THE ROLE OF THE CHURCH IN RESPONDING TO DOMESTIC VIOLENCE AMONG ITS FOLLOWERS IN NAIROBI

A project submitted to the Institute of Anthropology, Gender and African Studies in partial fulfilment of the requirements for the award of the Degree of Master of Arts in Gender and Development Studies of the University of Nairobi.

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DECLARATION

I declare that this is my original work and has not been submitted for a degree to any other University

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Date: 12/11/2009

I certify that this research project paper has been submitted for examination with my approval as the University of Nairobi Supervisor.

Isaac Amboseli Were
Date: 12/11/2009
DEDICATION

This work is dedicated to all the women who suffer in silence in the privacy of their homes, the place that is supposed to be a safe haven for them. May you break the cycle of violence and come forth to stop this violation from happening.
ACKNOWLEDGEMENTS

I would like to express my gratitude to Mr. Isaac Were for his guidance and constant support that enabled me to complete this work.

Many thanks for Kaari and Patrick Benido for your input in the quantitative analysis of this work. I appreciate the time you took to support the SPSS analysis

I am further grateful to my family especially my husband Paul Otieno for his encouragement to pursue this course and complete it. Thank you for being there. I would also like to thank my children Tevin, Neema and Sifa for their patience and for letting me be away from them on the evenings as I pursued this degree.

I would also like to thank my colleagues at the institute. Your companionship was great. I made many friends whom I cherish to date.

To all the church leaders who took time to respond to the questionnaire and speak with me in the interviews, I say many thanks. May the Lord bless you.
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ABSTRACT

Domestic violence in Kenya is widespread and continues to be one of the key barriers to women’s enjoyment of their rights and to national development. Over the last several years both government and nongovernmental organizations have stepped up efforts to combat domestic violence. However the vice continues to be prevalent.

Kenya is largely a Christian society and the church has been well known to be a champion for human rights and social justice. Church leaders are known to be the first persons of contact for women and couples experiencing domestic violence. This study sought to examine the role of the church in addressing domestic violence among its followers.

This study utilized the feminist theories in situating domestic violence and its responses in a patriarchal context. The theory postulates that dominant, patriarchal ideologies that are also adopted by religions demand women to be good mothers and patient wives and that response systems which include the church ‘naturalise’ violence against women in the home, by allowing perpetrators to act without fear of punishment by the state and the so-called 'helping institutions' claim to help battered women to meet their rights only they do help themselves to meet their own. These structural systems hence are devoted to maintaining male control over women.
The major findings of the study were that the clergy in Nairobi are aware that domestic violence is a major problem even in churches. The study further reveals that all clergy constantly counsel women and men experiencing violence; however they are greatly constraint by a lack of knowledge and guidance from the church on how to deal with domestic violence.

The study recommends that theological schools training clergy need to include specific training courses for clergy that enable them to effectively deal with domestic violence. It further recommends that NGOs and government institutions who are key players in dealing with violence against women, need to partner with the churches for information sharing and referral processes.
CHAPTER ONE
INTRODUCTION

Domestic violence remains widespread in Kenya and has become a key barrier to the achievement of national development objectives embedded in the Millennium Declaration and the Millennium Development Goals (MDGs). It is a critical problem that crosses differences in race, ethnicity and social status (Nelson-Clark, 1996:551-536; Walker, 1998:23-45; Whipple, 1987:66-69). It occurs even within religious circles including in conservative Christian communities (Nelson-Clark, 1996:551-536). In Kenya among married, divorced or separated women, about one in four has experienced emotional violence by their current or past husband; 40% have experienced physical violence and 16% have experienced sexual violence. (Central Bureau of Statistics (CBS) [Kenya], Ministry of Health (MOH) [Kenya] and ORC Macro. 2004:234).

1.1 Statement of the Problem

In spite of the many initiatives that presently exist to address domestic violence in Kenya, domestic violence is still highly prevalent (FIDA, 2007:3). Kenya is a largely Christian community and it would be expected that religious values would contribute to ending domestic violence and ensuring peaceful families. Unfortunately this is not the case. Literature suggests that the church all around the world has a major role in ensuring social justice including domestic violence. (Fortune, M. & Enger, C. 2006:5) argue that religion is a personal and institutional reality in the lives of the majority people, and religious teachings and affiliations provide a significant context for many women as they address experiences of violence. Studies
have also shown that clergy members are typically one of the first, if not the first persons to be asked for advice on family problems and domestic violence issues (Bowker and Maurer, 1987:65-82, Rotunda, Wiliamson & Penfold, 2004:57). Being one of the agents that legally preside over marriages, it is inevitable that couples or families experiencing violence in the marriage will turn to it for help.

Whereas the government and NGOS base their initiatives on domestic violence on human rights frameworks, the churches being many and diverse do not have a common set of guiding principles against which they address domestic violence. This means that different churches and clergy deal with domestic violence in different ways which may not be effective in solving the problem.

1.2 General Objective
To investigate the role of the church in responding to domestic violence among their followers in Nairobi, and to determine the effectiveness of the responses.

1.3 Specific Objectives
i. Examine the clergy’s understanding of domestic violence
ii. Determine the framework that informs the church response to domestic violence in Nairobi.
iii. To determine the effectiveness of the church in addressing domestic violence
iv. Find out the professional training of clergy in order to determine if this affects the individual response to domestic violence.
1.4 Research Questions

i. Do clergy in Nairobi generally accept that domestic violence is a prevalent occurrence in the Christian communities?

ii. What guides church leaders in Nairobi in their response to domestic violence?

iii. How effective is the church in addressing domestic violence?

iv. Are clergy adequately trained to provide an effective response to victims of domestic violence?

1.5 Justification of the Study

The underlying aim of this study is to increase understanding of domestic violence and uncover ways to decrease its prevalence in Kenya by targeting the Christian community which is the most widely practiced religion in Kenya. This study will add to the existing research on domestic violence but will be unique in that it explores specifically the role of clergy. In addition, the findings of this study will enable institutions working on domestic violence to determine ways in which they can work with the church.

This study will also inform the churches on the effectiveness of their methods of addressing domestic violence. At the national and strategic level, this study will contribute new knowledge that will inform the development of a national strategy to address broader issues of sexual and gender-based violence. The study will also
illuminate training needs of the clergy for bible colleges and theological schools in the development of their counseling curricula. Lastly, this study will establish special training needs of church leaders in order for them to contribute to solving the problem of domestic violence in Kenya.

1.6 Scope and Limitations of the Study

This study was limited to analyzing the church role in addressing domestic violence which is only one aspect of gender based violence. Further studies would need to be carried out to cover other aspects of gender based violence. The study also focused on the church only rather than look at a wider view of religions hence it would be important for other studies to explore how other religions respond to domestic violence since Kenya and especially Nairobi consists of people of diverse religious orientation.

1.7 Research Ethics

Ely and Anzul (1991:45) suggest that qualitative research is an ethical endeavour. It is impossible to confine ethical considerations to certain sections; it is present from the start and woven throughout every step of the methodology. For this study, the following ethical considerations were followed. First all respondents were thoroughly briefed through an introductory note at the beginning of the questionnaires while the key informant respondents were verbally briefed on the study prior to the interviews. Secondly the respondents to both the questionnaires and key informant interviews were
assured of the principles of privacy and anonymity hence no names have been used in this project paper.
1.8 Definition of Terms

Violence has been defined as the use of coercive forms of power, the use of force or the threat of its use to compel someone to do something that the person might not otherwise do.

Violence Against women means any act of violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.

Gender Based Violence is violence involving men and women, in which the female is usually the victim; and which is derived from unequal power relationships between men and women. Gender-based violence is violence that is directed at individuals on the basis of their gender, and boys and men can also be the target (although women and girls tend to be the majority of victims).

Domestic Violence is abuse involving intimate partners. Domestic violence can involve men to women, men to children, women to children and sometimes women to men. Frequently, the violence is a combination of physical, sexual and psychological abuse that occurs in a cyclic and intensifying pattern that can ultimately result in serious assaults with weapons or even death. Domestic violence also encompasses economic control and social isolation. It is acknowledged that
domestic violence is prevalent in all racial, educational, geographic and socio-economic segments of society.

Church is a body of Christian believers, holding the same creed, observing the same rites, and acknowledging the same ecclesiastical authority.

Clergy are the pastors that serve the members of the church. Usually they are the designated leaders who are referred to as pastor, priest, reverend or bishop.
CHAPTER TWO
LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0 Introduction
This chapter consists of review of literature on domestic violence as it pertains to this study. It reviews the conceptual definitions of domestic violence and examines literature on the role of the church and clergy in addressing violence in other parts of the world. The literature also includes an analysis of biblical underpinnings that influence the response to domestic violence by Christian communities. The literature consulted for the purpose of this study indicated that there is a lack of domestic violence-related research in Kenya and Africa at large that specifically explores the role of church in responding to domestic violence victims and perpetrators. Also confirmed during the literature review is that more research is required to deepen the understanding of professionals helping religious victims and perpetrators.

2.1 Literature Review
The United Nations in its Declaration on the Elimination of Violence against Women of 1993 defines domestic violence as an aspect of violence against women Violence that includes,

\textit{physical, sexual and psychological violence occurring in the family, including battering, sexual abuse of female children in the household, dowry-related violence, marital rape, female genital mutilation and other traditional}
practices harmful to women, non-spousal violence and violence related to exploitation.

