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FACULTY OF HUMANITIES

DEPARTMENT OF THEOLOGY AND RELIGIOUS STUDIES

**Intimate Partner Violence in Forward in Faith Ministries and Pentecostal
Protestant Church in Gaborone**

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of the Degree of Master of Arts in Theology and Religious Studies of the
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Statement of Originality

I, Kesegofetse Samson, declare that the work contained in this dissertation was completed by me at the University of Botswana between January 2016 and May 2018. It is an original work except where due reference is made. It has not been submitted to any other university for an award. The work is hereby presented in partial fulfillment of the requirements for the award of Master of Arts in Theology and Religious Studies.

Researcher's Signature _____ Date _____

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Abstract

Intimate Partner Violence is currently a perpetual problem and a great concern for Botswana and the whole world. This epidemic has captured the attention of the government, law enforcement agencies, advocacy organisations, researchers and many more due to its magnitude. However, the voice of the church, particularly the Pentecostal church has not been heard pertaining to Intimate Partner Violence, although no one is immune to this problem. This study was carried out with the primary objective of investigating the occurrences of IPV in Pentecostal churches as well as the efforts made by Pentecostal churches in dealing with IPV cases. Qualitative methods were used including interviews, focus group discussions and literature review to collect data. Data analysis indicates prevalence of IPV amongst Pentecostal churches. The data also indicates that the church's efforts in dealing with IPV are minimal and inadequate. The research recommends that pastors should be given skills and be adequately trained for counselling. It also recommends that church leaders should be trained to read the Bible for the liberation and dignity of all. The research observes that there is still a lot to be executed to address IPV cases in Pentecostal churches.

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ABBREVIATIONS

IPV: Intimate Partner Violence

FIF: Forward In Faith

PPC: Pentecostal Protestant Church

PCP: Pentecostal Pastor

WDL: Women Department Leader

SLD: Single Ladies Department

RF: Research Facilitator

PP: Participant

PM1: Participant Married 1

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CHAPTER 1

INTRODUCTION

1.1 General Introduction

According to the SADC gender barometer, 60% of women in Botswana reported experiencing intimate partner violence in their lifetime (2012:51). From a young age, one frequently observes girls and women being overpowered physically by the opposite sex. According to statistics from Women's Affairs Division, cases of women being abused physically by the opposite sex are much more than those where males are the victims (Women's Affairs Division 2012). Generally, boys bully girls at primary school, women are abused in sexual relationships, and many women are killed by their lovers. Intimate Partner Violence has become a great concern to many communities. This situation transcends the religion, race, education and other aspects of life in the concerned communities. Some church-going married woman at one point or another has also experienced violence from their Christian or non-Christian husbands. This study focuses on Intimate partner violence in Pentecostal churches and how it might be influenced by cultural and biblical perspectives.

1.1 Background of Study

Being a member of a Pentecostal church from a young age, I always admired Christian couples who appeared to be so much in love and happily married. However, as an older person, I came to see the other side of the coin, metaphorically speaking. I grew to discover that some women from such holy marriages would come to church with black marks of fists in their faces. As I grew up I came to realise that whereas people of different races, classes and gender belong to different religions and cultures, they still belong in a patriarchally

structured society where males rule over females. In the world's religions, men almost always find a tool to justify societal patriarchal structures and the packages of violent acts that accompany them. Hillary Potter (2007:265) argues that there is often an influence of religious teachings on the beliefs and behaviors of batterers or perpetrators of battering. Cases of Intimate Partner Violence are so extensive that they are in all cultures, religions, age groups, and social classes.

Some people believe that the fact that men and women appear differently in their physical bodies means that the two genders are not equal. Such people argue that since men are physically strong, they should dominate women. Emmanuel Kant is said to have held that 'woman' was a fragile beauty that attracted men, much as a bee is attracted to a flower (Juschka Darlene 2001:3). This beauty ensured human reproduction, but, according to Kant, beyond this beauty 'woman' had no intrinsic value. According to this mindset, the female nature is further defined within a biological frame work by the uterus, which "marked women as the other, not of the human species but an object for its use" (Darlene 2001:4).

Kant argued that the purpose of female existence is for male use. According to him, a woman existed secondary to man, to meet man's sexual needs. Kant's misguided thinking is an example of how a society would construct a concept of gender which brings about the marginalisation of women. However, as pointed out by Polling James (2003:3), patriarchy is a worldview that must be challenged so that women and men can live together in harmony, equality and justice.

