

**GENDER BASED VIOLENCE AGAINST MARRIED WOMEN IN  
ZAMBIA – A BIBLICAL AND PRACTICAL RESPONSE FOR THE  
PENTECOSTAL CHURCH**

**BY**

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Masters Degree of Theology at South African Theological Seminary**

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## DECLARATION

I, Lameck Mugala, hereby declare this dissertation, unless specifically indicated to the contrary in the text, represents my original work. I also declare that I have not submitted this dissertation in any form for any degree purpose or examination to any university, college or seminary.

**Signature:**

**Date:**

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As supervisor, I agree to the submission of this dissertation.

**Date:**

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**Dr. Anna – Marie Lockard**

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## **DEDICATION**

This thesis is dedicated to the Pentecostal church in Zambia that it may fully acknowledge Almighty God for the extension of His Kingdom.

## **ABSTRACT**

The problem of Gender-based violence (GBV) against married women in Zambia is high among the challenges the Pentecostal church is facing. Often the church is reluctant to address this serious violation of human rights. Rather, the church has concentrated more on preaching, emphasizing health, wealth and deliverance and forgetting the social justice of human life.

The aim of this study is to develop an evangelical response model for the Pentecostal church in Zambia by demonstrating strategies on how the church can make a positive contribution to assist married women who are victims of GBV. This study will examine clear biblical and theological foundations to address the issue of GBV in Zambian churches.

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### **ABBREVIATIONS/ACRONYMS**

GBV -----	Gender-based violence
PCS-----	Pentecostal Churches
UN-----	United Nations
GRZ-----	Government of the Republic of Zambia
NGO-----	Non-governmental organization.



# CHAPTER ONE

## GENERAL INTRODUCTION TO THE STUDY

### 1.1 Introduction

The purpose of this chapter is to provide a background of gender based violence (GBV) against married women in Zambia. The gender based violence situation is one of the most complex and crucial social challenges that married women are facing today in Zambia. In fact, Zambia is one of the hardest hit countries in terms of gender based violence in spite of the laws being put in place by the government of the Republic of Zambia.

Key ideas in this chapter include the following: Motivation of the study, the main problem, key research questions and methodology of the research, delimitation of the study and finally, the goals of the research.

### 1.2 Motivation for study

Firstly, I have taken the initiative to research this topic as a result of my home experience. I come from a family where I have witnessed GBV against married women mainly due to cultural and traditional practices as well as drugs and beer influence. Despite my aunt and uncle being committed members of the Pentecostal church, church leaders, the pastor and members visit them, pray with them, and encourage them, but nothing is done by the church in tackling the problem of gender based violence against married women.

Secondly, I have been reading and listening to news and report items from the media both electronic and print. The government's positive response to this problem of violence against married women in Zambia has been overwhelming. The government has taken a leading role in the fight against this vice as

compared to the church. The silence by the church as compared to government response has motivated me to undertake research on this social ill.

Finally, I have been motivated through what I have read in my academic studies in integrated theology. Smith (2012:116) says; “The whole Bible is about God’s work to restore his righteous and benevolent reign over all creation, and especially over all human beings”. For sure we now live in a broken society where the moral fabrics have been compromised or lost. It is in this regard that practical solutions to issues affecting humankind such as GBV against married women can be drawn from the Bible.

The main aim of my research is to develop an evangelical response model for the Pentecostal church in Zambia.

### **1.3 Research Problem**

This research will examine how the Pentecostal church in Zambia should respond to gender-based violence against married women.

### **1.4 Key Research questions**

The key questions which guide this study are:

- How should the Pentecostal Church in Zambia respond to gender based violence against married women?
- How does the Pentecostal Church in Zambia currently handle these pastoral challenges?
- What biblical and theological principles should pastors consider as they minister to women who are experiencing GBV?
- What practical steps do churches need to take to enhance their ministry to GBV victims?

#### **1.4.2 Objective**

The primary objective of this study is to determine how Pentecostal churches in Zambia should respond to gender-based violence against married women.

## **Research Hypothesis**

In this dissertation, I argue that Pentecostal Churches in Zambia are not adequately or Biblically responding to GBV against married women.

### **1.5 Literature Review.**

#### **Addressing the research questions:**

Radunovic Bahun Sanja et-al (2008) points out that GBV is dealt mainly from one perspective and that is the social aspect of it. However, the authors also claim that GBV should be dealt with as a spiritual and theological issue not just as a social one."Violence against women is one of the most common experiences of women, but it can only be understood and combated by seeing it in all its diversity." This source contributes to my understanding of this topic by helping me to see the need for the church to respond to GBV.

Equally, Cooper (2012) outlines how the church is inadequate to deal with the matter of GBV. According to her, the church needs more resources to respond to the issues of GBV such as: training materials like books and Bibles, finances and human resource. She further outlines what the church can do to respond to GBV."The Church can respond to GBV by preaching against women degradation." In the same vein, it helps me to have a clear perspective as to how the church in particular the Pentecostal churches can respond to GBV against married women.

Furthermore, Sweetman (1998) is yet another scholar who addresses the issue of GBV. Her research points out the nature and extent of violence against women. "The best avenue to bring domestic violence out into the open for discussion seemed to be the strong institution of state broadcasting. This

resulted in an immediate and marked increase in the number of calls to the centre's telephone help line and as a result the centre gained knowledge of the nature and extent of the problem of violence against women." Women have greatly suffered at the hands of merciless husbands. She points out the need for the church to respond or fight this vice which has greatly affected a lot of married women.

In addition, Coleman's (2013) research focuses on holistic approaches and ways to avoid the perpetuation of GBV in its various forms.

Coleman (2013) emphasises the need for a holistic approach to GBV and demonstrates ways whereby the church can adopt a holistic approach in responding to GBV such as; "engaging cross community members not just a woman or one sector. In the same vein, "acknowledge complex history, culture and relationships that shape a community and individual's lives within it". In addition to that, Mc-Le More, Miller and Blackwell (2012) provide an application of pastoral or practical theology on GBV. The author effectively tapped the knowledge of the church's response to GBV in a pastoral and practical way.

However, Blackwell (2012) indicates how the pastoral or practical response to GBV should be number one on the church's agenda in responding to GBV. This work indicates the church's response should be a pastoral or practical response. Gerhardt (2014) demonstrates how the Christian churches are responding to the crises of GBV in many different ways such as; education, advocacy, and philanthropic support.

Furthermore, Cynthia W.E and Harrison L.A (2005) have highlighted the influence of gender roles stereotypes and resistance to domestic violence. These includes; the woman's race and the level of provocation, adherence to gender role stereotype and defense actions. In addition, the authors have provided insights into cultural biases concerning domestic violence in relation to church response to GBV such as: beliefs in gender roles, traditional gender roles.

Authors Chitando and Chirongoma (2013) highlight particular ways in which the Pentecostals are responding to GBV and enhancing churches' response to

GBV. These includes; contextual Bible study, development of leadership skills and development of youth and community leadership.

In spite of the inadequate response by the Pentecostal Churches to GBV, the authors highlight some of the ways in which the Pcs have been responding to GBV. Campaign awareness for example white ribbon campaign, coalition of civil societies groups, organisations and individuals.

Kanyoro (2002); The author in this journal brings out an important aspect of silence surrounding violence against women in South Africa. "Ideological and cultural aspects which give rise to and perpetuate violence against women. .Bott (2005), highlights some of the ways in which to respond to and preventing GBV. For example, "promoting investment in effective prevention and treatment initiatives. Community mobilisation, individual behavior change strategies and institutional reforms." I found much of this literature to be helpful in developing a model for the church's response to GBV.

## **1.6 Research design**

This study falls within the field of practical theology. There will be four major steps to solving the main problem. First, the study will describe the challenges that cultural practices related to GBV pose to churches in Zambia. Next, it will examine how the churches currently address the problem. Then, it will present biblical principles that should inform pastors when ministering to GBV among women in Zambia. Lastly, it will conclude with an evangelical model to follow in order to reduce GBV in Zambia.

### **1.6.1. Research Methodology**

This study will use a qualitative research methodology. Qualitative research analyses data from open-ended interviews, written documents, and questionnaires. This methodology was chosen because it is the most relevant way of answering the research questions within this study.

### **1.6.2 Research tools**

Since this study falls under the category of practical theology, the tools for this research will consist of face-to-face interviews and written questionnaires to gather primary data. These responses will be analysed, discussed, and used to solve the research problem. A literature review will be used to determine the current prevalence of GBV in churches.

### **DELIMITATION OF THE STUDY**

This research will focus on gender-based violence against married women within the Zambia context and primarily in kawama compound in Ndola district in the copperbelt province of Zambia.

Chapter two will include the current situation in the Pentecostal Church and its response to GBV amongst married women. Therefore, the background will include; current ways in which the Pcs are handling this Pastoral challenge.

## **CHAPTER TWO**

### **The Current Situation: Interpreting the Silence of Pentecostal Churches Regarding Gender Based Violence.**

#### **2.0 Introduction**

This chapter addresses four key issues fundamental to this research: First, it briefly provides the background, development, and growth of The First Christian Oneness Pentecostal Church. Next, it describes the current situation of GBV against married women in Zambia: What are the cultural influences of GBV against women? In addition, this chapter will further demonstrate the pastoral challenges that GBV poses. Finally, it will address the Zambian government's response to this social ill.

#### **2.1 The current situation on gender based violence against married women in Zambia.**

In order to understand the current situation of this study, data was collected both by primary and secondary sources. However, these sources of data were very important in that they complimented each other in making the research a success. Therefore, the following data collection methods were used: structural questionnaires and face to face interviews.

A "scheduled face-to-face interview is a purposeful discussion between two or more people that can help in gathering valid and reliable data that is relevant to one's research objective" (Kaln et al 1957). Therefore, the purpose of the interview is to get a profound opinion of data regarding Pentecostal churches response to gender based violence against married women. In this regard a face to face interview was used and the participants were Pentecostal church pastors, elders, NGO leaders, victims and married women.

The interviews were conducted with a selected number of Pastors, elders, NGO leaders and married women. Four pastors were interviewed while five married women were interviewed, two elders of the Pentecostal church were also interviewed and finally one NGO leader was interviewed as well.

In addition, questionnaires were also used as a method to collect the data that was required. The questionnaires contained ten questions which were both open and closed. Next, a pilot test was conducted for the purpose of testing the questionnaire so as to detect the deficiencies and subsequently improve on it. Therefore, two questionnaires were put on tests which were administered to Pentecostal church Pastors and elders who were randomly selected. Smith contends (2008:235): "Pre-testing the questionnaire (pilot study) conducts a pilot study to gather information about deficiencies in the questionnaire and ideas for improving it."

From this stage a final and complete questionnaire was developed and subsequently distributed to Pentecostal church Pastors, elders and married women between the age of eighteen and forty-nine were randomly selected. Therefore, of the number of questionnaires administered; six were given to Pastors, while five of them were given to elders and six were given to married women at first Christian Oneness Pentecostal church in Kawama compound in Ndola district of Zambia. In addition to that a total of five questionnaires were also given to other Pentecostal church Pastors within the community and all these were equally selected by random sampling. In this all process the distribution of questionnaires was done by hand out.

Furthermore, the collection of completed questionnaires was done in two strategic methods: the follow up strategy method and the short message strategy. In the first method; the researcher had to get in touch with the respondents and encouraged them to quicken the process of filling in the questionnaires.