(UN, 1993: A/RES/48/104 Ar. 2)

Domestic violence is a widespread problem that crosses differences in race, culture, gender, social status, and religion (Nason-Clark, 1996:553; Shannon-Lewy & Dull, 2005 357). It is typically defined as a pattern of coercive behaviors that include physical, sexual, and psychological abuse such as emotional and/or verbal intimidation and threats, used to gain power and control over an intimate partner. Even though men may be victims of domestic violence, women are more likely to receive severe and at times, fatal physical injuries (Rosen et al., 2003:182 Stith & Rosen, 2004: 415).

Domestic violence is embedded within social and cultural norms that perpetuate inequality between women and men, and condone or even encourage discrimination against women, including the chastisement of women by men and others (Heise et al 1994:43). Domestic violence in particular is the epitome of unequal power relationships between women and men (Canadian Panel on Violence Against Women, 1993:4). It carries great costs to the individuals, who experience it, and also to society and to the many services and sectors, including the health care system, that have to respond to its consequences (Rosen et al., 2003:183).

Literature suggests that many men use physical violence infrequently but abuse women by resorting to other overt and covert behaviours including intimidation.
According to Pence and Paymar (1993:134) physical abuse is the use of any physical force against your partner intended to make her afraid or to hurt her. Examples of such abuse include pushing, grabbing, shoving, slapping, punching, kicking which confirm what participants regarded as physical abuse and control.

Pence and Paymar (1993:135) argue that batterers often demand to have sex with their partners after an abusive incident. For many women sex after battering is further degradation the act solidifies his power. Sexual abuse incorporates an array of acts, which have common underlying sexual content. It can take on the form of visual, verbal and or physical assaults. In the context of an abusive relationship, sexual violence is often in the form of rape or sexual assault. According to Londt (2004:64) some abusers use sexual violence as a primary choice of intimidation and harm to batter their victims. Sexual battering may include pressured sex when the victim does not want sex, coerced sex by manipulation or threat as well as physical forced sex. Victims may also be forced to engage in sexual activities, which they experience, as humiliating, painful or unnatural, by the perpetrator.

Literature reviewed confirms that psychological and emotional abuse is a prominent feature in domestic violence, which is often dominated by the theme of control. Paymar (2000:83) writes that emotional abuse within the context of battering is a powerful psychological weapon designed to cause pain, depersonalize the victim, and increase power for the batterer. Ganley (1996:20) describes emotional abuse as a tactic of control that consists of a wide variety of verbal attacks against the victim's
worth as an individual or role as a parent, family member, friend, co-worker, or community worker.

Literature reviewed recognized that religious teachings and clergy members have both helped and hindered efforts that seek to establish non-violence in relationships (Rotunda et al. 2004:57; Grady, 2000:83). (Casa 2000:4) in her cover story for the National Catholic Reporter reported that when social services in Santa Clara County, California asked domestic violence victims during a survey in 1996 where they first turned for help, their answer overwhelmingly was “to the church.” But when they were asked where support was most lacking, their answer was the same: “the church”.

Grady’s study (2000:83), indicates that some religious traditions hold that even in the face of abuse, women must not separate from or divorce their partners. Furthermore, some individuals use biblical references to legitimise the use of physical coercion as a strategy for getting women to submit to the authority of the men in their lives. Fortune and Enger (2005:2) confirm that it is either by its silence or its instruction, that the church has too often communicated to battered women that they should stay in abusive relationships, try to be better wives, and “forgive and forget”. To batterers, they say, the church has communicated that their efforts to control their wives or girlfriends are justified because women are to be subject to men in all things (Ephesians 5:22-24, The Holy Bible, New International Version, 1984:1071). Denial and silence in religious communities about wife abuse, not only immobilizes
religious victims, according to Nason-Clark (2004:4), but inadvertently encourages the behaviour of the perpetrator.

Because religion is a personal and institutional reality in the majority of lives, it is no surprise then that religious teachings and affiliation provide a significant context for many women as they address experiences of violence. (Fortune and Enger 2005:341) postulate that, through texts, traditions, teachings and doctrines, religious communities and institutions convey values and belief systems to their members.

The church response to violence against women has been greatly influenced by the Judeo Christian cultural beliefs (Fox 2002: 1). The Judeo Christian culture was patriarchal and male domination over women was seen as natural. Early church history shows that the Greco Roman world at the time of early Christianity, was dominated by Aristotle’s theory of the family that said that “free men should be masters of their slaves, constitutional rulers of their wives and monarchical rulers of their children” (University of Chicago, 1998: 1).

Feminist theologians point out that scripture as well as Christian theology is ingrained in a patriarchal sexist culture and shares its biases and prejudices (Nasimiyu –Wasike, 1998: 59). Many of the church forefathers accepted female inferiority and women’s sinfulness advocating as a consequence, the necessity of male rule, male laws and the advocacy of dominance as natural inherent nature of things (Fox 2002:5). Furthermore hierarchy and authority were important to ancient
Israelite families and these were structures around male prerogatives and favouring elder sons (Cahill 1996: 143). The influence of the Greco-roman culture on Christianity has led to a Christian theology and practice that is patriarchal (Cahill, 1996:145). Due to its patriarchal nature, the church is seen to be profoundly complicit in perpetuating teachings that legitimize violence against women and children (Mollenkott 2003: 40). Such teachings include that of Ephesians chapter five on submission, which has been used to encourage women to be submissive to their husbands even in the face of violence.

In addition to the Biblical passages, early church doctrines also contain texts that condone male violence against women. According to (Fortune and Enger 2005:34), the right of chastisement was the enforcer of women’s subordination in marriage. In the rules of marriage compiled by Friar Cherubino in the 15th Century as quoted in (Busser 1986:13) there is the careful instruction to a husband to first reprimand the wife, and ’if still this does not work, then take up a stick and beat her soundly, for it is better to punish the body and correct the soul that to damage the soul and spare the body’.

Researchers have shown that clergy members are usually one of the first, if not the first, persons to be asked for counsel on family problems and domestic violence issues (Bowker, 1988:73 Bowker & Maurer, 1987:65 Rotunda et al., 2004:357). Historically, clergy have played an important role in the guidance of their parishioners (Shannon-Lewy & Dull, 2005:27 Weaver et al., 2002:129). They are seen as honest, familiar, and understanding. Moreover, those with strong religious
faith may view clergy as their ideal resource since the clergy understand their moral and spiritual beliefs (Bowker, 1988:74; Gross & Stith, 1996:114).

In their counseling roles, studies from other countries indicate that one of the most common problems that clergy encounter is marital problems (Mannon & Crawford, 1996:231; Moran et al., 2005: 263). These problems often include domestic violence issues. Undoubtedly, clergy are regarded as a resource to victims and perpetrators alike. Due to the fact that churches are not immune to domestic violence and clergy are often sought for help on this issue, clergy need to be adequately educated and trained to address it within their churches. Clergy often struggle with the dilemma of salvaging a marriage and protecting victims of spouse domestic violence (Levitt & Ware, 2006:237). Unfortunately, most clergy are often unprepared or lack sufficient training to help victims of domestic violence (Shannon-Lewy & Dull, 2005:647).

Two studies one in America and the other in South Africa both reveal that clergy admit that they are not adequately trained or knowledgeable on how to deal with domestic violence (Petersen, 2006:73; Martin, 1989:218). Clerics in the South Africa study who recognized spouse abuse as a problem felt that lack of information on treatment programs, programs for abusers, legal/state laws, and lack of counseling training hindered their response (Peterson 2006:87).

Some researchers and theologians have also suggested that the patriarchal nature, structure and socialization of clergy in Christian churches contribute to an
environment of silence and acceptance of domestic violence (Nason-Clark, 1996:303). Since one’s belief system influences how one behaves and makes moral judgments, it is not surprising that religiously conservative clergy are more likely to adhere to patriarchal gender roles and be less proactive in responding to domestic violence (Gengler & Lee, 2001:42).

Another study in the United States of America found that clergy with more formal education did not necessarily exhibit greater knowledge of domestic violence, nor did they have better responses to domestic violence (Strickland et al., 1998:311). Additionally, higher education made no difference in the referral rates of the clergy. In another study, Gengler and Lee (2001:52) compared Clergy’s views of battered women among Catholic male priests, Protestant male clergy, and Protestant female clergy. Their studies suggest that the extent to which clergy holds to fundamentalist religious beliefs and their gender may shape their perspectives of and interventions with battered women. In effect, clergy with fundamentalist beliefs had a narrower definition of spouse abuse, adhered more to male headship and myths of domestic abuse, and were not as likely to ask a woman about spouse abuse (Gengler & Lee, 2001:51).

In regard to training, studies of clergy responses to domestic violence have also shown that more counseling training produces greater effectiveness. Lowe (1986:27) found in her study that education and training made a difference in the counseling and referral practices of clergy. Those with more formal training or education in
counseling were less likely to assign Bible reading, devotions, or prayer as responses to women and men who report domestic violence. Instead, they were more likely to use other professional approaches and to take their role as counselors more seriously (Lowe, 1986:22-29). Furthermore, Wood and McHugh (1994:184) reported that clerics with specific training on spouse abuse were more apt to help victims secure help from community agencies and shelters.

In summary, the literature reviewed has demonstrated that clergy with broader and more formal counseling training and education were more proactive in prevention practices for intimate partner violence, counseled more victims, referred out more, and had greater confidence to deal with domestic violence. These findings emphasize the importance of ongoing research to understand the role of the church in addressing domestic violence and the kind of training that is required to make the churches effective in addressing this vice. Also, it is imperative that researchers continue to examine the cultural factors and values of pastors that affect their views and responses to domestic violence.

