THE IMPACT OF DOMESTIC VIOLENCE ON FAMILY COHESION: EXPLORING A PASTORAL APPROACH IN THE MASVINGO DIOCESE

by

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<u>Student Number</u>: 34343555

I hereby declare that this thesis, which is based on my research on the *The Impact of Domestic Violence on Family Cohesion: Exploring a Pastoral Approach in the Masvingo Diocese* is my own work and all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

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ABBREVIATIONS OF BIBLICAL BOOKS

Book	Abbreviation	Book	Abbreviation
Genesis	Gn	**Nahum**	Nah
Exodus	Ex	**Habakkuk**	Hab
Leviticus	Lev	**Zephaniah**	Zeph
Numbers	Num	**Haggai**	Hag
Deuteronomy	Dt	**Zechariah**	Zech
Joshua	Jos	**Malachi**	Mal
Judges	Jdg	**Matthew**	Mt
Ruth	Ruth	**Mark**	Mk
1 Samuel	1 Sam	**Luke**	Lk
2 Samuel	2 Sam	**John**	Jn
1 Kings	1 Ki	**Acts**	Ac
2 Kings	2 Ki	**Romans**	Rm
1 Chronicles	1 Chr	**1 Corinthians**	1 Cor
2 Chronicles	2 Chr	**2 Corinthians**	2 Cor
Ezra	Ezra	**Galatians**	Gal
Nehemiah	Neh	**Ephesians**	Eph
Esther	Esther	**Philippians**	Php
Job	Job	**Colossians**	Col
Psalm	Ps	**1 Thessalonians**	1 Th
Proverbs	Pr	**2 Thessalonians**	2 Th
Ecclesiastes	Ecc	**1 Timothy**	1 Tim
Song of Songs	SS	**2 Timothy**	2 Tim
Isaiah	Is	**Titus**	Tit
Jeremiah	Jer	**Philemon**	Phm
Lamentations	Lam	**Hebrews**	Heb
Ezekiel	Ez	**James**	Jas
Daniel	Dn	**1 Peter**	1 Pt
Hosea	Hos	**2 Peter**	2 Pt
Joel	Joel	**1 John**	1 Jn
Amos	Amos	**2 John**	2 Jn
Obadiah	Ob	**3 John**	3 Jn
Jonah	Jonah	**Jude**	Jude
Micah	Micah	**Revelation**	Rev

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SUMMARY

The work being reported hereunder focused on spousal conflict as a threat to family cohesion, while exploring a pastoral approach in the Masvingo Diocese in Zimbabwe. Experience as a pastor has shown that domestic violence is cancerous in the Masvingo Diocese and this is proved by alarming statistics about this province. Many marriages have been irrevocably broken down and the moral fabric that used to characterise family cohesion seems to have evaporated into thin air. It is on that premise that the objective of the study was to suggest practical ways that can be employed to facilitate pastoral counselling among families, encountering spousal issues in the Masvingo Diocese. The research is anchored in Viktor Frankl's Logotherapy, complimented by White's narrative therapy. The research adopts a mixed method approach which involved closed questionnaires, focus-group discussions and structured interviews. Some 40 respondents constituted the study sample and they were purposively sampled. The research sample consisted of four priests in the five deaneries and 36 ordinary members of the Catholic Church. The key results were that Logotherapy and narrative counselling are effective methods of assisting people to find new meaning in their lives. Practical ways which pastoral counsellors can adopt go a long way in ameliorating internal household strife. It must as well be stated that, as a recommendation, pastors have to take an active role in addressing this malicious domestic violence. Problems of domestic violence can be solved through pastoral care and counselling.

SHONA – PFUPISO

Iyi itsvagurudzo yezvinokonzerwa nemhirizhonga dzemudzimba pakubatana kwemhuri, pachiongororwa nzira yekufambisa chitendero muDunhu reMasvingo. Kubva muruzivo seMufundisi, zvinoratidza kuti mhirizhonga yemudzimba yadzika midzi muDunhu reMasvingo uye izvi zvinotsigirwa neumbowo hunotyisa hunowanikwa mudunhu iri. Michato mizhinji yakakaparadzika zvisingagadzirisiki uye tsika neyemuro yaimbowanikwa pakubatana kwemhuri inenge yakanyangarika pasina anoziva kwayakaenda. Nekuda kwezvikonzero izvi, chinangwa chetsvagurudzo ino ndechekuedza kupa nzira dzingashandiswa pakubatsiridza pakushandisa dzidziso yechitendero kuvanhu vanowirwa nemhirizhonga yemudzimba muDunhu reMasvingo muZimbabwe. Tsvagurudzo ino inotsigirirwa nedzidziso yaViktor Frankl yeurapi hwelogo iyo inosimbiswa nenhoroondo yedzidziso yaWhite. Tsvagurudzo ino inoshandisa nzira dzakasiyana-siyana dzinosanganisa

mibvunzo yakavharwa, mibvunzo yokutsvaga pfungwa dzavanhu uye hurukuro dzomumapoka saka boka richashanda mutsvagurudzo ino rine vanhu makumi mana avo vakasarudzwa pachinangwa ichi. Chikwata cheboka iri chinosanganisira vaPriste vana uye vatenderi makumi matatu nevatanhatu vanobva mumaDhinari mashanu. Zvakabuda mutsvagurudzo yedzidziso dzeurapi dzelogo nenhoroondo yedzidziso yacho inzira kwadzo dzingabatsira kune vakawanana kuti vawane mafungiro nemaonero matsva ehupenyu uye nzira chaidzo dzingashandiswa nevadzidzisi vechitendero idzo dzinogona kugadzirisa pakuru dambudziko remhirizhonga mudzimba. Zvinodawo kucherechedza uye sekurudziro nemazano kuVafundisi kuti vanofanira kutora matanho akasimba pakugadzirisa chirwere ichi chemhirizhonga mudzimba agogona kugariswa kuburikidza nebasa revadzidzisi nechitendero nerairo yavo.

NDEBELE – ISINCIPHISO

Isufundo lesi sikhangela ukuphambaniseka okwenzakalayo ekubambaneni kwemuli yikuhlukumezana emakhaya sikhangele umbono webandla le Masvingo Diocese. Okuhlanganwe lakho njengo Mufundisi kubonise ukuthi emakhaya kuyamemetheka ukuhlukuzemana eMasvingo Diocese njalo kuvenzwa yibalo ezesabekayo kulendawo.Inutshando eminengi idhilikile njalo Ubuntu lokuziphatha okwakutholakala ekubambeneni kwemuli sokuuqukile kwaphephetwa ngumoya. Yikho injongo yesifundo iyikubonisa undlela ezesebenzayo ezingasetshenziswa ukubonisa lokusiza abahlukumenzwayo emakhaya endaweni yeMasvingo Diocese e Zimbabwe. Ukulonda kubotswe kuViktor Frankl ekhangela ukwelatshwa ngemifanekiso (Logotherapy) kauye incedisana le white's narrative therapy. Umkhondo uthatha imibono etshiyeneyo ehlanganisela imibuzo evalekileyo, ingxoxo ezihleliweyo lengxoxo phakathi kwamaqembu njalo kwakhetwa isampula elabaphenduli abalitshumi lane abakethwa ngokucophelela.Isampula ihlanganisa abafundisi abane kanye labebandla abangu 36 emadeanery amahlanu eMasvingo.Impumela eyinhloko yikuthi ukwelatshwa kwe logo kanye lokwelatshwa okulandayo zindela eziphumelelayo ezingancedisa ababili emendweni ukuthola likuzwisisa empilweni njalo ukuhamba phambili ekuthuthukiseni ukwenangaba ukuhlukumezana emakhaya ngembono ku bokholo. Kumele kugaphelwe ukuthi njengabafundisi abaqotho kufanele bathathe indima ekusebenzelaneni lalokhu kuhlukumezana emakhaya. Inkinga yokuhlukuluzana emakhaya ingaqoniswa ngokunakekela komfundisi lokukhulumisana.

CORE TERMINOLOGIES

The keywords in this work are listed below:

- *The Chronicle* Culture
- Diocese
- Domestic violence
- Emotion
- Family
- Family cohesion
- Pastoral care
- Pastoral counselling
- Practical Theology
- Therapy

CHAPTER 1
GENERAL INTRODUCTION

1.1   INTRODUCTION

This study, *The impact of domestic violence on family cohesion: Exploring a pastoral approach in the Masvingo Diocese*, focuses on a social issue – domestic violence – which affects and impacts homes of both believers and non-believers alike. Paavilainen, Lepistö, and Flinck (2014:44) note that family violence – including physical violence, emotional violence, economic violence, and spiritual violence, as well as sexual abuse – is often a private issue, appearing in many ways between family members. According to Nason-Clark, Fisher-Townsend, Holtmann, and McMullin (2018:35), once the family unit is violent or it dissolves, the clergy may think that they have failed in their response to their members, rather than viewing their input as keeping a woman and her children safe by encouraging the wife to leave temporarily or forever. According to Brothers (2013:54), "Most domestic violence is between two combative individuals who are both in need of therapeutic intervention." Nicholls and Dutton (2001:44) state that, "Women are as likely to aggress against their partners as are men, and men are as likely as women to be the victims of domestic violence and violent assault." It has to be noted as well that the term 'domestic violence' is the one at the core of this study and not just violence in general or conflict – this matter is clarified in Chapter 2. Section 2.2 of the thesis focuses significantly on defining and distinguishing forms of violence while each of these forms is revisited under Section 2.4. In the field, however, the researcher avoided giving his own definitions to the participants because this would possibly have a leading effect on the participants' answers.

Experience as a pastor has shown that there is rampant domestic violence in the Masvingo Diocese in Zimbabwe which deters the essential and effective proclamation of the gospel and leads to family breakups. This can be clearly depicted by many marriage breakups, leading to single-parent families and even child-headed families. As such, marriage breakups affect the faithful to be active in church, further leading to problems like suicidal cases, early marriages, dropouts from school, and wretched families. Exploring the influence of marital dissension in the Masvingo Diocese is of paramount importance. Priests and pastors are constantly pressured to delve into the utilising of pastoral counselling in curbing domestic violence amongst the families of the faithful. As shepherds of the people, both priests and

pastors are left with a big challenge in trying to help families to live in peace and perpetual love. This research includes the context to the issue, the issue and its environment, the key research questions, the purposes of inquiry including the sub-purposes, the conditions assumed for the success of the research and its importance, the shortcomings and meanings of words, a brief analysis of the literature and the procedure.

This study is grounded in practical theology with specialisation in pastoral care and counselling. Pastoral care to begin with is a distinctively pastoral profession in terms of its identity, the roles it plays in practical theology and the status it is accorded among other helping professions (Dames, 2018). Clebsch and Jaekle (1975) situate pastoral care within the broad theological framework of practical theology because of the manifest tasks of care that include healing, sustaining, reconciling and guiding. The current study conceptualises pastoral care in a broader perspective which considers both its theological and historical realities rather than focusing only on plain functional tasks (Louw, 2000a). The chosen broad perspective incorporating functional, historical and theological realities is essential in situating pastoral care in the Christian context which delimits the current study, amid tensions between what Dames (2012:3) calls "the bipolar tension between the gospel and culture".

As for pastoral counselling, Dames (2018) considers it one of the prominent tasks of pastoral care which has had significant impact on pastoral identity today. Ramsay (2004) adds that counselling is no longer practised exclusively by the ordained but even the laity can now perform such tasks of religious ministry. In addition, it has to be noted that not only Christian ministry practices counselling as a helping profession but a variety of other disciplines in the clinical and social science settings. Since this current study is rooted in the Church, other professional indicators of counselling such as accreditation, affiliation, quality standards and client fees are of less consequence and were therefore considered less appropriate in practical theology (Puchalski & Ferrell 2010). Thus the researcher conceptualised pastoral counseling in the framework of historic Christianity, its sacraments, doctrine, ordination and self-giving service in line with Oden (1984) who laments that pastoral counselling has been too accommodating due to its collusive relationship with other non-theological fields.

1.2   RESEARCH BACKGROUND

This work explored the usefulness of pastoral therapy in dealing with domestic violence amongst married couples within selected Catholic Churches in the Masvingo Diocese.

According to Wozniak and Allen (2013:30), 'domestic violence, also known as domestic abuse or spousal abuse, occurs when there is an attempt to physically or psychologically dominate the other…It often refers to violence between spouses but can also include cohabitants and non-married intimate partners.' It frequently turns into a vicious cycle because the tendency of one spouse to subdue the other is often addictive. There is also a tendency for children to adopt violent behaviour from quarrelling parents where the children constantly witness the parents fighting. Common physiological problems such as fear and confusion can occur (Davis & Dreyer 2014:2 of 8 pages). In the past, much of the attention on the consequences of domestic abuse focused on the damage it did to pregnant women. As a result, there is a growing concern about how exposure to violence impacts negatively on families, basically on their faith, hope, and love for God – hence a need for pastoral counselling.

'Pastoral counselling' is a combination of two words, 'pastor' and 'counsel.' According to Holmes (2017:19), 'the *pastor* as the proper spiritual leader of the parish entrusted to him, is exercising the pastoral care of the community committed to him under the authority of the diocesan bishop in whose ministry of Christ he has been called to share.' Hence a pastor is a shepherd of the faithful – who guides the faithful on their way to the Father (God). A pastor is in charge of the holistic growth of the human being, including the body, soul, and mind. 'Counsel' simply refers to help being given to someone in a specific situation like domestic violence. Thus, 'counselling,' as defined in the Oxford Dictionary (Van Niekerk & Wolvaart 2010:326), is giving professional help and advice to someone to resolve personal, social, or psychological problems. 'Pastoral counselling' is related to the work of a priest or teacher in giving help on personal matters like domestic violence, not just focused on religion or education. In simple terms, 'pastoral counselling' is therefore provided by a pastor who gives professional guidance concerning the problem of an individual, be it social, economic, or religious. It is axiomatic that pastoral counselling becomes indispensable and inevitable in the work of an effective priest, especially on issues involving domestic violence.

Marriages within the church are traditional, civil, or church-based and that makes the counselling on marriage problems complex, since it can be approached from diverse angles. As such this gap can relatively be filled by pastoral counselling. Marriages in Zimbabwe, and for that matter in Africa in general, are considered a very serious stage in human development, which should be safeguarded at all costs. It forms a significant part of the work of a pastoral counsellor to see to it that these marriages are stable despite a host of challenges

being faced. Pastoral counselling is a type of clinical treatment that emerged within the church as a real necessity.

Although much evidence has been gathered on pastoral counselling through the years, there is still a gap in terms of what was researched and when it was researched. The document, *The church promoting good governance in Africa: Imbisa bishops workshop*, presented on 27 February 2014 (Masunungure 2014), serves as a good example, 'where the groups identified domestic violence as the overall problem that they wanted to address. It is an issue, they felt, that would contribute to their long vision of changing inequitable and violent relations in the family' (Masunungure 2014:3). The document mainly focuses on violence against women (not men). However, from then on, many changes seem to have taken place, prompting the undertaking of this research. Because the milieu in which that research has taken place is different from that found in Zimbabwe, it creates a knowledge gap that should be filled.

Wozniak and Allen (2013:28) argue that 'depression and anxiety are psychological and emotional effects of abuse. Sometimes women develop problems with alcohol or drugs as they try to cope with their emotions by numbing them.' Therefore, their children are probably also requiring professional help, dealing with the impact of violence. A good resource for children is a school counsellor or a psychologist. For example, in the Zimbabwean scenario where trained counsellors or psychologists are few, one notes that there is a need for professional counsellors to help victims of domestic violence who are facing difficult situations, to overcome their challenges – therefore this study needed to do research on the pastoral counselling done in the Masvingo Diocese.

Kurebwa, Matyatini, and Wadesango (2014:43) argue that, "Although the Zimbabwean society is changing, a marriage between two people involves both families. Therefore, the bridegroom who is marrying the bride, marries her on behalf of the whole family and pays the bride price/*Roora* to the bride's family and not to an individual." The payment of r*oora/lobola*, being translated as *bride wealth* or *bride price* was found in a Zimbabwean study by Chireshe & Chireshe (2010) to traditionally validate marriages as an essential requirement for entering into a customary marriage. Normally the *bride price* is paid in the form of cattle, money, and clothes to the bride's family. This is to ensure that the couple lives a happy life with happiness extended to the family. However, the role of the aunts and uncles in marriage ceremonies has since faded in the traditional Zimbabwean culture. Considering

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the foregoing highlights, pastoral counselling can be of great value in ameliorating the dent in family unity cohesion left by domestic violence in Zimbabwe, in light of the fading roles of aunts and uncles.

Almost every Zimbabwean newspaper is awash with stories on domestic violence. A few examples are given:

- *The Herald* (11 September 2017) reports about a Mutare man, Elisha Murimba (54), who murdered his wife, Victoria Murimba, aged 46, in cold blood (Mushanawani 2017).
- *The Chronicle* (16 May 2017) reports about a cheating wife, Mavis Madenga, who killed her husband, Joseph Marisa, aged 40, in his sleep (Mswazi 2017).
- *H-Metro* (9 March 2018) reports about Elsie Paizee, aged 23, a make-up artist, who allegedly struck her former husband with a brick on the head before stabbing him with a piece of glass on the chest and slicing his wrist, following an altercation (Raza 2018).
- *The Mirror* (30 September 2017) quotes a Mberengwa woman who scalded her husband with two litres of cooking oil over promiscuity (Nyoni 2017).

These incidents are just the tip of the iceberg, as many cases of domestic violence go unreported, because they believe the Shona dictum, *Shamu misodzi yerudo* (*sjamboks are tears of love*). These revelations serve as pointers to the gap that should be filled by pastoral counselling. Freud's groundbreaking work has left a common assumption that people who suffer from psychological symptoms, can be helped by assisting them to speak about it, focusing on when it began and how the individual responded at the time (cf. Smith 2010). He felt that the patients would be able to cope with the feelings and consequences of the accident if the underlying cause of the distress could be identified and recognised. Capps, a pastoral theologian and psychologist from Princeton, explores the process of words having power to cure (Capps 2010:2 of 5 pages). As a theologian, he mentions the teachings of Jesus as an illustration of how victims benefited from the use of Scriptures. For example, when Christ healed a paralytic by word of mouth, the patient experienced a miraculous cure. 'The knowledge that the word of mouth has power to cure, is a theoretical gap which has not been addressed by previous research: Most researchers are focusing on the effects of domestic violence on children's academic performance' (Kanuri 2009; Kanchiputu & Mwale 2016),

while others are focusing on the analysis of pastoral counselling (Kurebwa *et al*. 2014; Mutswanga 2014). However, this study explored the utility of the spirit of counselling.

1.3 RESEARCH CONTEXT

The Masvingo Diocese comprises of approximately 70,000 km^2 inhabited by about 1,485,090 people (ZIMSTAT 2012). 'Of these people,' Nyandoro (2014:2) notes, 'about 103,000 are Catholics who constitute almost 12% of the population in [the] Masvingo Province.' Nyandoro (2014:2) states that the Catholic Diocese of Masvingo, sharing borders with Mozambique and South Africa, has 74 SJI (*Sorores A Jesu Infante*) sisters, 61 diocesan priests, 19 Holy Cross sisters, and three Brothers of the Sacred Heart societies, and is dominated by Shona and Ndebele residents. According to Nyandoro (2014:2),

> the Masvingo Diocese is in the southern part of Zimbabwe, bordering South Africa as well as Mozambique. The Shona and Ndebele cultures are dominating the Diocese of Masvingo. It is postulated that the cultural dynamics of the people from these dominating cultures influence behavioural dynamics, for instance in an intercultural marriage, where values and norms are different, and couples may be affected by the different cultural beliefs.

Nyandoro (2014:3) adds that the Catholic church in Masvingo envisions 'a Family of God united in love, seeking, following and proclaiming Jesus Christ,' and its mission has to do with proselytisation. The diocese invests in uniting the people of God with Christ through evangelism and brotherly exchange with individuals of different religions. It also strives to announce Christ particularly to poor people among many others who need redemption.

In this research, it has to be born in mind that domestic violence is a human rights issue. This means that violation of rights or denial of rights technically means the infringement upon one's natural claims as a human being. Therefore, the rights being alluded to in this work are essentially universal human rights enshrined in various embodiments such as municipal, international and canon law. This thesis considers violation of rights as threats to the dignity of the human person as enshrined in the social teaching of the Church.

1.4   MOTIVATION FOR THE STUDY

The long counselling queues at Gokomere Parish motivated this research. Church members were queuing for long hours waiting for the priest to talk to them about domestic violence which was causing marriage breakups. It was also motivated by prevailing alarming statistics on current domestic violence in the Masvingo Province as it will be indicated further in different cases that will be cited in this study. Hence this study also seeks to do research on the role played by priests when a church member is living within a violence inflicted home. The first factor that propels the church towards counselling is the enormous congregations who need grace to conquer their challenges; second, the conspicuous conjugal issues that are pervasive among believers; and third, the fact that Zimbabwean instructors train counsellors. Counselling devoid of spirituality is proving to be inadequate for people, and that is the reason why people prefer to go to a priest even after engaging circular counsellors.

The study was also motivated by the fact that Practical Theology is a very distinctive science from any other. Focusing on pastoral theology or pastoral care and counselling was inevitable because these are prominent sub fields under this discipline especially on the African continent. The Roman Catholic Church regards pastoral theology as being almost the same as practical theology. For example, Capps (2010) says practical theology explores a process of words having power to cure, while Kapic and McCormack (2012) view it as a clergy function.

1.5   PROBLEM STATEMENT OF THE STUDY

Both electronic and printed media are evidencing the fact that domestic violence spares no one, while the public views are escalating against it. This makes one wonder about the role that pastoral counselling plays in anti-domestic violence – hence the thrust of this thesis. Jordan (2015:17) states that exposure to abuse in adolescence has a marked impact on subsequent participation in abusive partnerships as a survivor or as an abuser. Boys are often influenced by watching parental brutality because youngsters experiencing violence are more prone to become the victims of violence themselves. Davis and Dreyer (2014:4 of 8 pages) 'confirm that psychological disturbance is often the result of having been exposed to abuse or having been abused at an early age.' Thus, this study's key concern – domestic abuse – is an issue that has not only broken family unity but also weighs down on the children.

1.6   RESEARCH QUESTIONS

1.6.1   Main Research Question

The main research question can be formulated as follows: *What effective practical ways can be employed to maintain family cohesion through pastoral counselling to domestic violence victims within the environment of the Masvingo Diocese*?

1.6.2   Sub-questions of Research

The following questions are complementing the main question stated above:

- What are the forms of domestic violence prevalent in the Masvingo Diocese churches?
- How do individuals within families deal with symptoms of domestic violence within the churches?
- What roles are played by church members and priests/pastors if a church member is living within a violence inflicted home?
- To what extent is pastoral counselling an effective way of curbing domestic violence?

1.7   RESEARCH GOAL (AIM)

The goal or broad aim of this research was to suggest practical ways that can be employed to safeguard family cohesion through pastoral counselling against domestic violence.

1.8   THE STUDY'S OBJECTIVES

The following objectives are identified:

- To explore the forms of domestic violence prevalent in the Masvingo Diocese churches.
- To determine how individuals within families deal with signs and symptoms of domestic violence within these churches.
- To explore the roles played by church members and pastors, especially if a church member is living within a violence inflicted home.

1.9   RESEARCH RATIONALE

This exploration was stirred by the need to establish a way in dealing with social problems such as domestic violence amongst the Gokomere Parish members in the Masvingo Diocese,

especially by looking at the practical ways that can be employed to safeguard family cohesion through anti-domestic violence pastoral counselling.

1.10   DEFINITION OF KEY TERMS IN THE STUDY

The terms listed below are the key terms used in this study and therefore need clarification.

Culture

The term 'culture' refers to 'a set of accepted ideas, practices, values, and characteristics that develop within a society' (Hayes & Stratton 2017:80).

Diocese

A diocese refers to 'a community of faithful Christians in communion of faith and sacraments, with their bishop ordained in apostolic succession. It is a portion of the people of God that is entrusted to a bishop to be nurtured by him' (The Catechism of the Catholic Church 2013:201).

Domestic violence

This means bullyish, manipulative, or cruel behaviour that a person employs to win or sustain control and command on another person. Occurring even in situations of close affiliation, this violence may involve such action which frightens, intimidates, terrorises, exploits, and wounds an intimate partner (Holcomb & Holcomb 2014:4).

Emotion

An emotion 'is a strong feeling, such as joy, anger, or sadness; an instinctive or intuitive feeling that can be distinguished from reasoning or knowledge' (Van Niekerk & Wolvaart 2010:382).

Family

A family consist of two or more people who live together and are related by such enduring factors as birth, marriage, adoption, or long-term mutual commitment' (McDevitt, Ormrod, Cupit, Chandler & Aloa 2013:62).

Family cohesion

According to Hosseinkhanzadeh, Esapoor, Yeganeh, and Mohammadi (2013:752), 'family cohesion is a group-level concept, but it must be measured in terms of specific interactions

amongst family members.' They add: 'We believe that the family exists to meet three types of individual needs in it: Social, emotion, and marital' (Hosseinkhanzadeh *et al*. 2013:752).

Masvingo Diocese

This is a Catholic bishopric in Zimbabwe comprising of districts of the administrative province of Masvingo and a small portion of Matabeleland South.

Pastoral care

According to McClure (2010:20) 'pastoral care is one of the practical arms of Pastoral Theology, usually referring in a broad and inclusive way to all pastoral work concerned with the support and nurturance of people, and interpersonal relationships including everything as expression of care and concern that may occur in the process of various activities of ministry.'

Pastoral counselling

Mălureanu (2014:25) defines this term as follows: 'This is the utilisation by clergy of counselling and psychotherapeutic methods to enable individuals, couples, and families to handle their personal crises and problems in living constructively.'

Practical Theology

'It is an intricate and complex enterprise, a critical, theological reflection on the practice of the church as it interacts with the practices of the world with a view to ensure faithful participation in the continuing mission of the triune God' (Swinton & Mowat 2016:24).

Psychotherapy

According to Corey (2009:6), 'psychotherapy is a process of engagement between two individuals, both of whom are bound to change through the therapeutic venture.'

Therapy

Jones (2011:4) defines this term as follows: This term is derived from the Greek noun *therapeia* which can be translated with *healing*. Literally psychotherapy means healing the mind or the soul.

Violence

The Oxford Dictionary (Van Niekerk & Wolvaart 2010:1330) describes violence as 'behaviour involving physical force intended to hurt, damage, or kill.'

1.11 LITERATURE REVIEW

1.11.1 Introduction

The essence of this research is to confirm the use of pastoral therapy in the Masvingo Diocese to mitigate domestic abuse. *Meaning therapy* as an extension of Viktor Frankl's Logotherapy anchors this study, though it will be complimented with *narrative therapy* as a psychological counselling therapy. Hence this is an interdisciplinary study that drew on Practical Theology as the central discipline with other subdisciplines added, like psychology, counselling, pastoral care, and sociology, all collaborating to deal with friction in the household.

The review of literature in this study entails the following subheadings:

- Theoretical framework (Frankl's Logotherapy, systems approach, and narrative therapy).
- Variation in domestic violence.
- Domestic violence indications.
- The consequences of domestic violence between spouses.
- Solutions to domestic violence.
- Using pastoral counselling in alleviating the pervasiveness of domestic violence.

Bhattacherjee (2012:21) relates that 'the purpose of the literature review is threefold: To survey the current state of knowledge in this inquiry, to identify key authors, articles, theories, and findings in that area, and to identify gaps in knowledge in this research area.'

With reference to Logotherapy, Wong (2014:149) states: 'Although both Logotherapy and positive psychology are concerned with how to live a meaningful life, they seem to function in parallel contexts, divided by vast differences in languages, worldviews, and values.' Frankl (2004:54), 'the psychologist and holocaust survivor, created the Logotherapy psycho-therapeutic model that encourages the client to penetrate the counsellor's emotional environment and explore new meaning.' Torment and tough situations in life continue to provide an opportunity for people to find a better purpose in life and to surpass their destiny.

It should also be remembered that mental anguish and the lack of hope will lead to people losing their divine beachhead. Frankl (2004:80) confirms: 'The essence of life can still be found in that context if people try answers to their problems in life and fulfil their tasks.' Added to these, are a sense of pain, illness, poverty, and death. The more people support and value others, the more they surpass themselves and achieve self-actualisation, despite the above. Carl Rogers argues that the desire of existence is the basic force of human existence that has transformed our perception of humanity in the presence of suffering. Frankl describes the feeling as the present-day existential examination which led to the founding of Logotherapy. It is alleged that his brother, wife, mother, and father died in camps, save his sister. This desperate background led him to find life worth preserving (Frankl 1992:1).

Variably, it is clear that Frankl did not follow the footsteps of his predecessor, Sigmund Freud, who had found the main cause of distressing disorders in anxiety to be caused by unconscious and contradicting pursuits. He believes that one must aim for survival especially when involved in domestic violence. A victim can suffer from starvation, embarrassment, anxiety, and intense resentment, but in light of existentialism, 'to live is to suffer, to survive is to find meaning in the suffering; if there is a purpose in life at all, there must be a purpose in suffering and in dying too' (Frankl 1984:11). Therefore, the Logotherapy theory is befitting for a study on people who suffer from hopelessness. The theory can also be relevant in the issue of domestic violence if one considers that women are regarded to be of lesser importance in the largely patrilineal civilisation of most societies. Similarly, an analogue to life in a concentration camp can help to explain the torture that is usually associated with prisoners.

The various forms of domestic violence which are so characteristic of the lives of both victims and perpetrators can also be compared with life experiences in concentration camps. A pastor has told the researcher that some families are just as conservative when it comes to domestic violence as the prisoners during Frankl's time would have been. Similar to a convict, victims can suffer the loss of confidence in ongoing life, and their outlook can be hopeless. Logotherapy can assist the domestic violence victim to see the essence of life despite all the hardship – therefore, the Logotherapy theory is appropriate for this study. Frankl states that 'Logotherapy focuses on the future, teaching the victim how to live a fulfilling life in the future. As the Greek term *logos* (used in Logotherapy) can refer to

meaning, Logotherapy tells the survivor that seeking purpose in life is the main driving factor in the human race.'

1.11.2 Narrative Therapy

Narrative therapy (the personal construction of White & Epston 1990) also helps individuals to understand their lives and certain ways that they have been thinking about their problems that are hurting them (Sharf 2012:658). Moreover, this approach to psychological treatment just gives its users chances to listen to the counsellees' narratives. Therapists will then judge the situation based on these tales which are often loaded with challenges. Narrative therapy also ventures at the experiences of people and understand how they interpret their lives: 'Just as we have learned to analyse novels in English classes by attending to the setting, character, plot, and themes, so do personal construct therapists analyse client's stories' (White & Epston 1990:30).

1.11.3 Pastoral Care and Counselling

'Domestic violence is a scourge that permeates society's wide spectra not only in Africa but in the world at large. The full result of a patriarchal mentality that focuses on male dominance is often unleashed on girls and women' (Capps 2010:1 of 5 pages). However, despite that view, at present no one is spared by domestic violence. The vicious cycle of domestic violence can be broken, once pastoral counsellors are roped in to deal with offenders and victims. Pastoral care and counselling embrace both spiritual and emotional support.

According to Kanchiputu and Mwale (2016:1 of 5 pages), 'it should be understood from the beginning that aggression impacts the entire person and, as such, mental disruptions should lead to a lack of trust and confidence in a right relationship with God.' Collins and Culbertson (2003:4) note that 'children exposed to domestic violence differ from children in non-violent homes with respect to one or more aspects of child functioning, including externalisation behaviours such as aggressive behaviour and conduct problems, and initialisation behaviours such as depression, anxiety, and low self-esteem.

Experience (being a pastor) has shown that a pastor is often approached when the magnitude of the problem has already escalated. Collins and Culbertson (2003:6) contend that 'it could be of benefit for a pastoral counsellor and the abused person to work together with a

psychiatrist or psychologist, but experience has shown that it is not always the case, as the pastoral counsellor is already seen within the sphere of a psychiatrist or psychologist.'

Experience has shown that systems of spiritual and anti-religious care, tradition, and social cohesion can recover victims. In light of the seriousness of the violence, Jones-Smith (2012:220) states that 'Frankl has indicated three ways in which to find meaning in life: First, by creating a work or deed; second, by experiencing something or someone whom we value or love; and third, by the attitude we take towards unavoidable suffering.' According to Streets (2014):

> Some of the aims of a pastoral relationship and conversation as an expression of love are: To bring some sense of relief to the one who is suffering; to encourage human agency for the counselee to foster a healthy sense of self- and interdependence; and for the counselee to consider that they are images of God.

One may wonder how the pastoral counsellor would achieve this. For example, it can be achieved through activities such as drama, focus-group discussions, and one-on-one counselling with the victims, as well as prayer. Prayer is, in the simplest sense, an intimate conversation with God, marked by submission to him. Therefore, a pastoral counsellor becomes a participant in the process with God. In the same vein, Halter (2017:162) adds that 'people who are using spiritual solutions for physical or mental stress, often gain a sense of comfort and support that can aid in healing and lowering stress.' For many people religious beliefs promote hope and optimism. Organised religious groups provide structure and may promote a feeling of belonging. This is supported by Ripley (2012:154) who argues that 'religious people are healthier; hence religious practices, beliefs, and the social factor of supportive faith communities can be effective in the wellbeing of people.'

1.11.4 Family Abuse from a Sociological Perspective: Social Learning

According to Cherry (2017), Bandura proposes 'a social learning theory which suggests that observation, modelling, and imitation play a primary role in the process of social learning.' The cited text states that 'Bandura's theory combines elements from behavioural theories, which suggest that all behaviours are learned through conditioning and cognitive theories, taking psychological influences such as attention, retention, and motor reproduction into consideration' (Cherry 2017). Through his famous experiment of the bobo doll, Bandura has

illustrated that learning does not only occur through reinforcement but also through initiation. On that score, Bandura's theory links aggressive behaviour with a modelled aggressive act, hence concluding that children who grow in homes with abusive and violent behaviour may acquire abusive behaviour and later portray aggressiveness during adulthood. This theory may help to explain why some families experience domestic violence. Children learn most if they can 'spontaneously examine their surroundings in a not too tightly organised and adult controlled environment with fixed learning targets' (Sommer 2012:106). Gender socialisation is a prominent social learning theory, arguing that boys and girls are socialised into different gender roles and therefore differ across a variety of behaviours. More boys than girls are socialised to be aggressive, dominant, and tough. The gender socialisation theory is used to explain the increased rates and severity of violent perpetrations by men and boys (Miller 2016:360).

1.11.5   Psychological Perspective

On one side of the psychological perspective is the *object relation theory*. This theory portrays the elemental motivation of people since infancy. What motivates them most is the wish to belong. On the other hand, is the *attachment theory*. This theory explicates the influence that socialisation can present to a person's upbringing. According to Hyde-Nolan and Juliao (in Fife & Schrager 2012:7), 'Child abuse results in insecure and anxious attachments which can be avoidant, ambivalent, or disorganised.' Fife and Schrager (2012:8) states that 'antisocial behaviour may be linked with early adverse family experiences, especially with patterns of insecure attachments,' and 'the *theory of violence as trauma* has contributed a great deal to our understanding of how an individual incorporates internal defences into his/her personality structure. The psychobiology of posttraumatic stress explains why victims of abuse seem to experience abusive situations repeatedly.'

1.11.6   Cultural Perspective: Microsystem Factor Theory

According to Fife and Schrager (2012:15), familial issues emanate from the household as the microsystem responsible for training a person to be a good or bad spouse in future. Added to this, children who are causalities of abuse or witness aggressive hostility in the family by one partner against the other would most likely respond similarly to their children and spouses. Wallace and Roberson (2016:26*)* aver that people who survive in a domestic violent environment will need pastoral care or counselling to break the chain of intergeneration violence.

Pastoral counselling, according to Maynard and Snodgrass (2015:14), 'continues to evolve from its origins as a specialised ministry to an approach of mental health care offered in a wide array of contexts, including both religious and secular settings.' Pastoral counsellors, while sharing a common identity, are also bicultural, as a consequence of their training as well as their spiritual and religious commitments. Mental health care indeed reflects this integration between Religion and Social Science, where African pastoral psychotherapy integrates pastoral care and counselling with culture. For example, the human need for community is a kernel of Ubuntu, which considers themes such as 'marital relationship, intercultural exchange, social change, violence in polygamous families, nurturing and building a community, and human dignity for the youth and women' (Magezi 2016:6 of 7 pages). Similarly, the problem of domestic violence is not entirely on the couples involved, but on the society as well. Hence when looking at it, it should be seen as a societal concern which needs pastoral therapy. Dayringer (2013:124) posits that pastoral counselling must help one to restore a unique view of being an image bearer of God, while at the same time empowering that person to live authentically and harmoniously within their community. The process of psychotherapy also includes health and wholeness by engaging personal issues through the lens of psychological theories and techniques in the context of a relationship with the therapist (Broder-Oldach 2014:57).

Counselling attempts to let the grace of God flow freely into people's lives and unleash the healing power of God amongst them. Pastoral counselling provides the good news to the sufferer of domestic violence. However, on a different dimension, Louw, Ito, and Elsdörfer (2012:6) add that pastoral care and counselling remain rooted in its fundamental concerns: Dealing with the basic psychological, spiritual, and mental challenges that people have to face during their lifetime.

Pastoral counselling aims to assist counsellors to handle problems, to help the victims to live more adequately, and grow towards fulfilling their potential self-esteem. Philippians 4:13 states: 'I can do all things through Christ who strengthens me.' In a nutshell, the implication is that pastoral counsellors believe 'that the Bible has a lot of practical wisdom about human nature, marriage, and family' (NKJV 2002:5348).

1.11.7 Practical Theology

This term is much more than just a term but rather a specialised disciplinary field of scientific study. It is used to refer to a subdivision of Christian doctrinal studies that teaches the members of the Christian community how to reflect on and perform certain practices and to embody the mission of the church in a particular social context. Kapic and McCormack (2012:319) claim that 'it provides concrete guidelines and models that offer practical help in how to engage in Christian practices and mission.'

1.11.7.1 *Aim of Practical Theology*

Swinton and Mowat (2016:24) declare that

> the fundamental aim of Practical Theology is to enable the church to perform faithfully as it participates in God's ongoing mission in, to, and for the world. As such it seeks to reflect critically and theologically on situations, and to provide insights and strategies that will enable the movement towards faithful change.

This discipline appreciates the fact that interpreting the Bible could differ from context to context, although it remains the true word of God. Park (2010:151) believes that all these interpretations are good for as long as it helps God's people to live in ways that please Him. Therefore, approaches such as therapy, mission, and liberation, and pastoral practices such as pastoral therapy, pastoral care, and pastoral counselling are all rooted in the Bible in one way or the other.

1.12 RESEARCH METHODOLOGY

1.12.1 Introduction

This research is a mixed study involving two distinct but complementary techniques from both quantitative and qualitative approaches. The researcher utilised this combined set of procedures to better the understanding of the prospects of pastoral counselling in curbing domestic violence in the Masvingo Diocese. This section illumines the appropriateness of research methodology including instrumentation, procedures, and the like.

1.12.2 Research Design

Creswell (2014:41) defines 'research design' as a type of enquiry within qualitative, quantitative, and mixed-methods approaches that provides a specific direction for procedures in a research design. Creswell (2014:15) posits that 'a research design process in qualitative

research begins with philosophical assumptions that make enquiries in the decision to undertake a qualitative study containing epistemological assumptions subject to the evidence from the participants and research attempts to lessen the distance between him-/herself and that which is researched.' The researcher relies on quotes as evidence from the participants, collaboratively spends time in the field with them, and becomes an insider in the process. The researcher uses inductive logic while studying the topic within its context and using an emerging design. He works more with particulars than generalisations, describes the context of the study in detail, and continually revises questions from experiences in the field (Creswell 2014:21). Added to this qualitative research, a researcher may use interpretive and theoretical frameworks to further shape the study.

The researcher of this thesis, however, has chosen the descriptive case study design, due to the following reasons: Descriptive research techniques help the study record of the participant's vocabulary and actions. In addition to that, pastors and priests use descriptive language in their work of preaching the good news to the faithful – hence the descriptive method would be ideal in this research. The aim is to explore the subjective knowledge, perception, and experiences of victims of family abuse and violence. For example, 'domestic violence against women is associated with several factors, including a low educational level of the female victims, poor socioeconomic conditions, and the use of alcohol or illicit drugs by partners, which may increase the magnitude of the problem' (De Oliveira, Da Fonseca Viegas, Dos Santos, Araújo Silveira & Elias 2015:197). Therefore, qualitative research is the ideal choice for this study. The researcher will employ three data collection methods which are questionnaires, structured interviews, and focus-group discussions. Devaney and Lazenbatt (2016:27) add that the data which is collected from an individual's experience of violence, is expressed in their own words. Therefore, such data is rich in 'describing the cultural and local context in which the violence occurs, and in understanding the contextual and setting factors as they relate to domestic violence and the naturalistic setting of data collection.'

1.12.3   Study Participants

Participants or respondents in research are those people that take part in a study as source of knowledge (Belson 2018:82). In qualitative studies they are normally called participants, while quantitative researchers refer to them as 'respondents.' In short, research respondents in general are the people whom the researcher selects for a study. They sometimes participate in

interviews and focus groups or respond to questionnaires. Corbin, Strauss, and Strauss (2014:4) add that participants do not require money to participate, with the understanding that the information they provide, though not likely to help them, may possibly help others. In this study, the respondents will be a chosen group of the believers in the Catholic Church in the Masvingo Diocese.

1.12.4   Sample and Sampling Procedure

According to Bhattacherjee (2012:65), 'sampling is the statistical process of selecting a subset (called a sample) of a population.' In social sciences, research deals with analysing behaviour patterns with specific populations. It is axiomatic and indispensable that the research needs to take note of the fact that the selected samples solely represent the population being studied, so that inferences derived are from the population under study. Okeke and Van Wyk (2015:227) contend that 'sampling has the added advantage of saving time and money as working with an entire population is generally impractical and uneconomical.' Bhattacherjee (2012:65) opines that there are several processes involved in the selection procedure. The first step is to choose the correct population which one wishes to focus on during the study. The population should have similar attributes that the researcher wants to research. The second step, according to Bhattacherjee (2012:66), 'is to choose a sampling frame. The sampling frame is the process of choosing an accessible section of the target population from which a sample can easily be drawn.' In this research study it follows necessarily that married couples and churches in the Masvingo Diocese that are accessible to the researcher, will be considered. The third step is the ability to use a well-defined selection system. Here the researcher utilised purposive sampling.

According to Okeke and Van Wyk (2015:224), 'when dealing with people, a sample may be defined as a set of respondents or participants selected from a large population for counting a survey.' In this research, the researcher will use a sample size of 40 respondents. These respondents will be made up of ten married couples, four priests, eight boys and eight girls, selected from different Catholic Churches, with a gender ratio of 1:1 for females and males. To reach this sample size, the researcher will work with two couples per parish. The researcher will choose eight boys and girls from the protection committee and the other eight boys and girls with reported cases of domestic violence from their homes. Correspondingly, the priests are purposively sampled from each of the four parishes. As such, the researcher will pick participants from within the stipulated area of study. This means that the researcher

selected couples from homes where domestic violence was perpetrated. Some couples, not directly affected, were deliberately included to strike a balance on the opinions of the respondents. The research will be carried out in the parishes of the following five deaneries in the Masvingo Diocese:

- The St Patrick's Gokomere Mission in the Masvingo Deanery;
- the St Mary's Mutero in the Gutu Deanery;
- the St Joseph Matiore in the Eastern Deanery;
- Chikombedzi Mission in the Lowveld Deanery; and
- All Saints Parish in the Southern Deanery.

1.12.5   Data Collection Techniques

The researcher will use open-ended questionnaires with five married couples and four priests, interviews with five married couples, and focus-group discussions with eight boys and eight girls. According to Okeke and Van Wyk (2015:314), 'questionnaires allow the participants an opportunity to hear or read the same questions.' These questionnaires usually have opinions and attitudes of the research participants on the given topics for study. In the absence of the researcher, the questionnaires can be conducted by other chosen individuals. The questionnaires are very handy where survey information is required. It usually focuses on the 'who,' 'when,' 'how,' and 'where' of the research situation at hand.

An open-ended question enables participants to respond in any meaningful way. They add: Open-ended questions take one into the natural language and world of the research participants and therefore, these questions provide primary qualitative data (Christensen & Jonson 2012:169). The respondents are given a chance to share feedback by means of open-ended questions.

With a well-designed questionnaire there is just a small chance to 'introduce bias into the results as may be the case with interviews, for example, through the way one responds to any answer or body language' (Gratton & Jones 2010:128). 'With open-ended questions the participants are afforded an opportunity to share details in their own words' (Okeke & Van Wyk 2015:316). The administration of the process is inexpensive, especially when the

population is distributed. They are even said to limit the biased effects of interviews. In comparison with the interview, a questionnaire has a similar set measuring technique. All participants respond to the same questions. These questionnaires will be framed in line with the research sub-questions listed earlier, to address them.

The researcher is obliged to set a level for the questionnaires, meaning that when developing the questionnaire, the researcher is making his own decisions and assumptions as to what is important and what is not. Chances are that he may be missing something that is of importance. 'The main attraction of the questionnaire is its unprecedented efficiency in terms of the researcher's time, effort, and financial resources. By administering the questionnaire to a group of people, one can collect a huge amount of information in less than an hour' (Dornyei 2014:9).

Be that as it may, the researcher assumes that most 21st-century couples are literate and can understand and write common languages, in this case, English, Shona, and Ndebele. A questionnaire's biggest drawback would be that it leaves no space for more questions as in an interview. However, a questionnaire remains an indispensable instrument for data collection. More so in pastoral counselling, questionnaires remain of paramount importance, since they give room for diversity and the uniqueness of individuals.

1.12.6 Face-to-face discussion.

The researcher made use of the interview method to collect data from the respondents. According to Okeke and Van Wyk (2015:294), 'an interview is a face-to-face convectional engagement between two individuals where questions are asked by the interviewer to elicit responses that can be analysed within a qualitative research situation.' It should be noted that an interview is not a haphazard asking of questions but is rather seriously planned and executed. The main objective of qualitative interviewing is to enable the researcher to assess what the interviewees say, so that the researcher can collect the necessary information and interpret it in the research analysis.

In this research, interviews were used to gather information from the selected couples to get their views on the utilising of pastoral counselling in curbing domestic violence in the Masvingo Diocese. Interviews were also be extended to priests. This helped the researcher to collect data that would not have been gathered from the questionnaires, due to the variety of

views that participants have. It may also help the researcher in collecting additionals, like background knowledge that may be covered and may also be relevant to the analysis in the questionnaire.

Alshenqeeti (2014:40) adds that, 'because interviews are interactive, interviewers can press for complete, clear answers and can probe into any emerging topic.' Those who are illiterate also benefit by this method since they do not have to write anything. A disadvantage of an interview is extravagance in time and finances. It can be biased when the interviewer has prejudices from or about the interviewee, and if that happens, the interviewer may end up distorting the results.

1.12.7 Validity and Reliability

The foundation of any research study is its validity and reliability, since the findings are adopted as representative of the large population. Leung (2015:325) propounds that 'validity in qualitative research means appropriateness of the tools, processes and data.' This term is defined as the degree of exactitude in as far as the studied concepts are concerned. For example, studies aimed at expounding people's attitudes towards something must only deal with those attitudes directly and not end up revealing something else not originally planned, such as personal knowhow or community practices. According to Leung (2015:325), reliability refers to the exact replicability of the process and the results. Babbie (2015:150) recommends that a researcher carries out pilot studies to test for validity and reliability. Validity and reliability should be based on manoeuvring and pilot testing. Leedy and Ormrod (2010:29) add that 'more generally, reliability is the consistency with which a measuring instrument yields a certain result within the entity being measured.'

1.12.8 Triangulation

Klein and Olbrecht (2011:347) state that triangulation provides a researcher with several opportunities: First, it helps to uncover unknown or unanticipated phenomena. It therefore helps to generate new sub-questions of research that may lead to a richer understanding of the research question. 'A hypothesis or research question is to a researcher what a point of triangulation is to a surveyor. It provides a starting point from the problem or sub-problem and acts as a checkpoint against which to test the findings of the data review' (Leedy & Ormrod 2010:56). The researcher used instrumental triangulation of interviews, group discussions, and questionnaires to gather data. Therefore, in this study the researcher will use

instrumental triangulation in which questionnaires, focus groups, and interviews complement each other.

1.12.9   Pilot Testing

'Pilot testing is often overlooked but forms an extremely important part of the research process. It helps to detect potential problems in one's research design or instruments and to ensure that the instruments of measurement used in the study are reliable and validate measures of the constructs of interest' (Bhattacherjee 2012:23). Tools like questionnaires and interview guides should be checked to avoid mistakes before they are provided to the individual participants. This section of the analysis work was conducted in order to develop questionnaires and interview guides. Pilot testing helps the researcher to carry out researches and make adjustments to the tools before submitting them to the participants. The pilot test was conducted in the Gweru deanery, because a pilot study should not be undertaken in the actual place of research (cf. Basford & Slevin 2003).

1.12.10   Data Collection Procedure

Questionnaires, interviews, and focus-group meetings should be used for data gathering. The measures to be taken by the participants in the data gathering process are as follows:

- The researcher sought permission from different priests in charge of different parishes and deaneries in the Masvingo Diocese.
- The researcher then visited the selected Churches for the study, after obtaining permission from the priests and pastors.
- The researcher administered questionnaires and conducted interviews scheduled with selected respondents. Ethical principles such as anonymity and informed consent was explained to the respondents.
- The researcher handed out two questionnaires to chosen couples from different churches/parishes selected for the study. The researcher held two interviews with selected parents from different parishes.
- The researcher taped the focus-group discussions with the four children.

1.12.11   Data Analysis Plan

The World Health Organisation (WHO 2010:4) states that, 'to ensure that the analysis is undertaken in a systematic manner, an analysis plan should first be created. The analysis plan

contains a description of the research question and sub-questions of research, as well as the various steps that will be carried out in the process.'

1.13 LIMITATIONS OF THE STUDY

There are predicaments and challenges envisaged that can impact the study's validity, reliability, and reputation. Although the researcher has described the time-consuming preparation of the research work as very significant, and although emphasising and advising efforts in the field of therapy in improving the quality and reliability of the study, there are other constraints that are discussed below.

1.13.1 Ethical and Attitudinal Limitations

Respondents selected for interviews or focus-group meetings cannot be readily accessible throughout data gathering activities. The reason is that the material is meant exclusively for family use and that it will stay confidential and not be revealed to outsiders. In a bid to curb this, the researcher has decided to establish a mutual rapport through constant visits and familiarisation; also, to fully explain the purpose of the study to them, and to emphasise issues of confidentiality to them.

1.13.2 Time Factor

Time limitation was a restricting factor because the researcher needed to carry out a test project outside working hours. The researcher asked for extra leave days so that enough time can be given for the report, particularly during the data gathering process for various communities.

1.14 DELIMITATIONS

Delimitations are the characteristics that limit the scope and define the boundaries of a study. Delimiting factors include the choice of objectives, the research question, variables of interest, theoretical perspectives that the researcher adopts, and the population that they choose to investigate.

The research was done in Masvingo's five deaneries where *The Mirror* local newspaper of 30 September 2017 reported a high frequency of spousal antagonism. A purposive sampling procedure of parents and children originating from families that experienced or did not experience domestic violence, will be used. Amongst the proliferation of the therapeutic

methods on pastoral psychological approaches, Viktor Frankl's Logotherapy, systemic counselling, and narrative pastoral counselling will inform this research (Neukrug & Milliken 2011).

1.15   RESEARCH SIGNIFICANCE

Pastoral counsellors are in a position to gain professional proficiencies that would assist them in creating a conducive environment for their clients, and faithfully trying to curb domestic violence. The study will also enhance faith, hope, and love amongst diverse Christians in a bid to cope with domestic violence. This study will focus on assisting parents and children to comprehend and help each other within their respective homes affected by domestic violence and to adopt a positive attitude towards their spiritual life and emotions. The study is also hand for Christian counsellors to render help for other Christians who are affected by domestic violence, equipping them with professional pastoral techniques in solving posttraumatic disorders that are necessary for domestic violence victims.

1.16   ASSUMPTIONS

Assumptions are known beliefs or facts used in this study that may not require further verifications:

- The family is the bedrock and primary source of an individual's inspirations and self-confidence (Haralambos & Holborn 2013).
- Domestic violence affects both parents and children in their ability to enhance faith, hope, and love (Ganga, Chinyoka & Kufakunesu 2012).
- Individuals affected by domestic violence lose focus on their day-to-day activities – hence their willpower is thwarted because of a low self-esteem and self-efficacy (Ganga *et al*. 2012).

1.17   ETHICAL CONSIDERATIONS

Sensing (2011:32) states that ethics is concerned with principles of right and wrong. Questions of morality and what it means to be honourable, to embrace goodness, to perform virtuous acts to generate goodwill, and to choose justice above injustice constitute the study of ethics.

1.17.1 Confidentiality

Confidentiality should be kept at all cost. Unless there is an intention to do harm or to threaten someone's life, confidentiality can never be breached. This means that client information, the counselling relationship, and information emanating from the clients/ respondents are assured of confidentiality at all costs. 'Confidentiality and privacy issues in research settings can also intersect with the duty of the psychologist to protect the welfare of participants and other individuals, thereby creating an ethical dilemma for the researcher' (Heppner, Kivlighan, & Wampold 2013:134).

1.17.2 Informed Consent

Generally, informed consent is required for research to be regarded as ethical (Cater & Øverlien 2014:71).

1.17.3 Non-maleficence

This is an allusion to the notion of doing no harm. Although 'non-maleficence' is a very recent term, according to Cameron, Jelinek, Kelly, Murray, and Brown (2011:15), the same scholars attribute it to olden-time clinical academic Hippocrates. This standard is a central feature in the Hippocratic Oath.

1.17.4 Beneficence

Okeke and Van Wyk (2015:293) define 'beneficence' as a concept stating that researchers should have the welfare of research participants as the goal of their research.

1.18 CONCLUSION

In this chapter, the study background was given along with study questions and the objectives of the work. Research assumptions, justification, delimitations, limitations, and contextual definitions were also supplied. This chapter also includes a brief literature review, methodology, and time frame, motivated by statistics of the current domestic violence in the Masvingo Diocese. Therefore, the research sought to establish the responsibilities that the priests take on when a church member is living within a violence inflicted home, and to explore the effects that conflict causes in family dynamics. Domestic abuse continues to be a thorn in many people's flesh and the world at large. This is a brutal and shameful custom and its consequences flow through the entire family and the culture. The thrust of the study is to

explore the effectiveness of pastoral counselling in dealing with domestic violence within married couples belonging to selected Christian churches in the Masvingo Diocese. This research is a mixed study involving two distinct but complementary techniques from both quantitative and qualitative approaches as mentioned earlier.

CHAPTER 2

CONCEPTUAL FRAMEWORK ON THE IMPACT OF DOMESTIC VIOLENCE AND FAMILY COHESION

2.1   INTRODUCTION

The intention of this research is to uncover the impact of inhouse disputes on family cohesion, as well as exploring a pastoral approach to handle this challenge. The preceding chapter dwelt on the problem of the research work, which is the pervasiveness of internal matrimonial wrangles, not only in the secular world, but amongst Christian spouses as well. The general intention of the research is thus to access the pastoral approach as a strategy to safeguard family cohesion against domestic violence in the Masvingo Diocese. The current chapter reviews related international and local published material with reference to Practical Theology and domestic violence, with a view to providing a conceptual framework. This chapter is appropriately driven by the objectives set out in Chapter 1, which are in brief: The chapter kickstarts with a brief background to recent movements in pastoral theology. Recognising aspects of domestic violence, investigating the causes and evaluating the effects of marital antagonism, and defining approaches to counter domestic violence. Two other central concepts are also explored towards the end of the chapter to set the study in its proper context, namely family cohesion and Practical Theology.

2.1.1 Recent Movement in Pastoral Theology

Trends in the development of pastoral theology have been traced, identifying 4 distinctive movements in so doing. Pastoral theology can be traced back to the era of the apostles when the Church was still in its infancy (MacArthur, 1995). Far back then, the practice of pastoral theology rested on some principles and traditions that shaped the identity of Christian communities, including the honouring of testaments. The anthropology of pastoral work was also hinged on the concept of pure spirituality as alluded to by Simons (1990:2). This trend continued for many years and taking many sub forms until roundabout the 1980s (Furniss, 1994).

Gerkin (1997:72) observes that pastoral theology shifted its approach from pure spirituality around the late 1990 and began to tend towards professionalisation. Pastors of around that time tended to see pastors as counsellors. Previously they used to be seen as being ordained

to minister to the spiritual aspects of humanity but now they were expected to provide therapy in many other forms including solving psychological problems. Gerkin (1997) refers to such pastors as pastoral psychotherapists because they were now expected to wield not only spiritual grace but intensive psychotherapeutic skills as well.

Van Arkel (2000) also notes that the era of professionalisation coincided with the individualised context of care. There was a heavy impetus towards the accumulation of skills to cater for the individual problems of clients. Sooner or later, as Van Arkel adds, pastoral theology turned gradually towards the family context, thereby departing from a heavily individualised approach. This scholar notes that at such time the Church was synonymous to family and the latter was a custodian of the values and principles of pastoral theology.

The transformation of pastoral theology did not end at the recognition of the family as the provider of primary care of congregants. Soon a new focus was to nurtutre a communal context of care. Gerkin (1997:16) notes that in communal care the focus was on caring for the human system including the immediate environments that affect human existence. Thus, it was believed that a healthy congregation is imperative for the wellbeing of every individual congregant. Thus pastoral theology was seen to evolve from spiritual and individual contexts through family to congregational contexts.

Last but not least, Van Arkel (2000) recognises what he terms 'systems of care'. To him, systems of care recognise a human as a complex web of relationships and interactions, far more complex than the congregational system. At this point, the systems of care were expanded from the congregations to outer contexts beyond the purviews of the Church. This these systems of care now incorporate even secular sub systems such as workplaces and leisure resorts. Gerkin (1997) views the pastor of this particular generation as having the role to guide the life of the Christians in a complex network of life systems.

2.2 CONCEPTUAL OVERVIEW

2.2.1 General Conceptualisation

Domestic violence is a central aspect in this study and therefore it warrants a substantial conceptualisation. It is necessary to define domestic violence and to appreciate the various differential standpoints in its abstraction. While the whole of this current section concentrates on defining domestic violence, the first of its subsections defines domestic violence in general, while subsequent subsections will touch on the different conceptualisations on a sociological, anthropological, psychological, and theological level.

Hunt (2010:307) states that domestic abuse relates to a trend of manipulative and abusive conduct in an interpersonal partnership involving one person and another. This definition tends to restrict domestic violence to the affairs of adults, since only they can have legal intimate relationships. By the same token it also confines the concept to situations where the involved parties are in some kind of marital link, whether in premarital dating, being married, or having been married but are currently separated or divorced. However, Goodmark (2012:17) expands the conceptualisation beyond marital relationships, to include even abuses experienced in non-marital relationships.

Marsden (2018:13) posits that domestic violence 'includes any behaviour that frightens, intimidates, terrorises, exploits, manipulates, hurts, humiliates, blames, injures or wounds an intimate partner.' This characterisation of this retains the idea of domestic violence happening between or amongst adults, as well as the fact that it mostly affects those in marital affairs. The aforementioned observations tend to point to the complicated existence of domestic abuse when it occurs in various ways. Thus, in the context of these definitions and of this study, domestic violence centres on an unfriendly behaviour performed by a spouse to or before one another, or both spouses in front of one another. Holcomb and Holcomb (2014:10) add that it is a kind of internal strife with degrading or humiliating effects upon members of a family unit, especially the victims. One can therefore derive that domestic violence can generally be conceptualised in terms of spousal antagonism which either breeds or is bred by inequality and injustice.

2.2.2 Sociological Conceptualisation

Devaney and Lazenbatt (2016:5) have done research on the narrative view of the evidence informing our understanding of domestic violence, with a focus on those who perpetrate abuse and violence towards their current or former intimate partners. Mots (2014:9) defines domestic violence as a universal issue which impacts everyone and not just adult members in

families. As such, domestic violence is an extension of the broader patriarchal script that is so prevalent in society. It should be noted that, according to sociology, there are different understandings on this subject matter. Hence different perspectives like the functionalists, the symbolic interactionists, and feminists have different definitions for this subject.

Functionalists and feminists alike approach domestic violence as an aspect of power relations within family life. In addition, they see it as a tendered division of domestic labour, the ongoing structural changes in family life, especially the fertility decline, the increase in women's workforce participation, the changing approach to marriage, the increasing numbers of children born outside the marriage, the decline in adoption rates, the emergence of same-sex parenting, cohabitation, and divorce (Robinson 2014:101). In that light, the research of Geffner, Igelman, and Zellner (2013:256) reveals that children exposed to the mother's (wife's) abuse are at greater risk of suffering various types of psychological problems and physical harm than children who are not exposed to domestic violence.