Intimate partner violence (from henceforth referred to as IPV) is currently one of the burning issues in Botswana and other countries, as cases of violence among lovers or couples are

continually reported and recorded in very high numbers. Botswana has already lost some talented and energetic young men and women due to IPV. Further research in this area would be greatly impactful as it will unveil IVP activities, calling for interest from different groups of people and individuals.

McClennen (2010:125) defines Intimate Partner Violence as, “abuse that occurs between two people in a close relationship, this may include current and former spouses and dating partners.” Both men and women may be exposed to such violence in one way or the other, though in most cases women are almost always the most vulnerable. Sung Moon and Woochan Shim (2010:124) say, “Intimate Partner Violence refers to behavior that persons may use to cause physical or emotional pain to control, intimidate or dominate another person within their relationships...” In many cases, women would be beaten up or killed by their spouses. Intimate Partner Violence entails multifaceted forms of violence including physical violence, withdrawal of financial support, being forced to have sex and many more. There are many women and girl-children who are living with the trauma of rape and sexual harassment in Botswana.

The gender based statistics as presented by Women’s Affairs Division (2012) reveals that IPV in Botswana is continuing at a high rate. For example, between the years 2011 and 2012, a total number of female victims of femicide-murders 338 against 15 male victims. It is reported that over two thirds of women in Botswana (67%) have experienced some form of gender violence in their lifetime including partner and non-partner violence. The Womens Affairs Division (2013:14) further reveals that between the year 2007 and 2012, 7492 cases of rape, 2068 cases of Defilement of girls under 16, 27 cases of incest, 670 cases of indecent assault on females and 741 cases of defilement of imbeciles were reported. This is in

exclusion of many other incidents of violence towards women by men which were not reported. All in total, 338 females were murdered within a period of four years. Approximately, 90% of the above murder cases are Intimate Partner Violence cases. “Born again” Pentecostal Christians are likely to be part of this statistics since they are part and parcel of the Botswana community.

According to Botswana Police 2016-2017 records, 620 cases of murder and attempt to murder between lovers were recorded while those of rape were 4126 (Report by D. Marathe: 22 February 2018). This is quite a big number. One would have expected that since the battle against gender violence has long commenced, the numbers would have dropped drastically, proving the efficacy of measures implemented in the fight against gender based violence.

As asserted by Ellah Moepedi (1996:20), the magnitude of this problem is to a certain extent fueled by the system of patriarchy which renders men more powerful than women. Eventually, many women suffer violence to the extent of some losing their lives in inhuman ways. In his 1996 study, Moepedi, interviewed one respondent who explained that there was nothing wrong with beating up a girlfriend who had done something that warrants a beating (Moepedi 1996:20). The respondent insisted that as the head of the family, the man is responsible for ensuring that the woman does not go astray, and he should correct her corporally if necessary. Both married and unmarried men accordingly have the endorsement of patriarchy in their society, which gives men power over women.

A lot of women experience unceasing and adverse assaults at the hands of their controlling intimate partners. However, some of these victims are not willing to expose their violent spouses for personal reasons (Botswana Police Services 2018). According to Botswana

Police, there are many cases reported to them which are later on withdrawn by the same people who reported. President Ian Khama called for the development of a comprehensive national response to gender based violence. Furthermore, he labored to have women in Botswana to be assisted to start their own businesses by the government so that they would not be dependent on men (BOPA 2014). He believed that being self-reliant would detach women from abusive men whom they would be dependent upon for survival. This shows that indeed the issues of violence are a matter of great concern and urgency in different communities.

The research works carried out by Botswana researchers such as Tapologo Maudeni, Sidney Berman, Olaotse Lekanang and others revealed that the church as part of the society is involved in IPV, including Pentecostal churches. A good example is a prominent gospel artist who used to be a member of a Pentecostal church who remained in police custody because of allegations of murdering his girlfriend (Mmegi 04/02/09). The most recent scandalous case of violence in Pentecostal churches is the headline of The Midweek Sun dated 16 October, 2017 in which a pastor of a Pentecostal church is charged with indecent assault on two girls who were members of his church. This attests to the fact that members of Pentecostal churches in Botswana are part of the statistics of IPV, as shown by the Department of Gender and Women's Affairs and Police Reports.