2.2 Theoretical Framework

This study utilized two theories first, to situate domestic violence and responses to it within the patriarchal structure of communities and secondly to review how certain demographic, cultural, and religious factors predict how clergy may respond to domestic violence within the church community.
Feminist research has developed a theoretical perspective based on the oppression and exploitation of women in society that locates men's violence as part of men's structural power within patriarchy (Dobash and Dobash 1979:39). This perspective is adopted for this research. Dominant, patriarchal ideologies that are also adopted by religions demand women to be good mothers and patient wives. Feminist theorist further postulate that response systems 'naturalise' violence against women in the home, by allowing perpetrators to act without fear of punishment by the state and the so-called 'helping institutions' claim to help battered women to meet their rights only they do help themselves to meet their own. These structural systems hence are devoted to maintaining male control over women. Such systems include the church and the clergy that serve in it. For violence against women in the home was and, unfortunately, it still is premised on beliefs regarding the 'rightness' of male power and the 'entitlement' of men to exercise control over women's behaviours, decisions and actions. This theory is also supported by cultural feminists, who claim that traditional religious economic, political and judicial institutions are masculinist by nature and masculinist in practice. They further postulate that institutions are patriarchal even in the way they are structured hence their responses to domestic violence would also the patriarchal (White, 1999:26). This theoretical framework is relevant to this research as it primarily explores the situation of women, the social relations and the unequal power relations that curtail women's full participation in development.
Secondly the study utilized the ecological systems theory to examine how demographic cultural and religious factors shape the clergy response to domestic violence. This theory was developed by Urie Bronfenbrenner in 1979 (White & Klein, 2002:37). It is one of the major theories within the field of developmental psychology. It considers how several contexts or systems interact and shape the development of a person. Moreover, it looks at how numerous interlocking factors (e.g., one’s family, culture, social environment, religion and others) can influence an individual’s perceptions and beliefs over time. This theory postulates that there are five environmental systems nested within each other. The smallest, most immediate environmental system to the individual is the microsystem, followed by the mesosystem, exosystem, macrosystem, and finally, the chronosystem. These systems continually interact with each other and impact how an individual develops (White & Klein, 2002:25).

1. Microsystem: consists of an individual’s immediate environment (e.g., individual’s personal characteristics, family, peer group, school, neighborhood, etc.).

2. Mesosystem: includes connections between the immediate environments (e.g., a child’s home and school, religious community and home)

3. Exosystem: encompasses external environmental settings that only affect development indirectly (e.g., community-based family resources)

4. Macrosystem: comprises the larger socio-cultural context (e.g., Christian culture versus the Kenyan culture, politics, economics, society at large)
5. Chronosystem: involves the patterning of environmental events and transitions over time.

This study focused more on the mesosystem level. The independent variables used in this study: pastoral counseling education and religious denomination, refer to the individual characteristics of a clergy person. Essentially, these variables fit within the mesosystem level.

However, these variables are also situated and interact within the larger contexts of the other ecological systems. For instance, the religious and gender role beliefs of an individual are shaped by factors in the microsystem (i.e., the person family and personal characteristics). The cultural values one has may arise from the macrosystem but are also formed from factors within the mesosystem and exosystem. Moreover, these values and beliefs can change over time depending on environmental events, thus involving the chronosystem. Therefore, ecological systems theory is a comprehensive theory to examine how religious values, beliefs and practices can impact the views and responses clergy have to domestic violence.

2.3 Hypotheses and Assumptions of the Study

The study had the following hypotheses.

1. Clergy generally agree that domestic violence is common in the Christian communities in Kenya

2. Clergy with more counseling education or training, may be more proactive in responding to domestic violence.
2.4  Operationalisation of Variables

2.4.1  Independent variables

1. Religious denominations: these are the denominational orientation the churches in Nairobi. These influence the response that pastors/priests give to victims of domestic violence.

2. Gender: refers to the social cultural differentiation of human beings into men and women. Due to the way men and woman are socialized, gender will influence the type of response a pastor gives to the victim of violence. Men and women respond to violence differently and a female pastor may give a different response from a male pastor.

3. Professional training: this is the tertiary training that church leaders have. This training may be at different levels from basic certification in theology or church leadership to advanced degrees in theology. Professional training will also include specific training on family counseling.

2.4.2  Dependent variables

1. Types of response to domestic violence: these refer to a variety of reactions that pastors give when addressing violence against women. These range from preaching against it, to advice given to women to submit and be forgiving as well as advice to women to leave their abusive homes. Response also includes referrals for legal and medical services and prayers.
2. **Framework of response:** This refers to a set of guiding principles written or unwritten which direct the church response to domestic violence. This will include biblical teachings and texts and church policy documents.

2.5 **Conclusion**

Based on the information presented in the literature review, it is evident that clergy have an important role to play in responding to domestic violence. As clergy, they are viewed as a valuable resource and social support for Christian individuals. To date, no study has specifically examined the unique role of the clergy in Kenya in responding to domestic violence. This study attempted to determine how the unique position of clergy influences their responses to domestic violence. As an exploratory analysis, it will hopefully encourage further research on the role of church in addressing the broader issue of gender based violence and will contribute to the literature on the impact of culture and religion on social justice and social transformation of communities.
CHAPTER THREE
METHODOLOGY AND RESEARCH DESIGN

3.0 Introduction

This chapter describes the research methodology and design. It describes the study location as well as the sampling process that was utilized to select the respondents. This chapter also describes the tools that were used for the data collection and discusses the data analysis process. The goal of this study was to explore how the clergy in Kenya respond to domestic violence and their effectiveness. The aim of this research aligns itself to the qualitative research approach with an exploratory design.

3.1 Study Design

This was an explorative study that focused on building a complex, holistic picture, analyzing words and perceptions and obtaining detailed views of informants. Through the use of an explorative approach, the researcher was able to study clergy's experiences of dealing with domestic violence in terms of their own definitions and understandings relating to root causes and interventions. Due to the sensitive nature of the study topic, qualitative methods of research were selected which are said to be more suitable for sensitive topics such as HIV/AIDS and domestic violence. (Schoepf, 1991 as quoted by Mathison, 2002:17).

3.2 Study Site

This study was carried out in Nairobi, which is the capital of Kenya and has experienced a rapid expansion as well as a rapid population growth. Churches were
selected from all the eight divisions of Nairobi. These are Central, Dagoretti, Embakasi, Kasarani, Kibera, Makadara, Pumwani and Westlands.

3.3 The Target Population

Nairobi is a metropolitan city with an estimated population of 3.5 million. It is estimated that 70% of these are Christians. Nairobi city reflects the diversity of Kenyan ethnic composition with a population that cuts across all Kenyan ethnic groups. The city is also home to many non-Kenyans including a growing Asian community as well as African and European non-Kenyan families. The population of Nairobi is currently estimated to be about 3 million people (Daystar, 1989: 13).

Like other parts of Kenya, Nairobi has seen a rapid increase in the number of churches and related institutions. Although recent data is not available on the number of churches in Nairobi, a study carried out in 1989 by the Daystar University showed that the number of congregations that would be required to serve at least 50% of Nairobi’s population, would be at least 10,000 (Daystar, 1989: 23). At the time of that study, Nairobi had a total of 800 churches and by now that figure may have increased five times over. This is evidenced by the fact that one can see churches almost at every street in the city and its environs. The study carried out by Daystar in 1989 showed that about 148,077 Nairobi residents attended church regularly (Daystar, 1989: 89) and presently this figure is far much bigger.
3.4 Unit of Analysis

Each individual clergy member was the unit of analysis in this study. This was primarily because the overarching aim of this research was to capture the perceptions of individual members of the clergy on domestic violence. In regard to the analysis of church guidelines for addressing domestic violence the unit of analysis was the church.

3.5 Sample and Sampling Procedure

This study was designed to elicit information on the types of response that church leaders (pastors, priests, bishops) give to women who are victims of domestic violence. Data was collected at the church level to find out, first, if the churches acknowledge the existence of domestic violence; secondly, to establish the guiding framework within which churches offer counseling to women and men who are victims of domestic violence; and thirdly, to establish the various types of responses that church leaders give to victims of domestic violence and the effectiveness of these responses in addressing the problem of violence in the home.

This being a qualitative study, purposive sampling was used. Specifically the researcher used the mixed purposeful sampling which according to (Patton 1990:57) allows for triangulation and flexibility while at the same time meeting the multiple interests and needs that were required for this study.
A sample of 75 pastors was selected to respond to a standard questionnaire. After the collection of this initial data, twenty pastors were selected for in-depth interviews. The selection of these twenty pastors was based on certain considerations such as the sex of the pastor and the professional training. This allowed for a comparative analysis on the types of response from churches with pastors of different sexes, educational backgrounds, and other variables.

To ensure that the sampling was inclusive, three clusters of churches were used to identify and determine the selection of pastors. These are:

i. Mainstream churches (The Roman Catholic Church and protestant churches (such as the Anglican Church, the Presbyterian Church, and the Methodist Church). Under this category 30 questionnaires were distributed.

ii. Charismatic/Pentecostal /Evangelical Churches (these included the recent types of churches that are standalone ministries or are clustered in groups such as the Nairobi Pentecostal Church, Jesus is alive Ministries etc). Under this category of churches, 25 questionnaires were distributed.

iii. African Independent churches where 20 questionnaires were distributed.

Other factors that influenced the sampling included the location of the church to ensure that pastors from churches in low, medium and high economic areas were included.
3.6 Methods of Data Collection

The researcher collected data using qualitative methods that would elicit deep insights into the study. These methods included semi structured questionnaires and key informant interviews.

