced family violence; however the number of victims undergoing domestic violence was significantly higher: in victimized households 52% reported

family members often losing their tempers, 43% witnessed intentional violence and 27% reported that family members assaulted each other when angry, compared to 40%, 27% and 9% in non-offender households.

In summary, the evidence indicates that, although the socio-economic status of the household is one of the leading reasons for violent acts, the homes of offenders are likely to be characterised by angry and violent behaviour amongst family members. Offenders are significantly less likely to have a father’s emotional and financial support than the non-offenders. The mothers in the households of both offenders and non-offenders tend to have closer relationships with their children and to support them financially.

Statistics with regard to the household’s exposure to violence: In the Eastern Cape almost every two out of three youths has witnessed violence between family or household members. Statistics show that siblings (45.1%), the accused (17.3%) and other members of the family (21.6%), were seen as the victims in these instances. The research shows that mothers (26.5%) of the accused, (26.5%) of siblings and (26.5%) of other relatives, were the perpetrators of violence in households (Figure 4.3) (Burton *et al* 2009:33):

	Non-offenders	Siblings of non-offenders
• Family members often lose their tempers	40.4	38.4
• Have witnessed family members intentionally hurting one another	26.8	21.7
• Argue a lot in the family	26.5	22.0
• People in my family sometimes hit each other when they become angry	8.9	8.7

Figure 4.3: Perpetrators of violence are often victimised during their own developmental stages

Children who witnessed family and general violence is given in the pie graph below and indicates these ratios. Figure 4.4 indicates the age at which the respondents were first exposed to violence. The ratios are expressed as percentages. This information is also presented by province, figure 4.5 (Burton *et al* (2009:29).

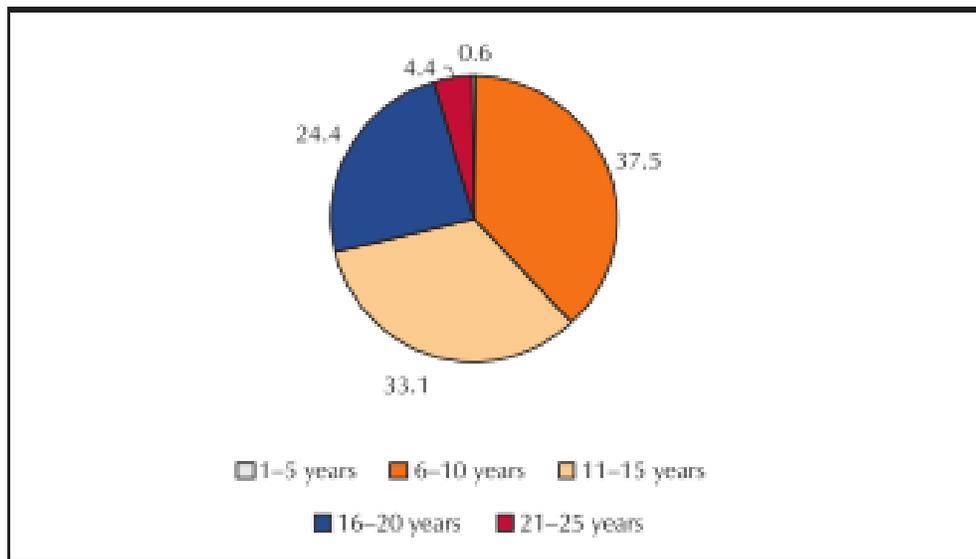


Figure 4.4: Age when respondents first witnessed family violence

In above pie graph, 70.6% of domestic violence reported is against children between the ages of 6 and 15 years. Therefore the increase of domestic violence could result in a culture of violence.

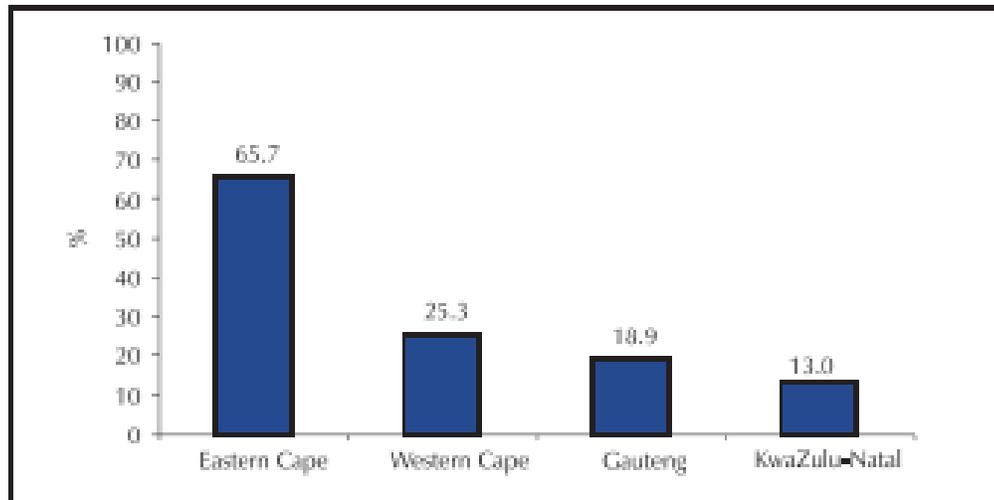


Figure 4.5: By province, the percentage of individuals exposed to family violence

These statistics illustrate the South African rationale that domestic violence is caused by an interaction of situational and individual factors. Perpetrators of violence may have been victims of it themselves or seen evidence of this violent force somewhere. Children learn that violent behaviour is a form of resolving conflict or that woman and children are not to be valued or respected. In turn, children learn to use domestic violence methods to overpower and control those weaker than themselves. Alcohol and drug abuse can also lead to a violent behaviour.

Statistics South Africa (2011:20): (Figure 4.6) Victims of domestic violence taken for medical attention. The institution type and the population group of the household head are indicated. The following ratios in % are observable in figure 4.6, 78.2% of the black African population would take the victim to a local clinic, 74.4% would go to a hospital or trauma unit, 33.2% would go to the police, and 27.3% would consult a private doctor. In coloured households 83.8% would take the victim to a hospital or trauma unit and 50.5% would go to the local clinic. In Indian and Asian households 82.9% would take the victim to a hospital or trauma unit, 59.4% would go to the local clinic, 47.4% would consult a private doctor and 33.2% would go to the police. In white households, 89.9% would take the victim to the hospital or trauma unit. In 46.5% of cases the victim would be taken to the local clinic and 44.8% would be taken to a private doctor.

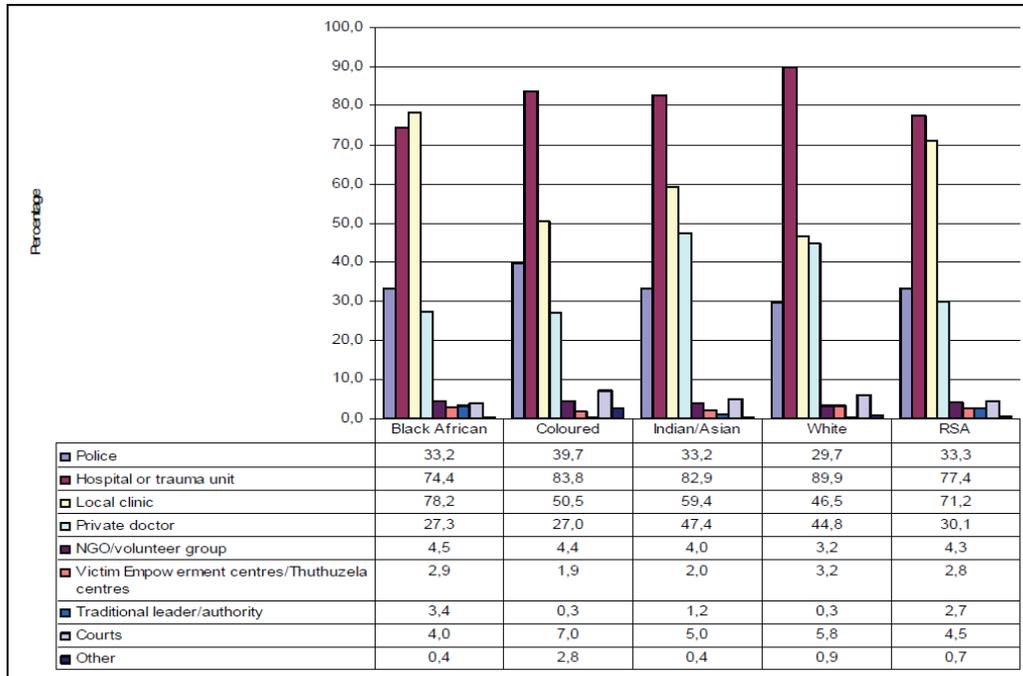


Figure 4.6: Populations groups and institutions in South Africa: The ratio of where households would take victimised individuals for help in cases of domestic violence injuries (Stats SA, 2011:20).

Statistics South Africa (2011:20): (Figure 4.7) 51.1% of the population, would take the victims of domestic violence to a state-run institution for medical attention. In the Northern Cape, 86.6% of the households would take the victim to a state-run organisation. The Free State follows at 72.5%, with the Eastern Cape at 28.4% and the Western Cape at 31.2%.

Statistics South Africa (2011:20): (Figure 4.7) 35% would take the victim to an non-government organisations (NGO). Here the percentage is highest in the Western Cape at 63.0%, and lowest in the Northern Cape at 12.6%. In South Africa as a whole, a traditional leader would be consulted by 10.6% of the domestic violence victims. The Eastern Cape has the highest rate (36.2%) of those who would go to a traditional leader, followed by Limpopo at 35.8% and North West at 18.5%.

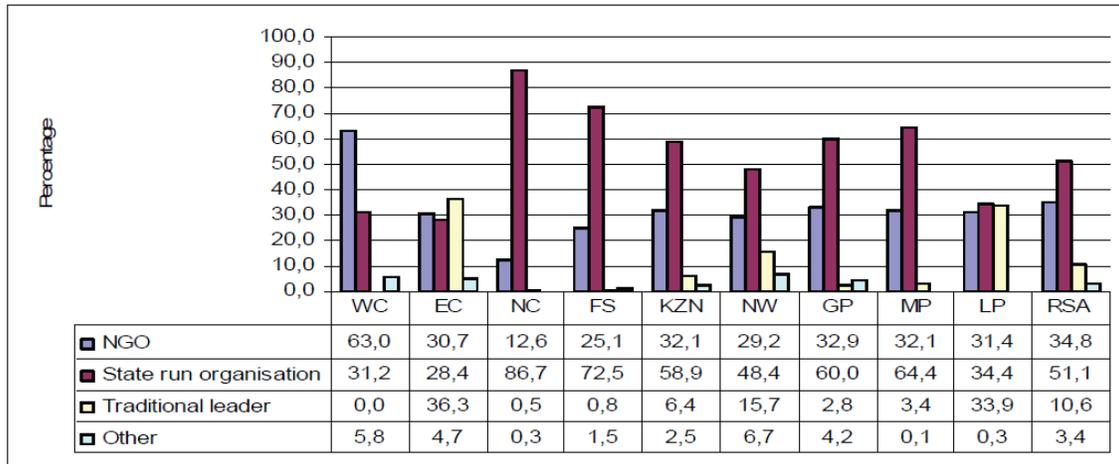


Figure 4.7: South African provincial statistics: Which institutions would be used for victimised individuals in case of domestic violence injuries (Stats SA, 2011:20)

Statistics SA (2011:20): (Figure 4.8) In the coloured-headed households, 45.2% knew of state-run organisations where more than 50.8% of this population group knew of non-governmental organisations as a place of shelter. 47.5% of the Indian and Asian-headed households would take victims to state-run organisations and 47.0% would go to non-governmental organisations. This also shows that 52.3% of the white-headed households would use state-run organisations as a place of shelter and non-governmental organisations would be used 37.3% of the time.

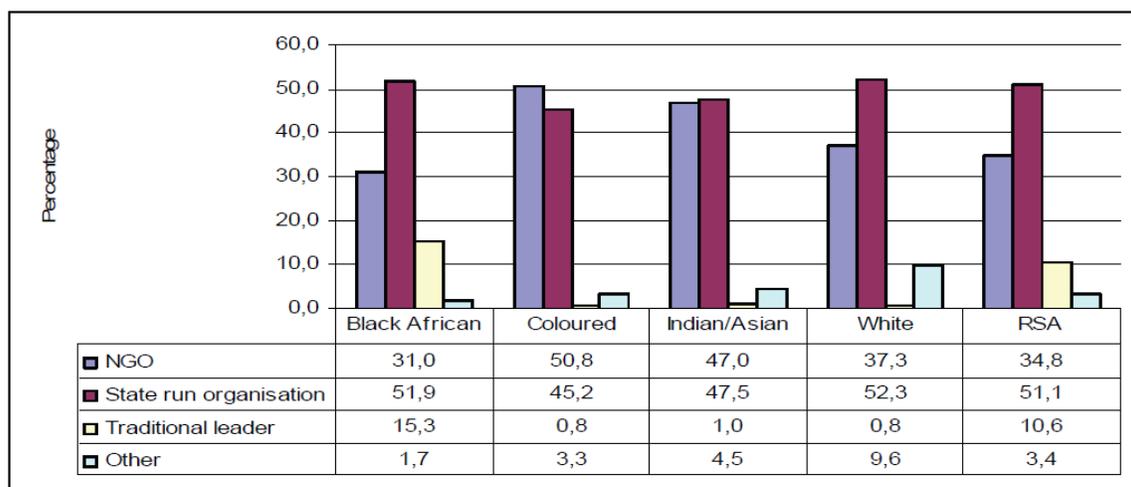


Figure 4.8: Population groups: Ratio of knowledge of governmental versus non-governmental organisations as places of shelter for victims of domestic violence (Stats SA, 2011:20).

It is important for victims of domestic violence to know where to go for help and shelter (Figures 4.6, 4.7 and 4.8). It is alarming how many victims do not really know where to go. Such help must be more widely accessed and advertised.

In closing the argument of the severity of the crime of domestic violence all over the world, the statistics of certain countries will be given. As the figures of South Africa's domestic violence incidents are given, some of the other countries statistics can be compared to ours. In Europe the statistics present a very high account of violence and domestic violence against women. The male violence at home against female partners aged 16-44, is the primary cause of injury and death amongst women. These actions prove to be more lethal than road accidents and cancer in Europe. The statistics show that between 25%-50% of women in Europe are victims of violence. Portugal has a figure of 52.8% and in Germany almost 300 women per year. Three women are killed every four days by men, and in Britain one woman dies every three days, in Spain one every four days, France six women every month where 33% are knifed, 33% shot, 20% strangled and 10% beaten. Before the enlargement of the European Union from 15 to 25 countries, 600 women die annually resulting from sexist brutality in the household: 67% of these figures of attackers are management personnel, 25% health professionals and officers in the police or army. In places such as Finland, eight in every million women are killed. This is in a place where women's rights are respected and indicates the drastic decline of violence. A decline can also be seen in: Norway 6.58%, Luxembourg 5.56%, Danmark 5.42% and Sweden 4.59% and Italy, Spain, Portugal and Ireland is at the bottom of the list (Ramonet 2004:1, 2 see Henrion Report 2001; Amnesty International 2004; World Health Organisation 2002: Chapter 4; La Documentation Francaise 07/2002; Keltosova 09/2002; Halimi 18/6/2004; Women's World 01/2002).

#### **4.5 SUMMARY**

A legal understanding of domestic violence would enable counsellors to take into account the rights to protection and justice for women and children of all nationality. The

South African laws on domestic violence have been tightened in order to grant increased protection to women and children. If this law on domestic violence is enforced by the police departments and communities become more aware of their rights, South Africa can be a safer place to stay in. If it were possible to introduce such a subject in schools, it would surely bear fruit. This law should be published and be made available widely, that people can know their rights. There is no distinction between types of violence in different communities because of cultural beliefs. Genders, races and cultures are protected by the same law.

The following chapter focuses on emotional disturbances that can develop as a result of domestic violence. Such emotional disturbances can influence a person's personality and health. This can cause complications in the household. Disturbances that can occur as a result of domestic violence can be divided into different categories and levels and a better understanding of this correlation will contribute to the effectivity of pastoral practices.

## CHAPTER 5

### PERSONALITY DISTURBANCES AND THERAPEUTIC APPROACHES

#### 5.1 INTRODUCTION

In this chapter disturbances that can be triggered by domestic violence will be discussed, as well as some therapeutic approaches to the problem. In pre-modern times, the terminology of 'emotional disturbance' was not used, but today a variety of such disturbances have been identified.

Male power and control is evident in socialised gendered notions and violence is often used to affirm masculinity. Exposure to violence at home during the learning phase of childhood can contribute to violent behaviour later on in life. It could cause a person to react violently in relationships which could result in post-traumatic stress and dating violence among adolescents. As a result of the trauma experienced through domestic violence, adolescents can develop mental problems. The tendency towards violent behaviour develops into a need to retain control and to demand submissiveness through violence. Because of recurring violent behaviour, the cycle of violence is not easily stopped (see Kubeka 2008:282-284). In cases where an adolescent observes abuse, similar symptoms to those of a child occur, ranging from deviant behaviour to withdrawal.