Secondly, the short message strategy incorporated the use of the cell phone. The researcher had to send some text messages to remind the respondents about the questionnaire. In all this exercise, twenty-two questionnaires were given out and fourteen successful questionnaires were returned. In the same manner face to face

interviews were conducted of which ten questions were administered (Appendix 2). Therefore a total of fifteen Pentecostal Church members were interviewed that is; five Pastors, four elders, four married women and two other Pentecostal members.

In this regard, both the questionnaire and interview methods were helpful in collecting the data. The data that was collected from both the questionnaires and interview was organized and analysed and portrayed the current situation regarding gender based violence against married women in Zambia as presented below.

Therefore, going by the empirical survey conducted, the survey reveals that, the Pentecostal church in Zambia is not an exception when it comes to the problem of gender based violence (see appendix1). In this regard, the cases of gender based violence in Pentecostal churches are a serious issue of concern that have contributed to high rate of divorce, loss of lives, imprisonment and many other more problems. However, according to the survey, the Pentecostal church has not fully come out and participated in the fight against this vice. This implies that the issues of gender based violence is not fully pronounced in Pcs (see appendix 2). In other words, Pentecostal church's response to gender based violence has been so weak to the point of silence. In short, there is no strong voice from the Pentecostal churches in the fight against gender based violence, the church has not paid much attention to this issue of human life concern and yet the issue is increasing on a daily basis.

However, one respondent said that, the Pentecostal weak response to this issue has been due to a number of reasons (see appendix 1): The church has emphasised preaching salvation while ignoring important real issues of human life such as gender based violence. Furthermore, the church has emphasized more on the issues of healing, prosperity, prophecy and deliverance.

The respondent argues: "The extent of gender based violence is so high within the Pentecostal churches even though they are not fully exposed and tackled". It is further noted in the findings of this study that very few married women within the Pentecostal circles report the experience of gender based violence to the church, Pastors or church leaders instead opt to remain silent or report the matter to the Police. This has been

attributed to the following reasons (see appendix 2): in the Zambian tradition and cultural context what is considered as gender based violence is rather seen as love for a spouse or partner. In other words what is termed as gender based violence in the Zambian traditional and cultural context is considered as bedroom issue and should not be taken outside or reported anywhere. Rather, the danger of not keeping it as a secret is that it may lead to marriage breaking or divorce. Secondly, the fear of stigma is yet another factor which contributes to failure to report gender based violence experiences to the church, Pastors or church leaders. Thirdly, the lack of confidence in the leaders or Pastors who are sometimes perceived as immature is yet another contributing factor. The fourth reason is that, most of the victims do not have proper understanding of this kind of experience. Finally, very few Pentecostal churches possesses a full understanding of GBV and because of that the cases of gender based violence are not appreciated by the church. Instead, the victims are advised to pray and blame it on the devil.

## **2.2 Data Analysis and Presentation**

According to Komb and Tromp (2006:7);' "Data analysis refers to examining what has been collected in a survey or experiment and making deductions and inferences." It involves selecting, categorizing, comparing, synthesizing and interpreting the information gathered to provide explanations of single phenomenon of interest (White2008). Therefore, in this study collected data was analysed quantitatively. This involved description, explanation and interpretation of observation made and responses collected from interviews. Furthermore, data was obtained from questionnaires and made according to the research questions and subsequently presented in a narrative form. Finally, data was analysed simultaneously with data collection in order to keep track of all the data and reduce the chances of being misrepresented or misplaced due to huge volume.

## **2.3 Background of the Church**

The First Christian Oneness Pentecostal church was founded in the year 2006, and was officially launched in the same year. The church however, is located in Kawama Compound in Ndola District in the Copperbelt Province of Zambia.

The First Christian Oneness Pentecostal Church is purely Pentecost in nature, characterized by praying in tongues, healing of the sick, casting out of demons and the move of the Holy Spirit. In fact, the church is one of the fifteen (15) branches of the many other branches spread across the city of Ndola. The main branch is located in Chifubu Compound, Ndola District. Rather it is one of the many other Pentecostal Churches in Chifubu Compound. The church was founded by Bishop Daniel Sikazwe together with other people who felt the urge to preach the gospel of the Lord Jesus Christ to all people, regardless of their social status and background.

The church is wholly funded by its members through tithing, offering and pledges, and has a membership of sixty, which includes men, women and children. Membership is open to all classes of people.

## **2.4 Cultural influences of gender based violence against married women in Zambia.**

Gender based violence is the most complex and crucial social challenge that married women are facing today in Zambia. In fact, Zambia is one of the hardest hit countries in terms of gender based violence in spite of the laws being put in place by the government of the republic of Zambia. This study identifies the underlying cultural influences of GBV.

## **2.5 Causes of GBV in Pentecostal churches**

The cases of gender based violence in Pentecostal churches has contributed to high rates of divorce, loss of lives, imprisonment and many other social problems. However, according to the survey, the Pentecostal church has not fully come out and participated

in the fight against this vice; this means that the issues of gender based violence are not fully pronounced in Pentecostal churches (Pcs) ( Appendix 2).

In other words, the Pentecostal church's response to gender based violence has been weak to the point of silence. In short, there is no strong voice from the Pentecostal churches in the fight against gender based violence, since the church lacks attention to this issue of human rights. For example, one respondent said the Pentecostal weak response to this issue has been due to a number of reasons (Appendix 1): The church has emphasised preaching salvation while ignoring important issues of GBV.

Furthermore, it has emphasized more on physical healing, prosperity, prophecy, and deliverance while the issues of gender based violence have largely been ignored. For example, one respondent stated: "The extent of gender based violence is so high within the Pentecostal churches even though they are not fully exposed and tackled."

It is further noted in the findings of this study that very few married women within the Pentecostal circles report the experience of gender based violence to the church.

Their silence has been attributed to the following reasons (Appendix 2): in the Zambian tradition and cultural context what society or the government considers GBV is instead perceived as love for a spouse or partner.

Several cultural factors contribute to the lack of reporting GBV. In other words what is termed as gender based violence in the Zambian traditional and cultural context is considered a bedroom issue and should not be taken outside or reported anywhere. Rather, the danger of not keeping it as a secret is that it may lead to marital problems or divorce. Secondly, the fear of stigma is yet another factor which contributes to failure to report gender based violence experiences to the church, Pastors or church leaders. Thirdly, the lack of confidence in the leaders or Pastors who are sometimes perceived as immature is yet another contributing factor. The fourth reason is that, most of the victims do not have proper understanding of this kind of experience. Finally, very few Pentecostal churches possess a full understanding of GBV and because of that the cases of gender based violence are not considered important by the church.

## **2.6 Pentecostal understanding of the causes of gender based violence.**

In order to understand Pentecostal understanding of the causes of gender based violence; Pentecostal Pastors, elders, and leaders were interviewed. To start with fifteen Pentecostal members were interviewed that is: five Pastors, four elders, four married women and two other Pentecostal members. In the same vein, twenty two questionnaires were give out by hand; six to Pastors, five to elders, six to married women and five to other Pentecostal members. Consequently, of the total number of questionnaires given out, only fourteen were successfully filled in and returned while eight of them were not returned.

After this process of collecting data, data from both the interviews and questionnaires was organized and analysed and the findings are presented as follows: From this analysis of the data collected, this study has identified some of the Pentecostal understandings of the causes of gender based violence. One respondent said that (Appendix 2): there are different causes of gender based violence; first and foremost, the Pentecostals believe that the issues of gender based violence are demonically motivated. In short Pastors and leaders from Pentecostal churches think that GBV is associated with demons. They associate the perpetrators of gender based violence as being demonized and the eminent action taken is to cast out such demons. In addition to that, other Pentecostal Pastors also think that GBV comes about as a result of inheritance which holds ties with ancestral spirits.

Similarly, it is widely acknowledged and accepted in the Pentecostal churches that some of the causes of GBV are traditional beliefs such as beating of a woman which is considered as a demonstration of love towards her.

It is in this regard that a woman is regarded as an object or property. The man is superior especially that he pays 'lobola' (dowry) hence taking it that he has bought this woman and can do anything to her. Furthermore, the man claims that the wife is his especially that he has paid the money (lobola).

In this regard, the cultural practice of lobola' system is one of the factors which contribute to the causes of gender based violence. It is further observed that a man and a woman do not enter into marriage on the same level (Appendix 2). For example, the

woman is inferior; therefore, a woman can be treated in any way as she is regarded as an object of marriage.

Another cause of gender based violence according to the survey, believes that marital unfaithfulness or infidelity causes gender based violence when one partner is not faithful especially a woman. A woman will be terribly beaten if found in such an unfaithful act as compared to a man. One respondent reveals that a man will not be punished if found in such an unfaithful act due to the fact that a man is superior. Therefore, 'it is culturally believed that; "Ubucende bwa mwaume tabutoba ing 'anda" (Bemba saying / vernacular saying) meaning that, the adultery of a man does not break the house/ marriage.

Therefore, if a woman is found in adultery then the husband has to beat or punish her severely. In the same vein, it is also believed that misunderstanding between two partners is also another cause of gender based violence where the two partners cannot agree on one issue then one suffers violence and in this case it is the woman.

In addition to that, it is also revealed that influence from friends is yet another cause of gender based violence where by friends do advices to beat a wife or divorce her in the event of marital dispute. Furthermore, Pcs believe that beer and drugs are also some of the causes of gender based violence. In this case a man is under alcoholic and drug influence when he beats the wife. However, in spite of the drug and alcoholic influence this is motivated or informed by traditional and cultural perception and practices. Another factor that causes gender based violence found in this study is unequal distribution of responsibilities and resources in a home.

For instance, the man is the only one to make financial decisions and budgets. In this case, failure by the woman to abide to the budget results in severe punishment. Equally lack of communication is another factor found in this study that causes gender based violence, failure to communicate effectively between the two partners is found to be a source of gender based violence.

Similarly, mistrust where partners do not trust each other especially situations where a man does not absolutely trust the spouse led to gender based violence.

### **2.6.1 Poverty and illiteracy as contributing factors for GBV**

Another respondent said that; poverty has been also taken as the cause of GBV. The poverty situation is the most dangerous experience of mankind as the saying says; “a hungry man is an angry man” this means that a man who is hungry his reactions will be violent and that violence may come out on a wife.

Illiteracy has been found to be another cause of gender based violence against married women. The illiteracy levels in Zambia have also contributed to high levels of gender based violence. In this regard, education plays a major role when it comes to dialogue between partners. Consequently, lack of appreciation of gender roles in marriage is another factor believed to be the cause of gender based violence. In this case a man dominates; he is a boss and cannot be opposed. Therefore, a woman has no say and whatever a man decides should be followed. In other words, a man is always correct and should not be opposed. In addition to that, lack of submission also causes gender based violence, a woman does not submit to the husband reacts sharply hence causing gender based violence. Finally, it is equally revealed that sex is also another cause of gender based violence whereby a wife denies the husband sex and a man responds violently. This usually is due to lack of communication in marriage. Mwiiti and Dueck (2006); “choosing to give the other pleasure and joy requires being intentional about learning how one’s partner experience pleasure. Couples are often in too much of a hurry, too unwilling, or too arrogant to learn about their partner’s sexual needs.” In most cases this has caused a lot of problems in marriage resulting in gender based violence.