3.6.1 Semi Structured Questionnaires
The data for this study was collected through a semi-structured questionnaire with mostly closed ended questions and some few open ended questions. The closed-ended questions enabled the researcher to collect quantitative data for statistical analysis. The open-ended questions on the other hand elicited qualitative responses about the respondents' views on the issues under study. The questionnaire was validated through a piloting process in order to help the researcher identify any ambiguous and unclear questions to the respondents. The questionnaires were dispatched via personal contacts and in some cases the pastors requested the researcher to take them through the questions for faster processing. This proved useful because the researcher had a chance to probe on the open ended questions. For questionnaires that were left for individual administration, telephone follow up was made and within a period of one week the questionnaires were collected.

3.6.2 Key Informant Interviews
Due to the descriptive and exploratory nature of the study, in-depth interviews and key informant interviews were very instrumental in examining the responses of the pastors to domestic violence. The sampling for these interviews was purposive following a pre-analysis of the questionnaire where some pastors were selected for follow up in-depth interviews.
In-depth key informant interviews were used to probe respondents on their beliefs and more importantly a descriptive explanation of their experiences in counseling domestic violence victims. These in-depth interviews also sought to examine the pastors’ general knowledge on domestic violence and seek suggestions on how the church can be empowered to support victims and mitigate in domestic violence cases. These interviews were the main source of qualitative information and also supplemented data and information that was gathered using the structured questionnaires.

3.6.3 Secondary Data Sources
Secondary sources of information such as reports, web publications, publications and position papers were obtained from the key local and regional organizations that work on ending violence against women and women’s rights. Church literature was also reviewed to elicit information especially on the frameworks and principles upon which churches operate.

3.7 Data Analysis
Different data analysis methodologies were used for the different kinds of data collected. Quantitative data, which was collected using the semi-structured questionnaires (attached in annex 1), was analyzed using the SPSS statistical software. Prior to the analysis, a codebook for the various quantitative variables was prepared. The codebook was prepared based on the numbering system of the questionnaires. (All the questionnaires had been numbered before data collection for ease of referencing). This was significant in isolating the quantitative data from the
qualitative data from each of the structured questionnaires. However, the qualitative
data in the questionnaires was used to describe and explain the quantitative data.

All the quantitative variables were chronologically arranged with respect to the
questionnaire outline and this ensured that the correct coding was issued for
variables. The data, in form of the coded variables, was then entered into the SPSS
sheets and posted on the Y axis of the SPSS Sheet while the questionnaire numbers
were presented on the X axis of the Sheet. Data entry was followed by editing to
ensure that information entered for each questionnaire in each variable was correct.
Using the coded variables and the questionnaire numbers, it was easy to edit
erroneous data and verify the data entered. All data entered was analysed using the
various SPSS tools and various graphical presentations such as tables, bar graphs and
pie charts were developed for ease of data presentation and clarity.

For qualitative data, which was mainly gathered from key informants, in-depth
interviews and to a lesser extent from the open-ended questions in the questionnaires,
the interview notes were first transcribed and trends in the data noted. Following the
transcription, a qualitative data checklist was developed. The checklist was clustered
along the main themes of the research to ease the consolidation of information and
interpretation. The main themes in the checklists included; Guiding principles and
framework used in counseling; Typical responses/advice that the pastor gives to
women and men; reasons for these responses and; recommendations to enhance the
church involvement in advocacy against domestic violence. The checklist made it
possible to collate the scattered information under particular themes. This in turn
aided generation of discussions, analysis and interpretation of information under
these main themes. Verbatim records from the in-depth interviews were important in
generating powerful quotes from the interviews to reinforce the data presented after
the analysis. They also provided a back up for crucial information which could not
have otherwise been noted down by the interviewers when using other recording
methods, for example, writing.
CHAPTER FOUR
RESEARCH FINDINGS

4.0 Introduction

This chapter presents the data analysis and provides the interpretations of the analyzed data for this study on the role of the church in responding to domestic violence among its followers in Nairobi.

4.1 Overview of Collected and Analyzed Data

The data was collected from a cross section of church leaders sampled from a wide range of churches in Nairobi. Out of 75 questionnaires distributed to the church leaders, 57 were submitted back giving a response rate of 76 percent. The response rate was fairly good and gave a representative sample of the population. Table 4.1 represents the response rate.

<table>
<thead>
<tr>
<th>Category</th>
<th>Number of Cases</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Response</td>
<td>57</td>
<td>76</td>
</tr>
<tr>
<td>Non-response</td>
<td>18</td>
<td>24</td>
</tr>
<tr>
<td>Total</td>
<td>75</td>
<td>100</td>
</tr>
</tbody>
</table>

Table 4.1 Overview of collected and analysed data

4.2 Background Characteristics of the Study Population

The population under study had varying demographic and professional characteristics including sex, age, educational background and pastoral training. These factors often influence an individual’s perception and response to an issue. Table 4.2 summarizes the background characteristics of the respondents.
<table>
<thead>
<tr>
<th>Variable</th>
<th>Number of Cases (N)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sex</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td>10</td>
<td>17.5</td>
</tr>
<tr>
<td>Male</td>
<td>47</td>
<td>82.5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>57</td>
<td>100.0</td>
</tr>
<tr>
<td><strong>Age Bracket of Respondents</strong> (in years)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30 and below</td>
<td>4</td>
<td>7.0</td>
</tr>
<tr>
<td>31 - 35</td>
<td>2</td>
<td>3.5</td>
</tr>
<tr>
<td>36 - 40</td>
<td>19</td>
<td>33.3</td>
</tr>
<tr>
<td>41 - 45</td>
<td>12</td>
<td>21.1</td>
</tr>
<tr>
<td>46 - 50</td>
<td>10</td>
<td>17.5</td>
</tr>
<tr>
<td>50 and above</td>
<td>8</td>
<td>14.0</td>
</tr>
<tr>
<td>No response</td>
<td>2</td>
<td>3.5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>57</td>
<td>100.0</td>
</tr>
<tr>
<td><strong>Educational Level</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Secondary</td>
<td>5</td>
<td>8.8</td>
</tr>
<tr>
<td>Tertiary college</td>
<td>35</td>
<td>61.4</td>
</tr>
<tr>
<td>Graduate</td>
<td>16</td>
<td>28.1</td>
</tr>
<tr>
<td>Post graduate</td>
<td>1</td>
<td>1.8</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>57</td>
<td>100.0</td>
</tr>
<tr>
<td><strong>Training in Pastoral work</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Trained</td>
<td>54</td>
<td>94.7</td>
</tr>
<tr>
<td>No training</td>
<td>3</td>
<td>5.3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>57</td>
<td>100.0</td>
</tr>
<tr>
<td><strong>Pastoral training qualification</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Degree</td>
<td>13</td>
<td>24.1</td>
</tr>
<tr>
<td>Diploma</td>
<td>20</td>
<td>37.0</td>
</tr>
<tr>
<td>Certificate</td>
<td>9</td>
<td>16.7</td>
</tr>
<tr>
<td>Diaconal</td>
<td>2</td>
<td>3.7</td>
</tr>
<tr>
<td>Level not specified</td>
<td>10</td>
<td>18.5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>54</td>
<td>100.0</td>
</tr>
<tr>
<td><strong>Training in marital counseling</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Trained</td>
<td>53</td>
<td>93.0</td>
</tr>
<tr>
<td>No training</td>
<td>4</td>
<td>7.0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>57</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 4.2 Demographic characteristics of the respondents
4.2.1 Demographic characteristics of respondents
The proportion of males and females was 82.5 and 17.5 percent respectively. Out of the 57 respondents interviewed, majority (33.3 percent) were aged between 36 – 40 years with the least (3.5 percent) represented age group being 31-35 years.

4.2.2 Educational level of respondents
Notably, all the respondents had a minimum qualification of secondary education. Majority of the respondents (61.5 percent) reported their highest level of education as tertiary college. Another 28.1 percent were graduates while 8.8 percent gave their highest educational level as secondary. Only one respondent, representing 1.8 percent of the respondents had post graduate qualifications.

4.2.3 Theological Training
Approximately 91.2 percent of the respondents were pastors (reverends / priests) and the remaining 8.8 percent comprised of deacons, deaconesses and church elders. An overwhelming majority (94.7 percent) stated they had received pastoral training with the largest proportion (37.0 percent) having holders of a diploma in theological studies. The respondents were asked whether they had received any training on marital counseling and 93 percent affirmed that they had received this kind of training. This certainly indicates that marital counseling is deemed an important aspect in pastoral work. However, from the in-depth interviews it was evident that the marital counseling training does not include issues of domestic violence.
4.3 Background of Respondents’ Affiliated Churches

The churches that the study population was drawn from can be broadly classified into three types, namely; mainstream, charismatic and African Independent churches. Mainstream churches are the old denominations with the most common being Roman Catholic, Anglican church, Full Gospel churches, Presbyterian Church of East Africa, African Inland Church, Methodist and Baptist churches. The charismatic churches are the Pentecostal churches which have emerged in Kenya in the recent past while African Independent churches have embraced Christianity but at the same time maintained some African cultural aspects.

Up to 49.1 percent of the respondents were attached to the charismatic type of churches and another 35.1 percent linked to the mainstream churches. The remaining 15.8 percent belonged to contemporary African churches.