This dissertation therefore explores the views and attitudes of Pentecostal churches towards IPV. It also assesses how the churches tackle the cases of IPV in their midst. The study particularly focuses on Forward in Faith (FIF) and Pentecostal Protestant Church (PPC) in Gaborone to give us a window into Pentecostal churches. Moreover, it examines how culture concurs with the Bible regarding issues of IPV.

1.2 Theoretical Framework

Various theories that explain the causes of male violence towards women may be used; however, this research presents a feminist theological perspective. Feminist methodology attempts to give a voice to women and to correct male oriented perspectives that dominate many communities. Feminist criticism as one of the methods of reading the Bible seeks to confront the social and religious structures of patriarchy and advocate for fairness, equality, liberation and many more, to both men and women. Hayes (1999:371) states that Feminist Biblical interpretation involves a reading and critique of the Bible informed by feminist theory and criticism. It is a study that has raised the matters of supremacy, segregation and dominion. Bagele Chilisa and Julia Preece (2005:213-217) explain how feminist criticism seeks to challenge dominant assumptions about sexism, gender and power. Feminism seeks to expose normative assumptions about men and women in order to redress power imbalances and inequality based on gender.

The feminist reading of the Bible does not deny that the same Bible which was read in male perspective can as well be read in the light of the lowly as a liberating tool. Yamauchi (2005) asserts that “the sacred text offers hope to our faith communities and provides a powerful tool to enhance relationships and men’s attitudes towards women and other vulnerable groups.” From this perspective, I have highlighted some scriptures from the Bible that can be read to both men and women as an awareness to both gender groups.

1.3 Statement of the Problem

As indicated by the statistics mentioned in the opening paragraph, IVP is an issue of great concern in Botswana. Women are physically and emotionally abused by men in different contexts. They suffer at the hands of men in homes, schools and elsewhere. Some are maimed while others are killed. The reasons why men are hostile to women and the consequences of such hostility require investigation.

Whereas the church would generally be regarded as a refuge for those that are hurting, it appears that IVP transcends religion, including Christianity. Particularly, Pentecostalism has been perceived as a break away from traditional interpretations of Scripture and therefore more liberating than the older forms of Christianity. According to police reports, even married Christian women among Pentecostal churches experience this form of abuse. Have Pentecostal churches put effort to deal with the problem of IPV? Is it only the culture, or Bible teachings also sow a mindset of gender violence in men? The causes of IPV among married Pentecostal Christian women need to be investigated, and ways to improve the situation must be established.

1.4 Goal

This research project seeks to investigate the occurrences of IVP in Pentecostal Churches, how to attend to cases of intimate partner violence as well as to examine how some biblical readings can empower survivors of IPV.

1.5 Specific Objectives

The objectives of this research were as follows:

1. To review literature on IPV in the Bible and among Setswana speaking traditions.
2. To describe the attitudes and views of Pentecostal churches towards intimate partner violence.
3. To describe the impact of IPV on members of FIF and PPC Churches in Gaborone.
4. To analyze the views of Pentecostal Christians from FIF and PPC towards IPV
5. Evaluate programs put in place to address survivors and perpetrators of IPV in FIF and PPC.

1.6 Research Questions

1. How do Biblical literature and Setswana speaking oral traditions and rituals address IPV?
2. What is the theology of Pentecostal churches concerning IPV?
3. Does Pentecostal church theology reduce occurrences of IPV?
4. Does the church acknowledge that its members are involved in and experiencing IPV in their marriages and relationships?

5. Does the church have programs that deal with Intimate Partner Violence?

1.7 impact of the Study

The findings of this study encourage Pentecostal churches to come up with effective strategies of dealing with IPV so as to help the survivors and to attend to abusers. Since two Pentecostal churches were sampled, this enhances ecumenism by encouraging them to work together in solving issues of IPV. . The study also adds to the academic world by covering the gaps in the area of gender based violence.

1.8 Hypothesis

Since the family structure taught in the Christian Bible is that the man should love his wife and the wife should submit to her husband, this study hypothesised that the wife is regarded as beneath the husband in the hierarchical structure. This can invite a mindset of violence in the man and an acceptance of it on the part of the wife.