### **2.6.2. Pastoral Challenges.**

It is believed that Pentecostal churches’ contribution to the fight against gender based violence is very minimal due to ignorance and cultural inclinations and as a result Pastors and leaders do not address this issue in an appropriate and effective way or manner. However, the understanding or view of this matter is that it is a wicked way of sorting out marital disputes or problems.

Furthermore, the Pentecostal church view gender- based violence as unbiblical and works of the devil on the upswing. Also, Pcs view gender based violence as violence inflicted on a person due to their gender because she is a woman.

Furthermore, Pcs view GBV as unwise and ungodly way of sorting problems. Consequently, it is argued that, Pentecostals do not fully understand the issues of gender based violence as they perceive them as demonic. However, Pcs members get the understanding of gender based violence from outside church, from places like, place of work, radios, televisions, newspapers and so on. This is largely due to the fact that these issues are not highly or fully talked about in the church (Appendix1).

## ***2.7 The Zambian Government response to gender based violence***

The government of the Republic of Zambia is doing so much in the fight against gender based violence as compared to the Pentecostal churches. Therefore, from this study it has been revealed that government has taken certain steps in responding to gender based violence in Zambia and the following are some of the radical steps taken by the government. The government has tried to put up a law which is an act of parliament Anti-gender based violence act No.1 of 2011 which has been translated into seven (7) different Zambian local languages. This is aimed at ensuring that every person regardless of his/her language would be able to understand this law. Consequently, this law has been put in place so as to punish the perpetrators as well as to protect the women from such experiences.

Secondly, government has initiated sensitization campaigns through the media both electronic and print. In addition to that, government is responding to gender based violence through joint UN programmes (joint GRZ-UN). These programmes aim to support government effort to fight gender based violence. In these programmes survivors have increased access to timely and appropriate health services. Furthermore, survivors of gender based violence have increased access to protection and support services.

In addition to that, the government has put up strategies such as; National action plan on gender based violence, 16 days of activism against gender based violence, creation

of centres like one stop centre, national referral mechanism on gender based violence and introduction of gender based violence handbook which is currently on use. In the same vein, government has put up advocacy projects which are aimed at increased access and efficient justice delivery system.

Finally, the government of the Republic of Zambia seems to be responding to gender based violence in a very efficient and appropriate manner hence taking a leading role in the fight against gender based violence.

### ***2.8 Current situation: The Pentecostal church response to gender based violence***

The fact that GBV cases / experiences have not left out the Pentecostal churches, in its findings this study has identified the following ways in which Pentecostal churches are responding to gender based violence in the churches and the communities in which they are found.

In the first place the Pcs understanding of gender based violence is not well understood (see appendix 1). Therefore, the Pcs response to GBV is by prayer and fasting. Consequently, whenever there is a report on GBV the response from the Pastor or church leaders is that; "let us pray for God to come through for us in this area. These are prayers for the perpetrators and victims of gender based violence. Otherwise PCs spend much of time praying to address the issues of gender based violence. However, critical of this is, "fasting" when issues of GBV seem to be increasing "it is let us pray". In this regard, prayer and fasting has become a methodological tool used by the PCs to respond to gender based violence, but of course prayer is important. However, reality of the situation must be recognized.

The second way in which Pcs are responding to gender based violence is through counselling. Both the victim and the perpetrator are counseled even when the other partner is not around. According to one respondent the term counseling is so common in the Pcs that whenever the issue or the cases of GBV appears the response is through counseling. Either the perpetrator is possessed by the devil and the victim

needs God's protection and the coverage of the blood of Jesus so that she may never again experience GBV in her life. In other words, the respondent said that counseling is done so that the victim understands that she has been attacked by the devil and she needs coverage of the blood of Jesus and protection from future attacks. Thirdly, the Pentecostal churches also respond to the issue of GBV by deliverance, this means that the perpetrator must be delivered from the powers of evil as it is believed among Pentecostal churches indicated in the survey that such actions are influenced by the devil and should be delivered. In the same vein, the respondent said that the victim is delivered from a certain spell such as the spell of violence in her life.

Therefore, she must be delivered so that she may never again experience such an experience in her life. The fourth way in which Pentecostal churches respond to gender based violence is church board discipline, the perpetrator is put on discipline for a particular period of time until a remarkable change is seen. However, the victim will not be allowed to participate in any church programme. The victim may be spared from that kind of discipline. The respondent said, in the same vein the victim may be expelled or ex-communicated from the church if no sign of change is seen.

Furthermore, the fifth way in which Pcs respond to gender based violence is by blaming it on the devil. According to one interviewee a Pastor said, Pcs' respond to gender based violence is simply by blaming it on the devil, they fully understand that there can be nothing else but only the devil as the cause of gender based violence. However, instead of engaging the concerned individual the blame is put on the devil as a result prayer must be offered in that sense or the devil must be rebuked in the name of Jesus. In short, Pentecostal churches' response to GBV has been simply by blaming it on the devil and rebuking him strongly.

Furthermore, it is found that another way in which Pcs respond to gender based violence is through couple's meeting, seminars or fellowships. It is indicated that couple's meeting are common in Pcs. It is therefore, believed that it is in these such meetings issues of gender based violence are addressed, couples are taught and challenged to love one another, how to handle problems and differences in marriage. In addition to that, one respondent alluded that couples' meetings are so common in Pcs

and this is where most marital issues are discussed. Another way in which Pcs, respond to gender based violence according the survey is by home visitation. In this regard the respondent alluded to the fact that, when a member of the Pc experience gender based violence the pastor, leaders and other members goes to visit the victim so as to comfort and encourage her. They encourage the victim not to do anything but instead put everything in the hands of God and thereafter, a prayer is offered for both the victim and the perpetrator.

Finally, it has been revealed that sometimes the Pcs respond to cases of gender based violence by being silence for fear of bringing shame to the church or marriage interference unless the victim reports the matter to the church and allows the pastor or church leaders to intervene in the situation. Otherwise the church has not done much and the dominant response has been silent.

### ***2.9 Current responses of the Pentecostal church's response to gender based violence.***

Whereas the Pentecostal church has responded to GBV in the following ways: counseling, couples' retreats, prayer, home visitation, deliverance, church discipline, and silence. It is evident according to this study, that these strategies have largely proved ineffective in reducing GBV.

#### 1) Counseling:

This is where both the victim and the perpetrators is counseled. However, the problem is that Pcs' Pastors and leaders lack counseling skills. One respondent said "Pentecostal church pastors and leaders talk too much in the counseling sessions."

#### 2) Couples' Retreats

Another way the study has found in which PCs respond to gender based violence is by couples meetings or retreats. However, this could be one good way of addressing gender based violence but the only problem with it is that not all couples attend these particular meetings. As a result it may fail to achieve its intended purpose. Some couples may be too shy to express their experiences such as that of GBV especially in

the presence of many people or couples.. Similarly, GBV victims are often uncomfortable to share their GBV experiences in the presence of other couples for fear of stigma.

### 3) Prayer and fasting

Pentecostal churches are known to be avenues of prayer and fasting such that any issue that comes is approached with prayer and fasting. Even though prayer and fasting is important, it is often inadequate to address the issue of GBV.

### 4) Home visitation

Furthermore, the study has revealed that home visitation is one way in which Pcs are responding to gender based violence. This particular response is appreciated but is often ineffective because the victim is in a group setting and has deep fears about expressing the violence toward her and therefore will not be open and honest about her abusive situation.

### 5) Deliverance

In addition, Pcs often respond to gender based violence by way of deliverance. In PCs deliverance sessions are common and very important in the sense that they believe it is one way of solving problems that are affecting people. Therefore, deliverance sessions are conducted from time to time. However, deliverance from demons as a way of responding to GBV is not enough or adequate due to the fact that gender based violence requires a Holistic approach otherwise the spiritual aspect of an individual may be attended to but yet leaving the physical aspect of a person.

Also, GBV may not necessary be demonic influence but other influences such as beer, drugs etc. Therefore, conducting deliverance on such an individual will miss the actual problem.

### 6) Church discipline

Another way Pcs respond to gender based violence cases is by church board discipline. This study reveals that the PCs have been responding to GBV cases by disciplinary

action: the perpetrator is put on discipline and this discipline may lead sometimes to ex-communication from the church. In this regard, depending on the kind of discipline, the discipline may be sometimes harsh which may completely finish off the perpetrator. Furthermore, certain disciplinary actions may not provide room to the concerned individual to change. In addition to that, sometimes disciplinary actions may be biased depending on the relationship the concerned person has with the church(Talbot, D. 2001)

However, the board or disciplinary committee sometimes may apply disciplinary measures not necessarily to help the victim but to save itself from embarrassment from the society. Therefore, disciplinary actions on GBV cases may not be adequate to address GBV experiences due to the weakness surrounding the whole response.

#### 7) Silence

In addition, this study also found that sometimes the Pcs respond to GBV by being silent. It is believed that this kind of response is due to fear of breaking the marriages and at the same time losing members - that if the church talks about issues of GBV then members will stop coming or attending church services. Therefore, this response is a preservative and protective way of responding to GBV.

## **2.9 Conclusion**

This chapter has identified the current situation regarding GBV among married women in Zambia: cultural influences and the pastoral challenges of GBV. The Pentecostal views toward GBV have been explored through primary and secondary research. The stark contrast between the Zambian government response to GBV and the church's response has been differentiated. Chapter three will demonstrate a clear biblical and theological perspective on GBV against women.

## **CHAPTER THREE**

## **Towards a Biblical Perspective on Gender- Based Violence.**

### **3.0 Introduction.**

This chapter examines the biblical examples and teachings that speak to GBV. In this regard Smith (2012: 163) says; “We are committed to the belief that holistic theological reflection ought to integrate perspectives from biblical studies, Church history, systematic theology and practical theology.” Therefore, this chapter is an attempt to apply this holistic theological reflection of the problem of gender-based violence (GBV) against married women. This chapter is divided into the following sections:

1. A historical study of gender-based violence (GBV) against married women. (Historical perspective)
2. An exegetical and biblical theological study of gender-based violence (GBV) against married women (Biblical perspective).
3. A systematic formulation of the issue of gender-based violence (GBV) against married women (Systematic perspective).

### **3.1 Historical Perspective.**

This section of the study is concerned with the history of gender-based violence (GBV). However, violence against women is a serious vice or issue that had and has affected many women in the historical Christian church. (Ahluwalia, L.2001:127);”Judaisms of the Old Testament and of the beginnings of Christianity was a patriarchal society; men had the dominant roles, and women were seen as the property of their fathers until they get married.”In addition to that, Ahluwalia (2001:127) states that;”the way in which Genesis depicts Eve in the role of Adam’s helper, and as the morally weaker partner, has been very influential in the history of Christian thought.” Many women especially married ones have suffered at the hands of disgruntled, ruthless, unloving and unmerciful men or husbands. Therefore, this historical enquiry will look at how the men have looked at women, the historical biblical, tradition and cultural perception of the women. In addition

to that, this enquiry will examine the biblical historical, cultural and traditional treatment of women.

Finally, the enquiry will look at the church father's teachings as well as the philosophers.