The denominations of the churches from which the respondents belonged to were analyzed. Nearly 90 percent of the respondents were Protestants while 10 percent were Catholics. Church membership ranged from a low of 50 members to a high of 12,000 members. Nearly all churches had female members outnumbering males. About 70.2 percent of the respondents were affiliated to churches with two or more branches in Nairobi. Some of the churches had as many as 30 other branches. The average number of pastors for each of the churches represented was five.
4.4 The Clergy’s Perceptions on whether Domestic Violence is a Serious Societal Issue

Approximately 94.7 percent of the respondents affirmed that domestic violence was a serious issue in Kenya. This rating implied a general awareness of domestic violence and that the church acknowledges that domestic violence is an issue in the community. The key informant interviews too confirmed that domestic violence is a common occurrence even in churches. One respondent had this to say regarding domestic violence amongst Christians.

*It [domestic violence] is common. It is very real. Sometimes even pastors. I have death with a lay pastor who was so violent... he even infected her [meaning the wife] with an STI. She ran away and came to stay with us... another wife to a lay preacher came. She told me that her marriage was very violent. It had not been known that the man was a homosexual. He wanted to have sex with her the homosexual way [sic]. We have been talking to him.*

*Imagine this is someone who is looking for ordination. It is too common.*

*Male Reverend, Anglican Church*

Another had this to say,

*We have a church member here, who insults the wife and beats her. He is in our congregation. I can tell you that the situation is pathetic among Christians. It seems like the church accommodates violence in families*

*Male Reverend Anglican Church*
4.5 The Clergy Understanding of what constitutes Domestic Violence

The views of the respondents on whether certain behaviours are regarded as domestic violence or not, were gathered. These responses further showed the churches’ understanding of the concept of domestic violence and the forms of violence that exist. Table 4.3 shows an analysis of statements that depict pastors understanding of domestic violence.

<table>
<thead>
<tr>
<th>Statement depicting an act of violence</th>
<th>Agree</th>
<th>Disagree</th>
<th>Don't know</th>
<th>No response</th>
</tr>
</thead>
<tbody>
<tr>
<td>A partner in a domestic relationship slaps the other</td>
<td>89.5</td>
<td>7.0</td>
<td>3.5</td>
<td></td>
</tr>
<tr>
<td>A partner threatens to kill another</td>
<td>94.7</td>
<td>1.6</td>
<td>3.5</td>
<td></td>
</tr>
<tr>
<td>A partner smashes or throws objects near the other partner to frighten or threaten them</td>
<td>91.2</td>
<td>7.0</td>
<td>1.8</td>
<td></td>
</tr>
<tr>
<td>A partner scares the other by displaying weapons</td>
<td>96.2</td>
<td>1.8</td>
<td>1.8</td>
<td></td>
</tr>
<tr>
<td>A partner prevents the other from getting or keeping a job</td>
<td>73.7</td>
<td>15.8</td>
<td>8.8</td>
<td>1.8</td>
</tr>
<tr>
<td>A partner forces the other to undertake sexual acts that the other does not want</td>
<td>91.2</td>
<td>1.8</td>
<td>5.3</td>
<td>1.8</td>
</tr>
<tr>
<td>A partner controls the others’ finances</td>
<td>70.2</td>
<td>19.3</td>
<td>8.8</td>
<td>1.8</td>
</tr>
<tr>
<td>A partner tells the other that he/she is ugly and stupid</td>
<td>77.2</td>
<td>21.1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A partner threatens to kill or hurt other family members</td>
<td>89.5</td>
<td>5.3</td>
<td>1.8</td>
<td>3.5</td>
</tr>
<tr>
<td>A partner yells abuses at another</td>
<td>86.0</td>
<td>10.5</td>
<td>1.8</td>
<td>1.8</td>
</tr>
<tr>
<td>A partner forces the other to have sex even when he/she does not want to</td>
<td>86.0</td>
<td>3.5</td>
<td>5.3</td>
<td>5.3</td>
</tr>
<tr>
<td>A partner controls the others’ social life, preventing them from visiting friends and family</td>
<td>82.5</td>
<td>10.5</td>
<td>5.3</td>
<td>1.8</td>
</tr>
<tr>
<td>A partner strangles the other</td>
<td>89.5</td>
<td>7.0</td>
<td>1.8</td>
<td>1.8</td>
</tr>
<tr>
<td>A partner criticizes the other saying they are useless</td>
<td>78.9</td>
<td>10.5</td>
<td>7.0</td>
<td>3.5</td>
</tr>
<tr>
<td>A partner refuses to talk to the other for prolonged periods of time</td>
<td>70.2</td>
<td>24.6</td>
<td>3.5</td>
<td>1.8</td>
</tr>
</tbody>
</table>

Table 4.3 Pastors Understanding of Domestic Violence

From the analysis on table 4.3 above, it is clear that a substantial number of the respondents acknowledged actions that constitute domestic violence. However, it is important to note that the physical forms of violence were identified by larger percentages of the respondents as compared to the more subtle forms of violence which do not cause physical harm to the victims. In this case, 96.2 percent of the
respondents felt that displaying weapons to threaten another was a form of violence while 94.7 percent viewed threats of death as a form of violence. In regard to sexual violence, 91.2 percent of the respondents felt that forcing a partner to undertake sexual acts that he/she does not want was violating against their rights and 86.0 percent felt that a partner forcing the other to have sex when he/she does not want was a form of violence.

Comparatively, forms of violence like refusing to talk to the other for prolonged periods of time, controlling the others’ finances and preventing the other from getting or keeping a job were viewed by fewer respondents as forms of violence. Key informant interviews however confirmed that there is a level of understanding of different forms of abuse by some church leaders. A catholic priest interviewed described some non physical forms of violence as follows;

*Another type of violence common here is stopping the wife from pursuing a career because men feel threatened. Mzee anafikiria kwa bibi akisoma sana ataenda. [the man thinks that if the wife studies so much, she will leave him]*

*SOME WOMEN I KNOW HAVE BEEN ASKED TO ABANDON THEIR CAREERS*

*Catholic Priest*

Close to a quarter of the respondents (24.6 percent) disagreed that a partner refusing to talk to the other for prolonged periods of time constituted violence while 21.1 percent disputed that a partner telling the other that he/she is ugly and stupid was a form of violence. This study revealed that psychological violence characterized by acts as verbal abuse and refusal to talk to the other as well as economic violence are not widely viewed as forms of domestic violence by church leaders. Clearly, there is
a gap in understanding what encompasses domestic violence among church leaders hence the clergy may not effectively handle marital problems since they do not view domestic violence in its broad sense and forms. The 93 percent rating of respondents who said they had been trained on marital counseling does not correspond to the percentages on what behaviours denote domestic violence hence the need to emphasize issues on domestic violence in marital counseling training.

4.6 Perceptions of Church Leaders Regarding Domestic Violence

The study also looked at the perceptions of church leaders in regard to domestic violence. Table 4.4 below summarizes how various acts of violence are perceived by church leaders.

<table>
<thead>
<tr>
<th>Perception</th>
<th>Agree</th>
<th>Disagree</th>
<th>Don’t know</th>
<th>No response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wife beating is a criminal offence</td>
<td>93</td>
<td>5.3</td>
<td>3.5</td>
<td>1.8</td>
</tr>
<tr>
<td>Wife beating is okay if it does not bring physical harm</td>
<td>1.8</td>
<td>93</td>
<td>3.5</td>
<td>1.8</td>
</tr>
<tr>
<td>Women who are raped often ask for it</td>
<td>7.0</td>
<td>86</td>
<td>3.5</td>
<td>3.5</td>
</tr>
<tr>
<td>Wife beating is a private matter and should be handled privately</td>
<td>14.0</td>
<td>82.5</td>
<td>1.8</td>
<td>1.8</td>
</tr>
<tr>
<td>It is a woman’s duty to submit to her husband</td>
<td>70.2</td>
<td>28.1</td>
<td>1.8</td>
<td>1.8</td>
</tr>
<tr>
<td>A man is justified to use reasonable force on a wife who refuses to obey him</td>
<td>19.3</td>
<td>71.9</td>
<td>5.3</td>
<td>3.5</td>
</tr>
<tr>
<td>A man is justified to use reasonable force if his wife refuses to have sex with him</td>
<td>1.8</td>
<td>89.5</td>
<td>3.5</td>
<td>5.3</td>
</tr>
<tr>
<td>Domestic violence happens because women are nagging, criticizing, and disturbing their husband</td>
<td>21.1</td>
<td>73.7</td>
<td>3.5</td>
<td>1.8</td>
</tr>
<tr>
<td>Certain texts/ teachings in the bible encourage domestic violence</td>
<td>8.8</td>
<td>84.2</td>
<td>3.5</td>
<td>3.5</td>
</tr>
</tbody>
</table>

Table 4.4 Perceptions of pastors regarding domestic violence

Notably, 5.3 percent of the respondents felt that wife beating was not a criminal offence. Further, 1.8 percent thought the act of battering a woman was okay as long as it did not cause any bodily harm.
It is worth noting that 70.2 percent of the respondents admitted that it is a women’s duty to submit to her husband. The imperative of women submitting to their husbands is biblical and this clearly shows that church leaders’ perceptions in regard to domestic violence are to some extent influenced by the Biblical doctrine. The fact that majority of the respondents felt that women have a duty to submit to their husbands could probably explain why 21.1 percent said that domestic violence happens because women are nagging, criticize and disturb their husbands and 19.3 percent argued that a man is justified to use reasonable force on a wife who refuses to obey him. Some of those interviewed were of the view that there was a need to reeducate clergy because of the misinterpretation of scripture. One church leader indicated that he had researched on domestic violence and was highly critical of the church as perpetuating violence. He specifically quoted in kikuyu language the marriage vows that women take during Christian’s weddings as follows;

... 

nindikuiguaga, nindikwendagat, nindigwathikagira

Reverend, Anglican Church

The literal translation of this vow that women take is “I will listen to you, I will love you, and I will obey you”. This is unlike the vow that men take that only commits them to love the woman. This misrepresentation of submission may contribute to the subjugation of women as well as violence.