A study done by News24 reporters, Alet Rademeyer and Phillip de Bruin, indicates that Johannesburg alone has about 10 000 child prostitutes, but the biggest focal point of syndicates dealing in the trafficking of children for sex and drug trading is in Bloemfontein. In this report, Retha Meinties, a deputy director of public procedure and a founding member of Sapsac (a body investigating child abuse) acknowledges that even though similar figures are not available for other cities, all the available information indicates that the situation in Cape Town, Durban and Port Elizabeth is 'equally grave'.

## 5.2 THE DEVELOPMENT OF PERSONALITY DISTURBANCES

An understanding of child development can provide insight into why domestic violence has such a negative influence and impact on children. The first five years of a child's life has a determining influence on their later emotional and developmental states. In the developmental phases there aspects of importance are (Hales *et al* 2003:67):

- *Growth* generally refers to an accretion of tissue. This will cause an increase in height and weight.
- *Maturation* describes an individual's direction focusing on their functions, abilities, structures and competencies. This is the unfolding of generic potentials towards the individual's maturity.
- *Development* occurs where it is in conjunction with the maturational potential and variations of social and environmental influences. This maturational potential and these variations of social and environmental influences change the structure of behaviour and thought over time.

Between the ages of 3 and 4 months, the psychological level to differentiate between good and bad develops. Personality disturbances can develop from this age resulting from abuse and or domestic violence. Each steps of development depends on the previous. Therefore previous experiences have formative value and emotional disturbances can become visible after traumatic experiences. Medically ill individuals with problematic personalities and emotional and behavioural disturbances make up 5%-10% of the general population and comprise 60% of psychiatric patients (Stoudemire's 1994:173).

From a physiological perspective there are two sides to behaviour, namely mental and physical or body and mind behaviours: what has been experienced is translated into a reaction, this is called transformation variables. Variables that can affect transformation are, for example, learning, perception, motivation, emotion and personality (Mandler *et al* 1971:178, 179). A traumatic event has the power to disturb the person's behavioural

development. The influence the traumatic event has on the person will remain until it is forced out by means of therapeutic conversation. This is the reason why counselling is hugely beneficial when a person has been abused or after any traumatic experience (Mentz 2010:10). According to Mandler *et al* (1971:196), the memory process is “an experience (which) leaves a trace of neural electrical activity which lingers for a while and which must complete its course if an enduring change is to take place in the nervous system, probably in the cerebral cortex”. The permanent storage of events occurs and can be retrieved if the proper area is stimulated. If this is interrupted, an emotional disturbance can occur. Kairys *et al* (2002:68) describe psychological maltreatment as the “repeated pattern of damaging interactions between parent(s) and child that becomes typical of the relationship. In some situations, the pattern is chronic and pervasive; in others, the pattern occurs only when triggered by alcohol or other potentiating factors. Occasionally, a very painful singular incident, such as an unusually contentious divorce, can initiate psychological maltreatment.

According to Kairys *et al* (2002:2), psychological maltreatment of children occurs when a person conveys to a child that he or she is worthless, flawed, unloved, unwanted, endangered, or only of value in meeting another’s need. The perpetrator may spurn, terrorize, isolate, ignore or impair the child’s socialization. If severe and/or repetitious, the following behaviours may constitute psychological maltreatment: spurning, terrorizing, exploiting or corrupting, which encourage a child to develop inappropriate behaviours, denying emotional responsiveness, rejecting, isolating, unreliable or inconsistent parenting, neglecting mental health, medical and education needs and witnessing intimate partner violence.

All forms of abuse have definite and lasting effects on children or youth. The individual’s developmental progress and wellbeing are permanently harmed. The effects of abuse on a young person’s affect and behaviour can take the forms of an impaired capacity to enjoy life, low self-esteem, school learning problems, withdrawal and regressive behaviour. Children who suffered physical abuse, emotional abuse or negligence can be identified by unexplained injuries and poor development. The abused individual

keeps the experience of that abuse to themselves and does not talk about it easily. It is also difficult to make a reliable judgment about the common experience of the sexually abused individual (Morgan *et al* 1992:44).

With abuse or the maltreatment of individuals, a chronic reaction to these terror attacks such as shame, fear, feeling trapped, decreased self-esteem, self-blaming and depression can occur. The individual will often deny that they are abused when answering a direct question about violence and/or emotional abuse. Domestic violence in childhood can produce post-traumatic stress disturbances because the children experience trauma that involves interpersonal violence. Personal assault is a precipitating event that can trigger post-traumatic stress disturbances. Anxiety and stress reactions can vary from person to person. This can be seen mostly in their sleeping patterns and appetite. There are also deviations in their concentration, attention span and memory – in particular, short-term memory. Physical manifestations of stress may occur for instance: heart palpitations, tachycardia, sweating, dizziness, light-headedness, trembling, shaking, shortness of breath, nausea, feelings of choking, chest pain or abdominal discomfort. In severe cases the victim may have a feeling of depersonalisation and/or feelings of derealisation and fears of losing control or “going crazy”. Further reactions are panic attacks, agoraphobia, acute stress disorder and phobias. Other symptoms include recurrent and intrusive distress in recollections of the abuse, recurrent dreams of the event, flashback episodes, intense emotional reactions to reminders of the abuse and numerous physical symptoms. These emotional reactions can also resemble symptoms of anxiety: falling or staying asleep and difficulty in concentration. Symptoms of irritability or outbursts of anger, hyper vigilance and being easily startled can be present. A restricted range of effects are sometimes also visible such as; withdrawal from activities and friends, as well as anything that reminds them of the abuse. Emotional reactions to the traumatic event can recur with anniversaries of the abuse. This can lead to conflict with family members and co-workers. Isolation and avoidance are also visible in some cases. It is important to realise that all these symptoms can increase the possibility of suicide attempts in general (Morewitz 2004:74-77).

**TYPES OF DISTURBANCES**
**PERSONALITY DISTURBANCES**

<p><b>Personality disturbances</b> – Personality disturbances are chronically disturbed behaviours that can influence all facets of the personality (Stoudemire 1994:173).</p>	<p>This includes cognition, mood, behaviour and interpersonal phases. Note that depression, schizophrenia and dementia are not personality disturbances (Stoudemire 1994:173).</p>
<p><b>Abnormal behaviour</b> – When one does a scientific study to describe, explain, predict and control behaviours that are considered strange or unusual, one talks about abnormal psychology (Sue, Sue &amp; Sue 2010:3). This term is described as a disturbance in the normal function of cognition, emotion or behaviour (Louw and Edwards 1997:668-669).</p>	<p>This behaviour can stretch from bizarre and spectacular forms of violence, for instance homicides, suicides and “perverted” acts to more common behaviours like depression, ulcers and anxiety (Sue, Sue &amp; Sue 2010:3). With medical science it is possible to differentiate between organic (physical) disturbances and obvious physical disturbances without a cause (Louw and Edwards 1997:673).</p>
<p><b>Mood disturbances</b> – Mood disturbances are a group of clinical syndromes which disrupt the mood as a predominant feature (Stoudemire 1998:242).</p>	<p>Mood disturbances have varying degrees of depression, elation or irritability but this alone is not sufficient to diagnose a mood disturbance. This diagnosis can only be made if a functional impairment as a result of it and its symptoms is present. These mood disturbances are divided into two sections: namely, depressive disturbance and the bipolar disturbance. Take note that this can also be influenced by general medical conditions or substance-induced mood disturbance (Stoudemire1998:242).</p>
<p>a) <b>Manic episodes (Bipolar disturbance)</b> – Manic episodes are more likely to be diagnosed in individuals with bipolar disturbances or major depression. These episodes can bring out violent behaviour,</p>	<p>Manic episodes include abnormally elevated, expansive or irritable moods, grandiosity, reducing the need for sleep, increased sociability, hyperactivity, pressured speech, distractibility, racing thoughts, flights of ideas,</p>

<p>abuse, serious occupation-al and relationship problems and in 10-15% of cases suicide is present (Fischler and Booth 1999:20).</p>	<p>flamboyance, poor reality testing, hallucinations, delusion and poor judgment (Fischler and Booth 1999:20).</p>
<p>b) <b>Obsessive-compulsive disturbance</b> – Obsession is a continuous involvement with a thought which upsets the individual. A compulsion is an intense desire to perform an action. Therefore obsessive-compulsive disturbance is characterised by obsession and compulsion (Louw &amp; Edwards 2005:684).</p>	<p>This can get so intense that it can negatively affect an individual’s daily functioning. An example of obsessive-compulsive disturbance is the compulsive washing of hands (Louw &amp; Edwards 1997:684).</p>
<p>c) <b>Anxiety disturbances</b> – The cognitive elements will be seen as exaggerated fears and worries. This gets generally classified as generalised anxiety disturbance, panic disturbance, phobias, obsessive compulsive disturbance (OCD), post-traumatic stress disturbance, acute stress reactions, depression, substance misuse – especially withdrawal symptoms, personality disturbance and dementia (Louw &amp; Edwards 1997:682).</p>	<p>To diagnose an individual the counsellor has to look at the psychiatric history as well as administering a mental state examination. Individuals who experience extreme and chronic anxiety that is out of proportion to the current situation are said to have anxiety disturbance. Generalised anxiety disorder is characterised by anxiety and worry for no reason. Individuals that have a generalised anxiety disorder normally are always worrying; it becomes a way of living no matter how well life treats them. This is also called “free floating anxiety” because if the one worry is out of the way another will be found (Louw &amp; Edwards 1997:682).</p>
<p>d) <b>Panic disturbances</b></p>	<p>When an individual experiences a panic attack one of the following can be present: shortness of breath or suffocation, dizziness, trembling and chest pains. The individual may lose consciousness briefly and thoughts of imminent death or of losing his/her sanity often accompany a panic attack. When there is no</p>



iii) <b>Specific phobia</b>	iii) Specific phobia is when a person fears something specific or a specific situation: for instance, blood, dogs, confined spaces, etc. (Louw & Edwards 1997:684).
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## 5.3 TYPES OF DISTURBANCES

### 5.3.1 Emotional disturbances

An individual who was in an environment of domestic violence can develop various types of disturbances. Emotional and behaviour disturbances will be examined in this section, where after counselling methods that will be effective in a context of domestic abuse, will be explored.

Some key characteristics of emotional disturbances are the following (Okun 1992:123):

- negative, automatic thoughts that disrupt one's mood and cause further thoughts to emerge in a downward thought-affect spiral;
- distorted reality based on systematic logical errors, such as the following:
  - arbitrary inference: inferring a conclusion from missing, false or irrelevant evidence;
  - overgeneralisation: concluding from one specific negative event that another is therefore more likely;
  - selective abstraction: focusing on certain aspects of a situation and ignoring others;
  - magnification or minimisation: thinking the worst of every situation or else refusing to acknowledge its importance;
  - personalisation: relating an external circumstance to oneself when there is no basis for that relationship;
  - dichotomous thinking: all-or-nothing extremism.

- Depressive schemas in which one's assumptions about the world represent the way one organises past experience and that is the system by which incoming information about the world is classified.

These distortions arise from reality based on faulty premises and assumptions which lead to specific emotions where one's emotional response consists of the distortion, not reality (see Aaron Beck 2004 & Beck AT 1970).

### **5.3.1.1 Stress**

Stress is one of the symptoms an abused individual may experience. George W Kisker (1972:142-151) describes these different stress disturbances as follows:

- **Repression**

Kisker (1972:143) describes repression as follows: "The inner conflict at the unconscious level is not permitted to reach the level of consciousness. The unconscious life of each individual is made up of troublesome urges, strivings, and impulses which are constantly seeking to be expressed." Only a few of these impulses will be allowed to be expressed and others will stay under the powerful forces of repression. When the individual starts struggling with their conscience it means he or she is aware of it and then the struggle develops between the unconscious impulse and the code of ethics and morals he or she had adopted. This is a personality disturbance and at this exaggerated degree of repression the individual will have a psychogenic emotional difficulty. In a great number of cases, repressed experiences involve sexuality and aggression because these two kinds of behaviour are seen as unacceptable in our culture.

- **Substitution**

In order to overcome the feeling of guilt and anxiety, the individual will seek alternative goals and gratifications. The individual will seek substitute satisfactions and will probably distort or exaggerate this form of defense. Among children and adolescents these substitutes may be undesirable habits of nail biting, nose picking and pulling at the skin of the hands and fingers. These types of personal disturbances are damaging to the emotional life of the child and have direct results on married life. In life the victim will, because of difficult emotional experiences, take substitutes like drugs and alcohol. Kisker (1972:143) puts it as follows: "Similarly, criminal behaviour, sexual deviancy and other unacceptable forms of adult behaviour may sometimes be substitution behaviour symptomatic of underlying personality difficulties."

- **Rationalisation**

Rationalisation is to reduce stress by misrepresenting a person's deficiencies to themselves and to others. The individuals will formulate fictitious arguments, make excuses and convince themselves that the behaviour is not as absurd or illogical as it looks. This is a form of self-deception and mental camouflage.

- **Projection**

Projection is when the individual refuses to recognise their faults and deficiencies. The individual will always blame his weaknesses on someone else. The familiar term, "passing the buck", expresses it well. Blaming the other person takes the guilt and anxiety from them. This is an abnormal psychological reaction because they feel rejected by others. These individuals believe they are pursued, plotted against and marked for death. In extreme cases these individuals hear voices that tell them that they will be killed because of their misbehaviour.

- **Identification**

Identification is taking the characteristics of someone else who may be with an organisation, institution, cause or movement, and imitating them to get recognition and importance and to overcome feelings of loneliness, inferiority or inadequacy. These feelings can also be based on guilt feelings with a strong emotional attachment and a need for punishment. This characteristic is identified with personality disturbances. In more extreme cases it can lead to distorted thinking. These symptoms indicate a psychosis with reality and unreality erased.

- **Compensation**

Compensation, which is a product of the imagination, is a way of dealing with tension which arises from feelings of inferiority and inadequacy. There are compensators that are constructive and psychologically healthy but there are also those that are destructive and unhealthy. Unhealthy compensators include bullying or disturbed males making advances toward children. Turning to drugs and alcohol is also one of the outcomes of unhealthy compensation. These traits can be observed in people with personality and mental disturbances.

- **Reaction formation**

Reaction formation is a mechanism of defense used by individuals to reduce their inner tension by denying the conflict within them. These individuals normally react strongly against cases which display their own hidden erotic interests and inclinations. Reaction formation can be followed by aggression: the individual can react with violence, which seems cruel and aggressive. Symptoms of personality disturbance can take the form of fears, obsessive thoughts and compulsive actions and this can be understood as denying a disturbing and deep-seated inner conflict. As a way of coping with guilt and anxiety, this reaction constitutes either a minor or a major personality difficulty.

- **Fantasy**

Fantasy is seen as egotistical and self-centered and is what an individual can use to reduce stress. When fantasy becomes extreme, it can cause a serious personality breakdown. Fantasy causes a turning-in of the mind and a concrete, pictorial quality that disregards logic and reason. This will include things like unfulfilled ambitions, motives, desires and unconscious wishes. Innocuous fantasy which is part of being human does not present a problem, but when it becomes extreme, the fantasy substitutes the real world of the individual almost entirely. He or she cannot be reached through normal communication and becomes withdrawn. Such people prefer their fantasy world to the real world and this leads to mental disturbances.

- **Disengagement**

Disengagement is to refuse to take part in any event that could potentially pose a threat; therefore the individual turns his or her back on problems. This leads to withdrawal from the outside world. Such individuals are hardly able to tolerate the idea of approaching death.

- **Regression**

Regression is when people return to the least stressed time in all the developmental stages of their life. This shows that the stress and anxiety is at such a high level that they need to retreat to an earlier level. Behaviourally such persons go back to previous levels of development in order to prove to themselves that their earlier life was more satisfactory. Most fits of anger and tantrums are a form of regression. In adults it can be visible in biting their fingernails, chewing a pencil, smoking incessantly, crying and even bedwetting. This can also lead to sexual crimes with children where the person feels safer and in control in the company of a child – something they do not feel in the company of adults who are their equals. The foetal position where the person lies on the side with the knees drawn up and the arms close together at the chest, is indicative of

unconscious regression. The position the person assumed as a fetus in the uterus of the mother represents an unconscious longing to return to the safety of the womb. Dreams in which individuals see themselves as children or infants immersed in water or in a dark cave or cavern are also a sign of the wish of return to the security and warmth of the uterus. Individual may demonstrate childish or infantile behaviour: sucking their thumb, masturbating and showing an interest in urination and defecation. The individuals may go as far as playing with their stool and smearing it on the floor and walls. In the aged this is commonly seen as an attempt to hang on to life by regressing psychologically to childhood.

- **Sublimation**

The psychological process of sublimation is seen as a defence but not as a single technique. It is an efficiency and acceptability of the personality's defensive system. Kisker (1972:151) puts it as follows: "It is only when the defensive system breaks down and sublimation is ineffective that the symptoms of personality disorganisation put in their appearance."

### 5.3.1.2 Depression

Symptoms of depression include the following: depressed mood, sleep problems, loss of energy, inappropriate guilt, problems with concentration and feelings of worthlessness. Low self-esteem is often present in a person with depression. A person with low self-esteem is one who is constantly blamed and verbally attacked. Further types of abuse that lead the victim to doubt their self-worthiness are: non-battering abuse which can include psychological, verbal and sexual abuse, social isolation, threats, use of male privilege and economic control, emotional-verbal abuse and dominance-isolation, attempts to control or dominate, ridiculing traits, criticising behaviour, ignoring and jealous control (Vincent *et al* 2002:82, 83).