### ***3.1a. Hypothesis of the Historical study***

In providing a tentative answer to the historical question of this study, first and foremost, I would like to define the term violence. Violence can be defined as forceful power or destructive action applied on someone or something. It could be destructive action applied on someone or something. However, the Unger's Bible dictionary defines violence as "Forcible or destructive action, often involving infringement, outrage or assault. The rendering of two Hebrew and three Greek words: (1) Heb hamas – sense of using violence, especially with evil intent (Gen 6:11; 13; 49:5) (2) Heb gazal (to strip off) the same meaning as to rob (Lev 6:2; Job 20:19; 24:2). In each of the passage the sense is that of seizing another's property by fraud or injustice especially of the rich and of the poor by fraud and force (Eccl 5:8; Jere 22:3; Ezek 18:7, 12, 16, and 18). (3) Greek BIA (Vital, activity) strength in violent action, force (acts 5:26; 24:7). (4) Greek dunamis (strength, ability). "Quenched in violence of fire". (Heb 11:34).

(5) Greek diasei'o Luke 3:14, "do no violence to any man," means to extort money, or other property, from one by intimidation" (1966:1158-9). Basically violence is the excessive use of power or force on someone or something. In short it is the destructive action applied on someone or something.

From the above understanding, it could be deduced that some of the causes of violence against women could have been the cultural beliefs of the people at that particular time. The culture could have defined the relationship between men and women, how men should relate to the women as a result this could have been one of the causes of violence against women. In the same vein doctrine of the Christian Church could have been also the cause of violence against women.

The church could have interpreted the word of God and developed an understanding or teaching regarding women. Their doctrine could have had a certain inclination regarding

women hence a particular treatment and perception of women. In the same vein and with regard to church's response, the church should have accepted and tolerated the actions which were informed by their doctrine and cultural teachings.

Furthermore, the church also came under the influence of the law and in this regard the law could have permitted violence against women.(Marshall,H.et al 2002) .

### ***3.1b Cultural and traditional views of the Historical Study.***

According to Jewish tradition, married women were bound to their husband's household and may not make any decisions without consulting their husbands that might affect the well being of the household. Furthermore, although women often had great influence over their husbands (especially royal women), only widows and elderly women were able to act on their own in Israel society. In addition, wives and young women were under the legal control of their husbands and fathers. In the same vein, wives could not do anything. (Keck, E.L.et al 1998). However, there were instances where women or wives functioned freely in community as in Proverbs 31. But this was done with the consent of their husbands. Their primary responsibility in the Biblical context as well as in the wider ancient near Eastern context was to maintain the household, provide the heirs for their husbands and do house chores. (IVP 2000:166). In this regard a woman was totally under legal control of the husband and she could not do anything. But only take care of the household. In short a woman was inferior to a man and a man could do anything to a woman as she was an object of a man.

However, Erickson (1983:545) states that; "Women have at times been regarded as at best, second class members of human race. They have not been allowed to vote or exercise their rights enjoyed by men. Wives have in some cases been regarded as virtually the property of their husbands. In the same vein, the Biblical world was one in which women had few rights, or at least far fewer than men. To some extent, the Old Testament did not overturn this 'situation but accommodated it"

In this regard, a woman was regarded as an object, inferior, low class or second best as indicated by Erickson. In other words, a woman was regarded as insignificant under total legal control of her husband and continued only to take care of the household.

From the above perspective, a good guess could be that this perception could have been a contributing factor to violence against women. As to the above Jewish tradition, historically Pharisees treated women in an inferior way as compared to the way Jesus treated women and responded to women.

However, Certain Jews prayed in this particular time or period (Menahoth 43b-44); "Thank God I am not a dog, a gentile or a woman." All this, is clear evidence of women perception by the Jews which could have been one contributing factor to violence against women.

Distinctions were always made between men and women during the Old and the New Testament period. However, the Mosaic Law recognized women's responsibility was at home as wives and mothers to the family. Contrarily to the Pharisees treatment and Jewish cultural attitude towards women, Jesus attitude and treatment of women was grace, loving, welcoming, all embracing, forgiving and understanding. It was compassion and fair treatment towards the women. A practical example is a woman caught in adultery (John 7:53-8; 11). Action of violence were pending on her as it was prescribed in the laws that anyone caught in adultery should be stoned to death even then was it only a woman who was earmarked for stoning. However, Jesus' responded impartially, he protected her, he never condemned her.

Apart from the Jewish perceptions and treatment of women the early church fathers, theological scholars and philosophers had this to say about women; Thomas Aquinas, the great medieval theologian believed that women were inferior, dependent, dominated by sexual appetites and unfit for any important role in society or in the church. Furthermore, Aquinas argued as did all medieval theologians "That women should be subordinate and submissive to men in virtually all matters". (Kroeger and others 1996)

In the same vein, Augustine in Kroeger and Beck (1996:33) understands Genesis 3: "A man endowed with a spiritual mind could have believed this (the lie of the serpent) is astonishing. And just because it is impossible to believe it, woman was given to a man, woman who was of small intelligence and who perhaps still lives more in accordance with the promptings of the inferior flesh than by the superior reason." In addition to that,

John Chrysostom in Kroeger and Beck (1996:35), the fourth century preacher and scholar also had his own negative view of women: He argues that; “only the man has the image of God. The “image” has rather to do with authority, and is only the man who has; the woman has it no longer, for he is subjected to no one, while she is subjected to him..... Therefore the man is in the “image of God”. Since he had no one above him, just as God has no superior but rules over everything. The woman however, is “the glory of man”, since she is subjected to him.” However, Tertullian in Kroeger and Beck (1996:34); In about A.D. 200, talks about what women have inherited from Eve; “I mean the degradation of the first sin and the hatefulness of human perdition. God’s judgment on this sex lives on in our age; the guilt necessarily lives on us as well. You are the devil’s gateway; you are the un sealer of that tree, you are the first forsaker of the divine law, you are the one who persuaded him whom the devil was not brave enough to approach, you so lightly crushed the image of God, the man Adam; because of your punishment, that is, death, even the son of God had to die”.

Consequently according to Kroeger and Beck (1996:20), the church taught that; “God’s intention is that women submit. The subordination of women to man is God’s divine plan for social relationships. This is misinterpreted from Gen2:21 and 1Corithian 11:3, 8.

“A woman is secondary and contains a subordinate nature to man”. However, they believe that, Genesis 2 accounts teach a divinely ordained dominance submission model of social relationships”. In this regard, men are to dominate and have authority over women and children. This kind of arrangement is a historical Bible set up of patriarchal pattern.

The Biblical evidence from Judges 19:22-30 gives the period or time of the Levite’s concubine and war within Israel which is important due to the fact that it addresses a situation in which no man and woman is safe from harm. Therefore, the treatment of women characters in this passage is a critical issue.

However, at the end of the analysis of this passage the picture that comes out is that of the horror of the rape and murder of the Levite’s concubine which is a matter of patriarchal violence against women.

Furthermore, there are typical evidences that arise in this passage regarding women perception and treatment by men. Consequently, after having handed over his concubine to the mob outside the house the Levite might be expected to be tortured all night by guilt, shame and remorse for his action. (Keck, E.L.et al.1998)

However, he apparently goes to bed and sleeps without any concern (vs. 27). In the same vein, he does not bother to rush out of the house in the morning in search of his concubine, but only ready to go on his journey. In this regard, the Levite is totally self-absorbed, unremorseful, unfeeling and totally unconcerned of the woman concubine, furthermore, as he opens the door he finds on the door step of the house the woman Concubine with her hands on the threshold( v.27).

Another historical Biblical evidence of violence against women is in 2 Samuel 13:1-22. With regard to this text, the New Interpreter's Bible (1998:1306) states that; "This text is not read publicly in church and it is seldom preached." These kinds of texts regarding women treatment resulting into violence are in short supply of churches preaching and public reading or in Bible studies in home groups. As a result the church's response is not effective but weak.

From the above text (2Samuel 13:1-22), we see the tragedy and the pain of Tamar who suffered the humiliation which was inflicted on her by a man. The new interpreter Bible (1998:1304): "This plea on Tamar's part is a sad testimony to her recognition of powerless role that women occupied in ancient Israel." Basically, women were considered as inferior and object of men and because of that, a woman can be treated in any way. However, Amnon used physical power and violence against Tamar, Tamar was overpowered as Amnon was stronger than Tamar and he even forced her out from the apartment after satisfying his immoral desires. It is however clear that; two responses are seen from David the father and Absalom. Carson and others (1994:328); "David was furious but evidently did nothing to punish the wrong doer". In the same vein, Absalom's response was hatred and subsequent murder of Amnon the brother (2 Samuel 15:1-12).

Another historical Biblical evidence is found in (Colossians 3:19).

This is a letter by Paul to all believers at Colossae who were living in a town that was not spared from Greco-Roman and Jewish philosophy about life as it pertains to general living and religion. In this letter, Paul gave an exhortation on family and social relations in view of their faith in Christ. In the same vein, he was trying to correct negative social norms. Consequently, Paul in vs. 18-24 specifically addresses family relations which determine the social outlook of any particular culture. At the centre of family relation is the man who is supposed to be the head and authority of the family. To him, the man is given the injunction: “Husbands love your wives and do not be embittered/ harsh against them”. (Col 3:19). From this passage, the injunction was the injunction to love. However, the question is, why did Paul give this injunction to love to a man?

First and foremost, the injunction was given because of ill-treatment women recorded among regenerated and unregenerated men. Secondly, the Greco-Roman Society in which Colossae was found was influenced by particular demeaning views that were tendered against women. In this regard, men stereotyped women on account of being women either by natural or cultural influences. By implication, the treatment of women was culturally informed and organized. Furthermore, the injunction presupposes that offices of power and leadership were dominated by men. As a result of this dominance, women were vexed with ill-treatment and denigration of social rights.

On the other hand, Witherington (2007:191) asserts, “The husband’s action and his anger must be limited by love” evidently, that the man exercised undue authority over the woman to the extent that even their baby girls were left to die. This undue authority and denigration of women was precipitated by men’s lack of Love for the woman. Women were victims of violence and they were greatly devalued. However, women reacted accordingly by resisting men’s leadership because it is a natural tendency for humans to react to oppression and oppressive situations. Thus, their (women) rebellious attitude as presupposed in Col 3:18 commend the truth advanced by Socrates in Savage (1960:129) says that; “No human was ever truly an authority to another or ever helped anyone by posing as such.....” It is therefore clearly observed, Women received slave treatment from their husbands.

From the above scholarly analysis I wish to affirm my hypothesis that the entire biblical cultural analysis is pointing to the issue that violence against women has been born out of the cultural and traditional practices because the cultural practices clearly spelt that a woman was inferior to a man.

It is clear that violence against women is as result of an inferior perception or role a woman occupied in the ancient Israel. It was believed that a man could do anything to a woman. Furthermore, even if a man did a wicked thing to a woman it was traditionally and culturally accepted and nothing could be done to that effect, not even punishment of the evil act toward men. (Walton et al 2000).

Consequently, from the above Jewish tradition and the Old Testament accommodating the violence against women builds up into teachings that early church fathers, and theological scholars taught and maintained that, women were inferior, dependent, dominated by sexual appetites and unfit for any important role in society or in church. Furthermore, they taught that women should be subordinate and submissive to men virtually in all matters. This clearly shows that violence against women or the negative action by men towards women was due to some extent the teachings that were circulated by the medieval theologians and early church fathers. It could therefore be said that, the church could not do anything because these teachings could have had a huge influence on the church's treatment, perception and reaction to violence against women.