1.9 Envisaged Chapters

Chapter 1: Introduction

Chapter 2 Methodology

Chapter 3: Literature review

Chapter 4: Analysis of data

Chapter 5: Discussion, Recommendations and Conclusion

CHAPTER 2: METHODOLOGY

2.1 Introduction

The purpose of this chapter is to explain the methods that were used in carrying out the study. In this study the methodology section consisted of two parts, namely library research and field work. The University of Botswana library was used for literature research on other researchers' works in relation to IPV in Pentecostal churches, especially FIF and PPC in Gaborone.

2.2 Research Design

This study has employed a qualitative approach, which has an affinity to data that enhances contextual understanding and allows for the investigation of complex issues (Snape & Spencer, 2003:5; Bryman, 2008: 393-394). The research was a case study using focus group discussions and oral and written interviews. According to Chilisa and Preece (2005:145), "a case study involves a detailed study of a single phenomenon or unit of analysis with the aim of making a holistic description of those particular phenomena." The mixed methods design was more holistic in the collection of qualitative data. The methods of data collection were mixed and triangulated to enhance holistic data capturing. According to Rezaul Karim (2007:3), "triangulation allows the researcher to benefit from the advantages of the two approaches by counter balancing the defects of one approach with the qualities of the other."

The triangulation of literature review, focus group discussions and interview guides gave the researcher an opportunity to observe and interact with the concerned people so as to gather data within a short period of time.

2.3 Methods of Data Collection

The techniques mentioned in the preceding section are explained and justified below.

2.3.1 Reasons for choosing FIF and PPC

As a member of FIF and an ex-member of PPC, I consider myself as an insider to both churches which would make data collection easy. The chosen population will not treat me as a stranger.

2.3.2 Open Ended Interviews

One on one conversations with the participants were held through the use of interview guides. Nonverbal expressions and gestures were collected as data. In this research, some church leaders were orally interviewed and recorded with a voice recorder. The leaders were composed of two pastors from each church, also two female pastors from any of the two churches, making it six pastors altogether. Leaders for women departments from both churches were interviewed as well (four in all). Lastly, leaders for the single ladies department were interviewed (four of them). The single ladies department is composed of single mothers, widows and divorced women. Besides for the church leaders, another interview sessions were held with 28 married women from both FIF and PPC. A total of 42 people participated in these oral interviews.

2.3.4 Focus Groups

According to Davis (2008:11), “a focus group is a small group interview of people who share similar characteristics or common interests. A facilitator guides the group based on a predetermined set of topics...” Focus groups are used for qualitative data collection. A focus group is a group discussion in which the participants of a common community are interviewed in a group setup. Preece and Chilisa (2005:151) point out that, “A focus group allows the researcher to understand, determine the range of responses and gain insight in to how people perceive a situation.” I was careful to avoid the discussion being dominated by certain individuals or group. I directed questions to specific individuals and insured that the questions were answered by the appropriate people. In her thesis, Gabaitse (2010:4) observed that, “focus groups allow respondents to build on each other’s contributions. They encourage a spectrum of responses, thus producing rich data in a short space of time.” In this study, there were 3 focus groups; one was built up of 8 married women from FIF. The other one comprised of 8 married women from PPC. The last one was made of four pastors from the two churches and two women department leaders. In this study, the purpose of the focus groups was to analyze Christian marriages to reveal the reasons why there is violence in Christian marriages. The collisions of the Christian faith and culture were captured and analyzed with reference to some scriptures and cultural teachings such as proverbs (*diane*) and cultural moral values. Through the three focus groups I was able to bring together people of the same faith to discuss some marital issues depending on their experiences.

2.4 Location of the Study

FIF is an international church which was started by Professor Ezekiel Guti in Zimbabwe. In 1975 it extended to Botswana. From Zimbabwe it has spread to over 120 countries in all the continents of the world. The church in Gaborone is located at Block 8 with a membership of

approximately 850 people. There are some other branches in Naledi, Mogoditshane and Tlokweng, Broadhurst, Gaborone West and Mogoditshane. PPC can be traced starting from South Africa. =It has an average population of 300 people in Gaborone branches. This research will be carried out in FIF Gaborone Block 8 branch and PPC Broadhurst branch.

2.5 Research Population

All in all, a population of 44 people participated in the process of collecting data. This population includes 30 married women, six pastors, eight leaders from church women's department and two leaders from single women's department from each church within the Gaborone branches. This helped the researcher to obtain convincing data, sufficient to be generalised to represent situations in most of Pentecostal churches.