There are three groups of depression:

- Major depressive disorder
- Dysthymic disorder
- Depressive disorder NOS (*Not Otherwise Specified*)

Only the key factors of depressive episodes will be discussed.

- **Major depressive episodes**

A diagnosis of depression could be made after a minimum two-week period of maladaptive functioning, that is clearly different from previous levels of functioning, occurs. At least five of the following symptoms must be present during that two-week period, one of which must be either a depressed mood or inability to experience pleasure or markedly diminished interest in pleasurable activities (Stoudemire 1998:244):

- depressed mood;
- the inability to experience pleasure or markedly diminished interest in pleasurable activities;
- appetite disturbance with weight change (change >5% of body weight within 1 month);
- sleep disturbances;
- psychomotor disturbance;
- fatigue or loss of energy;
- feelings of worthlessness or excessive or inappropriate guilt;
- diminished ability to concentrate or indecisiveness;
- recurrent thoughts of death or suicidal ideations.

The mood disturbance causes marked distress and/or significant impairment in social or occupational functioning. There is no evidence of a physical or substance-included

etiology for the patient's symptoms or presence of another major mental disturbance that accounts for the patient's depressive symptoms.

- **Dysthymic disorder**

Dysthymic disorder is not as severe as other depressive disturbances but this can go on for months and years. Suicidal ideas are normally not present and depressive episodes can have time lapses of a few weeks in between (Louw *et al* 2005:691).

- **Depressive disorder NOS (not otherwise specified)**

In violence against women 71% of the women who reported the incident to the emergency clinics tested positive for the excessive use of alcohol. In medical records women are at greater risk of addiction to prescription drugs than non-prescription drugs and/or alcohol abuse. This includes young girls from the age of sixteen onwards who are married and experience violence at the hand of their husbands. At least 16% of these women will later develop alcohol problems. There is a definite relationship between substance abuse and domestic violence in women (see Vincent *et al* 2002:85, 86).

Battered women are at greater risk of suicide. Battered women are five times more likely to attempt suicide than non-battered women. Domestic violence suicide attempts were made because of feelings of distress and hopelessness, combined with drug abuse. These women usually have less social support than women who do not attempt suicide. Sexual assault and the rape of women by their partners in relationships are twice as likely to happen as women being raped by strangers. The incidence of sexual assault is even higher for women who are also being battered. Men who are guilty of both physical and sexual violence are more brutal than men who perpetrate only one form of violence. Children who are victims of incest display symptoms that differ from those who are victims of sexual assault. Psychological after-effects occur in children or youth who were victims of a single assault by a stranger. Acute anxiety and agitation as

well as guilt feelings occur. Where constant abuse has taken place, the reactions are normally non-specific, neurotic disturbances or a deterioration in the child's conduct. These children or youth are more anxious and fearful, unable to concentrate or attend to their school work, and show evidence of sleep and appetite disturbances. Ritual abuse has an impact on the later development stage of adolescence and on future personal and sexual relationships. These victims of sexual abuse display characteristics of self-destructive behaviour, including drug abuse and suicide attempts. This occurs when trying to alleviate stress or to have some control over their sense of helplessness created by the abuse. Victims may also experience difficulty in trusting others, sexual maladjustment and avoidance of or abstention from sexual activity. Children who observe sexual or violent offences are just as badly affected as those who are direct victims of these offences. Acute immediate stress, as well as suffering long-term adverse effects, is experienced by these victims. This is a symptom of post-traumatic stress disorder (Vincent *et al* 2002:86, 87, 88).

There is a plethora of studies on the correlation between domestic violence and health problems, social isolation, homelessness, economic deprivation and child maltreatment, but going into these research results in greater depth falls beyond the scope of this study (see Bell 1995; Browne 1993; Conte *et al* 1988; Follingstad *et al* 1991; Gorney 1989; Jaffe *et al* 1986; McCloskey *et al* 1995; Windle *et al* 1995; Wright *et al* 1982).

### **5.3.1.3 Post-traumatic stress disturbances**

Post-traumatic stress disturbances normally develop in cases where there have been threats of injury or death during domestic violence. These disturbances are more severe where domestic violence with physical abuse has occurred. This post-traumatic stress disturbance symptomatology does not disappear with time after domestic violence has stopped or if the victim leaves the violent relationship. It also came to light that 71% of physically abused women and 96% of verbally abused women have been part of physical childhood abuse. Among these physically abused women, 50% and 21% of verbally abused women reported being raped as an adult. Other symptoms present are wishful thinking, social withdrawal and self-criticism (Vincent *et al* 2000:84, 85).

Characteristics of post-traumatic stress disturbance include the feeling of being at the place where the trauma happened, hearing sounds related to the incident, and seeing images of the incident. These characteristics can be present in dreams which wake the individual up by turning into nightmares. Another characteristic is the feeling of not having a future. These symptoms can be treated at an early stage and if untreated will stay with the individual for the rest of their life (Louw *et al* 2005:685).

A psychological illness called post-traumatic stress disorder (PTSD) can result from traumatic events or physical harm. People of any age can develop post-traumatic stress disorder (Medterms.com 1996-2011:1). According to Sue *et al* (2010:175, 176): “Stress is an internal psychological or physiological response to a stressor”. Stress distortions can be divided into two categories: acute stress disturbances and post-traumatic stress disturbances. Both of them can develop after an extreme psychological or physical trauma. The two can be distinguished from each other according to their symptoms. Acute stress disturbances have anxiety and dissociative symptoms that occur within one month of the traumatic event and last from between two and 28 days. Post-traumatic stress disturbance is characterised by anxiety, dissociative and other symptoms and lasts longer than one month. Domestic violence can lead to PTSD because of the fear of severe injury or death.

#### **5.4 BEHAVIOURAL CONSIDERATIONS**

Behavioural disturbances can have far reaching effects on the quality of life of an individual.

- **Behavioural disturbances**

Individuals rely on learning processes and cognitive mechanisms. In the counselling process wrong stimuli are identified and new alternatives are found in which these stimuli can be rearranged into a new stimulus-response sequence. Okun (1992:117, 118) identifies the following causes of behavioural disturbances:

- All behaviour is caused by the environment (stimuli).
- Behaviour is shaped (the principle of gradation) and maintained by its consequences (responses).
- Behaviour is determined by immediate rather than historical antecedents.
- Behaviour that is reinforced by either concrete reinforcement or social reinforcement is more likely to recur than behaviour that is not reinforced.
- Positive reinforcement has more conditioning potency than negative reinforcement.
- Reinforcement must follow immediately after the behaviour has occurred.
- Reinforcement may be either concrete or social.
- Behaviour can be extinguished by the absence of reinforcement.
- Behaviours can be shaped by reinforcing successive approximations of the desired behaviour.

In domestic violence, brain damage can cause cognitive behaviour problems. When brain damage has occurred, the following characteristics (which are also present in cognitive disturbances due to old age) are present (Sue *et al* (2010:410, 411):

- **Cognitive and cognitive-behaviour**

According to Sue *et al* (2010:410); “cognitive disorders are characterised by underlying damage, deterioration or abnormalities to the brain or its processes. Biological factors are apparent. However, we have also noted the importance of psychological, social and socio-cultural factors in the disorder.” Preventive interventions involve biological, social, social-cultural and psychological factors.

- **Brain damage or a cognitive disturbance**

Transient or permanent brain damage can result in various behavioural disturbances. Brain damage can be assessed through interviews, psychological tests, brain scans and imaging and other observational or biological measures. Symptoms of brain damage

include difficulties with regard to orientation, impaired consciousness and memory, impaired judgment and attention deficit.

Brain damage can also be the result of vehicle and other accidents and this goes beyond the scope of pastoral counsellors. Such individuals should be referred for professional help. In other cases understanding, general care and pastoral help can contribute to the well-being of individuals with brain damage.

## **5.5 COUNSELLING VICTIMS OF DOMESTIC VIOLENCE**

Domestic violence and abuse cause deep emotional and spiritual pain for which counselling is necessary. In this section various methods of counselling interventions will be considered in order to ascertain which will be effective for helping people who have suffered domestic violence and its consequences. In order for counsellors to assess the long-term effects of abuse on a child, they should pay the child regular visits, for instance, at first bi-monthly, then six monthly and eventually 12 monthly. In these interviews the children will explore their feelings while telling their story of the abuse in detail. This will give a clear picture of what has happened and how they experienced it. Other major traumas could also impact the trauma of abuse that leads to emotional distress: a serious illness and the death of a relative or any other family crisis. All this must be taken into account when counselling the victim. Where there is physical violence, the extent of the injuries, the pain caused by the injury and the degree of disruption to normal life are all important. Reference to the act as a crime is not suggesting that the perpetrator must necessarily be older than the victim; assault by other children in the neighbourhood or school or any other incident such as bullying, are acts of criminal assault and not just rough play. The emotional distress before the event often causes more pain than the event itself. The individuals' reputation can be destroyed or they could experience a loss of self-esteem. Girls often experience a physical pain accompanying the onset of adolescence, caused by a sense that growing up is at great cost. Even bruising is damaging to the fragile self-image of the adolescent girl. Therefore when assessing a victim of abuse there are a variety of factors that must

be taken into consideration: the circumstances of the offence, the character and experiences of the child concerned and the age and sex of both victim and perpetrator (Morgan *et al* 1992:49-51, 53; see Loughran 2011; Grasso 2014).

Abuse and violence may lead to developmental, behavioural and emotional disturbances which in time may become dysfunctions and disturbances which put the person in need of counselling and psychotherapy. The next section will consider briefly the most important types of approaches to counselling: psychoanalysis and psychodynamic approaches, cognitive and behavioural approaches, cognitive-behavioural approaches.

## 5.6 COUNSELLING EMOTIONAL AND BEHAVIOURAL DISTURBANCES

Counseling methods that could be utilised to assist disturbed individuals will be discussed in order to ascertain which of these could provide valuable insights for pastoral counselling with the victims of domestic violence and abuse.

- **Psychoanalytical and psychodynamic approaches**

Psychodynamic psychotherapy focuses on the major developmental experiences and the formation of the personality structure in childhood which have affected the person later on in life. This therapy may vary from time-limited therapy to several years in psychoanalysis. The aim is to alter the personality which was formed in childhood to an extent in order for the person to have a better quality of life and relationships. The purpose of this therapy is to improve interpersonal functioning by decreasing the inflexible nature of the patients' behaviour and increasing their own awareness of it. Therefore the individuals get to know the nature of their personality and how it can complicate interpersonal relationships. This helps them to understand the effects of their personality in relationships. It promotes change in the thoughts, feelings and behaviour which were problematic in the past. Patients with compulsive, avoidant and histrionic personality disturbances will benefit from these types of treatment, while schizotypal,

schizoid, paranoid and antisocial traits are less likely to be helped (Stoudemire 1994:179). According to Stoudemire (1994:179); “the appropriateness of psychodynamic psychotherapy depends in part on the patient’s psychological-mindedness and capability, and motivation for insight and character change”.

- **Cognitive and behavioural approaches**

The outcomes of cognitive behaviour therapy are generally positive. These approaches are used when people have behavioural problem. Cognitive and behavioural approaches are applied when behaviour such as aggression or inappropriate conduct is present. With the treatment of cognitive and behavioural problems it is necessary to teach the client stress management, behaviour modification, to get sufficient sleep, ways to relax and cognitive restructuring. The counsellor determines what life stressors contribute to the depressed mood. Long- and short-term plans minimise the stress factors and increase the quality of life. For the prevention or reduction of cognitive disturbances, it is important to change the individual’s lifestyle. Mental stimulation which leads to the increase of memory ability, reasoning and the speed of reasoning, is necessary. This includes stimulation such as playing games, volunteering to do activities and participating in religious groups, clan associations or organisations for people struggling with cognitive disturbances. Interventions for cognitive disturbances such as senile dementia, epilepsy, a stroke, and Parkinson’s disease take the form of corrective surgery as well as cognitive and behavioural training. Symptoms can also be controlled through medication and therapy.

Caregivers should be helped to understand the disturbance and taught how to care for and show love and understanding to the individual affected. In severe cases the family can assist by modifying the environment to ensure safety and decrease confusion and agitation. Much of stress can also be placed on the caregiver and this should be taken into account when deciding whether the person with cognitive disturbance should be looked after at home or in an institution (Sue *et al* 2010:409-411).

- **Behaviour approaches**

Human behaviour is determined by the immediate situation and the fluctuation of the environment. All behaviour is learned and can be unlearned. Learned maladaptive behaviour is assumed to result from unfortunate contingencies in the life of the individual which may be the cause of anxiety. In the absence of self-determinism, the person's behaviour is determined by environmental factors and they are easily manipulated. The individual's thoughts and feelings are ignored and only the concrete, observable behaviours are considered (Okun 1992:117).

Four approaches to behaviour modification have been distinguished (Okun 1992:117, 118):

- *Imitative learning (modelling)*: New behaviours are learnt by actual or simulated (using video or audio tape) performing that models these behaviours.
- *Cognitive learning*: This is done by role playing, rehearsals, verbal instructions or contingency contracts between the counsellor and individual that give clear instructions about what the individual should do and what the consequences or reinforcement of this behaviour will be.
- *Emotional learning*: Implosive therapy is “massive, exaggerated exposure to highly unpleasant stimuli in imaginal form to extinguish associated anxiety”; systematic desensitization, which is “counter conditioning to reduce anxiety by pairing negative events with complete physical relaxation – a positive event to extinguish the negative quality”; or covert sensitisation, which is “the pairing of anxiety-producing stimuli with those that have pleasant associations”.
- *Operant conditioning*: This is done by selecting behaviours which are immediately reinforced by the results for example: a positive or negative outcome which serves as motivation either to repeat or not to repeat the

behaviour. Behaviour is altered by means of systematic schedules of reinforcement which are consciously determined.

The goal in this behaviour therapy is to change behaviour by increasing or decreasing specific behaviour.

- **Cognitive-behavioural approaches**

People are helped to deal with rationality, the thinking processes and problem solving by focusing on their appraisals, attributions, belief systems and expectations, and the effects of the cognitive processes on the emotions and behaviour. These therapies are instructive, directive and verbally oriented. The vocational counselling approach is a domain which emphasises testing and the synthesis of a variety of collected data and rational decision-making. By changing an individual's thinking and their belief system, their behaviour will in turn be changed (Okun 1992:119).

There are three major stages of cognitive-behavioural therapy (Okun 1992:123):

- eliciting thoughts, self-talk and the client's interpretations of them;
- along with the client, gathering evidence for or against the client's interpretations;
- setting up experiments (homework) to test the validity of the client's interpretations and to gather more data for discussion.

The therapist must establish a rapport with the client immediately in order to collaborate with them from a place of mutual understanding. This is necessary for accurate empathy, warmth and genuineness in the relationship with the individual. The therapy is verbal, where each session has an established agenda, the time is structured and a summary of what is happening is periodically given. Specific techniques are cognitive rehearsal, questioning, searching for alternatives, monitoring thoughts, reality testing, thought substitution and teaching coping skills and self-control techniques. The therapist

questions the client, gives homework and asks the client for a summary of the session (Okun 1992:124).

- **Interpersonally oriented psychotherapy**

Interpersonally oriented psychotherapy can take place in group, family, marital or system-strategic therapies. These therapies rely on the personal characteristics that have complementary responses in others. The interpersonal style, which is more adaptive and flexible, is applied in order to change the maladaptive patterns of communicating (Stoudemire 1994:180).

## **5.7 SUMMARY**

Disturbances can develop as a result of domestic violence incidents. In the next chapter, research will focus on the Christian worldview of a pastoral counsellor, and a biblical perspective on counselling will be explored.

## CHAPTER 6

### PASTORAL COUNSELLING

#### 6.1 INTRODUCTION

In this chapter, various approaches to psychotherapy as well as therapeutic methods for the counselling of domestic violence victims will be explained. The pastoral counsellor should have an understanding of why and how the people who have suffered domestic abuse and are under their care have developed emotional disturbances. Narrative counselling and Logotherapy are presented as methods that can be used fruitfully in pastoral care with people who struggle to find hope and meaning in life. These two therapy methods are compatible with religious ideas which foster hope and new life.

In the field of psychology there have been different phases and developments, not all of which can be discussed within the limited scope of this study. This study focuses on the understanding of the development of disturbances in the individual's psyche or soul. To offer meaningful counselling in the case of such psychological disturbances, human nature in its developmental, cognitive, motivational, active, and relational aspects, and the conditions of its flourishing or failing to flourish, thus of proper functioning and malfunctioning in these respects, should be taken into account. In the counselling encounter the following questions are of consequence (Roberts 2012:38):

- “What are the dispositional states characteristic of maturity and optimal living for a human being?
- What are the developmental conditions under which these states of maturity are best achieved?
- What are their stages of development?
- What are the dispositional states characteristic of dysfunction for human beings?

- What are the conditions and stages of their development, and how can they be corrected?”