In the late 70s and early 80s of the previous century, domestic abuse was considered to be part of a framework of social standards that granted men control over their homes and their communities – standards that tacitly allowed males the opportunity, if not the privilege, to use physical aggression to retain influence of their property. Aggression was and is the most private mode of negative action in families. The idea of home secrecy combined with alienation, decrease social influence, reduce community involvement in family affairs, and raise the likelihood of abuse (Wallace & Roberson 2016:16). Domestic violence is a very complex phenomenon. The support from families, friends, religious organisations, and other social support programmes is extremely important in helping victims to overcome abuse (Asay, Defrain, Metzger & Moyer 2014:120). In this light, domestic violence rests with the societal input to curtain it.

Wallace and Roberson (2016) also refer to domestic violence as family violence, which is mostly a private form of aggression. This implies the use of the family norms to silence the voice of the oppressed members of the family who are expected to tolerate and get used to being violated. Men as heads of households often have the ability, if not the right, to use physical and non- physical violence to maintain control over their possessions and decision-making powers. Thus, domestic violence is made rather complex by the concept of family privacy which, according to Wallace and Roberson (2016), makes a family unit isolated from

outside social control. This lessens input from others and increases the opportunity for violence and its perpetuation.

Geffner *et al*. (2013) also attach this problem to children who spectate relational horrors in their families while growing up. They often suffer psychological problems as well as physical harm. Asay *et al*. (2014) opine that such children have a high likelihood to be perpetrators of domestic violence in future, because they end up seeing nothing bad in violent habits. As already hinted above, family privacy prevents the support from other families, friends, religious organisations, and social support programmes. This makes violent families the seedbeds of more violence, because the wrongs are hardly exposed or challenged, but rather curtained and normalised.

2.2.3   Anthropological Conceptualisation

Another important dimension in conceptualising domestic violence is that of anthropology. Lewin and Silverstein (2016:240) argue that domestic violence is a concept that is culturally destined and socially delimited. By this definition, anthropology acknowledges the feminist view that domestic violence has played a socially acceptable role in different races and ethnicities, hence its global prevalence with hardly any exceptions. Nanda (2017:230) posits that the cultural defence of domestic violence in court has been used to defend men who come from immigrant cultures where domestic violence is regarded as normal. These cases have sometimes even involved anthropologists as expert witnesses, testifying to violence as a culturally appropriate response to a wife who has dishonoured her family through sexual transgressions. Therefore, cultural views are sometimes used to defend perpetrators of violence as long as their cultures consider domestic violence as normal.

Not all domestic violence is overt or open for the public to view. Some forms are tacit or covert, meaning that a household or couple may outwardly appear to be non-violent, while there may be burning issues related to domestic violence that are hidden from the public. Zimbabwe is awash with examples of situations where domestic violence cases have taken very long periods to be reported to the police. In the words of Mashiri and Mawire (2013:96), 'many examples of abuse are neither reported nor investigated because they are accepted by culture as common activity.' Examples include abuses related to conjugal rights, children's custody, and property-related privileges where victims choose to suffer in silence due to the

fear of stigmatisation (Nyakurerwa 2016). This study explores all forms of violence taking place amongst married couples in the mentioned part of Zimbabwe.

2.2.4 Psychological Conceptualisation

Psychology is a social and behavioural study which refers to the emotional, social, and behavioural aspects of a person or community. According to the Psychology Dictionary (Nugent 2013), inhouse violent behaviour does not always involve bodily harm, but sometimes includes verbal, emotional, and economic abuse. Such forms of violence often cause psychological imbalances. Psychological abuse, therefore, is typified as a person making another person prone or vulnerable to activities that can contribute to psychiatric distress like fear, persistent trauma, and sub-traumatic stress syndrome. Thus, psychological manipulation of any kind can produce diverse psychic defects as alluded to above.

Thompson and Kaplan (1996) assert that sexual and other forms of physical violence have most of their roots in psychological disturbances. For example, extreme submissiveness may emanate from having experienced torture in the past, while aggressive behaviour may be a result of drug abuse. Maiuro and O'Leary (2000) posit that domestic violence often emanates from verbal, emotional, and economic abuses which are connected to psychological problems in one way or the other. While many forms of violence often cause psychological imbalances, the reverse is also true, namely that psychological imbalances can also cause violence. Psychological abuse, for example, may lead a person to have the desire to put another person in a similar predicament – knowingly or unknowingly. Most people whose behaviour results in psychological trauma often perform such behavioural patterns unintentionally, which is why many men are often trying very hard to bring back their wives who have run away from assault. Calleo and Stanley (2008) mention anxiety, chronic depression, and posttraumatic stress disorders as both effects and causes of domestic violence.

2.2.5 Theological Conceptualisation

Theology is basically understood as the study of religious faith, practice, and experience, specifically of mankind and the world in relation to the triune Godhead (hereafter God). It is important to touch on the definitional element from a Christian perspective. Christianity deems domestic abuse to be a sinful act which Christians count amongst crimes against humanity (Pr 27:12; 11:9). Hence domestic violence opposes the Christian faith because, for Christians, God is love (1 Jn 4:8). From a Christian perspective, God's plan for families is to

cultivate love and to grow loving families based on marriage. That is a central message in Genesis 2, where spouses are deemed to be one flesh. Many Bible verses are in stark opposition to domestic violence. 1 Peter 3:1-7 agrees with Paul's letter to the Ephesians in criticising domestic violence by promoting mutual submission, encouraging wives to submit to their husbands' authority and urging husbands to have sacrificial love for their wives (Eph 5:21-33). This shows only one division of domestic violence addressed in Christian faith – violence involving spouses.

The other important dimension of domestic violence that the Bible talks about, involves children. God condemns this sort of domestic violence in Isaiah 49:15, where he likens himself to a caring parent. The Bible teaches parents to lovingly care for their children as well as to teach them values without troubling them (Eph 6:4; Col 3:21). The Bible also relates another subdivision of violence whereby children perpetrate violence against their parents and it condemns such behaviour as well (Eph 6:1-3).

The Bible is also rich with information, examples, and role models that comprehend and seek to tackle domestic violence. It encourages people to value each other regardless of colour, race, tribe, or origin. According to Proverbs 16:29, *Violent people mislead their companions* and according to Zephania 1:9, *God says he 'will punish…those who fill their master's house with violence.*' These Scriptures discourage violence. Such a reprimanding declaration is usable by religious ministers to scare believers away from the sinful acts of violence against one another. In the current research, the inquiry will touch on reasons why domestic violence continues to take place regardless of scriptural instructions against such deeds.

1 Peter 3:7 urges married men to honour their spouses and not to harass them. It tells each husband to love his wife and show her honour even in her weaknesses. This shows how the Bible supports respect in families as a way of promoting peace. People of faith living with the crisis of domestic violence need spiritual support and direction, which the pastor as shepherd can and should provide, seeking to identify the specific religious people or spiritual aspects of a particular victim's struggle (Nason-Clark, Clark Kroeger & Fisher-Townsend 2011:25). The Bible is conducted with this assumption in mind that women are by and large at the receiving end of domestic violence.

Burger, Huijgen, and Peels (2018:16) remark that the Bible can be abused by dishonest people in trying to defend domestic violence. These scholars recommend Practical Theology to overcome overly rational uses of the Bible and to integrate the various aspects of theological education. They talk of what is known as *sola Scriptura* in Practical Theology – a Latin term which means *Only Scripture*. Sremac (2013:25) also recommends the same strategy of *sola Scriptura* to analyse church practices, arguing that faith is a communal possession rather than something that people have on an individual basis.

Another way in which the Bible conceptualises domestic violence is captured by Balswick, King, and Reimer (2016:10) who interpret the Bible as encouraging people to love and respect one another as ways to curb violence. These authors provide an understanding of human development within a theological perspective and suggest that mutual love and respect are developmental needs if domestic violence is to be ended. Thus, respect and love are important tools for curbing domestic violence. Love is instrumental for preventing unforgiving or unsympathetic relations between spouses. There is an endless list of Bible passages which encourages families to lead a harmonious living through mutual love and respect. How such concepts of love and respect are envisaged in the targeted community will form part of the current inquiry to assess the prospects and obstacles of solving domestic problems in peaceful non-destructive ways.

As violence in general includes domestic violence, God is presented as a hater of (domestic) violence, who is not at all pleased by evildoers such as perpetrators of domestic violence. 2 Corinthians 13:11 presents God as *the God of peace and love*. This reflects that peace and love are important in the lives of Christians. This verse even encourages church members to *comfort one another and live in peace*. Prayer is just as important, as McMinn (2012:85) posits: 'Many Christian counsellors are trained in theological perspectives on prayer and many have thought in depth about the psychological implications of using prayer in counselling.' Prayer is an important aspect in counselling as it is a form of therapy. Apart from this, prayer can also be used to curb family issues as there are Christian norms and values which should be adhered to by all Christian believers.

According to Pembroke (2017:3), priests and pastors care for their flocks by incorporating their churches' pastoral interventions with their religious works. As human beings, the general belief is that most of our problems are centred within the spiritual dimension. Pastoral

counselling, therefore, calls for both psychological and emotional counselling, supported by a spiritual dimension where prayers are valued to address the spiritual aspect of the counsellee.

According to Proverbs 13:10, comforting one another such as through counselling or advice-giving is a wise practice unlike violence which is a product of pride. Counselling, therefore, is an essential attempt to let the grace of God flow freely into people's lives and unleash the healing power of God amongst people. Pastoral counselling gives the good news to the suffering in these circumstances – these are the victims of domestic violence (Collins & Culbertson 2003:4). Pastoral counselling aims to assist counsellees to handle their problems, live more adequately, and grow towards boosting their personal self-esteem (Vincent & Jouriles 2002). The following section hinges on geographical trends in the occurrence of domestic violence to understand the peculiarities of each region since society is hardly homogeneous.

2.3 GEOGRAPHICAL TRENDS IN DOMESTIC VIOLENCE

Having looked at the various ways in which domestic violence is conceptualised, it is important to appreciate how the occurrence of this problem is distributed across the globe. This helps to realise the magnitude of the local problem when compared to violence in other places. The global society is not politically, economically, or socially homogeneous, hence the need to analyse domestic violence in the different contexts existing in the world.

2.3.1   Domestic Violence in Europe

Many Catholic Church priests claim with the utmost consistency and vigour that domestic and sexual abuse against women are rarely justified. In any type – physical, emotional, psychological, or verbal – abuse is immoral. Since it is a crime, they advocate for the elimination of the culture of violence by moral transformation. The Catholic Church educates that brutality against other individuals is failing to treat them in a loving way. The church can assist to destroy this cycle: 'Many abused women seek help first from the church because they see it as a safe place, also because their abusers isolate them from other social contacts, while still allowing them to go to church' (USCCB 2002). Domestic violence often happens without being reported. People outside the home refuse to intervene, even if violence is reported. The bishops of the church discourage the use of the Bible to promote any violent conduct whatsoever.

It should be noted that, despite existing laws to protect women in Western Europe, there are still alarming rates of 'domestic femicide' (the killing of women in intimate relationships). In Europe, domestic gender-based violence is most prevalent in the northern countries near the Baltic Sea, including Lithuania, Latvia, and the Czech Republic (Ganglione 2018). It should be noted that these countries are part of Eastern Europe. The European Institute for Gender Equality (EIGE) (EIGE 2017) adds Denmark, Luxembourg, Greece, Lithuania, Malta, and Poland to the list of European countries that are notorious for fatal domestic violence. According to EIGE (2017), a common characteristic amongst these countries is that they do not collect comprehensive information from homicide cases, thereby making intervention strategies ineffective.

As said above, anti-domestic violence regulations are active in Europe as a union as well as in individual European countries. Noted examples of human rights protocols that the EU has put in place to solve domestic violence, amongst other crimes, include the 2001 Council Framework Decision and the 2012 Minimum Standards Directive (EIGE 2017). Both instruments aim to establish basic principles to guide member countries regarding the delivery of human rights in ways that are victim friendly, noting that many victims were not reporting domestic violence cases due to fear, amongst other reasons.

To further support and protect victims of domestic violence, the EU has put a strong emphasis on access to specialised support. Member nations are providing shelters and emergency support to victims upon the reporting of domestic violence, right through the entire process of handling the issue (Burba & Bona 2017). Ganglione (2018) notes that the EU allows cases that are filed in one country to be referred to another country if petitioners feel uncomfortable or lack confidence in their local legal system. This is in light of the possibility that the courts in one country may restrain or bar justice reforms directly or indirectly, such as through bureaucratic red tape and insufficient rehabilitation mechanisms.

The EU also runs and funds awareness campaigns in member countries to guide people in dealing with domestic violence. The campaigns are co-funded by member governments and facilitated by transnational projects such as non-governmental organisations (NGOs). The aim of these campaigns is to advance EU principles and minimum standards in respect of domestic violence (European Parliament 2012). An example of an advocacy issue advanced

by the EU awareness campaigns is calling out to member states to ratify the Istanbul Convention and other unionwide conventions.

However, the EU member states are not on one accord regarding the approaches to tackle domestic violence. For example, some still do not recognise the abovementioned Istanbul Convention as a superlative key to fight domestic violence. Gotev (2018) notes a lack of enthusiasm in some countries caused by misunderstandings about gender and other ideological issues. Therefore, there seems to be a split between change-oriented and conservative countries, the latter of which may reasonably choose to drag their feet in caution.

Some members also deny that the EU is competent in handling domestic violence issues. This explains why their legislative instruments have not been binding for a long time in some member nations. According to Gotev (2018), the big problem is that the sceptical members are intransigently unwilling to discuss the issue during EU forums. Obviously, this undermines the efforts of the EU in protecting domestic violence victims and in reforming international law on the European continent. The European continent has therefore failed to enforce a cohesive policy on domestic violence, due to political reluctance.

Another important decision maker in this matter is the western church, precisely the Roman Catholic Church in the West. This church censures domestic violence (McMullin 2015) and criminalises violence, including domestic violence. The church wishes to break the violence cycle by encouraging abused believers to seek help first from them (USCCB 2002). The church is strategic in the fight against domestic violence for yet another important reason: Domestic violence perpetrators isolate their victims from other social contacts except the church (Zust, Flicek, Moses, Schubert & Timmerman 2018). Bishops of the church call upon the faithful to condemn all forms of violence and to desist from using the Bible to support abusive behaviour (USCCB 2002).

2.3.2   Domestic Violence in Asia

According to Rodriguez, Shakil, and Morel (2018), domestic violence is amongst the commonest kinds of violence in Asia, but governments and policymakers noticeably ignore it or fail to observe its occurrence. These scholars also find that most domestic violence on this continent is gender-based and women are more frequently victimised than men. Added to

this, domestic violence in Asian homes is often deadly, killing more people than armed conflict (Dabby, Patel & Poore 2010). Dabby *et al*. (2010) report that more than 40,000 dowry-related deaths were recorded in India between 2010 and 2015. The scholars note that the statistics surpass the combined casualties of armed conflicts that took place over the same period in the Kashmir Province, the Naxal region, and Northeast India with more than ten times (Rodriguez *et al*. 2018:37). They also find domestic violence to be deadlier than political violence in Nepal and Bangladesh, amongst other South Asian countries (Rodriguez *et al*. 2018:21). This shows that domestic violence is a major contributor to homicide statistics on this part of the globe.

Rodriguez *et al*. (2018) criticise Asian anti-domestic violence laws for excluding unmarried intimate partnerships from their conception of domestic relationships. Thus, despite having strict laws that disallow domestic violence, this problem has been unabated or even unrecognised in some population groups not adequately covered by legal provisions in Asian countries. According to Yoshihama, Bybee, Dabby, and Blazevski (2010), legal protections against domestic violence and sexual harassment in 22 Asian countries are weakened by a narrow conception of the term 'domestic' and a vague articulation of what constitutes violence. For example, these scholars note that 17 countries from East Asia and the Pacific region do not include protection against economic violence in their laws. They also mention that 74% of women aged 15 and above are not covered by any legal clauses in the five South Asian countries. The reason is about questions on the legal age of the majority. It therefore appears that a young woman may not sue her boyfriend for violence, because their relationship is not deemed domestic and is not a proper relationship by law.

According to Fulu, Warner, Miedema, Jewkes, Roselli, and Lang (2013), Asian countries face the challenge of limited consciousness in their anti-domestic violence agendas. Consciousness is a product of public awareness about the problem and relies on an institutional capacity to handle it, combined with the willingness of governments to support the agenda. It ensures that the safety of victims of sexual abuse does not only take into consideration the legislative aspect, but also incorporates awareness-raising efforts such as the EU throughout Europe to promote financing programmes to systemic changes. Samson (2019) notes that an earnest human rights education is a recent phenomenon in countries like Pakistan which founded the Centre for Human Rights Education only as late as 2010. This shows that such countries still have a long way to go before they would succeed in the anti-

domestic violence agenda because it takes time to gain courageousness and activism against injustices. It is one thing to create anti-violence institutional policies and yet another to implement those policies. Fulu *et al*. (2013) state that the implementation of change policies in Asian societies is hindered by a limited legal awareness, archaic legal systems, and weak administrative capacity.

2.3.3   Domestic Violence in Africa

According to Burrill, Roberts, and Thornberry (2018), domestic violence in Africa is generally considered synonymous with violence against women. These scholars pin the African share of worldwide domestic violence statistics on 37%, which represents a very high prevalence. They also state that the worst affected African region is the Central Sub-Saharan, where 65.6% of adult women experience domestic violence against the global average of 26.4%. Of note is the fact that Africa is not a homogeneous society with a uniform religion, customs, and civilisation, which may explain the regional differences in practices and beliefs. For example, it is not easy to ascertain the degrees of domestic violence in such a heterogeneous society although globalisation is slowly levelling out the conceptual inconsistencies.

The World Health Organisation (WHO 2010) states that domestic violence in Africa is more prevalent in rural than in urban areas. They indicate that in Tanzania, for instance, 56% of rural dwellers experience intimate partner violence compared to 41% in towns and cities. Christiaensen (2016) reports that 51% of African women tolerate being beaten by their husbands – more than twice the average of the rest of the developing world. The author adds the examples of offences that are considered worthy of wife-beating in Africa, including going out without the husband's authorisation.

These facts reflect the problem of socialisation, more so following the prolonged colonial presence on the continent. A study conducted in South Africa by Jewkes, Levin and Penn-Kekana (2002) noted that younger women, mostly uneducated, have a higher propensity to tolerate domestic violence. Christiaensen (2016) adds that the acceptation of domestic violence is higher amongst uneducated young women living in resource-rich countries with civil conflict. Colonialism therefore had a combination of positive and negative influences on domestic violence patterns in Africa. Some colonial products such as modern education seem to have contributed to some extent to woman emancipation, while other colonial products like

money-based economies have contributed to civil strife. The domestic violence trends in Africa therefore reflect the effects of colonialism as a socialising force to some extent.

Domestic violence in Africa seems to be more concentrated in some countries than in others. Carta (2018) reports that a look at the high rates of spousal abuse in Uganda and Mali and low ones in Mozambique and Malawi reveals no established link between this problem and a country's level of socioeconomic development. This finding makes it even more difficult to determine with precision the forces at work that breed and sustain domestic violence in Africa. By implication, not even the longstanding blame of the African civilisation for women subjugation can be pinpointed as a driving force towards domestic violence. It can thus be established that the influences of political violence are not necessarily homogeneous with those of domestic violence. It also shows that one single factor should not be taken in isolation when problematising domestic violence on the African continent.

African governments have not folded hands in the face of domestic violence as shown by their signing of the African Charter to promote women's rights (Carta 2018). This move, taken in 2003, reflects the gender dimension of domestic violence by highlighting that the continent puts domestic violence on the same level as violence against women. By 2018, only 36 of the 54 fully recognised African countries have ratified the protocol, according to Carta (2018). This shows that the continent is making some progress, but with some challenges especially of a limited political will by a significant number of governments. It can be interpreted that the failure to ratify the named protocol is tantamount to disregarding women's rights and the role of women.

Some countries that ratified the continental protocol have proceeded to align their domestic laws with the protocol. Ghana, for instance, formulated its Domestic Violence Act in 2007 which covers clauses such as domestic, sexual, psychological, and financial abuse (García-Moreno 2005). Regardless of the efforts made by countries such as Ghana, domestic violence still occurs, due to a multiplicity of factors such as drug abuse and illiteracy. Glens (2014) adds that domestic violence in the African states is often made systematic by a legacy of misconduct in which a childhood survivor is likely to be an offender as he reaches adulthood, producing an unbroken chain.

There are laws banning domestic abuse in many nations, such as South Africa, but compliance is an issue. According to a study based on South Africa by Bendall (2010:110-118), the country's Domestic Violence Act was enacted in 1998, but there has since been little government support for public education against domestic violence. A research conducted in South Africa by Vetten (2014) also criticises the South African government for not providing shelters for victims of domestic violence such as battered spouses. Still, other countries such as Burkina Faso have no laws against domestic violence. In many African cultures, popular attitudes promote a tolerance of domestic violence. In the Democratic Republic of the Congo, there is no law against rape by a spouse, meaning that spousal rape is accepted as part and parcel of married life (Cohen 2011:428).

2.3.4   Domestic Violence in Zimbabwe

Map of Zimbabwe (Personal archive)

According to Mashiri and Mawire (2013:97), the scourge of domestic violence is difficult to eradicate in Africa, particularly in Zimbabwe, where an unhealthy mix of traditions, inequalities, and even ignorance conspires against women. The Zimbabwean Domestic Violence Act (2007, chapter 5:16) defines domestic violence as any unlawful act, omission,

or behaviour which results in death or indirect infliction of physical, sexual, or mental injury to any complainant by a respondent who is a close relative. Muvunzi (2013:1) relates: In the Zimbabwean context, just like in all the scenarios explained above, spousal abuse falls within the confines of domestic violence explained above, and can be exhibited in the form of physical, sexual, and emotional violence. According to Mashiri and Mawire (2013:96), 'the violence experienced by women mostly takes place within the privacy of their homes and has, to a large extent, contributed to a culture of silence.' There are types of violence which go uninvestigated because they are perceived by society as common activities. There is the concept of *chiramu*, where young women are suffering at the hands of their brothers-in-law (the sisters' husbands), as these men traditionally have the right to fondle the breasts of their wives' younger sisters. Many times, this is forceful and usually ends up in rape. These cases are swept under the carpet in order to protect the families (Mashiri & Mawire 2013:99).

In Zimbabwe, domestic violence is at times perpetuated through the paying of *lobola* (bride wealth). Zimbabwe has over ten ethnicities, and all of them practice *lobola*, thereby potentially contributing, albeit inadvertently, to domestic violence. The Catholic Diocese of Masvingo alone consists of at least three ethnic groups, namely the Karanga, Shangaan, and Ndebele. In all of them, men pay *lobola* upon marrying their wives and they are somehow entitled to see the wives as possessions. The paying of *lobola* therefore tends to put Zimbabwean women at the mercy of their husbands who make them feel helpless in the face of disagreements. Abuse is fuelled by the vulnerability of women within their marriages. Some husbands abuse their wives because they reckon that they have paid too much *lobola* for them. Some women indicate that their husbands always remind them that they have paid *lobola* for them (Mouton, Kapuma, Hansen & Togom 2015:314).

Moreover, Zimbabwe noticeably consists of a patriarchal society (Parpart 1995). Although bits and pieces of its variegated civilisation vary from place to place, it has close similarities when it comes to the role of a married woman in the domestic home and in the outer society. All Zimbabwean cultures condemn domestic violence, but it is still a common phenomenon. Shenje (1992) suggests that this is because people hardly have any specificity when they conceptualise this problem. Thus, the concept of domestic violence in Zimbabwe is culturally marred with ambiguities and double standards which make the problem elusive.

Without exception, Zimbabwean cultural values largely work against the liberty of women and girls (Seidman 1984). For example, the Shona and Ndebele cultures, which are the dominant subcultures in the Catholic Diocese of Masvingo, strongly disallow women from divulging information to outsiders, sometimes even to interact with them (Parpart 1995) 'Amongst the Mwenye and Changani, women are expected to accept sexual exploitation silently in the pretext of the rites of passage' (Ministry of Community Development and Women's Affairs 1985). The Ministry also notes that oftentimes wives are even manipulated to defend their abusers who in this case are the husbands, since they are taught not to expose the bad sides or weaknesses of their husbands.

Globalisation has also brought its own share of problems to Zimbabwe in as far as domestic affairs are concerned. People used to engage relatives when facing challenges in the family such as domestic violence. Globalisation has changed this significantly as people migrate far away from home for greener pastures, thereby cutting familial ties for quite some time (Piper 2009). The need for pastors to be equipped with counselling skills arise from such scenarios, amongst others, as they have replaced the aunts and uncles in the counselling role.

Religion has also played a role in sustaining the practice of abuse in Zimbabwe. Structural causes of domestic violence in this society include the non-reportage of domestic violence cases. Just like traditional mores, religious values such as devoutness and meekness have largely protected abusive husbands from being reported and rebuked (Richard 2017:2). Perpetrators can use lines from sacred texts to justify their abusive actions or use religious practices to control others in ways which they are not intended. Religious victims interpret some religious beliefs, such as the value of self-sacrifice, to justify their suffering (Holtmann & Clark 2018:3). Because of values and attitudes towards domestic violence, this problem is mostly a private family issue, while gossip and networks have to be set aside (Wendt & Zannettino 2015:130).

Traditional gender roles are promoters of hierarchy in marriage, with the man holding power over the woman. In marital relationships where the roles are divided and there is more collaboration between spouses in performing domestic duties, there is also a division of power that acts as protector against domestic violence (Asay *et al*. 2014:118). The violence against the family unit is a multifaceted problem: It is equally a social, health, economic, and cultural problem. It is also one of the consequences that affect all family members, especially children (Maxwell & Blair 2015:109).

Some wife beaters have made it clear to their partners that if they leave, they will find them and hurt them more or even kill them. Some women may not have tested this threat, while others may have tried to leave before and will factor into their analysis how their abusive partner acted the previous time (Davies & Lyon 2014:20). Apart from this, the husband is seen as the *de jure* head of the household with authority over everyone in the family (Shenje 1992). Men are given this authority from childhood and they grow up thinking that they are superior to women, and this in turn incites them to abuse women. Women find it easy to embrace the domestic abuse from men as they tend to think that this is how life should be, which is wrong. Pastoral therapy helps people to value one's dignity, irrespective of gender, colour, or creed, and to raise their self-esteem.

Arguably, however, the most important factor is the cultural attitude towards domestic violence and the rights of women. When women have no rights and men feel entitled to treat women as property, domestic violence can become endemic (Cohen 2011:427). Having looked at the nature of domestic violence around the globe from the abstract to the concrete, it is imperative to switch over to cultural causes of domestic violence, particularly in Zimbabwe where this research is being carried out.

2.3.5   Domestic Violence in the Catholic Diocese of Masvingo

The Masvingo Diocese is mainly composed of three large ethnic groups of people namely the Shona, Shangani (also sometimes spelt 'Changhani' or 'Shangaan'), and Ndebele peoples. Their cultures vary not only ethnically but also according to the specific localities they reside and the communities with whom they share geographical boundaries. However, they have close similarities when it comes to the role of a married woman in the society. Domestic violence is also common amongst these people since they live in a patriarchal society.

The Shona, Ndebele, and Shangaan cultures contribute to the perpetuation of violence in some parts of Masvingo as they uphold some of the values that oppress women in one way or the other. For example, they do not encourage women to divulge information to outsiders. They are forced to accept abuse silently and at times are also encouraged to defend their perpetrators who in this case is the husbands, since they are taught not to expose the bad sides or weaknesses of their husbands. Women learn *chakafukidza dzimba matenga* (*what shields the house is the roof*) which entails that whatever happens in the family should not be

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disclosed to outsiders. Women grew up in this culture of silence to such an extent that even after being battered and sustaining injuries from domestic violence, they would rather choose to lie, saying that they had an accident while doing their daily chores which force them to be submissive to their husbands.

The Synod of Bishops Lineamenta (ZCBC 2011:14) points out that culture is the most critical field that calls for a new evangelisation strategy. These days, people are in profound secularism, which has led to a loss in their capacity to listen and understand the words of the gospel as a living and life-giving message. The researcher has experienced that, if a girl is pregnant, she is chased away from home, but when a boy impregnates a girl, he does not receive the same punishment. People used to engage relatives when facing challenges in the family such as domestic violence. However, as has been said before, globalisation has resulted in people migrating from one place to the other, searching for green pastures, affecting the shock absorbing role of the family. Hence pastors earnestly need counselling skills to take over this role. At this point, after understanding how domestic violence is multifariously intellectualised and geographically distributed, the researcher explores the known forms of domestic violence in order to compare them at a later stage with the findings of the current study.

2.4   FORMS OF DOMESTIC VIOLENCE

As alluded to above in the section on conceptualisation, domestic violence involves any or a combination of several abusive forms. These include bullying, compulsion, threats, involuntary separations, and the like (Asay *et al.* 2014:250). Its forms also incorporate psychological and economic exploitation where abusers limit access to resources for victims (Asay *et al*. 2014:250). Hunt (2013a:19) adds that abuse can be subtle or blatant, quiet or loud, smooth or abrasive. She adds that abuse is always either verbal or non-verbal in delivery and it always deeply impacts one's personal and social life despite all the different ways in which it can occur.

2.4.1   Physical Domestic Violence

Physical abuse is one form of gender-based violence which includes beating, punching, kicking, biting, burning, killing with or without weapons, selling and/or trading human beings for forced sexual activities, forced labour or services, slavery or practices similar to slavery, servitude, or the removal of organs (Gebreiyosus 2013:37) Different scholars have identified

varying kinds of abuse in this category. Mwase and Yikoniko (2015) emphasise that murder is one form of abuse that can happen in any form of domestic violence. In physical abuse, the killing is direct (such as through beating, trampling, shooting, or stabbing) rather than indirect (like causing suicide, which fits better with other forms of violence).

Marini and Stebnicki (2012:354) finds a close association between physical violence and emotional abuse since these happen simultaneously and form part of a systematic pattern of abusers exercising their need for power and control. Therefore, physical domestic violence sometimes occurs as part of a systematic pattern of abuses whereby abusers exercise not only their physical muscle but also other forms of control at the peril of their victims. While physical abuse basically involves causing physical injuries or death to the victim, in some cases the impact is deeper than only physical.

Shrivastava (2018:302) posits that, in its most obvious form, domestic violence involves causing physical injuries to the victim's body. In most subtle cases, psychological and sexual violence can be exerted upon the victim by using abusive language, neglect, oppressive living conditions, and forced sexual relations. According to a Zimbabwean study conducted by Chitakure (2016:21), wife battering is the most distinct type of domestic violence amongst the Shona, because it is physical, and outsiders can detect its occurrence. Physical violence is very difficult to hide and are easily identified by the victims' sustained injuries or marks that are visible. Thus, physical domestic violence is less difficult to notice and therefore easier to intervene.

Battering violence is used with the intention of removing control. A partner who batters the spouse, takes away the victim's choice, undermines their thoughts, ideas, and dreams, and makes them doubt themselves at every turn (Davies & Lyon 2014:16). Battering is also the most dangerous form of domestic violence because it may cause severe injuries or even the death of the victim. Some people think that wife beating does not become wife battering unless it is often repeated (Chitakure 2016:21). There are people who think that abusing a person once cannot be called domestic violence, even though at times they may sustain serious injuries. This is common amongst the Shona people who have a proverb stating *motsi haarwirwi*, meaning that a person can be forgiven for doing something wrong if it is done once and not many times.

Buzawa, Buzawa, and Stark (2012:47) state: 'Severe physical abuse is more likely to have a more intensive psychological impact. The degree of psychological impact may not totally be a result of the measure of violence such as the amount of force used or injuries sustained but is based in part on individual subjectivity.' Neill and Peterson (2014:5) has the conviction that threats, isolation, stalking, verbal harassment, and controlling life in general, are impacting health as much as physical abuse does. Helfrich (2012:10) states the following:

> Someone who is being or has been physically abused may have endured any of the following: Hitting, punching, kicking, beating, being thrown to the ground or tied up, choking, smothering, burning, being threatened with a weapon, refusal of help when sick or injured, and being driven recklessly to frighten the spouse.

Excessive physical discipline which is frequent, and severe physical punishment occurring during childhood and adolescence, are both caused by violent socialisation (Maxwell & Blair 2015:132). Physical attacks include sexual violence like forced sexual intercourse or other sexual activities. Physical domestic violence has apparently become a social cancer that is difficult to cure in many societies (Wood, Lambert & Jewkes 2008). In Zimbabwe, although the government has done much to curb beatings and other forms of domestic violence, much still needs to be done (Chitakure 2016:32). Physical domestic violence includes many aspects of sexual violence but for a more comprehensive analysis, sexual violence *per se* is treated separately below. Windle, Windle, Scheidt, and Miller (1995:1322) admit that physical abuse is the most palpable form of domestic violence. It occurs when someone inflicts or attempts to inflict physical injury on another person, like hitting, beating, pushing, pulling hair, and throwing objects at the other person (Mwase & Yikoniko 2015). While physical violence involves pain or injuries on victims' body. On the other hand , sexual violence involves any sexual act by coercion directed at the victim by the perpetrator. Having examined the physical violence as a form of domestic violence, the researcher moved to sexual abuse.

2.4.2   Sexual Domestic Abuse

Sexual abuse may also be associated with physical abuse – it involves pressurising or forcing the partner to have sex against their will, coercing or attempting to coerce any sexual contact without their consent, like forced sex or an attack on the sexual parts of the body. Preventing the woman to use birth control or refusing to use condoms when the partner is concerned about sexually transmitted infection such as HIV or gonorrhoea, is also a form of sexual

abuse. Sexual violence is a physical force used to coerce a person to engage in sexual acts against their will. This includes attempted or completed acts against a person who is unable to understand the nature or condition of the act (Ross 2015:339). Forced sex happens when the husband engages in sex with his wife without her verbal or symbolic consent and readiness. The fact that men feel that they have paid for the exclusive sexual rights over their wives, can end up in marital rape.

The Medicines Monitoring Unit, MEMO (2014:32), concurs that this form of domestic violence has become highly prevalent in this era in Zimbabwe. It involves physical sexual actions without the permission of the other party (which may be considered as spousal abuse), inappropriate sexual contact, or any behaviour which inappropriately degrades the other party. Experience has shown that the Shona men think that because they pay *lobola* they can demand sex from their wives whenever and in whatever manner. It would be considered absurd for a Shona woman to report marital rape because everyone knows that the husband has paid bride worth so that he can acquire and enjoy that right (Chitakure 2016:23). Pastoral counselling teaches the couples that they should have mutual consent, and this helps the family to remain intact.

Many women have been abused, because they used family planning methods, as the men feel that they have paid money for them to bear children. Some men beat their wives for suggesting that they use condoms as they think the condom disturbs what the man rightfully owns (Mangena & Ndlovu 2013:448). Women in such circumstances are forced to take the instruction of their husbands for fear that failure to do so will result in divorce or violence. This form of abuse would be worse amongst the Catholic Church members, as the Catholic Social Teachings do not allow the use of contraceptives.

2.4.3   Verbal Abuse

Abuse means mistreatment – the destructive misuse of something or someone. Verbal abuse is the systemic, ongoing use of harmful words or a sharp tone in an attempt to control or dominate another person. Psalm 52:2 clearly states: *Your tongue plots destruction; it is like a sharpened razor, you who practice deceit*. Verbal abuse leads to a failure in conducting oneself while one does not have the ability to speak to others normally or even to express oneself well. This may end up affecting the whole community in a way that they may adopt that kind of behaviour and spread domestic violence in many families. In addition to this,

Hunt (2013a:14) asserts that words can build others up or tear down a person's identity by yelling, name calling, insulting, and giving negative pictures of the past. The abuser may end up using intimidation.

2.4.4 Psychological/Emotional Abuse

Apart from physical, sexual, and verbal abuse, there is also psychological or emotional domestic violence. Chitakure (2016:23) avers that psychological abuse exposes itself in several forms with the purpose to lower the self-esteem of the victim. Ross (2015:339) adds that it basically occurs when someone instils fear in another person, like intimidating and blackmailing the spouse. Many spouses develop unhealthy behaviours such as substance abuse, unsafe sexual activities, or eating disorders.

Another psychological violence tactic often used by men is threatening to divorce their wives leading the latter to experience psychological trauma. Other abuses include burning a woman's clothes, damaging her self-worth and self-esteem, and playing with her emotions (Tizro 2012:126). In such a situation, especially in the Masvingo Diocese, women endure their abusive husbands in the best interest of their children. The researcher is of the opinion that emotional abuse reduces people to nothing, and they might end up being shy or no longer believing in themselves that they can do something productive. In the church, for example, a psychologically or emotionally wounded member may end up not participating in day-to-day activities such as taking readings in liturgy or visiting the sick. Thus, these attacks of one's mind undermine someone's sense of worth, thereby breeding extreme fear of criticism and life in general.

Emotional abuse, as a specific form of psychological abuse, is any ongoing, negative behaviour used to control or hurt another person. It is the unseen fallout of all the other forms of abuse: Physical, mental, verbal, sexual, and even spiritual abuse. People often minimise the importance of emotions. Yet with deeply wounded people, their feelings can be the driving force behind their choices – the life-sustaining element of their choices and their very beings. Emotional abuse strikes the very core of who we are, crushing our confidence, wearing away our sense of worth, and crushing our spirit (Hunt 2013a:9). The researcher is of the opinion that emotional abuse reduces people to nothing, and they might end up being shy or no longer believing in themselves that they can do something productive. In the church, for example, a psychologically or emotionally wounded member may end up not participating in

day-to-day activities such as taking readings in liturgy or visiting the sick. Thus, these attacks on one's mind undermine someone's sense of worth, thereby breeding extreme fear of criticism and life in general. Having looked at psychological violence, the researcher examined the economic abuse differentiating it from others and highlighting its consequences on victims' behaviours such as psychological abuse that is exerted by use of abusive language and result in psychological trauma.

2.4.5   Economic Abuse

Last is economic domestic abuse. Tizro (2012:127) postulates that, according to the orthodox formulation of marriage, the husband can beat his wife, stop paying *lobola* or starve her, if she does not obey him. Some men make their wives work for long hours either on their farms or on their parents' or other people's farms. This is done through maintaining total control over the financial resources including the victim's earned income and resources received through public assistance or social security. This kind of abuse puts the victim in a situation where they worship the perpetrator to such an extent (as a hero) that they lose control of everything in their lives. Through pastoral counselling, members of the church can be assisted to engage in family dialogue where they come up with a solution to the abusive situations – this can be done through focus groups known as guilds (*nzanga*). Economic abuse is an integral part of the constellation of abusive behaviours employed over many years by batterers (Fischel-Wolovick 2018:114).

This information will help the current research to take the subject under study seriously. The researcher is of the view that pastoral counselling helps the faithful of the Masvingo Diocese to speak out about the cases of domestic violence and for them to get help in order to reduce it. The literature from a diverse milieu has given a solid basis for a further development of the research under study. The bishop of Masvingo has sent many of his priests to study counselling with the Zimbabwe Open University (ZOU) as a way of equipping them with counselling skills so that they can provide pastoral counselling to the members of the church.

A study by Fako (1997:141) which was conducted in Botswana noted that an increasing number of domestic violence cases is linked to economic problems. Economic challenges such as a shortage of necessities have led to domestic tension, especially covert/tacit tension between married couples. Such tension is often characterised by constantly increasing worries

being ascribed to the other partner. It is this kind of attribution that leads economic worries and anxieties to aggravate into stronger and stronger feelings, extreme dislike, and ultimately hateful feelings towards a spouse or any other member of the family.

There is also an overt stage in the development of economic domestic violence characterised by partners acting out their dislike of one another. In this form of domestic violence, violent incidents may occur involving the married partners and any third parties that they may have roped in, some way or the other, such as 'small houses' – partners in extramarital affairs. Some of the incidents of economic domestic violence are physical in nature (Hendrix 2017) while most of them are verbal, involving the exchange of bitter words and remarks about each other, such as related to impecuniosity. This shows that, apart from psychological violence, verbal abuse, and physical assault, domestic violence can be economic in nature as well, although not separate from other forms.

Financial violence often involves actions of stripping one's partner of financial support. Wives, for example, customarily require monetary support from their husbands for family usage such as in the acquirement of foodstuffs and other daily household necessities. Nowadays women can be breadwinners along with their husbands or even while their husbands are not gainfully employed (MEMO 2014). If an economically affluent partner actively fails to help his/her partner with economic services to cover family requirements, medical costs, or school fees, and so forth, this is financial abuse. It also encompasses the selling of household property without the other spouse's consent, refusing someone to look for a job, or to start with an income generating project (MEMO 2014:31).

In the next section, the causes of domestic violence will be discussed now that its forms as well as the geographical dispersion of its manifestations are known.

2.5   DOMESTIC VIOLENCE CAUSES

In a general sense, domestic violence is known as a social problem, arising from a conflict between two parties who are conjugally linked with each other or their immediate families. Therefore, one is tempted to assume that interpersonal relationships are a critically important level to consider when analysing the sources of disharmony in family relationships. Sources of disharmony can be sought even at individual level (below the interpersonal level) as well

as in the wider community (beyond the interpersonal level). The following subsections explore this phenomenon.

2.5.1   Cultural Causes

Chitakure (2016:17) avers that cultural practices sometimes intensify domestic violence. Amongst the Shona, the demand for privatised, commercialised, and exorbitant bride wealth is one of the causal factors of violence against women. There are instances where domestic abuse is triggered by a cultural context or by systems built up in various cultures. In this situation, domestic abuse is passed on, sometimes intentionally and sometimes unintentionally. Goldsmith (2016) asserts that some people with very traditional beliefs may think they have the right to control their partner and that women are not equal to men. Others may have an undiagnosed personality disorder or psychological disorder. Others may have learnt this behaviour from growing up in a household where domestic violence was accepted as a normal part of being raised in the family.

Therefore, it is necessary in this study to listen to the opinions of participants about the influence of culture in their experiences with domestic violence. Chitakure (2016:17) states that, amongst the Shona, the demand for privatised, commercialised, and exorbitant bride wealth contributes to the occurrence of women's exploitation at the hands of their spouses. Besides that, it is a cultural expectation that men are more aggressive than females. This mentality has its origins in the dangers that were found in the primitive society. There are also cultures that prevent women from reporting their abusive husbands to law enforcement agents.

The researcher is of the view that, for a counsellor to be effective in assisting those wounded by internal household harassment in the Masvingo Diocese, one should have knowledge of the people's cultures, which will enable them to understand why people behave in a certain way.

2.5.2   Peer Influence

Mynhardt, Baron, Branscombe, and Byrne (2009:77) identify social peers as having significant influences on domestic violence. Social peer influences may cause domestic violence depending on the environment in which people find themselves, where they currently live or where they were reared. This means that it contributes to the emerging of

domestic violence through social interactions by people of the same age, like two young married men who give each other bad advice on how to treat their wives as a way of controlling them. After grasping the causes of domestic violence, one ought to also consider its impact as well, hence the following section.

2.6   IMPACT OF DOMESTIC VIOLENCE

2.6.1   Impact on Married Couples in General

Domestic violence can contribute to the spread of HIV/AIDS and other STDs in various ways. A fear of economic dependence, stigma and shame, ostracism, and a lack of voice, all affect women's abilities to protect their sexual health (Finley 2013:9). The impact of domestic violence is wide-ranging and considerable. It affects the safety as well as the health and wellbeing of individuals. It also negatively influences individual and social resilience and the capacity to build and maintain strong communities (Fawcett & Waugh 2013:7). Despite these developments, domestic violence occurring in individuals' lives, may still remain private and hidden and may stay locked in the home where it has been perpetrated and silenced. Historically, women have remained silent because they may think that they are to blame for the abuse. They may also think that they deserve such treatment and have to accept it as part of life (Collis & Hague 2013:7).

> Possessiveness may lead to unnecessary quarrels and those quarrels may degenerate into physical violence. If a husband is too possessive, he may begin to treat his wife as his personal property. She is then not allowed to talk to other women, because these are accused of influencing her negatively. Jealousy and possessiveness lead to the isolation of the victim. She is brainwashed into thinking that she is not capable of making her own decisions (Chitakure 2016:20).

When cognitive perceptions have been distorted for a long time, the female victim's reality eventually becomes skewed. She has learned to accommodate violence in her life. She believes her abuser when he criticises or blames her. These beliefs lead to feelings of helplessness and a sense of being trapped (Deaton & Hertica 2013:45). Domestic violence undermines an individual's rights, as the behaviour that constitutes domestic violence, such as harassment, threats to kill, and assaults are recognised crimes (Howard, Feder & Agnew-Davies 2013:51). Acute physical injuries resulting from a domestic assault may lead to long-term physical health problems for the victim (Buzawa *et al*. 2012:47).

Finley (2013:134) adds that victims may suffer from numerous medical consequences of their abuse, including but not limited to, lacerations, broken bones, bruises, head injuries, sexual transmitted diseases, vaginal and urinary tract infections, arthritis, hypertension, heart disease, chronic pelvic pain, and pregnancy-related problems. These findings, exposing the gap on how men are affected with domestic violence, necessitate the research under study.

With specific reference to the relationship between married couples, Henry and Short conceive of husbands and wives as sources of either nurturance, love, or frustration (in Smith, Ellis & Stuckless 2015:116). The United States Conference of Catholic Bishops (USCCB 2002) suggests that violence against women in the home has serious repercussions for children. Over 50% of men who abuse their wives also beat their children. This may give rise to the cycle of violence from generation to generation. Considering the above, the current research will try to close the gap of time and place, since the violence took place almost 18 years ago and the milieu is different, and again it is focused on domestic violence on women and not men.

Domestic violence is said to have no cultural linkage. The kinds and causes are universal, and thus Africans (victims and perpetrators), like their counterparts elsewhere in the world, experience emotional, psychological, and physical abuse in their relationships, according to Finley (2013:6). He elaborates by stating that, although the consciousness of male domination is still there and sometimes results in domestic violence, it is not as prevalent as amongst those living in the rural areas. The restriction applies to both women and children, who are considered too immature to make contributions on issues. Cultural norms demand that children do not speak when elders speak, otherwise they may become victims of domestic violence (Finley 2013:7). In the Zimbabwean situation, not many disciplines have ventured into research on domestic violence, hence the need to explore this vacuum.

According to Hunt (2013b:10), domestic violence is not an issue of marriage or irreconcilable differences solved by conflict resolutions, but this kind of abuse
- affects everyone in the family;
- bridges all levels in society – racial, religious, geographic, and economic;
- undermines the values of others;

- seeks to dominate others; and

- escalates in intensity and frequency; hence there is a need to be responsive when informed of domestic violence.

Shavers (2013:40) states that 'studies have shown chronic pain, sleeping difficulties, and irritable bowel syndrome (IBS), as well as issues associated with long-term health effects on female victims of violence.' Many victims of abuse blame themselves, feeling that if they had only pleased the abuser, he/she would not have had to resort to violence (Wallace and Roberson 2016:19).

The low self-esteem amongst casualties of sexual and physical child abuse is widespread. Such children do not have the potential to grasp the nature of child mistreatment and thus have a distorted perception of themselves. Most victims of sexual assault not only condemn themselves, they also grow self-hatred, which leads to heightened insecurity and difficulty in coping as they age. Victims of intimate relationship misconduct are frequently dismissed as incompetent and worthless by the offender. Wallace and Roberson (2016:20) aver:

> Constant criticism and the abused person's inability to break the integrational transmission of violence, lead to a lack of confidence in themselves and feelings of inferiority. The elderly people are already disadvantaged because of the aging process, and abuse only increases their loss of self-confidence. Victims of family abuse have difficulty in trusting others.

2.6.2   Impact of Domestic Violence on Women

The problem has far-reaching effects for wives in general and mothers in particular. Abused wives are at risk of stressful lives and even depression. 'Women can develop an impaired capacity to support their children and help them to develop positively.' Such withdrawal from the motherly responsibilities is a symptom of depression or severe stress for mothers.

Women suffer not only serious emotional problems as a result of violence but also physical injuries (Wallace & Roberson 2016:24). Physical injuries such as external bruises and internal bleeding are amongst the short-term physical effects of domestic violence for wives in general (Modi, Palmer, and Armstrong 2014:253). Some who are abused during pregnancy

may develop health complications which can even result in maternal mortality. Invariably, abused pregnant women are susceptible to serious hypertension which can be counted amongst prolonged health problems. Maxwell and Blair (2015:109) comment: Domestic violence also brings economic risks to mothers in the households. These risks include the mounting of the costs of living due to scuffles with spouses who are in most cases the breadwinners.

The cultural dimension of violence towards women in Pakistan is of considerable significance to this report. For instance, domestic violence is generally regarded as a personal affair that occurs at home and is thus not a suitable topic for review, intervention, or policy changes. According to García-Moreno and Riecher-Rossler (2013:42), women have to face discrimination and violence on a daily basis due to the cultural and religious norms that the Pakistan society embraces. Wallace and Roberson (2016:28) add that these victims feel as if they are in shock. Some cannot eat or sleep, whereas others may express a disbelief that the violence actually occurred. Many victims feel exposed and vulnerable or express feelings of helplessness. According to Wallace and Roberson (2016:32), victims of domestic violence may suffer a wide variety of mental disorders as a result of their victimisation. Victims of family violence usually suffer three types of losses: Personal expenses such as medical costs and property loss, reduced productivity at work because of sick leave days, and nonmonetary losses such as pain and suffering and loss of quality of life.

Domestic violence is widespread and has numerous negative health effects on both adult and child victims. Although differing conceptualism of domestic violence have led to some inconsistent findings, there is clear evidence that it is more prevalent in women who attend healthcare services, and it is therefore a major public health problem (Howard *et al*. 2013:13).

In many instances, the harm of domestic violence goes beyond physical assault, causing, amongst others, a low self-esteem and abusive dependence (Probert 2013:50). Many forms of violence are often experienced by women as an extremely shameful and private event. Because of this sensitivity, violence is almost universally under-reported (García-Moreno & Riecher-Rossler 2013:2).

2.6.3   Impact on the Children of Fighting Parents

Hague (2012:45) states that one impact of domestic violence on children which has been strongly identified, is sleeping disturbances, which may endure throughout life and have potentially debilitating effects for both child and female victims. This is further manifested in children through failure to concentrate in school. Children being exposed to this form of violence that has the potential to be perceived as life threatening by those who are victimised, are left with a sense of vulnerability, hopelessness, psychological disorders, and emotional threats which end up also affecting their academic lives (Kanchiputu and Mwale 2016:1 of 5 pages).

Findings are indicating that domestic violence inflicts harm to children such as emotional harm, psychological harm, physical pain, and a low self-esteem, which impact the child's learning systems, thereby influencing them to lose interest in education, arriving late at school, being absent from school, dropping out of school, sometimes engaging in early marriage (Kanchiputu & Mwale 2016:5). Finley (2013:80) states that children who have witnessed domestic violence, often experience an array of emotions after watching one of their parents being abused. They typically have conflicting feelings towards the abusive parent, feeling anger and distrust, but also love and affection. The child will also usually become very protective of the abused parent and feel sorry for what they endured.

According to Javier and Herron (2018:11), the negative effects normally associated with an experience of domestic violence – fear, terror, anxiety, etc. – provide a situation for the individual to trigger responses already anchored in the basic structure of the brain that get automatically mobilised to ensure that individual's basic survival. Fischel-Wolovick (2018:60) adds that children in such abusive families have a distorted sense of family life and may have impaired relationships with the non-abusive parent. Their relationship with their father, particularly when they have been separated because of domestic violence, is complex and ambivalent and causes them pain, disappointment, and confusion.

It is well documented that children exposed to domestic violence frequently experience somatic and psychological symptoms that can impact their functioning in many ways (Fischel-Wolovick (2018:5). Children can respond in various ways to trauma exposure: Regression to earlier behaviours, the development of new fears, a loss of trust in adults, emotional instability and distress, behavioural changes, a difficulty to concentrate, repetitive

play, as well as sleep difficulties including nightmares. According to Vetere and Dowling (2017:78), the effect on children being exposed to domestic violence can depend on a range of mediating and interacting factors, such as the characteristics of the violence of a single event or chronic violence, which can have the worst effects. Hague (2012:25) emphasises that literature of the past few years generally agrees that the impact on children is complex and cannot be reduced to a list of symptoms. They may include becoming more aggressive or more withdrawn, bed-wetting, distressed, having depression and suicidal thoughts and actions, school problems, behavioural difficulties, and becoming overly protective of their abused mothers by taking on inappropriate adult roles filled with pain and distress.

2.6.4   Impact on Men as Husbands and Fathers

Domestic violence against men should not be treated as any humorous phenomenon as has been the case in most patriarchal societies which deem it uncommon and hilarious (Cook 2009). Special as it may seem, domestic violence suffered by husbands at the hands of their wives or their families deserves to be contemplated in an equal manner as domestic violence against women and children. Cook (2009:177) states that the same approach and sensitivity to the issue should prevail for both sexes and for all humanity without discrimination along sex and age differentiations. Therefore, as insinuated here, one manner in which domestic violence in patriarchal societies plays out is debasing male victims, treating their complaints as kidding, and therefore discouraging male sufferers from speaking out about the violence which they might be enduring.

One common fecund ground for husbands to suffer domestic violence is in the situation of polygamy. A polygynous husband can be abused by his wives when they decide to work in cahoots with one another, for instance, as a way to handle their bothersome husband. Cook (2009) asserts that in some cases the husband would be on the offensive side of the wrangle but adds that such cases often escalate into serious abuse of husbands. Examples given by the same scholar to suggest serious domestic violence endured by men at the hands of their spouses include bashing, denial of food, and of conjugal rights. In cases of separation or divorce which are increasingly common in the present generation, husbands are sometimes denied custody of their own children as the courts tend to favour women in domestic violence (Fischel-Wolovick 2018).

Another reason why domestic violence against men is rampant in polygamy is jealousy amongst the wives. Sometimes the wives' competition for the love of the husband gets tough, and some may approach spiritualists or traditional healers (*n'anga*) to be given love potions. A South African based research conducted by Green, Gunn and Hill (2018:344) reveals that the competition amongst the wives in polygyny may lead to the bewitching of the husband – a form of violence which is hard to classify. According to the same scholar, men have sometimes gone mad after consuming food laced with so-called love potions. In such a scenario, other forms of mistreatment can easily ensue, including physical, economic, and verbal abuse.

Kanchiputu and Mwale (2016:3 of 5 pages) posit that men constitute about 40% of all victims of domestic violence worldwide. This tends to contradict the widespread impression that it is almost always women who are left battered and bruised. Therefore, there is a ratio of 2:3 representing male and female victims respectively. There is apparently a thin line between men and women as victims of domestic violence abuse. Assuming that men want to preserve their masculinity, it may be true that there could be even more men than women who are being battered in their homes. Hence there is a pressing need to explore this subject to unravel this convoluted issue of domestic violence considering the growing unfair treatment of men as well. Meanwhile the following section touches on the strategies to deal with domestic violence.

2.7   STRATEGIES TO COPE WITH DOMESTIC VIOLENCE

Having explored the effects of domestic violence in various contexts and on different groups, it is also important to remember the specific approaches that individuals have used to tackle domestic violence. This section discusses some of the known strategies, including research, to understand the domestic violence situation, facing up to the violence, collaboration, and anti-domestic violence advocacy. The phrase 'coping strategies' refers to the interpersonal and emotional attempts taken by people to cope with difficult circumstances, including domestic violence. Lazarus and Folkman (1984:34) define coping strategies as 'constantly changing cognitive and behavioural efforts to manage specific external and or internal demands that are appraised as taxing or exceeding the resources of the person.' A key conceptual perspective in this area is the transactional model of stress control by Folkman and Lazarus (1998). The working concept of this analysis is that coping mechanisms are a means of handling challenging situations, expending energy to address personal and

interpersonal challenges, and trying to absorb, mitigate, and accept tension or conflict. Below, the researcher discourses on selected interventions comprising domestic violence education, therapeutic strategies such as guidance and counselling, legal methods, as well as spiritual approaches.

2.7.1 Educational Strategies

The most common educational strategy to tame domestic violence is to train communities about resilience. Affleck and Tenneh (2017) describe it as imparting in sufferers the ability to bounce back in response to hardships or challenging situations. This definition views resilience as a process of returning to a normal functionality after a stressful event. Educational strategies are also common in programmes that cater for children in distress: Protective factors that help children to deal with traumatic experiences are known to include loving and secure relationships with parents, a secure home base, socialising, school and community involvement, and the presence of friends and family, such as grandparents (Hague 2012:29). Cohen, Mannarino, and Deblinger (2017:13) aver that the educational approach generally aims at demystifying domestic violence. A child who experiences physical abuse and domestic violence may erroneously conclude that anger and abuse are acceptable ways of coping with frustration. If this child also sees the abusive parent as having control over the family's activities, emotional tone, finances, and so forth, whereas the battered parent is repeatedly injured and powerless, they may wrongly conclude that battering is an acceptable and even advantageous kind of behaviour.

Domestic violence education may train a spouse to ignore the promiscuity of his/her partner as a thriving strategy because the non-reaction is deliberate. A Botswana based study by Afolabi (2014:5) states that children experiencing or associating with domestic violence need such education to develop safety or survival skills for their mental, physical, and cognitive development.

Educational strategies to tackle domestic violence have also been applied at family level from ancient times. The respective roles of aunts, uncles, and other special relatives were part and parcel of the solutions to curb domestic violence. It has been commended, however, that these relatives offered such kind of education which would consolidate the male grip to power in relationships (Chitakure 2016:15). Even contemporarily, domestic violence education is delivered during seminars in religious and other organisations or groups. In

religious organisations like churches, people are counselled and educated on abuse using resources such as the Holy Scriptures. Other kinds of organisations such as culture groups use cultural folklores and sages to inculcate these values that would either pacify the victims or transform/civilise the perpetrators (Cohen *et al*. 2017:21).

Another educational approach in dealing with domestic violence is holding extensive pro-active discourses on cultural practices. According to Kanchiputu and Mwale (2016), some cultural practices make people susceptible to domestic violence and therefore talking about these will unpack them. This normally helps to curb domestic violence within communities by enlightening villagers about their cultural practices, empowering them to throw away harmful ones and to carefully select helpful ones. Green *et al*. (2018:349) argue as follows: Domestic violence education may proceed from the grassroots level of communities through local government structures up to central government, setting up a commission to interrogate customary law practitioners on the significance of the cultural beliefs they hold.

2.7.2 Therapeutic Strategies

There is also the therapeutic approach to surviving domestic violence. Vaishnavi (2018) mentions posttraumatic growth as one strategy which falls under the therapeutic approach. This is a strategy by which victims of domestic violence have tried to cope by using self-efficacy as a resource. Self-efficacy facilitates a confidence or psychological durability. This strategy is a combination of commitment, control and challenge managed by turning a stressful situation into an opportunity for growth. These are typical scenarios which require therapeutic strategies to foster posttraumatic coping following domestic violence encounters.

It is usually difficult, if not impossible, for children to avoid all trauma reminders. For a child who has witnessed ongoing domestic violence, both parents may be trauma reminders (Cohen *et al*. 2017:12). The foregoing officials also assume that, in the case of a child witnessing systemic gang abuse, the entire environment of the child may become a source of trauma. These are typical scenarios which require therapeutic strategies to foster posttraumatic coping following domestic violence encounters.

According to Nason-Clark *et al*. (2018:60), significant proportions of domestic violence cases have been tackled, using psychological therapies. This is a coping strategy that normally involves the intervention of psychologists as counsellors. Pastors can walk alongside victims

as they make their way through the vagaries of the criminal justice system, while faith-based community workers can offer religious informed resources and assistance, while faith-enriched workers, although not working in specifically faith-based agencies, can be there as a centred guidepost when women need them.

Victims find it difficult to take steps to get help or to escape their abuser: Some reasons are fear of being attacked if they leave, a feeling that it is their fault, having a low self-esteem, worries about money and how they will support themselves and their families on their own, not having friends, or not knowing where to go for help (Miles 2012:24). Sometimes victims sustain injuries to such an extent that may need medical attention. Victims are required to tell the truth about the cause of their injuries so that they can receive the correct medical treatment (Chitakure 2016:21). All these are important considerations when one is implementing therapeutic strategies to a domestic violence issue.

Concerning guidance and counselling, Miles (2012:25) advises that when someone is involved in domestic violence, they should not delay speaking out, either to the abuser or to anyone else. Telling someone about the abuse is a common but very helpful strategy which does not only lighten the burden of the hurt but also alerts members of the society in case of any need for urgent action. According to Chitakure (2016:10), the strategy of telling someone should come as a rule rather than an option, especially when children are involved because they are not capable to take informed actions by themselves, but through others. Talking to a teacher, a neighbour, a friend, or the friend's parents is also a way to warn the abuser, be it a parent or a sibling or a distant relative. Telling someone is usually an effective therapeutic strategy where the victim chooses someone they can trust.