2.6 Inclusion and Exclusion Criteria

Married women only were included in the data collection process, besides for the pastors and single women leaders. In Pentecostal churches, intimacy is recognised only among married people while cohabitation is prohibited; it probably occurs in secret, so it would be difficult for single people to openly share their stories.

2.7 Sampling Method

The sampling method that was used to decide the participants was purposive sampling. That involved selection from a group of participants who were selected in the first place because of their knowledge in the area of study (Chilisa, B. and Preece, J. 2005). In this case, they were married women from the Pentecostal churches of FIF and PPC. Purposive sampling is a non-probability technique in which the selected population have special knowledge of the research

issue.” However, no further criteria were used to specifically pick the respondents themselves, whether or not they had any experience or knowledge of IPV. That was done to avoid victimizing both the survivors and perpetrators of IPV.

2.8 Ethical Considerations

There are many obstacles such as fear, loyalty, humiliation, self-preservation and unwillingness to bring to mind traumatic memories that are depressing to victims in IPV research. As the researcher, I plainly described the aims of the project and how each participant will contribute in the process of data collection. They were clearly informed of their rights and any possible risks linked with their participation. I took into consideration the wellbeing of the participants and respected the dignity and personal privacy of each individual. The actual identity of all participants was hidden as per their desire and to ensure their security. Since I was known in both FIF and PPC, I considered that I might intimidate some participants, so I employed some careful probing and prompting techniques during data collection.

2.9 Permission to Conduct the Research

I asked for permission from FIF and PPC pastors to carry out research in their churches in Gaborone. I explained to them the purpose and details of my research. Furthermore, I clarified that all participants would be volunteers – no one would be forced to participate. All the participants signed consent forms. Either English or Setswana consent forms were signed to break the language barrier. After a detailed explanation, the pastors of these two churches wrote letters which allowed me to proceed with my studies in their churches.

2.10 Rehabilitation and Counselling

With the sensitivity of this research, in cases where participants became emotional or disturbed by past experiences which were evoked in the research work, some counselling and rehabilitation sessions were arranged. All one-on-one interviews were done in an isolated place where the informant was safe and free to talk. Those in need of counselling were referred to Life line as arranged beforehand.

2.11 Incentives to Participate

The participants of this study were not paid. Only those willing to volunteer were involved.

However, all participants were given smart pens as a token of appreciation.

2.12 Handling of Data

With the sensitivity of this study the data was handled with extra care. No special publications were done; the analyzed data is only available at the University of Botswana library. The participants will remain anonymous.

2.13 Dissemination and Utilisation of Results

The researcher gave feedback to the Evangelical Fellowship of Botswana once the study was complete since that institution is the one overseeing Pentecostal churches. Other attempts to raise awareness of IPV in Pentecostal churches were made.

2.14 Data Analysis

The analysis of data was done alongside the collection of data. This kept the researcher informed about the emerging themes and helped her make decisions appropriately. The collected data was presented in tables and graphical representation.

Graphic Timeline and Narrative Description of Activities

August 2016- August 2017

Activity	Duration	Comments
Preparing proposal	August– September 2016	Regular meetings were held with the research supervisor to monitor progress
Literature review on IPV in Botswana	October- November 2016	The literature review was proof read by the supervisor and corrections were made.
Development of instruments and consent forms.	December 2016	Instrument developed and consent form translated
Application for letters of authorisation from involved churches	October – November 2016	Applications were obtained from FIF and PPC.
.Submission of proposal, instruments and consent for research at ORD for research permit	January 2017	Done.
Distribution of questionnaires	April 2017	Done
Administering oral interviews	April-May 2017	Done
Conducting focus group discussions	May 2017	
Data analysis <ul style="list-style-type: none"> • Manual analysis of qualitative data • Transcribing 	June 2017-july 2017	.Done

recorded data		
Submission of research project for examination	August 2017	Done
DISSEMINATION STAGE	August –september 2017	Done
<input type="checkbox"/> Meeting with EFB for feedback on the findings of the research. <input type="checkbox"/> An awareness broadcast on RB1		

2.15 Conclusion

In this chapter, the methods of study were explored and clearly elaborated. The researcher justified her choice of methodology for this kind of study. Additionally, ethical considerations were made especially because the researcher is an insider to the sampled churches.