The field of psychology focuses on how to assist people with troubled lives and dysfunctional relationships to move to a healthier, functioning life and relationship. Pastoral counsellors focus on the aspects of faith and spirituality which also make up a central part of a person’s frame of reference. The point of departure of a pastoral counsellor will therefore differ from that of a psychologist. Pastoral counsellors will for instance, also make use of biblical themes and spiritual devices such as prayer. A theme which is of psychological importance which is also central to faith is "forgiveness". Roberts (2012:38) mentions the concept of forgiveness as “directed by one human being (the victim of an offense) to another (the perpetrator of the offense) and the correlate of repenting and asking forgiveness”. A human being who is longing to rest in God and their well-being will only be found once “resting” in God. Narratives in the New Testament include beliefs such as faith, hope, love, patience, humanity and gratitude. An emotion is an expression of one’s character which can be for the better or worse. This emotion can be shaped by narrative counselling and grace. On the practical side of the counselling process there are emotions, the background of the upbringing and experiences which form character and personal disposition toward themselves. Psychology has long had a negative overtone, focusing on dysfunction (Roberts 2012:38-40), but recently there has been a turn to positive psychology, with the focus on growth and flourishing. Roberts (2012:40) describes psychological concepts in the following categories:

- a conception of human nature:
- a conception of human dysfunction;
- a set of procedures for correcting dysfunction, and
- a positive personality outcome goal (which can include aspects of faith such as: hope, love, patience, humility, gratitude, love of your neighbour and love of God).

Insights from the academic field of psychology assist theologians and pastors in acquiring a better understanding of the emotional lives of people. The academic field of pastoral counselling makes use of the insights philosophy, theology as well as psychology. The aim is to take insights from psychology as well as insights from theology into account in order to approach a person holistically and guide them to internal wholeness. Evans (2012:150) distinguished between the following categories of counselling: Vocational Christian Scholarship, Implicit Christian Scholarship and Explicit Christian Scholarship.

- A *Vocational Christian Scholarship* depicts a psychologist studying in a non-Christian field, however the Christian attributes of the counsellor can make them an effective witness in areas where often there is none.
- An *Implicit Christian Scholarship* is one where psychologists allow Christian principles to mold their work. The impact of this person's faith can vary greatly depending on the topic being studied. The Christian influence in a study could be kept implicit for good reason as the psychologist might be contributing to a Christian belief plausibility study by illustrating the power of Christian concepts.
- An *Explicit Christian Scholarship* is where Christian principles contribute to the insight of the psychologist but in this case the Christian character of the work can become explicit. Such a psychologist could work at schools or Christian institutions where they have the freedom to make use of works of Christian philosophers and theologians, as well as the Bible. This work could be regarded as a form of public witness for the faith (Evans 2012:32-34).

There is a need in the field of health to focus on *primary care* with regard to mental health in order to prevent diseases and promote healthy behaviour in individuals, families and communities. This focus goes beyond academic and cognitive differences to include a practical approach to helping individuals, families and communities. Such primary care can be afforded by pastoral caregivers. Pastoral caregivers can make a

contribution with regard to themes such as: children and faith, forgiveness, parenting and marriage, healthy sexuality, community-based missions work, church-based interventions, humility and Christian virtues. Ripley (2012:152-154) maps out the terrain of a pastoral counsellor as follows:

- **Problems of morality and sexuality**

Questions such as:

- Can morality have a place in a society in terms of sexual constraints?
- What are the psychological, health and spiritual effects of “hooking up” casual sexual relationships on individuals and society?
- What factors predict the ability of young people to gain perspective on their lives a decade ahead and delay gratification for the sake of their future family?
- How does attachment play a role in pre-marital sexuality?

- **Religious diversity**

Questions such as:

- What religious ideas relate to bigotry, racism and hatred?
- What religious ideas relate to a healthy multi-religious society?
- Are there education and persuasion interventions that religious groups can take to prevent cross-religious violence or other problems?

- **The biological basis of religiosity**

Questions such as:

- What biological factors predict the ability to understand, engage in, and practise a religion?
- How does religion work in the minds of young children and the elderly or those with brain disorders?

According to Ripley (2012:154), studies have shown that, in general, religious people are healthier. The methods that are used in religious systems such as the practices, beliefs, social factors and other unknown factors bring about better health. An approach that includes faith and spirituality can contribute to alleviating the global healthcare crisis. Religious organisations can play a positive role in society and can help to equip young people for life (Ripley 2012:154).

## 6.2 INSIGHTS FROM PSYCHOLOGY FOR PASTORAL COUNSELLING

Pastoral counsellors should be aware of both psychology and theology and spirituality can contribute together to a holistic approach to a person's health and well-being. The following discussion will identify some useful psychotherapeutic models to this end. The aim is to assist people to adapt their behaviours, cognitions, emotions and or personal characteristics in an acceptable direction (Tan 2011:1; see Prochaska *et al* 2010). The counsellor seeks to guide, encourage or assist the counsellee to deal with their problems of life more effectively (Tan 2011:2; see Collings 1972). This can only be accomplished though ethically defined means that in the broadest sense involve some form of learning or human development (Tan 2011:2; see Summers *et al* 2009).

After a brief overview of psychotherapies, specifically Logotherapy and Narrative therapy will be investigated for the usefulness for pastoral care with people who have suffered domestic abuse. The following therapies can provide valuable insights for *pastoral* counselling (Tan 2011:4-7):

*Psychoanalytic Therapy* is used to make the unconscious conscious and to strengthen the ego.

*Adlerian Therapy* is focused on the individual's development. It stretches the reasons for an individual's destiny, making individuals take responsibility for their life choices.

*Existential Therapy* aims at the development of a more meaningful life, the identification of responsible paths to take in life, and encouraging the individual to choose and decide more freely. There are different approaches to existential therapy, such as: paradoxical intention, which asks the individual to do or exaggerates the very behaviour they fear, and de-reflection, which encourages the individual to focus on something more pleasant and positive rather than on problems. Attitudes are modified as the client envisages an unchangeable past giving way to a more hopeful and meaningful future.

*Personal-Centered Therapy* assumes that all individuals have a capacity for significant and positive development when they are provided with the right environment and relationships. The individual will lead the therapy and is free to discuss whatever they want to discuss. This is to help the individual to know who they are and to become a fully functional person. There are three therapeutic conditions in personal-centered therapy, namely: congruence or genuineness; unconditional positive regard, which values the client with respect; and accurate empathy, where the counsellor is empathic with understanding of the client's perspective or internal frame of reference.

*Gestalt Therapy* makes the counsellee aware of the here and now and integrates the body and mind. This is an experiential therapy which makes individuals more aware of what is happening in their lives, and helps them to solve their problems in their own way and time. This can be done through dream work which is experiential, converting questions to statements, using personal nouns, assuming responsibility, the empty chair, exaggerations and confrontation.

*Reality Therapy* focuses on the present time and emphasises the client's strengths. This stretches the responsibility of their own thinking and actions, which then directly influences their emotional and psychological functioning. Reality/choice therapy includes the basic needs of all humans, namely: survival, love and belonging, power, freedom, and fun. It also helps an individual to become more responsible and realistic and more successful in reaching their goals. Examples of reality therapy are:

structuring, confrontation, contracts, instructions, role playing, support, skillful questioning and emphasising.

*Behaviour Therapy* is the treatment of particular behavioural disturbances. Techniques used in behaviour therapy are: positive reinforcement, the reward for desirable behaviour; assertiveness training, the role-play the counsellor will give to the counsellee to help the individual to learn how to express their thoughts and feelings more freely; systematic desensitization, the pairing of a neutral or pleasant stimulus with one that has been conditioned to elicit fear or anxiety; and flooding, which exposes the individual to stimuli that elicit maximal anxiety for the purpose of eventually extinguishing the anxiety.

*Cognitive Therapy* is an approach that takes into account how maladaptive and dysfunctional thinking affects feelings and behaviour. Cognitive therapy can be used for individuals with depression, anxiety and anger by teaching them to identify the challenge and to modify errors in thinking or cognitive disturbances.

In *Cognitive Behavioural and Rational Emotive Behaviour Therapy* it is assumed that the individual has the capacity to change their maladaptive thinking and therefore to change problem feelings and behaviours. This includes therapies such as: coping skill training, which helps the individual to use cognitive and behavioural skills to cope more effectively with stressful situations; cognitive restructuring, the help the individual needs to change or modify maladaptive, dysfunctional thoughts; and problem solving, the help the individual needs to explore options and implement particular solutions to specific problems and challenges. In cases where it is beyond pastoral capacity to help, the individual must be referred to a specialist.

*Marital and Family Therapy* aims to help individuals to change and to understand and work in the interpersonal system in which they live and function. These therapies include reframing, which is to see problems in a more constructive or positive way; boundary setting, which is either to establish firmer limits or lines of separation or to

build more flexible boundaries for deeper connection; communication skills training; family sculpting, which is asking a couple or family member to physically put themselves in particular positions to reflect their family relationships; and the constructing of a genogram, which is a three-generational family tree or history”.

There are two therapies that can specifically help to deal with the personal problems and disturbances of people who have lost hope because of singularly difficult life circumstances. These therapies are: *Narrative Therapy*, which uses storytelling and the development and description of disrupted thoughts; and *Logotherapy*, which focuses on the meaning to life in the development of the future. The insights of these two therapeutic approaches will be applied to pastoral care and counselling with children and adolescents who come from domestic abuse environments, since this is the focus of the study.

In pastoral care and counselling with children their understanding of religion is to be identified in an age appropriate manner. The counsellor will ascertain what the developmental level of the child is, what the child’s image of God and understanding of their relationship with God entails, as well as what the consequences of this understanding of the relationship with God has on the choices made in terms of lifestyle. Parents should be informed in order that they can better understand why certain behaviours are present in the children and how to deal with these behaviours (Walker 2012:137).

Children and adolescents can be reached by using the insights of psychology and especially developmental psychology, combined with religious and spiritual insights in order to foster a holistic approach to their well-being and wholeness. Most childhood disturbances are of a cognitive behavioural character. It has been found that some children who had been subjected to child abuse experience growth on a religious and spiritual level, whereas others’ faith has been damaged. Such damage can be healed if the origin of the damage is addressed and the effect of it overturned. Such healing can

be done by means of counselling which includes a religious and spiritual perspective (Walker 2012:138, 139 see De Roos *et al* 2001; Post *et al* 2009; Worthington 1994).

There are examples in the Bible of prophets who suffered from what are today considered to be emotional disturbances. One such example is Elijah, a prophet of God. Emotionally, Elijah felt that there was no hope, no reason to live for and wanted to give up. Fear and depression were present. God, as the “counsellor”, instructed Elijah to get up and to eat, as part of his healing process. God gave him a new focus in life. Elijah had to get his strength back and go on with the journey. God gave Elijah new hope (1 Kings 19).

Other examples of depression are found in the Bible in Psalms 42:5, 11 and 43:5. Religion can contribute to giving a person hope to go forward in life. Therefore a person's faith can be strengthened in the quest for the healing of emotional disturbances (Walker 2005:114-116).

The character of Job in the Old Testament is an example of a believer in God who suffers distress, physical suffering and psychological pain. To Job his faith faltered in his time of distress and he felt abandoned by God, but his faith prevailed in the end and his relationship with God was restored (Job 3; Job 29).

Depression involves a feeling of emotional pain and an often diminishing spiritually to a depth where there is no hope. Religious hope can be a powerful measure by means of which to affirm that those who are depressed will be renewed and restored (Walker 2005:102). Even a prophet of God could sink into hopelessness and despair. People close to God can become depressed. Depression is a common and severe human emotional problem. It is important for individuals to acknowledge that they are depressed.

It is often more difficult for men to acknowledge that they are depressed and that they are less likely to seek treatment. Death by suicide amongst men is four times higher

than amongst women. Men often emerge throw themselves into their work or hobbies, abuse alcohol or commit violence. Some people see depression as an unacceptable weakness and expect that a person should “snap out” of the denial of depression and get help. Christians sometimes see treatment for depression as denying the adequacy of God’s grace, which is available to sustain them in all life’s situations. However this perspective means that Christians in effect deny their own human vulnerability (Walker 2005:103-105). In this regard the faith of people could complicate matters rather than help. Believers often blame themselves for their condition, as though it were due to a lack of faith. Christians often find it difficult to reconcile their experience of extreme negative feelings with their spirituality. Most suicidal behaviour occurs in the 14-19 age groups, then in the second place in the 10-14 age groups. Deaths that are not due to natural causes constitute 9.5% among young people and are 10-20 times more prevalent than non-fatal suicides per year (Schlebusch 2005:178; see Bantjies *et al* 2013).

Faith can be beneficial to the mental health of people who believe, but Christians are still not immune to hopelessness, despair and severe depressive illnesses. These can undermine faith. Not only faith is necessary, but also caring for their mental health. A person should strive to find a healthy mental balance. Then the faith they thought they had lost, could be restored.

Some Christian traditions refuse to bury those who commit suicide. Suicide is the result of a complex of severe disturbances and those affected cannot be blamed for suicidal attempts or successful suicides. It is the most extreme expression of the wounded human condition. It cannot be rejected in totality. The reality must be taken into account and the possible fact of suicide accepted (Walker 2005:106, 108; see Tournier 1962; Tournier 1968). Walker (2005:108; see Strydom 1992) describes a mood disturbance which leads to suicide as, "so mysteriously painful and elusive in the way it becomes known to the self ... as to verge close to being beyond description. It thus remains nearly incomprehensible to those who have not experienced it in its extreme mode ... to imagine a form of torment so alien to everyday experience". Depression is a problem in

the brain chemistry and the treatment is medication. Depression is a chemical deficiency which causes a malfunction in the brain, which in turn causes the feeling of depression; therefore depression has a physical cause and requires physical treatment. However habitual patterns of thinking can also cause depressive states and in such cases counselling or psychotherapy is helpful (Walker 2005:109, 111).

The physical pain and emotional suffering which are effects of domestic violence can cause similar suffering and emotional disturbance, which can have a similar effect on a person's faith. Such disturbances are associated with feelings of acute anxiety, emotions and even hallucinations or obsessions.

### **6.3 THE ROLE OF THE HOLY SPIRIT IN COUNSELLING**

People who adhere to the Christian faith see the Holy Spirit as the power of God at work in their lives to guide and comfort them and to help them with discernment in life's decisions, trials and tribulations. For a believer, the role of the Holy Spirit in pastoral counselling and the healing process is crucial. The role of the Holy Spirit in counselling and healing will now be discussed by making use of the insights of Van Daalen (2012; see Capps 1987; Capps 1991; Capps 2001 and Capps 2003).

Van Daalen (2012:229-130) describes the systematic theological term "common grace" blessings given to believers from the Holy Spirit. These blessings include the healing of relational, intrapersonal and even spiritual problems. Common grace was in a historical sense seen as a service which allows the unfolding of God's redemption plan for humankind. The phrase "common grace" is not found in Scripture. Life, nature, beauty and blessings are signs of God's common grace which is bestowed on human kind through the bridging work of the Holy Spirit. This grace kindles the hope for a fuller and richer life. Through the Holy Spirit the human race experiences a Spirit of truth, holiness and life in all forms. In the presence of the Holy Spirit human life can experience truth, protection from evil, joy in goodness and wisdom. According to Van Daalen (2012:230;

see also Bacote 2005), the work of the Spirit is "the work of animating life, restraining sin, and moving creation to its telos is centre to a theology of public engagement".

Examples of what is considered as "common grace" which can be useful in pastoral counselling are the following:

- General blessings are: dwelling places, agriculture, sunshine, rain, kindness, food, fruitful seasons and gladness (Genesis 17:20; 39:5; Job 33:4, 34:14, 15; Psalms 33:6, 104:29,30; Ecclesiastes 3:19; Isaiah 42:5; Matthew 5:44,45; Luke 6:35,36; Acts 14:16,17; 1 Timothy 4:10).
- In the intellectual realm, common grace can help individuals to grasp the truth for their lives and ensures that people still possess wisdom, understanding and knowledge.
- In the moral realm, the Holy Spirit promotes the moral good. The goal of pastoral counselling is to change harmful ways of behaviour, thinking and feeling into beneficial ways. This is both mentally and spiritually healthy.
- Talents, passion and skills are given to individuals through common grace, for example in the creative and vocational realms.
- Common grace includes non-believers.

## **6.4 PASTORAL COUNSELLING AND DOMESTIC ABUSE**

### **6.4.1 Introduction**

People who are exposed to an environment of domestic violence have two immediate recourses to help. Where there are churches, pastoral counsellors are available. In South Africa there is also recourse to legal assistance. However in this regard, people

should be aware of what kind of protection the law offers them and know how to obtain this help, for instance how to report the case, and how to get professional protection from the police. When a safe environment has been established, effective counselling can assist individuals to deal with their emotions. If the incident happened in the past, the individual could be suffering from post-traumatic stress disorder, which will require professional help or just wants to talk to someone in order to deal with the past emotions that still impact their present lives. For this the pastoral counsellor can be a meaningful first point of contact. If the individual suffers from depression, anxiety or a specific disturbance that requires medication, professional help will be required. The counselling process should be clarified, as well as the aim of counselling, namely to help them find meaning in life and regain hope for the future. Therapeutic models that can be used fruitfully in pastoral counselling are, for instance narrative therapy and Logotherapy. These two models will be discussed and applied to pastoral counselling

#### **6.4.2 Narrative pastoral counselling and domestic abuse**

Logotherapy and Narrative pastoral counselling provide the counsellee with the opportunity to understand their problem by talking about it and by retrieving those emotions that created the disturbance. When these therapies are integrated with theology, the outcome is fruitful to pastoral care. Narrative therapy developed over a period of time. The philosophical foundations of narrative were worked out by Paul Ricoeur (1990) in his work, *Time and narrative*. Ricoeur's groundwork was applied to counselling by Michael White and David Epston (1990) and Freedman and Combs (1996). Further work on narrative counselling building on this, was done by, for example, Martin Payne (2006) and in South Africa by Julian Müller (2010) and Dirk Kotzé and Elmarie Kotzé (2001). The following discussion on narrative therapy in pastoral counselling relies heavily on the work of Julian Müller.