Another therapeutic strategy which is presently growing in prominence is seeking professional advice. According to Miles (2012), nowadays there are telephonic hotlines or helplines, including those in social media, where victims of any form of abuse including domestic violence can call for professional intervention. She adds: Apart from it being a strategy to alert the police and legal experts, this method can also link the victims with advisors like professional counsellors. It is also important when a victim wants to get advice without the counsellor knowing the victim (Miles 2012:25).

2.7.3   Legal Strategies

The problem of family violence as a legal issue is quite a complex one, often involving measures directed at the democratisation of social relations which are sometimes dehumanised by some people's oppressive tendencies. The legal approach aims, amongst other things, at an increasing efficiency of public controls to guarantee and maintain civil and legal rights as well as the suppression of crimes against domestic violence victims (Asay *et al*. 2014:135). The scholars cited above highlight the necessity to address the economic, social and cultural variables fostering a climate of violence against women in particular. This also involves the creation of laws against social standards that promote male authority and control over the females.

Legal injunctions are particularly needful to tackle those factors that condone violence against women. It has also been observed that national and international laws are on the rise in trying to reduce levels of childhood exposure to violence (García-Moreno, Pallitto, Devries, Stockl, Watts, & Abrahams 2013:3). Amongst the Shona, Ndebele, and Shangani peoples of Zimbabwe, there are instances where an abusive husband is taken to the community courts about the maltreatment of his wife (Mouton *et al*. (2015:315). While, in most cases, there are no procedural codes in conventional criminal courts, the courts often represent a significant tool in the procedural approach to dealing with domestic violence.

While both a legislative and regulatory system are in force in several countries, there are obstacles to its application: These challenges include a limited training of experts, registration, and reporting of domestic violence cases, a shortage of qualified human resources and limited financial resources, and a lack of mechanisms for identifying sexual harassment (Asay *et al*. 2014:114). Domestic violence is at a crossroads. Mounting evidence suggests that criminal justice intervention alone has a limited effect on the size and nature of the domestic violence problem and that the most effective approaches involve cross-agency and cross-community alliances and coordination (Buzawa *et al*. 2012:8).

Buzawa *et al*. (2012:29) opine:

> A more comprehensive legal view of domestic violence probably should include controlling behaviours that encompass psychological, verbal, and economic abuse. These behaviours are typically not expressly included in criminal domestic violence statutes as they are perceived as ambiguous and

difficult to identify and perhaps too worthy of criminal sanction even if proven.

According to Magwa (2013), legal measures against domestic violence should also be preventive rather than simply interventionist. One such way, according to this scholar, is to make laws that enhance family sanity and the respect of all people. When that sanity and reciprocated respect are achieved, domestic violence cases may be minimised as the communities can agree on stiff penalties on perpetrators as well as encouraging community members to report cases (Buzawa & Buzawa 2017:8). Therefore, the legal approach to controlling domestic violence is not supposed to seek conflict resolution alone but must also aim at understanding societal or structural issues that breed domestic violence. Eliminating those socio-structural factors that heighten the risk of domestic violence can be achieved when community members treat the legal approach in a participatory and involving manner so that the society's rules and laws are unambiguous, and everyone has confidence in them.

2.7.4   Spiritual Strategies

According to Kurebwa *et al*. (2014), work on the study of pastoral counselling activities for married couples in selected Christian churches in the urban Gweru region has shown that church leaders identify marriage problems for therapy as can be seen in any other setting. Research has shown that partnerships within the church are secular, civil, or faith-based, and often the same couple will have a mixture of each of these partnerships. In times of need for counselling, partners are found between these three corners of the marital ritualisation triangle. An imperative question that should be answered in the context of counselling is: To whom do these couples turn? It is evident that, with the mushrooming of so many churches nowadays, pastoral counselling may become very effective if those geared to offer it are given requisite skills (Kurebwa *et al.* 2014).

First and foremost, pastors wield a listening role through hearing the silenced voices of truth, including confessions. According to Freud (1948), people who experience psychosomatic hardships can be assisted by talking about it. In terms of reacting to and stopping domestic abuse, the Christian culture and the church have a long way to go and a lot of work to do. Christian families, like any other family, are trapped in the misery of this violence. It is definitely time for Christians to question any negative reinforcing ideas that have had a

conservative rather than a proactive impact on domestic abuse, as argued by Kurebwa *et al.* (2014).

Second, Nason-Clark *et al.* (2018:58) appreciate the reality that in many spiritual circles, including perhaps all churches, the majority of the faithful are women. This means that if the churches and other religious oriented organisations are to be useful in the fight against domestic violence, they must primarily minister to the plight of the majority of their congregants (Blyth, Colgan & Edwards 2018:92). For this to happen in an earnestly effective manner, pastors as the spiritual custodians of the faithful need to be empowered with certain resources which would train them for the long-term process of spiritual healing. They are frequently faced with shattered relationships and troubled souls which need to be reassembled with the spiritual guidance and direction of the pastors.

Nason-Clark *et al.* (2018:58) state that, for pastors who feel inadequately prepared to respond to the needs of victims, several actions can be helpful in responding appropriately and effectively to save a battered congregant. Pastors need to understand what domestic violence is and how it can occur within a community of faith. They also need to be aware of the pervasiveness of the problem and to understand the role of power and control, before they can intervene with spiritual messages. They therefore need to strategise their spiritual interventions in such approaches as to not mismatch with the realities of each domestic violence case.

Another aspect that needs to be taken care of is the fact that numerous congregants have no confidence in the effectiveness of pastors as interveners in domestic violence cases. Richard (2017) notes that pastors are frequently blamed for conserving male chauvinism by failing to chastise husbands who abuse their wives. In this way, it can be interpreted that some members of the religious community attach pastors with the deliberate agenda to perpetuate women's subordination in Christian and other religious marriages. Therefore, pastors need to know how to make effective referrals in cases when the faithful are in doubt about the capability of the pastor.

The abovementioned issue of referrals speaks to an important approach in the spiritual strategy – the coordinated or integrated approach. Amateur pastors and seminary students may fail to respond to victims because the former may not know how to be part of a coordinated response (Nason-Clark *et al.* 2018:59). These scholars opine that pastors must

not only pursue cleric avenues but must also look around the community for other pertinent resources and identify individuals to boost the spiritual response. For example, instead of a pastor developing a tendency to refer victims of domestic violence to other pastors only, they may refer them to other respected figures like chiefs and community administrators so that secular approaches can augment the spiritual strategy against domestic violence.

Furthermore, the spiritual approach to dealing with domestic violence hinges on the belief that pastors are responsible to destroy enmities and not the enemies themselves, doing that through reconciliation and not annihilation (Kinyamagoha & Mligo 2014). In this view, pastors have the task of calling people to understand that they live beyond the distinctions of race, gender, class, ethnicity, and nation. As preachers of the gospel, pastors are qualified to invite people to be amongst the forerunners of a new global community punctuated by active consultation of divine guidance in their affairs (Kinyamagoha & Mligo 2014:201). Therefore, the church must engage the faithful (who are members of many different families) as one family, called the church. As spiritual elders, pastors must be able to talk to families and their everyday needs through divine consultation and guidance.

Lastly, concerning the spiritual approaches of dealing with domestic violence, pastors should also visit homes where they can interact with family members and pray with these families. When they encounter intimate partner violence amongst the spiritual issues that they deal with, pastors must be careful before they connect this spiritual problem to any emerging physical manifestations such as income poverty, health issues, and the like (Richard 2017:2). The church, through its pastors, should therefore see domestic violence within a broader framework than to see it from a single spiritual angle. Some may be in need of assistance to obtain a job, while others could be in need of medical support and so on. This is perhaps why many people leave traditional churches such as the Catholic Church to join African initiated sects such as *madzibaba* which claim to miraculously discover the fate of their members and to offer divine rectifications to any prophesied hardships. Beavers and Hampson (1990:83) assert that, if pastors of mainline churches are not careful, their congregants will end up consulting traditional healers where they may be confronted with myths. For example, an HIV patient may be instructed to have sexual intercourse with his/her child of the opposite sex, thereby plunging into domestic sexual abuse.

Having absorbed several issues about domestic violence, from conceptualisation through geographical trends, forms, causes, effects, and coping strategies, it is worthwhile to look at the equally important concepts of family cohesion and Practical Theology. It is necessary to establish the status of family cohesion in society in order to meaningfully juxtapose it with the occurrence of domestic violence. By implication, domestic violence attacks family cohesion and therefore it is very essential to understand family cohesion if one has to comprehend the effects of domestic violence, especially on families. The Practical Theology concept is a core approach that churches use in dealing with domestic violence and other challenges facing the faithful. It is therefore very important to explore Practical Theology and determine its place in the fight against domestic violence.

2.8 DOMESTIC VIOLENCE, FAMILY COHESION AND PRACTICAL THEOLOGY

2.8.1 Family Cohesion

Porta and Brown (2016) define 'family cohesion' as the emotional bond between family members. According to these scholars, the term was originally coined by Mary Richmond in 1917 and has maintained its original sense to this day. The emphasis on family cohesion is therefore on an emotional connection. Haymes (2011) indicates that a number of family cohesion models are currently in use, including the Circumplex Model of Marital and Family Systems and the Family Adaptability and Cohesion Evaluation Scale IV (FACES IV). These are used to explain and measure the level of cohesion or cohesiveness in a family unit. The common idea emphasised by both models named here is that problems may arise with too much or too little cohesiveness in a family. So, these models help professionals to detect cohesiveness issues and help families who have an unbalanced cohesion: Degrees of balance in family cohesion depend on the stage of family development as well as the local way of life (Moreira, Frontini, Bullinger & Canavarro 2014:348).

Kirby, Kidd, Koubel, Barber, Hope, Kirton, Madry, Manning, and Triggs (2000:45) state that
there are debates about the precise definition of 'family' which has important implications and points which will be discussed in detail in this study, but as a starting point, the term 'family' can be defined as a reference to a unity consisting of people who are related to each other – either biologically due to blood relations, or alternatively by legal means such as

by marriage. Families are critical components needed by society if it has to function properly.

Therefore, family cohesion is very important, since the wellbeing of families has a bearing on the societal wellbeing at large. Hetherington and Kelly (2002:12) characterise family cohesion as the state and degree of emotional togetherness or separateness amongst members of a family.

The above definitions already point to the importance of family cohesion in fostering cordial interactions between and amongst the members of a given family structure. According to Olson (1993:105), family cohesion is defined as the emotional bonding that family members have toward one another. This definition, like the others given above, also emphasises the affective involvement of family members in the family's affairs.

Other scholars who refer to emotional bonding in defining family cohesion are Beavers and Hampson (1990). They expect members of a given family to behave empathetically with one another, especially caring for the feelings of each member. They add that the signs of caring for one another include having an interest in what every member of the family does or says, as well as putting an effort in trying to understand everyone (Beavers & Hampson 1990:83).

According to Moos and Moos (1981), family unity is linked to the degree of involvement, assistance, and support given to each other by members of the family. Similarly, Olson (1993:105) argues that family cohesion can be diagnosed and assessed, using variables such as emotional bonding, boundaries, coalitions, time, space, friends, decision-making, interests, and recreation. In this statement, boundaries are the rules constituting by a family to demarcate the responsibilities of members when partaking in familial affairs – these are similar to what Epstein, Bishop, Ryan, and Keitner (1993:138) refer to as 'behaviour control.'

The term 'coalitions' used in the above Olsonian definition refers to a family's preferred pattern of engagement amongst its members to form cohesive units within the family as well as between one family and others (Epstein *et al*. 1993:152):

> It can be noted that families should adopt behaviour codes for individuals and for all members as a collective. These rules define who interacts with who as well as the range of affairs to be handled in any given situation. This

included rules about the interpersonal socialising behaviour amongst family members and with people outside the family.

According to Minuchin (1974:54), 'the clarity of boundaries and coalitions within a family is a useful parameter for the evaluation of family functioning.' Minuchin adds that, if these parameters appear to be too firm or inflexible, they can be a source of friction causing a loss of cohesion. Members of such a family can become emotionally distant from each other, or the family as a whole may be isolated from other families. Similarly, Minuchin disapproves of the looseness of boundaries and of coalitions for causing a lack of personal space in the family. Family members require enough emotional distance from one another while remaining in the family network.

In a cohesive family, coalitions can include couples – mothers and daughters, fathers and sons, and so on. According to Olson (1993) and Minuchin (1974), coalitions in families may be unhealthy if members form factions and fail to mingle as a whole family. From the above account one can argue that family cohesion and its various aspects are important for the wellbeing of the family and its offspring. In the current study, it is assumed that low family cohesion would result in domestic violence.

According to Olson, McCubbin, Barnes, Larsen, Muxen, and Wilson (1983), there are four levels of family cohesion: The worst is the lowest level and it often causes family disintegration, since everyone is completely disengaged from the others. The other extreme scenario is represented by the highest level in which family members may feel controlled by family mores, to the extent of being enmeshed and losing personal liberty. Normal cohesiveness is one which lies between these two extremes, either low or moderate, although the latter is often the best form of cohesion, according to Olson *et al*. (1983). This study sought to determine which levels of cohesiveness produce violent behaviours. Having touched on the concept of family cohesion, the next subsection discusses Practical Theology as justified at the beginning of this section.

2.8.2   Practical Theology

2.8.2.1   *Definition and Aims*

According to Park (2010:151), academic institutions use varying names like pastoral psychology, pastoral psychotherapy, psychology of religion, and pastoral care to refer to

pastoral counselling. Colleges and other institutes are increasingly offering formal academic and professional courses in counselling and Theology. These diverse disciplines have several aspects in common, including therapy, mission, and liberation as pastoral practices that characterise the work of a pastoral counsellor.

The indispensable aspects of defining any academic concept are its aim or purpose. The same applies to Practical Theology which is discussed below in relation to its relevance in this research on domestic violence. The following couple of paragraphs dwell on describing the acknowledged aims of Practical Theology and justifying its use in understanding domestic violence. The aims are the assurance of faithful involvement in God's mission, the introduction of religious solutions to address the difficulties of the worshippers, their realistic welfare, listening to the unheard voices of the perpetrators, conflicting with the integrated norms conduct of both church and secular society.

Swinton and Mowat (2016:24) state that Practical Theology is a critical, theological reflection on the practices of the Church as they interact with the practices of the world, with a view to ensuring faithful participation in the continuing mission of the triune God. Mwenisongole and Mligo (2018:29) add that it embraces Christian practices such as Christian education, homiletics, worship, liturgy, pastoral care, administration, and church polity. In view of these two definitions, it can be derived that the objective of Practical Theology is to encourage practical wisdom to address the real-life issues affecting the church in the prevailing world. In the current study, such practical wisdom is needed to handle abuse and violence that take place between spouses who are members of the community.

For the purpose of this study, personal and communal phronesis are needed for the practical application of theological strategies in dealing with domestic violence. Swinton and Mowat (2016:24) posit that such phronesis seeks practical knowledge embodied in Christianity – a particular form of a God-oriented lifestyle. In this sense, Practical Theology spans from private and family duties, through Christian church duties, to those duties wielded by secular institutions including traditional and civil rulers. Mockaett and McMahon (2016:11) add that Practical Theology does not only demonstrate our Christian duties in various spheres of our lives as Christians. (Mockaett, a renowned scholar, engages in the pastoral sphere of Practical Theology.) The idea, derived from Mockaett and McMahon, informs this study that Practical Theology does not limit itself to Christian aspects, but it stretches to many aspects of life, for

instance, family issues in the communities which surround us. The present research attempts to rethink the purpose of substantive Theology, in particular with regard to the topic of domestic abuse in the Masvingo Diocese in Zimbabwe, impacting Christian populations.

If the problem statement for research is described as the existence of domestic violence in church contexts, re-examining the goals of Practical Theology and evaluating its application is necessary. Church members can end up losing faith due to emotional, physical, and spiritual wounds associated with domestic violence and yet there is a virtual Practical Theology system that is purported to cater for their practical wellbeing. Nason-Clark *et al*. (2011:25) find that people, who are people of faith, living with the crisis of domestic violence, are in need of spiritual support and direction. The pastoral shepherd can and should provide it to them, seeking to identify the specific religious or spiritual aspects of a particular victim's struggle. The researcher is of the opinion that Practical Theology is not enough if it does not involve pastors and priests, caring for the faithful by counselling and healing the downtrodden. The previous chapter has alluded to families who are disintegrating due to domestic violence, while Practical Theology is claimed to keep families together through the services of the clerics. Therefore, it is the intention of this study to figure out how the church is playing its role towards its troubled worshipers, at the hand of Practical Theology.

Practical Theology also argues that members of the church, as emulators of Christ should not suffer in silence (Poling 2012:168). The cries of victims of domestic abuse will be heard against the divisive powers of politics and religion – the function of justice as practical theology. For example, the researcher singles out the *Chinamwari* rite of passage, practised by the Shangaan people in the Chikombedzi deanery, which is believed to inculcate what is known as *machismo* – a strong and exaggerated sense of male pride indirectly associated with an entitlement to dominate, referring in this case to the domination of female spouses. The researcher's experience has shown that domestic violence is rampant in the Masvingo Diocese, yet there are some people who still believe that it is a taboo to expose a family issue to outsiders. This urge to hide the immoral acts of family members is an unofficial means of encouraging domestic violence. The researcher will assess how far the church can interfere with entrenched customary behaviours which feed domestic violence. As Practical Theology seeks, among other things, to give space to vulnerable church leaders to speak out against the horrors of daily life, it is also the goal of this current research to assess the capacity of the organisations to do so and to include guidelines to enable people not to struggle in silence.

Practical Theology should also play a research role in the Christian community and in the world. According to Wagner-Ferreira (2011:1 of 7 pages), most of the contemporary Practical Theology research is focused on four tasks: Descriptive-empirical, interpretive, normative, and pragmatic. Hyoju (2017:138) adds that,

> in a particular case, Practical Theology tries to answer the questions, What is happening? (the descriptive-empirical task) and, Why is it happening? (the interpretive task). These efforts only become meaningful when followed with response to the questions, What ought to happen? (the normative task) and, How can we respond? (the pragmatic task).

According to Cobb, Puchalski, and Rumbolde (2012:295), the descriptive-empirical task entails gathering information that helps in the pattern discernment and dynamics in a particular case, situation, or context. Pastoral theologians develop acute observational skills that enable them to carefully record what is going on. Much of the pastoral care, including pastoral counselling, begins with listening to and hearing descriptions of empirical experience. Similarly, in this research, we are interested to figure out what is evolving in the lives of Christian families with respect to the impact of domestic violence. It indicates that the research collected in the analysis helps to highlight, in the Masvingo Diocese in Zimbabwe, the impact of sexual violence on family cohesion.

Turning to the interpretive task, Cobb *et al*. (2012:295) explain that it draws on hermeneutical (methodical interpretation) theories. This is necessary, since the life of a Christian is rather complicated by the co-existence of the secular and divine worlds in one sphere. In the current research, a hermeneutical or exegetical interpretation is necessary for a deeper understanding of observed and narrated domestic violence. Kapic and McCormack (2012:336) add that Practical Theology interprets Christian practices, missions, and contexts in order to gain a richer understanding of why certain patterns and actions are taking place. The research seeks to recognise the reasons of the domestic violence within the Diocese of Masvingo and to ask issues like why Christians are in spheres of domestic violence and what they say to be even before God. In this analysis, the focus of pastoral counselling is on the effect of domestic violence on the family unity. It is crucial to this study to find the major causes of domestic violence amongst the Christian members and to find out why it is difficult for the members of the church to obey the laws of the Bible.

Osmer (2011:2 of 7 pages) states:

> Normativity should be applied when discussing domestic violence, with normative questions arising from the perspectives of Theology, ethics, and other disciplinary fields. It was in this context that Practical Theology first emerged as an academic discipline in the face of modernity. Its task was to develop theories of practice and rules of art that might guide the reflective practices of the leaders of the church.

According to Cobb *et al*. (2012:295), the normative task is specifically pursued in theological terms and forms of thoughts. Practical Theology *qua* Theology engages critically in a theological discourse with a deep sense for appropriate and effective means of care and healing. Kapic and McCormack (2012:341) aver that practical theologians develop normative perspectives to critique and guide the Christian practice and mission. Swift (2014:151) postulates that

> Practical Theology has become the normative theological approach to pastoral care and to what is termed 'the sector ministry of the Church.' The normative challenge allows one to apply to the ethical standards what is to be achieved in the activities and acts of the Catholic leaders of the Diocese of Masvingo, as this sets the boundaries of what is required of the members of the Church as people who believe in God.

Practical Theology is of a pragmatic nature: A pragmatic task seeks to develop strategies of action that will influence situations in ways that are desirable. The goal of Practical Theology includes the provision of appropriate and effective care of humans in their existential realities (Cobb *et al*. 2012:295). Kapic and McCormack (2012:331) state that

> a pragmatic task develops practical models and principles that can guide the temporary church in its congregational and public life and support reflective judgement. The pragmatic task focuses on questions like how we might respond. This task guides this study by discussing the new ideas or models that may assist church members to move away from the unrighteous acts of domestic violence and to reunite broken families.

In this way, Practical Theology informs the people about strategies and recommendations, so that lay church members could move away from their unrighteous acts of domestic violence, while members of the clergy gain acquaintances in healing the wrecked families.

In the same way, Practical Theology will focus critically and theologically on the traditions of the church. These reflections should provide valuable viewpoints and observations, so that the analyser does not become narrow-minded and the study is ultimately removed from practicality. Swinton (2018:8) contributes to Practical Theology, stating that its task is to both reflect critically and theologically on the practices of the church and to offer perspectives and insights which will enable these practices to be carried out faithfully. Practical Theology, thus, has the particular aim of encouraging the believers to live and to perform the gospel authentically. Musser and Price (2011:401) add that

> Praxis Theology is the critical reflection and action in light of a faith commitment, that grows out and seeks to contribute to the transformation of a social order, the creation of a new way of being the church and the cultivation of a spirituality that is historically committed in the world. It is a form of reflection on the struggles by which the oppressed attempt to satisfy their innermost needs.

The term 'praxis' describes a methodological option as a way of pursuing the Theology that is based on the dialect of theory and practice. It attempts to overcome the shortcomings of both unreflective activity and reflection and does not intend a transformative action. Practical Theology in this study will give an insight of the models developed for the victims being oppressed during domestic violence, and how this will be put into practice as a way of providing procedures on how it should be carried out, as well as fulfilling the model's objectives. Meanwhile, the study will inquire if churchgoers' commitments to faith are beneficial in transforming the unbearable social order. The researcher will assess the church's readiness to become a new system that cultivates a new-fangled spirituality that departs from nasty conduct.

Swinton and Mowat (2016:25) posit that the task of Practical Theology is to mediate the relation between the Christian tradition and the specific problems and challenges of its contemporary social context. Flanagan and Thornton (2014:14) avers that it therefore moves from theory to reflection on practice, and back to practice – a dynamic movement that is

carried out in light of the Christian tradition and other sources of knowledge, being aimed at feeding back into the tradition and the practice of the church. Although it is evident that the analysis of spirituality was taught by access to the areas of Pastoral Theology and pastoral care, the analysis of spirituality has also strengthened these areas. Pastoral Theology and spirituality are now seen as disciplinary partners, complementing and supplementing each other. In the current study using a pastoral approach, the researcher is dealing with domestic violence and is interested in ascertaining how pastoral disciplines such as pastoral care, counselling, and Pastoral Theology – forming the core of Practical Theology – are being applied in the targeted population.

Cartledge (2012:26) stipulates that the direct object of empirical (Practical) Theology, therefore, is the faith and practice of the people concerned. Social sciences are used to further this enterprise and Theology is dependent upon these disciplines within Practical Theology. He further emphasises that the process of Pastoral Theology, as part of Practical Theology, becomes itself a mechanism for transformation within the kingdom of God. Practical Theology is built in this light as a Theology in the service of the church in the world. It is therefore imperative for the current study to be undertaken to determine the degree to which the Christian community submits to theological imperialism and assist in practical issues such as domestic violence as it occurs in the Masvingo Diocese.

The transformative role of Practical Theology cannot be emphasised enough. Cartledge (2012) views Practical Theology as a process of pastoral reform for the transformation of the Christian ministry, which is a critical element within the kingdom of God. It has already been stated that Practical Theology aims to transform the church in light of the ever-changing world, but the particular role of reforming the church authorities themselves is also important. In the current study, therefore, the researcher is determined to assess the prevailing theological service given by the clerics against the realist aspiration of being relevant to the prevailing problems such as domestic violence that is rampart in the Masvingo Diocese.

Essentially rooted in qualitative research, Practical Theology is also interested in situations and practices. Swinton and Mowat (2016:28) aver that

> qualitative research involves the utilisation of a variety of methods and approaches which enable the researcher to explore the social world, in an attempt to access and understand the unique ways that individuals and

communities inhabit it. Like Practical Theology, qualitative research is essentially interested in situations and practices. It assumes that human beings are by definition 'interpretive creatures,' that the ways in which we make sense of the world and our experiences within it involve a constant process of interpretation and meaning seeking.

Deducing from the previous statement, empirical Theology is associated with people's religion and practices, while qualitative analysis is concerned with circumstances and practices of individuals who can encounter specific conditions in life. Like Practical Theology, the field of practical research is open-ended and has a wide range of perspectives, like empirical, political, sociological, pastoral, gender-oriented, and narrative-based perspectives (Swinton & Mowat 2016:28).

Moreover, as reviewed by other scholars, Astley (2017:2) argues that Practical Theology is really about practice, that

it is concerned with practical matters including practices in the more technical sense of cooperative human activities governed by implicit rules. In Christianity, such practices encompass a wide range of overtly and implicitly religious activities, pastoral care, counselling, and spiritual direction, as well as the forming and maintenance of the community.

In this respect, Practical Theology aims to examine the identity of humanity and how pastoral practices protect families by providing spiritual help and compassion for perpetrators of domestic abuse – thus, a case study needs to be conducted to establish whether the Roman Catholic Diocese of Masvingo conceives, among other contemporary concerns, domestic violence.

Walden (2015:15) postulates that Practical Theology is concerned with actions, issues, and events that are of human significance in the contemporary world. Practical Theology for church diversity strategically seeks to assist in constructing a congregational life for all God's children in loving and equitable ways. The author's research has shown that there are an ever-increasing number of cases of domestic violence in the Masvingo Diocese. The focus of this study is on discovering how the Diocese uses Practical Theology to mend the relationship between God and his people as well as the relationships between the people. Domestic

violence is the case in point, since reflecting on the experiences of the church and its efforts to deal with issues which crop up every day in the lives of the worshipers, is crucial.

The researcher suggests that, in order to accomplish the pastoral approach's goal of uniting communities afflicted by domestic abuse, victims, clergy, and other parishioners are required to have knowledge of realistic theological norms and distinguish between Theology and community, as well as specific theological activities to help members of the church to construct the theological norms to help church members to build their faith. This is necessary to ensure that church members in the Masvingo Diocese remain spiritually guided. In addition, Poling (2012:6) maintains that, rather than to support the dominant order, pastoral care should have as its goal the transformation of people and communities towards economic justice and nonviolence, as Jesus taught during his time on earth and with his death on the cross. Miller-McLemore and Mercer (2016:26) concur with Poling's view and add that Practical Theology centres on liberation (a discourse of freedom), situation (a discourse of context), formation (a discourse of shaping people), and correlation (a discourse of relating faith and culture). The current study will investigate to what extent the targeted population applies Practical Theology and how priests as pastors encourage their parishioners to live according to the gospel in their environments. Practical Theology therefore educates members of the church about human experiences that may prevent them from serving God faithfully and in truth.

According to Swinton and Mowat 2016:6, Practical Theology acknowledges and seeks to explore the implications of the proposition that it is a performative and embodied act, that the gospel is not only something to be believed, but also something to be lived. This means that the gospel of the Lord is inherent in human experiences. Therefore, Practical Theology aims at exploring its relationship with situations encountered by people, that they should live according to what they have learned from the gospel. It follows that human experiences are the locus of Practical Theology.

Kapic and McCormack (2012:319) are of the opinion that Practical Theology is a branch of Christian Theology, that it teaches the members of the Christian community how to perform certain practices and to embody the mission of the church in a particular social context. It provides concrete guidelines and models that offer practical help in how to engage in Christian practices and mission. In this regard, their argument to this study shows that

Practical Theology guides Christians with practices that they should follow, both in a social and spiritual context.

Practical Theology's most important task is to chaperone the faithful in the Lord's ways in order to prepare them for salvation. Paver (2016:132) attempts to delineate the means by which the faith community may preserve its integrity, as the present gives way to the future. Its purpose is to determine the normative theoretical undertaking rather than an action-oriented function. While Practical Theology has at times made the mistake of allowing the social sciences to form rather than inform Theology, it has done so in good faith. Practical Theology has not been afraid to take risks in a changing world for the sake of the gospel. The current study will determine if the church is acting according to the normative theoretical undertaking and will assess if there are any action-oriented functions in place to tackle the members' daily issues such as domestic violence.

Practical Theology is not like systematic theological disciplines, since it focuses on the practice of religion – real-life human action within religious practice rather than logic (Percy 2016:10). Against this background, Practical Theology may be seen in different contexts as indicated by Swinton and Mowat (2016:5), arguing that this discipline refers to at least four distinct enterprises with different audiences and objectives, being a discipline amongst scholars and an activity of faith amongst believers.

Cobb *et al*. (2012:295) argue: Pastoral Theology is a subject that has a very clear praxis orientation. It emphasises the necessary interaction between theory and practice in a holistic way. Clearly, the task of Pastoral Theology is much more sophisticated than a simple application from Theology to pastoral practice or *vice versa*, but a true engagement between the knowledge and wisdom of Theology and sound research grounded in the pastoral field, drawing on the resources of other applicable disciplines (Swain 2011:11).

Cobb *et al*. (2012:294) state that the relationship between Theology, on the one hand, and pastoral care on the other, is largely conceived of in this discipline as dialogical and mutual. As such, Practical Theology has a particular goal to enable a faithful living and authentic Christian practice (Swinton & Mowat 2016:9). These scholars (Swinton & Mowat 2016:25) add that, this discipline emerged as a response to and recognition of the redemptive actions of God in the world, together with the human experiences that occur in response to that action.

From the viewpoint of Practical Theology, Christians try to live life to its fullest through practical actions as their response to God's word.

Ward (2012:86) states that a mutual critical correlation regards the task of Practical Theology as bringing situations into dialectical conversion with insights from the Christian tradition and perspectives drawn from other sources of knowledge. Musser and Price (2011:401) add to this: the praxis method is not neutral, as it assumes a particular content, which is the wellbeing of the oppressed individuals and people who were kept marginal from centres of decision making that affect their lives in fundamental ways, The premise is that perpetrators of domestic violence abuse, as expressed in their stories, were also abused throughout their lives. Sharing is therapeutic, and victims can find answers to the problems which bring healing to their hearts. The above aims of Practical Theology may not be exhaustive, but it serves the purpose of marking the realm of this disciplines – an important exercise in every research. Having discussed what Practical Theology entails, the next discussion dwells on the scope that it takes in various angles of its application.

2.8.2.2   *Scope of Practical Theology*

As much as knowing the aims of Practical Theology is important in mapping out the span and rationale of the present study, understanding its scope is essential for the same reasons. This section concentrates on the range of aspects that Practical Theology is concerned with. It is important to determine the extent to which the current research applies Practical Theology to especially the kinds of issues in question. Therefore, this outline is needed to enhance the validity of concepts that will form the basis of the research. Below is a discussion of several angles of application in Practical Theology, which include this discipline in general, in the Bible, in the contemporary world, in cultural diversity, as well as in psychiatric rehabilitation.

As has been alluded to above, Practical Theology aims, through practices of pastoral care, counselling, and other religious activities performed by Christian communities, to give life-based solutions to victims of domestic violence. The significance of practical theological practices can only be purposeful if there is an honest critical reflection done. Anthony (2013:173) asserts that 'Practical Theology can be described as a systematic reflection on the ecclesial (Christian) religion praxes of concrete communities with the view of nurturing their ultimate human fulfilment of salvation.' According to Kapic and McCormack (2012:322), 'some practical theologians have viewed the scope of Practical Theology as clergy functions.

They have focused on preaching pastoral care, Christian education, evangelism, and other leadership tasks of the ordained ministers of the church.'

Swinton and Mowat (2016:25) assert that Practical Theology can be considered as a discipline that aims at resolving challenges and enriching faith and practices of Christian experiences. Hence Practical Theology as a discipline offers new and challenging insights into Christian tradition in light of fresh questions that emerge from particular situations. Human beings raise questions about how scriptural and theological traditions work. Along the same line, the role of pastoral work in human experience needs practical and critical examination. This is how different questions arise in order for practical theologians to understand the script and work towards practical actions that enable a faithful living of the church members – as, for example, in the Masvingo Diocese. Swinton and Mowat (2016:5) continue:

> Practical Theology recognises and respects the diversity of interpretation within the various expositions of the biblical text and the performed gospel and seeks to ensure and encourage the Christian community to remain faithful to the narrative of the original God-given of the gospel and to practise it faithfully and well as that narrative unfolds.

Macallan (2014:43) adds that, alongside the important affirmation of the broad scope of Practical Theology, comes the concern related to its empirical dynamics. It must involve research and arise out of real-life situations and concerns. This is why a post-foundation list perspective can be enormously fruitful for understanding present practices within Practical Theology and help to refine them. In line with Macallan, it is the conviction of the researcher that Practical Theology focuses on Christian faith and human experience as a theological reflection.

Sometimes Practical Theology is criticised for losing vision of its theological roots (Miller-McLemore & Mercer 2016:1). For example, when it utilises an interdisciplinary approach which integrates philosophy, psychology, counselling, and sociology, the cited scholars interpret interdisciplinarity as a lack of speciality. Another criticism of Practical Theology is virtually a response to its narrowing to Pastoral Theology as it occurred in Roman Catholic theological circles in Europe (Farley 2003:33). The second wave of criticism was a more radical one, questioning the historical shift of Practical Theology to ecclesiastical issues

(Swinton & Mowat 2016:10). The way that expertise from other fields, like social sciences, was used, seems to push its fundamental theological position into perspective. This criticism is outweighed by the fact that a pastoral approach to victims of domestic violence, as the focus of this study, is a distinctive subject of therapy in the social sciences that assists church members to reflect on their situations in dealing with their emotions. Masango and Steyn (2011:5) opine:

> Practical Theology gives theologians the medium upon which to motivate pastoral care for people in need from within its own theological conviction. It also enables pastors to work towards a praxis for offering this pastoral care. All of this should be practised to the best of the theologian's ability within the context of self and the people for whom it seeks to care.

Kapic and McCormack (2012:319) contend that Practical Theology is the branch of Christian theology that teaches the members of the Christian community how to perform certain practices and to embody the mission of the Church in a particular social context. Stoddart (2014:51) argues that the scope of Practical Theology reaches well beyond the confines of pastoral care or other church-facing and church directed activities. This discipline engages the Christian tradition and strategies for the future. Miller-McLemore (2012a:153) adds, 'As both thought and action are often beyond the scope of a theologian's intent, they must contribute towards Theology beyond a given situation'

According to Swinton and Mowat (2016:11), Practical Theology, therefore, seems to be a theoretical enquiry, insofar as it seeks to understand practice, to evaluate, to criticise, and to look at the relationship between what is done and what is said or proposed. Kapic and McCormack (2012:323) argue that other scholars are viewing the scope of Practical Theology differently, by including the social, political, and economic systems, shaping the context of the church, and impacting its mission. For example Graham, Walton, and Ward (in Doehring 2015:16) state that the starting point of a theological reflection has never been an abstract speculation on timeless truth, but a consideration of obligation of the communities of faith in the context of social, economic, and political extremities. Experience from the researcher has demonstrated that the political climate of a nation has a significant effect on the economy and social dimensions. For example, in Zimbabwe the prices of goods have skyrocketed, having a direct negative impact on the lives of Christians who are the consumers. Resultantly, Practical Theology has to ensure that theological reflections are taking human experiences

more seriously and capacitate the victims of domestic violence to continuously participate in church activities. In addition to that, participation allows victims to feel self-worth which enables healing to take place – hence they should seek truth in the pastoral approach. Swinton and Mowat (2016:24) contend

> The focus of the practical theological task is the quest for truth, development, and maintenance of the faithful and transformative practice in the world. The fundamental aim of Practical Theology is to enable the church to perform faithfully as it participates in God's ongoing mission in, to, and for the world. As such, it seeks to reflect critically and theologically on situations and to provide insights and strategies that will enable the movement towards a faithful change.

In this way, it helps Christians to live according to the gospel values and at the same time give meaning to Christians' lives. Swinton and Mowat (2016:10) add: 'Practical Theology is also serious about the reality of sin and its epistemic consequences, the need for redemption, and the inevitable uncertain fickleness of human knowledge and understanding.' In resolving problems of sexual abuse, this training provides guiding principles. There is also a critical relation between what is being achieved and what is being discussed. Thurneysen (2010:13) opines that the subject of Practical Theology is neither the truth contained in preaching or the source of truth which is proclaimed, nor does Practical Theology deal with the way in which the truth is obtained from its source. Its subject is rather preaching itself, the communicating and the hearing of this truth as such, and all the functions of the church related to it.

Labanow (2013:34) adds that Practical Theology is also concerning itself with fragments of truth and insight as opposed to universal norms. There are principles that need to be followed when dealing with pastoral work, meaning that there are certain cultures which should be followed with extreme caution in order to affirm truth in the actions of the church members. It follows that pastoral approaches would guide church members with knowledge that sheds light on the impact of domestic violence on family unity.

Kapic and McCormack (2012:336) informs us that Practical Theology interprets Christian practices, missions, and issues in context, in order to gain a richer understanding of why certain patterns and actions are taking place. Interpreting Christian practices in context is crucial because it gives meaning to faith as it is understood in different contexts with people

of different backgrounds. The existence of faith to oppressed people help theologians to address different ways of healing, depending on emotional needs in various cultural contexts.

Swinton and Mowat (2016:260) relate that Practical Theology seeks after modes of practice and understanding that are true and faithful. It seeks to inspire and direct new modes of action or practice which will enable individuals and communities to function not only more effectively, but more faithfully. Hence pastors/priests serve a purpose of portraying people's experiences of culture and marriage issues in light of the word of God. This is done through outreach programmes which enable a vivid encounter with people who are in difficulties in order to get a situational interpretation of their reality. Hessamfar and Swinton (2014:10) maintain that Practical Theology aids the church in reflecting theologically on life situations in order to facilitate a faithful Christian understanding and response to the problems of the world.

Miller-McLemore (2012b:14) avers that Practical Theology, defined in this way, has also gone by many other names, such as operative, occasional, and contextual Theology. Its subject matter is often described through generic terms that suggest movement in time and space, such as action, practice, praxis, experience, situation, event, and performance. The focus here is on human experiences, as the church practices in general hold interpretative reminders for a theological advancement in practical theological contexts. Hence interpreters may not succeed without the knowledge of the situations in which people find themselves.

According to Masango and Steyn (2011:6), "Being practical in nature, Practical Theology cannot be freed from its praxis.'' This therefore implies that this discipline, although motivated through theological convictions, cannot be separated from its practical working-out of the faith that it professes. Practical Theology is always guided by its custom which should be followed when enhancing people's lives. Van der Walt and Vorster (2017:120) state that the basic praxis of Practical Theology in this study is about the most basic issues that should be considered in the quest for a pastoral care for Africa in general, and Zimbabwe in particular. This focus gives rise to the imperative of establishing a clear definition of pastoral care so that a theorising of Practical Theology may be clear on what it intends to appropriate within the African context.

African pastoral care perspectives denote that human experiences vary from culture to culture through the history of their traditions. Therefore, Practical Theology works hand in hand with pastoral care to meet its expectations. Miller-McLemore (2012a:412) relates that Practical Theology aims to foster an informed and life-giving embodiment of faith and concrete action, with human life that gestures towards the reign of God. It is a diverse and developing field, recognising the importance of the complex dynamic of contemporary human experience and seeking a more faithful performance of the gospel, rather than confining theology to an historic engagement with sacred texts and traditions (Palland 2012:9). Kaufman (2017:18) opines that it is critical for this paradigm that practical concerns should be brought to the table at the very beginning of the process of doing Theology. In this way, Practical Theology seeks to critically reflect on the practices of religious communities and the individual. This is the reason why the following section is focusing on practices in Practical Theology.

This study is the work of practical theological in nature as supported by Capps(who notes that, practical theology explores a process of words having power to cure, while Kapic and McCormack 2012, viewed it as a clergy function that in this research is the work of the Pastors. Swinton and Mowart (2016) considered it as a discipline that aims to resolve challenges and enrichment faith and inspires new modes of actions which will enable individuals and communities to function not only more effectively but more faithfully. Therefore, this research is the work of practical theology since it offers new modes of actions to the victim of domestic violence and perpetrators required for Masvingo Diocese Christian faithful to overcome the challenges of domestic violence. This research is centred on the role played by Pastors/ Priests in an endeavour to give counselling to the victims of domestic violence who flock to the Pastors seeking pastoral counselling.

2.8.2.3   *Practical Theology Strategies*
The term 'strategy' in Practical Theology refers to practices, a term which further refers to the performance of professional activities according to a scheme or plan to realise certain objectives. Miller-McLemore (2012a:124) refers to Practical Theology strategies and practices as 'the agency or the capacity of theologians to engage in social action' and also states that 'Practical Theology' is a term commonly used in Christian Theology for a general way of doing Theology concerned with the embodiment of religious beliefs in the day-to-day lives of individuals and communities (Miller-McLemore 2012b:103). Bush (2016:4) adds that, to reflect on practice is to engage in praxis. 'Praxis' is a Greek term that can be

translated with 'practice.' In contemporary Theology and educational theory, praxis refers to the process of reflection itself, which attends to practice. It refers to any method that allows us to critically and analytically reflect on practice. Such a method is praxeological. Practical Theology is therefore a praxeological way of approaching Theology.

Since Practical Theology is centralised around the theological reflection on human experiences, it is crucial to look into the theological meaning of the term 'practice,' which is defined by Cameron, Bhatti, Duce, Sweeney, and Watkins (2010:23) as something done or something experienced. An articulation of that experience or action is never complete and is never the reality itself. Practical Theology is Theology in active mode, grappling with the contemporary culture. It does not pretend to rise above culture, but recognises that it is deeply implicated therein as, on the level of practice, worshipping communities and professionalised faith-based organisations are implicated in the culture and faith context in which they operate (Cameron *et al*. 2010:13).

The practices of Practical Theology focus on both the church members and the priests/pastors in the communities that they serve. The practice of pastoral counsellors enables Christians to live in peace as children of God. Moreover, these practices enable the church ministers to learn how to do their work effectively and efficiently. Morris (2014:21) suggests that Practical Theology has become concerned, not just with the practices of the ordained, but with those of all the people of God.

The focus on understanding the implications of faith to guide actions in contemporary circumstances is what makes Practical Theology practical. It does not just ask what is going on in a situation but, drawing on biblical revelation, goes on to ask what *should* be going on (Anderson 2012:50). Practical theologians use disciplines like philosophy to expand their skills in the ministry in order to pave a way for the ministers who are helping people in various situations. Macallan (2014:119) posits that the importance of the social sciences for Practical Theology cannot be disputed, despite the objections which have just been examined. The truth is that this discipline has unanimously accepted the importance of social sciences and perhaps uncritically so.

There is a natural link between theological thinking and our practice as Christians, between our practice as Christians and our shared social realities in a community, and between our

understanding of these social realities and our theological affirmations as people of faith. In other words, Practical Theology really is 'practical' (Bush 2016:130). Swinton and Mowat (2016:20) add that practices contain values, beliefs, theologies, and other assumptions which, for the most part, go unnoticed until they are complexified and brought to our notice through the process of theological reflection. In particular cases, Practical Theology will manifest itself. Pastoral approaches are connected to Christian practices, specifically the Christian rituals that offer meaning, importance, and direction to the lives of people by strengthening their faith.

According to Swinton and Mowat (2016:19), practices such as prayer, hospitality, and friendship contain their own particular and social theological meanings, social and theological histories, and expectations of implicit and explicit norms and morals. The ways in which we participate are therefore filled with deep meaning, purpose, and direction. In concurrence, Doehring (2015:132) notes that spiritual practices provide unique resources for trauma survivors. Such practices can counteract the life-limiting Theology that trauma may have generated or reinforced. This illustrates the value of spiritual activities, particularly for victims of domestic abuse, as they offer encouragement that allows them to deal with their complaints in a Godly manner.

This helps us to understand and believe in the expressive works of Christ and to strive to seek and practise them diligently – this is where substantive Theology finds its focus and meaning. In order to encourage the practice of fidelity, it is necessary to have a broader biblical context: All human practices emerge from and seek to participate in the wider practices of God (Swinton & Mowat 2016:22). As stated above, Practical Theology focuses on the church's practices as it cooperates with human cultures in their everyday acts in an effort to fulfil God's mission and to encourage the church members to engage faithfully. Kaufman (2017:5) adds that, at the outset of his study, he was particularly interested in spiritual practices such as prayer and Scripture reading, as well as critical or extraordinary spiritual experiences and other spiritual practices including confession and the attendance of contemplative retreats.

Swinton and Mowat (2016:8) relate that the theological reflection that is practical, also embraces the practices of the world. However, the practical theologian explores the interplay between these two sets of practices in a particular way. Practical Theology is still adopting

the idea of faith and truthfulness as its core elements which help people to carry out church practices faithfully and to enable them to reconcile as well as reunite their families: This discipline is to remind the church of the subtle ways in which it differs from the world and to ensure that practices remain faithful to the script of the gospel (Swinton & Mowat 2016:9).

Reisinger (2012:130) state that Practical Theology's praxis/theory includes the philosophical, theological, and sociological decisions that practical theologians make concerning praxis and its relation to theory. Praxis is a purposefully critical action towards transformation, which generates new knowledge, values, and social patterns. Practical Theology's task is to explore ideas and underlying concepts of practice that lead to building up new practical theological ideas that might improve the practices performed in the church and the world as a whole. Practical Theology as an analytical discipline offers challenging and new insights into the tradition of Christians through questions which arise from human experiences. In addition, Morris (2014:26) states that other disciplines become partners in the dialogue between them and the practical theologian, although Practical Theology attends to and listens to lived experiences and practices too. According to Reisinger (2012:132), Practical Theology that begins with praxis, could start by describing and analysing the experiences of its dialogue partners, declining church enrolment and dissensus, the sadness that comes from divorce and the alienating feelings in one's own church. Practising Practical Theology is the purpose of transforming and addressing the needs of the community in a creative way.

Victims of domestic violence, for example, experience trauma consequences that can be addressed in a constructive manner. Reisinger (2012:132) adds that Practical Theology, rooted in the Trinity and focused on the life and actions of Jesus, includes an emphasis on a relationship and communion with the poor and those who suffer. Swinton (2018:7) concurs that put simply, it is a critical, theological reflection on the practices of the church interacting with the practices of the world, with a view to ensuring and enabling a faithful participation in God's redemptive practices in and for the world. The fact is that pastoral counselling is done by members of the church in order to reflect on and help individuals, families, and communities to participate actively in the redemptive mission of Christ.

Rogers (2016:25) opines that Practical Theology is interested in the practices of the church and world, accessed through some form of contextual analysis. It is critical that such practices are normed by theological criteria. Morris (2014:28) relates that Practical Theology must,

therefore, live with and seek to address itself to the messiness and confusion of the world and possible contradictions that may develop within newly constructed theories. This understanding of Practical Theology locates an engagement with practice as a final step in a longer process that can only take place as an act of application, subsequent to the theologian being literate in established historical and philosophical theological traditions (Morris 2014:20).

Rogers (2016:25) views the following: Practical Theology is a discipline that combines theological reflection with insights and methods from a variety of other disciplines, especially the social sciences. This makes it an important aspect in counselling, as this enriches members of the church through reflection that is steeped in a particular context. In addition to this, best practices are significant and effective in the lives of Christians as these can be transferable into the world. Having looked at the importance of Practical Theology, the researcher now discusses Practical Theology in psychiatric rehabilitation.

2.8.2.4   Practical Theology in Psychiatric Rehabilitation

Deaton and Hertica (2013:5) state that various therapeutic models exist that contain an appropriate application to treatment of women in abusive relationships, while (Delisle 2013:112) relates that general therapeutic strategies should rather be seen as therapeutic programmes that include the specific techniques that translate a strategy into a successful outcome. According to Baruth and Manning (2016:216), Practical Theology and pastoral care and counselling are by definition interdisciplinary enterprises, engaging not only theological and religious studies but also and especially the social sciences. Pastoral counselling is widely understood to be a discipline that integrates spiritual, theological, and religious insights and approaches with those of psychology.

Corey (2017:4) states that psychotherapy is a process of engagement between two people in which both of them are bound to change through the therapeutic venture. At its best, this is a collaborative process that involves both the therapist and the client in co-constructing solutions regarding life's tasks. Sharf (2015:4) states that, traditionally, the term 'psychotherapy' has been associated with psychiatrists and medical settings, whereas the term 'counselling' has been associated with educational and, to some extent, social work settings.

Scharff and Scharff (2014:44) relate that 'psychotherapy might be defined as the application of developmental psychology to understand and change the problematic ways of relating to ourselves and to others.' Cummings and Cummings (2012:19) aver that in short,

psychotherapy is a 'talk therapy' between a psychotherapist and the patient/s in group therapy, preferably face-to-face, in which there is a deliberate effort to determine the cause and effect of a specific relationship with the intent of improving the patient's behaviour and wellbeing.

It is important to note that psychotherapy began in medicine and that most of the early pioneers were physicians. Psychotherapy was used to treat psychiatric problems, but this did not mean that these physical conditions were overlooked. Burns and Burns-Lundgren (2015:105) note that the importance of biological factors has increased and decreased, but has never vanished, although the psychological emphasis on psychotherapy has dominated until the 1970s. By then, psychologists and other non-medical professionals have gradually become the dominant component in counselling and psychotherapy.

People often seek therapy because they are not able to reflect on their lives in a psychological manner. Psychotherapy can provide the tools to develop this capacity (Burns & Burns-Lundgren 2015:4). Priests and pastors provide domestically abused persons with psychotherapy through counselling. Psychotherapy could therefore help church members to have a healthy mind which, in turn, draws them closer to God in addressing the problem of domestic violence. Psychotherapist are encouraged to create a conducive environment, allowing people to be able to share their experiences freely through being compassionate, as people do not hesitate to seek assistance. Where psychotherapists exercise professional skills, they apply psychological techniques with a view to find solutions to victims' emotional problems.

According to Cummings and Cummings (2012:19), 'focused psychotherapy is based on determining causalities and thereby affecting change of sufficient magnitude to improve peoples' lives.' Miller (2013:11) adds that psychotherapy is generally auditory in nature, as the patient does most of the talking. Yet much learning is visual: This visual approach is a unique contribution of the psychotherapist as a navigator. Most therapists would restrict themselves to the usual auditory communication of therapy. Psychotherapy creates an atmosphere which allows the clients to express how they feel towards violence taking place in their families and relationships. At the same time, it helps the abused to see their situation in a different way. Wampold and Imel (2015:38) relate that 'psychotherapy has traditionally been viewed as remedial, in that it is a treatment designed to remove or ameliorate some

clients distress, and therefore the definition requires that the client has a disorder problem or complaint.' Added to this, Burns & Burns-Lundgren (2015:1) state: Psychotherapy is now much less exotic, as it encompasses marriage guidance, cognitive behaviour therapy, alcoholics anonymous meetings, group therapy, and much more. It embraces different groups of people and this makes it useful, especially when assisting people who are broken-hearted. It often supports women who have been traumatised by sexual abuse as they typically wind up with psychiatric illnesses.

The essential element of every treatment, however, is the relationship between a practitioner and a patient, a relationship which inspires hope for healing or change (Burns & Burns-Lundgren 2015:2). Smith (2017:1) elaborates on the 'new' side of psychotherapy, referring to the realisation that, 'not just some, but all problems that can be resolved through psychotherapy, are due to the mind's instinctive efforts to avoid painful and uncomfortable experiences.' The counsellor is therefore required to be able to create a good dialogue which will make counselling effective and constructive in the lives of Christians.

Smith (2017:19) adds that psychotherapy 'encompasses techniques of clearing the adverse impacts that the psyche may seek to avoid.' A healthy, emotional bowel movement is what these patients need to release during their psychological distress. This process helps distressed clients deal with any psychological heaviness they would be carrying in their minds (Prochaska & Norcross 2013:11). The therapist helps to bring healing to the victims as they are allowed to express their personal feelings, leaving them in a better position to fight for their peace of mind. For instance, the parishioners within the Masvingo Diocese may begin to practise a peaceful living in their homes. Smith (2017:25) is of the opinion that psychotherapy assists victims to manage their emotions through speaking out, since some of the victims may be facing challenges such as withdrawal and low self-esteem. Psychotherapy may therefore be used to empower the victims to cope with their situations and to develop coping strategies to manage their situations. Having looked at the importance of Practical Theology in psychiatric rehabilitation, the researcher now looks at the pastoral fields in Practical Theology.

2.8.2.5   *Pastoral Fields in Practical Theology*
Pastoral Theology, as mentioned above, involves the study of methods of treatment and recovery, as well as the study of religious life and the philosophy of personality development,

interpersonal and familial relationships, and common issues such as sickness, sadness, and shame. Nyandoro (2014:2) argues that 'the pastoral fields, such as mutual care, pastoral care, pastoral counselling, and pastoral therapy can be administered by an ordained priest, caring for the victims of domestic violence.' Each of these pastoral fields is explained below in order to determine its place within Practical Theology when the church faces domestic violence amongst its members.

2.8.2.5.1 *The Mutual Care Subfield*

This refers to 'the primary practice of pastoral work, the most basic and probably the most important area of the pastoral field when church members care for each other' (Van Arkel 2005:115). McMurray and Clendon (2011:151) spell out that 'all families need cooperation and support from others, as well as mutual caring and a sense of control, especially those who are called upon to assist with such an imported task as managing another's illness.' This is also expressed in the second part of Jesus' summary of the Ten Commandments: *Love your neighbour as yourself* (Mk 12:31). In this regard, in curbing domestic violence by means of a pastoral approach in the Masvingo Diocese, parishes are one of the appropriate elements of mutual care being exercised through listening, understanding, and comforting one another unconditionally. The Christian faithful in the Masvingo Diocese need mutual care and support to restore family cohesion, thereby avoiding family disintegration.

When we put into action what we have learned, knowing that we are nurturing spaces of healing and reconciliation, we add our own experiences and a longing for a renewed world in which humans live and work together with mutual care and respect for each other and the environment in which we all live (Lederach & Lederach 2011). This view of the church, as just one more option in the marketplace, clearly demands that the ministry of mutual care confines itself to compassion, friendliness, and positive encouragement (Moriah 2011:86). In this concern, the pastoral approach could assist in dealing with domestic violence, as church members within the Masvingo Diocese are stimulated to have a mutual discourse. In addition, mutual care involves a true reciprocity. This entails that the caregiver and the receiver mutually and reciprocally are both equal, where they can care for one another voluntarily.

Experience has shown that local parishes and congregations have put in a serious effort to make their communities better in respect of intra-church relations. Mutual care and support for the central message happens 'where both ordinary and exceptional people can find help,

intended (and in many cases, carefully designed) to meet the felt needs' as proclaimed by Plog and Ahmed (2013:1). Priests/Pastors have the duty to give insight and advice and assist victims of domestic violence. Comprehensive care is exercised that reflects hospitality to the parishioners of the Masvingo Diocese. When small groups live the way of the cross in mutual care, practise confession and mutual forbearing, and reflect the unity and diversity of *koinonia,* they help the church to grow in mutual integration and edification (Latini & Miller 2011:180). In affirming mutual care, it gives members of the church a sense of belonging in the church.

2.8.2.5.2   *The Pastoral Care Subfield*

This is the complex way in which God Almighty wants His people to be cared for. Involving the spiritual guidance, which is offered to victims of domestic abuse, this discursive treatment adequately connects with clinical therapy. According to Poling (2012:20), the content of care involves providing resources for survival and healing and trustworthy community empowerment for legal work on behalf of others. Providing resources for survival and healing is the most traditional definition of pastoral care. According to McClure (2010:20), 'pastoral care is the practical arm of Pastoral Theology and usually refers in a broad and inclusive way to all pastoral work concerned with the support and nurturance of the people and interpersonal relationships.' Bringing emotional assistance to victims of abuse, allows them to establish positive bonds and confidence with one another.

Hamilton (2013:12) posits that 'the task of pastoral care and counselling is to allow proximity to be created, where both the counsellor and the client have the opportunity to share their story and strength.' Flanagan and Thornton (2014:65) add that pastoral care is about repairing relationships, especially in the wider pastoral and Practical Theology field. Reparation of broken relationships due to domestic violence can be done through educating the perpetrators about its effects. Once the perpetrators acknowledge their wrongdoings, it becomes easier for the victims to let go of their anger. By so doing, relationships are mended. Practical Theology officially edifies God's people, thereby fostering peace in their homes, especially those who come from domestic violence inflicted homes.

The pastoral ministry also incorporates pastoral care, where counselling comprises only one aspect of such care. As such, it could be postulated that people generally need care, not necessarily for counselling. According to Farris (2014:179), pastoral care embraces various

dimensions of attention given to members of congregations, regardless of their needs and problems, it is available to people who are willing to come for counselling. It is a ministry which is offered by Christian believers. Pastoral care includes support, advocacy and comfort, guiding, healing, sustaining, reconciling, and nurturing the lives of those who are in need (Mwenisongole & Mligo 2018:26). According to Poling (2012:25), pastoral care has listened to the suffering of people and has offered inter-pretations that give individuals the responsibility for accommodating rapid social change.

Poling (2012:22) affirms that 'pastoral care consists of helping activities, participated in by people who recognise a transcendent dimension to human life which, by the use of verbal or nonverbal, direct or indirect literal or symbolic modes of communication, are aimed at preventing, relieving, or facilitating individuals to cope with anxieties.' One such main activity is for priests to constantly visit their flocks, encouraging them to seek counselling to maintain family cohesion as part of pastoral care.

According to Van der Walt and Vorster (2017:120), 'pastoral care represents a unique means of support to the Christian paradigm in its aim to build sustainable human fellowships. This helps the members of a church to be firm enough to face various kinds of problems and make them realise that there are always challenges in life, but we have to remain strong.

Farris (2014:179) argues that pastoral care is about giving attention to the nurturing and empowerment of people. It is also premised on the belief that if people are accorded appropriate care as part of a Christian community (1 Cor 12:14-26), then it could be possible that they would have sufficient resources for dealing with life's problems.

Therefore, pastoral care helps to mend their ways constantly in accordance with spiritual guidance. In the case of domestic violence, it involves a constant checking on the parishioners to ascertain their relationships as well as offering support and counsel where needed. Maynard and Snodgrass (2015:26) argue that

> pastoral care, in its broadest sense, is an attitude engendered in faith communities to nurture individuals, families, and the community in times of need or distress. Specialised pastoral care, often expressed by chaplains, requires specific training to help individuals and families to find emotional support, manage life's tasks and provide religious guidance in times of need.

The priests are involved in offering therapy to their congregants as well as some form of spiritual support that allows them to preserve their faith in hard times. Pastoral care is provided by appointed priests, trained in how to work consistently with people coming for consultation and in accordance with therapy's ethical norms. Appointed priests who are qualified to perform and provide pastoral counselling in a specific way also receive the clinical component.

Pastoral care is a subject of study and a field where much research is done by the discipline of Pastoral Theology (Miller-McLemore 2012a:274). It is grounded in the belief that God accepts and affirms our entire human nature (Hamilton 2013:5). This study establishes the basis upon which pastoral care can be implemented in communities within the Diocese of Masvingo where domestic violence prevails and threatens family unity. The prevailing spate of domestic violence that is destroying family cohesion therefore requires a relook at the church's stance about pastoral care to discover the underlying limitations. From this discussion about pastoral care, it is also important to look into the aspect of pastoral counselling, since it involves psychological counselling. Other professions have to regard pastoral care within the context of pastoral work and not as a 'stand-alone' concept.

2.8.2.5.3   The Pastoral Counselling Subfield

Mwenisongole and Mligo (2018:26) define this concept as a 'more specialised form of pastoral care, characterised by strong relational bonds between the care provider and the care seeker and is characterised by confidentiality.' Pastoral counselling, therefore, applies ethical analysis in helping clients to achieve some religiously defined goals in dealing with specific problems. It uses both religious hermeneutics and some of the techniques of psychotherapy with the purpose of resolving God's people's problems. Practical counselling can achieve this by aiding people with an insight into the true nature of both themselves and their presented problems (Cohen & Zinaich 2013:23). Dillen (2014:189) defines pastoral counselling as an empowering companionship between a pastor and a patient. Empowerment expresses the purpose of pastoral counselling where the pastor strengthens the patient in their quest for meaning and faith in life. Priests offer counselling to members of their congregations.