Further, a significant number of the respondents (14.0 percent) viewed wife beating as a private matter which should be handled at a private level. Privatization of domestic violence matters only fuels the cycle of violence leaving the victims
helpless. This indicates that even though there is a general awareness of domestic violence among the church leaders as revealed by the study, there is a widespread ignorance of the Kenyan law in regard to acts of violence.

Overall, the rating on the church leaders’ perceptions regarding domestic violence implies that the clergy cannot adequately address problems regarding domestic violence. For example, a church leader who considers it appropriate for a man to use reasonable force on his wife who refuses to obey him is likely to support the man’s actions if presented with such an issue.

4.7 Common cases brought before the church

The study revealed that there is a clear difference between the types of violence experienced by men and women. When men experience violence it is more the subtle types that relate to psychological violence. Table 4.6 below indicates the most common cases that women and men bring to the attention of church leaders.
Common domestic violence cases brought to the attention of the church leaders by women

<table>
<thead>
<tr>
<th>Common domestic violence cases brought to the attention of the church leaders by men</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td>i. Being battered or mistreated which may lead to physical injuries</td>
</tr>
<tr>
<td>ii. Traumatic emotional experiences</td>
</tr>
<tr>
<td>iii. Financial related issues such as husbands squandering family income or their husbands trying to control their wives resources</td>
</tr>
<tr>
<td>iv. Being abandoned or disserted by their husbands</td>
</tr>
<tr>
<td>v. Denial of sex</td>
</tr>
<tr>
<td>vi. Death threats</td>
</tr>
<tr>
<td>vii. Polygamy</td>
</tr>
</tbody>
</table>

| i. Women not submitting to them |
| ii. Women being irresponsible |
| iii. Women being nagging or pushing to be heard |
| iv. Infidelity |
| v. Men being neglected by their wives and being either deserted or chased away from their homes |
| vi. Disrespectful wives |
| vii. Lack of communication from their wives |
| viii. Sexually transmitted diseases |
| ix. Denial of conjugal rights |

Table 4.5 Most common cases brought before pastors by men and women

The key informant interviews however showed that there are cases where men also suffer physical violence. One respondent gave instances where men have gone to him following physical injuries from their wives. He asserted that these were most common when a woman accuses the man of infidelity.

*We have had a man who came here with a bite. The man had an injury on the thigh. The wife attempted to bite off his penis saying hii kitu yako nitauma ndiyo usitembee nayo. [This thing of yours I will bite it so that you do not move around with it].*

*Catholic Priest*
4.8 Couple Counseling By Church Leaders

Out of the 57 church leaders interviewed, 56 of them (98.2 percent) indicated that they commissioned marriages in their churches. All the church leaders who said they commissioned marriages remarked that pre-marital counseling was a critical part of the process hence they conducted pre-marital counseling when performing marriages. In regard to incorporating topics on domestic violence during pre-marital counseling sessions, 98.2 percent said they always included topics on this.

Apart from undertaking pre-marital counseling, the church leaders said that they also undertook post-marital counseling for couples. Most of the church leaders interviewed (89.5 percent) admitted that they conducted post-marital counseling/seminars for couples. Further analysis showed that among those who conducted post-marital counseling, 94.1 percent included topics on domestic violence during counseling while the remaining 5.9 percent did not. All pastors interviewed, indicated that they make an effort to address issues of domestic violence in the course of their church work. In addition to pre and post marital counseling, the clergy also indicated that they encourage discussions on violence in the families in small groups such as women’s and men’s fellowships.

The study also sought to determine whether the church leaders were approached by persons seeking help on domestic violence related issues. Notably, 87.7 percent of the respondents stated that they had been approached by persons seeking help on domestic violence related issues.
4.9 Pastors' Responses to Domestic Violence Victims

The study further assessed how the church leaders respond to issues related to domestic violence. Most respondents reported that they generally played a passive/supportive role by offering the victims a listening ear, a safe space to talk about her situation, biblical support and prayer in some instances and general spiritual accompaniment and the assurance of future availability whenever she needs to talk. An analysis of the subject is presented on table 4.5 below.

<table>
<thead>
<tr>
<th></th>
<th>Always</th>
<th>Sometimes</th>
<th>Never</th>
<th>No response</th>
</tr>
</thead>
<tbody>
<tr>
<td>I refer/ would refer a woman experiencing domestic violence to the police/ legal justice system</td>
<td>24.6</td>
<td>68.4</td>
<td>5.3</td>
<td>1.8</td>
</tr>
<tr>
<td>I ask women coming to me to bring their partners</td>
<td>57.9</td>
<td>38.6</td>
<td>1.8</td>
<td>1.8</td>
</tr>
<tr>
<td>I ask men coming to me for help to come with their partners</td>
<td>47.4</td>
<td>40.4</td>
<td>10.5</td>
<td>1.8</td>
</tr>
<tr>
<td>I advice women to forgive their violent partners</td>
<td>50.0</td>
<td>38.6</td>
<td>8.8</td>
<td>1.8</td>
</tr>
<tr>
<td>I advice men to forgive their violent partners</td>
<td>54.4</td>
<td>35.1</td>
<td>7.0</td>
<td>3.5</td>
</tr>
<tr>
<td>I advice/ would advice a woman to leave a violent marriage</td>
<td>14.0</td>
<td>50.9</td>
<td>33.3</td>
<td>1.8</td>
</tr>
<tr>
<td>I advice/ would advise a man to leave a violent marriage</td>
<td>10.5</td>
<td>49.1</td>
<td>38.6</td>
<td>1.8</td>
</tr>
</tbody>
</table>

Table 4.6 Church Leaders' Response to Domestic Violence Victims

From the analysis, it is evident that only a quarter of the respondents said that they always referred women experiencing domestic violence to the police or the legal justice system. This is an indication that domestic violence is still regarded by many as an issue that should be dealt with at the family level. This could also be an indicator that the church may not be aware of the legal redress processes for domestic violence related cases. This is despite the fact that a majority of the respondents (93%) affirm that wife beating which is a type of domestic violence is a
criminal offence. Non referral of domestic violence cases to the legal justice system exacerbates impunity for domestic violence. At the same time some church leaders recognized their lack of capacity in dealing with all domestic violence issues and some often sent the couples for further help from professionals as seen from the key informant interviews quoted below.

*There is a man who comes to this church. When he wants to silence the wife he slaps her or kicks her. He communicates with her through the children. I realized that he did not appreciate the wife. The wife then withdrew. She became sexually frigid then he would beat her to have sex with her. We sent them to marriage counselor. I realized they needed professional help.*

*Catholic Priest*

*In our church we have included some professional who help for free but under our local church. They are volunteers. We have one lawyer and two psychological doctors. They do it for free and the church members know that they are available. We tell members that they can go to them directly. We know that they are professional. Most of them are willing and are doing it as part of ministry and they do not charge but are giving professional advice. And they can tell them the law and make referrals as necessary.*

*Pastor, Baptist Church*

The analysis shows that the church uses a reconciliatory approach in a handling domestic violence with majority of respondents encouraging counseling for both partners. As revealed, 58 percent and 47 percent of church leaders always ask women and men respectively to bring their partners along for counseling. An additional 39 percent and 40 percent of the leaders said that they sometimes asked
women and men respectively to bring along their partners for counseling. This approach is in line with the Christian approaches to conflict resolution and could perhaps explain why many church leaders do not refer domestic violence cases to the legal justice system whose approach is more punitive and retributive. However the pastors also expressed frustration that perpetrators of violence rarely agree to come for counseling even when summoned. This affects the effectiveness of the counseling because both parties need to be present for effective counseling and resolution to take place.

From the study, it is clear that individual pastors have diverse ways of responding to women and men that come to them because of violence. One of the most common responses from the key informant interviews was that the pastors often pray for the victims as well as the perpetrators as seen from the interview excerpt below;

```
We really pray for the family. We call a novena and I say for them mass privately. We also pray over them... like exorcism we perform a pray over to send out the evil spirit and invite the Holy Spirit. We use blessed water and anoint with holy oil because he is sick.
```

Catholic Priest

The effectiveness of prayer as a response to violence is subjective considering that it is based on personal faith. This however is the most common response that the victims receive when they go to pastors.

Key messages from church leaders to men and women experiencing violence resonate with the subjectivity of the counseling processes. Some of the main messages that the pastors give to men and women include the encouragement of
dialogue, messages on reconciliation, encouragement to share experiences with friends, the call to embrace biblical teachings, submitting to each other and praying and studying the bible together. These messages assume that the perpetrator acknowledges their aggression and is willing to change and this is not the case in most instances when domestic violence occurs. In few cases the church leaders indicated that they advised women and men to take bolder actions against violence in the family such as separation and seeking legal redress. The subjectivity of the messages can be said to be as a result of the lack of guidelines and the limited training on handling violence that the church leaders also indicated as a challenge. In the general information most leaders indicate that they have undergone some training on marriage counseling, but then the study reveals that the content of the training may not include actual training on dealing with violence in the family.