In Müller's model of narrative therapy, based on that of Freedman & Combs and White & Epston, the past story is told, which evokes the same feelings in the present as when the persons were abused. These feelings are expressed in the form of a story or

narrative which is then open to be explored and discussed. When the experiences and feelings are discussed and examined, healing can take place. Narrative therapy aims to give hope to life. The individual's past is part of the journey in life and the future is that which is still to come. The stories of the past should link up with the future. In their stories the future becomes present. The past is still present. All of these stories combined form the "now" of one's life. The stories of the past form the memories that are searched to discover meaning in life and the individual is guided to develop a new future story. These stories then assist in forming and organizing the individual's life. Each story is a struggle in a process of thinking, doing and decision-making. The story discovers and builds identity. People's identity is formed by experiences which they articulate in a story form. From this starting point the progression of life continues its journey into an unknown future (Müller 2010:1, 2).

The identity of individuals is formed by their family's identity and this in turn is influenced by their cultural identity. This will be present in the story and an unavoidable dependency exists between the individuals, their family and their cultural identity. Intercultural communication is often not only between cultures, but also between sub-cultures, for example, between youth and the senior generation or between men and women. It is difficult to break away from one's cultural context because the values of each sub-culture are conventional or traditional and are not easy to discard. It is therefore important for the counsellor to be open and present to listen freely to the counsellee's story. New doors can be opened for the counsellee and this brings the possibility of a new future which will be different from that which the counsellee is used to. The counsellor must be willing to become involved in the counsellee's story so that there is a concerned and empathic movement towards the counsellee's cultural system. The counsellor should be honest about the possibility of their own prejudices and to communicate them to the counsellee to give clarity about the counsellor's own prejudices (Müller 2010:3).

Pastoral counselling focuses on listening to the story of the counsellee. The retelling of the counsellee's story will be a new experience with which the counsellor will work. As

the counsellee tells their story meanings developed. It can be a destructive story which will not go on in the future or an encouraging story which can offer future hope. If a counsellee's story does not have a link to the future it enters into a crisis situation with no hope for the future. The narrative approach is the combination of the past, the present and the future which causes tension. Counsellors will work with the stories that were experienced and reform them by means of the individual's own telling of the story in order to give hope to the future life of the individual.

Stories of people have elements of telling and dreaming and if this gap between the "telling" and the "dreaming" increases, maladaptive behaviour can develop. If the opposite happens, the harmony between yesterday, today and tomorrow, and integrity, wholeness and maturity will be present. In these experiences of the past the individual will create their own story using "words" and "concepts" to express their meaning. The individual will do this through language which allows them to reframe the past. The counsellor must be open-minded about the vocabulary which constructs the story because the vocabulary which is used serves as the metaphor by which the counsellee expresses their experiences. This vocabulary with its meanings is the channel through which the counsellee interprets the happenings in their life (Müller 2010:1). The pastoral counsellor has to take on a not-knowing position. The counsellee will take the input of the pastoral counsellor as very important but the counsellor must practice the art of being the not-knowing person and must give the counsellee the role of being the actual expert. The counsellor's own narrative story will enter into the story which they hear from the counsellee. This will happen unconsciously. Counsellors must be aware of their own life story because they will be the author of a source of their own frame of reference. By using the stories of the counsellee's interpretations and explanations, connections are made. This then is the search for the causes and effects which affect the counsellee. These stories form our position in life, but now it is the counsellor's duty to take what is lying underneath the story, excavate it, and form a window for a new future. This allows the individual to have an imagined picture of the future.

In narrative *pastoral* counselling the future can be imbued with the new hope of the promises of God. This gives the counsellee a new challenge. The story of Christ who came to earth for human beings, is the focal point of Christian hope. The story of Christ helps the counsellee deal with their story of the past to form a new future as Christ did for human beings. Christ came to humanity and offered salvation, and, through this salvation, humanity can experience hope for the future. The counsellee's story of their past should not be compressed, but must be re-interpreted and then the promise of a new heaven and new earth can change the counsellee's here-and-now. If a counsellee has no vision of their future because of denial of their emotional situation the counsellee can sink into a state of despair. The feeling of purposelessness and hopelessness may become part of the counsellee's life (Müller 2010:2-4).

In narrative *pastoral* counselling the counsellor does not give answers and advice. The counsellee takes the central position. Solutions are not found in books or theories but from traces of the stories of the individuals themselves and their systems. The counsellor should search for the hidden potential for a solution. The pastoral counsellor listens for the elements of the processes, interactions and relationships between the people in the story. By telling these stories of their life the individual constructs the world in which they live. The counsellor does not answer the individual's questions but lets them discover the answers unaided. The narrative counsellor is an outsider who observes things and waits for the story to unfold. The narrative approach has three phases, namely: responsive-active listening, a not-knowing position; and conversational questions. The narrative approach does not work with what is in the subconscious or unconscious mind but with what is told – to help the individual to come to themselves (Müller 2010:5-7). Different models that can be used in Narrative counselling are the following (Müller 2010:8):

- The story of need must be told as fully and broadly as possible.
- The story of the past has a history: this focuses on the stories of the family and the family of origin.

- The story of the future must be discovered in the story of the past. This darkened story of the past which is drawn into the future must be transformed into a story of the past and a new future.
- The story of the past must be re-authored and, with the counsellor's help, suggestions with different themes from the problem-saturated themes must be made.

When the counsellee tells their story, there are questions that must be answered, such as why-questions on what happened. The why-question deals with the events that happened, and is seen as the semantic frame, whereas the what-questions explain how the why-question fits with the what-question, which is seen as the political frame. The political questions get used in such a way that one can move away from the semantic focus to the political telling of the story. This will include the interaction between the people in the story. The circular questions are more concentrated on the political system and the way people work with each other (Müller 2010:8). The advantages of circular questions are (Müller 2010:8):

- They help an individual to stop and reflect on what has happened, rather than making stereotypical judgments.
- These circular questions help to go deeper into the conflict that is present. This is not only conflict between family members, but also between companions and the therapist.
- This interaction of these questions can make the individual think differently about the problem and, with a small adjustment; it presents a different view of the problems.

If it is difficult for the counsellee to tell the story, the counsellor may ask them to write it down and bring it the next time they comes for counselling. There can even be symbols that remind them of the past experience. This then gets used to help with the reconstruction of a new future. These symbols normally force them back to their own identity and often a new story develops. The use of genograms helps the individual to

understand better what has happened. This can give much relief to emotional feelings. The genogram should not be explained but will help the therapist to discover the meanings within the family. This is used to get the history of the family and to know of the hidden forces within the family relationships and structures. It is important to get as much information as possible for the family genogram (Müller 2010:8).

Externalisation of the counsellee's story is to take the story of the past and put it outside themselves. This helps to personify the depressing experiences objectively. The story of the past becomes an outside entity which the counsellee and counsellor talk about, as if it were an external event. This helps the counsellee to form new stories about themselves and their problems as well as to distance themselves from these stories of the past. Different meanings can be given to these events. The negative view of the story can be re-formed with a new meaning (Müller 2010:3).

The explanation of 'the narrative approach to therapy' gives a concise and useful overview with regard to the utilisation of externalization (Muller 2010:3; see O'Hanla 1994).

- The counsellee and the counsellor are acting as partners against the problem, which must be given a name.
- The problem and all the negative parts of the problem should be personified. Then these negative intentions and tactics of the problem should be described as characteristics of the problem.
- The counsellor uses these external figures to investigate if the experience of the problem was destructive, dominating or discouraging. Two types of questions can be used: firstly, the question which will encourage the counsellee to influence them to see the effect of the problem in their life and other relationships.
- The second group of questions will be used to reflect to the counsellee what influence the problem has on their life as well as to understand it. The first question is used for the development of the understanding of a broader view of the problem in life and the influence of it on people in their surroundings.

- Occasions where the problem did not dominate, discourage or influence the individual, or their surrounding individuals, must be recalled.
- The counsellor must seek for historical evidence to help the counsellee understand that there is a family or a person that is competent and strong, to stand by them, even if the counsellee does not realize it. This person or family must be there to help the individual to stand against the problem.
- The story of the future must be imagined and the counsellor must not provoke speculation of the counsellee's future.
- The counsellee must be encouraged to get an "audience". This is someone who knew the counsellee before the time of the incident. This individual in time must then be able to tell another how well this person has progressed in their recovery, give "applause" to the counsellee and form a support system.

A different, better future is a Christian religious motif (see e.g. 1 Cor. 7) on which hope is based. In the apocalyptic writing of the Book of Revelation the message is that the more desperate and dark humanity's experiences are, the more reason there is for a future hope in God alone. The counsellor's task is to facilitate a situation where the counsellee can see a better future ahead. This is the type of situation where thinking, talking and imagination can take place. The grace God gives humanity is not "cheap". God's grace requires the offering of one's whole life. By the grace of God, love is seen in an actual event and is concerned with relationships (Müller 2010:3). If the counsellee feels alienated and misunderstood, hope will not provide a miraculous cure for all suffering. Therefore it should not be offered lightly Christian hope does not give immediate, simplistic answers. Christian believers know to wait on God for solutions to the tribulations of humanity. In this view of hope in God human struggles need never end in hopelessness (Müller 2010:7-8). An example from Scripture where crisis and adversity are said to lead to spiritual enrichment and empowerment, is to be found in James 1:2-4, which strengthens our faith. An individual must live through the process of these crises and use them to solve the experience of the crisis. The pastoral counsellor assists the individual to live through this season (Müller 2010:5).

Feelings of guilt and an awareness of one's mortality constitute some of human beings' deepest needs. Psalm 103:6-13 deals with the problem of guilt, and verses 14-19 deal with the mortality. When individuals are hurt and wounded they feel robbed of their freedom. The beginning and end of the Psalm, "Bless the LORD, O my soul", is not said out of the individuals' own strength but out of a position of weakness. Because the Psalmist acknowledges his weakness before God he can sing about healing and youthful power. He knows the great power and grace of God. The Psalm 103 sings of a God who removes guilt and transgressions from people as far as the east is from the west and God's grace, compassion, long-suffering and love overshadows their mortality. Therefore the individual does not need to be strong, without any faults or always right, but through the crises in their lives they attain a better future. God who does not have a beginning or an end, but comes from a continuous existence, is "coming-from-the-future" and is moving from the future towards human beings. Human beings move from the present to the future. Such a view of God and humanity presents a powerful means and reason for change in the present time for a better future. This gives the individual motivation, excitement and a sense of purpose. God takes people somewhere and simultaneously approach them from behind as well as from the front (Ps 139:5) (see Müller 2010:4, 5).

A victim of domestic violence who has suffered trauma can be helped by means of narrative pastoral counselling to work through the events that caused the trauma. A pastoral counsellor also deals with the spiritual aspect of a person's life, which includes themes such as guilt, mortality, hope and God's grace.

### **6.4.3 Logotherapy and domestic abuse**

Also in Logotherapy the counsellor listens to the problems of the counsellee and identifies the source of the emotional disturbance. Victor Frankl (2004:154) who developed Logotherapy published his first book in 1946. He was a Holocaust survivor of World War II. As a professor of neurology and psychiatry, he spent three years in concentration camps working with other inmates. His therapeutic model, Logotherapy,

can be used to treat symptoms resulting from domestic violence abuse. He died in 1997.

Logotherapy is a model of psychotherapy which focuses on the meaning of life. To find meaning in life is a primary motivational force in humankind. Existential frustration can also lead to what Frankl calls 'noögenic neuroses'. Logotherapy allows the counsellor to enter the counsellee's emotional sphere and then bring about a new meaning in life (Frankl 2004:104-106). This entails focusing on the past, bringing it into one's consciousness in order to re-form the future. Mental health is dependent on a degree of tension which exists between what one has accomplished and what one is and wants to become. An existential vacuum can lead to boredom which in turn can lead to depression, aggression and addiction. In some cases, frustration of the will to meaning can be taken over by the will to power, the will to money and the will to pleasure. The will to pleasure often leads to a search for sexual reward (Frankl 2004:108, 110-112).

By accepting one's fate and suffering even under the most difficult circumstances, persons can create the opportunity to add deeper meaning to their life. With inner strength people can transcend their fate. People are constantly confronted with their fate and this gives them the opportunity to achieve something through their own affliction something meaningful. Emotional suffering can subside when a clear picture is formed of the cause of the suffering. With the loss of hope people can also lose their spiritual foothold and become the victim of mental and physical decay. The loss of hope and courage can have a deadly effect. Frankl (2004:84) quotes Nietzsche who put it as follows: "He who has a *why* to live for can bear with almost any *how*." The meaning of life can be found if a person takes the responsibility to find answers to the problems of life and then fulfill the tasks sets out for them (Frankl 2004:76-85). The main purpose is never to give up hope. The meaning of life does not come to an end. It includes suffering, dying, deprivation and death.

People have the option to choose for what, to what or to whom they are responsible. They can make the decision to be responsible either to society or to their own

conscience. The logotherapist widens the spectrum in which individuals operate, so that they become more conscious of the full spectrum of meaning. The meaning of life is to be discovered in the world rather than in a person or in their own views. Human life is to be directed toward something or someone other than oneself. The more people succeed in transcending themselves and serving and loving others, the more human they become and the more they can self-actualise. Self actualisation is only possible as a side-effect of self-transcendence. Frankl (2004:115) distinguishes three ways of finding meaning in life: “(1) by creating a work or doing a deed; (2) by experiencing something or encountering someone; and (3) by the attitude we take toward unavoidable suffering.” “Creating a word or doing a deed” is an achievement or accomplishment. “Experiencing something or encountering someone” is finding goodness, truth or beauty in nature or culture, or in loving another human being in his or her uniqueness. In love one is aware of the essence of the other, makes the other aware of their potential and contributes to the other realising that potential. Love is expressed in togetherness and sex is a way of expressing this love (Frankl 2004:114-116). For Frankl (2004:117), “the attitude we take toward unavoidable suffering” is what changes personal tragedies or a predicament into a human achievement. Suffering will cease as soon as one finds meaning in one’s suffering. Suffering is not always meaningful, yet it is possible to find meaning in the face of suffering. If suffering is avoidable, then one should do so. Edith Weisskopf-Joelson (in Frankl 2004:118) comments as follows on today’s cultural attitude with regard to happiness: “... our current mental-hygiene philosophy stresses the idea that people ought to be happy, that unhappiness is a symptom of maladjustment. Such a value system might be responsible for the fact that the burden of unavoidable unhappiness is increased by unhappiness about being unhappy.” In human life there is another dimension which is beyond the human world and in this other dimension human suffering will find an answer. Believers who suffer tribulations in life can draw on their spiritual resources.

Counsellors encourage people to face their problems squarely. According to Frankl (2004:122, 125, 131, 133) people have the capacity to rise above negative conditions and can change their world and themselves for the better. Optimism allows for: “(1)

turning suffering into a human achievement and accomplishment; (2) deriving from guilt the opportunity to change oneself for the better; and (3) deriving from life's transitoriness an incentive to take responsible action" (Frankl 2004:140).

With the insights of Frankl's model of therapy with people who have suffered greatly, victims of domestic violence can be guided in pastoral counselling to refocus their tension to find purpose and meaning in their lives. In the context of domestic violence, victims have a need to talk about what has happened to them, and to articulate their feelings of hopelessness and having been "wronged". In order for healing to take place, it is necessary that the person find new meaning in their life in spite of suffering and adversity. For this purpose Frankl's model is especially useful.

## **6.5 SUMMARY**

Emotional disturbances which develop as a result of domestic violence can be approached by means of a combination of Logotherapy and narrative pastoral therapy. This can then bring a new future with hope to the counsellee. The future and hope were blocked out because of disturbed emotions. Therefore Logotherapy and Narrative therapy in combination with an individual's faith could have a positive outcome. For a pastoral counsellor who includes the spiritual aspect of being human in counselling, the work of healing will be done under the guidance and with the help and power of the Holy Spirit.

## CHAPTER 7

### FINDINGS

The high incidence of domestic violence in South Africa necessitates the investigation of this complex issue from a variety of perspectives in order to better understand the phenomenon. This will contribute to a body of knowledge that can provide insights for the prevention of domestic abuse on the one hand and caring effectively for the victims of domestic violence and abuse on the other hand.

The first source of assistance, the police, often lack the necessary training to respond effectively to the needs of people who are affected by domestic violence and child prostitution, which is a related problem and is also on the increase. Studies in the Gauteng area indicate that the follow-up by the police is not satisfactory. Secondly, the people who live in an abusive environment are not always aware of the legal resources and places of safety that are available to them. The highest incidence of domestic violence is because of men who abuse members of their family for various reasons. Cultural perspectives and practices contribute to the problem. Women often accept abuse as the norm.

The aim of the Domestic Violence Act 116 (1998) is to protect women and children from all forms of violence. South African legislators became aware of the shortcomings in the law thus prompting the first domestic violence Act which was implemented in 1998. Some of the contributing factors in the South African context are the difficult circumstances in which people are living, such as poverty which leads to overcrowded environments, unemployment and financial stress, unsatisfactory parental supervision, substance abuse and patriarchal cultural beliefs and practices.