CHAPTER 3

LITERATURE REVIEW

3.0 Introduction

This chapter reviews literature on IPV in Pentecostal churches exploring the cultural and Biblical perspectives of IPV. It looks at the involvement of Pentecostal churches in IPV, their views and attitudes and how the church is responding to the issues of violence against women in marriages. It also revealed that though the Bible contains a lot of patriarchal stories and readings, God is considerate of the liberation and wellbeing of women. First of all, I have defined the important terms which include Intimate Partner Violence, Pentecostal Church and Patriarchy. The attitudes and views of Pentecostal churches on IPV, impact of IPV are examined. This is done through exploring the following sub-topics:

Section 1: IPV in Botswana. The section will be an investigation of the position of women in the traditional Tswana society and the magnitude of IPV in contemporary Tswana society.

Section 2: IPV in Pentecostal Churches. The section covers the position of women in Pentecostal churches, scholarly opinions and theological debates on the patriarchal Bible, and causes of IPV in churches.

Section 3: A Liberating Biblical Perspective on IPV. The section investigates the Scriptures for a liberating perspective on the issue of IPV.

3.1 Definition of key terms

IPV is a form of gender based violence within the parameters of intimacy between married people or people in an intimate relationship. According to McClennen (2010:125), IPV can be defined as, “abuse that occurs between two people in a close relationship. This may include current and former spouses and dating partners.” Frequently men are the perpetrators of such violence and abuse which could either be physical, emotional, sexual and any other.

Pentecostalism: Tangenberg (2007:29) is a Christian religious movement that underlines direct personal experiences with God through the baptism of the Holy Spirit and glossolalia (the gift of speaking in tongues) together with other gifts of the Holy Spirit.

Pentecostal churches: These are churches that put emphasis on personal salvation termed as ‘being born again’.

Patriarchy: Patriarchy is a core concept in feminist social analysis. The word patriarchy literally means rule by a father or fathers.

3.2 Section 1: IPV in Botswana

3.2.1 The Position of Women in Traditional Tswana Society

There was the traditional Tswana culture and religion before the arrival of Christianity in Botswana. The Batswana had their Supreme Being known as *Modimo* (God), and the (Badimo) played the role of intermediary between people and *Modimo*. These ancestral spirits (badimo) were the spirits of the dead who would interact with humanity for protection and other purposes. According to Fidelis Nkomazana (2008:2), the ancestors were identified in particularly as male. They were seen as dominant and as absolute sources of power responsible for ordering laws and customs.

The traditions of the Tswana speaking tribes such as Bangwato, Bakgatla, Bakwena, Barolong, Batawana etc, are similar. In all these tribes, women have been socialised to be regard themselves as inferior to men. Nkomazana (2008:3) discusses that from childhood girls were socialised in a comportment that befitted womanhood. They were trained to be determined, submissive, respectful and polite, learning to do household chores as they prepare for responsible womanhood. They were trained to be good wives in marriage, for childbearing and taking care of their children, husbands and in-laws. According to Robbert Moffat (Nkomazana 2008:1), the traditional Tswana status quo, which was governed by certain laws and norms, was biased against women. Women were considered as less proficient than men. They were also seen as playing a menial role in society. Even the well-respected *badimo* (ancestors) were alleged to favour men more than women.

Batswana had no formal education but education was earned through oral traditions such as proverbs, idioms, stories, norms and values. As teenagers, boys and girls would be sent to initiation schools where they were trained to join social life as real men and women. Teachings contained in oral traditions among Tswana tribes were of great importance as they influenced the moral aspects of the society. Proverbs such as says '*maitseo namane ya moroba*' meaning that good etiquette is as valuable as a heifer. A heifer is usually essential in Tswana culture in the payment of bride price (*bogadi*). This can be interpreted as the comparison of the value of a girl child to the *bogadi* paid to the girl's parents in the marriage customs. In some unfortunate circumstances, an abusive husband can interpret *bogadi* to mean that his wife is his purchased property where her value is equivalent to the number of cows he paid. Nkomazana (2008:3) observes that the transfer of *bogadi* gives man considerable power and control over a woman. It gives him the legal right to chastise her when she fails to fulfil her traditional obligations. *Bogadi* was traditionally believed to be a token of appreciation to the wife's parents and a bond between two families, yet it rendered the woman powerless, silent and with no right even over her body. This is well spelt in a

traditional wedding song which says, ‘*se nkgapele mosadi, ke mo rekile ka dikgomo, o a rekwa o a ithekelwa.*’ It is directly translated as ‘do not take my wife for I bought her for myself with cattle, you can buy one for yourself...’ This song’s message is on the extreme end of the mentality behind *bogadi* because the inequality perpetrated by *bogadi* is normally subtle and implicit. A husband with this explicit belief would be considered abusive in Tswana circles. However, too much abuse is borne from this inequality and then ignored because it is implicit.