There was also an indication that sometimes pastors may exacerbate the violence by encouraging women to remain in violent homes. 50 percent and 54 percent of pastors indicated that they always asked women and men respectively to forgive their violent partners. Whereas forgiveness is an important Christian virtue, forgiveness alone without addressing violence may not be an effective response to address violence in a family.

Furthermore, it was evident that there are some clergy who still hold on to the assertion that a woman should not leave her home even when it is violent and that she ought to meet the needs of the man no matter the circumstances as seen from the excerpt below from a key informant interview.
There is this friend of mine Rev. W.... He is now retired and he trained me.

He came to my house and told me that his sister had left her husband
because he was violent the issue was that she was refusing to have sex with
him because she suspected that he was having an extra marital affair with a
women in the village who was rumored to be positive. He told me that he had
reprimanded her and asked her to go back to her husband and that she
should not deny him his rights... I told him that his thought were old and that
he wan endangering the life of his sister. I told him to call his sister and
support her.

Reverend, Anglican Church

4.10 The Church Position on Divorce and Separation

The study further reveals the church position on separation and divorce. Only 33
percent and 38 percent of the respondents said that they would advice women and
men respectively to leave a violent marriage. A qualitative analysis of the church
leaders' response on the church position regarding separation and divorce further
supports this finding. Almost all of the respondents said that divorce was not
allowed in the church and that separation was only to be considered in rare cases as
seen in the excerpt below.

Once joined nobody should put them apart. Nobody. Not even the
legal institutions. I go by the scripture. Matthew 19 verse six is about
the insolubility of marriage.

Catholic Priest

However in-depth interviews showed a divergence between the church position
and individual leaders’ position on divorce. Speaking from a church point of view,
the leaders still expressed the assertion that divorce is not allowed. From a personal point of view, the views were different as seen in the interview accepts below.

*The Anglican Church does not accept divorce. It cannot facilitate divorce but if a family has separated it will help the family to reconstruct if it heads to divorce, the church removes itself. The couple will be counted to have acted outside the will of the church... myself, I believe that life is better than marriage and god ordained life before marriage and where life is threatened then we should go for divorce with separation first.*

  Male Reverend, Anglican church

*At a personal level I differ with the church position. If there is infidelity I agree that the person needs to be allowed to divorce and this is biblical.*

  Male Reverend, Anglican Church

*I would be hesitant to say divorce. I don’t appreciate divorce personally. The only time the bible allows this, is in cases of sexual infidelity. And for violence people should be helped to separate as a protection. If they are counseled and well helped there should be some change*

  Male pastor, Baptist Church
4.11 Challenges Facing Pastors in Dealing with Domestic Violence

i. Dealing with perpetrators

The study reveals that one of the most common challenges that faced by the church leaders is regard to dealing with the perpetrators of violence. Those interviewed reveal that the most difficult hurdle in their efforts to try and help women experiencing violence is that perpetrators rarely agree to be counseled. In the few instances when they agree to the counseling, some act indifferent when confronted, blame their wives for causing them to be violent or they will verbalize compliance out of their respect for the church leader but they never seem to own up to their abusive behaviour patterns. This according to the church leaders does not resolve the issue and ends up being a repeated cycle of violence. Some respondents said that they did not know how to respond to abusers. This is especially the case when the victim refuses that pastor confront her husband because of her fear. Yet other participants said that there is not much that a pastor can do if the abuser is not a church member. The respondents assert that some of the perpetrators turn against them accusing them of intruding into their personal family matters.

ii. Dealing with the victims

The pastors also expressed frustration that women were often not willing to have any punitive steps taken against their violent spouses. The study forum that often, women shielded violence to protect their husbands

A woman came to plead with me the other day to tell me not to forward her case to the authorities. She had a broken leg and she
cheated that it was not her husband. I investigated and found that the man had stepped on her with a boot. what do you do when the person who is violated is not willing to take steps?

Protestant Pastor, Military Church

iii. Biblical conformity

The study confirms that most church leaders often find themselves in the cross fire between the biblical ideology and teachings on marriage that churches hold dear and the reality and persistence of male aggression and abuse. Church leaders interviewed express a sense of helplessness when they come across women who are suffering immense abuse yet they cannot advocate for divorce and in some cases even separation.

iv. Insecurity of the victims

The lack of referral institutions is another challenge that church leaders experience when dealing with violence against women. Those interviewed express their lack of knowledge on referral centres for women experiencing violence in their homes. Despite the fact that there are police stations all over the study locality, it seems that the police is not the preferred referral place. Nairobi has the highest concentration of NGOs that support women experiencing violence against women. These include the federation of women lawyers in Kenya (FIDA), the Coalition of Women Against Violence against Women (COVAW), the Women’s Rights Awareness Programme (WRAP) which houses a shelter for battered women, and the Nairobi-
Women's Hospital Gender Violence Recovery Centre just to name a few. This implies that there is a need for a reach out by the women's NGOs to inform churches of their information and establish working partnerships. Coupled with their lack of information on referrals, the leaders also expressed their frustration of having to encourage women to go back to violent homes even when they know that women are not safe in those homes.

v. **Inadequate time**

The study further confirms that many pastors feel stretched beyond their limit to provide pastoral counsel to needy individuals and families experiencing violence in their homes. This is especially the case in churches where there is a limited number of clergy. Many respondents feel that effective counseling demands a lot of time and this is a challenge to many.

vi. **Inadequate skilled personnel to offer counseling**

Responses from key informant interviews indicate that many church leaders feel that their theological training did not prepare them adequately for dealing with domestic violence. The interview excerpt below confirms this finding.

*If there is weak training it is theological training. There is no course that I did that talked about family. There is no module. They teach biblical counseling and the pastor is equipped with counseling skills such as how to create a conducive counseling environment... the pastor is ill equipped to assess the level of violence*

Reverend, PCEA Church
In summary, the church leaders interviewed all agreed that they basically have to equip themselves and very few of them actually regarded domestic violence as a priority on their full agendas as priests.

4.12 Church Guidelines on Dealing with Domestic Violence

The majority of the participants said that the church did not offer any specific guidelines for clergy to deal with domestic violence. In summary the general response is that neither the theological training prepares clergy for dealing with domestic violence nor does the church offer any specific guidelines. It was very clear that in the absence of guidelines or some official framework for clergy to use when dealing with domestic violence, clergy are left to deal with it in whatever way they deemed fit. This came through very clearly in how participants dealt with victims and abusers of domestic violence, there were no congruent how each one, depending on their own understanding and theological persuasion dealt with these cases accordingly. The respondents gave varying sources of their guidance when counseling on domestic violence. These include the application of biblical teachings, dependence on the guidance of the Holy Spirit and use of humanitarian ideologies. All these are rather subjective and this personalized approach of dealing with domestic violence tends to introduce personal biases hence sometimes rendering the counseling ineffective. The lack of guidelines for dealing with domestic violence has led to an absence of an accountability and debriefing for the church leaders. The respondents expressed feelings of isolation and some are hesitant to even preach about it as it may open a can of worms that they are not prepared for.
4.13 Recommendations on Ways to Improve Approaches of the Church for Dealing with Violence

i. Training of church leaders

All respondents agreed that specific training and education is required to enable church leaders to deal more effectively with domestic violence. The respondents recommended that pastoral training should include training on marital counseling including ways of dealing with domestic violence. Those interviewed express interest in topics such as personality profiles of abusers and women’s responses, legal options and practical steps to intervene as well as clarifying the role of the church leader, police and social workers. Of interest was a recommendation to include the intersection of HIV & AIDS and Domestic Violence as part of the training topics. The pastors also recommended that their training includes information on possible referrals for people who face domestic violence. Training seminars as part of in-service induction were also recommended as part of the training package for pastors. Another aspect of training that was recommended was the provision of training materials that pastors can refer to.

ii. Frequent sermons calling for prevention of violence

There was also strong feeling that pastors can play an important role in prevention of domestic violence through their sermons in church. Many pastors indicate that more church leaders should make a deliberate effort to include messages against violence in their sermons more often while at the same time inviting professionals in the field to speak about it from their pulpits.

iii. Use existing small groups within the church
The study respondents also recommended that the church makes use of existing institutions like the women’s guild and men’s and women’s ministries and couples seminars to reach out to women who may be victims of domestic violence. These groups provide a safe space where women can speak out about abuse and violence.
CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This chapter presents the conclusions made from the study and recommendations.

5.1 Conclusions

The study findings confirm that domestic violence is common amongst Christians and church faithful are safe from domestic violence. It also confirms that many victims approach church leaders for support and intervention when facing violence in their homes. The study confirmed that majority of church leaders have a good understanding of what domestic violence and can identify both physical and non-physical forms of violence. However the study concludes that whereas the church leaders know and understand domestic violence, some still view it as a private affair that does not warrant referral to the legal justice system. There is an overwhelming indication by respondents that the church has a major role in the prevention of domestic violence as well as the response to it. The study also confirms that church leaders are indeed supporting victims of domestic violence. Participants did acknowledge that religious beliefs play a crucial role in domestic violence. It can help or hinder efforts that seek to establish non-violence in relationships. The church leaders interviewed spoke passionately about the patriarchal nature of the Christian teachings and scriptures and the need to rethink the church practices and teaching relating to marriage.
The study concludes that churches do not have a framework or guidelines that guide the clergy on how to address domestic violence. This is except the Catholic Church which in its canon law covers issues of violence in the family. There are no guidelines whatsoever to guide the clergy and there is a lack of theological guidelines to address problematic teachings and misinterpretation of scriptures. The lack of guidelines leaves individual pastors to determine how they respond to domestic violence and this leaves room for subjectivity, stemming from individual biases and may affect the effectiveness of the support.