Pastoral counselling helps people, both individuals and married couples, to grow into the fullness of life. It aims to heal, sustain, comfort, guide, reconcile, and nurture (Mwenisongole

& Mligo 2018:23). The goal of pastoral counselling is to help victims of household abuse to realise their potential to resolve their difficulties. This is done through a collaboration between the clergy and other members of the church system. Such collaboration often results in sound decisions being made to reunite the victims with their victimisers. This asserts that the components of pastoral counselling can be embraced in dealing with church members who experienced domestic violence, in order to rebuild the relationship between the perpetrators and the victims.

The role of the priest as pastoral counsellor necessitates the need for spiritual and emotional stability. Gamboriko (2012:14) maintains that pastors/priests make use of pastoral counselling when dealing with the problems faced by congregants. Dealing with these problems in this way, assures the sufferers of a normal life, even in the midst of chaos. Church members seek help and guidance from the priest to assist them to come to terms with what they will be facing. In the same vein, Gamboriko (2012:26) envisages that the real objective of a priest during pastoral counselling is to uplift the individual to seek their own personal aspirations which is a very involved and emotionally draining process. In the present study, there is a need to learn how the Catholic Church of Masvingo utilises God's wise ones so that worshipers come to terms with their commotions.

Maynard and Snodgrass (2015:12) state that pastoral counselling is pastoral care done on the basis of training, formation, and the spiritual/religious/theological orientation of pastoral counsellors. These authors are of the conviction that pastors/priests who qualify in the field of counselling, should have knowledge of Theology and counselling's ethical principles, especially in dealing with issues of domestic violence which affect many families in the Masvingo Diocese. Mwenisongole and Mligo (2018:27) posit that pastoral counselling has evolved from religious counselling to pastoral psychotherapy, which integrates Theology and other faith tradition knowledge and spirituality, as well as the resources of a faith community, the behavioural sciences and in recent years, systemic theory. Maynard and Snodgrass (2015:30) add that pastoral counselling is religious, only to the extent that it helps people to manage the religious aspects of their personal problems.

As has already been said, pastoral care and counselling have gained enhanced status across many disciplines (Park 2010:151). There is a necessity for adopting modern strategies for pastoral counselling in order to help members of the church more constructively.

Mwenisongole and Mligo (2018:17) argue that pastoral counselling has been challenged for its emphasis on employing secular approaches of psychology and social sciences more than theological approaches. Thus, while pastoral counselling is religious in approach, helping people to manage only religious aspects of their problems, pastoral psychotherapy is both religious and clinical.

Hamilton (2013:10) adds that pastoral counselling includes perceiving a person's life difficulties from beyond the diagnostic criteria to the effects that these difficulties have upon relationships with others, the world, themselves, and God. McLeod (2013:8) opines:

> A person seeks counselling when they encounter a problem in their day-to-day living that they have not been able to resolve through their everyday resources and that has resulted in their exclusion from some aspect of full participation in social life. Counselling is not focused on symptom reduction, but on enabling a person to live in a way that is most meaningful and satisfying to them.

This suggests that pastoral counselling works on a similar degree as other support fields, such as spiritual counselling and pastoral care, which use techniques of recovery to help people cope more directly with their difficulties and challenging circumstances.

Friedman and Yehuda (2017:2) have the view that when specific circumstances cause stress or difficulties, pastoral counselling offers a religious context with rich spiritual healing to take place. Pastoral counselling becomes an essential tool in helping members of the church to cope with their difficulties, for instance, to helping the physically and psychologically wounded to hope for a better life. Victims are assisted to restore their dignity through counselling. Mwenisongole and Mligo (2018:27) aver that 'pastoral counselling indicates the procedures, attitudes, and responses which are introduced during the course of a pastoral conversation, so that a helping relationship, with its objectives of helping and growth can be established.' They add that 'it is therefore essentially a purposeful relationship in which an individual helps others to help themselves' (Mwenisongole & Mligo 2018:27). This means that pastoral counselling can instil hope in the sufferers, because the pastoral counsellor gets down to the source of the violence in order to make sure that it does not continue to wreak havoc.

Pastoral counselling targets 'specific personal difficulties as well as household challenges by way of psycho-spiritual help' (Maynard & Snodgrass 2015:25). It is really necessary for families, couples, and individuals who are facing challenges within their families, such as domestic violence. It is an interactive process that sets in motion the chain of events associated with the community, church life, and congregants (Gamboriko 2012:14). This reflects the importance of pastoral counselling as it gives meaning to the lives of people. For example, it responds to people's needs in the Masvingo Diocese and provides systemic positive attention to the manner in which victims of domestic abuse are encouraged to share their stories. McClure (2010:24) adds that 'pastoral counselling is a specialised form of care, oriented theoretically and practically by psychology and psychotherapy.' In other words, pastoral counselling is enriched by other disciplines which provide a broad understanding of handling the various domestic violence issues in different situations.

The researcher's experience has shown that an African multicultural perspective views the pastoral counsellor's role as that of listening and interpreting people's stories concerning difficulties that they face in their lives and to bring about changes to the way they see their problems. Christians bring their problems to the pastoral counsellor, knowing that they can interpret their stories in such a way that it leaves the client viewing their issues as challenges that anyone can encounter and to get over their emotions. In order for the counselling session to be fruitful, pastoral counsellors should be well vested with the knowledge of cultural differences which will enable them to work with people from different cultural contexts and ideologies.

Due to globalisation, people are moving to different countries in search of employment. As they move, they are not immune to challenges of domestic violence, so they need multiculturally tasked counsellors to assist them to overcome abuse in families. For instance, the Masvingo Diocese is composed of people from different cultural backgrounds, namely Shangaan, Shona, and Ndebele – therefore the researcher has to look at the multicultural perspective of Practical Theology in conjunction with domestic violence. Having explored the various fields of Practical Theology, the researcher now looks into its link with the cultural settings of the research in question.

2.8.2.6   *Multicultural Perspectives in Practical Theology*

Under this heading, the researcher first defines the term 'culture' in order to understand why multicultural perspectives should be taken into consideration in dealing with domestic violence, and to supply strategies that could assist people from different cultural backgrounds. Gregoire and Jungers (2013:19) define 'culture' as a combination of learned behaviours, thoughts, and beliefs whose components and elements are transmitted community wide. Stewart and Zaaiman (2015:129) concur that 'culture' is about lived experiences, much of it shaped by the learning process as we become socialised in the habits, traditions, and ways of thinking of our particular family, community, and society. The researcher's experience has shown that culture enables counsellors to understand why people in a particular group behave in a certain way. For example, abusive behaviour and certain values that are shared, may view one gender as superior to the other.

To understand the close relation between counselling and culture, counselling must be considered in its cultural context. Corey, Nicholas, and Bawa (2017:21) postulate that 'effective multicultural practices are implying that the practitioner has an open mind, flexibility, and a willingness to modify strategies to fit the needs and the situation of the individual client.' Since counselling issues differ from one civilisation to the other, it follows then that the counselling strategies too must be expected to vary. Even theoretical approaches to counselling must differ with each changing context for effective application. The Masvingo Diocese is composed of people from different cultural backgrounds, while the problem of domestic violence is common in all cultures. There is therefore a need for a counsellor to be well vested with multicultural counselling skills.

In the same vein Corey *et al*. (2017:21) add that 'effective counsellors should understand their own cultural conditioning, the cultural values of their clients and the socio-political system of which they are part.' Attaining such insight starts by demonstrating the counsellor's appreciation of the socio-ethnic roots of several beliefs, prejudices, and mindsets held locally.

Pastoral counselling can also conscientise perpetrators to such an extent that they can see the badness of familial fights. In some cultures, perpetrators apologise in the form of a token to mend the broken relationships and reunite their family. According to Kommers (2017:28), 'Practical Theology is a diverse and fragmented discipline, with approaches that could stress either therapy, mission, liberation, and pastoral practices such as pastoral therapy, pastoral

care, and pastoral counselling, assuming that Practical Theology serves as the theoretical engine room.' Baruth and Manning (2016:16) state that counsellors in multicultural settings carefully avoid three situations that can influence professional intervention and limit its effectiveness: First, they avoid overemphasising similarities (for instance culture, gender, sexual orientation, and lifespan period); second, they avoid overgeneralising differences which lead to stereotyping and emphasising either similarities or dissimilarities; and third, they avoid assuming that one must emphasise either similarities or dissimilarities.

As a pastoral counsellor, one should be aware of the diverse nature of culture. For instance, in Africa there are various cultures that pastoral counsellors should take into consideration when helping members of the church in curbing domestic violence. Having explored the various fields of Practical Theology and its link to the cultural settings of the research in question, the next heading discusses the Pastoral Cycle Model. This is a form of intervention by church leaders in situations that are deemed undesirable. The mentioned pastoral fields tap from the strategies offered by the Pastoral Cycle as discussed below, while on the other hand, the Pastoral Cycle Theory also borrows its concepts from Practical Theology as such.

2.8.2.7   *The Pastoral Cycle as a Model in Practical Theology*

Having dwelt on pastoral fields, it is important to discuss the Pastoral Cycle Model to discover how a problem is dealt with in church settings. One of the theological frameworks commonly used by clerics to understand and deal with problems in their Christian communities is the Pastoral Cycle. According to Hortillas (2017), the Pastoral Cycle is a model of change, implying that it is intended to transform evil into good, while dealing with the challenges in the transformation. In the current research, this model is important to make a difference regarding domestic violence affecting the community of believers. Thus, domestic violence comes as a variety of sin which, according to the said model, should be subjected to thorough analysis to reveal its nature and causes as well as to discover barriers to its transformation.

Heywood (2017:72) reiterates the fact that the Pastoral Cycle has four stages, namely experience, exploration, reflection, and response. It can be noted that, what Heywood calls 'exploration,' is the same as what Hortillas (2017) terms 'social analysis,' and that 'response' matches with 'planning/action.' Cameron *et al*. (2012:6) call the same four stages insertion/experience, situational analysis, theological analysis, and response. According to

Cartledge (2012:21), the Pastoral Cycle juxtaposes worldly and divine realities to arrive at the best courses of action that tackle sin. Therefore, such a model is suitable for use in the current study of a pastoral approach in dealing with domestic violence as a sinful practice taking place in the church. The following subsections illustrate the said basic stages of the Pastoral Cycle followed by a short description of each stage.

2.8.2.7.1 *Experience*

This first stage refers to the people's encounters with, and feelings about a problematical situation in their lives. Reeder (2012:273) states that these lived experiences constitute the data for the subsequent social analysis and theological reflection. This aspect is therefore vital to consider in this study, because it calls for a detailed description of domestic violence in order to interpret it meaningfully. In the study, the participants will be asked to describe as comprehensively as possible their experiences and interrelationships which they perceive as domestic violence. Heywood (2017:77) suggests that the inquiry could touch on where and when the violence took place, who was involved, what was said, and what feelings it triggered. This model is therefore a learning series which can enrich this research through purposive questioning.

2.8.2.7.2 *Social Analysis*

The second stage of the Pastoral Cycle Model is to subject the above explained experiences to a social analysis, which means examining the root causes of systemic injustice. Having collected comprehensive information about the abusive experiences, the second stage calls for a close look at how those experiences speak to the prevailing social order and norms. While the experience stage is important to identify the problematic situations that need to be changed, it is also of paramount importance that social analysis is co-opted to question why the injustices occur and under whose control. In the current research, such questioning is of top importance to gauge the awareness of both perpetrators and victims about what is socially condonable and what is not. It is also a necessary element in assessing the manner in which social power dynamics take place, culminating in domestic violence perpetuation. The researcher will consider the participants' responses in assessing the use of power and privilege in their communities.

2.8.2.7.3 *Theological Reflection*

Theological reflection is the third stage of the Pastoral Cycle which seeks more or less to repeat the analysis in the previous stage, but this time informed by the Sacred Tradition, Sacred Scripture and the church's Magisterium. Basically, this is achieved by exploring the participants' lived experiences in tandem with the reflection of the aforementioned three sources of the church's teaching (cf. Ballard & Pritchard 2000:77). This is important for two reasons: To learn how the faithful understand their situations from the perspective of faith and to infer why certain religious mores get sustained, including those that are (somewhat) abusive. It is a communal and ecclesial process to better interpret church situations and the Christians' own lives. Liebert (2015:153) argues that a person's past experience with domestic violence informs their place in the community of believers, and this is necessary to check if the church plays its transformational role to redress such injustice. Therefore, just as pastoral reflection is done in the Pastoral Cycle Model, the researcher will take the participants' narratives as necessary starting points to scrutinise the theological implications of their reported experiences.

2.8.2.7.4   Action

The last stage of the Pastoral Cycle comprises of a response, action, or planning, and sometimes it incorporates what Macallan (2014:10) calls, celebration. At this stage, the Pastoral Cycle becomes interdisciplinary, drawing its enquiry from disciplines like psychology and sociology. The purpose of freeing the notional space, according to Heywood (2017:80), is done so that the exploration does not unnecessarily miss out on otherwise important insights offered by one or more disciplines. This is quite important in revolutionising the problematical *status quo*, ironically leaving no stone unturned in the quest for sanity. Such an approach is also very important in academic studies such as this one, where the researcher needs to cross-pollinate theological reflection with secular perspectives, where cross-pollination should lead to the discovery of innovative ways to get out of the problem.

2.8.2.7.5   Summary

The above interdisciplinary exploration of the problem at hand should lead to an informed response to the problem. In this case, it involves concrete proposals to tackle domestic violence through specific ways to help perpetrators realise the bad side of household-founded misunderstandings and to inspire sufferers. Using the Pastoral Cycle Model in this study is justified, because it alerts the researcher to different situations that affect domestic violence,

thereby pointing to critical questions in order to evaluate them. According to Macallan (2014), the provisional last point in the Pastoral Cycle is the celebration of innovation. However, what really makes it effective, is the fact that even a new situation can be subjected to further analysis in a continuing spiral, as needs arise.

The Pastoral Cycle Model is useful for thinking about the perspectives of domestic abuse sufferers. Once the researcher gets in touch with the issues affecting the participants, the social analysis phase will critically compare the reported behaviour with the standard expectations of the society and community leaders in order to reveal any stereotypes and fixations. The third suggestion of the Pastoral Cycle, which is important in this research, is to check the biblical views on the participants' experiences to see if the prevailing situation may have any scriptural or religious derivation or justification. Lastly, the model encourages the researcher to learn from a variety of sources as in triangulation, to understand the research problem better. The following subsection switches to a perusal of the different strategies of Practical Theology to deal with domestic violence in the continuing search for the gaps in knowledge ahead of the fieldwork.

2.8.2.8   *Practical Theology Strategies to Deal with Domestic Violence*

The above description of various causal factors in domestic violence warrants a thorough follow-up with strategic solutions. This is necessary, because solutions are not proffered *ahead* of the identification of problems and their sources, but *afterwards*. This section submits three main classes of strategies to deal with domestic violence, namely professional action, ethical principles, and communication skills.

2.8.2.8.1   *Professional Action*

Gregoire and Jungers (2013:33) have the view that professional counselling in the 21st century is a developing discipline. As counselling involves working with complex human beings, the rapid growth and many changes that the field has experienced since its inception, are likely to continue.

Fuertes, Spokane, and Holloway (2013:43) relate that 'being a professional, implies the possession of unique knowledge and skills, the adherence to a standard of ethical practice, and the assimilation of one's professional identity that serves as a framework for practice.' One is of the view that counselling is often taken as a profession for which one is paid, while professional actions help pastors to deal with issues which they are trained to do, and at some

point to refer certain cases to other counsellors who are more competent to handle it. As for priests, however, counselling is often taken as part and parcel of their ministry to the people whom they serve. In addition to this, the researcher's experience shows that learning about pastoral therapy gives pastors an upper hand in their ministry, as this enables them to deal with different problems which are faced by Christians in their daily living, for instance, when curbing domestic violence in families. When more skills are required, the person is referred to a professional counsellor who helps the pastor to serve congregants in a better way.

Sangganjanavanich and Reynolds (2013:14) have this to say about micro skills and their effectiveness in managing domestic affairs:

> Professional counsellors employ these skills to create the necessary conditions from which positive changes can occur. Through empathic understanding in a non-judgemental, accepting, and safe environment, individuals can grow and change in a positive direction. To create such a therapeutic environment, professional counsellors are trained to appropriately use their micro skills when working with clients.

Skills acquired by counsellors help them serve congregants according to their needs in a better way. Professional competence enables counsellors to perform their duties in an acceptable and appropriate way in the case of dealing with domestic violence.

For professional counsellors, this involves the use of specialised experience, skills, and practice to help people appreciate the important facts that will ultimately overcome disputes. This includes professional competence, making recommendations that can help attorneys, judges, parents, and children to continue their lives in a positive growth producing manner (Allen 2014:2). According to Ravand (2014:40), 'professionalism is a capability which is acquired by specific people on the basis of their knowledge and ethics, which boosts them to the highest level of thinking good thoughts, saying good words, and doing good deeds.'

Gregoire and Jungers (2013:35) concur: 'Professionalism means knowing your professional association's codes as well as adhering to them.' as does Tipton (2014:104), 'It is a complex pattern of values, attitudes, and behaviours.' In addition to behaviours of integrity, the right to make recommendations and to give advice to people will be assertive. Sangganjanavanich and Reynolds (2013:11) state that,

regardless of the method of valuation, there are many strategies that professional counsellors can utilise to evaluate the therapeutic process and outcome, including informal conversations with clients to assess their perceptions of change, observing behavioural and emotional changes in clients, and using empirically validated assessments or instruments to qualify changes that occurred while clients were in counselling.

Counsellors who work primarily with individuals who have faced painful losses, traumatic events, and the death of loved ones, will be exposed to levels of human suffering and pain that can profoundly affect them on a personal level. Winokuer and Harris (2012:106) observe that professional counselling does not mean that the counsellor will not be touched by this suffering; rather, being a professional in this field means that you have developed effective ways to take care of yourself and find the necessary support to explore your responses to the clients' pain. The researcher is of the view that, being a professional pastoral counsellor entails helping not only the parties in a conflicted relationship, but other professionals as well.

Gamboriko (2012:10) posits that the role of the priest/pastor as a counsellor is of significance in determining the positive roles in priesthood that may contribute to self- and professional development in the future. The role of a priest as a counsellor to the community requires from them to be psychologically in line, which acquires much expense in order to become effective as a counsellor. In cases of domestic violence, the priest's main role as a pastoral counsellor is to help the victims to come to terms with their experience, to help them to heal and to restore a sense of hope in their lives. People look up to the church for help and the church entrusts the priest/pastor to bring harmony and unity in families. This study necessitates the adoption of counselling skills since these skills deal with sensitive issues of domestic violence within the church, and such issues require someone like the pastor, who may be respected by both the victims and the perpetrators. Again, the priests/pastors who acquire such kind of skills should be aware of the good ethical principles that work hand in hand with counselling skills in order to supply good outcomes in helping victims.

Professionalism in pastoral counselling is also hinged on ethicality (discussed more broadly in the next section). Allen (2014:60) posits that a professional pastoral counsellor is capable to consider moral codes when doing their work. As stated above, Ravand (2014:40) adds that

these moral codes include 'thinking good thoughts, saying good words and doing good deeds.' In the current study, the researcher is keen to know how that is done in the pastoral approach in order to assist members of the Masvingo Diocese in such a way that they are not affected in the process. Therefore, the researcher will look into the ethical principles of the research that may guide the pastoral counsellors.

2.8.2.8.2   *Ethical Principles*

Mentioned as one of the codes of professionalism in the previous section, ethicality is also important as a standalone strategic approach in pastoral counselling. Gregoire and Jungers (2013:19) posit that

> ethics defines counselling as much as theory and practice define it. Consciously or not, professional counsellors all act under belief systems or ethical positions that help or obstruct their clients. The term 'ethics' sometimes refers to the study of morality and specifically, moral choices. It can be understood as a philosophical discipline concerned with the standards that govern conduct, perceived to be acceptable by culture and society. For counsellors, ethics can be defined as the standard, governing the conduct of members of the counselling profession.

The consideration of ethics in professional counselling needs not to be haphazard, but rather meticulous. Gregoire and Jungers (2013:26) postulate that the 'awareness of ethical principles, coupled with an ethical decision-making model, provides counsellors with a systematic way to approach ethical dilemmas. Counselling professionals must always comply with the ethical guidelines and legal statutes that bring scrutiny to their conduct.' Knowledge of ethical principles helps pastoral counselling to be effective, as the rights of the victim and the counsellor are respected, and boundaries are clearly set. In this study, it will be determined whether the pastoral counsellors in the Masvingo Diocese apply ethical/legal issues and are careful about it in their work with cases of domestic violence.

According to Gregoire and Jungers (2013:24), there are principles that serve as the basics of ethics in the counselling profession, which are non-maleficence, beneficence, autonomy, fidelity, and justice. Non-maleficence is an ethical principle stating that counsellors should do no harm. Counsellors must not knowingly engage in behaviour that they know will be harmful to their clients. Gregoire and Jungers (2013:24) put it this way: 'Implementing the

principle of non-maleficence means that counsellors should not practise anything outside the scope of their competence, and they should not attempt to use techniques that are inappropriate for addressing their clients' needs' (cf. also Welfel 2015:43). This is derived from the principle called non-maleficence and is often seen in its Latin form, *primum non nocere*, which can be translated with 'first, do no harm.' This has been called the most fundamental ethical principle for medical and human service professionals (Gregoire & Jungers 2013:20).

The principle also includes the prevention of preventable risks. Professionals have a responsibility to use only such methods which are not detrimental to the Christian community. This responsibility ensures that they must identify and evaluate the likelihood of illness for their clients and respond accordingly. Welfel (2015:43) explicates it as follows: The principle of non-maleficence is the basis for the ethical standards concerning competence to practice, informed consent, multiple relationships, and public statements. It has its roots in medical ethics and is often associated with the Hippocratic oath, to which physicians swear. This oath admonishes physicians to heal the sick and never injure or harm them.

Gregoire and Jungers (2013:25) add that Beneficence is the ethical principal stating that counsellors actively do something good for clients. It can be as simple as providing referral numbers to clients whom counsellors decide they cannot ethically treat. They proceed on to say that autonomy is the ethical precept stating that counsellors respect their clients' right to be self-governed. Counsellors respect the ethical precept of autonomy when they dialogue with clients about treatment options and accept the choices that their clients make (Gregoire & Jungers 2013:25). As a consequence, psychologists do not pressure the client or force their opinions on the client. This principle allows the client to be independent of each other.

The concept of fidelity encourages counsellors to be honest with clients and faithful to the relationship that they have established with them. Fidelity is the ethical principle stipulating that counsellors should 'act faithfully and honestly with their clients' (Gregoire & Jungers 2013:25). Welfel (2015:43) adds that 'counsellors must place their client's interests above their own and be loyal to them, even when such loyalty is inconvenient or uncomfortable.' They should be sincere in their dealings with clients and should not mislead them. For example, in domestic violence, the counsellor should be in a position of being able to provide genuine advice.

Gregoire and Jungers (2013:25) posit that counsellors who follow the principle of justice, can treat their clients with respect. Justice is the ethical precept, specifying that counsellors act fairly towards all potential, current, and past clients. The ethical precept of justice ensures that counsellors strive to interweave equal treatment into every facet of their practice (Gregoire & Jungers 2013:26). Integrity is vital when assisting people, especially those that have been abused through domestic violence, as the counsellor is encouraged to exercise equality. According to Welfel (2015:42),

> professionals trying to resolve an ethical dilemma, use the principle of respect for autonomy by asking which of the alternatives under consideration is most consistent with this principle…The right to privacy is coupled with the freedom of choice as a part of respect for autonomy. A person should have the power to decide what information they want to share about themselves and the right to control what others know about their private life.

Clients must be made aware of the right to and limitations of confidentiality. At the onset of counselling, counsellors should provide such awareness to their clients through a process called informed consent (Gregoire & Jungers 2013:28). Counsellors should be trustworthy and confidential since people feel comfortable and free to share with someone who does not disclose their information. These ethical principles are crucial because clients must be protected from any form of harm. Before a counselling session, the client should be aware of the limitations of confidentiality since this study deals with sensitive family issues.

2.8.2.8.3   *Communication Skills*
Along with professionalism and ethical principles, communication techniques are important components in pastoral counselling for establishing a therapeutic collaboration between counsellors and counsellees. Good communication skills make pastoral therapy more appropriate. Rapport is needed for an effective discourse and is useful in handling the attitude of the affected. The current study explored how priests/pastors were employing rapport in their work as counsellors when advising belligerent couples.

Okun and Kantrowitz (2014:24) suggest that 'effective communication skills enhance relationships and also provide a way of dealing with controversial issues.' Communication

techniques are vital in building relationships and improving communication with clients. Communication is the crux of pastoral counselling, by which sharing allows the process of counselling to take place. Therefore, 'effective communication is the core of the helping process and allows for more satisfying relationships of all types' (Okun & Kantrowitz 2014:9). Okun and Kantrowitz (2014:22) add: 'By developing communication skills, counsellors also develop their own self-awareness. As they learn to use their intuitive feelings as guidelines for hearing other people's messages, they sharpen their helping skills.' Interaction with people does not only help the victim, but it enriches the counsellor in various ways – in this way pastoral therapy becomes effective.

According to Okun and Kantrowitz (2014:9), 'communication skills awareness and training are essential for any human endeavour, regardless of the agency or institutional context and regardless of whether the helping relationship is a short-term or ongoing process.' In this regard, training programmes are necessary aspects of counselling for all pastoral therapists as this equips them to work with confidence. However, there are situations where clients bring specific problems which might not tally with their training. Counsellors in the Masvingo Diocese should internalise their communication skills for a pastoral approach used to curb domestic violence, in an effort to bring families, affected by domestic violence, together. In this way it would be effective and fruitful in the helping process.

2.9   CONCLUSION

The chapter discussed various central elements of this study related to family cohesion and the brunt it has endured at the hands of marital violence. The researcher consulted many scholars of Practical Theology and other pertinent fields in an attempt to supply a conceptual framework for the study. The chapter opened with a conceptualisation of domestic violence, followed by a look at the geographical trends in domestic violence, before exploring the declared objectives of the study. This chapter addressed aspects of domestic abuse from the previous chapter; sources of domestic violence; effects of the viciousness; and approaches to coping with such situations. An important penultimate section included in this chapter is that which touches family cohesion and Practical Theology.

CHAPTER 3

THEORETICAL FRAMEWORK FOR PASTORAL INTERVENTION IN DOMESTIC VIOLENCE

3.1   INTRODUCTION

This chapter is a follow-up to the preceding chapter which offered a summary of the latest body of knowledge on pastoral participation in spousal violence. This chapter constructs the research framework to reveal all conceptual pillars of this project. The considered theoretical approaches are Logotherapy, narrative therapy, the feminist/patriarchy theory, and the ecological systems theory. These were selected out of many existing theoretical models that explain domestic violence. After explaining and justifying each of the selected theories, the researcher dwells on other alternative approaches to explain why they were not considered for the current research. The implication is that the theoretical framework for this research consists of carefully selected theories which bring about significant contributions to the effectiveness of the project.

3.2   LOGOTHERAPY

This is the theory which has been highlighted in Chapter 1 and has been taken as the foundation for this study. As such, the study is anchored in the Logotherapy of Viktor Frankl, though certain complimentary theories are additionally co-opted as mentioned above. As a young man, Frankl had developed Logotherapy, which is a groundbreaking method of psychotherapy that allows people to look to the future and live their lives in full, rather than reliving the past. Redsand (2006:7) sketches the background: 'When Frankl himself was imprisoned in the camps, he was able to use his theories not only to find meaning in his own life, but also to help others to do the same, even in the face of great suffering.' Thus, the current research considers Logotherapy first and foremost for its practical grounding which suits the practical issues currently at stake in the project.

According to Marshall and Marshall (2012:2), the term 'Logotherapy' simply means therapy through meaning. These scholars argue that Frankl found the path to be important as reflecting not only an intrinsic impetus to life extension, but also a strong potential for personal change. Frankl (1963:16) notes that one can lose every other possession in their

personal life except freedom. This attests to the abovementioned assertion that Logotherapy can be conceived as therapy through meaning.

According to Exploring Your Mind (2019), Logotherapy is the 'third Viennese School of Psychotherapy, as the first psychological school was Sigmund Freud's and the second was Alfred Adler's.' Redsand (2006:7) informs us that Freud postulated that people are psychologically oriented towards pleasure as their overall goal, while Adler suggested that they are oriented towards the goal of power. By introducing yet another life goal, that of meaning, Logotherapy is seen as representing the third school which complements the Freudian drive for happiness and the Adlerian wish for importance.

Frankl (in Devoe 2012:4) refers to the Greek term 'logos,' that could be translated with *meaning* – hence

> Logotherapy focuses on a person's search for meaning. In this theory, meaning in one's life is the primary motivational force as discovered by Frankl in his horrific experience in the Nazi concentration camps where he realised that, although the Nazis could reduce him to a mere skeleton, they could not take away his freedom to choose his attitude. Thus, Frankl's Logotherapy capitalises on the ability by humans to seek and make meaning out of their own lives (cf. Frankl 1946).

This theory is of paramount importance in pastoral counselling for domestic violence victims as it indicates that one could find a meaning for living in both happiness and sorrow.

Fabry (2013:33) states that 'the main aim of Logotherapy is to never give up hope in life. This scholar suggests that the meaning of one's life can also be found in suffering, dying, deprivation, and death – and not only in the enjoyment of good times.' It is clear that both people of both sexes can suffer from different types of domestic abuse in one manner or another. With reference to women, Carr, Freedman, Cornman, and Schwarz (2015:946) argue: 'Women, in most cases, are usually reminded of the permanence of marriage and the need to bear the cross for the good of the children and their family.' Logotherapy gives hope to the abused in order to move away from their suffering, dying, deprivation, and death narrative. Perryman and Appleton (2016:408) add that for the most organisations, though, aiming at addressing the scourge of domestic violence from a feminine view, the problem

seems not to be done away with, hence organisations like Padare/Enkhudhleni[1] have announced that men also succumb to various forms of domestic violence in one way or the other.

Davies and Dreyer (2014:6) explain that the psychotherapeutic Logotherapy model of Frankl allows the counsellor to enter the emotional sphere of the counselee in order for them to discover a new meaning in life…Enduring and troublesome circumstances in life can show individuals with an opportunity to discover a more profound essence in life and rise above their destiny. The will to discover meaning – one's search for meaning is the original concern.

Frankl (2004:80) adds that hence the meaning of life can be found if people seek answers to problems of life and fulfil their tasks. According to Frankl (2004:78), three simplified principles underly this therapy, namely the 'freedom of will, the will to find meaning, and the meaning of life.' These three principles are:

- Life has meaning under any given circumstance.
- People have a will to meaning.
- People have the freedom under all circumstances to activate this will to discover meaning and to find meaning in life.

The first proposition entails a person's inherent psychological ability to choose, since each person is accountable for their own decisions and actions, whether being in pain or experiencing happiness. According to Fabry (1988:6), 'each person has their personal response to ultimate meaning and to the meaning of the moment.' This further implies that a person is 'responsible to oneself, to other people, to societal values, and to the superhuman dimension' (Fabry 1988:6).

The basic motivation to seek meaning and to live a meaningful life is called the will to seek meaning. The need to fulfil future meanings is the sole principle which draws individuals, and not instincts, drives, and past histories of reinforcement. In life, the primary aim is seeking value or inherent meaningfulness. Frankl asserts that 'a strong will to find meaning

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[1] The Padare-Enkundleni project is one of several initiatives by African menfolk aimed at rediscovering socioeconomic sanity in the modern world by accepting and propagating the ideals of gender transformation.

enables people to endure unimaginable sufferings and to persist in pursuing their ideals' (Frankl 1979:86). This will be a major effective contribution of Logotherapy in pastoral counselling, especially involving domestic violence victims.

The third tenet, which is the essence of life, emphasises that even during the most wretched and painful situations it can find meaning. Commenting on John 1:1, *In the beginning was the logos*, Frankl argues that 'in the beginning was Meaning, it is the centre of the universe and calls out to people to discover it. It is the ultimate demand of life' (Frankl 1946:97). According to Nietzche (in Frankl 1963:28), He who has a 'why' to live for can bear almost any 'how.'

The above three tenets of Logotherapy have immensely influenced the researcher to take this theory to utilise in this research. Logotherapy is appropriate as the foundational therapy in pastoring among the afflicted. In the given circumstances of life, therapists advise their clients towards new areas of significance. Logotherapy is appreciably interconnected with pastoral counselling – and along with Practical Theology this interconnectedness provided the theoretical framework of the study.

It should be noted that most of the times the abused find themselves in desperate and despairing situations which sometimes lead them to think that taking one's life is the only option, the reason being that these victims fail to realise any purpose or essence of life. This should be considered as normal, for these victims go through tough times. Thanks to Frankl, Logotherapy emphasises the meaning of life again. If properly employed, Logotherapy brings hope and meaning to domestic violence victims. According to Fabry (1988:10), 'the noetic element or human spirit is Logotherapy's 'medicine chest,' containing numerous inner resources such as love, the desire to find meaning, one's intent in life, hope, integrity, imagination, consciousness, and the ability to choose.'

All people search for the essence in life until the end of life and, according to Jones-Smith (2012:221), 'it is this search for meaning that makes one feel that life is worthwhile and there is some purpose to his/her existence.' This makes one free to choose one's purposes and achieve their own goals; therefore, in this regard, the researcher views Logotherapy as indispensable. The theory reinforces the responsibility of people in every circumstance or situation that they encounter on a daily basis. Logotherapy gives sufferers a sense of hope to

keep them alive and willing to live. In cases of household abuse, women need to find comfort, hope, and joy to go on. Using this theory, especially in difficult times, the women may hope that, in spite of the abuse they experience, one day things will turn out well. This helps them to persevere and find meaning in their lives.

Frankl (1979, in Corey *et al.* 2017:34) argues that 'Logotherapy is meant to create a new meaning in clients' lives, as it is designed to help them find meaning in life. The therapist's function is not to tell clients what their particular meaning in life should be, but to point out that they can create meaning even in suffering.' This suggests that, depending on the kind of hustles one is facing in life, human suffering of any nature is pliable to the extent of being converted into positives. Being an existential theory, the aim of Logotherapy is to activate the noetic component across a variety of therapeutic methods, which include strategies such as self-distancing (learning to detach oneself from and examine one's self), paradoxical intent (wanting to or doing what is feared), Socratic dialog (interview structured to evoke the patient's own wisdom), and de-reflection (redirecting self-attention or practical objectives to others). Logotherapy supports a positive view of human ability. As this approach can assist in the psychological treatment of domestic abuse victims, the researcher found this theory very appropriate for this study.

The already alluded to techniques that fulfil the three basic tenets of Logotherapy, highlighted above, are 'the freedom of will, the will to find meaning, and the meaning of life' (Frankl 1946:7). It should be noted that, when people are robbed of all that makes life worth living or dealing with pain and misery, it makes suffering more bearable and gives reasons for living. As such, this therapy will make victims of domestic violence realise that, being violently abused does not necessarily mean that one is doomed to condemnation, as there is still meaning in such suffering.

In 2015, the *International Journal for Health Sciences and Research* (IJHSR) has carried out a research on the effects of Logotherapy on the sleep symptoms of posttraumatic stress disorder (PTSD) in emotionally abused men. Using the Logotherapy theory, it was found that emotional abuses are not only widespread, but it also results in graver consequences compared to those of other forms of abuse that are very common and extremely damaging to victims. PTSD and negative moods are some of the psychosomatic complaints related to emotional abuse. Emotionally abused men, being victims of domestic violence, are an

important and significant social problem in modern societies and therefore require our attention, intervention, and treatment programmes. This 2015 study by the IJHSR has clearly high-lighted how men are emotionally abused, and these effects were clearly brought out by using Logotherapy, as these men were helped by the application of this therapy. Hence the researcher found this method very befitting in this study on pastoral counselling regarding domestic violence victims, also with reference to men

Frankl (2004:115) differentiates the three methods to realise a meaningful life: 'Firstly, 'creating a term or doing an act' which is an achievement or accomplishment; secondly, 'experiencing something or meeting another' which is discovering goodness, reality or beauty in nature or culture or in loving others in their uniqueness; and thirdly, the mindset we have towards unavoidable misery is what turns personal tragedy or a predicament into a human accomplishment.' Frankl (1946:104) echoes that 'everything can be taken from a person except the freedom to choose one's attitude in any given set of circumstances.' It follows necessarily that freedom solely lies within an individual and that this individual has the key to lock or unlock it. Frankl (2004:78) adds:

> While suffering isn't always meaningful, in the face of suffering it is possible to find meaning. As such, believers who suffer from life's tribulations will draw on their spiritual resources.

Frankl notes that, in spite of tribulations, people who have experienced domestic abuse can be directed by pastoral therapy to concentrate their energies on seeking a reason and significance in their lives and thereby add meaning to their lives and circumstances. Emotional pain and the lack of hope will result in people losing their spiritual footing. The essence of life can be sought when people are searching for solutions to life issues and how to fulfil their tasks.

Logotherapy acknowledges that, in the office of a psychotherapist or spiritual worker, 'no one gets well or is whole on the couch or chair' (Frankl 2004:90). As Freud alleges, people are just getting successful in the field of living. In the words of Kimble (2013:55), 'By its appellative approach to meaning to be fulfilled in life, Logotherapy embraces the dimensions of being in such a way that these are brought together in a dynamic synthesis that gives a person an understanding of themselves, drawn with the bold lines of realism and hope.' The

words of Frankl (1971:90) are very appropriate here: 'Logotherapy focuses on the future, that is, on assignments and meanings to be fulfilled by the patient.'

It should be noted, however, that inasmuch as Logotherapy provides the foundation to this study, it has some flaws which will be complimented by other theories. Pytell (2006:490) criticises Logotherapy, regarding it as containing Frankl's autobiography which has no guarantee to make sense in the lives of others. He adds that Logotherapy could be vague because it does not have a definitive professional or academic discipline of its own. It should be noted that, from the outset, Pytell claims that he is less interested in the veracity or reception of Frankl's Logotherapy than in Frankl's life and experience and how these shaped his development of Logotherapy (Pytell 2015:208). On the one hand, Frankl openly claims to address religious issues and on the other, he writes about psychiatry. Furthermore, it should be noted that human beings are different and unique, and therefore not all victims of domestic violence will find this therapy plausible. Just like any other theory, Logotherapy cannot be perfect as such, although its relevance to this particular study is imperative.

Be that as it may, Logotherapy fits squarely in this particular research of pastoral counselling. Frankl is a leading icon of existentialism on account of the spectacular manner wherein his philosophy was assessed through the misfortunes of his personal existence. His own existence was a strong demonstration of the principles that he recommended. He (Frankl 1963:104) writes that the 'essence of being human lies in searching for meaning and purpose as well as to achieve it through deeds regardless of any situation.' The theory presents two inevitable situations which every human being is deemed to face, namely happiness and suffering. Though it is difficult to attach meaning to suffering, Frankl tried to come out with a clear-cut meaning in his own suffering under the Nazis. This then can be used in pastoral intervention in domestic violence where it gives meaning to life, freedom of will, and the will to find meaning. Invariably, it should be clear that consequently, the essence of life is not an event, but a lifelong struggle and the therapists should know that. Logotherapy remains indispensable in pastoral counselling, especially with the focus on domestic violence victims. Despite finding this therapy appropriate for this study, the researcher will further delve into the narrative counselling on victims of domestic abuse.

3.3 NARRATIVE THERAPY ON VICTIMS OF DOMESTIC VIOLENCE

Watts (1961:iii) notes that narrative therapy as a model in counselling falls under the constructionist approach. From this point of view, narrative therapy accepts that the causes of human troubles lie in the complex social institutions which govern relationships. Botella and Herrero (2000:14) refer to the social construction of languages, laws, ethics, aesthetics, statuses, roles, identities, cosmology, philosophy, and religion. Narrative therapy holds that this whole social complex is what provides the individual's conception of self, including their state of consciousness and feelings. Existing within the constructionist philosophy, this model argues that all the challenges that people face in life are intimately tied to the cultural ways and stories of those people.

Narrative therapy offers an incentive for the patient to understand the issue by thinking about it and recognising feelings that contributed to disruptions. In this therapy, the major aim is for people to find hope in their difficult and trying moments. White and Epston (1990:39) note: 'The therapist facilitates the process of co-authoring a new narrative about the history of prevailing problems, including the broader history of the victim.' Narrative counselling is a strength-based approach that promotes a mutual relationship between the client and the psychologist to empower individuals to behave the way they want to behave.

According to Mwenisongole and Mligo (2018:126),

> professionally trained narrative therapists will find themselves conversant with the use of such a therapy in helping domestic violence victims, since this approach is more than just a logical analysis. The pastoral counsellor, in this uncertain conversation, uses open-ended questions to find out more of the story being told and retold, in order to reach a hopefully alternative future story. Hence observing, listening, and retelling stories require skills of attention, empathy, and a non-judgemental attitude.

The narrative approach helps the victim to be at ease when retelling their stories, causing them to be open and making it easier for the pastoral counsellor to assist the victim.

Applying the narrative approach in the lives of people through pastoral counselling conveys meaning, hope, and wholeness in light of theological terms or the Christian faith (Mwenisongole and Mligo 2018:76). This style of care and counselling can help adults to

work with adolescence in non-threatening ways. It is an approach that is neither authoritarian, nor *laissez-faire*, but a democratic style which suits the developmental stage of adolescence (Mwenisongole & Mligo 2018:73). McLeod (2013:260) summarises this concept as encompassing the following thoughts:

- In the prevailing narratives or understanding of their society and family, people live their lives.

- Often there may be a major difference when one compares a person's real-life and the narrated experience.

- Therapists have key duties which include helping their patients to master the art of outsourcing whereby a challenge is viewed as if it were an outsourced tale.

- Another therapist's job is to help the client recognise unusual occasions of overcoming the clutches of the prevailing narratives.

- Counselling helps someone in re-penning and sharing their existential narrative.

- Counselling also helps individuals in completing essential changes in their life cycles.

McLeod (2013:260) states that, 'in narrative therapy, open dialogue and other collaborative approaches are built around a strategy of enabling people to tell their stories and to start creating new stories to replace the old ones, and that would provide scaffolding.' The researcher considers this theory to be very essential, especially when working with causalities of domestic abuse. In most cases, victims do not have the platform to share their problems. Nobody gives the victims of abuse an opportunity to be listened to, for the environment of abuse is by nature very hostile and aggressive. Pastoral counselling provides them with such an opportunity. This is clearly explicated by Bitter (2014:335-336), stating that

> narrative therapy is well situated to challenge the oppressive values and beliefs of the dominant culture. When clients bring individual or family concerns to a narrative therapist, there is a clear inclination within the therapeutic process to address patriarchy and sexism, racism, ageism, heterosexism, and other forms of discrimination and oppression that have real effects on people and systems.

Hence in this regard narrative therapy can be of paramount significance in addressing societal and structural discrepancies, abuses, and negative effects of a predominant culture.

Gehart (2017:572) posits that 'narrative therapy reduces the influence of family and societal evaluations of self-worth to increase a sense of autonomy and reduce a depressed mood.' These issues are found in multi-cultural approaches that use the holistic approach to therapy. In these approaches, therapists select suitable strategies, concepts, and frameworks and apply them unto their clients' different interests. These goals address a client's depressed mood and provides a clear clinical conceptualisation and sense of direction being much more useful to therapists than the medical goal to reduce a depressed mood.

Peterson (2017:233) avers that the double focus of narrative therapy has problem externalisation on one hand and re-authoring on the other. The re-authoring involves both parties to initially find the new story. Narrative therapy uniquely entails what is referred to as double listening, that is, distinguishing the person from the problem. It should be noted that, in narrative therapy the problem cannot be equated to the individual, for a person cannot be reduced to a problem and neither can the problem be reduced to a person. There is a clear distinct dichotomy between the two. Hence when a therapist is listening to the client, they make that clear separation between the two, in such a way that the dignity of the individual is upheld. Such unique philosophies in narrative therapy can be of paramount use in addressing a plethora of domestic violence cases. Béres (2014:13) believes that this social construction is made evident by the fact that, as a new method of psychotherapy, narrative therapy substitutes postmodernism for traditionalism in healing.

As such, a firmly established counselling style which is based on a special interest in listening is recommended. Counsellors should be relevant and ingenious by facilitating explorations, avoiding labelling and diagnosing clients as willy-nilly, thus persuading the clients to see the positive influence that their problem has had on their lives. Johnstone and Dallos (2014:202) puts it this way:

> The narrative approach stresses that we must strive to form coherent stories which would enable us to connect events – both negative and positive – to consider alternatives and possibilities, and to allow reflection on and integration of the events in our lives. Importantly, narrative therapy often makes use of writing as a natural medium to enable clients to organise and clarify their stories…In effect, narrative therapy aims to assist individuals and families to 'reformulate' their problems in less self-denigrating ways.

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This then qualifies the most important underpinning of narrative therapy which re-echoes the inkling that difficulties are produced in the environment.

Such narrative therapy elements support systematic techniques but also share common shortcomings. However, this could be curbed by proper training of pastoral counsellors in the field of narrative therapy, not just taking things for granted that, as a priest/pastor, one is capable of properly applying this theory in domestic violence issues. According to Johnstone and Dallos (2014:202), 'as in the systemic model, the emphasis in formulation is on describing a dominant narrative that appears to actively maintain problems and to offer practical way of altering these.' Narrative therapy locates concerns in context and offers a therapeutic response to address the effects of power. However, we have found that it is sometimes difficult to explore the influences of a dominant discourse and culture in the lives of the people we meet, including those whom we are carers of (Weatherhead & Todd 2014:102). This is so, because therapists do not impose their value systems on their clients.

Mwenisongole and Mligo (2018:112) note that pastoral Theology borrows some techniques from narrative Theology, and in this case, African narrative Theology and more specifically, African narratives in pastoral counselling. Pastoral Theology is a discipline that utilises the basic knowledge of people in their daily lives. They add: Different skills and methods of the narrative approach can be applied in pastoral counselling. The methods in the narrative approach should lead people to an alternative story of a hopeful future and wholeness, no matter which way people take to reach it (Mwenisongole & Mligo 2018:126). This was already previously cemented by Winslade and Monk (2000) when they maintained the need to open up new opportunities for action.

The narrative approach makes it easy for children to express their problems and needs in a non-threatening environment. It provides them with an opportunity to see themselves as people who have their own identity and self-esteem. They find themselves to be respected by society and therefore, healing and growth happen as a result of finding ways of coping with the entire situation that they face in life. The narrative approach, by means of stories, proverbs, riddles and metaphors, plays, and images, is a natural way of life and experience to most African children. Narratives (stories) work very well for African children since their early childhood. There is greater wisdom in telling stories, where people are being directed to the life of responsibility and understanding the ways of life in dealing with its issues, whether

there is a crisis, disaster, calamity, illness, or any problem in society (Mwenisongole & Mligo 2018:122).

White and Epston (1990:14) declare, 'We live by the stories that we have about our lives...These stories actually shape our lives, constitute our lives, and embrace our lives.' It follows that these stories make people who they are and, in the end, determine their focus and destiny. Brown and Augusta-Scott (2007:11) aver that 'in narrative therapy, the aim is for people to find hope. The stories of the past and memories are searched to discover the essence in life, while the individual is guided to develop a new future story.'

The narrative therapy approach is considered important in this venture, as it informs the decision-making processes which depend on one's ability to capture positive moments in life. The researcher chose this theory or application in the current study owing to its potential to prevent the negative memories of victims of domestic violence to dominate them.

People's narratives are the stories that define who they are, and every person is continually engaged in 'storying' their stories throughout life. Neukrug (2011:396) points out, 'Our lives are multi-storied, that is, there are many stories that define who we are, and sometimes, the stories contradict each other.' In regard to stories told to the pastor by the client, the pastor has to deduce meaning from these stories. Stories have elements of saying and imagining. The goal, however, is to establish harmony between the past and the future to achieve an environment of fairness, dignity, and maturity, pacifying any violence in couples.

According to the precepts of narrative therapy, every time we tell a story we inevitably leave out events, details, and feelings that, if included in the dominant narrative, might change how we remember an experience (Schneiderman 2015:80). The narrative approach through storytelling, metaphors, proverbs, music, and arts is an intervention or a strategy found to be non-threatening and respectful, in which children find themselves free and open to tell their stories. Stigma and social isolation, guilt, fear, and anger can be intervened through this approach. It allows for the freedom of the children to see that they are accepted, respected, and identified as normal people who do not have to be alienated, isolated, and discriminated against (Mwenisongole & Mligo 2018:125). Meier and Boivin (2011:142) opine: 'The fundamental goal of narrative therapy is to help people to share false aspects of their way of

life, to access the neglected parts of their experience, and reconstruct their life around these neglected parts.'

In summary, the narrative approach is the way that people live through their stories. The narrative helps us to listen to stories of people in their struggling journey full of life's situations. Therefore, stories (narratives) of our lives are very important in understanding who we are, how we relate to each other, and how we relate to the whole creation and to God (Mwenisongole & Mligo 2018:112). Narrative therapy has demonstrated effectiveness as an intervention with clients facing a wide variety of issues and concerns.

Through language, people can reframe the past. Examples of how languages create a reality are many. For instance, one may consider how the use of nonsexual language has changed our perceptions of what is real: 'Today, instead of referring to the 'nature of man,' we refer to the 'view of human nature;' instead of saying that 'men are working,' we state that 'people are working' (Neukrug 2011:390). The counsellor's job, then, is to find out what lies in the story and help the client to develop a vision of the future that would be positive.

In pastoral narrative therapy the person's narrative is aligned with Jesus Christ story. The narrative of faith involves the grace of Christ and brings hope to the believer. Christ's narrative facilitates the believer to trust in the future. For example, in John 8:3-11 Jesus makes the Pharisees to reflect on their own past to unravel the presented challenge of an adulterous woman. The reflection gave the Pharisees a new realisation about their social standing and gave the blamed woman new hope to lead a liberated life. Through the narrative approach, Jesus Christ distinguished the woman from the sin she had committed and treated her with dignity by giving her hope and forgiving her sins. Narrative pastoral counselling offers the client an ability to consider their issues. It does so by talking about the issues that constitute the history of the problem (Winslade & Monk 2000:3). Hence individuals who have experienced tragedy can move through the circumstances that triggered the trauma through narrative clinical therapy. Such therapy covers and addresses such dimensions as repentance and morality, which are necessary to solve marital problems in a pleasant way.

Narrative therapy's primary aim is to help people to realise how their experience has influenced who they are and how they interact, to help them find their own new way of living in the world. Neukrug (2011:213) avers that ultimately, the family decides what is considered

a safe way of interacting by deconstructing their past ways of being aggressive and seeking new and healthier ways to connect. Through narrative therapy the objective is to seek hope for people: The stories and memories of the past are searched to discover meaning in life, while the individual is guided to develop a new future story (Winslade & Monk 2000:1). According to White and Epston (1990:71), 'this can only be attained if, and only if coun-sellors are well versed with the dynamics of domestic violence and the disturbances that can be caused.' It is inevitable that, by virtue of their apostolate, priests and counsellors are not aliens to techniques of narrative therapy since they, in one way or the other, are introduced to narrative therapy during their seminary training, especially in the case of priests.

It should be noted, however, that narrative therapy has its own grey areas inasmuch as it has positive strides towards counselling the victims of domestic violence. According to Van Laer, Visconti, and Feiereisen (2017:488), it is not always true that narrative stories empower people, because sometimes the stories are told with bias and as such distort the facts of the problem at hand. Thus, some clients can take advantage of the narrative approach to twist the reported cases and this will render the therapy dysfunctional. Minuchin (1998:400) adds that the narrative therapy can be criticised for being sceptical towards facts. Narrative therapists may therefore believe that the truth is always constructed rather than existing by itself.

Even though narrative therapy has its own shortcomings, it remains very relevant in pastoral counselling, especially in domestic violence cases. Therefore, 'in narrative pastoral counselling, the history of the person is combined with the narrative of God,' according to Muller (2010:1) who adds that 'the faith narrative contains the promises of the Christ and brings hope and love for life.' People who have experienced sexual abuse will be successfully supported by pastoral therapy to move on the circumstances that triggered the stress.

It should be noted that there is no single therapy or theory which would suffice a proper counselling of domestic violence victims. As such, there is a need for a variety of therapies and theories. Hence the next subsection highlights the use of patriarchy and a feminist approach as a therapeutic technique in domestic violence.

3.4   PATRIARCHY AND FEMINIST THEORY

Kuhn and Wolpe (2013:14) observe that 'patriarchy has often been used as central concept of analysis to understand the nature of women's oppression.' Wallace and Roberson (2016:19)

add, 'The patriarchy theory views society as dominated by males, with women in subordinate positions, treated by men as possessions and things.' What is peculiar amongst the three mentioned ethnic groups is that the boys are traditionally educated while the girls are denied the opportunity to go to school, because they believe that women should get married and go to the other families which would not benefit their biological families. This necessitates male domination as men have jobs. Boys would feel insulted if they were said that they behave like women as they are expected to be strong and aggressive. Therefore, the researcher intended to justify gender equality and the equality of opportunities in married life.

Kuhn and Wolpe (2013:99) note that throughout the ages, social and economic norms have perpetuated a patriarchal system, directly and implicitly, according to the feminist viewpoint. Wallace and Roberson (2016:11) aver that 'the patriarchy theory holds that laws and customs combine to uphold this difference in power between men and women and legitimise gender differences.' The battering of women and several other variations of wife exploitation are results of cultural dynamics of family control dating back to time immemorial. When women threaten or question the authority of the male household leader, the male may respond by 'disciplining' his wife or by using rage and violence to reassert his place of power in the family (Mooney, Knox & Schacht 2015:148). In this regard, the feminists attribute domestic violence to inequality in relationships at different levels. Society usually expects a household to have a male head, while domestic violence is perpetuated through such structures, as men are expected to be in control of everything, which causes them to treat women in the way they want.

The feminist theory deals with how gender differences impact relationships and families and are affected by them. Feminists condemn the conventional male family domination – a structure known as patriarchy (Mooney *et al.* 2015:148). They are against male domination and insist on an equality between men and women. Patriarchy represents one of the most conceptual and analytical complex theoretical constructs and lie at the heart of traditional jurisprudence and the feminist critique (Barnett 2013:57). Milner and Myers (2007:84) have also found that there are cultures that perpetuate the view of women being inferior and incapable to occupy any position. Such cultures deprive women from accessing various resources. The feminists try to explain that such imbalances in marriages cause domestic violence in families.

The feminist theory is considered relevant to this study on pastoral intervention in domestic violence, for the reason that it properly situates domestic violence within patriarchy, which is a pronounced feature in both the tradition in Africa and Holy Scripture in general (Dobash & Dobash 2004:339). Anderson and Clack (2004:28) add that the feminist thought views religions, including Christianity, as having adopted predominantly patriarchal principles which normalise domestic violence, as long as men are not the victims. Against this view, the current study assesses the conditions of abused women in the home with reference to the involvement of the church. This helps in understanding whether the involvement of religion is for better or for worse.

According to Davidson (2009:26), the feminist attack on religions is based on allowing domestic violence perpetrators to go scot-free because they are male, and their faith is androcentric. This theory holds religions accountable for withholding punishment from male perpetrators regardless of proof that it is a misdemeanour. Davidson (2009:31) states that religious institutions such as churches are viewed in theory as institutions of help but in practice this is not always the case. The feminists argue that, just like the African states, churches of Africa purport to support ill-treated women, but in fact work for their own interests as androcentric organisations. This position is important for the study because it evokes a debate which can best be grasped through the systematic interrogation of church members.

Patriarchy has often been used by the feminist theory to the extent that feminism is also known as the patriarchy or macho theory (Wallace & Roberson (2016:19). Common amongst African ethnic groups is the frequent tendency to prioritise boys and disregard girls in the case of scarce resources. Many African families have harboured such androcentric beliefs, as it is clear from the one proverb that states that women hardly benefit their biological families because of marriage.

The feminist theory also holds that, as a result of prioritising the male child and relegating the female child, many societies in Africa have male-dominated industrial and social occupations (Connell 2002:98). The assumption is that men are mostly the dominant members of households and women are still oppressed, due to a lack of opportunities such as a decent education and job. Thus, gender roles follow the direction of power (resources), so much so that where there is a lack of empowerment, there is subjugation. According to the United

Nations (2015:13), the global number of female parliamentarians doubled from (only) 11% in 1995 to (only) 22% in 2015. This lack of political control of society by women perpetuates their continued subjugation in other spheres of existence such as production and reproduction. The present research examines power relations as a factor in the domestic abuse in religious societies in accordance with these androcentric patterns.

The feminist theory has also postulated that churches are cultural instruments that perpetuate traditional conduct pertaining to a gendered classification of people. For example, Connell (2002:92) claims that the church is in support of women domesticity and the free will of men. Feminist thoughts therefore hold churches accountable for propagating a male dominated division of labour where most substantial benefits accrue in favour of men, leaving women powerless and dependent. That is why boys feel insulted if their conduct is likened to that of women. The feminist theory believes that the church teaches boys to be strong and aggressive and this keeps women's subservience in place. With this clue, the current study considers unequal opportunities as a source of problems emanating in domestic violence as well as the efficacy of the church's response.

The feminist theory holds that the inception of Christianity in Africa ignited hope to redress exploitative gender relations that had prevailed in the pre-colonial system: The church turned out to be men dominated (Kuhn & Wolpe 2013:99). Therefore, from a feminist viewpoint, church traditions promote a patriarchal system directly and implicitly within the Christian culture. Wallace and Roberson (2016:11) add that the feminist theory holds that the Christian belief system combines with traditional cultural stereotypes to accentuate the empowerment gap between male and female Christians. This study seeks, amongst other things, to evaluate the influence of the church in either legitimising or redressing the plight of women under domestic violence.

The feminists criticise the Christians, since the Creator of the universe is God the Father, implying that the Person in charge of society at all levels is a man. Akgul (2017:12) refers to this uninterrupted heritage of fatherhood as the most important treasure in a patriarchal society. Furthermore, it is itself the source of the prevailing ruler-subject binary wherein fathers are the rulers and mothers are their subjects (Akgul 2017:30). The feminist theory therefore presents a history of the family which sheds light on the relations that bred and perpetuated domestic violence. This study, therefore, interrogates domestic violence as part

of a Christian patriarchy which, directly or indirectly, advance the idea that women are the property of men (Wendt & Zannettino 2015:19).

The feminist theory also thinks that, just like the traditional society, the Christian society condones wife battering, amongst other forms of domestic violence. Mooney *et al*. (2015:148) assert that, when Christian wives violate or challenge the authority of their Christian husbands, the husbands may discipline the wives to reassert the patriarchal position of power in the family. The feminists often perceive such discipline as involving the use of anger and violence. In this regard, the feminist theory attaches domestic violence in the Christian families to the inequality of sexes at different levels. The current study researches the extent to which Christian husbands perpetuate forceful control of their wives. It is earnestly explored by incorporating the opinions of both parties and those of the Christian leaders.

The feminists also see a resemblance between Christian and traditional leaders in their condemnation of the women's rights movements. Asay *et al*. (2014:5) posit that the emancipation of women is abominable in the eyes of both the African tradition and Christian doctrine. The church is even regarded as lamenting the freedom given to children and women as a loss of discipline and respect. Thus, the feminist theory portrays the church as an insincere and uncooperative participant in the fight against domestic violence. The current study accordingly investigates this assertion that Christian leaders approach domestic violence with some degree of double standards.

The feminist theory also emphasises attitudes as purveyors of patriarchy and subsequently domestic violence. In this vein, Hamel (2014:180) ascribes domestic violence against women to the attitudes of men towards their spouses. The feminist theory suggests that gender inequalities influence and are influenced by the institution of marriage itself. This study explores Christian marriages in context, to see how husbands and wives relate therein. The feminist theory perceives that the Christian marriage system has imported certain traditional values which promote a male domination of families and hence domestic violence. Mooney *et al*. (2015:148) claim that Christian women relate with their husbands as if they were their fathers. This is one allegation that the current research seeks to investigate.

The feminists also perceive that theocracy is used in the Christian faith in the same way that patriarchy is used in the secular society to proliferate domestic violence. Barnett (2013:4) is of the opinion that in Africa for example, Christian jurisprudence is as complicated as cultural hegemony, because in both scenarios the rights and position of women are marginal. This opinion seems to imply that the power wielded by men, which causes them to be violent against their spouses, extends from both their cultural mores and their religious convictions. In this way, the feminist theory proves to be suspicious of the contribution made by some church principles in perpetuating domestic violence. It is one of the roles of this study to examine the degree to which churches promote the view of women as inferior to men, thereby condoning domestic violence. The strategic worth of pastoral responses to domestic violence is also analysed in order to assess their sincerity to the women emancipation cause advocated by feminists.

Barnett (2013:57) relates that the feminist theory, with its various component sub-theories, was chosen in this current project because it wields an extensive theoretical application. A particular variety of feminism that the current study emphasises is Marxist feminism, which concentrates on the prevailing social structures in the abovementioned patriarchal society. Domestic violence is interrogated as conflict, with an emphasis on the inconsistency between the interests of men and women.