In a traditional Tswana society, boy children were very significant because they were the heirs of their family name and riches. As pointed by Schapera (1953:37-43), a male child was entrusted with the increase of the family membership and maintaining the family name to the next generation. The eldest son would inherit property and political power from his father. In cases where there was no son but daughters only, there would not be a legitimate family successor. Girl children were not heirs because they belonged to their husbands’ families. Therefore, they remained economically dependent on men. Schapera further affirms that, ‘Even when the deceased man had no male offspring, the inheritance was passed to the nearest male agnate’ (1953:37-43). Women in the traditional Tswana society had accepted their low ranked position. They complied with all the societal teachings without question or complaint.

My own experience as a Motswana woman can also depict the position of women in a Tswana society. I am a Motswana of the Ngwato tribe lady who was brought up by a single mother. My father deserted her after impregnating her. My mother struggled all alone taking care of me.

She could not pursue her education because she had a neglected baby girl to take care of. According to my mother, Wenzile Odirile (54), when I was two and a half years she had to

hand me over to my grandmother while she went job hunting. As I grew up under the care of my grandmother and grandfather, I realised from my interaction with age mates that a child should grow under the care of her mother and father. That ideology posed a lot of questions in my mind concerning the whereabouts of my father. Though my grandfather was available, he could not play a fatherly role. The kind of environment in which I grew up led me to develop bitterness within me and a negative attitude towards men. First, my father could not stand for the responsibilities of playing his role in my life. Secondly, my grandfather could not provide for his family but instead spent all his money at the bar and would later on harass his wife and grandchildren. These two men in my life gave me an impression that being a woman meant suffering while being a man meant power and control.

Because of my experience, I chose to live as though I were a boy although I was a girl; I perceived that being a man meant power while being a woman meant being powerless. I wore male clothes, walked like a boy and bullied others, imitating men. Chilisa and Preece (2005:214) surmise that, because of denigrating labels, women often take on a different identity other than themselves. That happened to me until I met a preacher who led me to Christianity and convinced me through the reading of the Bible that I am fearfully and wonderfully made in the image of God (Psalm 139:14). I experienced the great love of God, and started appreciating the person I am. As I regularly attended church, fellowshiping with fellow Christians, everyone seemed to be holy, committed to Christ and loving until I met a fellow woman at church who had a sore body because of an abusive Christian husband. This was absolutely unbelievable to me.

After realizing that some Christian men were capable of abusing their wives just like my drunkard grandfather who used to beat up my grandmother, I was resolute that I would not

enter into married life. That was until I was carried away by love into married life with my husband.

3.2.2 The contemporary Tswana Society and IPV

As generations pass, some cultural values and beliefs are diluted by interaction with other cultures. Due to this dynamic nature of culture, socially constructed gender roles can become diluted. Tirelo Moroka (2016:228) argues that African traditional masculinities change historically according to shifting perceptions of gender roles, expectations and prescriptions. In the contemporary Tswana society there seems to be a lot of transformation taking place as a good number of women are educated and enlightened pertaining to their rights and position in society. Dorp (2012:12) states that, “The escalation of incidences of GBV over the years was attributed to the shifting gender roles due to the process of general social and economic change in Botswana.” There are a lot of ongoing changes as there are a lot of campaigns for gender equality. Tirelo Mookodi (2004) argues that male violence against women has become common place in contemporary Botswana. The GBV Indicator report for Botswana reveals that “Violence against women in Botswana has its roots in culturally based perceptions which subordinate women to men as well as gender stereotypes that perpetuate and tolerate the use of violence against women” (Mercy Dorp 2012:33). According to that study, men use violent behavior to establish power and control over women.

Traditional cultural patriarchal practices are becoming irrelevant due to the eruption of campaigns and teachings against gender inequality, putting men’s position of power at stake. This leads some men to react with violence as they attempt to cling to their dwindling power. Moroka further explains that fear of failure drives men to hang onto the patriarchal code. The denial of weakness and virility that drives men to seek multiple partners, having physical

strength as a man, engagement in high risk situations without caution and many others are markers of patriarchal values (Moroka 2016).