Nearly all clergy responding to this have undergone training in theological studies while others have undergone counseling training. The study concludes that the training offered to clergy is inadequate to prepare them to effectively respond to domestic violence. The training does not specifically cover domestic violence and guides the clergy on basic counseling principles and general concepts on conflict management and resolution. Respondents expressed a definite need for retraining and have eagerly spelled out what should be covered in such training.

The study concludes that the effectiveness of the church in dealing with domestic violence is doubtful. First, counseling on domestic violence is purely voluntary and the church has no way of ensuring that perpetrators of violence actually receive counseling. Secondly the church has no punitive power so they it cannot effect any retribution to perpetrators of violence. This is coupled with the fact that majority of church leaders feel that they are not adequately trained to effectively respond to
violence in families. Furthermore the churches do not provide guidelines for counseling hence it can be concluded that personal biases can influence the responses that pastors give to victims and perpetrators of violence.

5.2 Recommendations

The Church

It will be important for the churches to begin to address broader gender issues and begin to recruit and train their pastors on gender equality issues. Such trained pastors or team will help address all the related issues and inform the church of critical theological and practical issues to address.

Secondly, the church must develop policies, procedures and guidelines for its leaders and churches to address issues around domestic violence. Guidelines on interventions must be practical with step by step points to follow when clergy encounters such a family or relationship crisis.

Third, the church needs to conduct ongoing in-service training for its pastors on the emerging societal problems such as domestic violence. Many of the respondents mentioned ongoing training as a key factor that would make their support to domestic violence victims more effective.

On the issue of misuse and misinterpretation of scripture, the church will need to organize conferences to address theological concerns around domestic violence and
use these as platforms to develop written documents to inform previous points and to develop resource materials.

Finally, the church also needs to create partnerships and linkages with other organizations offering services to victims of domestic violence and through these partnerships for a broad based network for information sharing, and referrals.

*Theological colleges*

Theological colleges need to revisit the aims and content of theological training of clergy to ensure that curricula also prepares them for real life issues such as domestic violence and other social evils. This is a crucial part of the formation of the church leadership, and shapes the future of the church and family life. They will need to explicitly include violence in the family as a key module for training. The study revealed that current pastoral training is general in nature and does not really touch on violence in the family.

*Organizations Dealing with Violence against Women*

Organizations that are currently dealing with violence against women need to include the church as one of their key partners. Such organizations can for instance train the church leaders on excerpts of the law that relate to domestic violence and also help the church leaders have a better knowledge on domestic violence. The Ministry of Gender is currently developing a national strategy for prevention of violence against
women and needs to consider the church as a key partner for both prevention and response to violence.

Researchers

Further research on the issue is recommended using a combination of qualitative and quantitative research methods to be able to generalize the findings. Similarly, research is also recommended for other faiths such as Islam with the aim to create a collective religious response to domestic violence which can lead to an overarching sense of how the various religions in Kenya are responding to domestic violence. Furthermore this study focused on churches in an urban area and it would be important for further research that also covers rural areas.
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Annex I: Questionnaire for Church Leaders

Dear Pastor/ Reverend/ Bishop

Thank you for taking your time to answer this questionnaire. This study seeks to establish the pastoral response to domestic violence in Nairobi. Kindly answer all the questions in this questionnaire and if you have any queries don’t hesitate to call me on 0722 641 087 or 605075

Thanking you

SECTION A: BACKGROUND INFORMATION

1. Date: ------------------------------

2. Name: ------------------------------

3. Sex □Male □Female

4. Age --------------------

5. Position in church: ------------------------

6. Education background (tick as appropriate)
   1. □ Primary
   2. □ Secondary
   3. □ Graduate
   4. □ Post graduate
   5. □ Other, Please specify

7. Have you received any pastoral training?(tick as appropriate)
   1. □ Yes
   2. □ No

8. If the answer to question seven above is yes, please provide details below.

   9. Have you received any training on marital counseling?
   1. □ Yes
   2. □ No

SECTION B: CHURCH BACKGROUND

10. What is the name of your Church

11. In which division is your Church

12. What is the total membership of your church?
   Male----------
   Female----------
   Total----------

13. Under which denomination is your church

14. Are there other branches of this church in Nairobi? if so how many?

15. How many pastors minister in this Church?
SECTION C: DOMESTIC VIOLENCE GENERALLY

16. Thinking about domestic violence, Do you agreed or disagree that domestic violence is a serious issue for our community? (Please tick as appropriate)

1. □ Agree
2. □ Disagree
3. □ Don’t know

17. I would like you to tell me if you regard the following sorts of behaviour as domestic violence. Tick agrees for those that you regard as domestic violence, disagree for those that are not, and don’t know for statements which you are not sure of.

<table>
<thead>
<tr>
<th>17a. A partner in a domestic relationship slaps the other</th>
<th>Agree</th>
<th>Disagree</th>
<th>Don’t know</th>
</tr>
</thead>
<tbody>
<tr>
<td>17b. A partner threatens to kill another</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17c. A partner smashes or throws objects near the other partner to frighten or threaten them.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17d. A partner scares the other by displaying weapons</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17e. A partner prevents the other from getting or keeping a job</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17f. A partner forces the other to undertake sexual acts that the other does not want</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>17g. A partner controls the other’s finances</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17h. A partner tells the other that he/she is ugly and stupid</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17i. A partner threatens to kill or hurt other family members</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17j. A partner yells abuses at another</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17k. A partner forces the other to have sex even when she/he does not want to</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>17l. A partner controls the other’s social life, preventing them to visit friends and family</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>17m. A partner strangles the other</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>17n. A partner criticizes the other saying they are useless</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17o. A partner refuses to talk to the other for prolonged periods of time</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
18. For each of the statements below regarding domestic violence please tell me whether you agree, disagree or don’t know.

<table>
<thead>
<tr>
<th>Statement</th>
<th>Agree</th>
<th>Disagree</th>
<th>don’t know</th>
</tr>
</thead>
<tbody>
<tr>
<td>18a. Wife beating is a criminal offence</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18b. Wife beating is okay if it does not bring physical harm</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18c. Women who are raped often ask for it</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18d. Wife beating is a private matter and should be handled privately</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18e. It is a woman’s duty to submit to her husband</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18f. A man is justified to use reasonable force on a wife who refuses to obey him</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18g. A man is justified to use reasonable force if his wife refuses to have sex with him</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18h. Domestic violence happens because women are nagging, criticize and disturb their husbands</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18i. Certain texts/teachings in the Bible encourage domestic violence</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

19. As a pastor, do you perform official marriages in your church?
   □ Yes
   □ No

20. Do you carry out pre marital counseling for couples wishing to get married in your church?
   □ Yes
   □ No

20b. If your answer in 20 above is yes, do you include any topics related to domestic violence during the pre marital counseling sessions?
   □ Yes
   □ No

21. Do you carry out post marital counseling/seminars for couples in your church?
   □ Yes
   □ No

21b. If your answer in 21a above is yes, do you include any topics related to domestic violence during the post marital counseling sessions/seminars?
   □ Yes
   □ No

22. As a pastor has any of your church member sought help from you for domestic violence related issues?
   □ Yes
   □ No
23a. If your answer in 22 above is yes, on average, how many women have come to you for help in the last three months.

23b. If your answer a in 21 above is yes, on average, how many men have come to you for help in the last three months.

23c. If your answer a in 21 above is yes, how many couples have come to you for help in the last three months.

24. What are the common problems that the women and men come to you with in relation to domestic violence?
   a) women
   b) men

25. What are the challenges that you face when dealing with cases of domestic violence?

SECTION D: CHURCH RESPONSE

26. Does your Church have a policy/guidelines that inform your response to domestic violence?
   □ Yes
   □ No

27. On what principles/doctrine/guidelines do you/would you base your advice to people who come to you for help regarding domestic violence? (Please expand)

28. What usually are/would be your main messages to women who come to you having experienced domestic violence of any kind?

29. What usually are/would be your main messages to men who come to you having experienced domestic violence of any kind?
30. Below are some statements of responses to domestic violence. Please indicate which of the following that you would do always, sometimes or would never do.

<table>
<thead>
<tr>
<th>Statement</th>
<th>Always</th>
<th>Sometimes</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>I refer/ would refer a woman experiencing domestic violence to the police/legal justice system</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I ask women coming to me to bring their partner</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I ask men coming to me for help to come with their partner</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I advise women to forgive their violent partners</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I advise men to forgive their violent partners</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I advise /would advise a woman to leave a violent marriage</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I advise /would advise a man to leave a violent marriage</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

31. What is your church position on separation of married couples?-------------------

32. What is your church position on divorce?-------------------------------------

33. After your counseling, do you/would you follow up the victims for feedback?-------------------------------

34. Please share with me some examples of success stories when the counseling you offer has helped the victim.--------------------------------------

35. Please share with me your recommendations on steps that would strengthen the response of your church to domestic violence-------------------

Thank you for your time
Annex II Key Informant Interview Guide

a. Do you think Domestic violence is common among Christians?
b. What are the common types of domestic violence cases that come before your church?
c. What do you see as the role of the church in dealing with domestic violence?
d. What are the challenges you have faced dealing with domestic violence?
e. Do you feel that the training you received as a church leader has prepared you adequately to deal with the issue of domestic violence?
f. Does your church provide you with guidelines for dealing with domestic violence?
g. What is your church position on separation and divorce?
h. What is your personal position on separation and divorce?
i. What are your recommendations to improve church response to domestic violence?