The researcher has further benefited from the interpretive approach of the feminist theory since the current study is qualitative in methodology. This chosen theory is therefore pertinent in not only understanding the plight of the domestic violence victims but also in charting a way out which involves all concerned, including clergy as custodians of a system and women as victims. Having discussed the feminist view on domestic violence, the researcher will now turn to the systems theory also known as the ecological hypothesis.

3.5   THE ECOLOGICAL OR SYSTEMS THEORY

The study also appropriately fits within the principles of what is known as the ecological systems theory (EST), developed by Urie Bronfenbrenner in 1979. In the current project, domestic violence allegedly occurs within certain demographic environments – hence the use of EST to unravel it. Thus, the study utilises this theory to examine how cultural factors have shaped the tendencies of domestic violence. Since the church as a religious organisation

assumingly has its own culture and subcultures, it is necessary to analyse the effect of those religious precincts on domestic violence and how it is dealt with in the religious community.

EST postulates that there are five environmental systems nested within each other, which are worth tracing in the current project. Santrock (2007:443) states that the smallest, most immediate environmental system to the individual is the microsystem which basically is an individual's primary locale. Examples of influences at this level, which are worthy reviewing in this research, are personal characteristics such as self-centredness and generosity. The immediate family is classified in EST under the microsystem along with the extended family and therefore it is necessary to extend the enquiry of this project to such issues.
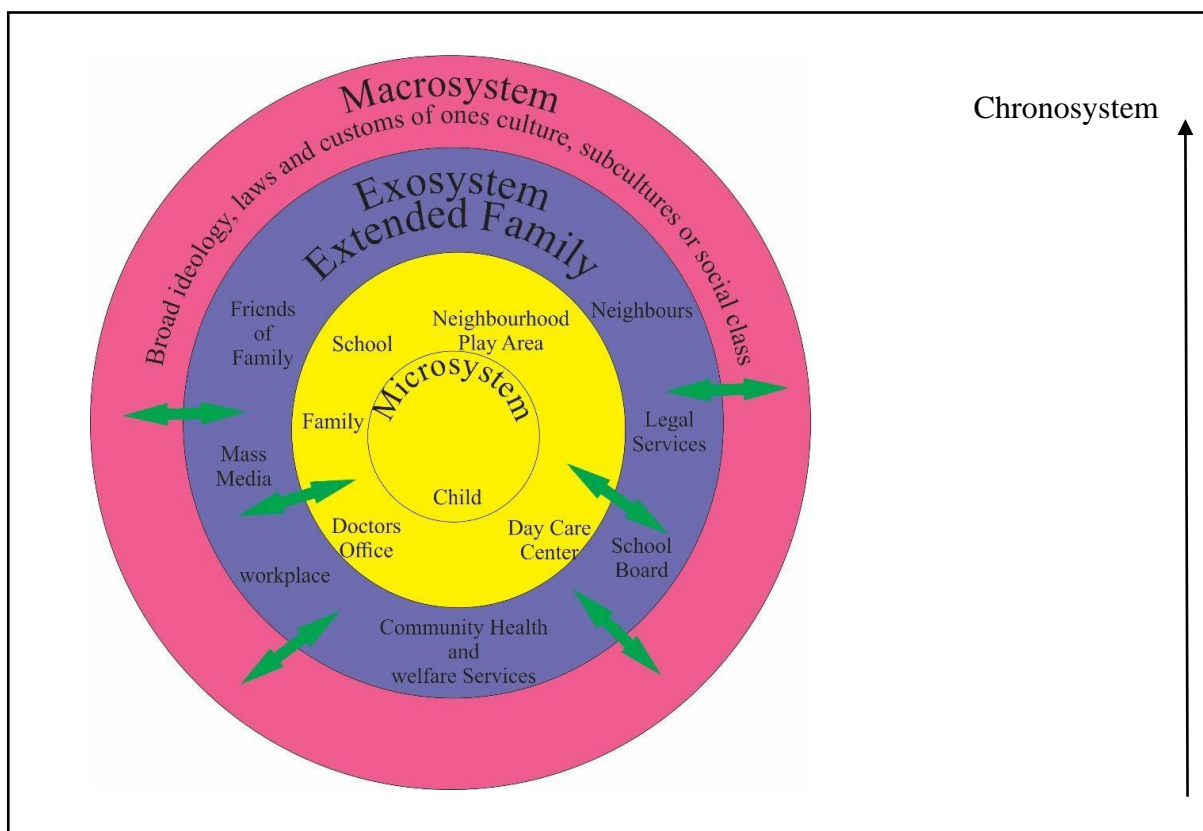
Source: Bjorklund and Blasi (2012:69): Bronfenbrenner's ecological systems theory

The microsystem is followed in EST by what Bronfenbrenner (1979:242) calls the mesosystem. This second pillar of the ecological system comprises of an expanded microsystem component such as one's growing family and goes on to bring in one's peers, such as those whom they spend time with. Bronfenbrenner (1979:211) states that the mesosystem incorporates all connections that link the immediate environment with the outer network.

On the fourth level of EST is the macrosystem. Bronfenbrenner (1979:258) explains that this macro level comprises the larger socio-cultural context of homes, neighbourhoods, and workplaces. These are no longer tangible institutions, but intangible ones. Examples include abstract affiliations such as an affiliation to a religious belief – not necessarily a church, but the huger body to which such church ascribes. In regions where religious issues are sensitive, it would be a source of domestic violence to have two people from different religions getting married. Other macro-level influences on domestic violence could be cultural notions, opinions about gender issues, economic philosophies, and political leanings. Such issues are still relevant to the topic at hand because they talk about society at large, thereby making EST a largely applicable theory to this thesis.

A further example of how the chosen mesosystem interacts with other subsystems, is cultural extremism or the opposite of it – cultural tolerance (Bronfenbrenner 1990:23-38). One's cultural values may arise from the macrosystem, such as economic backwardness and technological advancement. Nevertheless, they can also be formed as a consequence of factors within the mesosystem itself, such as whether a spouse grew up in an inflexible or accommodating neighbourhood. A person can also pick cultural prompts from their exo-system, such as colleagues at work, thereby influencing their behaviour at home.

All this demonstrates how this research touches on each and every subsystem of EST by simply focusing on the mesosystem. Even factors in the chronosystem come together with those of the mesosystem. The example of cultural mores, explained above, also has some derivations from the chronosystem, in the sense that culture is dynamic and changes over time. For example, it was unthinkable in the 1990s for a Zimbabwean middle-class woman to wear trousers, but due to globalisation this is no longer an issue. In this case, the cultural issue of dress has been redefined by time, which exists in EST's chronosystem. EST is therefore a comprehensive theory to examine how religious values, beliefs, and practices can impact the views that clergy have and their responses to domestic violence.

3.6   OTHER ALTERNATIVE THEORIES AND WHY THEY WERE NOT CHOSEN

3.6.1   The Psychopathology Theory

Also called the mental illness theory, psychopathology is one of the alternative theories that did not find entry into this research. This theory holds that 'domestic violence is a result of

mental illness on the part of either the perpetrator, or the victim, or both' (McCue 2008:7). By implication, this theory suggests that domestic violence perpetrators are mentally ill and therefore require psychological treatment. This implication can also extent to domestic violence victims themselves since the assumption is that either the perpetrators or the victims are mentally challenged as to cause violence.

This theory could not find space in the current study since it is not significantly supportable on an empirical level. Lehman (2016:50) finds the theory to be incorrect by pointing to a growing number of relationships wrecked by domestic violence with neither partner diagnosed with mental illness. Gondolf (1999:14) also notes that clinical mental disorders are rare amongst domestic violence perpetrators such as wife batterers. The researcher therefore considered that the psychopathology theory would be a weak approach to understanding domestic violence issues in the current study.

Another reason to disregard the psychopathology theory of domestic violence is that it seems to offer excuses for perpetrators or at least to normalise domestic violence occurrences. The Advocates for Human Rights (2016:8) note that the theory tends to overlook gender-based violence in society by ignoring wife batterers as ill people. This points to the fact that it would be futile for this study to look to psychological disorders as important clues in the explanation of domestic violence. The above cited Advocates for Human Rights (2016:9) add that, treating domestic violence perpetrators for psychological disorders has often not yielded successful results, thereby adding to the criticisms against the psychopathological theory.

The researcher also rejected the psychopathology theory for its tendency to promote a denial of some victims' accounts. Zorza (2001:54) criticises this theory for characterising battered wives as psychologically unstable, as if to suggest the active role of sufferers in inviting violence. This is to say that the unfortunate sufferers of domestic violence are inviting the violence. Zorza (2001:54) states that the proponents of the psychopathology theory distorted the influence of mental illness in domestic violence. The psychopathology theory was thus not considered in the current research due to its failure to comprehensively tackle family issues but instead blame the sufferers for the psychological effects that they undergo.

3.6.2   Learned Helplessness Theory

This theory states that sufferers of domestic violence often do not take action against the abuses that they experience because they are stranded (Walker 1984:3). The implication for the problem at hand in the current research is that the victims who stay in abusive relationships could simply have learned to stay on in order to avoid the worst. According to the learned helplessness theory, the victims who constantly experience domestic violence end up losing their will to solve matters (Walker 1977:533).

One reason why the current research could not utilise the learned helplessness theory, is that it is too narrow in focus. It pinpoints the vulnerability of the victim and blames it exclusively for the victim's inaction. This theory fails to account for the many causalities of the victims' lethargy in the face of domestic violence. Short, McMahon, Chervin, Shelley, and Kira (2000:276) point out that 'domestic violence sufferers can maintain abusive relationships for social, economic and cultural reasons.' For example, they may not want the issue to affect the children or other relations; they may not have the capacity to lead an independent life; and they may fear being ostracised or banished by the family. Unlike what the learned helplessness theory suggests, domestic violence victims sometimes actively ponder around their decisions and arrive at the resolution to stay on.

The learned helplessness theory seems to not understand the thinking patterns of domestic violence victims, especially battered mothers. According to Short *et al*. (2000:276), it is not a simple matter for a mother to decide on leaving home for good because that process involves not only leaving the abusive husband but also her children. The above cited scholars mention that many battered women know that any careless move may lead the abuser to retaliate on other innocent members of the family, mostly the children. While the learned helplessness theory counts this as passivity on the part of the enduring victims, suggestions from Short *et al*. (2000:276) show that it is selflessness to serve the good of the family. Learned helplessness was also thrust aside in the current study for its failure to take account of this sacrificial behaviour by domestic violence victims.

One more limitation of the learned helplessness theory which led the current research to not consider it is its mistaken belief that domestic violence victims surrender to a life of abuse. As argued by Dobash and Dobash (1992:232), 'women are usually persistent and often tenacious in their attempts to seek help, but pursue such help through channels that prove

to be most useful and reject those that have been found to be unhelpful or condemning.' For instance, battered wives may leave the abusive homes not only once but several times, meaning that they oftentimes return home. This is in stark contrast with the 'surrender' hypothesis. For this inconsistency the researcher dropped the theory from the framework of the current project.

The learned helplessness theory was also left out for the same reasons that the psychopathology theory was rejected. According to Dobash and Dobash (2003:738), both the psychopathology and learned helplessness theories share the same reasoning that domestic violence victims are burdened with temperamental syndromes. The learned helplessness theory in particular explains that some victims of domestic violence are actively looking for violence as a means of self-punishment. The current research could not be based on such a theory that tolerates violence, since the goal of the study is to deal with the problem rather than to stand up for it.

A last weakness of the learned helplessness theory is that it attributes endurance to addiction, regarding domestic violence victims who do not leave abusive relationships as being used to the abuse. Miller and Downs (1993:137) interpret the learned helplessness theory as arguing that family violence is hard to overcome due to the fact that victims end up using drugs which in turn make them feel comfortable with violence. Thus, the learned helplessness theory believes that there is no rational reason for an abused partner to stay in the relationship. The theory was therefore considered unfit for this study, also because of its erroneous conviction that substance abuse is a reason for domestic violence victims to maintain abusive relationships, an explanation which belittles the victim's standpoint.

3.6.3   Cycle of Violence Theory

Yet another alternative theory which the researcher chose to ignore is the cycle of violence theory. This theory emphasises a gradual loss of control in a person which eventually leads to an eruption of violence (Walker 1984:33). It regards men as being socialised abusers due to the fact that society taught them not to express their feelings, be it frustration or anger. As a result, as tension builds within a man, it eventually explodes and becomes violent. The cyclic nature of the violence comes from the likelihood that such violence will relapse several times with some interludes of peace whereby the abuser regrets their abusive behaviour.

The leading reason why this theory was not selected to guide this study is its over-generalisation. It emphasises the occurrence of peaceful interludes which are not present in all domestic violence scenarios. Dobash and Dobash (1992:229) find that 'the Cycle of Violence Theory is inconsistent with the experiences of many women who never experience intervals of peace with their spouses.' According to the website, Shelter for Help in Emergency and some victims report that they never experience an apologetic or loving abuser. Since the research wants to contribute to solving domestic violence, it is considered imprudent to work with a theory which significantly misrepresents the real-life victims.

The cycle of violence theory also underestimates the unpredictability of domestic violence. According to Dobash and Dobash (1992:225), the theory is rendered inaccurate by its static nature which fails to account for the varied ways in which domestic violence takes place from relationship to relationship. For example, in some relationships, there is no gradual build-up of tension. The theory thus takes an erroneously rigid position about domestic violence – that it is predictable, a claim which ridicules the victims as well as social workers for failing to see it coming. The researcher chose not to be guided by such a theory whose assertions are seemingly unrealistic.

Another deficiency of the theory is its failure to explain why frustrated partners direct their exploding tensions only on their spouses. This again testifies to its narrowness as it cannot account for the dynamic intentions of abusers. The theory is therefore too farfetched as it turns a blind eye to intentionality in conjugal conflict but still claims that it happens cyclically (Johnson 2006:34). While it ignores the changing practical causes of domestic violence, it follows that the theory may not be significantly useful in finding ways to deal with it, hence it was deselected. The theory also oversimplifies solutions to domestic violence. Its notion of the honeymoon third phase seems to suggest that solutions to domestic violence work out in miraculous ways and in the same way for everyone (Dutton 1994:179). The theory's oversimplification tends to contradict the experiences on the ground where domestic violence victims struggle with mending broken-down relationships. According to Dobash and Dobash (1992:229), the cycle theory offers an easy linear progression where relationships reconstruct themselves in due course and this tends to ignore the personal variations in the experiences of each relationship. In this way, the theory offers too few, if any, viable strategies of tackling violent relationships.

The current research also ignored the cycle of violence theory for its stance that the casualties too are blameable for their misfortune. Newman and Newman (2010:9) state that the theory specifically blames domestic violence victims, mostly wives, for contributing to the stress that builds in their spouses' minds, leading to violence. Thus, it blames one spouse for the anxieties that affect the other spouse in their everyday living such as disagreements surrounding childcare, conjugal rights, and differential opinions. In a way, this theory tends to promote subservience in relationships as a way of preventing or curing domestic violence – an approach which is contrary to democracy and equal rights.

3.7   CONCLUSION

This chapter elaborated on this study's theoretical underpinnings, hinging it on pastoral intervention in domestic violence. The theoretical framework of this study rests on Practical Theology, which is beefed up by such invaluable counselling models as discussed above: Logotherapy, the narrative therapy, feminist theory, and ecological systems theory. These models provide alternative techniques to the counselling of both the victims and the perpetrators in the sub-context of pastoral counselling, one of the key action fields of Practical Theology along with homiletics, liturgy, and catechesis, amongst others. The research will therefore unfold with these models acting as guidelines in approaching the project and processing the findings. These four theories were selected for their appositeness to the problem of domestic violence with special reference to its occurrence within Christian settings. This chapter also took the opportunity to clarify that the four selected theories were not the only ones to be considered in the study, but they were chosen amongst several others whose limitations were explained as well. The following chapter dwells on the researcher's plans about conducting the research.

CHAPTER 4
METHODOLOGY

4.1   INTRODUCTION

In the previous chapter, the researcher demonstrated the study's theoretic locus within the concept of Practical Theology, while the chapter before it pinpointed pastoral counselling as the central concept underpinning the study. This chapter looks at a variety of factors and components making up the research's methodology. The chapter looks at the broad principles that were applied in the current study relating to targeted information and the informants themselves. Centred on the role of pastoral counselling in dealing with domestic violence, the chapter opens with an explanation of the chosen research design and the actual study method used. After explaining these primary aspects, the chapter turns to explaining the various attempts at quality assurance in the research. In the second part of the chapter, the targeted population is discussed, followed by participants' sampling. The chapter concludes with the explanation of research ethics before penning down the chapter summary.

4.2   STUDY DESIGN

According to Creswell (2014:12), 'a research design is a type of inquiry approach that provides a specific direction for procedures in a research.' It refers to the overarching plan for data gathering, processing, and analysis. Gray (2017:138) states that 'a research design describes the purpose of the study and the kinds of questions being addressed, the techniques to be used for collecting data, approaches to selecting samples, and how the data are to be analysed.' Research design therefore involves the investigator by choosing the components of the study plan and development. It states the strategies for collecting and processing evidence to meet certain objects of inquiry (Sahu & Singh 2016:29). Therefore, in formulating the research design for the current project, the researcher considered certain mandatory principles described below.

The methods used in qualitative research are easy to understand and to explain phenomena. However, that does not mean that the qualitative design is less rigorous than the quantitative one.

In fact, qualitative designs are more capable than quantitative ones to provide rich information with in-depth analysis (Denzin & Lincoln 2011:12). It is therefore a matter of quantity against quality, in which case the researcher chose quality above quantity. In the current study of personal encounters with domestic violence, the qualitative design was chosen specifically for its capability to capture the participants' points of view and examining their everyday constraints in life, thereby securing rich explanations.

Thus, the researcher chose the qualitative design, guided by the research's major research question and its declared aim. 'Instead of focusing on the countable aspects of human experiences as done by quantitative researches' (Johansson 2016:19), this study focuses on thinking patterns, developmental processes, and the feelings of the targeted people, hence the appropriateness of qualitative research. The felt experiences that form the basic units of analysis in this research make it difficult to apply the quantitative design because this one would not competently express the participants' subjective feelings, perceptions, and experiences. The kind of data targeted in the current study is concerned with themes, hence the need for a thematic interpretation which is largely a qualitative method.

Qualitative research can yield qualitative data about the opinions of participants. According to Walcot (2018:11) qualitative studies often involve interviews, explanatory surveys, focus groups, and individual/small case studies. It has often been stated that the qualitative design is probably the most flexible of research techniques (Ronald 2017; Jeffrey 2017; Cotter & Benoni 2015). In the present project, the researcher was careful about bias and had to use open-ended questioning to prevent bias. As recommended by Selwyn and Osgood (2018:41) the qualitative design was appropriate in this complex study on domestic violence.

According to Selwyn and Osgood (2018:41) qualitative data better explains the fundamental dynamics of given experiences. Yin (2014:52) adds that researchers often deliberately choose to focus on only a few participants for in-depth inquiry. Only a few people were selected as research subjects for comprehensive interviewing. This means that the researcher opted for quality over quantity as already hinted above.

The qualitative design is considered more capable to give an in-depth picture or analysis of the current research problem than a qualitative one. Only a qualitative design could reach to the personal interpretations and driving forces influencing the problem of domestic violence

amongst perpetrators and victims who constituted the study participants. A quantitative design could only quantify participants according to their coded categories such as 'enduring' and 'resentful' (Ronald 2017:12; Selwyn & Osgood 2018:42), but only a qualitative design could explicate the trends such as why so many people prefer the solutions that they have chosen. This study adopted the qualitative design as a means to access useful subjective data instead of wasting time, chasing a set of hypotheses that would not arrive at the declared qualitative goals of the study.

4.3   GATHERING DATA

The strategy chosen was phenomenology and it involved assorted techniques like participant observation and focus-group discussions. According to Valle and Halling (2013:58), phenomenological research supplies a deeper and clearer understanding of what it is like for someone to experience something, in this case the experiences of the church community *vis-à-vis* domestic violence. In the current study, phenomenology was considered as the most appropriate to clarify the assumptions about domestic violence trends amongst churchgoers, because its techniques usually examine phenomena as they reveal themselves rather than through manipulative procedures. By using this strategy, the researcher endeavoured to put aside all assumptions about domestic violence in church settings and followed the advice of Deurzen and Adams (2016:46) to just listen and be curious about what it all means. Participant observation and focus-group discussions were selected for their capability to collaborate to bring about this scenario, being qualitatively oriented techniques.

4.3.1   Participant Observation

Field notes and audio recordings facilitated the participant observation technique used in this study. The researcher targeted a community of religious actors as he himself was such an actor. This made it possible and desirable to access the participants in the context of their everyday endeavours. Meetings with people who experienced various kinds of socio-spiritual issues, including domestic violence, was a natural everyday responsibility for the researcher. Therefore, observation as a method of gleaning data was most apposite because the researcher was not new to the studied community and had already observed religious experiences for a long time as required by participant observation.

Participant observation also provided the advantage of familiarity between the researcher and the participants as the latter considered the former to be an insider rather than a stranger.

Since the participants did not consider the researcher to be a stranger or outsider, this facilitated easy conversation and conveyance of information. Therefore the observation method tackled the complexity usually associated with studying religious issues, especially in the current increasingly sectarian society (Libel & Sushi 2015:41). This method was like the researcher's gate pass to get in touch with rich information including information that would be viewed as sensitive by the participants. Since the researcher was already a participant before commencing the study, he also enjoyed the advantage of saving time by not over-dwelling on topics already comprehended beforehand.

In order to garner credible stories, Cabana (2015:24) recommends that the participant observer should make use of a carefully made observation checklist. The researcher not only took part as a member of the studied church community but also applied and obeyed scientific rubrics of the work at hand in combination with everyday pastoral responsibilities. The researcher therefore applied rubrics for both audio and written data collection to make valid observations and interpretations thereof. Such rules of the trade included meticulousness, honesty, and completeness of records. All these were facilitated through well-ordered checklist of themes and subthemes.

Participant observation was most suited in the current study because religious topics are typically tricky due to the involvement of sacred concepts such as confidentiality during and after such sacrosanct processes as confessions and counselling. The observation method provided the researcher with that opportunity to contextualise inquiry questions, having already known the intricacies of the community. Ambiguous and unsure information could easily be followed up and ascertained by using this method, riding on the advantages of a prolonged presence, natural affinity, and mutual trust. A physical and mental presence also made it easy for the researcher to interpret those facts that were provided, which the participants would normally not express in words (Ronald 2017; Jeffrey 2017). Thus, through this method, the research was able to explore religious norms and practices as well as to involve the participants in their natural environment for interpreting some observations.

4.4   TOTAL POPULATION AND SAMPLE SELECTION

4.4.1   Targeted People

This research targeted Catholic Churches in Zimbabwe due to a particular predisposition towards mainline churches because it is presently difficult to surmise how many church

denominations there are in the country. Out of these, the researcher chose to focus on five deaneries that were operational in and around Zimbabwe's Masvingo Province during the time of this study, with the Catholic Diocese of Masvingo being an obvious part of them due to the proximity question. The names of the other two are withheld for want of the ethics of anonymity since the subject at hand is a sensitive one.

With the specific issue in question – that is domestic violence and the role of pastors – the researcher deemed it necessary to focus on two main population groups, namely the pastors on the one hand and the faithful on the other. The researcher chose one parish from the selected five deaneries. He chose the participants from the selected deaneries. Thus eight boys and eight girls were selected to participate in the focus group thereby forming 16 members. The total number of parishioners in the five participating deaneries amounted to approximately 2,000, with at least 400 spouses. This number of spouses was sufficient to fulfil the goal of this research through a purposive selection of participants, which is appropriate for participant observation.

4.4.2   Probability or Random Sampling

According to Babin and Zikmund (2016:348), 'probability sampling is a sampling technique in which every member of the population has a non-zero probability of being included in the sample.' They add, 'Cases are selected randomly, meaning that each member of the population has an equal (non-zero) chance of being selected into the sample' (Babin & Zikmund 2016:348). They also recommend probability as the greatest method in terms of popularity among researchers worldwide. For this analysis, the researcher used the methodology of chance sampling, randomly choosing participants from deaneries of the Diocese of Masvingo.

4.4.3   Non-Probability/Non-Random

Babin and Zikmund (2016:348) define non-probability as 'a sampling technique in which units of the sample are selected on the basis of personal judgement or convenience.' It is a method of choosing informants not based on chance but rather on perceived informedness. Here, cases are not selected randomly as in probability or random sampling. Rather, some specific individuals or groups stand an obvious chance to be included (Withrow 2016:41).

4.5   SAMPLING PROCEDURE

The set procedure to select participants in this project was purposive sampling. The topic required from the researcher to find out about domestic violence and how the church played out its role in tackling this problem. Therefore, the researcher ensured that only those parishioners with ostensible domestic issues were included in the sampling frame. Criteria included a willingness by the involved couples to divulge information for academic purposes to the researcher. The participants were therefore chosen for ease of access as well as relevance of their socio-demographic characteristics to the study topic. Spouses to be observed were not predetermined but were counted as they came for services.

4.5.1   Language and Culture

Language is a tool that facilitates the communication between people. It was therefore important to use plain, jargon-free language, avoiding the use of technical terms that would distort the message being conveyed while dealing with people in an empirical research, since this research was carried out amongst people of different languages. In this study, the researcher tried not to use offensive or discriminatory language, thereby discomforting the participants. In addition, the researcher avoided the use of ambiguous words during interviews, as the research involved people of different cultures and languages. The researcher also had to use an interpreter who would make the participants feel comfortable and clarify all the questions.

There are certain norms that had to be observed during these visits. For example, during interviews with the Shangani participants in Chikombedzi Lowveld deanery, the researcher was advised not to shake hands with married people since it is a taboo to their culture. It was also not allowed to great *komba* people, who should be avoided when you meet them during their time of rituals (*kuChineliwa*). Again, the Shangani people have a culture that no one should pass someone without greeting, while visitors should be reported to the village head (*Sabhuku*). According to the culture of the Ndebele people, visitors do not simply walk into their homestead without permission. This is done by seeking permission to enter (*ukukhuleka ekhaya*). When visitors are expected, they are announced in a loud voice, 'Ekuhle,' or the family name, 'ENdlovu,' is called out. Again, with the traditional Ndebele families, being patriarchal like many African families, women do not generally speak openly and freely in the presence of their husbands, unless they are given the space to do so. Men are mostly not directly challenged by women, as doing so would be regarded as disrespect. Any correction

or challenge has to be done in private without children or strangers around. Concluding on the Ndebele culture, conducting the interviews in this area needed extra caution in dealing with sensitive issues such as domestic violence where women were oppressed and not allowed to speak out freely.

Amongst the Shona people, the cultural issue that hindered the progress of the research was the fact of family secret keeping, implying that the women are known to be the secret keepers of issues that concern the family and they are not allowed to tell outsiders (*kufumura hapwa*). Due to this issue, getting enough information from these people was affected by their culture. Again, the Shona people do not allow talking to the female in the absence of her spouse, or without consent being given.

4.6 INSTRUMENTATION

Houser (2015:225) informs us as follows: Instrumentation represents that area of the method section where the researcher systematically describes the dependent measure used in the study. There are several different ways to measure the dependent variables and type of research design, while the purpose of the study influences what measures are used. Figure 1 below shows data collection instruments that were chosen by the researcher.

4.7 DATA COLLECTION

Figure 1: Data collection
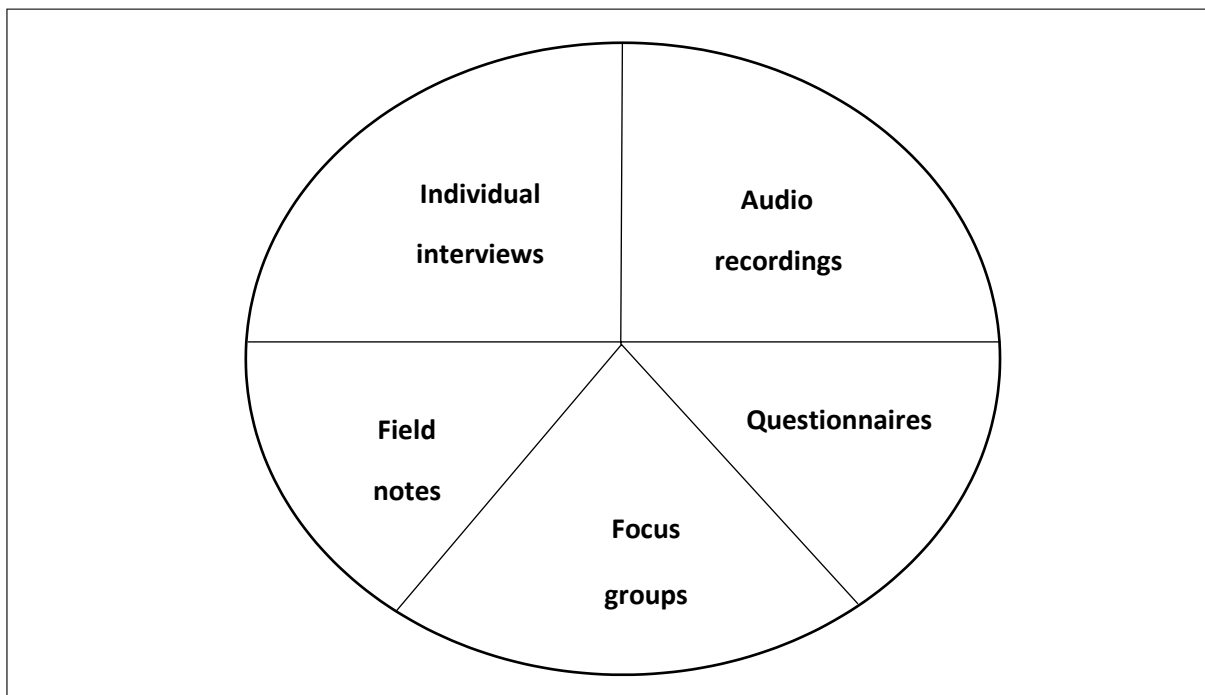
In this study, data gathering was done by interviewing, questionnaires, and reviews of the survey groups. The chosen data collection strategy in this study is participant observation, facilitated by field notes and audio recordings. The researcher targeted a community of religious actors while he himself is such an actor. This made it possible and desirable to access the participants in the context of their everyday endeavours. In line with these, this study applies the qualitative research method, since its data is based on human experiences and observations. Again, it used small group sizes which saved costs. For instance, the researcher chose from the Catholic Dioceses in Zimbabwe, the Masvingo Diocese as sample of his study, selecting parishioners from those deaneries. The qualitative research method allows for faster results to be attained so that the research can provide good data.

4.7.1 Field Notes

These are records made by researchers and their assistants, while preserving the original interpretations of gathered data in the host community. According to Schwandt (2007:115), 'field notes are evidence on which inquirers could base their claims about the meaning and understanding of interviews.' Ishida (2012:58) adds that 'specific data collecting activities involving participant observation, include taking field notes, conducting interviews, and having self-observation reports.'

Flinders, Uhrmacher, and Moroye (2013:136) relate that field notes are the researcher's reflections on interviews, supplying informal information about the school context gained during school visits and technical information regarding the study. According to Densombe (2014:197), 'field notes can cover information relating to the context of the location, the climate, and the atmosphere under which the interview was conducted, as well as clues about the intent behind the statements and comments on aspects of non-verbal communication as these are deemed relevant to the interview.'

4.7.2 Interviews

This research used interviews as a supplementary method to collect data from the respondents. According to O'Reilly and Dogra (2017:10) interviews are a flexible method of data collection as there are various types of interviews that one can undertake. They are flexible in the sense that the researcher is able to decide which questions to ask, in what order to ask the questions, and in which line of inquiry the researcher needs more detail. The researcher can also change the wording of the questions to suit the child or young person. The

researcher chose this tool for its suitability where subjectivities such as feelings are at stake. Here it was suitable to assess the future of family cohesion in the context of spousal violence.

According to Clark, Flewitt, Hammersley, and Robb (2014:130), 'qualitative interviews can be used as either the main instrument of data collection or in conjunction with observation, document analysis, or some other types of data gathering technique.' Gray (2017:187) concurs: 'Qualitative interviews utilise open-ended questions, using either informal conversational interviews, semi-structured interviews where additional probing questions may be used, or standardised interviews where no additional probing questions may be used.' Clark *et al*. (2014:136) add: 'Although, in most interviews, the interviewer usually asks most of the questions and the interviewee responds to them, both participants express their opinions and views through what they say and the way in which they say it.' Thus, the interviewer captures the interviewee's emotions and behaviour that help the interviewer to try and avoid emotional harm of the victim participant during the sessions by not enquiring about some of the sensitive issues that may trigger anger to the researched participant.

Clark *et al*. (2014:142) attest that one-on-one interviews may work well with some research participants, particularly those who wish to maintain anonymous, but for others this sort of interview could be such a strange and intimidating procedure in which they would be unable to relax or articulate their views. According to Johnson (2014:117), 'face-to-face semi-structured interviews require clarity, good communication skills, and the ability to establish rapport. In some cases, it helps to send the interview guide (the exact open-ended questions that will be asked) in advance.' The researcher is of the view that the interview provides accurate screening to the research since, when the interviews took place, it was easy for the participants being interviewed to provide correct information and they were articulating their views well since the issue of confidentiality was well emphasised to them. As the participants were all members of the Catholic Church, they trusted that their church pastors would not divulge their sensitive stories to the community, because it could tarnish their image, or even worse, discourage them to participate further in church activities.

According to Abbott and Mckinney (2013:206), 'face-to-face interviews are the most intensive type of survey in terms of time and cost: Creating the survey instrument, training interviewers, and interviewing respondents individually, are costly in both time and money.' Qualitative interviews were 'the basis for many important studies across the range of

disciplinary fields, but the understanding of what it means to carry out such interviews has shifted over time in line with ebbs and flows in the prominence of particular philosophical approaches to understanding the social world and how it works' (Edwards & Holland 2013:1). In terms of cost, the researcher of this study incurred a lot of expenses in travelling to the five selected deaneries to conduct the interviews with the participants, but he made sure that, when visiting each deanery, all participants from that area were present at the structured interviews.

Abbott and Mckinney (2013:209) has the opinion that 'bias in face-to-face interviews is a two-way street. Respondents can easily distort their answers – unconsciously…when they respond in line with the sex or race/ethnicity of the interviewer, or consciously, to make sure they follow politically correct or socially acceptable norms.' This was part of the criticism on face-to-face interviews that, if respondents just feels like they do not want to disclose an experience, they may come up with a fictitious story only to please the researcher, or if the researcher's questions make them feel uncomfortable, they may try to avoid it by giving one-word answers. The members of the church may specifically be afraid as to how they will have to associate with the priest after this research, in cases where the researcher is assigned to attend a church service to that deanery where he was doing his research.

Four priests were chosen for interviews from different missions. The reason for picking the priests from different missions was to have a wide representation of clerical opinions within the Catholic Diocese of Masvingo.

4.7.2.1 *Definition and Aims Interview Trustworthiness*
As the purpose of the interviewing process was to collect certain information for a particular research, the researcher had to take this into account during the session, by not breaching any of the rights of the respondents. He had to keep reminding himself to stick to the exploration of familial violence using the pastoral approach in the context of family cohesion. During the interview, he had to ask the questions as outlined in his transcript to avoid misunderstanding by the interviewees. There was no room for general questions outside the questions indicated on his copy. The researcher adopted a purposive sampling rationale, because he was familiar with the targeted population and knew the participants through the information that they provided about themselves. As the topic under study is theologically related, it was necessary to pick participants from religious institutions such as the one selected for this project.

The study relates to the Catholic Church, and the researcher belongs to one of these deaneries, making it easy to conduct participatory observation as an insider. However, the researcher selected the participants from other deaneries, although in the same Diocese, to avoid bias. Added to this, the organisation was carefully chosen in consideration of its representativeness across the local Christian faith. Therefore, this study was conducted on a typical case in ways that make its conclusions justifiable due to representational extrapolation.

4.7.2.2   Interview Process: Steps to be Followed before Interview Sessions Begin

Step 1: Visit the deanery for the purpose of self-introduction and to establish rapport with the church members as well as potential participants.

↓

Step 2: Set up interview details with the participants in connection with a convenient time for interviews, booking the date, and appropriate venue.

↓

Step 3: At the starting point, participants were given 20 minutes to complete the structured questions.

↓

Step 4: Semi-structured interviews were conducted, and permission was requested from participants to audio-record their interviews.

↓

Step 5: Post-interview contact was made with each participant to ensure that no possible distress would occur, following the interview.

In the interview process, the interviewer requested consent from the interviewees to take notes and voice-recordings of the interviews. The interviewer clarified the research purpose by providing proof of enrolment at UNISA.

The interviewer visited five deaneries to meet with the interviewees and planned to spend an hour and a half on each interview. He defined domestic violence to them, in order for them to have the knowledge concerning what domestic violence is and how one can identify its

prevalence in the family or society. He also highlighted the forms of domestic violence that are common, as well as its effects on church activities.

4.7.2.3   *Closing of Interviews*

At the end of the session, the interviewer informed the interviewees that the interview had come to an end. The interviewees shared how the interview enriched them, as this awakened them since they got the knowledge for own empowerment as parishioners. The participants also asked if the researcher had other areas of interest. The participants came up with suggested solutions which they thought should be introduced to all guilds of the church and be adopted by the church members to minimise the occurrence of domestic violence within the families and restoring family unity amongst the church members of the Masvingo Diocese.

4.8   QUESTIONNAIRES

The questionnaires being utilised in this research are to be found in Addendum 2. Abbott and McKinney (2013:213) state that 'open-ended questions are appropriate for sensitive issues and allow the respondents to air their views more easily. Such questions are explicitly useful in exploratory studies, permit researchers to hear the full detail of these answers.' According to Davis (2013:54), questionnaires are the technique of choice when the interviewer needs answers to a very specific set of questions. For example, one very effective way to use questionnaires is in facilitated group meetings or interviews, in which the interviewer can gather most of the information being required. The interviewer can then use questionnaires to validate whether a larger population agrees with the thoughts generated by the smaller groups involved in the sessions and interviews. The researcher has employed questionnaires, because it was easy to distribute to many people whom the researcher could not visit, and it was cheaper to administer. With questionnaires the participants are able to express their feelings freely since they are not monitored by a stranger.

The researcher compiled a list of questions which he distributed to the five deaneries through the Catholic priests' offices. The office of each of the five deaneries first had to approve the list of questions, after which the priest of each deanery would distribute them amongst members of various guilds in the parish. Participants' responses were collected and submitted to the priest and handed back to the researcher to avoid any exposure of respondents' data.

The participants were advised to tightly close their answered questionnaires before submitting them to the priest, to ensure that their information was safe.

4.8.1   Focus-group Discussions

The researcher also utilised a group-based in-depth interview to gather data in the current study. The aim of involving the focus-group technique was to explain and understand the meanings, feelings, beliefs, and attitudes at the bottom of the participants' lived domestic violence experiences. The researcher considered the focus-group technique appropriate because the targeted participants naturally formed a group through their purported common beliefs, thereby making the study group easy to characterise and establish (Best 2013:89). What also further necessitated the focus-group method was the fact that it is improbable for all members of the same community to face common issues and have common mindsets about certain issues (Flyvbjerg 2011:315), especially sensitive ones such as domestic violence. Therefore, the focus-group discussion method would facilitate the airing of the diverse opinions that the participants had about domestic violence and related topics.

The researcher also chose focus-group discussions, since people would feel free to discuss sensitive issues in groups rather than individually (Stewart 1992). The researcher would have possibly faced a hard time enrolling participant for one-on-one interviews due to the delicateness of the topic. The group approach to enrol participants was a way to motivate informants to come on board and share their perceptions about domestic violence as a common problem. Since these groups are made up of members from different parishes, it creates a conducive environment for the participants to speak out about issues, while they know that it is handled confidentially.

In addition, the focus-group technique allowed the researcher to pick up multiple perspectives about domestic violence. The enrolling of participants did not discriminate between perpetrators and sufferers and therefore the method gained insights from both sides. According to Harrison, Birks, Franklin, and Mills (2017:19), 'focus groups are one of the methods used in qualitative research to facilitate the co-construction of data.' In this way, the method was used to assemble various points of views about the study problem to produce widely applicable results. Stake (2006:34) adds that focus groups facilitate an interpretative position where reality is viewed from a multiplicity of subjective sources. Thus, data

generated from this method is internally triangulated, based on meanings induced by a diversity of interacting participants.

The fact that the focus-group technique was used in collaboration with participant observation also provided another set of advantages for this study. According to Carey and Asbury (2016:16), focus groups generally consist of a single meeting of individuals who do not know each other, but who have a common experience. This was considered important in the study because it provided the researcher with more clues about streamlining issues to observe going forward. Therefore, the study was a bit iterative rather than straightforward, requiring the researcher to check and recheck findings from one method using the other method. The researcher was able to formulate further questions based on the focus-group responses to go deeper with the issue.

The researcher also picked the focus-group method because he had the requisite skills to administer it. Carey and Asbury (2016:16) opine that the researcher should be skilled to coordinate group behaviours in order for the method to work out well. As a priest, the researcher had ample experience in group settings and had coordinated many such groups in the past. Furthermore, the choice of the focus-group method in this study gave the researcher an opportunity to apply the method in academic study, having implemented the same method several times outside the academic realm. The researcher's experience in reading people's tacit expressions (such as frowning or greening during someone's testimony) was very useful to interpret data during the focus-group sessions.

However, a few elements about focus-group discussions could hinder the collection of information. The current study was such that all participants were assumed to have experienced domestic violence directly or indirectly, as either a victim or a perpetrator or as some kind of witness. Davis (2017:1) avers that 'the second challenge is that, while focus groups are traditionally held face-to-face, nowadays focus groups are increasingly conducted in virtual groups via telephone, Skype, or other electronic means.' In the current scenario, the researcher created face-to-face focus groups, thereby skirting the disadvantages associated with remote discussions. Yet another difficulty in administering focus-group discussions is that certain individuals might dominate the groups so that only their views are heard (Harris, Edmonson & Combs 2013:44). To deal with this anomaly, the researcher asked each participant to de-role upon enrolment in the group.

4.9 FINAL SAMPLE

The researcher had to finally observe and talk to all 4 pastors in the sampling frame. This was because all of them were actively involved in handling domestic violence complaints from the parishioners in their respective five parishes. Better still, they were a sizeable number for thorough analysis, making it unnecessary to work with fewer participants (Banki & Killen 2016). Going to the parishioners' subpopulation, the researcher chose to observe up to eight of them per parish, translating to a ceiling of 40 in total. Both samples were determined by the nature of the said sampling frames where the chief selection criterion was the expectation that each participant had to wield credible information/experience in domestic violence.

4.10 QUALITY CRITERIA

4.10.1 Trustworthiness

Trustworthiness in qualitative research is largely a measure of how convincing or defensible a sample design is. To begin with, the researcher adopted a purposive sampling rationale because he was familiar with the targeted population and knew the participants by their informational value. With the topic under study, being a theological one, it was also necessary to pick participants from religious institutions such as the one selected for this project. The study focuses on Catholic Church members because the researcher belongs to one of these churches, making it easy to conduct participatory observation as an insider. However, as the Catholic community was avoided for a want of objectivity, the researcher chose a different mainline church to deal with the threat of bias. The particular sample size was kept small (one organisation was observed) because the study involved thick and in-depth descriptions which would not be easy with huger samples. Also, the organisation was carefully chosen in consideration of its representativeness across the local Christian faith. This study was therefore conducted on a typical case in ways that made its conclusions justifiable due to representational extrapolation.

4.10.2 Credibility

To enable the study to capture accurate data and portray a realistic theological/pastoral world, the researcher extensively browsed relevant literature and carefully designed the study objectives based on a thorough literature review. The implication is that the researcher intervened to solve a realistically existing literature gap in order to solve a matter-of-fact problem. Also, the researcher carried out a pilot study in a similar case to test the effectiveness of the chosen study design before implementing the actual research. The data

analysis also involved triangulating new findings with earlier published facts to substantiate any emerging claims from an evidential base. Lastly, the research involved a regular coordination between the researcher and the scholars of the discipline, including supervisors.

4.11 ETHICAL CONSIDERATIONS

Ethical issues in research are typically identified and addressed with reference to discipline specific codes – principles promulgated by learned societies and organisations, or through the application of a practical-ethical theory such as deontology (Iphofen and Tolich 2018:37). 'Adhering strictly to ethical issues is a vital part of research design and an integral part of the overall research process' (Altheide and Schneider 2013:95). The issue of ethics was followed in this research, fulfilling the requirements of the University's ethics policy (UNISA 2016). In this regard, the researcher obtained permission for carrying out this study from UNISA and the church's responsible authority, the bishop (*Sekuru)* of the Masvingo Diocese, Michael Dickson Bhasera. Permission was also obtained from the priests in the selected five deaneries where the research was carried out and from the participants for their approval to take part in the research. When human participants are engaged in a study with an empirical nature, it is quite essential to acquire authorisation from the UNISA ethical committee. According to the revised clearance for the College of Human Sciences at UNISA (UNISA 2018:6), 'it requires the candidate's statement agreeing to comply with the ethical principles set out in the UNISA policy on research ethics where the researcher undertook to the College that this study would be carried out in strict accordance with the approved proposal and the ethics policy of UNISA (Addendum 1).'

'An individual's agreement to participate in qualitative research must be an informed consent based on complete, accurate, and open information where he or she should be well-versed about all aspects of the research' (Brennen 2017:16). Observing ethics in research is very crucial since it gives the research work some integrity. Again, carrying out research with a vulnerable population is invariably fraught with ethical considerations as it concerns the experiences of the victims. Therefore, conducting research involving victims of domestic violence requires extra care and attention to both safety and privacy matters. This research was conducted, guided by the UNISA policy on research ethics, which is a definite view of the ethical effect of the study. The following diagram is illustrating the ethics in a research environment, which the researcher was observing throughout the current work:
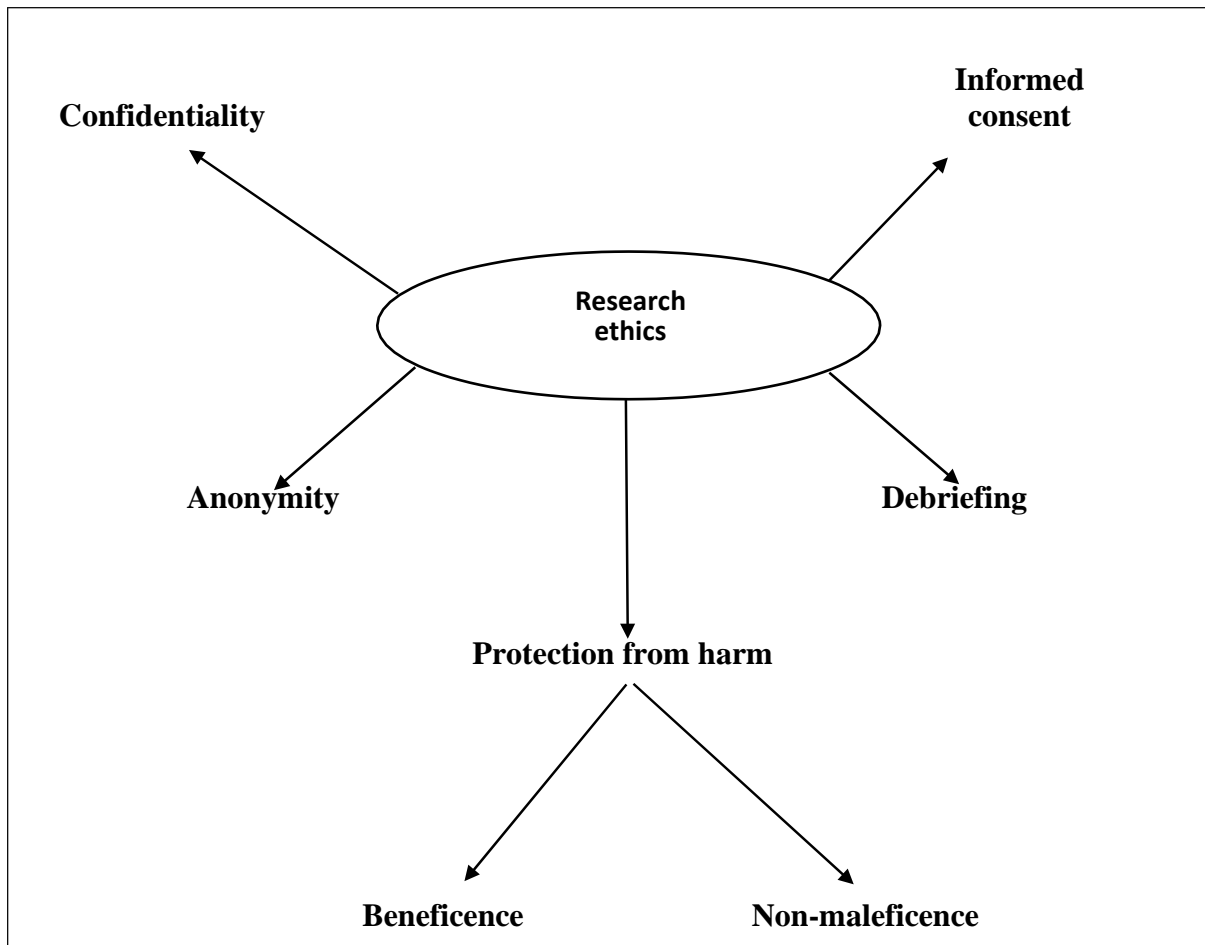
Figure 2: Ethics in a research environment

4.11.1   Informed Consent

According to Fan (2015:175), certain informed consent documents state that individuals may take a copy of the document home to discuss it with their family. However, many families may never see that document or appreciate the importance of participation, because they are not explicitly encouraged to do so or asked whom else they would like to involve in making a decision. O'Reilly, Ronzoni, and Dogra (2013:42) state that it is very important to obtain the informed consent of families, but with younger children or those who are very vulnerable, it is complex and challenging for the researcher. UNISA (2016:14) decrees that consent should be given in written form and signed. In addition, basic facts about the study process must be given to the participants in written form as well. This implies that any research that involves human beings needs to really take into consideration the ethical principles that protect participants from any form of harm. Therefore, this research was guided by the UNISA policy on research ethics.

Informed agreement or consent refers to the procedures followed by a researcher to obtain the informant's acceptance. The term also refers to the paperwork which represents the outcome of this procedure, especially the signatures, as Woodfield (2018:113) states that 'important elements of agreement include adequate information and the assurance that the individual is competent to agree and will do so voluntarily.' This is necessary for participation in human development research, as 'it means that a participant must have full knowledge of the potential risks, benefits, procedures, and purpose of the study' (Erford 2017:35).

The researcher had the permission from the participants to take part in his research, and they had to assure him that they would participate willingly, based on the information given while agreeing on participating.

In this study, informed consent was taken to refer to the voluntary agreement by a targeted participant to take part in the inquiry processes. The researcher ensured the participants' right to this autonomy by emphasising their self-determination, thereby preventing assaults on their integrity. To make this possible and easy, the researcher presented the participants with information on the possible risks and benefits of the research.

Informed consent should be free, meaning that the participants must be asked to choose freely from the start whether to be part of the process as well as to quit at any stage in the process when they feel like it. With this in mind, the researcher incorporated a section in the intro-duction where the project was explained, including how the participants would be selected. It is important to state that the researcher highlighted that the participants were not going to be compensated for their participation. The participants were alerted about the expected benefits to society through the knowledge gained from such a study. A disclaimer was also given in the introduction, which stated that participation was voluntary, and no one was going to be questioned for not participating.

4.11.2 Protection from Harm

According to Childres (2017), beneficence is a principle of ethical research which encourages researchers to be of benefit to the participants and the society rather than harming them. Through this principle, researchers have a mandate to hold the welfare of their research subjects in high regard. While beneficence is often hard to predict in qualitative projects, the researcher in the current research made sure to prevent potential risks of participation in line

with the said minimum standards of beneficence. Some of the efforts included, amongst others, actively addressing the participants' discomfort, as a result of prolonged sessions or wrong timing thereof. The researcher was also cautious not to open old wounds during or as a result of the research. To facilitate this cautiousness, a careful assessment of the participants' value system was done with a view to minimise sensitivities. The checklist of inquiry points was revisited several times to minimise the risk-benefit ratio, so that the data collection instruments contained only those questions that were verified to be doing no harm.

4.11.3   Privacy and Confidentiality

Sieber and Tolich (2013:155) aver that confidentiality concerning data refers to the agreements with individuals about the handling of the data supplied by them. In this agreement the researcher emphasised that no information of the participants would be disclosed or left unprotected during and after the study sessions. The researcher also promises not to publish confidential information after the completion of the study. The promise also includes obeying the wish of those participants who request the withdrawal of their earlier tended submissions. According to Altheide and Schneider (2013:87),

> maintaining confidentiality means that the identities of research participants will not be linked to the information that they provide, and therefore, the data must be securely stored. In qualitative research, maintaining confidentiality can be challenging. For example, a participant's name should not be recorded on an audio-taped interview and if someone other than the researcher transcribes the interview, the participant has a right to know this and to be assured that the person transcribing it, has signed a confidentiality declaration.

According to Lowrance (2012:3), it is not an option but imperative for all practitioners in the research fraternity to observe confidentiality and privacy in their work. The current research endeavoured to protect this right by avoiding questions about people's secrets, personal attitudes, delicate choices, and the like. The researcher also cared about the appropriateness of the session venues so as to minimise an invasion of the participants' privacy.

The researcher also promised not to publish confidential information after the completion of the study. The promise likewise included obeying those participants who would request the withdrawal of their earlier tended submissions. In the current research, the researcher

emphasised the right to withhold any information regardless of its importance for the study. Participants were told that, although all questions were crucial, there was no compulsory question in the data collection instruments.

4.11.4   Anonymity

The researcher additionally took task to ensure anonymity of informants in the project. In the present research, the researcher promised anonymity regardless of the difficulties associated with the participant observation method. The researcher happened to know a significant number of participants personally but still he obeyed the ethical rule of protecting their identities. Even though the report of the findings was inevitably going to display quotations of interviews, the researcher promised to use pseudonyms instead of actual identifying details.

4.11.5   Debriefing

Lastly, the researcher promised to debrief the participants after the research process ended. This promise was made during the introduction and it would involve coming back to the participants to report about the standards set during the start of the process, whether they were followed, or what went wrong, if any. In this research the researcher said he would recap the data collection process in order for the participants to feel important rather than used. The participants were also encouraged to express their feelings by way of open remarks about the completed exercise.

4.12   CHAPTER SUMMARY

This chapter dealt with a number of important methodological features of this research. First, the researcher was faced with a choice between quantitative and qualitative research design and he opted for the qualitative design, explained it, and justified its selection. Next was an explanation of the participant observer method of data collection which included audio recordings as well as field notes. It was also explained that the data analysis was going to be fused with data collection just like in many other qualitative inquiries. Qualitative methods of quality assurance were also given and substantiated, being alternatives to validity and reliability which are typically quantitative measures. Sampling frames were explained to justify the sampling procedure and to arrive at the final participant. Lastly the chapter touched on ethical considerations. The succeeding section concentrates on empirical research implementation. Findings about the practical ways that can be employed to safeguard family

cohesion through pastoral counselling against domestic violence will be presented, analysed, and interpreted.

CHAPTER 5

DATA PRESENTATION AND ANALYSIS

5.1 INTRODUCTION

As this research sought to explore the effect of domestic violence on family stability, the author's observations on the topic have been addressed in this chapter. Section 5.2 displays the demographic details of the participants in this study. Subsequently, the findings of the inquiry are summarised along the lines of main priorities and analysis issues. These results or findings constitute sections 5.3 and 5.4 in that corresponding order. Section 5.5 focuses on the impact of domestic violence, while section 5.6 looks at the strategies to cope with it. Section 5.7 summarises the results of this enquiry work.

The researcher used a sample size of 40 respondents. These respondents were made up of ten married couples, four priests, eight boys and eight girls, selected from different Catholic Churches, with a gender ratio of 1:1 for females and males. To come up this sample size, the researcher works with two couples per parish. The researcher chose eight boys and girls from the protection committee and the other eight boys and girls with reported cases of domestic violence from their homes. Conformably, the priests are purposively sampled from each of the four parishes within Masvingo. As such, the researcher picked participants from within the stipulated area of study that is from the Catholic Dioceses in Zimbabwe, the Masvingo Diocese, selecting parishioners among its five deaneries.

5.2 DETAILS OF PARTICIPANTS

5.2.1 Questionnaire Respondents

The questionnaire was administered to 20 respondents, who responded to the questions basing on their own understanding about domestic violence, and all the forms were returned. The questionnaire therefore yielded a 100% return rate. This is in contrast to Mashiri and Mawire (2013:96) who posit that Zimbabwean communities are somehow not ready to discuss the subject matter of domestic violence. The response rate in this study demonstrates a common keenness to have the issue tackled. The same can be said of the interview participants, three of whom participated out of a targeted four, forming a response rate of 75%. That is a good response rate, especially considering that an interview is a thick

descriptor which requires much time and concentration that would have made a bigger sample unviable.

5.2.1.1   Gender Profile

In terms of gender distribution, there were eight male respondents who made up 40% of the number that effectively responded. On the other hand, there were 12 women respondents, constituting 60% of the total sample. Since the targeting strategy was gender balanced at the outset, this outcome shows that women are more concerned and ready to solve domestic violence. Mouton *et al.* (2015:314) have indicated that women are normally under pressure from their husbands to keep household abuse issues silent and secret. The problem can be interpreted as being more an issue for women than for men if the gender mix in this study is anything to reckon with. The sample of interviewees consisted of only male participants and this does not sound well in gender terms, but it equally represents the reality on the ground since the sample community is predominantly Catholic, where priests consists of only males.

The participants of the interviews also came from across the age divide. As shown in the table below, all pre-designated age groups consisted of at least one research participant.

Table 1: Questionnaire respondents by age

Age range	Participants	Percentage
20-30 years	3	15
31-40 years	4	20
41-50 years	7	35
51-60 years	4	20
60+ years	2	10
Aggregate	**20**	**100**

The above data shows the 41-50 age group as the modal age range with 35% participants, while the least number of participants is the 60+ age group. Both the youngest and the two oldest age groups have little representation compared to the rest of the age groups which formed the middle age range. Mynhardt *et al.* (2009:77) found that young women are restricted by their husbands from interacting with outsiders, especially when discussing domestic issues. The same applies to the older age groups, especially women about whom

Finley (2013:7) argues that older generations of women have strong imprints of male domination and women subservice. As for the pastor-interviewees, six of them (60%) fell in the 41-50 years age group being the dominant category. This finding may imply to some extent that the researched community have a mature counselling staff to give sound pastoral counselling to Christian spouses.

Research findings revealed the following results about the marital status of respondents:
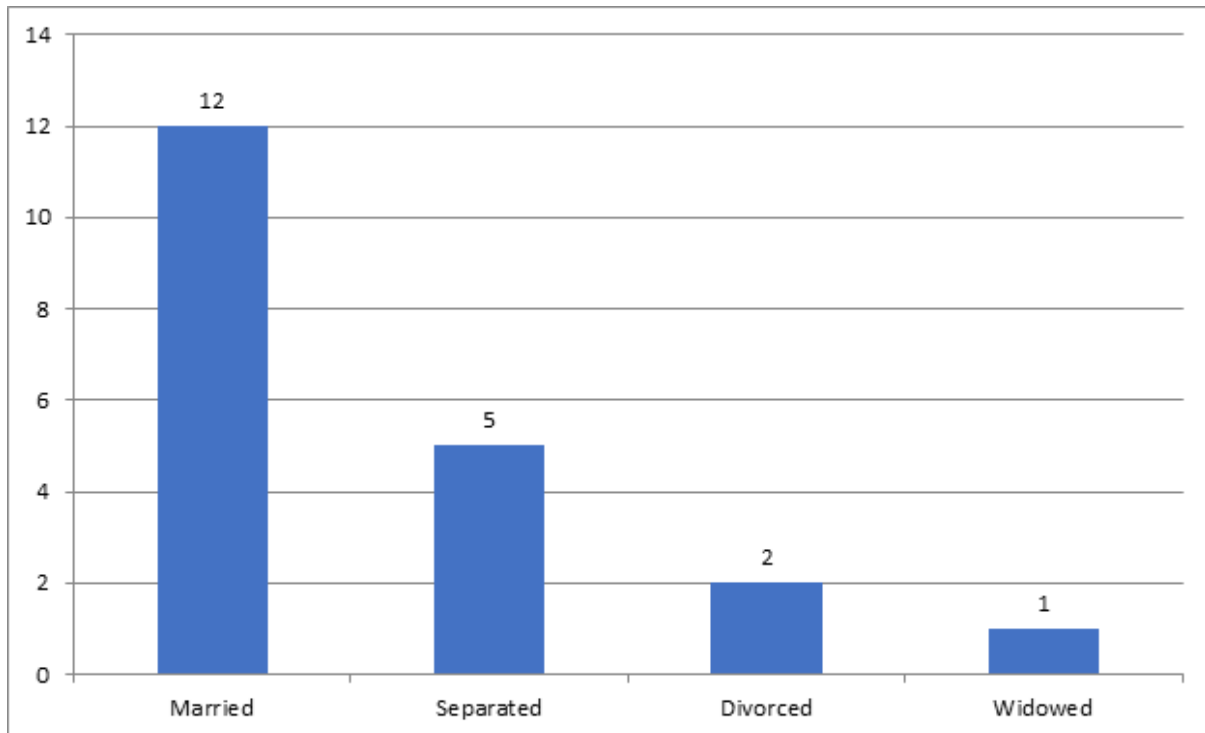

Figure 3: Questionnaire respondents by marital status

As displayed in the above information, 60% of the participants had running marriages at the time of this study. A total of 35% was either separated or divorced from their spouses. Fischel-Wolovick (2018) would agree that divorce and separation are two sides of the same coin in as far as both are common consequences of domestic violence. Unfortunately, this study did not query the causes of death amongst those who said their spouses were late, who constituted a small but significant five percent of the respondents. Marini and Stebnicki (2012:354) posit that 'one of the known effects of domestic violence is the death of spouses and it is possible that some of the widowed participants lost their spouses to death caused by domestic violence.' Regarding the interview sample, there were also single men, but only because they were all Catholic priests who observe celibacy as a matter of principle. The

question of marital status, therefore, was not included in the interview guide for the Catholic priests.