Finally, from the New Testament it may be deduced that one of the causes of violence against married women, is bitterness, philosophies about life, culture and traditions as well as lack of love. This is true in the sense that, the philosophies about love, cultures and traditions determines or defines relationships between a man and a woman.

This study has shown the teaching of the philosophers, Church fathers, and the interpretation and subsequent formulation of church doctrines had much influence on the church's practices. Both the church and individuals perceived violence against women as an acceptable norm.(Kroeger,c.1996).

### **3.2. A Biblical Perspective on Gender Based Violence against Women**

The previous section reveals the historical perception and subsequent ill treatment of women. However, wives have been abused and victimized by men or their husbands. But the questions are: What is the biblical view on gender-based violence (GBV) against women? Is there any biblical evidence or support that women have been victimized and abused by men or husbands? In this regard, this section of the study gives both an exegetical and theological study of gender-based violence (GBV) against women in Judges 19.

#### **The Text :( Judges19:22-30)**

This text is important in this study due to the fact that it gives a picture of a woman who was tragically abused or violated by men in the Bible times. However, this text is a true reflection of the current situation in Zambia and gives an opportunity to understand violence against women from the biblical perspective and finally develop a biblical and theological response to violence against women.

#### **3.2.1Literary Context**

Judges 19:1-30 is a narrative that tells us of a Levite who had a domestic dispute with his concubine. Sadly, the narrative ends with the gruesome killing of the Levite's concubine. This narrative is independent of the preceding narratives but continues with the grand subject of apostasy; "*The sons of Israel did evil in the sight of Lord, and served the baals*" and they continuously did evil against the Lord (cf. Judges 2:11, 17, 3:7, 12, 4:1, 6:1, 8:33, 10:6, 13:1). Israel's apostasy was also coupled with a leadership vacuum; "There was no king of Israel" which is also boldly expressed at the end of Judges (cf. Judges 17:6, 18:1, 19:1, 21:25). The Judges 19:1-30 narrative is the second story in the epilogue following (though not immediately with regard to time) the Micah story (17:1-18:31) with the Levite its central character.

According to Dorsey (1999:117) "The first section of the story of the atrocity which took place at Gibeah is arranged in seven symmetrically ordered episodes, structured to underscore the sense of deterioration". In the first episode, the Levite's concubine goes back home in Ephraim to his father's house after a domestic dispute with her husband. In the second episode the Levite goes to Bethlehem to persuade his concubine to come back and he successfully managed to talk to his hospitable, agreeable father-in-law.

The Levite excitedly won his concubine back. In the third episode, the Levite set on to go back home from Bethlehem but his hospitable father-in-law detains him there for a couple of days.

In the fourth to the last episode, the Levite and his concubine arrive in Gibeah and no one is ready to take them in until the old man an outsider takes them in. Hence, the state of Gibeah is depicted as hostile which explains the atrocious behaviour of the men of Gibeah against the Levite, his concubine and servant who were under the comfort of the old man's house. The men of Gibeah are also depicted as sexually depraved men.

Their demand for intercourse with the Levite reveals their sodomitical and homosexual propensities. The old man, the owner of the house, proposed that the men of Gibeah save the Levite from such a cruel treatment but instead take his own daughter and the Levite's concubine and ravish themselves. Hence forth, the Levite surrendered his concubine to the men of Gibeah who with great animosity raped her from night to dawn. The Levite's concubine did not survive the event but died in the morning. Her death excited the wrath of the Levite who took her corpse to his home and cut her up in twelve pieces which he sent throughout the territory of Israel.

Finally, the action of the Levite was considered which aroused anger against Gibeah and Benjamin as recorded in Judges 20-12.

### ***3.2.2. Interpretation of the Passage***

As observed from Judges 19:1-30; Apostasy disorders, discombobulates, disorients, dislocates, and destroys human relations and leadership at all levels in the society as this truth is revealed in explicit terms. The passage begins with the story of the Levite who had marital problems with his concubine who latter left him. The Levite pursued for his concubine (which informs the reader that the man loved his concubine) and finally won her back. On his way back, the Levite's concubine is sacrificed to the sons of Belial to preserve the Levite's dignity which contradicts the story's impression at the beginning. The Levite's concubine died in the process while the Levite remained unconcerned. The Levite's concern is narrowly expressed when he picked up his concubine and placed her on his donkey.

The Levite brought his 'dead' concubine to his house where he gruesomely dismembered her body into twelve pieces supposedly to represent the twelve tribes of Israel. His action here finally labels him with absolute qualification a callous, selfish, insensitive and abusive husband. It is true that the passage focuses on the story of the Levite and his concubine. However, interpretatively, it is not about the Levite and his concubine but about the level of wickedness Israel had come to.

The passage exposes how depraved Israel had become and how far Israel stood against the Lord. Butler (2009:429) states: "It illustrates how degenerate Israel had become as represented by its Levitical leadership, by a central city and by an important tribe." In its immediate context, Israel did whatever they thought was right in their eyes (cf. Judges 19:24).

Sadly, the passage reveals how the wickedness or sinfulness of men disadvantages the rights of women. The women are considered as men's shield against humiliation. They are simply objects or possessions that can be used or abused without any effect on a man. To the old man and the Levite, the women are simply those objects given for the protection of man from disgrace. Simply put, a woman can be disgraced to honor man. Thus, this passage painfully shows how human relations between sexes have disintegrated irretrievably. Women can be ravished to save face and used to solicit for help; all to the glory of man. Furthermore, the passage reveals a ready attack on natural sexual relations, the sanctity of marriage, denigration of women's basic human rights, self-righteousness and selfishness.

### **3.2.3. THEOLOGICAL ISSUES/THEOLOGY IN APPLICATION FROM THE PASSAGE.**

#### **3.2.3a HUSBAND-WIFE RELATIONS (CF. JUDGES 19:22-30)**

##### **1. Infidelity in Marriage**

As from the scripture above, it is clear that, Infidelity corrupts the marriage and the family will soon be in derision. Infidelity causes divorce and separation in marriage.

We notice initially that the woman played the harlot against her husband. This necessitated the Levite's anger against his concubine (cf. Judges 19:1-4). Infidelity will not only cause the other person (marriage partner) to react angrily but also cause him or her to harbor anger and vengeance in their heart. Firstly, the affected person will never trust their partner, secondly, they will always suspect foul play even when the other person means well. This is what a depraved man is capable of doing; have no regard for marriage relations. The affected person becomes self-righteous in light of what the other person did. This is clear that the Levite become self-righteous when he delivered his concubine to be ravished (Judges 19:25). The man simply did not trust his concubine and had nothing to lose by abandoning her over to be ravished.

A depraved man or people have no room for trusting one another even when reconciliation is possible. Thus, reconciliation is difficult unlike revenge.

## ***2. Insincerity in Marriage***

From the beginning of the passage, we can see a gentle and humble man who did not stay at home rejoicing over the departure of his Concubine going back to her relative. It was not any other departure but that which arises from marital disputes. The Levite pursued his concubine and finally managed to win her back. What love can do, really? The Levite's insincerity is revealed later in the passage (Judges 19:22-30). He did not protect his concubine but abandoned her to be ravished. His insincerity is shown by contrasting his initial expression of love for his concubine (He travelled all the way to Bethlehem in Judah from Ephraim to be reconciled to his concubine) to his later display of insincerity (He did not defend his concubine but allowed her to be humiliated). Love must be sincere (cf. Romans 12:9).

## ***3. Insecurity in Marriage***

The Husband has the moral obligation to protect his wife from any threat. It is highly held in our cultures that women are weaker vessels (cf. 1 Peter 3:7). This generally presupposes that men are by nature stronger than women.

Thus, a man (husband) must be ready to provide all the securities that a woman will need in the home. A woman may need emotional security, psychological security, physical security and also mental security. If the husband is insincere, it inevitably creates insecurity in the woman. How can she trust that her husband will not abandon her in prosperity as well as in poverty? How can she trust that her husband will care for her even when the whole world turned against her? The questions of trust will continue to afflict the woman and her peace will go. This becomes a good breeding ground for divorce and separation. The woman needs assurance from her husband. She must know that her husband really loves her. Male dominance in marriage is common not only in Africa but also beyond. The man plays the boss while the woman plays the slave. Thus, the infidelity of man is adorable and the woman must not feel cheated. On the other hand, the infidelity of a woman is sin to the man. However, a Zambian vernacular proverb (Bemba) states that; "*Ubuchende bwa mwaume tabutoba ing 'anda.*" That is to say, "The husband's sexual-relations outside marriage cannot destroy marriage."

Infidelity is thus a crime that women can commit as far as male dominance is concerned. We must practice faithfulness to each other in marriage. No marriage partner is exclusive of this truth.

### **3.2.3b Man-Woman Relations (Judges 19:22-30)**

#### **1. Incongruence**

Man's depravity accounts for the most crimes committed against sexes. In this passage, we find a crude story of how a woman was ravished from night to dawn mercilessly. The sons of Belial had their own problem in the story but more than so, the owner of the house and the Levite. The owner of the house and the Levite had decided to sacrifice the women to protect their honor as men. As a result, the women were the only way of maintaining male honor. Thus, man considers women as merely sex objects and possessions that can be used to gratify the desires of a man. There is nowhere in this passage where a man is relating to the woman equally.

In our societies, it is noticeable in marriages, movies and adverts. The woman's nudity is used for advertising products like cars, electrical appliances and food. Male artists' nudity is completely covered in much of the movies and music produced today. Where is woman-honor? The man is the man while the woman is the object of achieving man's goals. Whether those goals are achieved in a good or bad way, the woman is still abused. We must honor the woman as equally human as the man is; they too are people deserving honor.

## **2. Egoism**

In the passage we read, it is clear that the woman is an object. This inevitably shows that man is a special being that must not be violated by any vile thing (Judges 19:24). This informs us that men are precious and have dignity that is far beyond comparison to that of women. We see then a sense of egoism in man. Man is conceited and selfish in his actions and beliefs. This denies the reality of Genesis 1:26. God created man and woman equally in his image and likeness. But because man is without the fear of God, his view of fellow human-beings is distorted. That's what depravity can do. It robs us of the mind to appreciate our different sexes and also denies us true love for the opposite sex. In Zambia, our political system does not appreciate the value of women. Women can be seen in the political arena but cannot be granted the opportunity to lead as president. That can be possible over the man's dead body. Male dominance is celebrated and appreciated. Thus, women must be relegated to household chores even when they have the capacity to help in the governance of nations and other social institutions.

Lastly, infidelity, sexism and tribalism are rife in a society where there is no fear of God. Therefore, we must never forsake the Lord and allow human depravity to affect social relations adversely as we have seen in this passage. Where there is no God, society breaks-down morally, socially and spiritually.

Finally, Women are perceived as objects and possessions that men can use for their own benefit. Those in the "right" mind think of them to be objects that can be used for gaining freedom and peace and acquiring for themselves financial and social statuses.

To them that are sons of Belial, women are sex objects that can be ravished till their sexual appetites want no more. They are objects that can be used to scale down the dignity of another man indirectly. As such, the woman to man is a source of gratification in every way. It is noticed that even in death, the woman is used to call for arms. Therefore, women are disadvantaged and denied basic human rights in a depraved society; a society that does not know God.