The effect of domestic violence on children includes emotional disturbances that occur in their various stages of development and which can contribute to the formation of a

circle of violence in their adult life. The victims can become disturbed adults and perpetrators of violence themselves. If these disturbances are dealt with in the early stages, the people can be guided towards healing and this could prevent the individual from becoming a perpetrator of domestic violence later on in life. Adults who are exposed to domestic violence can also develop psychological disturbances. Such disturbances can be treated by means of therapy or counselling, which can contribute to healing and to giving an individual new meaning and hope in life.

This study emphasised the necessity for the effective implementation of the 1998 South African Law pertaining to domestic violence and the provision of instruction to broaden people's knowledge with regard to the causes of domestic violence and how it can be prevented, as well as effective interventions in such situations. If these wounds that mar the face of South African society are healed, South Africa can truly become the Christian country it professes to be. The study has demonstrated that there is a lack of knowledge regarding the extent of domestic violence in South Africa as well as the available resources. The prevalent patriarchal mindset present in most South African cultures can contribute to abusive behaviour by the men in these cultures who are taught from an early age that they have certain rights over women and children. Education in this regard is needed. The Domestic Violence Law of South Africa is a relatively new law and not well known by South African residents. Education in this regard is needed. In cases of domestic violence and abuse, the victim can develop different mental disturbances which can have a detrimental effect on that individual's future life. For this professional help is needed.

The pastor is often the first person who is approached for help, following an incident of domestic violence, since the pastor mostly lives in the community and is therefore accessible, is known to and knows the people and his or her services are free. Pastors should have sufficient training with regard to the problem of domestic abuse and the effects it can have on people so that they are able to identify the characteristics of disturbances in cases of domestic abuse and either provide effective counselling, or

refer the person to the appropriate professionals and then provide further support throughout their therapy with the mental health professionals.

The patriarchal mindset of some cultures, which tends to undermine the value of women as persons, is mostly responsible for incidents of domestic violence. The origin of this mindset is to be found in most cultures in Africa and also in the holy scriptures of the various religions in Africa, including Christianity. In order to explore some religious origins of the prevalent patriarchal mindset in South African cultures and Christianity, the creation narrative and the some stories of some women who had experienced violence in the Old Testament were investigated. The narratives of violence toward women show that the Hebrew nation did not obey the Law of Moses, but they followed their own laws to accomplish their self-directed objectives. In the New Testament the interaction of Jesus with women demonstrates a counter-cultural attitude and approach to women and behaviour which confirms the value of women as human beings before God. Though men in the patriarchal world of the Bible often treated women badly, both the creation narrative in the Old Testament and Jesus words and deeds in the New Testament provide ample evidence that that maltreatment of women today cannot be justified with an appeal to the Christian Bible – quite the opposite is true.

The South Africa the Domestic Violence Act 116 of 1998 was discussed in order to indicate that South Africa has a relevant law for the protection of women and children against violence and abuse, including domestic abuse which is the focus of this study. However, very few people are aware of this relatively new law and the consequences of transgressing it. In spite of the fact that there are these laws in place for protection and places of shelter, the statistics gathered provided ample evidence that the situation with regard to violence against women and children in the home is dire. The general lack of knowledge with regard to these laws, contribute to the fact that perpetrators keep on abusing women and children and victims do not know what recourse is available to them from the side of the law and law enforcement. The study investigated the role of a knowledgeable and well-trained pastor in being the first port of call in many cases for people in need and a resource to their getting the appropriate help. Another role of the

pastor is advocacy with regard to this problem in society and conscientizing the entire community in order that people become aware of what domestic violence is and what the consequences are.

Domestic violence, whether experienced as a child, adolescent or adult, can cause emotional and psychological disturbances early on and later in life. In order for pastors to provide an effective response, it is necessary that they are aware of the characteristics of disturbances and ways in which approach the people and provide treatment for them. The available therapies were briefly described as well as counselling methods that can be effective in pastoral counselling with people who have suffered domestic abuse. The Logotherapy model of psychologist Victor Frankl and the narrative approach to pastoral counselling were the chosen pastoral care and counselling models because of their compatibility with religious motifs such as new life and new beginnings (alternative future story of the narrative approach) and hope and the meaning of life and suffering (Logotherapy). These motifs support the values of the kingdom of God as witnessed to in the gospel message of hope and new life.

Though the pastor often is the first responder to human need in the communities, the pastor alone cannot do all the pastoral care work that is needed. The love and care of the community and faith community are also needed. In order for the faith community to be effective in their support of people who suffer domestic abuse, they should be trained as to how to respond and provide help and knowledgeable with regard to available resources. In this regard the pastor's role is that of educator.

Jesus is divine love incarnated and reflects what human love should be. If the love of a human is not the same, it diminishes what human love should be. Eckhart's emphasis is on oneness, community and solidarity of humanity. Living like this before God with one another will ensure that there is no separation or isolation, that there is not violence born from a sense of entitlement. The view on love is: one vision, one love and one understanding. This will only be accomplished when seeking to become one with God whom is loved. The view of love as one vision, one love and one understanding is that which Jesus' love reflects for all humanity. According to the Gospel of Matthew (22:37-

40), Jesus gave the commandment of love to his followers: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second *is* like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.” According to the Gospel of Luke (6:35) this, for Jesus, included loving one’s enemy: “But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to the evil.*”

Even in the midst of patriarchal Hebrew and Graeco-Roman cultures, Paul and the author of Ephesians attempted to remain faithful to Jesus’ counter-cultural teachings with regard to the equal worth and value of all people, including women, whom Jesus treated as persons, and children whom Jesus held as an example of faith. Ephesians 5:21ff, in accordance with Paul’s radical equalizer in 1 Corinthians 7:3-4, turns around the customary “Haustafeln” of that era, which demanded good conduct only from women, children and slaves towards “the master”, but obviously nothing from the master in return, since he could rule over them as he pleased. Ephesians 5 now also expects of the male patriarch to treat those subjugated to him in a patriarchal order others with respect, love and service and conduct himself as Jesus who instructed his followers to follow his example.

Meister Eckhart's (1936; see Radler 2010:171, 176) Sermon 5a demonstrates what it means to be a Christian believer who lives according to the values of God's kingdom. This perspective is also applicable to people who want to help those who suffer, be it the pastor or the faith community. The focus must be on love: “In love I am more God than I am in myself” (Eckhart 1936:80). He writes about the possibility of the human being and the unifying force which is responsible for the transformation of the relationship between a human being and the divinity of God. Love unifies a deeper level of function and brings the alike together. Love is a constant movement of a relationship between one another. Goodness is integrated by love and without goodness one cannot love. Love desires longing but knowledge must also be added to

love. Meister Eckhart's 'golden rule' is that only people who love themselves can truly love others as themselves (see Radler 2010:184). According to Meister Eckhart, if one loves one person less than oneself, one did not really love oneself at all.

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All Biblical references are taken from the 1611 King James Bible Version.

## ADDENDA

### ADDENDUM 1: A VICTIMS STORY

#### INTRODUCTION

The purpose of this narrative is to demonstrate the harsh reality of domestic violence and provide some insight into and an understanding of the experiences “from the inside”. The woman whose life story is narrated here has spent her entire married life in an environment of physical and emotional abuse. She came from a stable and loving home and had a good childhood. At an early age she learnt about God from her religious parents. Only after her marriage did she learn about her husband’s excessive drinking and his abusive nature. Her children were also severely affected by his destructive behaviour. As a result of this abuse the children were often taken out of school. She reported these incidents to the police. She received much support from her family and faith community who kept her in their prayers. She herself also sought refuge in her faith. She was fortunate enough to escape her abusive environment with the help of her family. Her children are well qualified adults and lead productive and balanced lives today. She lives with a family member at present.

This life story illustrates the importance of *support systems* and *hope* for people who live with domestic violence. This individual drew her strength for healing from her faith in Christ who carried her through a traumatic marriage. It also illustrates the role of the legal system in terms of protection. It indicates the necessity for people who are abused in their home environment to be aware of shelters (see a list of shelters in the addendum). The narrative does not make mention of pastoral counselling. Had the pastor been aware of the situation and of the various resources available, he or she could have been able to aid the family more effectively. The life story illustrates the importance of a pastor who knows and has access to families who suffer in an abusive environment and having the knowledge and skills to assist them effectively in order to

minimize the damage that had already been done and the effects that damage would have in future.

The main character in the narrative, the wife and mother will be referred to as the “victim” to emphasize the helplessness and horror of the situation in which she found herself. In counselling such a term would not be used, because in that context the emphasis would be on survival and healing. I first heard this story of domestic violence from the sister of the abused woman. On my request, the victim agreed to capture her experiences on paper and made it available to be used in this study. Her sister assisted her in compiling this account of the events. No changes were made to the wording of their document, except for a small insert that was added for the sake of continuity. The insert can be recognised by the smaller font that was used to indicate it.

When I met the previously abused woman, she had already made a good recovery. This case study illustrates the harsh reality of domestic violence. This is a personal account of domestic violence for a single household.

### **STATEMENT AND NARRATIVE OF DOMESTIC ABUSE (01-05-2012)**

“On 19 April 2004, a woman was beaten and thrown out of her house on an isolated smallholding in the rain; she took shelter in their broken-down Volkswagen Kombi; then, in the dark, she started to walk through the bush and did not stop until she reached her brother’s home.”

She then opened a case against her husband at the police station. Following are extracts from the original statement compiled on 1 May 2004 to be placed on file for the record. Some identifying information has been removed. It is an account of domestic violence and abuse to both herself and her two sons, and a testimony of healing and restoration in answer to prayer.

## **POLICE STATEMENT**

My husband has been a long time drug user and has had serious problems with alcohol. He gets particularly aggressive after consuming alcohol.

I left my husband with the two children in October 1996 because he had been abusing me, and stayed in a house of safety for 3 months. I obtained an interim interdict against him on 1996. He received counselling for a short time and I thought that our relationship would improve. When I appeared in court he was not present and although I had asked the magistrate to cancel the restraining order, he thankfully refused to do so for my safety and made the order final. I did not convey this information to my husband and have until now not used the interdict against him. Over the past 8 years the abuse has increased to such an extent that I walked from our isolated smallholding in the early hours of the morning of 19<sup>th</sup> April 2004 to my brother's home. My family members took me to the police station where I spoke to a counsellor. I was later examined by a doctor. I was anxious to remove my children from the farm but time had run out and we went to the police station in Philadelphia the next day. We were advised to go to the magistrate's court in Atlantis to obtain an urgent order for my husband to release the children to me. I signed an affidavit at the Atlantis Police Station but was told that I had to get a copy of the original interdict from the Wynberg Magistrates' Court as another could not be issued. The police in Philadelphia kindly agreed to escort us to the farm anyway and we removed my children and a few clothes. We have since been staying with my sister and brother-in-law.

The abuse I endured took the form of:

### ***Types of abuse***

#### ***Financial***

- I was forced to resign from the financial institution after 30 years of service earning a good salary.

- A lot of my substantial pension and surrendered life insurance policies were used to cover debts incurred because of motor accidents or malicious damage (he once smashed an axe into the roof of someone's car).
- I paid R50 000 into his security business to cover debts.
- I have been left financially destitute because of his reckless spending.

### ***Verbal***

- He has called me “stupid”, an “old bitch”, an “idiot”, a “slut”, etc in front of the children and other people.
- He regularly called the older boy “defect”.
- He has shouted at me and the children often.
- His temper tantrums can be very frightening.

### ***Physical***

- I have bruises on my body that have not had a chance to heal.
- He has slapped me so hard that my jaw has ached for days and I was unable to eat properly.
- My front teeth are false; my ear has bled a number of times.
- I have had numerous black eyes and have sometimes not been able to leave the house for days.
- I have a cut lip (he tried to stick it together with Superglue) and scars on my head from glass lamps, bottles, the kettle, sticks, poles approx. 5 cm in diameter, etc.
- He often punched me in the stomach so hard that I had difficulty in breathing and he has choked me.
- He has even filled my mouth, ears and nose with sand and shoved my face in the sand.
- I have been kicked on my legs, in my groin, my back, etc. with his heavy boots on.
- So much of my furniture has been broken, repaired and broken again when he either threw the coffee table at me or threw me onto the furniture.

- He has held a knife to me often.
- He threatened to poke a stick through my eye into my brain on the night I left the farm. He physically threw me out of the house and I hid in the bush until the early hours of the morning.
- He has also hit the children with objects or thrown tools at them.
- He has made them stand to attention from 8pm until 4am.
- He has made the children and me re-cook the food over and over again because he was not satisfied (we cooked on an open fire outside).
- He has kicked me out of our bed often saying I must lie at his feet on the floor with no blanket or outside the window in the rain like a dog.
- The children have been woken up at all hours of the night and have on occasion fled to the water tower or into the bush to get away from him.

### ***Sexual***

- He has hired prostitutes before and brought them home with his friends when the children were there.

### ***Emotional***

- The children and I never knew what mood he would be in when he woke up and feared his temper (even the dogs hid away).
- I often could not breathe properly and sneaked into bed shaking, hoping that he would not wake up.
- I was prevented from contacting my family and when my sister phoned out of desperation, he would demand to know what the call was about (he could, as he often said, “read my body language”).
- He told the children that my sister and brothers were the enemies and they were not to have anything to do with them, even if he were dead.
- He often threatened to kill my family members and other people, but would start with their children to shock them to the core then make them eat the bodies.

### ***Bullying, deprivation, neglect and forced labour***

- My children and I are undernourished and have sores which have not healed yet. He sometimes would not pump water and let us run out of supplies purposely and the children recently went without food and water for 2 days.
- He forced my eldest son to service the chainsaw and to go into the bush to cut wood.
- I also had to collect wood for sale.
- The children have not been to school for 3 years. I tried to teach them (home schooling) but they have not been able to attend to their lessons as we were all forced to work cutting braai wood.
- He has also neglected them by not providing for their clothing or medical attention or education

The children have not been allowed to have Christmas or birthday celebrations for a number of years. My sister has thankfully given them presents of clothing which they cherish but have been accused of accepting presents from the 'enemy'.

I declare that the contents of this statement are true.

## **THE LIFE HISTORY**

### ***Childhood years***

I was born in 1953 in the hospital at an Airforce Base in Langebaanweg because this was the closest hospital to the Military Naval Base in Saldanha Bay where my father was a non-commissioned officer. Growing up in a small town in the middle of nowhere in those days definitely had its advantages. All the kids in the neighbourhood did everything together. I had a wonderful childhood and always wanted my own children to experience the same freedom I had. My parents loved us so much and showed us so, in so many ways. My father left the Navy and we moved into the town where there was

practically no crime so the freedom to ride bikes and have fun on the beach without supervision was still there.

I can vaguely remember going to the Anglican Church in the naval base every now and then when the Pastor came down from Simonstown. The church in Saldanha town was known by some as the “Coloured Church” right on the beach. I was confirmed at the age of sixteen and remember going to the “classes” on my own because I was the only white child there. The Minister was a wonderful man. I quoted all the prayers from the prayer book but understood very little although I was always very respectful. My dad became the Church Warden but I never thought to question them about their faith. I was just not interested. One day the Minister in charge told this story about the Holy Spirit and how their encounter had brought so much joy.

I was not an innocent teenager and being promiscuous had nothing to do with the way I was brought up because I had an enormous amount of respect for both my parents. I was just out to have a good time and there were a lot of times. We also took a lot of chances with our health and using a condom was not the norm. This could have resulted in my having cervical cancer at the age of 26 years. Although I believed in God but did not understand much, I was led to mention what was bothering me to my doctor, because within a week I was in hospital having a biopsy. The cancer was detected and removed in enough time for it not to occur again and I had my first child ten years later. That was my earliest recollection of knowing that there was a supernatural being out there looking after me.

### ***Meeting my “husband”***

I went to a party with a friend of mine and saw this good-looking guy wearing a motorbike jacket accompanied by a girl I was not particularly fond of. He started eyeing me across the table and asked me to dance a couple of times. He asked me to dinner at his house in Noordhoek the following weekend. At the after-party at his house, he remained at the other girl’s side. I had been given a lift to the house and we had been

drinking quite a bit so I was not sure where to go, but made arrangements to meet my friends on top of Ou Kaapse Weg the following Friday night. Unfortunately the clutch cable of the car broke and I found some string but could not drive too far. I went to a friend's flat and he offered his battered old car for me to go further. By the time I had reached the meeting point, the others had left (no cellphones at that time). I eventually drove all around Noordhoek until I found what looked like the house. I was treated with such love and concern and was spoilt rotten that weekend. By this time I was smitten. I was not a great one to speak over the telephone for long but I spent a lot of time talking to him. He was in the Navy and mostly went to sea during the week but we saw more and more of each other over the weeks and the age gap (he was ten years younger than me) did not seem to matter. We had a great time partying every weekend and he often had friends popping in, more I realised later for the alcohol flowing freely than anything else. He told me that he had resigned from the Navy and wanted to start his own business, to work for himself. Only afterwards did I find out that he had been charged a number of times for drunkenness and was practically forced to resign from the Navy. We went on holiday to Durban with a friend of his and I had to drive most of the way because of the intake of alcohol and very strong dagga found in King William's Town. I also smoked the dagga but limited the amount I partook of to remain sober and focused.

We went to the beach "braai" with some of the friends and he had a huge amount to drink. He thought he had lost his father's watch and when I tried to calm him down, he lashed out and hit me. Needless to say, the people there separated us and tried to persuade me to walk away from the "abusive" relationship as their daughter had suffered though such a relationship for a long time. This was the first time this had happened and I did not think that there was that much wrong. He sometimes was temperamental but he did not physically touch me and I made excuses for his losing his watch and being agitated. The next day his friend told him what had happened and he gave up drinking "cold turkey" immediately. He still had a volatile temper and I always tried to keep the peace. He also blamed everyone else for his woes and I did not realise at the time how that put a huge burden on my shoulders.