5.2.1.1.1   Levels of Education

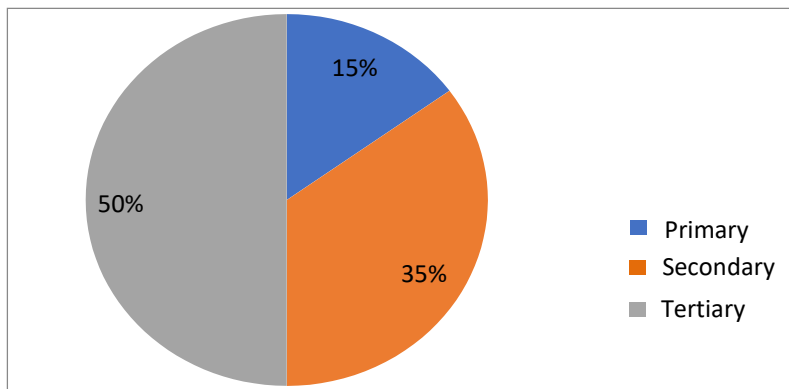This questionnaire also queried the participants' levels of education. The following research findings have reference:

Figure 4: Questionnaire respondents by level of education

There were three respondents who had ended school at primary level, representing on the above pie chart as 15%. Seven had gone up to secondary school and they constitute 35% as shown. A majority of ten out of the 20 respondents have indicated that they had acquired tertiary education. The relevance of this question stemmed from prior findings by Jewkes, Levin & Penn-Kekana (2002) that mostly uneducated spouses have a higher propensity to tolerate domestic violence. Christiaensen (2016) has also published data that echoes the same outlook that the acceptation of domestic violence is bigger amongst uneducated people. In this case, 50% of the interviewed participants were in the tertiary education category, having been through seminaries and degree programmes.

Occupational status was also explored, and it emerged that the majority of the respondents were employed. There were 11 participants who were employed, constituting 55%. 20% of the respondents were self-employed while an equal number of them were unemployed (20%). One respondent was a retiree, representing five percent. The implication of this data is that

the problem of unemployment was not very common in the sampled population of study as would be expected in the prevailing economic situation in the country. The graph below depicts the findings of the participants' occupations.
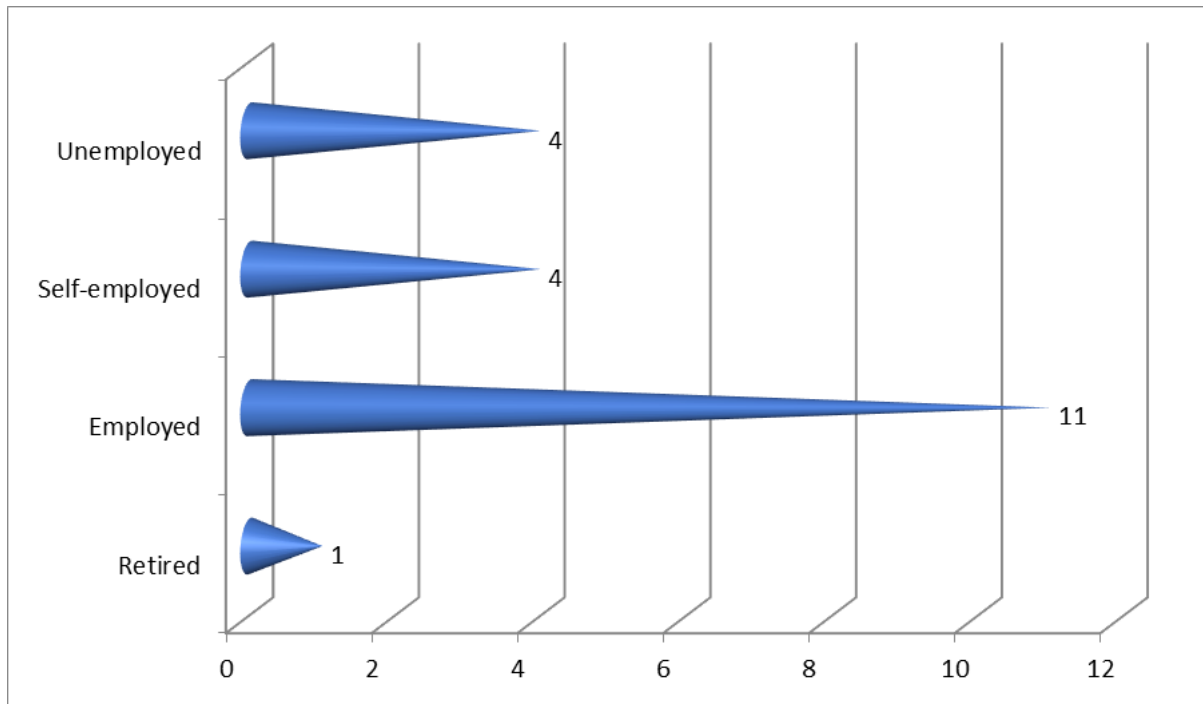
Figure 5: Questionnaire respondents by occupation

The question of occupation did not apply to the priests since they were all of the same occupation. They were all priests and, being priests, even if they take up other careers, they still remain priests as that is their lifelong vocational occupation. Again, being priests means that they were fit and eligible to play the roles of pastoral counsellors which was being assessed in this study. The interviewees were also asked about their respective positions in the missions that they were serving. The following diagram sums up the responses that they gave:

Figure 6: Interviewees by position in mission

As shown, a majority of 75% of the interviewed priests were assistant priests, possibly because they were the ones with less commitments and hence more flexible time to give to the researcher. Some priests were mission superiors, but in the interest of avoiding ambiguity, the researcher considered this designation synonymous with a parish administrator, because their roles and levels of commitment are virtually the same (Mwenisongole & Mligo 2018:29).
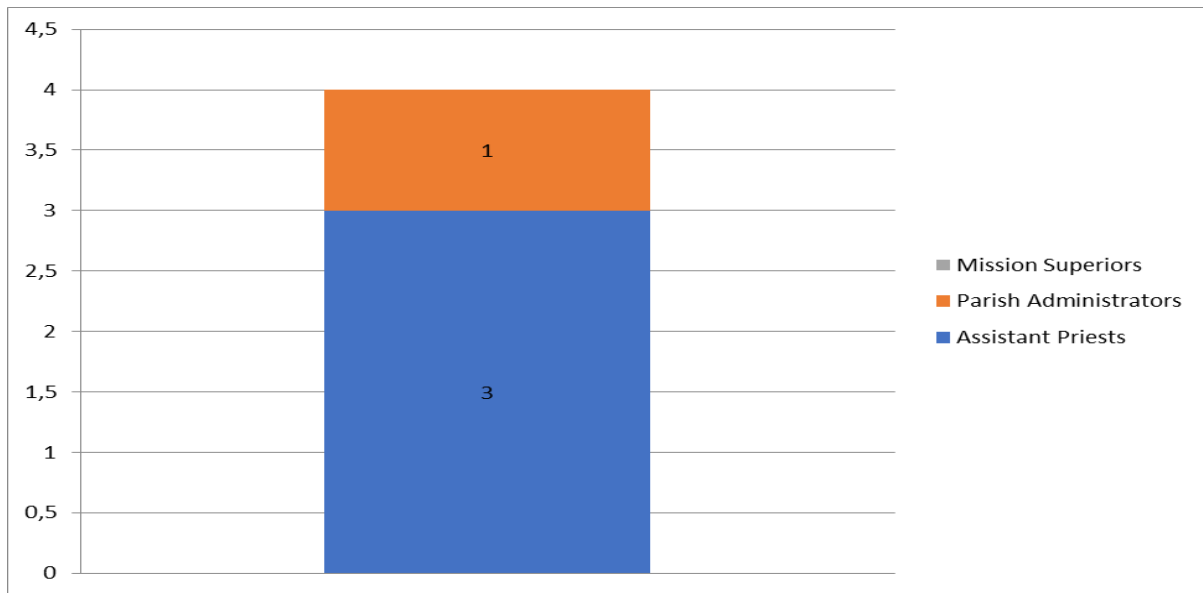
The rest of the respondents were also asked to indicate how many children they have. The findings of this question are given below.

Table 2: Questionnaire participants by number of children

No children at all	1 or 2 children	3 to 5 children	6 or more children	Total respondents
3	5	8	4	20

The majority of the participants – 40% – had three to five children. Participants who had one or two children amounted to 25%. Those who had six or more children constituted a significant 20% while some 15% had no children at all. Mangena and Ndlovu (2013:448) have found that, having many children, could be a sign of violence against women while having no children at all could be a source of domestic violence too as it can result in divorce or abuse. This question on the number of children was omitted in the pastors' interview guide

for two reasons: First, as the interviewees were Catholic priests, they have vowed to a celibacy for life, and second, even if the interviewees were to be from any other pastoral community, they were not the primary target group in this study.

It was also deemed necessary to query the type of family of which the research participants were members. 45% of them were members of predominantly nuclear families. Those who came from largely extended families were 35%. Compound families represented 15%. Those who did not provide responses for this part amounted to five percent. These findings are given in the table below.

Table 3: Questionnaire respondents by type of household

No response	Compound	Extended	Nuclear	Total
1	3	7	9	20

The US Conference of Catholic Bishops (USCCB 2002) posits that the type of family is an important indicator of the likelihood of household abuse, since small families are often associated with unreported abuse while big families are often shrouded in backbiting.

5.2.1.1.2   Types of Marital Arrangement

The type of marital arrangement was also considered an important query to make in this study. The chart below represents the findings obtained on this question.
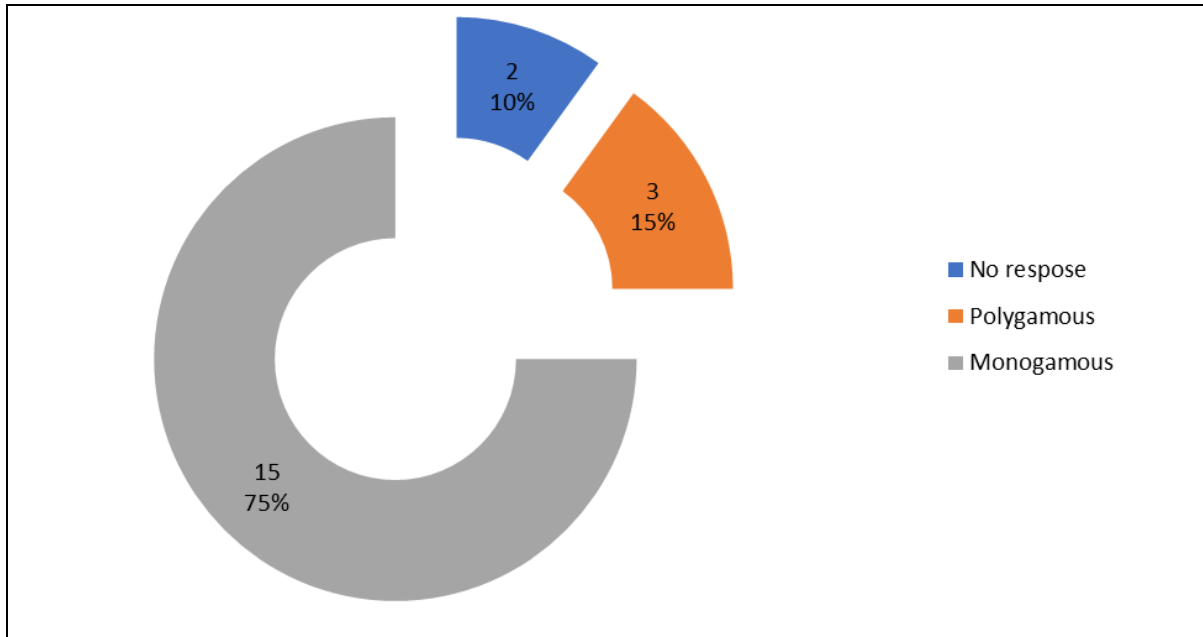
Figure 7: Questionnaire respondents by type of marital arrangement

As shown above, a majority of 75% had monogamous relationships with their spouses. Some 15% were members of polygamous marriages while ten percent of the respondents did not respond to this question. Mouton *et al.* (2015:314) put forward that the degree by which men are possessive of their wives differs with whether they are in polygamous or monogamous relationships, with men tending to be abusively possessive in polygamous relationships.

5.2.1.1.3   The Household Position

The researcher also deemed it imperative to check each respondent's position/role in the household that they come from. The following table illustrates the responses given.

Table 4: Questionnaire respondents by position in household

Mother	Father	Stepmother	Total
9	7	4	20

Of note is the fact that 20% of the respondents revealed that they are stepmothers. Geffner *et al.* (2013:256) speculate that stepparents tend to be abusive of their spouses' children.

5.2.1.1.4   Marriage Duration

It was also important to find out from each participant about the duration of their marriage. Table 5 illustrates the results.

Table 5: Questionnaire respondents by duration of marriage

Year or less	2 to 5 years	More than 5 years	Total
3	5	12	20

60% of the participants were enjoying more than five years of marriage. 25% have been married for two to five years, while those who have been in marriage for a year or less constituted 15%. Mashiri and Mawire (2013:96) opine that in a long abusive marriage, the sufferer just gets more and more silent. To the interviewed priests, the researcher also asked each one's duration of stay at their current station.

The biodata on pastors is reflected as follows:
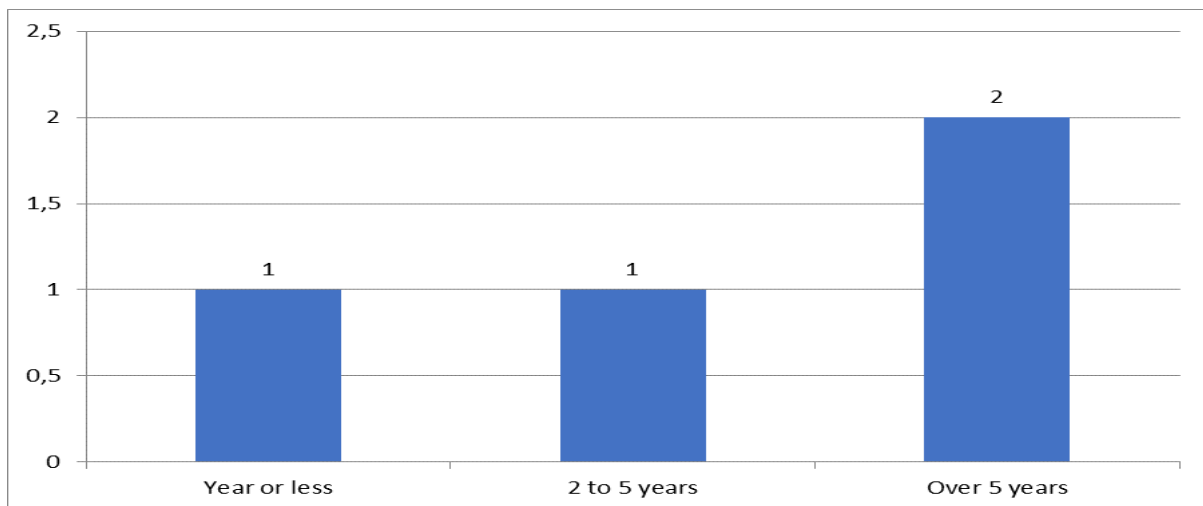
Figure 8: Interviewed pastors' duration of stay at current station

50% of the interviewed priests have spent more than five years at the same station, while the rest have spent one year or less, or between two and five years at the station. Astley (2017:2) values the pastors' duration of pastoral experience with the same community, because religious activities such as pastoral care, counselling, and giving spiritual direction to flocks are improving with time. In the current topic of domestic violence and family cohesion, it was important to check the extent to which the priests have experience of domestic violence and family cohesion in the forming and maintenance of their served communities.

5.3   FORMS OF DOMESTIC VIOLENCE

5.3.1   Domestic Violence Encounters

Participating spouses were asked if they ever had encountered domestic violence before, and the following were their responses:

Table 6: Spouses' responses to whether they had encountered domestic violence before

	Frequency	%
Never	1	5
As a victim	12	60
As a perpetrator	0	0
As a third party	7	35
Total responses	**20**	**100**

A majority of 95% said that they had previously encountered the problem of violence in their marriages. As many as 60% said that they had encountered it as victims, while 35% said that they were indirectly involved as third parties. None of the respondents had allegedly ever perpetrated domestic violence. These findings may point to the possibility of defensiveness on the part of some spouses as postulated by Richard (2017:2), who blames traditional mores and religious values for justifying abusive behaviours in some situations. The previous and current findings go hand in hand because they show how the majority of spouses could possibly regard themselves as being wronged rather than committing wrongs. The participating priests were asked if they had ever counselled domestic violence cases before. Only one out of the four interviewees said that he had not counselled domestic violence cases. This means that 75% of the pastors/priests had counselled domestic violence clients, but unfortunately this does not bare the frequency of occurrence of domestic violence. It is also an indecisive scenario, since one may not use it to assume that most of the domestic violence cases taking place in the studied community were being reported.

The priests seemed to agree that domestic violence is growing rather than diminishing these days. All of them narrated that the subject of household abuse has almost become the principle portion of their daily responsibilities at their respective missions. According to one of the interviewed priests, 'hardly three days go by without a report of quarrelling couples is presented to my office for deliberation.' According to this priest, not all the cases of domestic violence that he counselled were self-reported by the victims or the immediate members of the affected household. A growing number of cases were being put to his attention by indirect

contacts such as friends of the family. The researcher queried whether there were any perpetrators of violence who had approached the clerics to report a case or to inquire anything about their (perpetrators') situation. The interview responses indicate that no perpetrators had openly reported any case of domestic violence to the church. In fact, one priest added that even if perpetrators would choose to bring an issue to the attention of a pastor-counsellor, they would not present themselves as the culpable party.

By implication, the questionnaire, interview, and focus-group findings on this question, point to a high prevalence of domestic violence. The stability of family relations, especially marital relationships, is ostensibly fading to a great extent. The fact that 35% of the questionnaire respondents indicated that they were involved as third parties, also shows the growing importance of bystanders in exposing some inherently shrouded abuses which the direct participants would otherwise not reveal by themselves. It also points to the fact that the members of the studied community generally recognise the pervasiveness of household abuse and its undesirability. Another deduction coming out of the above discourse is that no one wishes to be seen as a perpetrator of domestic violence, even if everyone would be tempted to be violent.

5.3.2   Forms of Violence Encountered

Spouses were also asked to specify the kind of violence they had encountered, if any. The results for this query are presented in the bar graph below:
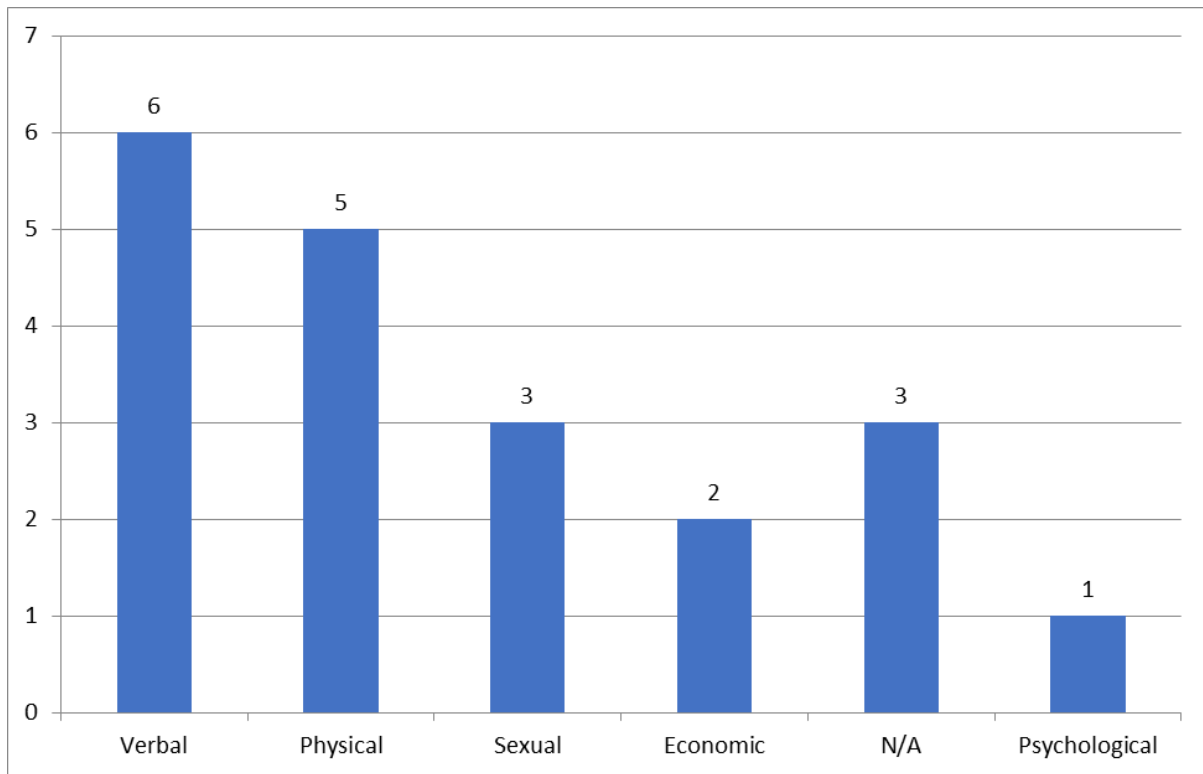
Figure 9: Forms of domestic violence encountered by participating spouses

By far the commonest way of household abuse that the respondents cited, was verbal abuse, which accounts for 30%. It is followed by physical assaults and sexual offences respectively, with 25% and 15% prevalence respectively. Surprisingly, psychological violence seems to be least alluded to, and yet Finley (2013:6) has posited that emotional and/or psychological abuse was becoming more common than other forms of abuse. A thin line, though, exists between and amongst these forms of violence, because they are often intertwined. For example, verbal abuse can be a source of psychological violence (Nugent 2013). Two out of the four interviewed pastors said that the commonest form of domestic violence that they counselled was psychological abuse. Asked to comment on the fact that the spouses' questionnaires alluded to verbal abuse as the most common phenomenon, the priests said that verbal and psychological abuse were two sides of the same coin, since the former could be the source of the latter.

A priest offered to explain with a scenario that he had encountered before, to explicate the entanglement of verbal and psychological abuse. He referred to a certain husband who had a wife with almost no educational credentials, with whom he was married for roundabout 15 years. One day the wife approached this priest to report that the husband was verbally

abusive, and she could not stomach it any longer. The priest had the guts to invite the husband to the presbytery and both the husband and wife got the chance to explain themselves to each other and to the pastor-counsellor. From the transacted verbalisations, the priest picked up that the two had lived in a psychologically uncomfortable relationship for all the time. The professor had married the woman on condition that she would go to school and become an esteemed person fit to be the wife of an academic, to which the wife had openly agreed even in the presence of some close friends and relatives. Later she rumoured with friends and relatives that she was not ready to fulfil her pompous husband's selfish motives by going to school. The husband realised what was going on – hence the harsh exchanges from that time onward.

The purpose of the above story was to indicate that verbal abuse is a product of psychological malevolence. On the one hand, the husband had psychologically cornered his wife-to-be by conditioning their marriage on her willingness to go to school. Equally the wife had played a psychological ploy by agreeing to that condition deceitfully, worse still, going further to gossip about it. The verbal abuse was therefore simply a symptom of a raging psychological rivalry between husband and wife. It can thus be concluded that the verbal abuse which the questionnaire picked up to be the commonest variety of domestic violence in the studied community, could be somewhat misleading since it is demonstrably a result rather than a cause of most domestic squabbles. As far as the pastor-counsellors viewed it, supported by the above-cited published literature, psychological violence tends to dominate domestic violence even in the currently studied community.

5.3.3   Abusive Behaviour Forms Accompanying Violence

The researcher also asked the participating spouses to indicate the forms of abusive behaviours that they had witnessed as part of domestic violence. Their responses are denoted on the pie chart below:
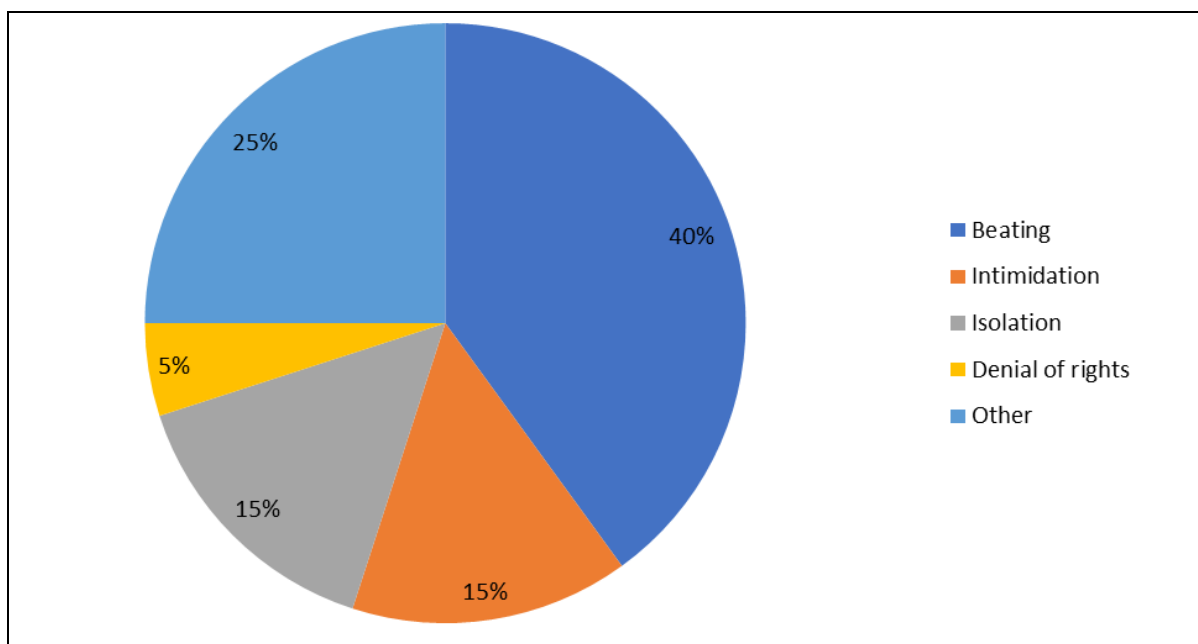
Figure 10: Forms of abusive behaviour encountered by spouses

The persistent form of abuse reported by the respondents was beating, cited by eight of the 20 respondents. This was followed by other forms of abuse not pre-coded in the questionnaire. The most common behaviour that was mentioned under 'other' is negative attitude. Hunt (2013b:14) tends to agree with this finding in saying that some abusers habitually give negative pictures of the past to afflict their victims. The interviewed priests uncovered a 'denial of rights' as the umbrella manner in which domestic violence is taking place in the studied community. They explained that all the different forms of abuse are easily tied together as intimidation and that all intimidation is intended to deny the other spouse their rights.

All but one of the interviewed priests designated all domestic violence as a rights issue. This implies that the descriptor 'denial of rights' pertinently embraces all other forms of abusive behaviour in domestic violence. For exemplification, here is what one of the priests explained to encapsulate all forms of abusive behaviour as a 'denial of rights:' There was a 24-year old lady who was in a five-year relationship with her boyfriend. In their fifth year of dating, the boyfriend proposed to marry, but this happened roundabout the same time when the lady's aunt died, leaving behind a husband and three young children. The aunt's husband approached the father of this young lady to seek her hand in marriage, which was granted and widely supported as a gallant move by both families. However, the girl was strongly against this idea and she even vociferated on the top of her voice in denunciation, pointing out that

she was about to marry the love of her heart. No one listened to her and she eventually went to stay with the aunt's husband. Amongst other things, the 'husband' set a curfew to control the movement of his new wife and to make sure that she would not go out anywhere, even to work, in case she would be influenced negatively by friends and/or workmates. She began the life of a desperate unemployed housewife despite the fact that she was educated and was once employed.

The interviewee who gave this account hinted that the said young lady was undergoing several forms of abuse at once. She was possibly being beaten sometimes. Obviously, she was often intimidated because she was in a marriage against her will. She was practically isolated, but most importantly, she was being denied her rights. She had the right to choose a life partner but she was denied this; she had the right to voice her heart but no one gave her a listening ear; she had the right to work, but her husband denied it to her; she had the right to freedom of association, and so on. In essence, a denial of rights was an awning term to explain how domestic violence plays out across the spectra. In the eyes of most pastor-counsellors, denial of rights is the most outstanding manner in which spousal violence manifest – this is supported by Hunt (2013a; 2013b), although the term is very broad and needs to be unpacked.

5.3.4   Degrees of Violence

The study subjects were next asked to describe the violence that they had encountered in terms of degree or extent of severity. The graph below paints a picture of the responses given:
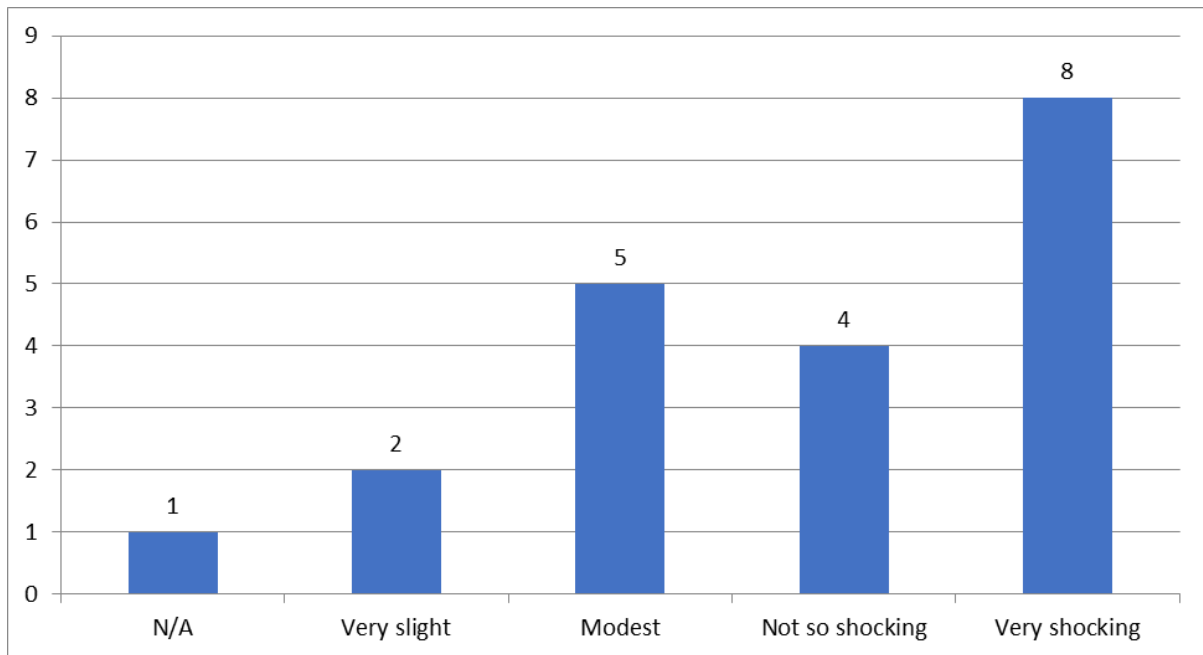
Figure 11: Degree of severity of domestic violence, according to sampled spouses

40% of the respondents found the violence that they had experienced to be very shocking or extreme. Wallace and Roberson (2016:28) have also come across similar findings in Pakistan where domestic violence victims felt traumatised to the extent of failing to eat or sleep as a result of abuse. García-Moreno and Riecher-Rossler (2013:42) have published similar conclusions where, as a result of household abuse, many victims felt exposed, vulnerable, or helpless. Inasmuch as the pastors generally shared the sentiment that the occurrence of household abuse in the studied community was very shocking, some of them also explained how shocking it was to find that most victims were helpless about it. They said that many domestic violence victims had several genuine excuses to ascribe their behaviour, referring to partner promiscuity and the reckless spending of scarce resources. What therefore shocked the pastors most was the eroded value system which traps the spouses in situations where violence seems inevitable. This realisation tends to dovetail with what Swinton and Mowat (2016:10) find, that most strategies to deal with sins are bound to fail, because they focus on consequences rather than on the causes of sinning.

Three of the interviewed priests surprisingly stated that they had encountered people who accept being in domestic violence as a matter of lifestyle. Worse still, one priest exclaimed that some of those that comfortably lead a lifestyle punctuated by domestic violence were the victims. Another one said it would be unsurprising for the police and other agents of the state

to tolerate domestic violence, but not for the sufferers themselves. The state and some sub-state institutions might be affected by structural rigidness emanating from stagnant cultural principles such as wife subservience but, this priest expressed, something is definitely amiss when a victim of domestic violence supports a system which hurts them. Regardless, all the priests were in no doubt that, although domestic violence was to a larger extent ghastly, some people still viewed it as an acceptable norm in their lives, hence describing it as 'not so shocking,' 'modest' or 'very slight.'

Springing forth from the above discussion is the inference that a general awareness about domestic violence is still low. It is evident from both the questionnaire and interview responses that there are still many people who do not yet understand the illegality of domestic violence. They live their lives as if domestic violence still is something lawfully permissible; therefore, to complain about it would be a mere waste of time. This suggests the need for public awareness programmes in the examined region and the country at large on both domestic abuse and anti-domestic violence laws. The importance of the above findings is that, although the concern about domestic violence is apparently gaining attention, a significant proportion of the society is still without this awareness.

5.3.5 Frequency of Violence

The researcher also asked how often the study subjects had encountered violence in their marriages. The following chart tabulates their answers to the question:

Table 7: Frequency of violence encountered by the respondents

Answer	Frequency	%
Never encountered violence	4	20
Very rarely	3	15
Somewhat frequently	8	40
Very frequently	5	25
Total responses	**20**	**100**

The majority of the respondents has experienced domestic violence on a frequent basis. The number of those who had experienced either very frequent or somewhat frequent violence amounts to a collective 65%. According to Maxwell and Blair (2015:132), certain kinds of

abusive behaviour are addictive, and they include excessive physical discipline and severe physical punishment, which are basically caused by socialisation. Fischel-Wolovick (2018:114) also found the same addictive tendencies of violence in economic abuse, describing it as part of a pattern of coercive control of one's spouse. From the pastors, the researcher was interested to learn how often the faithful had reported such frequent domestic violence occurrences. The four priests said that they were satisfied with the manner in which their parishioners reported domestic violence. As arrived at in Section 5.3.1 above, most of the known domestic violence and abuses occurring in this community were being satisfactorily reported. This finding tends to oppose the conclusion in Chapter 2 where the under-reportage of incidents was mentioned because most of the causalities consider it impossible to talk about their experiences.

The interviewed priests did not agree on the particular frequencies at which domestic violence could be occurring amongst their parishioners. Three of them gave a range which is around 75% (that is to say, domestic violence affected roughly three in every four families). One priest stated that it was not easy to gauge this rate because most information about domestic violence is not for public consumption but is often secluded. According to one of the pastor-counsellors, the rate of domestic violence depends on whether one is assessing it amongst men or amongst women because, according to him, the risk factors are different for each category. According to him, more women than men experience domestic violence, more recurrently too. He pegged a rate of one in ten for men against one in three for women.

It can be derived from the above that more women experience overt forms of domestic violence than men. Both men and women are vulnerable to other forms such as pestering or nagging. One may therefore conclude that, although men suffer less, they are still liable to one or the other form of exploitation. One can also sense that the occurrence of domestic violence of various types is generally on the rise if the current findings are anything worth calculating. Future research on this aspect of domestic violence is needed to gain more certainty about how far it is affecting the society.

5.4   CAUSES OF DOMESTIC VIOLENCE

5.4.1   Sources of Domestic Violence

The questionnaire for spouses posed the following question, 'What would you say is the chief source of domestic violence?' Answers to this question are given below:
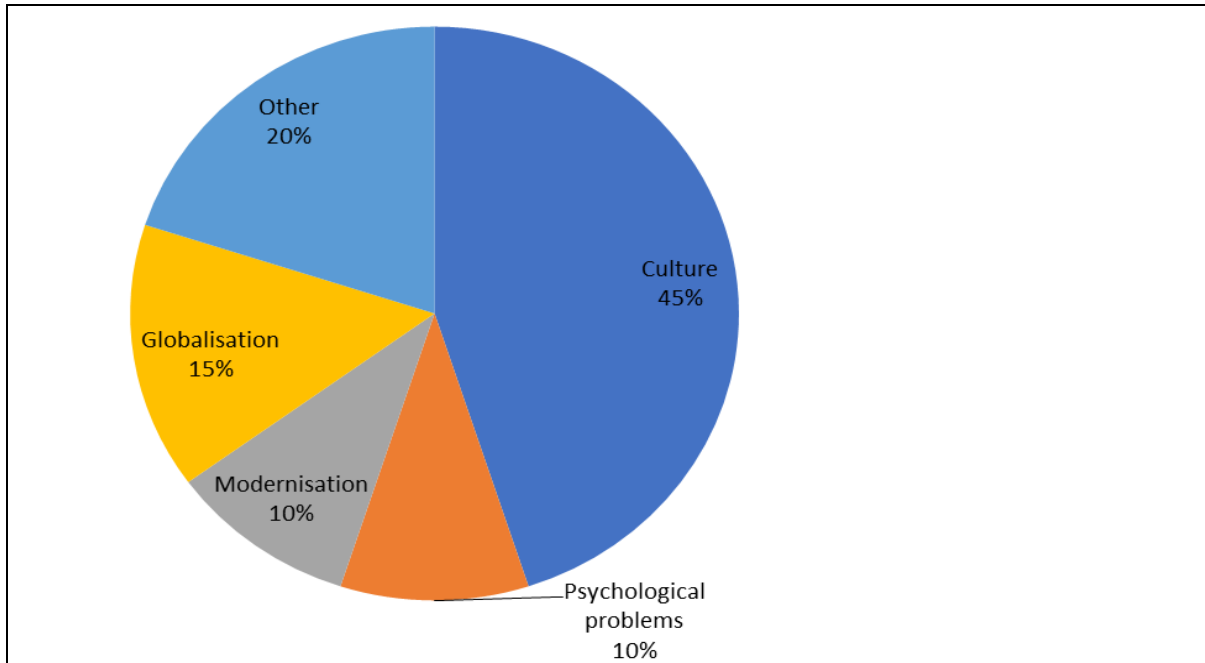
Figure 12: Respondents' views about sources of domestic violence

The above findings point to culture playing the largest part in breeding internal strife for marrieds. This is in concurrence with Achieng (2017) who argues that many African societies have cultures which take domestic violence lightly, thereby propagating its occurrence. Cohen (2011:428) echoes the same sentiment and cites the example of the Congolese culture which accepts what could otherwise be fit to be spousal rape. The second commonest cause is encapsulated in the above pie chart as 'other.' Asked to specify what they meant by 'other' sources of domestic violence, several participants cited drug abuse, mostly excessive beer drinking. This is manifested by the findings from the pie chart below which shows that domestic violence is very prevalent in drug-prone populations. Asked what they would say is the chief source of domestic violence in the respective communities where they served, the interviewed counsellor-pastors referred to the following different causes:

Figure 13: Interviewed pastors' impression of domestic violence causes

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There is a marked disagreement between the questionnaire and interview findings regarding culture as a source of domestic violence. While the impression amongst the congregants who took the questionnaire was that traditional mores were largely to blame, the pastor-counsellors argued differently and said that modern culture has bred too much freedom which was causing violence in families. To the interviewed priests, therefore, the topmost source of domestic violence is the mod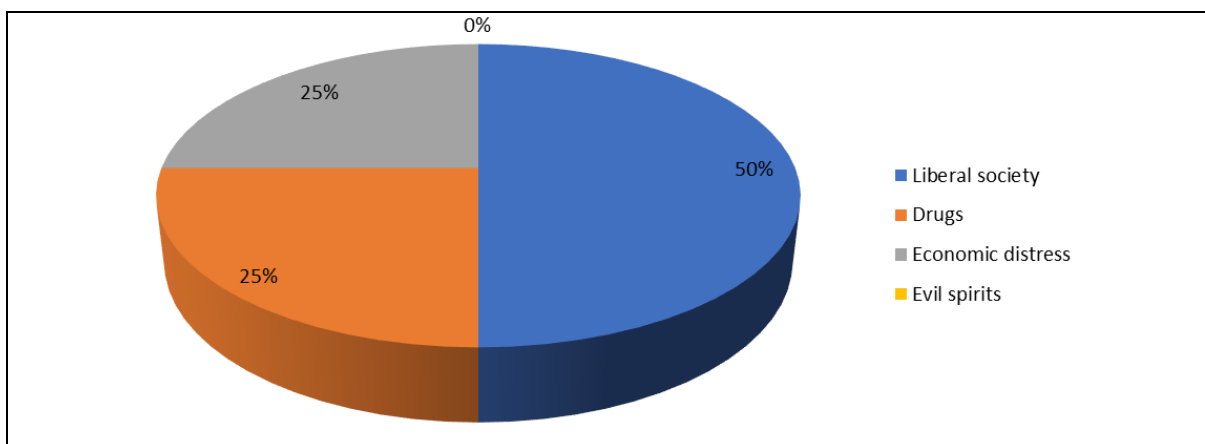ern-day culture of liberalism which jostled away the traditional values, thereby precipitating untold domestic violence rates. Olson *et al.* (1983) tend to support the pastors' standpoint by pointing out the weaknesses of too much freedom in a family, because it often causes family disintegration, since everyone is completely disengaged from the others.

An interesting discourse was offered by one of the interviewed pastor-counsellors regarding the blameworthiness of culture in domestic violence. He related that culture is generally at fault but hinted on the need to isolate specific forms of culture and determine which one is the real problem. According to him, the culprit was cultural liberalism, which he defined as a *laissez-faire* perspective of the world where individuals are free from values, especially traditional cultural norms. He even quoted Thoreau who defines 'liberalism' as 'marching to the beat of a different drummer' (in Updike 2004). To this priest, this kind of social order is tantamount to anarchy, as he was sure that, if all societies had been cautious about embracing liberalism, then interpersonal conflicts would be slight and rare. In the same line, domestic violence was going to take place at insignificant rates, according to this interviewee.

Although the above facts represent a strong contest between those who blame traditional values and those who blame postmodern principles, one can find a *via media* and adjudge that the solution to domestic violence lies in 'culture,' where 'culture' refers to both traditional and postmodern codes of behaviour. This is possible, because some people are forcefully brought together by marriage while they belong to these opposing ideological encampments. To expect that people who hold opposite views about life will spend their entire lives living in harmony with each other seems to be a naivety of some sort. Equally disingenuous is the expectation that a spouse will sacrifice their own 'cultural' interests to avoid marital problems. Therefore, the problem that breeds most domestic violence is culture, no matter whether it is an inventive culture represented by liberal thought patterns or a conservative culture embedded in traditions.

5.4.2 Domestic Violence as a Cultural Issue

A follow-up required the respondents to determine the extent to which interspousal violence was hinged on culture. Below are the collected responses:
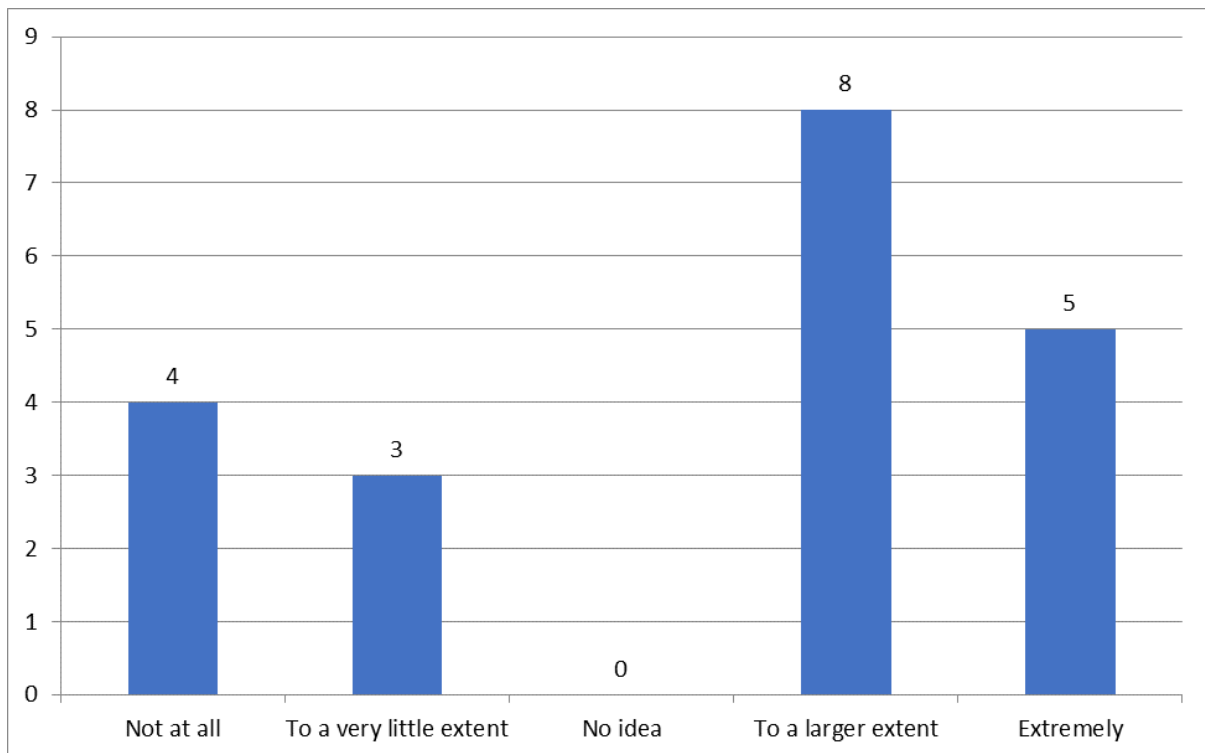
Figure 14: Respondents' views about whether domestic violence was a cultural issue

65% of the participating spouses typified the problem as being cultural. This was against 35% who felt that domestic violence was not an issue of culture. The current findings tend to correspond to Nanda (2017:230) who has posited that in some cultures domestic violence is regarded as normal. Lewin and Silverstein (2016:240) have also arrived at a similar conclusion, stating that perpetrators of violence are vindicated as long as their cultures consider it normal. Here again, the pastors largely agreed that domestic violence is an issue of culture, but then differed with the parishioners on which aspects of culture were breeding abuse. While the parishioners indicated on the questionnaires that they were sceptical about traditional cultural remnants, the pastor-counsellors were rather apprehensive of rapid and unchecked globalisation which is creeping into the local cultural landscape with a problematical civilisation. In this regard, the pastors echoed the assertion of Jewkes *et al.* (2002) that the African society was plunged into civil strife, following the prolonged colonial presence on the continent, which is remembered as a key driver of globalisation and/or Westernisation.

Important highlights from the interviewees include the fact that the erosion of culture is itself a cultural problem which can be redressed by restoring cultural normalcy. Many of the participants who supported the notion that culture must be restored if domestic violence is to be checked, blamed cultural erosion for removing unemotional codes of behaviour with non-conformism. In a household, they explained, once the parents appear to champion two different codes of behaviour, with one defending the opposite of the other, it is very likely that such spouses will harm each other or other members of the family system. One of the interviewees actually described domestic violence as a spate of culture wars in the family when there are both cultural liberals and cultural conservatives present. The priest was quick to mention that some women tend to be on the side of cultural liberals who strongly oppose their husbands if the latter wanted to censor them in any way. Men, according to him, generally fall in the conservative category, because they believe that they inherited the traditional right to play an oversight role as head of the family. On the one hand, therefore, most men tend to view a traditional lifestyle as the ideal lifestyle while, on the other hand, most women currently seem to increasingly believe in a free-spirit kind of lifestyle. To this interviewee, these discrepancies in opinion between spouses are a sure recipe for domestic violence.

In light of the above facts, the researcher notes that cultural issues are quite sensitive in intra-family disputes. However, the point of the above argumentation is that culture as a subject matter cannot be brushed aside in the domestic violence discourse. It is, in fact, a most contentious topic with the potential to divide couples and entire families and communities at large. The product of the above discussion is largely that domestic violence is a cultural issue. Efforts to reduce domestic violence therefore ought to harmonise a contemporary global culture with a conventional culture of yesteryear. There appeared to be a sharp difference in the discussion about what constitutes culture, insinuating by some that culture is dynamic, while others maintained that it should stay unadventurously traditional. The likely incapability of couples to synchronise these two competing opinions can practically cause disaster in the home.

5.4.3   Cultural Causes of Domestic Violence

The participants were then asked to describe the cultural roots of the domestic abuse that they had witnessed. The following is a tabulation of their responses:

Table 8: Cultural causes of domestic violence considered by respondents

Cause	Frequency	%
None	0	0
Peer pressure	1	5
Family background	2	10
Bride wealth	8	40
Traditional systems	4	20
Other	5	25
Total responses	**20**	**100**

Bride wealth emerged to be the chief cultural issue that bred domestic violence (40%). Chitakure (2016:23) concurs with this finding, arguing that bride wealth makes it absurd for a Shona woman to report marital rape. For example, other respondents to this question indicated other cultural causes of domestic violence which were not listed on the questionnaire. The specified causes under this bracket included the communal mode of production and the poverty legacy. Mouton *et al.* (2015) find that, in Zimbabwe, domestic violence is at times perpetuated through the paying of *lobola* (bride wealth) and yet all of the ethnicities found in the country (more than ten) practice *lobola*, thereby making it difficult to pinpoint a cultural group as being more predisposed than others. The interviewed pastors, on the other hand, ascribed domestic violence to slightly different cultural aspects than the questionnaire respondents. For the pastor-counsellors, the cultural issues proliferating domestic violence were as follows:
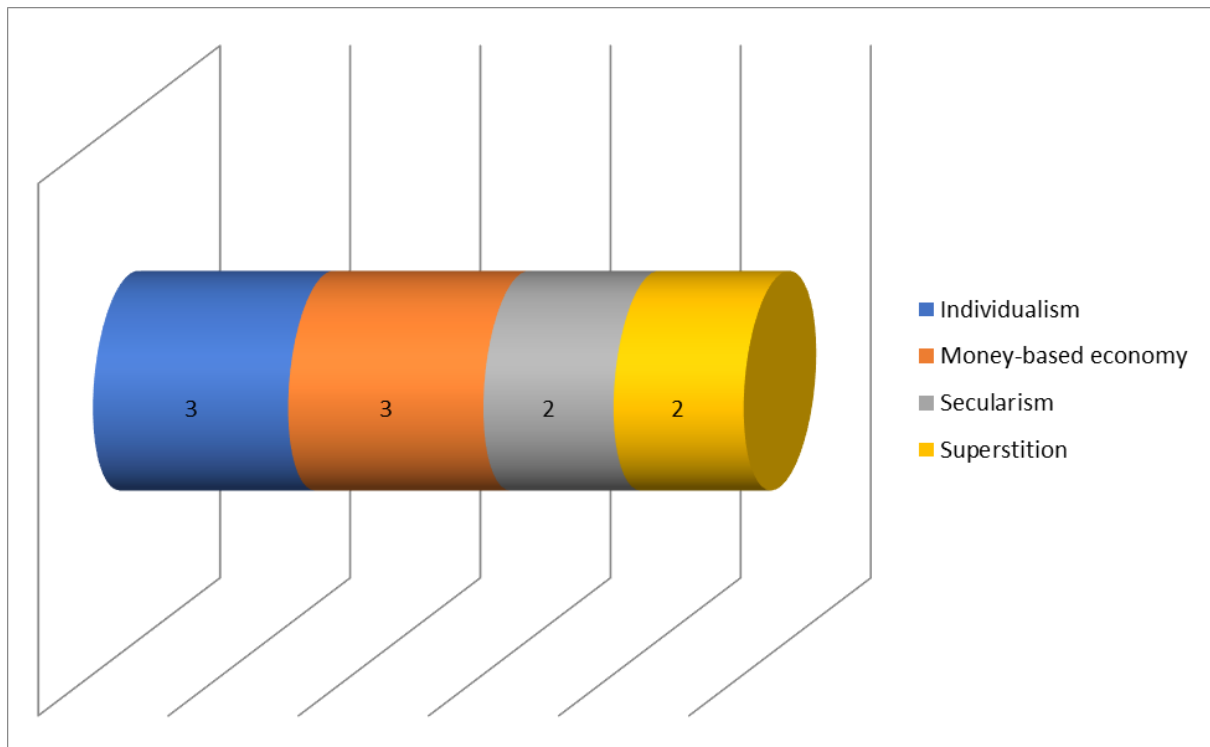
Figure 15: The pastor-counsellors' considered aspects of culture which feed domestic violence

The pastors contended that the biggest cultural culprits were individualism and the money-based economy. Both are aspects of the modern global socioeconomic order, as earlier alluded to. Carta (2018) has already commented that there is no established link between the prevalence of domestic violence and a country's level of socioeconomic development. The interviewed pastors tend to echo this sentiment by highlighting the negative aspects of the modern industrial society. The points raised by the interviewees also seem to suggest that the pastors and the laypeople have divergent purviews regarding the issues of culture, because they have different backgrounds.

One priest raised a point of interest which warrants more articulation here. The priest told a true-life story of a middle-aged couple in their mid-40s. Both were unemployed, but the wife was into selling orchard fruits at a nearby roadside market. What really captured the attention of the priest was the fact that the husband habitually forced the wife to declare all the money reaped each day from the sale of fruits, while he himself was not doing any work to earn any money. Asked why he was behaving like that with his wife, the man reportedly argued that he was the manager of his household which meant controlling his wife as well as the money she earned.

The above case tends to fit well with the general finding amongst the questionnaire respondents in this study. The majority of them judged that bride wealth was mostly the culprit in as far as the occurrence of domestic violence was concerned. In the just narrated situation, the interviewee was not sure if the husband had paid any bride price for the wife that he was abusing economically. What is unquestionable though, is that there could be many similar relationships where wives submit helplessly under abusive husbands, mainly due to the tradition which states that men are the heads of households, and almost certainly because of *lobola.* In some families, therefore, the issue of traditional mores combines with lopsided economic structures to perpetuate violence against wives.

Another major pronouncement that came forth from the interviewed pastor-counsellors is that bride wealth was a very tricky matter which could trigger domestic violence whether it is paid or not. On the one hand, the involvement of bride wealth has a tendency to commodify the wives so much that a woman's significance would be belittled and equated to a number of cattle or amount of money. According to one of the priests, once the price of a woman is charged, it can cause the prospective husband to feel like a bargain hunter whose control over the woman being 'bought' increases with his purchasing power. If the 'buyer' has a low purchasing power, the issue can raise his emotions and instead of seeing it in any positive light, he can shove his pressure onto the woman and ill-treat her in their married life. Another pastor-counsellor related that the reason why most, if not all marriages, in the community were between older husbands and younger wives is that when young men are still gathering enough wealth to pay the bride price, the already economically muscled older men grab the available girls like market commodities. Early marriages, therefore, become the order of the day and the purchased ladies are left with little if no negotiating power over issues like sex, contraception, child spacing, and the like.

On the other hand, if bride wealth is not paid, the pastor-counsellors hinted that it may worsen inequality between or amongst women, not only between husbands and wives. One priest argued that women have a tendency to show off to other women when something good happens in their lives, including when they are glamorously married. He argued that, in the local studied community, marriage is a vital stage in women's existence, and it brings potentials for glory or shame, while the dearth or absence of bride wealth is one source of immense shame for a woman. Yet, shame is a kind of psychological torment which is practically a form of violence, albeit structural violence which is sometimes unintentional. In

the same manner, a man who marries a woman without paying the bride price for her, can easily demean that woman as cheap material obtained without any effort. In such a scenario, the interviewed priests argued that the husband would not care how he treats his wife because after all, he has almost nothing to lose if she quits the marriage. So, it can be gathered from these sentiments that the implications of bride price payment or non-payment are tricky in both ways, potentially fuelling domestic violence either way.

There was another illustrative scenario given by one of the interviewees. He said that, during one specific year when the people experienced a drought, there was a poor family who had only one daughter and several sons. The family approached a rich villager for help, and the affluent neighbour suggested that they offer him their young girl to marry, which they granted, since they had no option. Soon after the betrothal, the girl realised that her husband never spends any significant time at their rural home, but in town with the elder wife. She visited her maidens and explained the situation, but they could not help her in any way, since they had entered a crucial contract by accepting her betrothal. The young woman even suggested that they borrow some money to return whatever favours her 'husband' had given them, but that option was also a hopeless case. The husband called over the phone several times each month to check how his younger wife was taking care of the rural home, but never allowed her to come to town.

The narrator of the above anecdote explained that, because the husband had paid something in exchange for the wife, he construed it as meaning that he had the ultimate say over her. He could treat her without fear of reprimand, especially as the wife's maiden family had a testified incapability to self-rely. The kind of suffering that the girl endured was twofold, as even her parents were dishonoured by what turned out to be. Her lack of decision-making power and her parents' inability to repay the bride wealth also created a tricky scenario whereby she could not disengage with the family that bought her with favours. The argument of the interviewee in this story was that bride wealth did not only create fecund ground for domestic violence but made it difficult for the victims to wriggle out of abuse should they want to.

5.4.4 Cultural Proneness to Violence

There was also a question asked to the respondents whether they believed that there were cultural differences in domestic violence proneness. The bars below illustrate the responses given:
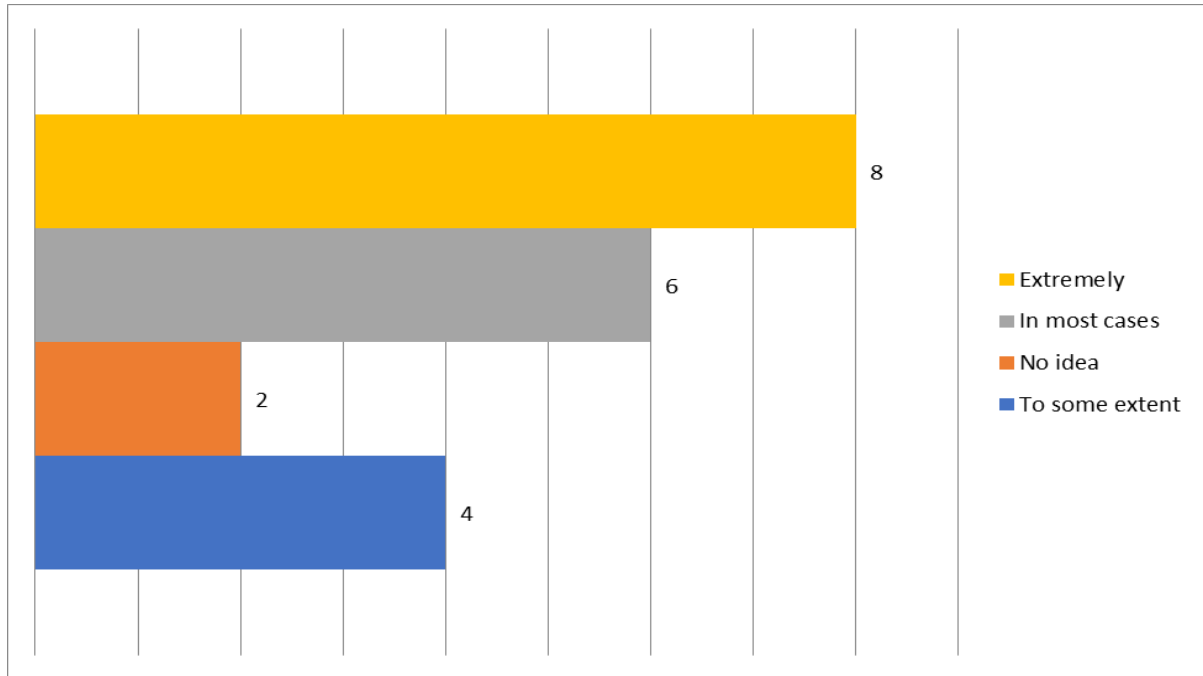
Figure 16: Respondents' views about whether there was cultural variation in domestic violence

40% of the respondents affirmed that there were cultural influences in domestic violence distribution. Only ten percent said that they were not sure about whether to affirm or to refute. Carta (2018) postulates that it is impossible to just blame the African civilisation for women subjugation as a driving force towards intra-family violence. Thus, the current findings are in stark confrontation with this scholar's earlier conclusions about the issue.