### **3.3. VIOLENCE AGAINST MARRIED WOMEN - A SYSTEMATIC PERSPECTIVE.**

#### ***3.3.1 Introduction***

The previous sections revealed the historical and biblical view of gender-based violence against women (GBV). Therefore; this section presents a systematic perspective on gender-based violence (GBV) against married women as a conclusion of the biblical and historical perspectives.

Violence against married women has been a serious vice or issue that had and has affected many women especially married ones who have suffered at the hands of their unmerciful husbands. What is the problem? How do the men look at women? How can this problem be solved? What is the biblical picture of violence against women? Further, what is the church doing about this issue and how can they respond to this biblical and practical way?

Drawn from the historical perspective, early church fathers, theological scholars and philosophers have this to say about women; Kroeger and others (1996): Thomas Aquinas the Medieval theologian believed that women were inferior, dependent, dominated by sexual appetites and unfit for any important role in society or in the church.” Furthermore, Thomas Aquinas argued as did all male medieval theologians, that women should be subordinate and submissive to men in virtually all matters. In the same vein Augustine understands Gen 3 as women are inferior, “That a man endowed with a spiritual mind could have believed this (the lie of the serpent) is astonishing. And just because it was impossible to believe it, women were given to man, women who

were of small intelligence and who perhaps still live more in accordance with the prompting of the inferior flesh than by the superior reasons.

John Chrysostom in Kroeger and Beck (1996:30) the fourth century preacher and scholar also had a negative view of women. He argues that only the man has the image of God. "The image has rather to do with authority and thus only the man has, the woman has it no longer. For he is subject to no one, while she is subjected to him .....therefore the man is in the image of God." Since he had no one above him, just as God has no superior but rules over everything.

"The woman however, is the glory of man" since she is subjected to him." But Tertullian in Kroeger and Beck (1996:35) about AD 200, talks about what women have inherited from Eve; "I mean the degradation of the first sin and the hate fullness perdition. God's judgment on this sex lives on in our age; the guilt necessarily lives on as well. You are the devils gate way; you are the first forsake of the divine law. You are the one who persuaded him whom the devil was not brave enough to approach; you so highly crushed the image of God, the man Adam because of your punishment, that is, death even the son of God had to die."

However, Aristotle (TRM OV15:14) the great philosopher argued that; "marriage was meant to provide mutual help and comfort but the husband should rule. The philosopher further stated that women were by nature inferior to men".

### ***3.3.2. Church's Teaching and errors about women.***

As observed from the historical perspective, the ancient church taught that God's intention is that women submit (Kroeger 1996). According to the church, the subordination of women to man is God's divine plan for social relationships, this is misinterpreted from Gen 2, that a woman is secondary and contains subordinate nature to man. However, they believe that the Gen 2 account teaches a divinely ordained dominance submission model of social relationship. In this regard men are to be in

dominance and authority over women and children. This kind of arrangement is historical biblical set up of patriarchal patterns.

Finally, the ancient church's teaching is that a woman is morally inferior to man, and this is because of Eve's secondary creation and her role in the fall of man.

### ***3.3.3. The New Testament addresses the problem of violence against married women.***

Translation of the Text (Colossians 3:19)

Historical/Literary Context

Colossae was located in Asia about 100 miles from Ephesus and it is bracketed within the Greco-Roman society. Colossae was populated by Jews and non-Jews (often known as gentiles). (Marshall 2002:159). Thus, Paul wrote the letter called "Colossians" to all believers at Colossae who were living a town that was not spared from Greco-Roman and Jewish philosophy about life as it pertains to general living and religion. Paul is concerned with helping the Colossian believer to grow in relationship with God and with one another as a resultant effect of being in Christ. Chiefly, Paul expounds on Christology to refute Gnosticism by explicating the supremacy and humiliation of Christ (Col. 1, 2) which is beyond my area of focus. Paul further gave exhortations on family and social relations in view of their (Colossians) faith in Christ (Col. 3, 4).

These exhortations finally constitute Christian code of conduct which Paul intended for guidance on family and social relationships. Paul is quick not only to correct heretical views about Christ but also to correct negative social norms; there correct belief in Christ should also manifest in correct relationships at all levels (cf. 3:12-15, 18-24). Paul in verses 18-24 specifically addresses family relations which determine the social outlook of any particular culture.

At the center of family relations is the man who is supposed to be the head and authority of the family. To him (the man) is given the injunction, “Husbands love your wives, and do not be embittered against them.” (Col. 3:19 NASB). Why the injunction?

### **3.3.4. The Injunction to Love**

The injunction given to the husband presupposes acts of ill-treating women recorded among regenerate and unregenerate men. It also presupposes that the Greco-Roman society in which Colossae was found was influenced by particular demeaning views that were tendered against women. Therefore, men stereotyped women on account of their being women either by natural or cultural influences.(Keck Leander and others 1998). By implication, the treatment of women was culturally informed and organized. The injunction further presupposes that offices of power and leadership were dominated by men. As a result of this male dominance, women were vexed with ill-treatment and denigration of social rights. Lastly, the injunction presupposes that men need to change their perception of women in the home and society by loving their wives unconditionally just like Christ loves them both.

The injunction is therefore timely to remind the Christian man and men of their obligation to honor their wives in light of the new life they have in Christ. They are indeed men within a culture that is disoriented towards women but now have a mind that is conformed to Christ whose culture they must adopt in dealing with others which I shall show in my application of the text. The following figure shows how the injunction from the Greek text (Οἱ ἀγαπᾶτε τὰς γυναῖκες ὡς ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν) has been translated by five different Bible versions that are commonly used.

### **Textual Comparison**

NASB	NIV	NLT	ESV	KJV
Husbands love	Husbands love	Husbands love	Husbands, love	Husbands, love

<sup>1</sup> See The Greek New Testament , Fourth Revised Edition

your wives and do not be embittered against them.	your wives and do not be harsh with them.	your wives and never treat them harshly.	your wives, and do not be harsh with them.	your wives, and be not bitter against them.
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Fig. 1

The translations above offer “embitter and harsh” words that can be used synonymously in this text. They both convey the idea that the woman must not be ill-treated by the man either verbally or physically. This ill-treatment has the ability to cause pain psychologically, physically, physiologically and emotionally. These forms of pain can be defined within the bracket of violence. To that effect, I will consider the word “pikrai/nesqe” translated as “embitter” in the NASB and as “harsh” in the NIV, NLT, ESV and KJV versions of the Bible.

### Word Study

Pikrai/nesqe (pikraino): according to Arndt (1952:663) the word is translated “to make bitter” or “embitter.” Pikrai/nesqeis sometimes used figuratively to describe that intense feeling of anger, hatred, hurt and or indignation against someone or thing. Pikrai/nesqe is a perfect condition for brewing violence and consequently it is a necessary ingredient for violent acts. A bitter man is ready to inflict pain and sorrow on the woman. Pao (2012:268) avers that, “The related noun “bitterness” (pikri/a) is, however, used in a variety of contexts where bitterness reflects a general evil and sinful inclination.” Noticeably, this bitterness is usually caused by external factors (which in this case the woman is that cause) as well as internal factors (which is sin).

Pao (ibid) continues that, ‘In Acts 8:23, the “gall of bitterness” is linked with “the bondage of iniquity” (NASB) and points to a general sense of being evil rather than simply a particular act of evil.’ The man in the context of Colossians is admonished to love his wife considering his violent predisposition which is chiefly caused by inherent sin. This condition is tyrannical and burdens the woman with undue leadership which she has to master (Dunn 1996:249). The injunction to love can further prove that men hard the propensity for hurting the women.

### **3.3.5. Implication of the Text (Colossians 3:19)**

The hostility of men against women can only be checked by love for the women. Since the culture allowed for such a grievous treatment, Paul had to help the Christian husband and man to love their wives. There are, however, indications of care for the woman in the Greco-Roman society. Witherington asserts that care for the woman was only given on merit that the woman worked and submitted to her husband regardless. To that effect, “The inscriptions (*written on tombs by men in honor of their late wives*) reflect the culture while Paul is seeking to revise the patriarchal situation, pushing it in a more Christian direction,” says Witherington (2007:189).

The only woman (wife) that deserved better treatment from the man (husband), therefore, was the one who yielded completely to both the tyrannical and the just treatment of the harsh husband (man). Paul then exhorts the men to love their wives. The nature of this love is viewed in light of the man’s faith in Christ Jesus (cf. Col. 3:12-14).

Bitterness is therefore challenged by love “which is the perfect bond of unity (Col.3:14b).” Thus the man is now called not to put away his emotional sense but to allow love for the wife to transform his bitterness for a heart of forgiveness.

### **3.3.6. Theology of the Text**

- Men and Women are both equal before God
- God’s grace saves both the women and the men regardless of their sex and prowess.

What is this text all about?

Colossians 3:19 is an injunction given by Paul to the man who has the capacity naturally and culturally to mistreat his wife. The verse teaches us that the regenerate and unregenerate man in then times had a propensity to mistreat women whom they considered objects’ worthless people. This violent and unloving predisposition in men living in the Greco-Roman world could only be checked by men loving their wives and the women unconditionally. Violence against women is externally and internally

influenced. Externally by the attitudes and cultural perceptions men had towards women as inferior objects and internally by sin which distorts men 's view of women; no longer as people created in God's image and likeness but simply as objects that are at the disposal of man's desire. In view of the above,( Keener, c.s. 1993),”Aristotle had developed household codes directing a man how to rule his wife, children and slaves properly.”

### **3.4 Conclusion.**

In conclusion, three perspectives have provided a clear understanding of violence against women from the biblical, historical and doctrinal point of view. The study indicates that violence against women has been largely due to cultural and traditional beliefs and the historical teachings. And in view of the above, the Church's response to this problem shall not be limited to only those within Church but also to the outside public.

## **CHAPTER FOUR**

### **Implementing a Holistic Response in Kawama First Christian Oneness Pentecostal Church.**

#### **4.0 Introduction**

This chapter presents a communicative and strategic plan to achieve the new praxis of gender based violence against married women developed in chapter three. Therefore, it seeks to answer Browning's fourth question: What means, strategies and rhetoric should we use in this concrete situation? However, this chapter adopts the best means of communicating the new praxis of GBV and presents a strategy to present it. In this regard, the implementation and success

of the new praxis will require the effort and cooperation of the entire church leadership.

#### **4.1 communicative plans for achieving acceptance of the new praxis on GBV**

The communicative plan stated here is to encourage and inspire Pentecostal church Pastors and leaders persuade them to accept and respond and engage the church on the new praxis on GBV. Therefore, the Pastors role in achieving this will:

##### **4.1.2 Encouragement**

It will be imperative to encourage the Pastors to bring the church to a level it should begin to teach and preach about GBV. Pastors facilitating the communication the need to respond to GBV. Pastors should be in forefront to engage every member of the church to respond or participate in the fight against GBV by doing the following:

- 1) Reflecting on the current situation
- 2) Communicating a new strategy to the leaders
- 3) Develop leaders who will communicate the strategic response plan of GBV, persuade the church and be able to convince other members of the church.

#### **4.2 Proposed Strategies for Responding to Gender-based violence.**

This section will outline the approach needed to respond to GBV.