### ***Getting married***

He was basically a romantic and spoilt me with flowers at the “drop of a hat”. When we got engaged, he sent 30 roses to my office and when I asked why there were 30, he said that we had known each other for 30 months. He even did the right thing and phoned my father to ask for his permission although he still did not believe that a ring or a piece of paper would prove that we were devoted to each other. We discussed the possibility of having children and I was getting older but did not want to have children “out of wedlock” out of respect for my parents. We suddenly set a date to get married at the Simon’s Town Magistrates’ Court but my parents spoke to the Minister of the Anglican Church in Fish Hoek. I was extremely busy at work and found it hard to be enthusiastic about the arrangements which had to be made at the last moment. I may also have been reluctant actually to go through with the wedding in the first place. We had very little money and were living in a caravan borrowed from my parent’s neighbours on a plot he had bought with money left over from the sale of his first business venture. His mother had sold the house in Noordhoek to divide the proceeds between his sister and himself and he had used this money to start the business. It was a battle to keep the business going and wages had to be paid, so I sold my car for a song to assist. We would sit on a bench in Sea Point eating bread and bananas and scrape some money together to feed the dog and cat. I lost a tremendous amount of weight and offers of help came from people at work who had noticed the change in me. I was too proud and by this time too afraid to accept any help from them so lied and said that we were doing fine.

### ***First child and the passing of my parents***

I fell pregnant three months after we married, still living in the caravan. I phoned my dad after hearing the child’s heartbeat for the first time and shortly after that he collapsed with a heart attack and was rushed to hospital. He appeared to be on the road to recovery but had a relapse and eventually died of kidney failure nine days later. It was a trying time for our whole family. We stayed at a friend’s flat in Green Point to be close to

the hospital. I was pretty upset and resentful when my husband came to fetch me at the hospital to type a stupid quote for him for the business. We were all told to go home when they wanted to operate on dad, thinking that it may help, and I certainly was not interested in going home to him and the caravan. I was sleeping with my mom in the double bed at my sister's home when the call came that he had passed on. We were always late for everything, even my father's funeral and I spent my time making excuses for our behaviour. It was embarrassing because I had not been brought up like that and had a huge amount of respect for my parents.

When my son was born, we had sold the plot of land and were renting a run-down house in Brooklyn. It was damp and not the most hygienic of places and the next door neighbours fought a lot. We sometimes found blood outside on the pavement. We were still battling financially and my father's car, given to me by my family, was stolen. My mom stayed with me for a while there to help me with the baby and I went to stay with her in Saldanha for a few days too. She was a great help to me and I loved being there with her but my husband arrived, wanting to take me back home. He shouted at me and mom retaliated by smacking him to calm him down as it was not good for me to get agitated when I was breastfeeding. I don't think he ever forgave her or me for refusing to go with him and I had to bear the brunt of that for a long time. When mom moved to a retirement home in Muizenberg, I tried to see her as often as possible with the baby but he resented my affection for the family members after "what they had done" to him.

Mom died when my son was eight months old and one of my favourite photos is the last one I took of her sitting in front of the Christmas tree with my son on her lap. She died the next day. My son was christened after the memorial held for my mother in St Andrew's Church in Saldanha Bay. We were late for that service too.

### ***Second child***

A few months later I fell pregnant again with my second son. By then I had obtained a low interest loan from the financial institution I worked for and the deposit for the house

was funded with money left to me from my parents' estate. We were still struggling financially and I put everything I had into the business. I had to take taxis to get to the hospital for my appointments and my first son was becoming a handful and heavy to carry. The doctor booked me off early because I had a contracting uterus with trying to carry him around. He thought it was great fun to run away from me and I was unable to catch him because I was so heavily pregnant. Once he ran down the road in Sea Point and luckily someone came out of a block of flats and caught him before he reached the main road. Another time he ran from me near Green Point Stadium circle but stumbled just before the road. No cars were in sight and this was usually a very busy circle. Only years later did we discover that he was deaf in the right ear and that when we thought he was naughty and did not listen, he had no directional hearing and probably had not heard me.

### ***My husband starts drinking again***

Whilst I was pregnant, my husband was “persuaded” by another female to have a glass of wine which she believed would not harm him. He would not admit that he was an alcoholic and always believed he would be able to give up again as before. He missed the birth of our son and sometimes arrived at the hospital very late at night because he would be working late. He was supposed to be looking after our other son and once brought him to the hospital with a soiled nappy. The nursing staff asked him to come in during visiting hours and he insisted that he was “entitled” as the father to come in any time he wanted to. It was most embarrassing and I was not keen to go home again. I had had a difficult birth with our first son and the wounds had not healed properly, resulting in my having to feed him lying on my side, so I thought the same problems would re-occur. Funnily enough, nothing like that happened. The second son was an easy baby and slept through the night within two weeks. I think I was just not ready to go home to the hassles I had to put up with. Whilst I was on maternity leave, my husband hit my elder son so hard that I believe this resulted in his being deaf in one ear. He was so bruised I could not take him to crèche for over a week. I cannot remember what it was that resulted in the abuse; sometimes there was absolutely no reason. He

used to tell our son that he was a “defect” because of his deafness. I remember our son asking me why he was “different” so he was obviously badly affected by this.

As I was home on maternity leave at the time, I worked for the business doing my husband’s books. He blamed me for not seeing that his workers had been defrauding the business over a long period, although everything seemed above board according to the records on hand. The worst physical abuse I remember enduring was whilst the 1995 World Cup rugby match was on. I tried to stop him from drinking and he kept punching me, I was trapped on the couch at the time. I left my husband with the two children in October 1996 because the abuse was getting out of hand and I feared for our safety. We stayed in a house of safety for three months and he received counselling for a short time; I thought he would change for the better. When I appeared in court he was not present and although I had asked the magistrate to cancel the restraining order, he thankfully refused to do so for my safety and made the order final. I did not convey this information to my husband and I tore up the original as I was afraid he would find it.

The physical abuse got worse after that and he would wake our sons up at all hours, forcing them to ask me why I had taken them away with me or why they did not refuse to go with me. We had to be very careful what we said and how we said it because he could “lash out” at any time, most times without provocation – but always we were to blame for getting him in such a state. I tried to avert his attention from the boys as they were so young. He would accuse me of phoning the police when they arrived which was irrational because he would be beating me up in the lounge and the telephone was in the study. I was not allowed to make a noise to attract attention but he would shout at me at the top of his voice. The police once arrived in the early hours of the morning to find the boys fully dressed in their school uniforms “to be ready for school early”. They gave me a card and told me that I could get help but I was terrified to even speak to them in case I said the wrong thing and would be blamed for him getting into further trouble. I have always maintained that it is no use having an interdict when you are too terrified to use it anyway; certainly not when you have to return to the perpetrator.

He hired prostitutes and brought them home with his friends when the children were there. I also had no option but to go with him at times to look for these prostitutes and thankfully they sometimes ran away with the money given to them although we got to the stage when money was becoming a problem.

I kept the boys going to a good school but I was often embarrassed because he would be late fetching me so we were inevitably late fetching them. He insisted that they should wait in the road outside the school gates until we arrived which the teacher, of course, refused to do and would take them home with her. This got them into trouble because they did not obey him.

The boys were taken out of school towards the end of 2000 because my husband felt that they could be “home schooled”, which was not a popular concept at the time. I carried on working and in the middle of 2001 I was forced to resign from the Bank after 30 years of service earning a good salary because he wanted “us” to benefit from my substantial pension and surrendered life policies. We had, by then, purchased a piece of land near Atlantis on the West Coast. He sold his security business which was being run from our house in Brooklyn and made an arrangement with the purchaser that he could stay in the house at a minimal rent which was less than the bond repayments and rates owing on the property. Subsequently we kept pouring more funds into the house without any returns. I also paid R50 000 into his security business to cover debts incurred before the sale.

My pension paid for the Wendy houses built on the smallholding together with a huge garage to be used as a workshop. Nothing was put on plan because he did not believe in “following the system like sheep”. Our house consisted of four Wendy houses put together to make it a comfortable size and we had another used as a “classroom”. In the beginning we had gas to cook with and every day I prepared the paraffin lamps for that night. We did not get electricity laid on because he wanted us to have self-generated power which never left the planning stages. Nothing appeared to leave the planning stages. I was blamed for his lack of motivation because I had left him that time before. I

bought a generator which was used to pump water from a borehole. The water was pretty brackish and light brown in colour. Our clothes got ruined when we washed them in this water, leaving huge brown stains. The boys used to look forward to my sister giving them clothes for birthdays and Christmas, which they kept for when we went to Cape Town. The generator cost us a lot in diesel fuel and we would run around the smallholding plugging in chargers for cellphones, camera batteries and to have at least one hour of electricity to work on the computer. The cost of this far exceeded what we would have paid for Eskom electricity to be laid on. The battery was taken out of the vehicle whenever he allowed us to watch some TV but inevitably had to be recharged when we used it too long. Our clothes had holes in them because of the battery acid and the terrible water. Often there was not enough water to flush the toilet so we had to dig a deep hole in the ground, squat over it and cover our deed with some sand until that hole was full, and then start with another.

There was a high water tower in the vicinity, which I used to hide the kids away regularly so that he could not find them. He never managed to work out where they had gone. I kept them going to Cubs and Scouts in Green Point and I was pleased when they had events to go to and were sheltered from some of the terrible things happening at home. Their friend's father knew that I had used him as a "hide-away" and accepted them for the weekend regularly. It was embarrassing when my husband arrived to pick them up drunk, making all sorts of accusations over nothing in front of other Cubs and Scouts. We went away on holidays with "friends", all paid for with my pension money, and eventually the money ran out. I was left financially destitute because of the reckless spending and felt more and more dependent on him although he did not have any money either.

My husband would make the younger son pass on all sorts of abusive messages until he felt I had been punished enough to be let back into his presence. He shouted at me and the children often and his temper tantrums could be very frightening. Funnily enough, he was the one to first plant the seed for my eventual escape, when he smilingly chatted to those sitting in the back of the vehicle, while under his breath he

called me a f..... bitch and hissed, “Do I have to put up with you for the rest of my life?”. I thought, “Do I have to put up with this? I am no longer young.”

### ***Dangerous situations and God’s presence***

Often I found myself in a dangerous situation. Once I had to “score” a parcel of dagga in the middle of a block of flats in Atlantis and was warned by the “merchant” to be careful of the “Bad Boys” gang in the area as they had just recently had a gang fight right there. We ran out of petrol on the corner of a street near a shebeen where we had bought a bottle of “Obies” – Old Brown Sherry – and I was left alone in the beach buggy while my husband went to get petrol. The neighbourhood watch came by and stayed with me until help arrived because someone had been shot on that very corner that week. I had to go into the Witsands informal settlement to buy mandrax to mix with the dagga (*witpyp*) and even the police were reluctant to go into that area. My husband thought it would be fun to go to the shebeen for a “jol” and while we were sitting there one of the regulars with “26” (the notorious prisons gang) tattooed on his arm came up and said, “Lady! You are a lady to be respected My name is ..... and if anyone gives you any trouble, you call me and I will sort them out.” This was quite a shock because I looked like nothing on earth by this time, as I had lost so much weight and my mousy hair was falling out in chunks. I noticed that I was always being protected by someone or something. My sister often said that she was praying for me and for our protection but I did not know or acknowledge what this meant at the time.

We had made a billycan out of two paraffin tins and this was used in the Wendy house for warmth and cooking. My husband was in a rage one night and had knocked this billycan over and took the physical fight with me outside. I was unable to attract his attention to the fact that the floor of the Wendy house was on fire. Eventually reality set in and the fire was extinguished, leaving a huge hole in the floor. When my sister came back from overseas and I had already left the smallholding, she asked me whether we had ever had a fire because she had woken up in the middle of the night after having a dream that the house was on fire and she went on her knees beside the bed and prayed

until she felt a sense of peace. The body of the church was also asked to pray for “my sister and her family in difficult circumstances” and only after my testimony a year later did they realise what they were praying for and how those prayers had been answered.

One night, after a horrendous fight, I was thrown out of the house to sleep outside in the rain like the “bitch dog” that I was and I hid in the bush until I was sure that my husband had gone to sleep. I snuck into a kombi camper we had and slept there until I woke up at around 5 o’clock in the morning. I had R60 on me which was payment for some wood we had sold and I left R40 there because we had very little to eat by this time and I did not want the boys to suffer. I took a blanket from the kombi and started walking on the farm road. Once I had left the smallholding, I could not turn back and carried on walking along a through road leading to the West Coast road near Koeberg Power Station. It did not rain at all while I started walking and I did not feel tired at all – it was as if I was being carried. I tried hitching a ride but it was a Monday morning (19<sup>th</sup> April 2004) and the cars were speeding past. When it began to get light, I called out to God because I was afraid my husband would come looking for me. I dived into a ditch a few times fearing that the vehicle coming along the road was the “bakkie”. Right in front of me, at the Duinefontein turnoff, someone had a flat tyre on his boat trailer and, because he was a fisherman, a few other men stopped to help him. I asked them for a lift to Table View where my brother lived and only when they dropped me off did I realise that they were working on a building site in the same block as my brother’s house. I rang the bell and he came out, thought I was a “bergie” and went back inside. I realised that the gate was open, went inside and knocked on the door. My brother, who did not recognise me at first, immediately contacted the rest of the family. I was taken to the police station and the doctor to make out reports and we were only able to collect my sons the following day.

### ***The doctor’s report dated 19 April 2004***

- Weight 41 kg – General body builds – Thin, signs of weight loss
- Signs of bruising and scars obviously much older injuries.

- Mental health and emotional status: Orientated, but obviously upset by what has occurred. Fully by her senses – answered all my questions intelligently.

Conclusions: Signs of recent trauma with blunt object – fist, foot or, in case of back, some hard, irregular shaped object.

### ***My life is carrying on ... my redemption***

The 19<sup>th</sup> April became a significant day for me because I found out afterwards that the minister of what was to become my church flew out to England that day and a new minister took over. I therefore had no interruptions in my spiritual walk for the next two years. The Lord's timing was so perfect because the family member staying in the flatlet of my sister and brother-in-law had moved out on the 19<sup>th</sup>, making the flatlet available for us to move in. Everything fell into place including a telephone number which fell out of a diary (I still have no idea why I took the diary with me when I left). The telephone number belonged to a very good friend of my mother-in-law and I went to them for tea soon afterwards in Simon's Town after visiting the Magistrates' Court. They told me some stories about the abuse their friend had endured from my husband's father. This led to us knowing without a doubt that we had to break the cycle of violence, which would mean sending the boys for counselling and guidance.

The boys started school again after three and a half years, the older in Grade 8 and the younger in Grade 6. We could not find a school in Fish Hoek to accommodate the younger; my sister called at a private school in Fish Hoek to ask a Christian woman she knew at reception for a possible placing and was told that a spot had become available that week. They caught up very quickly academically, although we had a few problems in the beginning because they had to learn how to do research for their lessons. It soon became apparent that the older boy excelled at sports, particularly running, and I am proud to say that he eventually mastered mathematics well enough to be able to attend the University of Cape Town. He had the most to catch up on. The younger did well academically and has always been able to help others to understand mathematics and

accounting. He also became a Springbok Scout, which is an amazing achievement, and he has gone on to study Chartered Accountancy at the same university.

I became a Christian that first Sunday, although I did not fully understand how dramatically my life would be changed. I went to my first Alpha Course and at the Holy Spirit weekend I received the word “restore”. I learned then that the Lord was going to restore what the locusts had eaten and this is what has happened – and much more! I received a lot of prayer and counselling at the church. I was given a part-time job back in the financial institution by an ex-colleague and I moved up very quickly from there, getting an increase in wages every two weeks. I had just finished a contract and was looking for work again when I received prayer one Sunday, specifically asking for a job in the securities department. I was reading the New Testament like a marathon run, as new Christians tend to do! I had a dream that night that my eyes were covered in white and that when I looked in the mirror, the white blocks had disappeared. That day I was reading Acts 9:18 (“Immediately, something like scales fell from Saul’s eyes”) and I became convinced that I would find a job. With the first call I made, the door was shut tight and whilst I was contemplating what to do, I received a call from the manager of the very department I was wanting to work in, offering me a four-month contract with increased pay. I ended up staying there for nearly two years. Whilst there I completed my matriculation examinations, which I had failed in 1970, and I was encouraged to find a permanent post as soon as possible I applied and when I was appointed to a branch, the human resources department said that the post must have been granted by “divine intervention” because I was too old and too white! I started in the branch exactly five years to the day of my resignation, with the same employee and medical aid numbers.

I went to the Magistrates’ Court in Cape Town not long after I had left my husband to start divorce proceedings and the clerks there were very helpful, assisting me to complete all the documents. The first court date available was in September and I was not willing to wait that long. On checking their records again, they found a July court date for me. My husband was present in court, which was pretty disconcerting, but when the Magistrate realised that the boys had been abused too, she immediately

granted the divorce and gave me custody of the boys. My divorce cost me a whole R150.00, which was payment for the summons delivered to the smallholding.