Mouton *et al.* (2015) finds that in Zimbabwe, domestic violence is at times perpetuated through the paying of *lobola* (bride wealth) and yet all of the ethnicities found in the country (more than ten) practice *lobola*, thereby making it difficult to pinpoint a cultural group as being more predisposed than others. Asked whether they believed that some cultural groups were more prone to domestic violence than others, most pastor-counsellors explained that it was all about interpersonal relations rather than about cultural groups. They argued that it was more likely that spouses from different ethnic backgrounds would have relational problems than those from the same ethnicity. For example, as echoed by Cohen (2011), a

man from a considered hostile cultural background can lead a harmonious relationship with a woman from the same background because they share the same worldviews and would not necessarily clash as husband and wife.

Findings amongst the interviewees also included the opinion that intercultural marriages were more prone to domestic violence than intra-cultural ones. Intercultural marriages were described as potentially facing communication breakdowns due to numerous interpretive dissimilarities between the spouses. One interviewed priest quoted Fusco (2010) who states that spouses of intercultural marriages often find it difficult to discuss pertinent issues such as cultural stigma affecting their marriage. An example was given of an African man who married a woman from the Middle East, but his family did not accept his wife, because they associated the Middle East with Islam which the family did not like. In that example, the interviewee stated that the wife was very bitter towards her husband because she thought he had hidden this reality and yet he knew beforehand that his family would not bless their union. A cultural difference, therefore, was the source of their marital violence and it could perpetuate intractable domestic violence.

In another example which seemed to support the fact that intercultural marriages were more prone to domestic violence, a priest noted that domestic violence in such marriages is multifaceted, involving many more parties to it than the spouses themselves. He related that, although some husbands or wives could bear cynical attitudes from their spouses, the more common scenario is that the spouses themselves might be co-existing harmoniously, but their immediate community might deliberately throw spanners in the relationship due to religious or ethnic prejudice. The interviewee related that, in these cases, couples may be forced to leave home and to never receive familial support in their lives thenceforth. These seemingly minor disagreements which take place in inter-ethnic or interreligious (hence intercultural) marriages, often end up causing serious violence. Sure, sources of domestic violence emanating from intercultural marriages include the feelings of frustration amongst couples themselves and the unwillingness of relatives to put up with that kind of union. The cultural element in domestic violence therefore includes interpersonal as well as multiparty and complex elements.

5.4.5 Cultures Liable to Domestic Violence

The following bar graph represents the results of the question that asked which cultural group was most liable to domestic violence.
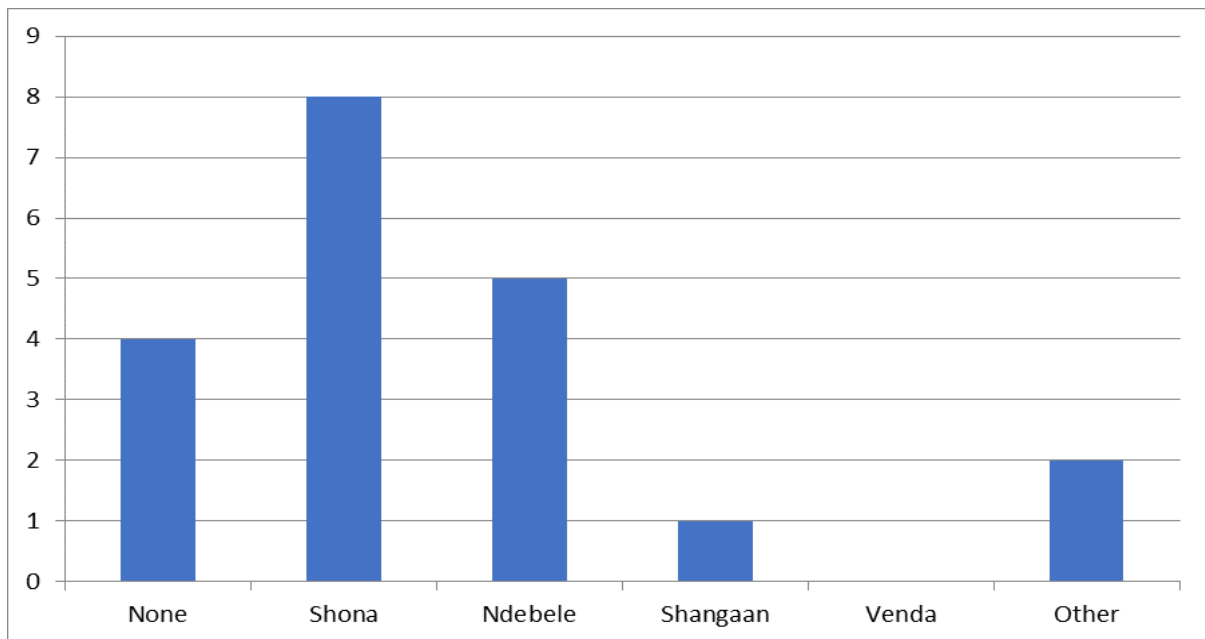
Figure 17: Respondents' opinions about which cultures are most liable to domestic violence

The only local cultural groups that the respondents pointed out were Shona, Shangani, and Ndebele. Two respondents mentioned groups from outside the country amongst other cultures liable to domestic violence, notably Europeans. Brown people ('coloureds') were also mentioned by a single respondent as being liable to violence. A significant 20% said that there was no cultural group which had an exceptional tendency towards domestic violence. Carta (2018) and Mouton *et al.* (2015) tend to agree with those who said that there was no principally liable cultural group. As already pictured in the previous section, the pastor-counsellors deemed it unfounded to pinpoint any cultural group for being violent in as far as domestic family affairs are concerned. To them, a Shona couple would still lead a largely harmonious coexistence regardless of the fact that Shonas are viewed to be a violent culture. The same applies to Ndebele couples and the rest, as long as the couples share in values.

The researcher had a detailed interview with one of the priests who suggested that, while each cultural group is unique, Zimbabwean cultures are by and large similar in their approach to marital affairs. The priest argued that cultural practices amongst local ethnic groups were nearly the same, save for the names of these practices. For example, he mentioned the fact that the Shonas practice *rovora* in the same way as it is practised as *lobola* amongst the

Ndebeles. Both practices have deep-seated traditional concepts which are gradually being transformed by civilisation dynamics. According to the interviewee, the Ndebeles used to have a practice where a bride was expected to have sex with her future father-in-law before her own husband could get access to her, but that practice is currently rare. Similarly, the Mbire people amongst the Shona used to believe that there is no cure for avenging spirits apart from forcing a daughter from the culpable family to be married into the aggrieved family, but even this practice is fading away. This could mean that no ethnic group has a clear past insofar as domestic violence is concerned and there is none with a rigid stance too. According to some interviewees of the current study, no particular cultural group can therefore be pinpointed with certainty as the most prone to domestic violence.

The *chinamwari* rite of passage practiced by the Shangaan people is believed to inculcate what is known as *machismo* in novice men: This refers to a strong and exaggerated sense of male pride, indirectly associated with an entitlement to dominate, in this case to dominating their female spouses. This culture also denies women rights to equal opportunities as that given to men, for instance the issue of education is more valued to male children. Again, women have no freedom to share their general views of life which may include speaking out freely on issues concerning their lives and that of domestic violence. This includes virginity tests which are forced on all girl children reaching their teens and they are mandated to go for *komba* (a Shangaan tradition of initiating girls into woman) which is done during winter. People who grow up in these areas are facing a lot of challenges due to their culture, which restrict them to a specific dress code. This may expose them to different kinds of domestic violence.

Another reason why the interviewees wanted cultural groups to be exonerated from the domestic violence culpability is that the contemporary Zimbabwean society is no longer run by ethnics, but by government. While many cultural stereotypes are known for perpetuating domestic violence, the interviewees noted that nowadays it is the responsibility of the state to address and redress these issues, of course in collaboration with communal leaders who represent different cultural backgrounds. Communal-cultural rules are somehow giving way, albeit slowly, to common law principles formed into national rules and laws. While certain cultural codes of behaviour within a specific group may be seen as giving rise to domestic violence, the interviewed pastor-counsellors opined that those cultural codes were powerless in the face of the law. One of the interviewees cited a recent case where a traditional chief

was arraigned before the courts for having violated the national laws in his traditional hearing of an adultery case. The emergence of common law principles is therefore appearing to be a timely intervention which can checkmate the cultural norms which may support domestic violence. This leads to a scenario where it becomes pointless to point a finger to any distinct culture or cultures as being uniquely prone to domestic violence, since domestic violence laws which override cultures, are in place.

5.5   IMPACT OF DOMESTIC VIOLENCE

5.5.1   Worst Affected Individuals

The first question in this section was interested in determining which members of the participants' families were most affected by domestic violence. Their answers are presented diagrammatically below:
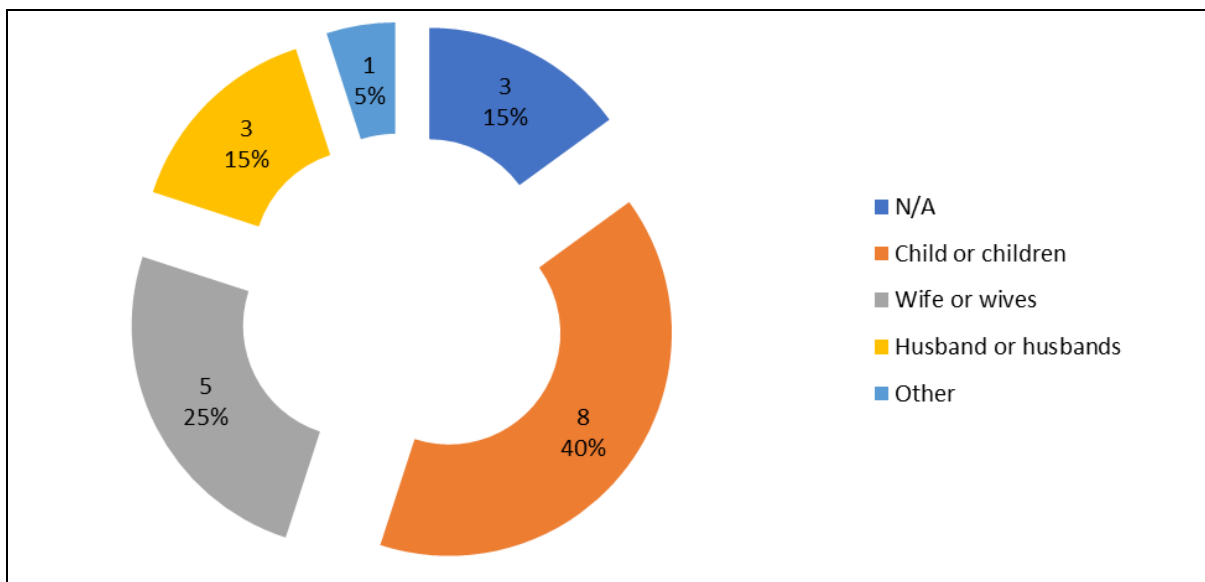
Figure 18: Questionnaire respondents' views about which members of their families were affected the most by domestic violence

According to this diagram, children were mentioned as the worst affected, followed by wives. Only 15% pointed to husbands as the worst affected. One respondent mentioned other affected individuals, specifically members of the extended family, of which in-laws were noted. Maxwell and Blair (2015:109) acknowledge that the consequences of domestic violence affect all family members, while children are affected more than the rest. Thus, the current findings on this question concur with the existing body of knowledge. As far as the interviewed pastor-counsellors are concerned, the family as an institution was more affected by domestic violence than its members individually. They appreciated that women are

apparently bearing the brunt more than men, although they chose to describe that as a symptom of family degeneration. The same applies to the plight of children: Children seem to get along well in a well-oiled family with harmoniously coexisting parents, while the absence of this harmony depicts for them the crumbling of the family. Anti-domestic abuse initiatives will be targeted at saving families that have broken and/or rebuilding those who are still down.

One priest related about a small family of three (father, mother, and daughter) who had a serious domestic squabble which destroyed the whole family unit within a week. The issue started with rumours that the daughter was pregnant, but it was not known from whom. The daughter was not ready to divulge the impregnator. Then the father intensified the demand for an answer by pressurising the mother, but all to no avail, since the mother continued to testify a lack of knowledge about the issue. In a fit of rage, the husband axed his wife to death while the daughter looked on. The 'murderer' committed suicide the following day before the law enforcement agents could nab him. Barely a week after the burial of her parents, the pregnant daughter was also reported to have taken rat poison and died. The interviewee claimed that this happened in a remote mining town of Shurugwi in the Midlands.

One thing is certain from the above quoted interviewee: His argument is that the ultimate price in domestic violence is paid by the family – not only by the mother or the child. Several other interviewees alleged that it is wrong to believe that, since men are often the culprits, they are strong and heartless. One of the priests said that many men commit domestic violence out of cowardice and narrow-mindedness, but they do not remain the same after committing something serious. This interviewee said that most domestic violence perpe-trators regret it for life after realising the severity of their bad deeds, especially if untold suffering ensues amongst members of the family. The fact is that all family members desire a harmonious coexistence, but forces beyond their control can plunge them into problematic situations which breed domestic violence and eventually exterminate the harmoniousness of the family. All except one of the interviewees mentioned the devil as the culprit in domestic violence and not the abusive husband as he is just a victim of the devil.

5.5.2   Affected Relationships

The next question sought to find out which levels of human relationships were most affected by domestic violence. The respondents replied in the manner depicted in the following table:

Table 9: Relationships affected the most by domestic violence

Response	Frequency	Percentage
N/A	1	5%
Personal	1	5%
Interpersonal	5	25%
Familial	9	45%
Communal	3	15%
National	0	0%
Other	1	5%

Relationships amongst family members were cited by 45% of the respondents as being the worst threatened by domestic violence. This was followed by interpersonal relationships, notably between the violators and the violated – a response which garnered 25%. The response recorded as 'other' was specified as church relationships, which might as well be accounted under the 'communal' bracket. Only five percent of the respondents suggested that domestic violence affected the individuals the most. Overall, these findings point to the fact that a person's violent behaviour does not affect him-/herself alone, but also other people as postulated in the transactional model of stress control by Folkman and Lazarus (1998). The pastor-counsellors said that interpersonal relations are the long and short of the suffering relationships in domestic violence. Three out of the four interviewed priests said that domestic violence is an interpersonal phenomenon and therefore its consequences attack the worthiness of interpersonal relationships. Only one priest said that the personal integrity of parties to domestic violence is at stake while three said that it is the whole community that bears the ultimate brunt in the long run. Piper (2009) tends to support the view that families are the ones that get jeopardised when domestic violence occurs, since they are the receptacles of the many negative effects that ensue in cases of disharmony.

One of the priests immediately alluded to the relational connection between spouses as simply the face of the family. In this he was arguing that, although most domestic violence amputates relations between the mother and the father in a household, they are not the ultimate sufferers in most of the cases. To him, the husband-wife relationship is the immediate casualty when domestic violence attacks the family and these two or either of them could suffer the worst immediate consequences. However, in the longer run, more

serious consequences ensue for the rest of the members of the family or possibly the whole house as it is at the risk of extermination. Since people exist in social relationship webs, the priest hinted that the most indispensable element in that web is the family, and yet the family is easily demolished by domestic violence.

5.5.3 Most Endangered Aspects of Life

Another question invited the participants to identify aspects of life which were most at risk due to domestic violence. The following bar graph takes account of the answers given to this question:
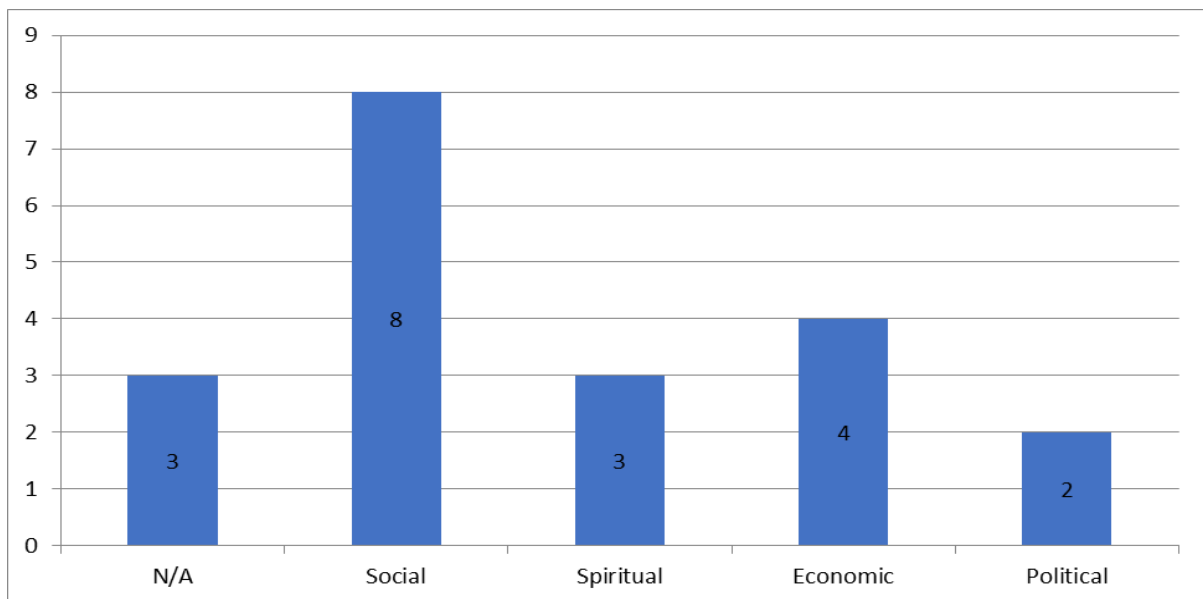
Figure 19: Aspects of life deemed most endangered by domestic violence

Social aspects of life were cited by 40% of the participants as being at the highest risk, followed by economic aspects which were pointed out by 20%. Together, social and economic casualties of domestic violence were deemed to constitute 60% insofar as the responses to the questionnaire were concerned. This echoes the premise by Carta (2018) who largely sees it in socioeconomic terms. When the same question was asked in the pastor-counsellors' interview, it yielded the following pattern of explanation:
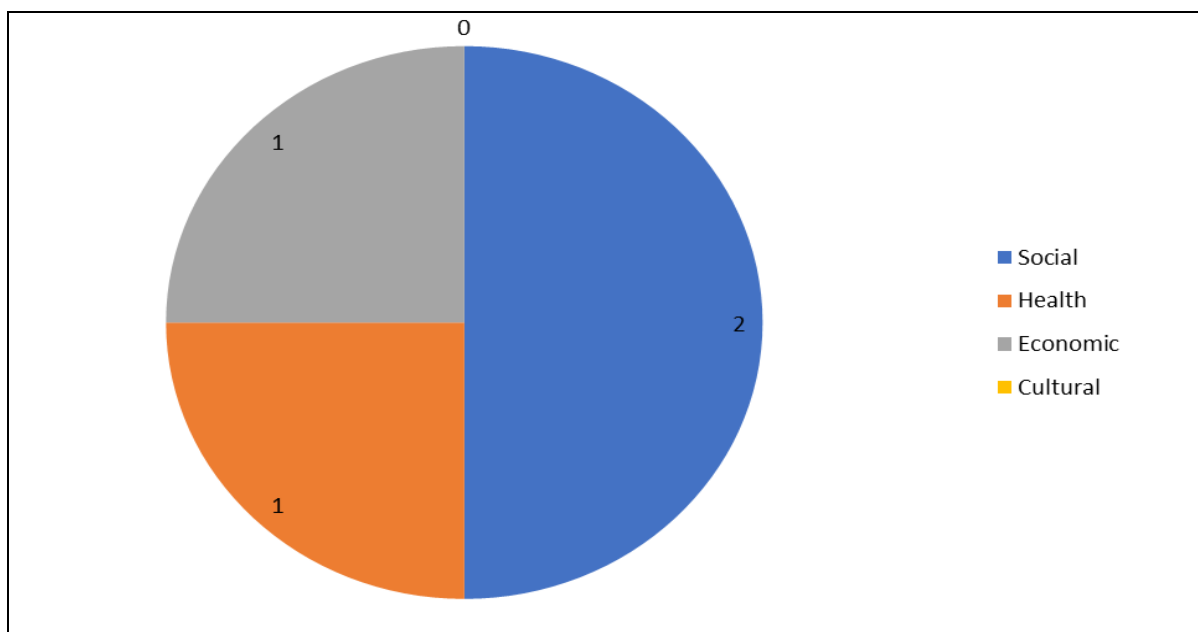
Figure 20: Pastor-counsellors' opinions about domestic violence endangered aspects of life

Insofar as the interviewed pastor-counsellors are concerned, domestic violence most endangers the social fraternity, followed by health which is in some respects a social aspect too. Although social and economic disruptions could therefore be classified together as socioeconomic issues, it emerged from the interviews that the social side of the matrix is more heavily pronounced than its economic counterparts. This view is shared not only with the questionnaire respondents of this study, but also with Maxwell and Blair (2015:109) who mention social, health, economic, and cultural problems amongst the top consequences of domestic violence that affect all family members. Interestingly, health and culture are still classifiable as social issues, meaning that the above diagram represents 75% responses in favour of social interference by domestic violence versus 25% economic responses.

Three out of the four interviewed priests explained that domestic violence tends to cut the social thread of communities, further cementing the view that social issues are at stake in this problem. Examples given in their different accounts included the breakdown of families leaving parentless children, the dispossession of some members of the family of sources of life support such as land for peasant farming, the self-banishment of either of the quarrelling parents to never again set foot in the house due to anger, the innocent panic buttons pressed by children eye-witnessing the abuses – such as fleeing from home or joining in the disputes – and several other cited examples. All these examples seem to point towards a shaken social system at the hands of domestic violence, thereby confirming that domestic violence is the

enemy of especially social stability. Two priests mentioned the knocking-down effect of household infighting on social institutions. In their respective elaborations they referred to instances where domestic violence threatened social institutions such as families, neighbour-hoods, informal community education, and ethnic bonds, amongst others. To these priests, once any of these institutions of the social system are down or ailing, the social safety nets that protect members of a community also get shattered. This could have a grave effect of domestic violence on all social aspects of living which leaves communities in a state or utter ruin.

Four interviewees also gave interesting accounts regarding the centrality of economic issues in domestic violence, both as causes and effects. One of them alluded to poverty as both an economic ingredient and a very common effect of domestic violence: He said that economically stable families contain poverty when it erupts, arguing that the most bickering ensues from grumbles related to economic inequality in the house. In equally the same manner, the interviewee related that domestic violence has the potential to bring a family's economic status down to its knees. He gave an example of a polygamous family of two wives who sold their only farm and a mansion as a result of irresolvable differences between the two, while the husband and children looked on helplessly. The husband reportedly died from depression a year later and the interviewee was quick to classify the cause of death as economic stress caused by domestic violence. The husband could not stomach that all he had worked for was divided up and could not be restored for the good of his children's future. The point is that domestic violence could blow families apart, together with any economic means that the family would be in possession of – the four interviewees claimed that such economic melancholies were not uncommon in the studied community.

5.5.4   Domestic Violence Effects

The participants were also asked which domestic violence effects transpired in their very own situations. The responses that they gave are summarised in the bar below:
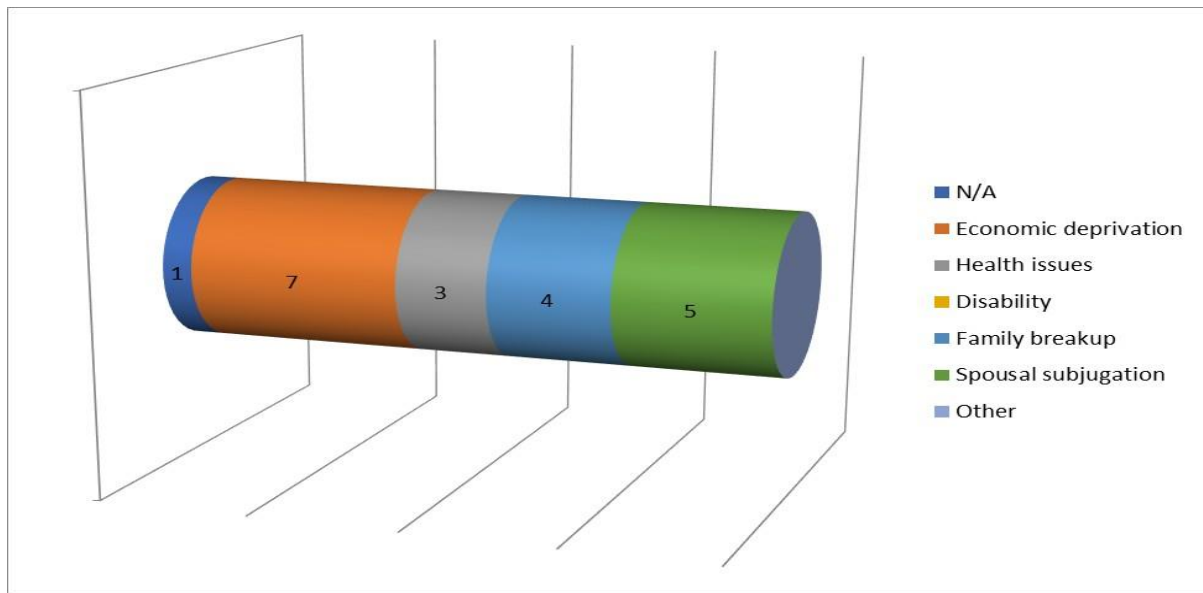
Figure 21: Domestic violence effects on the respondents

In a manner that confirms the socioeconomic hypothesis of section 5.5.3 above, economic issues were reported most, followed by social relations issues. Economic deprivation was mentioned by 35% of the responses while the social effect of spousal subjugation was mentioned by 25% of the respondents. These findings also follow the viewpoint of Carta (2018) that domestic violence mostly affects the social and economic lives of families. On the other hand, the pastors' interview mentioned effects on victims (physical and emotional harm, displacement, diseases, and possibly death), effects on families (family instability and break-up), effects on the wider neighbourhood (high crime and drug abuse rates), and effects on children (stress, bad socialisation, and abandonment of rights). Both the questionnaire respondents and the interviewees tend to agree on many effects, negatively influencing individual and social lives, as postulated by Fawcett and Waugh (2013:7).

More interviewees particularly emphasised the effects that domestic violence has on families. They said that a household suffering from domestic violence has little to no time at all for thinking about important aspects such as livelihoods. Daily survival strategies like going to work are disrupted and this can weaken the family's economic prospects. One pastor-counsellor observed that children of school-going age are likely to not continue with school when their family is involved in domestic violence. Many who would appear to keep attending school as normal, owing to the social intervention of the condition at home, will not do well in their schoolwork. There was one interviewee who added that the status of the family in the eyes of the society, including the children's teachers, gets diminished when

domestic violence goes on unabated for significantly long, thereby taking off the respect that people often associate with a stable family.

5.5.5   Chances of Violence Causing Mental Problems

The last question being asked to the respondents was whether they believed that domestic violence caused mental problems. The cone below illustrates the given responses:
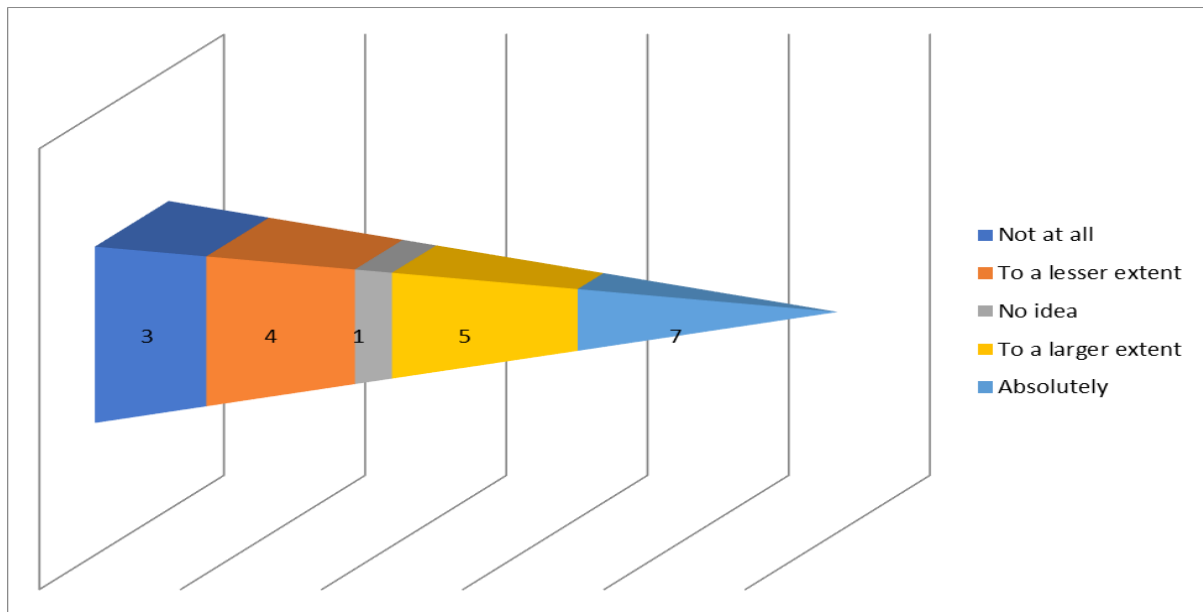
Figure 22: Respondents' views about whether domestic violence caused mental problems

35% of the respondents said that domestic violence could cause mental problems to a larger extent, along with 25% who said that domestic violence absolutely cause mental problems. This is similar to the findings by Burns and Burns-Lundgren (2015:1) who argue that 'victims who have been traumatised by domestic violence mostly end up having mental disorders.' To some extent, Wampold and Imel (2015:38) support this view and add that, in most cases it is difficult to determine which of the two variables would have caused the other. The interviewees also picked the same line of argumentation and said that mental problems can both affect and be affected by domestic violence. Some mental problems like PTSD, drug addiction, depression, suicidal tendencies, and withdrawal syndrome were mentioned in these explanations. Although they were hesitant to agree that domestic violence causes mental disorders, their explanations insinuated that people who experience repeated violence may end up developing those mental disorders. Worse still, some stated that youngsters exposed to parental antagonism for a long time in their childhood may end up suffering psychiatric difficulties when they grow up.

An illustration was tendered by one interviewee to demonstrate how domestic violence can lead to mental illnesses. Mention was made of one 'Baba Heppy'[2] who had the habit of neglecting his wife, 'Mai Heppy'[3] ignoring her requests for petty cash for daily household expenses and sometimes even avoiding her in bed. The wife reportedly consulted a witchdoctor who doctored the husband to the extent that he was overdoing whatever responsibilities he used to neglect. This included overdoing the bed play, leaving the wife with no option but to flee him. As a result, he went around singing the name of 'Mai Heppy' in the streets and the villagers feared that if he continued to not find his wife, he could possibly rape other women of the village.

This interviewee was arguing that the local community had seen numerous incidents where mental illnesses, especially of husbands, emanated from their wives' response strategies when faced with domestic violence. He feared that a significant proportion of the woman population was dealing in *juju* (love potion that they get from traditional healers to settle scores with their abusive husbands) and this was contributing to some extent to the husbands' 'madness.' Related sentiments were shared by three pastors. Two of them claimed that wives were not the only ones responsible for their husbands' mental issues, following spates of domestic violence. In one shared story, the interviewee narrated that a wife was having an extramarital affair and the husband went to Chipinge where a *sangoma* or traditional healer helped him to sort the adulterers. Both the adulterous wife and her boyfriend went mad and this was given as a further testimony to the argument that domestic violence could lead to mental illnesses.

Contrarywise, two priests strongly argued that domestic violence often took place as a result of mental issues which had other causes such as drug abuse and accidents. One of them said that he had a brother whose wife lost her mental stability soon after giving still birth to triplets. She remained admitted in hospital for a few weeks before she was taken to a mental rehabilitation centre where she hardly improved. Whenever she returned home to meet her husband, she would attack him, demanding at the top of her voice that he should impregnate her with triplets again. The husband tried in vain to stay with the raging wife and at the time of this study the woman was roaming in the streets. As far as the interviewee was concerned, the woman was already suffering domestic abuse which could be traced back to her mental

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[2] Baba Heppy is a pseudonym.
[3] Mai Heppy is a pseudonym.

condition. The relationship between spousal friction and mental illness is hardly one-way, but rather two-way, depending on the merits of each particular scenario.

5.6 DOMESTIC VIOLENCE COPING STRATEGIES

5.6.1 Sources of Coping

The opening question in this section was what the respondents considered as the main source of coping.

Table 10: Sources of domestic violence coping according to the questionnaire respondents

Response	Frequency	Percentage
N/A	0	0%
Family	6	30%
Friends	4	20%
Neighbourhood	2	10%
Law enforcers	1	5%
Church	4	20%
Internet	3	15%
Total responses	**20**	**100%**

Most of the responses pointed to the instrumentality of families in dealing with domestic violence, followed by friends. This tends to confirm what Cummings and Cummings (2012:28) have posited, that family and friends are the best sources of psychotherapy, because they are compassionate, and the clients do not hesitate to seek assistance. The current study also pointed out that the internet and the church, as places where people of goodwill can be found, could provide coping strategies for domestic violence sufferers. The interviews given by the four priests also yielded the following pictured scenario:
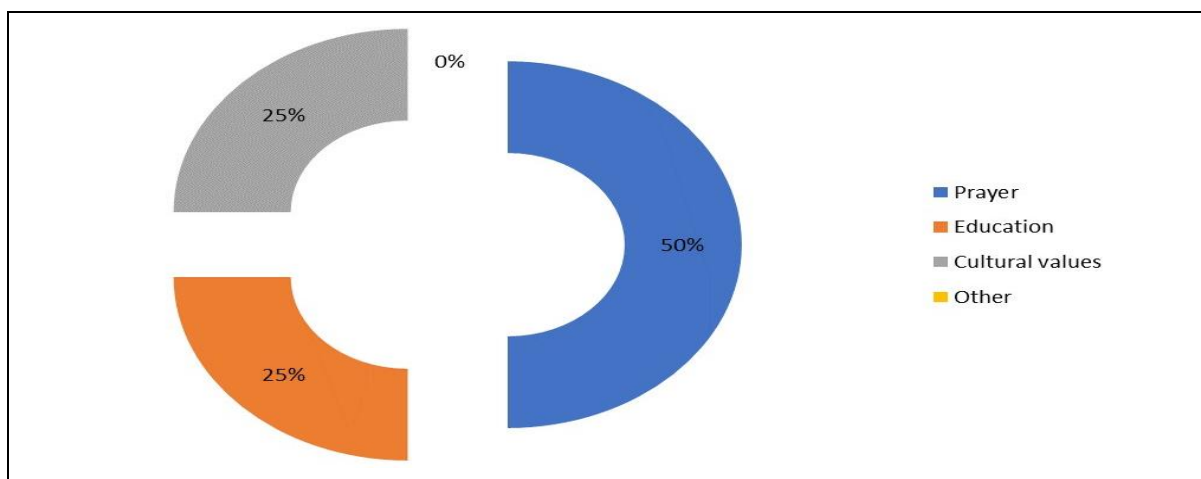
Figure 23: Sources of domestic violence coping according to interviewed priests

A clear majority amongst the priests advocated prayer as a chief source of coping for domestic violence sufferers. An outstanding approach was praying together as families rather than as individuals. The proponents of the praying approach alleged that collaborative prayer brings about opportunities for family members to lodge their displeasure with the situation at home without pointing fingers. In the words of one of the priests, prayer has a soothing effect even during the time when the violence is on its worst, and it gives the sufferers the needed patience to endure while solutions are being sought for. He also stated that the perpetrators of domestic violence often end up being overpowered by the soothing power of prayer, because proper prayer is not accusatory but is done pleadingly with a clean conscience.

Those who encouraged education as a source of coping with domestic violence, emphasised that educated sufferers are less likely to make serious blunders in their coping strategies. They normally would not make a move that they would later regret. It was mentioned in one of the interviews that education empowers the mind to be able to process solutions for problems systematically rather than as a matter of nervous impulsion. It was acknowledged that domestic violence usually threatens one's intellect, as two interviewees held that such a challenge is worse when the parties to a conflict are uneducated. At least when one of the parties has some intellectual enlightenment, they can help matters and tone down the violence by avoiding tricky topics and behaviours. According to the two priests, the benefit of education in coping with domestic violence is best enjoyed when both spouses are educated, in which case they can reason together at the same footing with neither party feeling subdued.

One priest supported cultural values when talking about sources of coping with domestic violence. He said that if people are culturally principled, they can give up their own

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happiness in favour of the happiness of the integrated family and society at large, and in the long run that person will also be happy because the family is happy. It was stated by one interviewee that individual or personal happiness is often contrary to familyhood, because under normal circumstances a family cannot satisfy each of its members' self-interests at once and in totality. This priest added that personal happiness is often temporary and founded on misleading ideas about freedom which one may regret later. An example was given where a parent can punish the whole family simply for the sake of winning an argument, but often such a parent would feel not only sorry for the family but very withdrawn in their conscience. The idea, therefore, in resorting to cultural values is putting family interests first, because it is everyone's abode, capable to make everyone comfortable, even with inequalities still existing. It can be inferred from the given interviews that the family is an integral cultural unit whose values make it easy for individuals to coexist harmoniously, regardless of differences between and amongst them. One such source as cited by one interviewee was a resort to the law. This interviewee admitted in his submission that the law is not a panacea to every kind of problem that crops up in a family, although he hinted that many domestic violence cases continued escalating due to the conflicting partners' ignorance of the law, which could provide such avenues as peace/protection orders and the like. Intermediation involving trusted friends and confidants/confidantes was also cited as a possible avenue to follow when faced with domestic violence, in which case more brains would be added to the search for solutions. One of the interviewed priests also recognised the significance of migration as a solution in situations of intra-family disharmony. This priest argued that, if the spouses suspected each other of extramarital affairs in the village, it was recommendable that such a couple leave the village and protect their marriage and family rather than stay and experience worse suspicions and accusations. It was also mentioned that, in very extreme cases of unquenchable domestic violence, it would be advisable to choose the path of separation including a divorce, especially where physical safety and life are at stake.

5.6.2   Information Sources for Coping

A follow-up question was asked to the respondents about the sources of information that could specifically offer the best advice to domestic violence victims. These sources are diagrammed below according to the responses received:
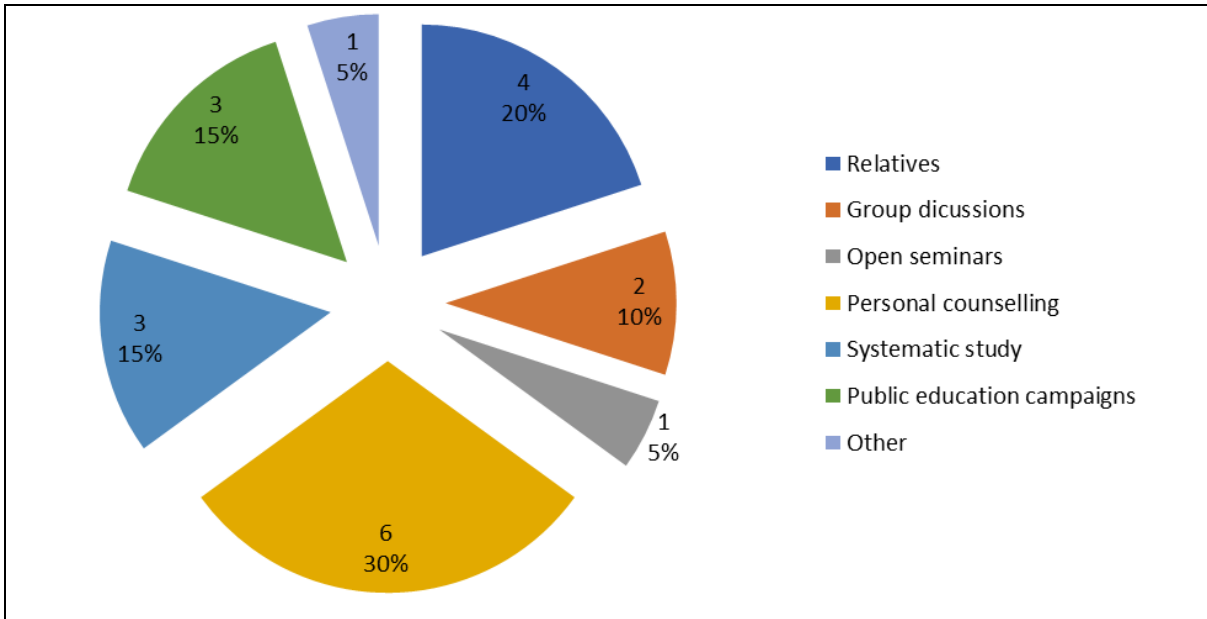
Figure 24: Information sources for coping with domestic violence

The majority of the respondents suggested that it is best for those experiencing domestic violence to seek, as individuals, the advice of counsellors. This suggestion accords with the one calling for the engagement of relatives. In the above figure, the response captured under 'other' indicated that diviners could be another source trusted by the respondent to provide helpful information. All in all, the responses paint a picture of the importance of social analysis. Fredrickson (2016) agrees, stating that a social analysis is necessary to question why the injustices occur and who controls them. This finding about the importance of social analysis also resonates with what the majority of interviewed pastor-counsellors explained regarding sources of coping in domestic violence. Their opinions are summarised in the column graph that follows:
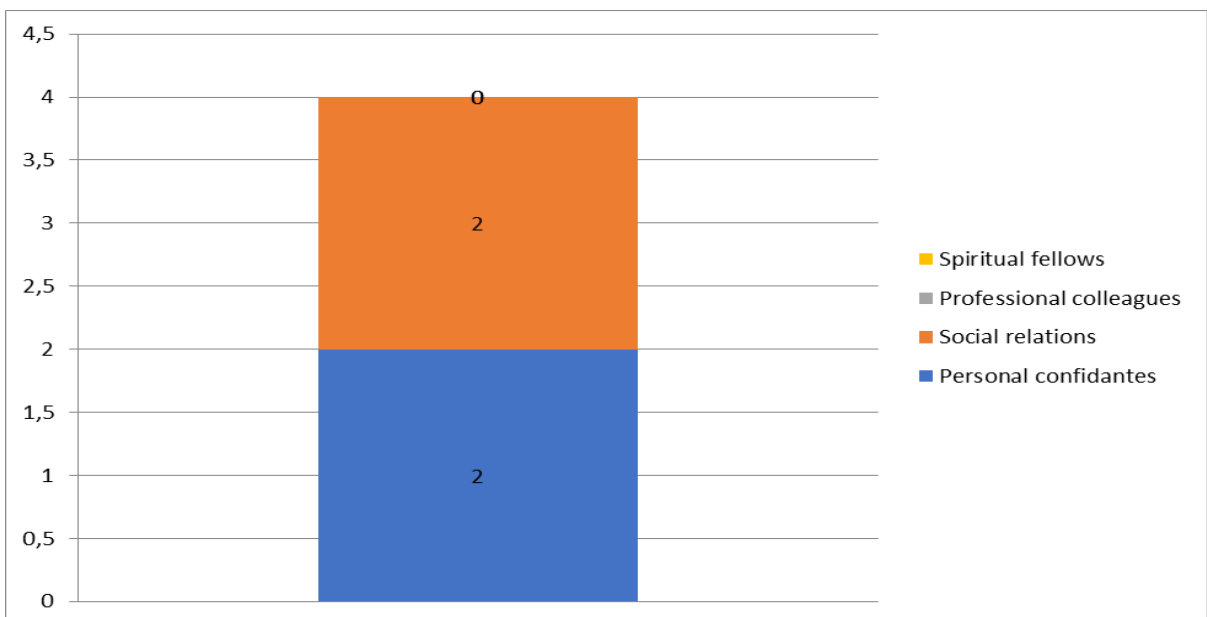
Figure 25: Information sources for coping with domestic violence according to pastor-counsellors

The majority of interviewees who emphasised personal confidants/confidantes, explained that, although domestic violence is a social phenomenon with wide communal consequences, its weight on individuals is not at all small. Two interviewees stated that some people have a tendency of undermining their own happiness by deliberately overlooking their personal challenges in favour of the interests of their nearest and dearest life companions. Therefore, the priests explained that it is important to check with one's dearest companion in life to learn about his/her frame of mind when faced with domestic violence. Often people would seem unaffected and yet inside they will be in great pain, and one of the fairest links to gain access to these facts is through personal confidants/confidantes who are free to advise the sufferer without fear of ramifications. These are people with whom someone is open to share confidential information about oneself in a way which unburdens the mind.

Social relations were also supported by a noteworthy 50% of the interviewees as a key source of information with which to manage domestic violence. The two priests who emphasised this source of coping with information, mentioned family members as a pillar to lean on when faced with relational storms such as domestic violence. One of the explanations hinted that the usefulness of family members as social connections is not an issue of option, but an indispensable aspect in any person's life, because the family knows much about the sufferer. Family relations are indispensably useful, especially in bad times, because these are times when other people often drift away from the sufferer who otherwise used to be a close fellow during good times. It was also explained that it is impossible for family members not to have a clue to the issues affecting their fellow kindred, as other people may find that there are certain types of issues that are too personal to interfere with unless one is connected to the family. In addition, it was emphasised that fellow family members would approach domestic violence issues with a sense of responsibility to set things right rather than just being in the information loop for the sake of information and rumour mongering.

Two interviewees strongly believed that information from professional colleagues mattered most in trying to cope with domestic violence. One of the priests defined professional colleagues as people with whom someone spends most of their time irking for a living, whether in a formal workplace or somewhere else, as long as those people's routine

occupations meet. The chief reason why these colleagues at work were highlighted as a key pillar in providing useful coping information, is that oftentimes occupational issues are part and parcel of what causes domestic violence, especially nowadays. The interviewees appreciated the increasing pervasiveness of economic sources of domestic violence which often emanate from the word of work, hence making colleagues important sources of advice in related matters. Supervisors at work, co-workers, and subordinates can provide rich clues in dealing with domestic issues, especially where the person would otherwise keep those issues for themselves. Examples of domestic violence issues where the interviewees stated that the professional colleagues can give advice, include income management and time management, as the workplace is a chief spender of one's time and a key source of one's income, and yet these are important resources of the family.

There was also mention of spiritual fellows as important sources of information to deal with domestic violence. This source of information was especially critical, because in the studied community, the majority of families is Christian families who source most of their counsel from the church. The one priest who explained the worth of spiritual fellowshipping said that the best source of information in coping with domestic violence is that which is provided by one's affiliates. On this note, since most families in the studied community are affiliated with Christian worship, it follows that their usual affiliates are supposed to be from this section of society. The priest also noted that many people are increasingly detaching from their traditional affiliations such as families and establishing stronger attachments in religious communities. Inasmuch as traditional institutions like families are important advisors in times of domestic squabbling, the fact that some people are substituting churches for families, may imply that Christian groups are equally important to play the advisory roles normally played by families.

5.6.3   The Issue of Breakup

Another question asked, was if the respondents would recommend breaking up a relationship to end domestic violence. Below is a graphical representation of the responses that the study subjects gave:
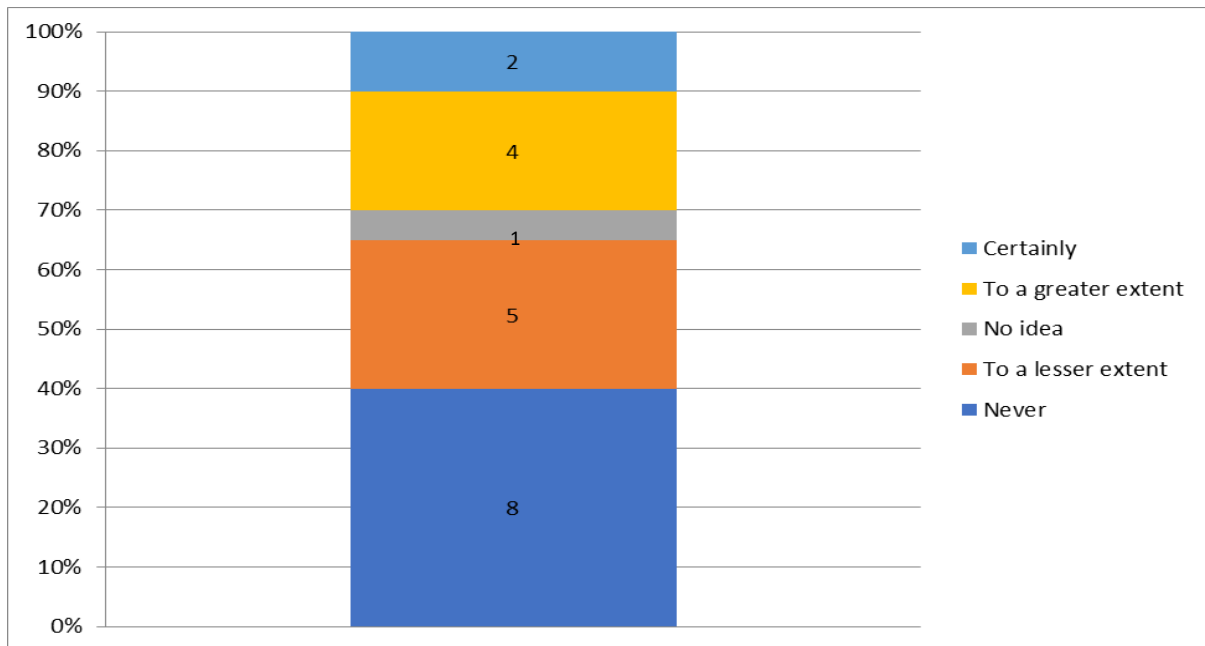
Figure 26: Respondents' opinions about whether to recommend breakup when violence persists

A majority of 40% of the responses indicated that breakup should never be recommended. Another huge chunk of the sample (25%) said that the recommendation to end troubled relationships can be pursued to a lesser extent. This concurs with Fischel-Wolovick (2018) who describes divorce and separation as being so traumatic themselves that they can exacerbate the problem instead of solving it.

Below is the computation of the opinions tendered by the four priests who took the interview:
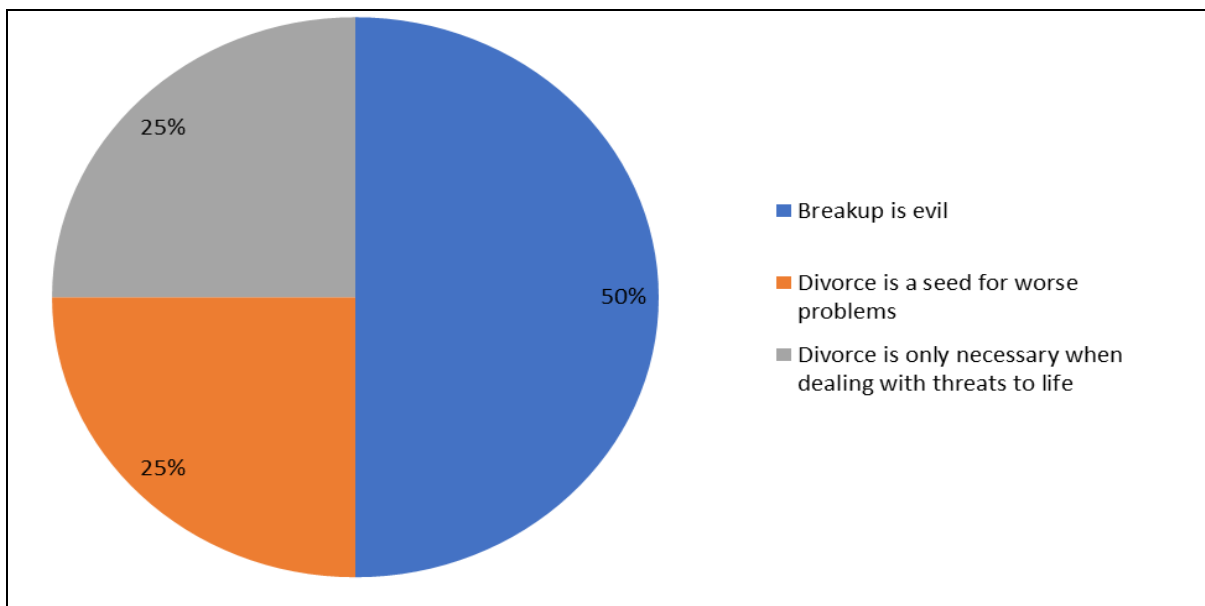
Figure 27: Priests' opinions about the advisability of divorce in domestic violence

It can be stated that, to a large extent, the option for breakup is rejected by the interviewed priests. Being priests, they represented a Theology which has no room for family breakup, although a few of the interviewees commented in passing that in the worst-case scenarios, separation is inevitable and therefore advisable to preserve life. Two out of the four pastor-counsellors categorically rejected the idea of breaking up a relationship under any circumstances, saying that it is against the will of the Creator who instituted the family institution. Three of the four priests went on to quote, amongst other Scriptures, Malachi 2:16 to emphasise that God hates divorce. All of them also quoted Matthew 19:6 which states, *What God has yoked together let no man put apart* (New World Translation). Therefore, based solely on the Scriptures, one of the interviewed priests was almost totally against setting apart a family because of domestic violence.

Three priests elaborated on the practical challenges which caused them to not recommend family breakups. In general, they indicated that family breakups are a springboard for worse problems in the family. In the words of one of them, It is a truism that no human relationship is free from antagonism, but divorce is a catalyst rather than a control device. Another one mentioned the traditional Shona adage which states, *Chakafukidza dzimba matenga* (*domestic affairs are necessarily secrets*). With this saying the priest explained that once a divorce or any kind of separation is effected, there is no assurance that the top secrets of the relationship or the household will be respected – and that is often a reason why reunion is impossible after a breakup. Breaking up a marital relationship was condemned, because it has a tendency to cause many more complex or complicated issues, thereby reducing the chances of ever resolving the problems at hand. Another pastor-counsellor also hinted that breaking up a marriage is equal to breaking the family which should under normal circumstances be the safe haven for every family member, including the children.

Two interviewees, however, gave room for the possibility of separation in a really troubled marital relationship. Both were quick to highlight that even Jesus Christ set a condition for divorce – adultery or fornication. To these two priests, this condition is just an epitome of the serious causes of hostilities in marriage which should be considered when recommending solutions to domestic violence. One of these priests even added that some sources of domestic violence are of a legalistic orientation and would require legal experts to assess and make recommendations. He gave an example where a marriage was entered into by coercion

in which case the courts should intervene and end such a forced union. The other priest also emphasised that in some cases the degree of domestic violence might escalate to lethal levels where it poses a danger to the life of the belligerents or other family members. In these cases it was explained that the principle of the *sanctity of life* (enshrined in the Social Teachings of the Catholic Church) should take centre stage, thereby possibly condoning a breakup as long as it is done for the purpose of preventing the loss of life.

5.6.4   Trusting in the Legal System

The researcher also inquired if the respondents would trust the legal system in curbing domestic violence and to what extent. The respondents answered as reported in the chart that follows:
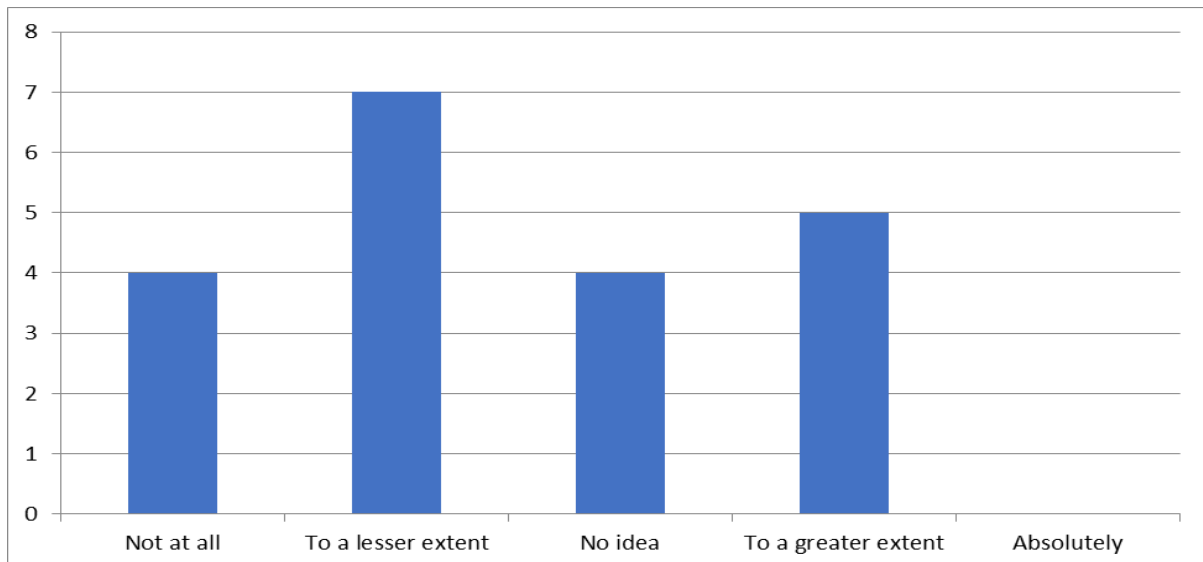
Figure 28: Questionnaire respondents' responses to how far they trusted the legal system

There was a near balance between those who trusted the legal system and those who did not. A pointed majority (35%) said that they trusted the courts to a lesser extent while 25% said that they did so to a greater extent. However, there was a significant 20% who said that they did not trust the system at all. This tends to repeat the realisation of Nanda (2017:230) that the courts sometimes defend domestic violence perpetrators due to structural limitations such as culture and fear of the unknown.

The following bars represent the views of the interviewed priests when asked whether the legal system could be trusted in dealing with domestic violence:
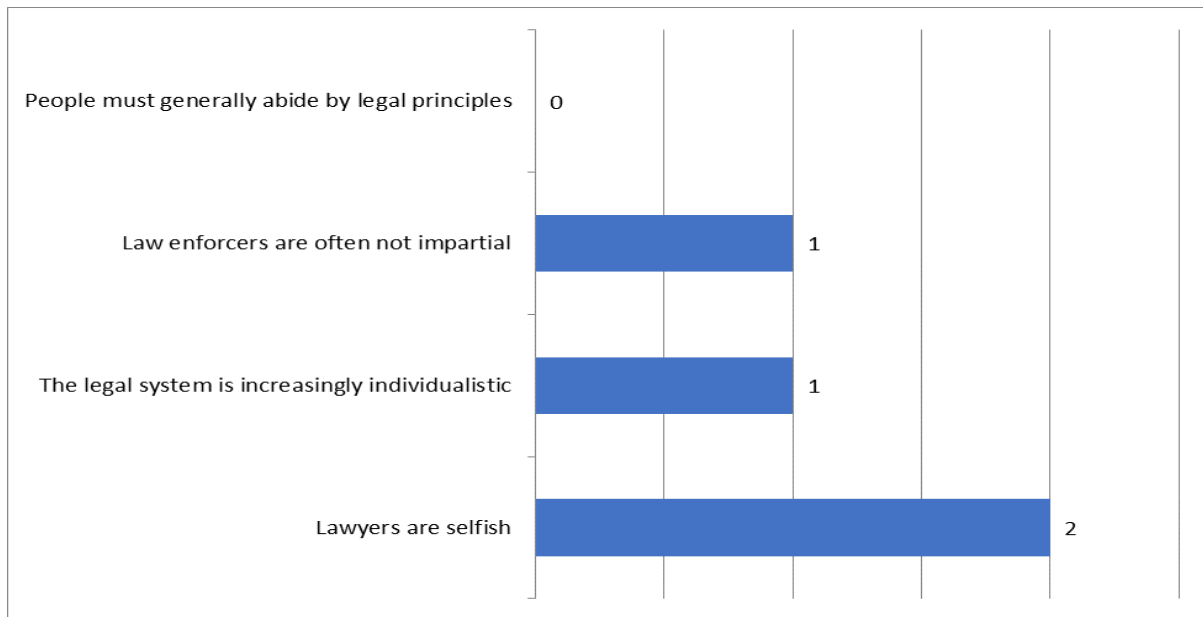
Figure 29: Interviewed priests' assessment of the legal system in managing domestic violence

By and large, the priests found the competence of the legal system in curbing domestic violence questionable. 50% of them were sceptical about the effectiveness and the fairness of the justice system in the country in handling domestic violence issues brought before them. The comment that the legal practitioners were generally selfish was given by two of the four interviewees, which is a huge markdown on the dependability of the entire legal system. Two of the four priests strongly condemned the fact that lawyers would defend even the indefensible, such as preventing a murderer from being punished. In his own words, one of the two respondents related, 'If a coldblooded murderer can go scot-free because of defence lawyers, what more do we expect in a mere domestic squabble? They can very easily throw the evidence under the carpet.' Both of the respondents who condemned the selfish character of legal practitioners mentioned that the prevailing crop of lawyers is in the legal profession essentially for money and yet the majority of the aggrieved are penniless.