##### ***4.2.1. Holistic Response to Gender- Based Violence.***

First and foremost, our strategy should be a holistic one. This means that the response should meet the whole person's need. According to Yamamori Tetsunao (1996:2); "the holistic ministry has deep biblical roots. For example, the old and the New Testament, the Bible mandates that the Church minister to the

whole person. This means addressing physical, social and spiritual needs through approaches that are inseparable linked but functionally separate.” However, a holistic response to gender based violence is developed on the ideas of ministering to whole person’s need which is spiritual, social spiritual and physical. However, the holistic world perspective calls Christians couples, men and women to consider the challenge of shalom peace “Umutende” (Bemba), “Mutendele” (Nyanja), “Kuwunda” (Lunda), “Luumuno” (Tonga), “Kozo” (Lozi)- (Zambia Vernacular Languages). James E. Martzler in Robert L. Ramsey (1979: 175), “throughout the Biblical message, from Genesis to Revelation, (Shalom), describes God’s vision for His creation that the concept shalom; it is a fundamental and comprehensive term, used in every period of the history of God’s people.

The basic meaning of ‘shalom’ is wholeness, which includes the idea of totality or completeness, well-being, prosperity, harmony and having a common will and a mutual responsibility. It is used as a companion word with and sometimes a synonym for the term “blessing”, “salvation” and “righteousness”. In this regard the holistic perspective is that the church should endeavor to proclaim God’s good news of peace which leads us to harmonize our relationship between wife and husband, men and women. This means that men and women ought to seek peace (shalom) with each other.

In this way the church will adequately respond to gender based violence. However, Sjouke in Robert L. Ramseyer (1979:24-35) states that, “the protection of widows, orphans and society’s dependents; the struggle against exploitation and oppression, the protection of life and property”.

Therefore, peace should be the center stage of a home where a man and a woman live in total harmony. Consequently, in promoting peace in homes the church should Labour to be prophetic voice and preach and teach the good news or gospel of peace. Monica (2013:38) states that, “we need to create holistic approaches to gender identities, power, languages, institution, practices and cultural practices that equip us for the present and the future, our commitment to

growing alternative ways of reacting as spiritual and sexual persons and avoiding the perpetuation of gender based violence in its various forms begins by engaging in a dialogue on theology, religion gender and sexuality and by talking back to their silence as well". It is therefore, important that the church deals with the whole person in responding to gender based violence.

Finally, the church's response to gender based violence should be a prophetic holistic voice that reaches out to the whole need of both the perpetrator and victim of gender based violence.( White Cooper Pamela 2012).

#### ***4.2.2 Biblical and Theological Response.***

##### ***The Teaching Ministry (Christian Education)***

The teaching ministry of the church can be an important and effective tool that the church can use to adequately respond to violence against married women. Edridge (1995:90) states that, "the mission of the church is to be carried primarily through the process of Christian education, for we are to 'go teaching.'"

We cannot escape the role of teaching. The power of the teaching ministry in the Pentecostal church will tremendously help in the fight against violence against married women. The truth of the matter is that, the teaching Christian ministry is concerned about the connection between God and man and subsequently bringing man to the understanding of the need of Jesus Christ as savior. In the same vein, bringing the learners to a platform of life confession of Christ and becoming into a perfect man in the fullness of Christ.

In light of the above understanding and responding to the problem of gender based violence against women in general, it is imperative to heed the injunction given by Paul in Colossians 3:9: Here we learn that which constitutes the Christian code of conduct which Paul intended for guidance on family and social relationships as well as negative social norms.

However, responding to mistreatment of women, Paul gives an injunction, for husband to love their wives and do not be embittered against them. Therefore, the first biblical response will be that, the Pentecostal church should teach husbands to fulfill their biblical obligation to love their wives and not being harsh to them. In other words, the church must endeavor to show through teachings how God through His son Jesus Christ has loved each one of us and the same love should apply across gender distinctions. However, this can be achieved by the formation of men's Bible study small groups or home groups centered on community neighborhood. In this arrangement the church can play a vital role of teaching. In addition to that, the church should develop a compulsory Biblical life lessons study guides which articulates issues of violence against married women. Edridge (1995:37) says that, "This approach to ministry is certainly in line with that of Jesus who poured Himself into ever smaller groups." Consequently, couples small/home group can be points of action where couples on friendship meet in homes to receive the biblical teaching concerning relationships between husband and wife in marriage.

In this regard men should be taught the correct interpretation of "submission" and at the same time be given of the actual love and the demonstration of love that Christ had shown towards the church as opposed to that of battering the wife.

In summary, the teaching of men to offer true love (agape love) and the correct meaning of submission will be the greatest and most adequate response to gender based violence against married women by the teaching of equality of men and women before God.

Furthermore, the church should intensify an awareness campaign by holding couples seminars and workshops. In these meetings the church should endeavor to teach husbands and wives godly principles with regard to a marriage relationship. Further, the media such as radio and television can be an effective teaching tool or strategy where the Church takes air space on TV and on a particular time and preach about gender- based violence against married women. violence against married women. Therefore, this will be great opportunity that the

church can utilize these important tools as teaching and preaching points on matters related to husband –wife relationship.

Tuyizere (2007:66) states importantly: “The media can undoubtedly make a crucial contribution towards the promotion of gender awareness.” The media such as the press, radio, television captures a wide range of listeners and those who watch television. In Zambia today many local or community radio stations have opened up such as radio Icengelo, Radio Chimwemwe and many more stations.

These radio stations have been opened up both in urban and rural areas. It is in this national development that the church can cease the moment of preaching and teaching both in English and local or vernacular languages about violence against married women. Furthermore, the church can effectively use the media (press, radio, television) to articulate a Biblical perspective of catchment point of the teaching ministry of the Church. Furthermore, the Pentecostal Church should be able to use the pulpit to teach the couples about gender-based violence against women and bring out the correct religious teachings about women. In this regard, Chitando (2010:133) suggests that, “the negative attitudes toward women’s emancipation by some women Church leaders must be challenged. Women’s meetings need, therefore, to become platforms where theologies of gender justice are promoted. Nothing justifies the use of violence - and the pulpit should be used to stress this fact.”

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Finally, the teaching ministry (Christian Education) if adequately used will be a medium of Pentecostal response to fight against gender-based violence against married women.

#### ***4.2.3. Christian marital/ Counseling for victims of Gender-based violence.***

In an attempt to respond to GBV the church must consider one important critical issue which is human behavior and actions. However, it is believed that behavior and actions are a result of motivations. Therefore, motivations have great influence in the way man responds to issues of life. Indeed they influence human

living that is the way people treat, relate and perceive each other. However, culture, tradition and religious value systems maybe motivations as to how man relates and treats the other person. In short, how married couples treat each other and relate to one another may depend on their inner motivations.

In Romans chapter seven, ) Paul writes about his confusion with regard to his behavior. He regularly finds himself doing what he is not supposed to do. In other words Paul is in a dilemma he doesn't understand his behavior, therefore, it is clear from this point that there are certain forces or motivations which are at play in human life influencing or determining a kind of behavior. It is therefore, in this sense of understanding that Pastors, elders and other church leaders have a special opportunity and responsibility to help couples, men and women in terms of the way of living, relating and perception of one another through Biblical counseling within and outside the church.

Therefore, this will basically help men and women to develop an inward character that conforms to the character of Jesus Christ in terms of attitudes and beliefs. Marital counseling in groups among couples and victims of GBV as well as counseling within the church can be a way the church can use to respond to matters of violence against married women. Furthermore, the church can endeavor to promote associations of couples, men and women to purposefully meet in groups so as to share marital struggles, challenges, discuss and share problems openly to each other. However, counselors should be strategically planted in these groups. Collins (2007:79) states that, "The early Christians probably did not meet under ideal environmental conditions, they came together in small groups for the teaching, fellowship, breaking of bread, and prayer as prescribed in Acts 2:42.

Undoubtedly, there was mutual support, encouragement, sharing and burden bearing." It is during this time men and women can share their struggles and challenges in marriage. However, this opens doors for counseling and in turn helps the couples to deal with significant issues such as personal responsibility. In the same vein, Tara Chand Sharma (2002:279-80) states that, "One of the

more advantageous aspects of the group situation is the potential for all members of the group to be of help to one another. Within the group ideas and beliefs can be expressed and exchanged. Each group member in his own human way, within the confines of his own life experiences, can be a force, helping the other members of the group.” As couples meet in groups of maybe five to six couples once a week to share personal and marital challenges exchange information pertaining to their problems. This kind of interaction increases understanding of one’s problems.

Furthermore, counseling should not only be restricted to church confines but break evenly and move into the community where members are coming from. Sometimes members may not be comfortable or free to share their marital challenges and struggles at church due to the fact that, they may consider the church as a holy place. However, the church should step out and do a mobile community counseling. The church can employ neighborhood watch counseling which in broader terms is community based counseling.

The church through its members can carry strategic neighborhood watch counseling and identify victims, perpetrators and troubled members of the community in the neighborhood with domestic violence and be able to initiate friendly Biblical counseling that will drastically mitigate the problem of gender-based violence. Furthermore, marital counseling must be extend to cultural and traditional beliefs this is due to the fact that in most of Zambian community, violence against married women has its origin in the norms of Zambian cultural and traditional beliefs which consider wife beating as a husband right and as a way of showing love.

Similarly, the Zambian culture and tradition puts the wife as her husband’s chattel which entitle him as a boss who can do anything to the wife. Tuyizere (2007:88) says that, “the African cultural belief says that, women are physically weak, inferior have feeble mental faculties and cannot reason.” .Therefore, men are deeply rooted into these negative norms of culture and traditions. From the

above understanding it means that men should undergo counseling in order to develop a different perception towards women.

### **4.3 ACTION PLAN FOR GENDER BASED VIOLENCE**

In spite of having strategies for responding to GBV, an action plan will be important so as to see change in this situation. The steps of action will be as follows:

1. Chapter 2 and 3 of this dissertation are the first actions.
2. The communicative action plan described above is the second action step.
3. Couples' Forums: Pastors and leaders from time to time will create married couples' forums to discuss and share marital challenges.
4. Retreats: The church to organize married couples retreat and fellowships in which the Pastors and leaders will endeavor to teach and implement counselling sessions.
5. Church help call centres and helplines : This will open 24hrs and the Pastor or church leader will be accessed for help in the event of GBV
6. Accountability teams. These teams will check on one another, consult on each other and share marital matters.

### **4.4 RECOMMENDATIONS**

In view of the findings of this study and the conclusions drawn; I recommend:

1. For future research, a required course in violence against married women should be introduced in theological education and Bible schools. This will empower the graduates with the knowledge and skills to lead the church into effective response to GBV.
2. Pastors and church leaders take mandatory counselling course. Pastors and church leaders are key people in the church even when it comes to

church response, the Pastor and leaders have much influence on many matters of the church. Therefore, it is important that the Pastors and leaders be equipped with counselling skills.

3. A GBV Sunday which should be included on the church calendar every year. This particular Sunday of the year on the church calendar will be a day to celebrate a woman, preach against GBV and embrace a woman as a partner. This Sunday, the service should be tailored in such a way that all the activities are pointing to GBV against married women.
4. Production and showing of films and demonstrations through acting of drama with regards to GBV. Films and drama are powerful, effective and practical tools in sensitizing the people about something. Therefore they should endeavor to engage married couples through films and drama.