My sister prayed with me a lot when I was feeling down and she used a deep inner healing through prayer. This is a Prayer Ministry in which God's light is shone into the dark places of the memory, replacing lies with truth – I have had so much revealed to me over time. I was reading a Christian book one evening when the electricity went off and I carried on reading by candlelight I woke up in the early morning feeling as though I was being lifted off the bed; I was out of breath but not frightened although I did not know what was happening to me. It seemed as though all sorts of "evil" was leaving my body and I felt wave after wave of air "whooshing" over me. I could not phone anyone so late at night and I only managed to talk about the experience when I arrived at church later. Apparently this was my first Holy Spirit experience. I found out later that the electricity was out only in our street area. One day I was very upset and was recalling the appalling time when my husband was punching me during the 1995 World Cup match and had a picture in my mind of my older son standing there enjoying the scene with a weird smile. Only after some other revelations in the form of mental images did I realise that he would not have stood there watching, but would have run off to hide in the bedroom when things got out of hand. When we went back to the scene in my memory, the child was back but with angel wings. I was also reminded of the time he had run away from me in Green Point when I had battled to catch up with him, but this time he had angels flying over him. As mentioned earlier, the busy road had no vehicles in sight until I managed to catch him. I then realised that I had to build up my relationship with my son. I had a long chat with him when he returned from a camping weekend and he told me he thought I favoured his brother over him. A lot of his insecurities obviously stemmed from being called a "defect" for so long, but he was becoming a threat to his father because he was growing taller and would not be intimidated but would just walk away when he could. We have a very good relationship now.

I made the mistake of allowing my now ex-husband to visit us in our flat and he took advantage of this situation. One day I received a frantic call from my younger son, saying that my car had been stolen and that his father was there shouting that he had “run after the thieves” and retrieved the car. He was totally under the influence of alcohol and some other substance and was giving my son a hard time in the flat. The older son phoned from a friend’s house saying that the car was safe. When I said that I did not want him to go back to the flat, he was anxious because his brother was alone with his father. The younger son was always favoured by his dad so I thought he would be okay but he was hit over the head with the telephone mouthpiece and frog marched down the road, being verbally abused all the way. Some people phoned the police; they had gathered that it was my husband because my sister had advised them what was happening. I left work early and had to travel home by train, all the time terrified of what was happening there. I tried to tell my son that the police were on the way but I could not say anything that could be heard by his father. He eventually told his father that he wanted to go back to the flat because he was afraid the police would not find him and when the police arrived, he was told to tell the police that everything was “all right”. The police just said that they were not there for my son but wanted to talk to my ex-husband, whom they took away. By then my sister had arrived. She said that she would arrange for any counselling my son would need because he was scared that he had disobeyed his father and that there would be repercussions. I later found that my ex-husband had in fact taken the spare car keys out of the flat and had driven the car himself.

The Lord has put the most amazing people across my path and one of these was a Family Court Magistrate I met on the train. When the Simon’s Town court would not help me with another updated interdict, she arranged for another magistrate in the Cape Town Courts to give me one that tied my ex-husband in knots. This was the only way I could ensure that my son, who rode a bicycle to school, would be safe. I have never made the same mistake again and my ex has not been welcome in our house again. He tried being abusive over the telephone to my son but we nipped that one in the bud very quickly.

I have never kept them away from their father and have only stipulated that they were not to see him when he was under the influence of any alcohol or drugs. I believe that they would have “fantasised” about this wonderful father if I had kept them apart and now they could see him for what he was. They still have contact, but very seldom do they spend time with him anymore. He has not earned the right to make any demands on their time because he has not contributed anything to their education and living expenses. The maintenance granted in the divorce was only paid for three years because the family insisted that he only get a quarter of the profit made from the sale of the smallholding. The other quarter was put into a savings account for school fees, scout fees and any other maintenance needs.

This case study is an illustration of the reality that domestic violence, an ongoing problem, is deeply embedded in the fabric of society. Story telling therapy such as narrative therapy and Logotherapy, can be used to tell the life story, after which counselling conversations help to clarify the detail of what happened and to face the emotions and experiences to a construct alternative positive future story. This process provides some closure and the person can gain renewed meaning of life and hope for the future. The narrative emphasises that the woman received her strength from her faith, which helped her to persevere, go on with life and triumph over the abuse. It also illustrates how the victims of violence need strong support from legislation, cultural norms, law enforcement officers, social workers, and faith communities in order to succeed in escaping the cycle of abuse.



or

021 447 1467

Rape Crisis (Khayelitsha) (counselling and advice for sexual assault survivors

14 years and older)..... 021 361 9085

Rape Crisis (Athlone) (counselling and advice for sexual assault survivors

14 years and older).....021 633 9229

- Black SASH (general legal advice)..... 021 425 3417
- RAPCAN (resources aimed at the prevention of child abuse and neglect)....021 712 2330
- Safeline (counselling and advice service for abused children, 16 years and younger)..... 08000 35553
- FAMSA (Family, marriage and couple counselling)..... 021 447 0170

or

021 447 7951

- Triangle Project (counselling around issues of sexuality)..... 021 448 3812
- Trauma Centre for victims of violence and torture (counselling service for general trauma, violence)..... 021 465 7373
- Mitchell's Plain Network Opposing Women Abuse..... 021 376 2780
- Mitchell's Plain Youth Development (counselling and outreach)..... 021 392 6101
- Mitchell's Plain School Clinic (counselling and psychotherapy) .....021 374 4107
- Child and Family Unit, Lenteguer Hospital (psychiatric treatment)....021 370 1498
- Cape Town Unit, Mitchell's Plain.....021 376 3032/5/9
- PAWCSS, Mitchell's Plain..... 021 370 4800
- Cape Town Drug Counselling Centre .....021 447 8036
- Social Services (child investigation/protection cases).....021 483 3158
- Diane Smart Law Firm (family law legal services)..... 021 422 3003
- Mosaic (advice and counselling for abused women)..... 021 761 7585
- Parent Centre (helping parents to raise children and teenagers)..... 021 762 0116

## SHELTERS FOR ABUSED WOMEN

-Carehaven Shelter.....	Gatesville, Cape Town.....	021 633 5511
-CEF Mossel Bay.....	Mossel Bay, Eden.....	044 691 1411
-Dorothy Zihlangu.....	Langa, Cape Town.....	021 633 2383
-El-O-Him .....	Tafelsig, Cape Town.....	021 397 1936
-lhata Shelter.....	Heideveld, Cape Town.....	021 638 5578
-Place of Hope.....	Lansdowne, Cape Town...	021 697 2019
-Rosemoore Refuge for Battered Women and their Children (Phambili).....		
.....	George, Eden.....	044 875 1551
-Saartjie Baartman Shelter.....	Manenberg, Cape Town...	021 633 5287
-Sisters Incorporated Shelter.....	Kenilworth, Cape Town...	021 797 4190
-Sorghenaven (Gesin Sentrum Da Meida).....		
.....	Mossel Bay, Eden.....	044 693 1092
-St Annes Homes.....	Woodstock, Cape Town...	021 448 6792
-United Sanctuary Against Abuse.....	Atlantis, Cape Town.....	021 572 8622
-Women Opposing Violence (Malibongwe).....		
.....	Oudtshoorn, Eden.....	044 272 8200
- Huis Jabes.....	Parow, Cape Town.....	083 564 3313

([www.capegateway.gov.za](http://www.capegateway.gov.za) /47960 & FAMSA info received by their office, Observatory)

The Department of Community Safety is funding the “trauma rooms”, “victim comfort rooms” or “victim support or safe rooms” at 129 police stations. They train volunteers to give counselling. The training is done by NGO’s, the National Institute for Crime Prevention and Rehabilitation of Offenders (BICRO) and the Trauma Centre. Free counselling will be given to you if traumatised ([www.capegateway.gov.za](http://www.capegateway.gov.za) 11460/9598).

## **ADDENDUM 3: REHABILITATION CENTRES FOR SUBSTANCE ABUSE – DRUGS AND ALCOHOL**

### **INTRODUCTION**

You can get help with problems caused by the harmful use of drugs and alcohol. There are different types of services available to the public, depending on the kind of problems experienced by you or the person you are seeking help for. This is a guide to some of the options that are available to help you.

### **HELP IS AVAILABLE**

For assistance with overcoming addiction or harmful drug and alcohol use, you can contact any one of our offices or service providers listed below. If you have access to medical aid and the financial resources for private treatment, you can access a range of private psychiatrists and psychologists through any of the private treatment centers in the province. Make sure that the treatment centre you approach is **registered** with the Provincial Department of Social Development. Registered centres are those which meet treatment standards required by government.

### **TREATMENT OPTIONS**

#### **What is in-patient treatment?**

In-patient service means a residential treatment service provided at a treatment centre.

#### **What is out-patient treatment?**

It is a service to a person who is engaging in harmful drug and alcohol use and to the people who are adversely affected by his/her behaviour. This type of treatment involves

attending regular sessions at a treatment centre, and is often equally effective to residential care, but less costly.

## **COSTING**

Although certain facilities render services without any cost implications to the client e.g. government treatment centers and government subsidized treatment centers you are encouraged to enquire from the required facility if there are any costs.

### **WHERE TO FIND HELP**

#### **Social Development:**

<b>ATHLONE</b>	Mrs. A Ntebe	021 696 8039/9	021 696 0554
<b>BEAUFORT WEST</b>	Mr. M Pike	023 414 3204	021 414 2128
<b>BELLVILLE</b>	Mr. S Makhasi	021 940 7100	021 948 3024
<b>CAPE TOWN</b>	Mrs. A van Zyl	021 481 9700	021 423 8331
<b>EDON</b>	Acting Ms D De Bruyn	028 214 3000	028 214 1780
<b>EESTE RIVER</b>	Ms. M Harris	021 904 1021	021 904 1164
<b>GEORGE</b>	Mr. M Skosana	044 801 4300	044 873 5422
<b>GUGULETHU</b>	Mr. L Saunders	021 638 5153	021 638 5117
<b>KHAYELITSHA</b>	Mr. N. Mqikela	021 370 2100	021 364 1337
<b>MITCHELLS PLAIN</b>	Mr. L Woldson	021 370 4804	021 376 1342
<b>OUDTSHOORN</b>	Ms. F Mouton	044 272 8977	044 272 4007
<b>PAARL</b>	Mr. G Morkel	021 871 1682	021 872 0049
<b>VREDENDAL</b>	Mr. R Macdonald	027 213 2096	027 213 2142
<b>VREDENBURG</b>	Mr. Marthinus	022 713 2272	022 713 2064
<b>WORCESTER</b>	Mr. C Sauls	023 348 5300	023 347 5181
<b>WYNBERG</b>	Ms. L Bam	021 710 9800	021 761 9998

#### **Head Office**

**14 Queen Victoria Street**

**Tel: 021 483 5045**

**Toll free: 0800 220 250**

## Support and advice can also be sought at SANCA Regional Offices

<b>Bellville</b>	<b>Dr. D. Fourie</b>	<b>021-945 4080/1</b>	<b>021-945 4082</b>
<b>Athlone &amp; Guguletu</b>	<b>Mrs. V Mvumvu</b>	<b>021-638 5119</b>	<b>021-637 2832</b>
<b>Atlantis Office</b>	<b>Mrs. M Alexander</b>	<b>021-572 7461</b>	<b>021-572 8743</b>
<b>Khayelitsha Office</b>	<b>Mr. N Mnoneleli</b>	<b>021-364 6131</b>	<b>021-364 5510</b>
<b>Mitchell's Plain Office</b>	<b>Ms. N Kwalie</b>	<b>021-397 2196</b>	<b>021-397 4617</b>
<b>Paarl Office</b>	<b>Mrs. A Ackermann</b>	<b>021-872 9671</b>	<b>021-872 5050</b>
<b>Tygerberg Office</b>	<b>Mrs. F Cornelissen</b>	<b>021-945 2099</b>	<b>021-945 2098</b>

## District Offices

### Registered Treatment Centres

<b>Name of Treatment Centre</b>	<b>Physical address / Contact details</b>	<b>District Office</b>	<b>Bed capacity</b>
<b>Government Treatment Centres</b>			
De Novo Treatment Centre	Old Paarl Road Kraaifontein Tel; 021 988 1138 Fax: 021 98804 Dr. De Smidt Email:scdesmidt@pgwc.gov.za	Eersterivier/Paarl	80 Adults 20 Youth
Kensington Treatment Centre	Kensington road Maitland Ms. F. Davids 0832759574 Fax:0215101057 Email:farouz@kensingtontc.org.za	Cape Town	40 Adults
Western Cape Youth Rehabilitation Centre	Old Faure Road Eerste Rivier Ms. F. Davids Tel: 021-843 3200	Eerste Rivier	40 Youth
<b>Subsidized Treatment Centres</b>			

Hesketh King Treatment Centre	P.O. Box 5 Elsenburg C/R Old Paarl RD./Klipheuwel RD. Muldersvlei Tel; 021 8844600 Fax: 0218844602 Major. Valerie Potgieter Email:hking@mweb.co.za	Paarl	60 Adults 20 Youth
Ramot Treatment Centre	54 Toner street Parow Tel: 021 939 2033 Fax: 021 9303123 P.L. Theron Email:pltheron@ramot.co.za or admin@ramot.co.za	Bellville	42 Adults
Toevlug Treatment Centre	40 Noble Street Riverview Worcester Rev. Van Rooy Tel: 023 342 1162 Fax: 0233473232 Email: rehab@toevlug.org	Worcester	50 Adults 20 Youth
<b>Private Treatment Centres</b>			
Crescent Clinic	269 Main Road Claremont 7708 Mr. Z. Finkelstein Tel: 021 762 7666 Fax: 0217627669 Email:crescent@netactive.co.za	Wynberg	30 Adults
Oasis Treatment Centre	19 Longships Drive Plettenberg Bay Tel: 044 5331752 Fax: 044 5331752 Anstice Wright Email: info@oasiscentre.co.za		10-12 Adults
Orient Rehabilitation	C/o Boundary and Boom Street Schaapkraal 021 703 1053	Wynberg	60 Adults
Horizons Halfway House	House75 Ninth Avenue Schaapkraal Riedewaan Carelse Tel 021 737886Horizons Halfway	Wynberg	20 Adults

Minnesota House	Maitland Street George Tel 044 870 8585 Fax: 044 870 7213 Director: Odendaal Marcel Minnesota House info@minesotahouse.co.za	George	18 Adults
Serenity Care Centre	Farm Elandskraal Barrington Road, Sedefield 6573 Tel. 044 343 1395 Fax. 044 343 1919 Lynn Allen Email: serenity@cyberperk.co.za	George	50 Adults
Stepping Stones	Cnr. Main & Imhoff Roads Kommetjie Tel: 021 783 4230 Fax: 0217831816 Carry Bekker Email:carryb@steppingstones.co.za	Wynberg	30 Adults
Tabankulu Addiction Recovery Centre	1 Corsica Avenue Capri Village Fish Hoek 7975 Tel :021 785 4664 Fax :021 785 4665 Mr Hugh Robertson Email: tkulu@mweb.co.za	Wynberg	22 Adults
Claro Clinic	Ground Floor Burnside House Syfred Douglas Street N1 City Goodwood Tel 021 595 8500 Fax: 0215953359 Mr Rossouw Email: <a href="mailto:cdu@mweb.co.za">cdu@mweb.co.za</a>	Bellville	21 Adults
Kenilworth Clinic	32 Kenilworth Street Kenilworth Tel 021 7634501 Deidre Greling info@kenilworthclinic.co.za	Wynberg	21 Adults
False Bay Therapeutic	No1 Second Avenue Fish Hoek	Wynberg	16 Adults

Community Centre	Mr. Reza Arief Tel: 021 7826242 Fax: 0217829292 Email:falsebaytc@telkomsa.net		
Namaqua Treatment Centre	Farm 1411 Olifants Nedersetting Lutzville Mr. C. Van Zyl Email:cwvanzyl@mweb.co.za Tel: 072 2134502 Fax: 086 565 8211	Vredendal	8 Adults
Tuan Yusuf Drug Rehabilitation Centre	22 Schaapkraal Road Philippi Mr. E. Hull Tel : 021 7039977 Fax: 0217034342 Email: tuanyusuf@telkomsa.net	Wynberg	16 Adults
Tehillah Spread Your Wing Treatment Centre	196 16 <sup>th</sup> Avenue Leonsdale Elsies River Sr. Kleyn Tel:0219330990 Fax: 0865229264 Email: tehillahcc@polka.co.za	Bellville	30 Adults
<b>Halfway House</b>			
Tharagay House	15A Gibson Road Kenilworth	Wynberg	
Serendipity House	Woodstock 021 448 9841 Steven Thomson (Half-way house)	Cape Town	16 Adults
<b>Municipal Out-Patient Treatment Centres</b>			
Tafelsig Matrix Site	Tafelsig CHC Kilimanjaro Street, Tafelsig, Mitchells Plain Tel: 021 557 1065/556 7103	Tafelsig, Mitchells Plain	12-15 Adults
Tableview Matrix Site	Tableview Clinic South Road, Table View Tel: 021 557 1065/556 7103	Table View	12-15 Adults
Delft South Matrix Site	Delft South CHC c/o Boyce Street and Delft main Road	Delft South	12-15 Adults

	Delft South Tel: 021 955 9200		
Khayelitsha Matrix Site	C Block Stocks & Stocks Municipal Offices, Ntlakhohlaza Street, Town 2, Village 1 Khayelitsha 7784 Tel: 021 360 1256 073 884 5069	Khayelitsha	12-15 Adults