Three priests also mentioned in the interviews that the legal system is there to benefit the interests of individuals rather than the collective rights of institutions. They argued that the common practice is that individuals are the ones that approach the courts or the police to lodge complaints about domestic violence. These complaints rarely come from collective members of a household, a family, or a village. According to the interviewees, evidence is gathered by individuals from individuals and processed with a view to proving a case for or against another individual. As far as the interviewees in question were concerned, this system of legal management was not suitable for the preservation of an important institution like the

family. One of the priests claimed that in the USA there were already specialised courts to deal with issues of domestic violence, including divorce courts and family courts. Therefore, as long as the local legal system remains individually oriented in its processes and procedures, the competence of this system in dealing with institutional issues such as domestic violence will remain below par.

One of the priests said something in relation to bias in his assessment of the legal system. He condemned the lawyers and other law enforcement agents for mostly being too subjective. He said that this was the reason why corruption cases were on the rise, since the courts that should try these cases are also corrupt. In an example, he referred to many women who are suffering with the raising of their children without applying for maintenance because, in many cases the lawyers are bribed to manipulate the applications for maintenance. Worse still, he reported that many men who are battered by their spouses are indolent to seek the intervention of law enforcers, because the latter are increasingly prejudiced in favour of women, so much so that they are generally not ready to accept that husbands are sometimes found on the receiving end of domestic violence. According to this interviewed pastor-counsellor, the legal systems are untrustworthy in managing domestic violence, because their procedures are too predictable due to established predispositions.

However, there was one priest who remarked that people must generally abide by legal principles. In this way he defended the role of the legal system and even added that there was no equivalent substitute for it. He argued that the weaknesses of the legal system are normal, but that the system is not worthless. This interviewee further claimed that the weaknesses recognised in the legal system can still be seen in a positive light since they sometimes act as deterrents to prevent violence from escalating. He explained that people who appreciate the cluttered nature of the legal system would normally make an effort to prevent their domestic issues from escalating to levels where law enforcement agents would have to intervene. Therefore, whether they are competent or incompetent in their work, legal officers and their entire system were described as indispensable and a better evil than a scenario where there is no legal system at all.

The other pastor-counsellor also pointed out that the legal system has challenges such as the publication of issues: Once a matter has been referred to the courts, it is made public. This is against the cultural norms and values which state that family issues should be confidential,

and people are forced to keep appearance in front of visitors. One interviewed elderly woman said that when she quarrels with her husband, once a visitor arrives, they pretend as if everything is normal.

5.6.5   Other Suggestions

The last question on the questionnaire requested the respondents to suggest strategies to deal with domestic violence. A great variety of suggestions were put forward and they are recapitulated on the graphic presentation below:
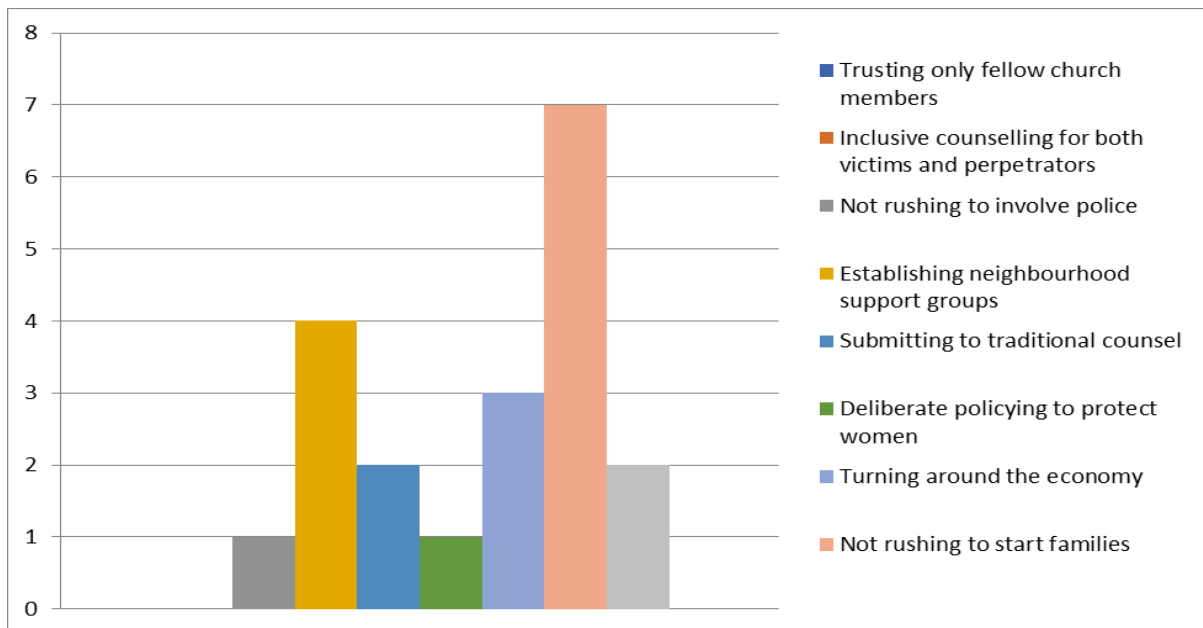
Figure 30: Questionnaire on respondents' recommendations on curbing domestic violence

A majority of 35% of the respondents argued that it is better not to rush in starting a family. 20% advocated for inclusive counselling for both victims and perpetrators. The need to turn around the national economic situation as a strategy to prevent domestic violence was intimated by 15% of the participants. These top suggestions appear to be in stark contrast with Affleck and Tenneh (2017) who state that the most common coping strategy in the face of domestic violence is resilience. In the current study such a strategy was only alluded to by one participant.
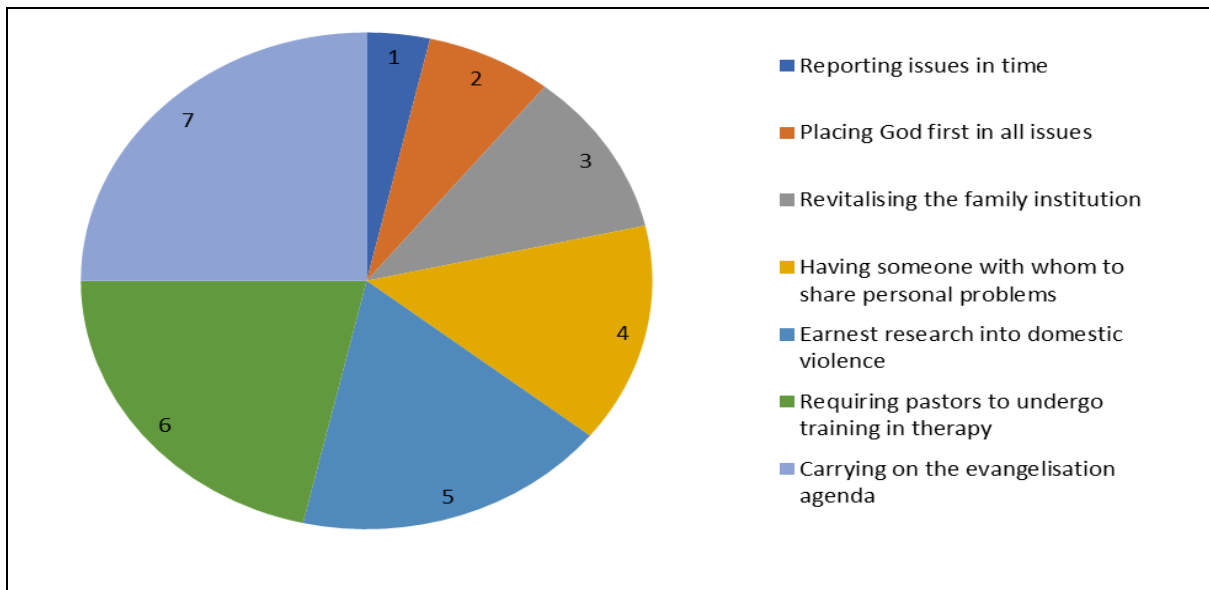
Figure 31: Pastors' recommendations on managing domestic violence, weighted in order of popularity

The above findings from pastor-counsellors indicate that the most popular recommendation to curb domestic violence is evangelisation. According to the interviewees, this strategy involves instructing families to live according to the word of God. In other words, where the families are not yet converted to Christianity, the interviewees suggested that such conversion would be a very essential measure. The argument, according to one of the priests, is that domestic violence is un-Christian and therefore evangelisation should keep taking place until all people live Christianly. One chief instrument for such spiritual development and guidance is catechesis. The priests argued that this is not only an instrument to convert people to Christianity, but also to keep baptised Christians rejuvenated.

The second commonest recommendation given by the interviewed pastors was to make counselling skills compulsory in the formation or training of pastors. The interviewees suggested that an effective pastor is supposed to be himself (or herself sometimes in case of other denominations) a counsellor. In this way, the pastor-counsellors would be technically conversant with the phenomena of the human mind, be it of the clients or the counsellors themselves. It was alleged that pastors are shepherds of the human souls and therefore it was considered prudent to make them familiar with the science of the human soul. The interviewees stated that pastoral counselling should be as systematic as professional therapy in order to tackle even the most complex issues, such as domestic violence.

Earnest research into domestic violence was also strongly recommended. The priests noted that churches as religious organisations are just like any other organisations out there which thrive on research and development for their continued existence, efficiency, and effectiveness. Rather than having to read and regurgitate research information supplied outside the religious, especially Christian realm, the pastors argued that it was imperative for churches to promote inward-looking researches on issues affecting believers. Therefore, the systematic observation of domestic violence within the church was deemed needful if the clerics were to learn the facts of these and other related problems. This work of inquiring into domestic violence should be done not only with more thoroughness and diligence but by insiders too, namely the clerics and the faithful, in order to reap solutions that are as practical as possible. This study found the need for the church community to improve their efforts in trying to understand domestic violence through action research within their communities rather than through secondary studies.

To the families and their individual members, the interviewees primarily suggested that each person should have a confidant/e – someone to whom private matters are confided. They averred that each person must have friends, since humanity is about being sociable and no one exists as an island. According to the pastors, a private friendship is crucial, because it lets one person understand the other person very well and *vice versa*. The two will regard one another with symbiotic affection and mutual trust which are necessary for the sharing of secrets, even top secrets such as the details of one's domestic affairs. One of the interviewees commented that a person who has no personal private friend is like a pressure cooker with no repository to release the pressure to. Therefore, entrusting one's secrets to someone special was found to be a wise way to circumvent chaotic situations in domestic relationships, since the confidants/confidantes are readily in place to give advice.

A significant proportion of the interviewees recommended revitalising the family institution. Some interviewees were concerned that nowadays the family is erroneously considered short-sighted to be the same as a household. The priests pointed out that, while a household refers to those people who dwell under the same roof, a family is supposed to be more broadly conceptualised to encompass such important extended relations as aunts, uncles, cousins, and in-laws. According to the priests, African traditions preserve this kind of extended family conception and it is the one they recommended for revitalisation. If such a traditional concept of family is promoted in earnest, domestic violence issues will have ready platforms on

which they can be tabled without compromising the external reputation of the concerned parties. The priests argued that, by confining the conception of family to married partners, the families risk limiting their potency in the face of domestic violence and other critical challenges which require more brains.

Other recommendations that were made, are arguing that the families should put God first in each issue that arises in their domestic relationships. This recommendation fits with the earlier given suggestion to deepen evangelisation. The particular idea of putting God first involves one's faith which should be ample enough to act as a catalyst during trying times such as when faced with domestic violence. The interviewees said that, if people do not have significant faith when domestic violence occurs in their relationship, they can resort to devious ungodly ways such as counter cruelty. On the other hand, when people have faith in God, they will understand that not all battles are to be fought by corporeal means, but by simply submitting to divine authority. One priest consulted the Bible and read 2 Corinthians 10:3-4 which instructs believers to trust the Lord in their day-to-day challenges rather than taking the war against evil in their own fleshly hands.

Lastly, there was also a suggestion to inform the police in time about abuse. The implication was that the route of law enforcement had certain steps that should be followed and if it is not conducted in time, it may not be effective. For example, certain cases were noted to be only prosecutable when they are brought before the courts within certain periods of time. Sometimes very strict deadlines are provided for in the laws to deal with false accusations and the like, especially pertaining to civil matters like domestic violence. The interviewees did not, however, limit this recommendation of timely reporting to legal matters only, but to all important issues that should early enough be tabled before appropriate platforms to facilitate fair examination. To these interviewees, the longer the time taken before a problematical issue is tabled, the more complicated it would be when it is finally addressed.

Concerning the findings from focus-group discussions, the following: Data was also sought through focus-group discussions which centred on the research sub-questions concerning forms of domestic violence, ways to deal with symptoms of domestic violence, roles that can be played by church members and priests, and the impact of pastoral counselling in dealing with domestic violence.

The focus-group discussion results from 16 children will now be discussed.
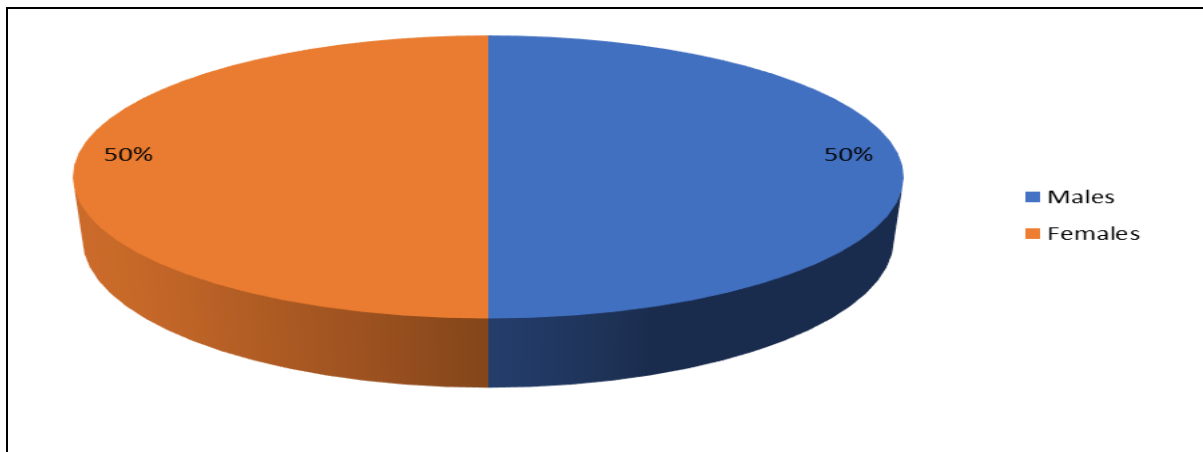
Figure 32: Demographic data for focus-group discussions

The pie chart above shows the gender distribution of the boys and girls who took part in the focus-group discussions. It indicates that there was an equal distribution. As such, that helped in the process of gathering balanced views from the children.
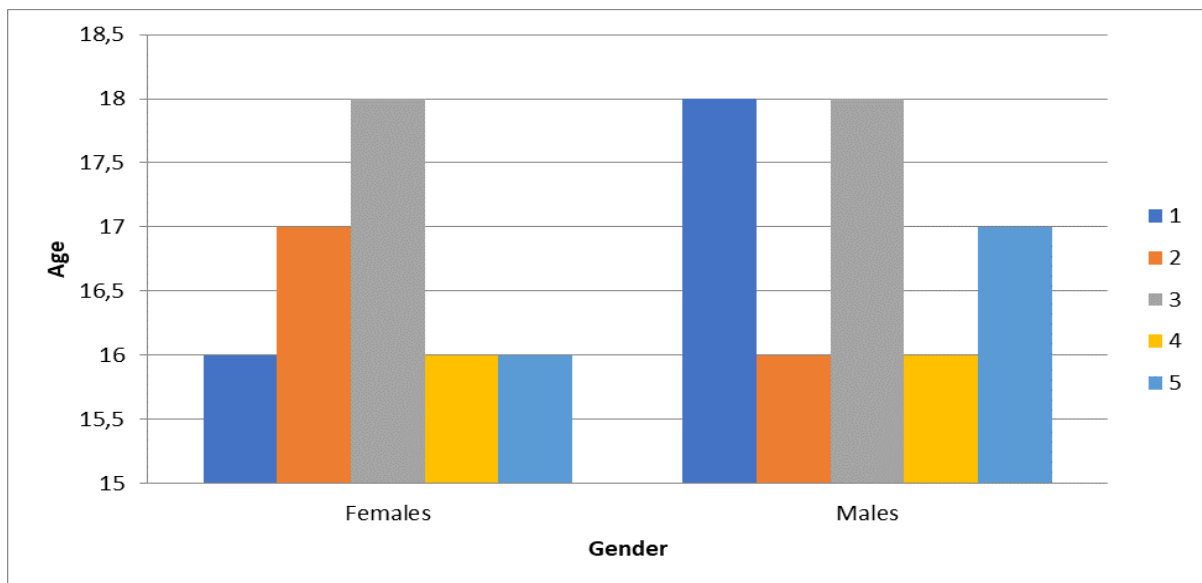
Figure 33: The age of the participants

This bar graph shows that 50% of the children who took part in the discussion were 16 years old, while the eldest to take part in the group was 18. These respondents were purposively chosen: Eight came from homes without domestic violence, while eight came from homes with domestic violent.

Table 11: Forms of domestic violence

RESPONSES	NUMBER OF RESPONDENTS
Disputes in the family (emotional)	6
Physical or verbal assault	2
Violence that access at home	2
Any form of assault	3
Misunderstanding between parents	3
TOTAL	**16**

The table above shows that most respondents (ten of them) understand domestic violence in terms of physical and emotional abuse. Hence it is a clear sign that this form of domestic violence is the most prevalent one. The respondents' reactions to specific questions are now discussed.

5.6.5.1 *Have You Ever Experienced Domestic Violence?*
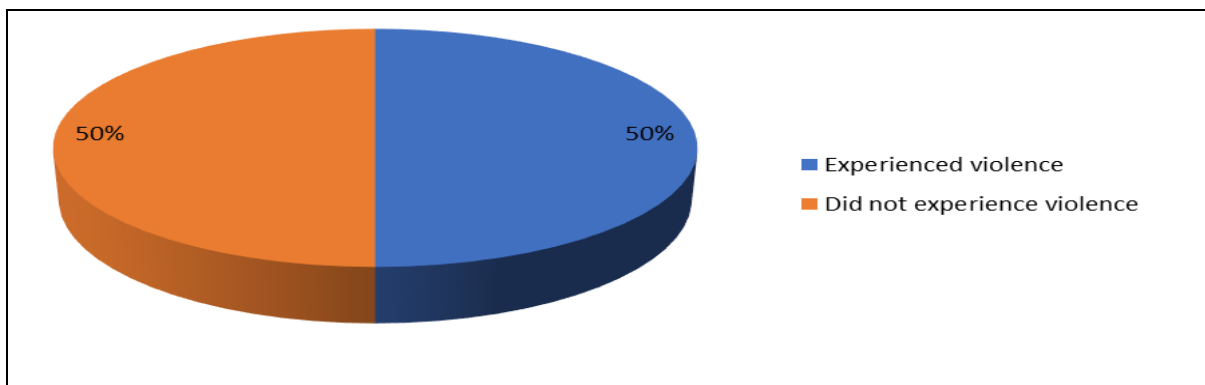
Figure 34: Experience of domestic violence

The pie chart clearly depicts that half of the children who took part in the discussion experienced domestic violence while the other half did not. It should be noted that domestic violence is a living reality which is negatively affecting people's lives – both young and old alike.

5.6.5.2 *What Can be Done by Priests/Pastors to Curb Domestic Violence?*

The group came out with a number of suggestions on what could be done by priests/pastors in curbing domestic violence. These are the suggestions:

- They should have workshops with the faithful.
- Pastoral counselling must use narrative therapy.

- Awareness campaigns on domestic violence are important.

- Domestic violence should be addressed in every sermon.

- Encourage prayer groups and small Christian communities.

- The church should hold crusades on domestic violence.

Over and above, the group suggested that priests should teach people how Jesus loved people, how He triumphed over the sin of hatred and insecurity by giving love to His neighbour. Hence priests should encourage Bible study groups to help all the faithful.

5.6.5.3   What Forms of Domestic Violence Are Common in Your Church?
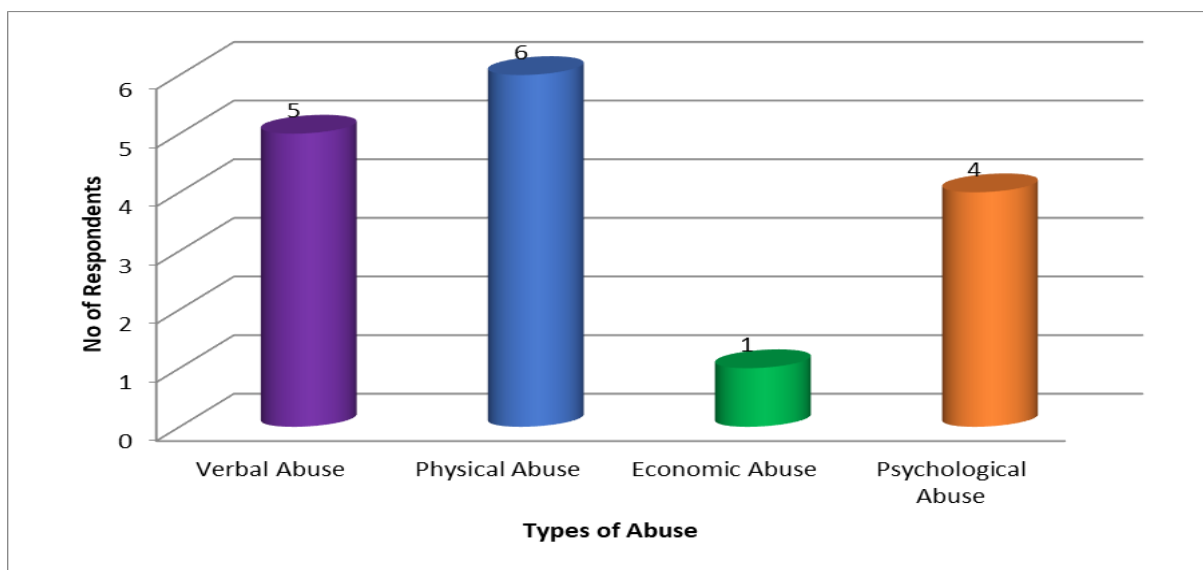
Figure 35: Common forms of domestic violence in church

The bar graph shows the number of respondents to the question above. The graph shows that six participants said that physical abuse was the commonest (representing 38%), followed by verbal abuse (31%) and psychological abuse with 25%. Lastly, we have economic abuse which takes six percent. Considering the above statistics in light of the economic meltdown of the country by the time that the research was carried out, one would have expected economic abuse to reign supreme.

5.6.5.4   How Do Victims of Domestic Violence Manifest Signs and Symptoms in Given Churches?
The group unanimously agreed to the assertion that victims of domestic violence manifest signs and symptoms by absenting themselves from church, having a low self-esteem, physical

bruises, and are daydreaming. Therefore, it follows necessarily that pastoral counselling should be used to such people so that they realise the importance of their existence.

5.6.5.5 *What Do Church Members and Priests Do when a Church Member Falls Prey to Domestic Violence?*

The pie chart below displays suggestions given by the group:
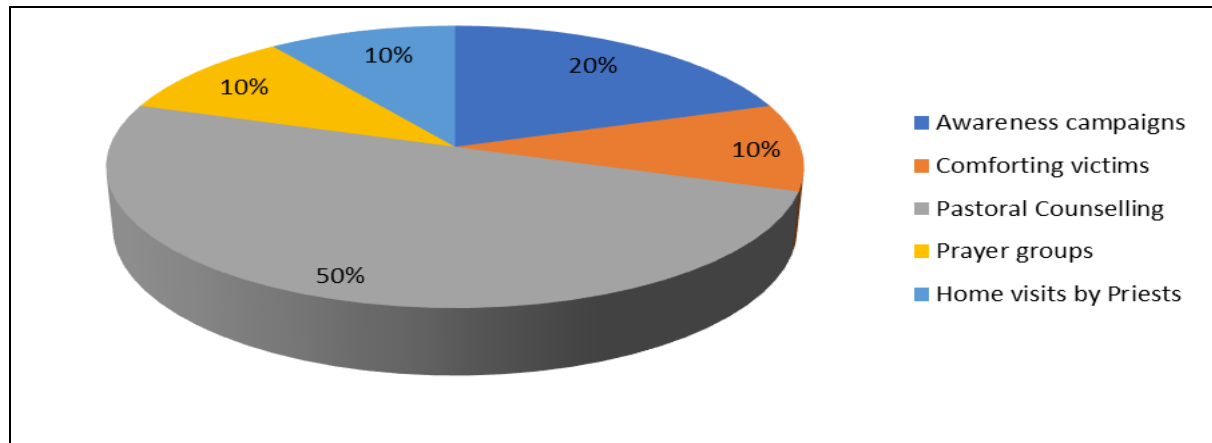
Figure 36: Group suggestions

The pie chart above displays the suggestions given by the group in relation to how church members and priests should act, once a church member falls victim to domestic violence. The chart clearly shows that pastoral counselling should be administered to domestic violence victims. Since more people are religiously oriented, pastoral counselling will be of paramount importance in light of this serious scourge (domestic violence).

5.6.5.6 *Which Practical Ways Can be Employed to Facilitate Useful Pastoral Counselling to Victims of Domestic Violence?*

As religious figures, priests and pastors should be exemplary. The group agreed on the point that priests should be down to earth people who know the families of their congregants. This could be done by regularly visiting their families at their homes, in order for them to open up and receive pastoral counselling.

5.7 CHAPTER SUMMARY

The entire field experience and research findings of the researcher is captured in this chapter, along with the analysis of findings about the impact of domestic violence on family cohesion. Three instruments were used, namely discussions, interviews, and questionnaires, of which

the questionnaire was the primary data collection tool administered to 20 people. The interview was a triangulating (supporting) tool and was administered to four priests for the substantiation of facts about domestic violence in Christian families. After analysing the nature of the participants, the chapter addressed types of domestic abuse, and then turned to their sources. The section on causes was followed by the one on the impact of domestic violence which was in turn followed by an analysis of strategies to cope with this menacing experience. This penultimate chapter offered numerous recommendations which will be summarised in the next chapter along with the recapitulation of key findings of the study.

CHAPTER 6
SUMMARY, CONCLUSION, AND RECOMMENDATIONS

6.1   INTRODUCTION

The researcher starts this chapter by summarising the processes that the study underwent as a report back of what had been pledged in the study proposal. This section is titled 'Summary of Work Done' and is followed by the summary of findings per objective. There is a subsection to summary findings under each of the subheadings used in the data collection, namely forms of household violence; triggers of household violence; the effects of household violence; and strategies to cope with domestic violence. A section on the conclusion then concisely summarises all the key issues emerging from the study. The last section presents suggestions of the researcher on how to deal with domestic violence. Quite central to these recommendations is an address to sufferers and offenders at home; spouses or couples in general; priests and pastors as counsellors; church authorities as well as secular authorities; and finally, recommendations to the intellectual community for further study.

6.2   SUMMARY OF WORK DONE

Chapter 1 focused on the study background marked by a growing concern about domestic violence affecting both male and female spouses in Christian marriages, amongst other sufferers. The researcher was particularly concerned about the perverseness of this problem, which was also rife amongst the Christian faithful, raising questions about the role of the church and the effectiveness of pastors as counsellors in the face of domestic violence. The study therefore aimed at determining how pastoral counselling can be improved to safeguard family cohesion. The deliverables of this broad aim included finding out the distinctive shapes of household violence taking its toll in the Masvingo Diocese; the causes of those miscellaneous ways of violence; the impact that domestic violence has had locally; as well as the strategies that have been tried out to arrest this problem.

Chapter 2 provided the conceptual framework to this research, first by presenting the various definitions of household violence stated by academics in different professional settings including Theology, psychology, sociology, and anthropology. Next the chapter reviewed the available literature to appreciate the existing knowledge regarding the forms, causes, effects, and solutions to domestic violence. The chapter also paid attention to how domestic violence

is experienced in different geographical and cultural contexts across the globe where family cohesion is at stake. Again, this chapter followed the principle of Practical Theology and discussed its various elements, including shared support, spiritual counselling, and spiritual therapy. It also positioned the pastoral process as a core concept of relational spirituality, integrating practice, societal study, spiritual contemplation, and intervention as main factors of combating spousal abuse.

Chapter 3 dealt with abstract issues forming the study's theoretical framework. The current study has been anchored on Viktor Frankl's Logotherapy. Logotherapy as a central theory underpinning this research, was supported by theories such as narrative therapy (which provides the client with the opportunity to talk about the problem in order to identify the emotions that led to disturbances) and the ecological/systems theory (which holds that domestic violence happens within certain demographic environments which must be understood in order to intervene effectively). Feminism is viewed from a societal male dominant situation, with females in lower positions and being treated by the male counterparts as assets and things. Counter theories like psychopathology (also called the mental illness theory) and the learned helplessness theory (which considers victims of household abuse to be passive) were also cited, but they were dropped because they were considered as ineffective to the current study.

In Chapter 4, the research methodology was illuminated, beginning with an explanation of the chosen qualitative design whose strengths have included the capability to secure rich explanations in the participants' points of view. The researcher explained the interviews, questionnaires, and focus-group discussions as components of the data collection strategy employed in the current study, administered in five deaneries of the Masvingo Diocese. The researcher explained how four pastors were selected for interviews, while 20 parishioners were targeted as questionnaire respondents, and 16 children for the focus-group discussions. The chapter also touched on ethical issues including confidentiality, informed consent, anonymity, the need for debriefing, and so forth.

The entire field experience of the researcher is captured in Chapter 5, along with the analysis of findings on the effects of household abuse on family cohesion. For each data collection instrument, the chapter explained the information about the volunteers who finally engaged in the study, disaggregated by gender, age, education, and such considerations. The rest of the

chapter was arranged in line with the declared objectives governing the study which were later used to garner new information. Thus, the chapter traced those objectives and reported on ways of household violence; causes of household violence; the effects of household abuse; and domestic violence coping strategies.

The current chapter is the final one and it recaps the study, offers recommendations to various stakeholders, and pens the overall conclusion. The researcher tried to stick as much as possible to what was pledged in Chapter 1, concentrating on the context to the issue; the issue and its setting; the main and sub-interrogative questions; the rationale for the work; the research's destinations; research assumptions and meaning; the strengths and limitations; the interpretation of words; and the findings and the value of the study.

6.3   CONCLUSIONS REGARDING RESEARCH METHODOLOGY

This study embraced the qualitative research approach. Instead of focusing on the countable aspects of human experiences, this study focused on the thinking patterns, developmental processes, and the feelings of the targeted people. Since the core of the inquiry was complex home-based abusive behaviour, the researcher found that it was important to utilise a qualitative research design. This helped the church members in the Masvingo Diocese to understand and manage how domestic violence impacts family cohesion.

The set procedures to select participants in this project were sampling of both probabilities and non-probabilities, given the nature of the topic (Banki & Killen 2016). The topic required the researcher to find out about household violence and how the church acted in tackling this problem. The researcher therefore ensured that the Christian faithful in the Masvingo Diocese's five deaneries were included in the sampling frame. Criteria included a willingness by the involved couples to divulge information to the researcher for academic purposes.

6.4   SUMMARY OF FINDINGS
6.4.1   Domestic Violence Forms
Many married people in the studied community were found to be encountering the problem of violence in their marriages, while the majority of them were involved as victims of various ways of abuse. The most common forms of household violence include verbal abuse, physical assaults, and sexual offences, which were also noted to have a strong influence on the psychological wellbeing of the parties involved. The beating of spouses also emerged to

be a common problem accompanying most domestic violence cases, followed by a negative attitude and intimidation which commonly prevent spouses from enjoying their rights as married people. Quite noteworthy is the strong influence of value erosion which sometimes makes violence inevitable, as well as a significant lack of awareness about household abuse in sections of the studied population. The researcher also noted some addictive kinds of abuse, including frequent and excessive physical discipline which was generally ascribed to violent socialisation.

6.4.2 Causes of Domestic Violence

Amongst other things, the researcher noted a serious problem with culture in respect of its linkage to domestic violence. Some participants laid the blame on traditional mores which accept some forms of domestic violence as normal, while others blamed the modern culture for breeding anarchy in families through too much advocacy for freedom. Pastors and parishioners agreed that domestic violence is an issue of culture, but then differed with each other on which aspects of culture were breeding the violence. From the pastors' side, individualism and the money-based economy emerged to be the chief modern issues that bred domestic violence, while from the parishioners' side, the chief culprit emerging from the past was bride wealth. Parishioners largely believed that other cultures were more likely to have cases of household violence while the pastors generally exonerated cultural groups and instead ascribed the patterns of violence to intercultural discourse. It also appeared that, according to the respondents in the research, the greater the ethnic community, the more widespread domestic abuse is in Zimbabwe, rendering it impossible to determine that any one ethnicity had a specific tendency to abuse.

6.4.2.1 Cultural Causes of Domestic Violence

There are cases where domestic violence is caused by the cultural background or structures that are set in different societies. In this case, domestic violence is passed on – sometimes knowingly and sometimes unconsciously. Amongst the Shona, the demand for a privatised, commercialised, and exorbitant bride wealth is a significant contributor of domestic squabbles. Some cultures restrict women from getting out of violent marriages. There are also cultures that prevent women from reporting their abusive husbands to law enforcement agents.

6.4.3 Impact of Domestic Violence

The effect of matrimonial violence on the organisation of the family is bigger than on the people who are family members in any situation. Contrary to this assertion, which was popular amongst pastors, there was a strong sentiment amongst parishioners that domestic violence affects children and women more seriously than the adult male members of families. Due to domestic violence, familial relations were also seen as being most at stake, followed by interpersonal relations. Both parishioners and pastors concurred that domestic violence mostly endangered the socioeconomic aspects of those involved, especially their health and livelihoods. Domestic violence was found to have tremendous effects on individual victims, entire families, the wider community, and mostly the children being raised in abusive households and violence-laden neighbourhoods. The study also noted a considerable link between domestic violence and mental illnesses, although it was hard to generalise about which one caused the other.

This study reviewed that domestic violence results in risk behaviour which adds to the contraction of HIV/AIDS and different STDs in miscellaneous ways. A fear of financial reliance, shame and disgrace, ostracism, and a lack of voice, all affect women's abilities to protect their reproductive health. Added to this, household abuse undermines an individual's rights, while the behaviour that constitutes household abuse, like harassment, homicidal threats, and assault, are recognised crimes. Numerous casualties of sexual maltreatment do not just accuse themselves, yet in addition build up a self-loathing that prompts an expanded powerlessness and issues in altering as they develop. In general, victims of near accomplice misuse are debased by the abuser as incompetent and contemptible.

6.4.4 Coping Strategies

Regarding these strategies, this study established that families and friends are regularly the most helpful, along with the use of prayers as suggested mainly by pastors. Amongst the parishioners, the most important sources of information to facilitate coping were found to include professional counsellors, relatives, and diviners, while priests mostly suggested the use of personally trusted individuals and very close social relations. Both pastors and parishioners seemed to concur that separating spouses due to domestic violence is not desirable and advisable, because it is itself a source of new challenges, especially for the children. Both these sources recommended this strategy as a last resort when all other efforts have failed. Parishioners were evidently confused about whether to trust and depend on the

legal ways in times of family violence, whilst pastors were generally sceptical about it, blaming legal experts of being manipulative and lacking impartiality. Other strategies recommended by parishioners include not rushing to start families and encouraging inclusive counselling for both victims and perpetrators. For pastors, other strategies include an earnest evangelisation, training pastors in professional counselling, and conducting regular research around domestic violence.

6.4.4.1 *The Extent to Which Pastoral Counselling is an Effective Way of Curbing Domestic Violence*

Pastoral counselling includes perceiving a person's life difficulties from beyond the diagnostic criteria to the effects that these difficulties have upon relationships with others in the world, themselves, and God. Professional counsellors utilise these aptitudes to make the important conditions from which positive changes can happen. Through an empathetic understanding in a non-judgemental, tolerating, and safe condition, people can develop and alter in a constructive course. The aim of pastoral counselling is to help victims of household abuse to realise their potential to overcome their predicaments, which is done through a collaboration between the clergy and other members of the church system to help them to come up with sound decisions to bring the victims back together with their victimisers, showing that pastoral counselling is an effective way of curbing household abuse.

6.5   CONCLUSION

While this study noted a high occurrence of household abuse, such that none of the respondents admitted ever perpetrating domestic violence, may point to the possibility of defensiveness on the part of some spouses. The high number of cases reported by counsellors also imply that most of the domestic violence cases were being reported. Forms of inter-partner hostility are so intertwined that the occurrence of one can stimulate another and *vice versa*. This study also yielded that all kinds of abuses that take place between spouses are in one way or the other related to a denial of rights, thereby making household abuse a human rights issue. Also, while the occurrence of household abuse is an unwelcome scenario to all, community members hold different levels of awareness regarding household abuse, making it a tricky situation. The increasing frequency of household abuse also emerged to be linked to socialisation which continues to uphold abusive behaviours, especially amongst the husbands in the households.

The study also leads to the realisation that cultural extremities are hazardous to spousal relations and family cohesion, whether it is an extreme traditional orientation with its patriarchal mores or extreme postmodernism with its wholesale liberalism. The importance of this realisation is that the solution to domestic violence lies in a cultural moderation whereby traditional and postmodern codes of behaviour are tempered to prevent ill feelings between spouses and amongst family members.

In line with rampant cultural contestations and domestic violence in Zimbabwe, it can be concluded that no single cultural group can be pinpointed as being liable to domestic violence. The noted problem, being the uncontrolled intercourse of cultures, expects that the more the members of different cultures learn each other's culture, the better. This study yields that spouses with divergent cultural backgrounds are more prone to domestic violence than those with similar cultural values.

Another finding that comes from this analysis is that all family members are affected by the repercussions of domestic abuse, but the results are more biased towards children and mothers. Accordingly, anti-domestic violence interventions must aim to save declining families and to renovate those ones already out of line. One can also gather from this study that a person's violent behaviour does not affect him-/herself alone, but other people as a collective. Also, it can be understood from the current findings that domestic violence mostly affects the social and economic lives of families, leaving these families and their surrounding communities in a very weak state – not only socially but also economically. From this study it can also be confirmed that domestic violence can affect and influence mental illnesses.

The current study also affirms that family and friends are the best sources of therapy in situations of domestic violence, due to their compassion. This implies that clients do not hesitate to seek assistance from members of their families or from their own friends. Praying together as families rather than as individuals also appeared as one of the best strategies to put problems at bay, including the problem of domestic violence. Thus, social relations and personal friends appeared in this study as not only the shoulders to lean on, but also fundamental sources of information with which to manage domestic violence. This study also insinuates that a marital breakup should never be encouraged as a domestic violence management strategy and, whenever it is recommended, it should be approached with the utmost care because it wields more disadvantages than advantages. This study also indicated

that legal processes are not always to be relied on, and married people are advised to keep away from crime, thereby preventing an entanglement with complex legal matters. The study likewise insinuates that marriages and families must be preserved for mature people and that when they face problems, both wife and husband must seek inclusive counselling where they are advised together and not separately.

The current study is important to the priests/pastors who are pastoral counsellors (especially in the identified district), assisting them in creating a conducive environment for their clients and faithfully trying to curb domestic violence. The research enhances faith, hope, and love amongst diverse Christians, motivating and encouraging victims to cope with domestic violence. This study focused on assisting parents and children to comprehend and help each other within their respective homes affected by domestic violence and adopt a positive attitude towards their spiritual lives and emotions. The current study is handy for Christian counsellors to render help for other Christians who are affected by domestic violence, equipping them with professional pastoral techniques including pastoral psychotherapy, relationship building, multicultural perspectives and client-based counselling in solving posttraumatic disorders that are necessary for domestic violence victims. This study will be of great help to the Christian faithful in the Masvingo Diocese to develop strategic methods in the face of domestic violence such as early reportage of issues, trusting in God, keeping families cohesive, and making use of personal confidants/confidantes, amongst others.

6.6   RECOMMENDATIONS

6.6.1   Recommendations to Victims of Domestic Violence

Casualties of household abuse must share their stories so that other victims can learn from them about how they have managed to cope and conquered their challenges of domestic violence. They must also seek economic empowerment through different projects and cooperatives in order to become economically stable and free from desperation, thereby reducing the reliance on their abusers.

6.6.2   Legislation

In case of a continuous perpetration by abusers, victims should be made aware of the Legislative Act that protects them from harm. In complementing this agenda, there should be campaigns that raise legal awareness among all the people in Zimbabwe. Awareness should particularly be raised in connection with the anti-violence legislations and law enforcement

structures so that victims may know where to report if any of the forms of domestic violence penetrate their homes. This should be done by means of legal provisions stipulating heavier penalties on reckless perpetrators and earnest rehabilitation of those needing rehabilitation. Victims should be enabled to be aware of the policies and powers of arrest in respect of household abuse cases, which involve

- an application of the protection order;
- a determination of the application;
- the issue of an interim banning of physical contact; as well as
- contents of protection orders or bans of physical contact for avoiding manipulation by perpetrators.

6.6.3   Recommendations to Perpetrators of Domestic Violence

Perpetrators of domestic violence should frequently attend marital workshops and other platforms which can cultivate positive views about spousal differences. They should also emulate the lives of celebrated saints, such as the holy family of St Joseph, St Mary, and Jesus Christ. They should learn to mix and mingle with straightforward people in places such as churches or workplaces rather than with drunkards and criminals at notorious places such as beerhalls. They should also preoccupy themselves on a daily basis with civilising activities such as reading the Bible, participating in choirs and so on, so that they do not leave space for idle activities such as abusing other people.

6.6.4   Recommendations to Married People in General

Married couples should engage other couples in support groups such as guilds and associations to discuss marital issues as peers. They must live their married lives exemplarily, thereby displaying the way they want their own children to run their marriages when they come of age. They must frequently conduct seminars which would address their sense of responsibility in their marriages and families, to prevent internal strife. They must learn each other's likes and dislikes emanating from their cultural backgrounds, in order to prevent clashes of interest and confrontations.

6.6.4.1   Recommendations to the Extended Family

The extended family should uphold their cultural values in enhancing cordial values between family members. The roles of the aunts and uncles should be revisited to handle private

family issues, especially in these cases where certain cultures do not divulge their information to outsiders. They are encouraged to first appreciate the multicultural nature of today's society so that they can appreciate people from different cultural backgrounds. Uncles and aunts must give counselling to those who intend to marry. The extended family should not interfere in cases of the barrenness of couples but should support and value the relationship between those who are married. Family members will help report domestic abuse cases to counsellors, local officials, and/or the law enforcement officers.

6.6.5   Recommendations to Priests and Pastors as Counsellors

Priests and pastors should establish good rapport with their parishioners or congregants. In this way they may prevent cases from being under-reported. They must also seek a deep understanding of how family life is properly lived according to Christian moral values, in order to advise couples from their informed positions. They should make frequent home visits to their parishioners so as to keep in touch with the complexities of the lives of their clients in the event of a need for action. They must present themselves to their flocks as being attentive and patient, in order for the clients to be encouraged to report their issues without weariness.

6.6.6   Recommendations to Church Authorities: Bishops and Diocesans

Church authorities must encourage the establishment of small Christian communities, so that the Christian faithful can closely work together and understand each other. They must also require their pastors to attend professional counselling courses so that they can assist their church members who fall prey to domestic violence. They should also prepare catechetical modules, specifically designed to empower spouses to tackle domestic violence when they face it at any stage in their married lives. In addition, pastors and loyal writers should cultivate a written culture, which emphasises the negative effects of domestic violence on the cohesion of their families.

They should also create a family and marriage desk to deal with marriage and family issues, organise workshops for priests, focusing on counselling issues at least once a year, and organise specific talks to deal with family issues during their annual congresses. They should ensure that in their institutions, religious instruction must be compulsory whereby students are taught Christian values that will enable them to be loving, caring, and responsible people in the future.

6.6.7 Recommendations to Secular Authorities

Secular authorities from government should strengthen victim-friendly structures so that victims of domestic violence do not suffer in silence. They must roll out an earnest awareness campaign on domestic violence so that members of families and communities are on the same footing when they approach confrontational issues. They must also expedite an economic turnaround to arrest the economic causes of domestic violence, such as poverty.

They should likewise give a boost to the women empowerment agenda, thereby liberating wives from an economic dependence upon their husbands who often turn out to be abusive because of the dependence. The government should ensure that basic education must be a right to every person including women and girls, even in remote areas such as Chikombedzi, Maranda, and Gutu in the Masvingo Province. In that way women are empowered to know their rights and to be competitive in the job market, making them independent from their male perpetrators. The government should make sure that the police officers from the victim-friendly unit visit schools, educating students on the effects of domestic violence, and raising an awareness so that they do not suffer in silence. Electronic and printed media should be used as a mouthpiece against domestic violence. Traditional leaders should be educated on the different ways of household abuse and how they can assist community members through counselling before making any judgement.

6.6.8 Recommendations to the Intellectual Community

Members of the intellectual community should investigate the linkage between specific cultures and domestic violence in single-case, in-depth studies for definitive conclusions rather than generalisations. They should also study trends in domestic violence in specific religious environments since religions are too extensive for decisive conclusions. There is also a need to explore the effects of the prevailing Zimbabwean crisis on spousal relations in economically uneasy families. Research should also be conducted on the premises of the law enforcement agents in the ongoing anti-domestic violence agenda.

6.7 RECOMMENDATIONS FOR FURTHER RESEARCH

First, researchers may have to look at the issue of underreported domestic issues such as the violation of children's rights. According to Sharma (2002:1), "Human rights are almost a form of religion in todays world. They are the great ethical yardstick that is used to measure a government's treatment of its people." They can also focus on an enhanced understanding of

stigma associated with the occurrence of violence in the family so that stakeholders approach its resolution with ample information. The differential experiences of men and women *vis-à-vis* spousal confrontations are also still under-researched and marred in controversy, hence the need for a relook. Another area of potential academic delving is the connection between child abuse and ethnicity since the current findings indicate the rising prevalence of the former and the centrality of the latter in family skirmishes. Future research work can also dwell on the physical and emotional compatibility of spouses since the current study revealed various issues pertaining to such subject. Also, since families are constantly affected by internal squabbles in the context of stubborn norms and expectations, new inquiries can also look into such subjectivities in order to draw nearer to realistic solutions rather than forcing the ideal on the real.

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ADDENDUM 1

ETHICAL CLEARANCE FORMS

APPLICATION FORM FOR ETHICAL CLEARANCE
OF RESEARCH PROPOSALS
SUBMITTED TO THE COLLEGE OF HUMAN SCIENCES

SECTION A: DETAILS OF THE RESEARCHER(S)

A1   FULL NAMES AND TITLE OF THE PRINCIPAL INVESTIGATOR

FR. VINCENT TIRIVANHU MAROVA MUZENDA

A2   HIGHEST ACADEMIC AND PROFESSIONAL QUALIFICATION

MASTER OF SCIENCE IN COUNSELLING

A3   TITLE OF PROPOSED STUDY

THE IMPACT OF DOMESTIC VIOLENCE ON FAMILY COHESION: EXPLORING A PASTORAL APPROACH IN THE MASVINGO DIOCESE

A4   PERSONAL PARTICULARS (PRINCIPAL INVESTIGATOR)

(a) Initials & surname	VINCENT TIRIVANHU MAROVA MUZENDA
(b) staff/student number	34343555
(c) E-mail	vtmmuzenda@gmail.com
(d) Telephone number(s)	+263776841226/ +263772645235
(e) Type of project	
(e) Type of funding	

A5   PERSONAL PARTICULARS OF PROJECT COLLABORATORS/SUPER-VISOR

SUPERVISOR	
(a) Initials & surname	PROF GORDON E. DAMES
(b) Contact details	+27124292830 damesge@unisa.ac.za
(c) Department	Philosophy, Practical and Systematic Theology
CO-SUPERVISOR	
(a) Initials & surname:	
(b) Contact details:	

(c) Department:	

SECTION B: DETAILS OF THE RESEARCH PROPOSALS

B1   INTRODUCTION AND BACKGROUND

INTRODUCTION.docx   BACKGROUND TO THE STUDY.docx

B2   DESCRIPTION OF THE STUDY PROBLEM

PROBLEM STATEMENT OF THE

B3   LITERATURE REVIEW (OVERVIEW)

LITERATURE REVIEW.docx

B4   PURPOSE OF THE STUDY

PURPOSE OF THE STUDY.docx

B5   RESEARCH OBJECTIVES

OBJECTIVES OF THE STUDY.docx

B6   STUDY DESIGN

Research Design.docx

B7   STUDY POPULATION AND SAMPLE

POPULATION AND SAMPLE.docx

B8   DATA COLLECTION METHOD(S) AND PROCEDURE

Methods and
Proceedures.docx

B9   DATA ANALYSIS METHOD

Data Analysis Plan

The World Health Organisation (WHO 2014) states that, to ensure that the analysis is undertaken in a systematic manner, an analysis plan should be created first. The analysis plan contains a description of the research question and sub-questions of research, and the various steps that will be carried out in the process. This researcher will pursue the qualitative research method.

B10   THEORETICAL FRAMEWORK

Practical Theoretical
Framework.docx

B11   ETHICAL CONSIDERATIONS

Ethical
considerations.docx

SECTION C: RISK ASSESSMENT & CATEGORY

C1   HOW SHOULD THIS STUDY BE CHARACTERISED?

(Please tick all appropriate boxes.)

	Yes	No
Personal and social information collected directly from participants	Yes ✗	No
Participants to undergo physical examination*	Yes ✗	No
Participants to undergo psychometric testing**	Yes ✗	No
Identifiable information to be collected about people from available records (e.g. medical records, staff records, student records, etc.)	Yes ✗	No
* For medical or related procedures, please submit an application to an accredited health research ethics committee.		
** Please add details on copyright issues related to standardized psychometric tests.		

C2 RISK ASSESSMENT CATEGORY

Guided by the information above, classify your research project based on the anticipated degree of risk. (*The applicant completes this section. The HSREC critically evaluates this benefit-risk analysis to protect participants' rights*).

Place an 'x' in the box provided.

Category 1 Negligible	Category 2 Low risk ✗	Category 3 Medium risk	Category 4 High risk
No to indirect human participant involvement.	Direct human participant involvement. The only foreseeable risk of harm is the potential for minor discomfort or inconvenience, thus research that would not pose a risk above the everyday norm.	Direct human participant involvement. Research that poses a risk above the everyday norm, including physical, psychological and social risks. Steps can be taken to minimise the likelihood of the event occurring.	Direct human participant involvement. A real or foreseeable risk of harm including physical, psychological and social risk that may lead to a serious adverse event if not managed responsibly.

(a) Briefly justify your choice/classification

The study will be conducted within the Catholic Church parishes, so there will be close monitoring by the responsible authority of the Diocese of Masvingo that will help to minimise the risk of exposing the participants to harsh conditions that might harm them.

(b) In medium and high-risk research, <u>indicate the potential benefits</u> of the study for the research participants and/or other entities.

(c) In medium and high-risk research, <u>indicate how the potential risks of harm will be mitigated</u> by explaining the steps that will be taken to minimise the likelihood of the event occurring (e.g. referral for counselling, debriefing, etc.).

C3 DESCRIPTION OF STEPS TO BE UNDERTAKEN IN CASE OF ADVERSE EVENTS OR WHEN INJURY OR HARM IS EXPERIENCED BY POTENTIAL PARTICIPANTS ATTRIBUTABLE TO THEIR PARTICIPATION IN THE PROPOSED STUDY

YOUTH:	18-22 years
ADULTS:	25 and above

The researcher will be responsible for all the expenses to cover the medical costs of any participant who gets injured during the research.

C4   **WHAT IS THE AGE RANGE OF POTENTIAL PARTICIPANTS FOR THE PROPOSED STUDY?**

C5   **IF THE POTENTIAL PARTICIPANTS ARE 18 YEARS AND OLDER, IS THE PARTICIPANTS' INFORMED CONSENT FORM ATTACHED?**

Yes	No	Not applicable
✗		

C6   **IF THE PROPOSED PARTICIPANTS ARE YOUNGER THAN 18 YEARS, ARE CONSENT AND ASSENT FORMS ATTACHED?**

(In order for minors – younger than 18 years of age – to participate in a research study, parental or guardian permission must be obtained. For minors a youth assent form is required.)

Yes	No	Not applicable
		✗

C7   **DESCRIPTION OF THE PROCESS FOR OBTAINING PARTICIPANTS' INFORMED CONSENT (IF APPLICABLE)**

We will work together with the bishop of the Masvingo Diocese who oversees the churches. He will help to conduct the participants.

C8   **DESCRIPTION AND/OR AMOUNTS OF COMPENSATION INCLUDING REIMBURSEMENTS, GIFTS OR SERVICES TO BE PROVIDED TO PARTICIPANTS (IF APPLICABLE)**

(Will potential participants incur financial costs by participating in the proposed study? Will there be any incentives to be given to potential participants for participation in this proposed study?)

There will be no compensation or costs by participants, because the researcher will go there to carry out the research.

C9   **DESCRIPTION FOR ARRANGEMENT FOR INDEMNITY (IF APPLICABLE)**

The researcher will provide the participants with indemnity forms which he will also sign, agreeing to protect the participants against potential losses or damages which might occur during the research.

C10   **LIST OF REFERENCES**

LIST OF
REFERENCES.docx

C11   PROJECT TIME FRAME

TIME FRAME.docx

SECTION D: CANDIDATE'S STATEMENT AGREEING TO COMPLY WITH ETHICAL PRINCIPLES SET OUT IN UNISA POLICY ON RESEARCH ETHICS

I, MUZENDA, VINCENT TIRIVANHU MAROVA, declare that I have read the policy for research ethics of UNISA and that this form is a true and accurate reflection of the methodological and ethical implications of the proposed study. I shall carry out the study in strict accordance with the approved proposal and the ethics policy of UNISA. I shall maintain the confidentiality of all data collected from or about research participants and maintain security procedures for the protection of privacy. I shall record the way in which the ethical guidelines as suggested in the proposal has been implemented in this research. I shall work in close collaboration with my programme managers and shall notify them immediately in writing if any change to the study is proposed. I undertake to notify immediately in writing the Higher Degrees Committee if any adverse event occurs or when injury or harm is experienced by the participants attributable to their participation in the study.

SIGNATURES OF RESEARCHERS

……………………………………………   …………………………………………………

Signature of Principal Investigator   Date

……………………………………………   …………………………………………………

Signature(s) of Project Collaborator(s)/ Date

Supervisor(s)

APPROVAL
LETTER.pdf

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Questionaires Fr Muzenda.docx

ADDENDUM 2
QUESTIONNAIRES AND INTERVIEWS

PART 1: QUESTIONNAIRES

My name is Vincent Muzenda, a UNISA student, doing a PhD in Practical Theology with specialisation in pastoral therapy. The questionnaire is aimed at obtaining your opinion on the utility of pastoral counselling in curbing the effects of domestic violence on family cohesion in the Masvingo Diocese. Kindly respond to all questions. You are assured of full confidentiality. The research is solely meant for an educational and pastoral purpose. There is no need to write your name on the questionnaire.

SECTION A: DEMOGRAPHIC DETAILS

Please tick the appropriate boxes in the first section of the questionnaire.

GENDER

Male   [ ]

Female   [ ]

AGE

18-22 years   [ ]

23-25 years   [ ]

26-30 years   [ ]

31-40 years   [ ]

40$^+$ [ ]

MARITAL STATUS

Single   [ ]

Married   [ ]

Separated   [ ]

Widow/Widower   [ ]

Divorced   [ ]

Other (please specify)

PROFESSIONAL QUALIFICATIONS

Certificate in Education [ ]

Diploma in Education [ ]

Degree in Education [ ]

Postgraduate in Education [ ]

Other (please specify) [ ]

WORKING EXPERIENCE

0-5 years [ ]

6-10 years [ ]

11-15 years [ ]

16-20 years [ ]

21-30 years [ ]

31-40 years [ ]

40⁺ years [ ]

SECTION B

Please indicate the prevalence of the mentioned forms of domestic violence in your church community by ticking the correct answer in the spaces provided.

Key for question 1	
1	most prevalent
2	fairly prevalent
3	almost not prevalent

Question 1: What form of domestic violence is prevalent in the Masvingo Diocese?

Physical [1] [2] [3]

Sexual [1] [2] [3]

Emotional [1] [2] [3]

Psychological [1] [2] [3]

Economic [1] [2] [3]

Statement 1: Husbands are the main perpetrators of domestic violence.

[A] [SA]   [D]   [SD]   [NS]

Statement 2: Wives are the main perpetrators of domestic violence.

[A] [SA]   [D]   [SD]   [NS]

Statement 3: Children are the most affected by domestic violence.

[A] [SA]   [D]   [SD]   [NS]

Statement 4: The family setup determines the prevalence of domestic violence.

[A] [SA]   [D]   [SD]   [NS]

Statement 5: Victims of domestic violence usually manifest a low self-esteem.

[A] [SA]   [D]   [SD]   [NS]

Statement 6: Women are more open to domestic violence than men.

[A] [SA]   [D]   [SD]   [NS]

Statement 7: Children from domestic violence households reflect poor performance.

[A] [SA]   [D]   [SD]   [NS]

Statement 8: Victims of domestic violence always have depression.

[A] [SA]   [D]   [SD]   [NS]

Statement 9: Pastors play a major role in curbing domestic violence.

[A] [SA]   [D]   [SD]   [NS]

Statement 10: Sermons should include messages on domestic violence.

[A] [SA]   [D]   [SD]   [NS]

Statement 11: Cultural practices within the area prevent victims from seeking pastoral counselling from priests/pastors.

[A] [SA]   [D]   [SD]   [NS]

Statement 12: A lack of knowledge on pastoral counselling prevents victims from seeking pastoral counselling from priest/pastors.

[A] [SA]   [D]   [SD]   [NS]

Statement 13: Fear of the unknown prevents victims from seeking pastoral counselling from priests/pastors.

[A]   [SA]   [D]   [SD]   [NS]

Key for question 2
Please answer this question in your own words.

Question 2: What effective possible and practical ways can be employed to maintain family cohesion through pastoral counselling to victims of domestic violence?

_____

_____

_____

_____

_____

PART 2: FACE-TO-FACE INTERVIEWS: PARENTS, PRIESTS, AND CHILDREN

My name is Vincent Muzenda. I am a UNISA student doing a PhD in Practical Theology with specialisation in pastoral therapy. I am doing research on the effects of domestic violence on family cohesion, focusing on the Masvingo Diocese. I humbly request your cooperation by responding to the following interview questions. All data collected will be solely used for the purposes of this study.

1.   **What do you understand by the term 'family cohesion?'**
2.   **What do you understand by the term 'domestic violence?'**
3.   **What do you understand by the term 'pastoral counselling?'**
4.   **Who is supposed to give pastoral counselling?**
5.   **What forms of domestic violence are prevalent in the Masvingo Diocese?**
6.   **Who are the main perpetrators of domestic violence in the homes?**
7.   **How do individuals within families manifest signs and symptoms of domestic violence within these given churches?**

8. **What roles are played by church members and priests/pastors to assist victims of domestic violence?**

9. **What effective possible and practical ways can be employed by priests/pastors to facilitate useful pastoral counselling to domestic violence victims?**

PART 3: FOCUS-GROUP DISCUSSION GUIDE FOR PRIESTS/PASTORS, PARENTS, AND CHILDREN

My name is Vincent Muzenda. I am a UNISA student doing a PhD in Practical Theology with specialisation in pastoral therapy. I am doing research on the effects of domestic violence on family cohesion with focus on the Masvingo Diocese. I am humbly requesting your cooperation by responding to the interview questions. All data collected will be solely used for the purposes of this study and the information will be kept with all due confidentiality. Pseudonyms will be used for the purposes of anonymity. Feel free to contribute without fear or favour.

1. **How old are you?**

2. **What do you understand by the term 'domestic violence?'**

3. **What do you understand by the term 'pastoral counselling?'**

4. **What are your views on domestic violence?**

5. **Have you ever experienced domestic violence?**

6. **What can be done by priests/pastors to curb violence?**

7. **What forms of domestic violence are common in your church community?**

8. **How do victims of domestic violence manifest signs and symptoms in your church?**

9. **What do church members and priests/pastors do when a church member falls prey to domestic violence?**

10. **Which practical ways can be employed to facilitate useful pastoral counselling to victims of domestic violence?**