## **5.0 Conclusion**

In conclusion, this chapter is an action-based plan to be used to improve or transform the situation regarding GBV against married women. Therefore, based on the objectives of this study, it has presented the following: the communicative plan for achieving acceptance of the new praxis on GBV, proposed strategies for responding to GBV, the action plan and final recommendations.

## **Chapter Five**

### **Conclusions**

#### **5.0 Introduction**

The study aimed at ascertaining whether the Pentecostal Churches are adequately responding to the problem of GBV in Zambia and whether they have the capacity. However, the primary objective of my thesis was to develop a theologically informed communicative and response model for the Pentecostal Church in Zambia to adequately respond to the issue of GBV.

#### **5.1 Review of objectives**

The main objective was achieved and it was divided into three secondary objectives. A chapter was attached to each sub objective. In this regard, Browning's model for strategic practical theology was used which squarely fitted the purpose of this study. Therefore, Browning's model answers four questions: How do we understand the concrete situation in which we must act, what should be our praxis in this concrete situation?, How do we critically defend the norms of our praxis into this concrete situation?, what means, strategies and Rhetoric should we use in this concrete situation?

In view of the above, the answer to the first question achieved the first secondary objective; while the answer to the second and third questions, achieved the second secondary objective; and the answer to the fourth question was achieved by the last secondary objective.

In achieving the objectives of this study, the first secondary objective; "interpreting the silence of the Pcs regarding GBV was met in chapter two through my research on Pcs response on GBV and assessing the adequacy and in adequacy response of the Pcs. Secondly, the objective was met through an empirical study using interviews to solicit for the views of the Pastors and church leaders respectively with regard to GBV. The second secondary objective; "determining what faithful operative theology looks like for the Pcs with regard to GBV was achieved in chapter three. The third and last secondary objective; "implementing a holistic response to GBV in Pentecostal Churches was achieved by presenting a communicative and strategic plan for GBV in order to improve the situation

## **5.2 Tracing the Argument**

This section of my concluding chapter endeavours to trace the main argument of this thesis. Therefore, a number of steps were under taken in order to achieve the research objectives. However, chapter two considered the first objective which was to find out whether the Pentecostal Churches in Zambia are responding to GBV against married women. However, the first step involved presenting the

ways in which Pcs have responded to GBV against married women. Consequently, this information was acquired by interviewing Pentecostal Pastors, leaders, victims, married women between the age of 18 to 49 years and NGO leaders dealing with GBV were interviewed by a small-scale qualitative empirical study. In this regard, with interviews as the primary means of research, the data that was collected was evaluated and ascertained the adequacy of historical response. The discussion of the data led to the conclusion that Pcs response to GBV against married women is inadequate to the point of silent.

Chapter three took up the secondary objective which was to seek and defend the Biblical interpretation of the cultural and theological reasons for a relative observable response to GBV. In order to move; in this segment it was imperative to take into account the results of chapter two so as to ensure great response. In this regard, it was important to begin chapter three by establishing a normative theological perspective on GBV against married women. This was therefore achieved by taking a research into Biblical, historical and systematic perspective on GBV against married women. However, this is covered in Browning's theology known as the second and third movements. In addition to that, the fourth movement is strategic practical theology which engulfs the other three. However, the normative theological perspective was brought into dialogue with the findings of the empirical study of chapter two to form a theory of praxis for GBV against married women. Finally, an operative theology in responding to GBV was developed and defended in the light of scripture, and Jesus as a model.

Above all, chapter four brought the argument of this study to its logical conclusion. In this regard, the purpose was to present a communicative and strategic plan and recommendations to implement the theory in chapter three. This chapter first considered the best ways in which the Pentecostal Church could effectively respond to GBV. Therefore, key to this response is the holistic response that is ministering to the whole person followed by the Biblical and theological response which involves the teaching ministry (Christian education and finally, the Christian marital/counselling for victims of GBV. In the same vein,

recommendations were made to that effect such as;GBV should be introduced as a required course in theological and Bible schools, Pastors and church leaders take mandatory counselling course,GBV Sundays be recommended on church calendars and finally production and showing of films and demonstrations through the acting of drama with regards to GBV By the church should be encouraged. This action plan came in the light of the serious argument as to whether the Pentecostal Church is responding to GBV against married women adequately.

#### **5.4 Summary of the main findings of the research and their importance.**

The study has brought to light a number of important findings: First, in chapter two, it was found that, the Pentecostal Churches are not an exception when it comes to GBV against married women and few women report cases of GBV. In short, the cases of GBV are prevalent and high in the Pentecostal Churches but are not exposed due to cultural restrictions, fear of stigma and lack of confidence among the victims. Furthermore, this research indicates that, the Pentecostal Church has been lacking in its response to GBV. Reasons for this lack of response indicates the following reasons: Pcs give more emphasis on preaching salvation, emphasizing healing, prosperity, prophecy, and deliverance while remaining largely silent on gender based violence against women.

All these findings are important in understanding the current situation. This research aids in developing a more biblical and theological response to GBV. Furthermore, the findings of this study are of great value in the sense that it opens up the need for future research.

However, chapter three responded to the current situation by proposing a theory in terms of biblical and theological so as to bring about a more adequate response to GBV by the Pentecostal churches. However, through this process chapter four undertook a step to set a communicative plan for the Pentecostal Church to effectively respond to GBV against married women and at the same time made recommendations to improve or change the situation.

First and foremost, the chapter highlighted the holistic response to GBV against married women that is ministering to the whole person. This is due to the fact that GBV cannot be tackled from one area of one's' life, it requires complete overhaul of human thinking and finally life. And at the same time it requires consented effort and not only one hand from the Government. The research not only proposed the holistic approach but also the teaching strategy that is Christian education lack of knowledge is one main contributing factor to evil actions such as GBV.

Furthermore, the research proposed that if victims of GBV can receive effective Christian pre-marital counselling by well qualified, well trained and equipped counsellors then the Pcs will greatly and positively contribute to the fight against GBV against married women in Zambia. Consequently, recommendations were made such as; introduction of a GBV course in theological and Bible schools, mandatory counselling course for Pastors and church leaders, inclusion of a GBV Sunday on church calendar and finally the production and showing of films and demonstrations through acting of drama with regards to GBV.

## **5.5 CONCLUSION**

In line with the objectives of this research, this chapter has made conclusions, reviewed the objectives, traced the argument, and summarized the main findings of the research and their importance. Finally, this study provided recommendations for future research into the issue of gender based violence against women.

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## **APPENDIXES**

### **APPENDIX 1: Consent form.**

MY name is Lameck Mugala, a student at South African theological Seminary (SATS) pursuing postgraduate studies in integrated master of theology. I am conducting a research in gender-based violence against married women. Therefore, I am requesting your participation in this study. Kindly read the following information below:

1. Participation in this study is absolutely voluntary. If you decide to take part, you are still free to withdraw at anytime.
2. There are absolutely no risks involved in taking part in this study.
3. All information collected will be kept strictly confidential and used for academic purposes only.
4. All your responses on this important study is highly appreciated. Your responses will contribute to the improvement of the GBV situation in Zambia.
5. If you agree to take part in this study, kindly endorse your signature in the space provided below.

**SIGN**.....

**Date**.....

## **Appendix 2: Interview Questions**

### **FACE TO FACE INTERVIEW QUESTIONS**

1. Researcher introduces himself and states the purpose of this study.
2. Kindly may I know your full names?
3. Are you married? If yes. For how long?
4. Do you have children? If yes. How many?
5. Have you ever heard about gender based violence against married women? If yes. Where did you hear about it?
6. Kindly tell me, what do you think are some of the causes of gender-based violence against married women?
7. Do you think the cases of gender based violence especially against married women are prevalent in Pentecostal churches? If yes, how frequent and to what extent?
8. Do Pentecostal married women members report the experience of gender based violence? If yes, how often? If no, why?

9. Tell me, what are some of the way in which Pentecostal churches in Ndola district on the Copper belt of Zambia and in particular Kawama compound are responding to GBV?
10. Is there a voice from the Pentecostal church in the fight against G.B.V especially for married women?
11. What do you think could be a hindrance to the Pentecostal church response or participation in the fight against G.B.V?
12. What are some of the cultural/ traditional practices that contribute to the high levels of GBV in Zambia?
13. What is the Zambian cultural or traditional perception of a woman in the Zambian marriage context?
14. From the Zambian traditional or cultural perspective, how does a man looks at a wife?
15. What is the man's understanding of a wife in marriage?
16. What is the Pentecostal understanding of a wife in marriage?
17. What is the Pentecostal biblical understanding of a woman in marriage?
18. What do you think are some of the Pentecostal traditions and practices that contributes either positively or negatively to the fight against G.B.V?
19. Kindly discuss some of the ways in which Pentecostal churches are responding to the issues of GBV among married women?
20. Close of interview – interviewer thanks the interviewee.

### **APPENDIX 3: Research Questionnaire**

#### **SOUTH AFRICAN THEOLOGICAL SEMINARY RESEARCH QUESTIONNAIRE**

Dear Respondent,

I am a student at South African Theological Seminary, my names are Lameck Mugala I am collecting data for academic research. This is a requirement for the submission of a mini-thesis on my research topic of: "Gender - Based Violence against married women in Zambia: A Biblical and practical response for a Pentecostal Church."

You have been randomly selected to take part in providing information for this research. The purpose of this questionnaire is to discover how the Pentecostal churches in Kawama compound / township in Ndola district of Zambia is responding to the issue of gender-based violence against women. The information your provide will assist in the fight against GBV and your information will be treated with the utmost confidentiality.

Kindly assist the research process by filling in this questionnaire as openly and

Honestly as possible.

**Instructions:**

Please fill in the spaces provided.

**PART ONE:**

Provide your personal details.

- i. Job Title: .....
- ii. Experience:.....
- iii. Gender: .....
- iv. Responsibility: .....
- v. Marital status.....

**PART TWO.**

1. What are your academic / professional qualifications? (Tick)

- (i) Grade 7
- (ii) Grade 9
- (iii) Grade 12
- (iv) Certificate
- (v) Diploma
- (vi) Advanced Diploma
- (vii) Degree
- (viii) Other Specify:

**PART THREE**

1. Are Pentecostal churches facing the problem of gender-based violence? If yes; How often/ frequent and to what extent?

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2. Do Pentecostal church members report the experience of GBV to the church? If Yes; how does the church respond? And if no; why?

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3. What is the Pentecostal church understanding of gender-based violence?

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4. What is the Pentecostal church understanding of the causes of gender-based violence?

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5. Are issues of gender-based violence pronounced in the Pentecostal church? If Yes; how? If not, why?

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6. Is the Pentecostal church fully involved in or contributing to the fight against, Gender-based violence? If yes, how? And if no why and what is the problem?

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7. What is the Pentecostal Pastors' and leaders' view and understanding of gender based violence?

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8. How do Pentecostal church members respond to gender-based violence? Give examples, if possible.

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9. How is the government of Zambia, non-governmental organization and civil Societies responding to GBV?

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10. What is your understanding of Pentecostal church, the government of Zambia, Non-governmental organizations and civil society's response to GBV? Compare and contrast your understanding / answers.