Moroka observes that the escalation of these particular forms of violence results from renegotiations of gender identities by women and men within a society that is going through rapid change. These negotiations seem to be overwhelming to men, with the result that there is fear that they will lose some of their dominion and control to women. The negotiations of culture and sexuality are not easy to embrace, as far as men are concerned. The demolishing of the strong foundations of patriarchy will never be a peaceful and harmonious task. The escalation of divorce is one of the probable signs of this development. As a way of securing their domination of women, men in marriages or relationships use force. Moroka further argues that the increased participation of women in formal employment places a degree of uncertainty on men's roles as bread winners and decision makers. Moreover, the ability of women to earn a living is regarded as fostering independence and self-governance, thereby reducing their dependence on men. This calls for more work on finding ways of assisting and guiding distressed men. I would conclude that the strong men are those who are able to embrace change, especially a liberating change. Weak men are those who are intimidated by change and who have fear of challenge; real men should be able to stand and confront challenges without appealing to violence.

3.3 Section 2: IPV in Pentecostal Churches.

This section explores the occurrences of IPV in Pentecostal churches, basing on the studies done by other researchers.

3.3.1 Position of Women in Pentecostal Churches

Pentecostals are known to be born again Christians who are filled with the Holy Spirit, which is evidenced by speaking in unknown tongues. Such churches include Apostolic Faith Mission, Assemblies of God, Forward In Faith Ministries, Pentecostal Protestant Church and Full Gospel, just to mention a few. James Amanze (2006:29) says, “for Pentecostals, the Bible is conceived as the word of God, infallible, the sole authoritative rule of faith and conduct containing all that is necessary for salvation...the ecclesia is conceived as the called out company of the ‘born again’. Pentecostal Christians are known to be born again people whose lifestyle seems to be unrealistic in the sense that they seem to be living in the super spiritual world which overlooks some realities of life. Simon Chan (1998:11) reveals that, “Pentecostals have often been accused of being out of this world or worse out of their minds when it comes to mundane matters.” They are the people who believe in walking by faith and not by sight (2 Corinthians 5:7) and referring to the things that do not exist as if they exist. Pentecostal Christians do not usually voice out pertaining some social life matters such as HIV/AIDS, IPV and others

The Bible with its patriarchal nature is embraced as it is in Pentecostal churches and is not to be questioned. If there are some oppressive or rather liberating readings to a certain group of people, it means that such a group would be exposed to oppression or liberation depicted by the scriptures. Dube (2014:2) observes that the Bible is their source of authority and doctrine, a situation that has implications for issues regarding the place and role of women, marriage and family. A husband is the head and she is expected to defer to him in all matters.

Women make up the bigger percentage of the population in Pentecostal churches. Tangenberg (2007:230) states that the attraction of women to Pentecostalism has been credited to its emphasis on direct religious experience, spontaneous and thrilling style of worship, and frequent opportunities for spiritual empowerment and social support, especially in ministries specific to women. Furthermore, he points out that the nature of women's Pentecostal involvement reflects cultural affiliation, geographic location, economic status and sociopolitical context. Rather than directly confronting issues of gender inequity, women were likely to attribute either actions to the Holy Spirit and the will of God (Lawless 2003). However, as observed by Musa Dube (2014) and Gyadu (2004), worship in Pentecostal churches is democratic and has implications for gender equality. Yet in other areas, there is no gender equality in Pentecostal churches as the members are keen on patriarchal Biblical concepts.

According to feminist criticism, "throughout the centuries, the Bible has been invoked to justify women's subordination to men" (Ringe 1998: xix).

Chan (2000:52) states that Pentecost was the event that signaled the breaking down of age old racial divisions and the creation of a new spiritual order in which Jews and Gentiles, men and women, slaves and free people participated as complete equals." This is however, often overridden by other scriptures and Jewish culture which renders women as subordinate or inferior to men. In contrast to Chan, Asamoah-Gyadu as cited by Dube 2004 argues that: Charismatic movements in general democratise access to the sacred and emphasise the *charismata pneumatika*, 'spiritual gifts' as graces that are obtainable to every believer and not just those in the ordained ministry in the church. One may wonder, since there is gender equality in participation in spiritual matters before God, then why is gender equality not considered in day to day life among Pentecostal Christians? This is evidenced by less

ordained female pastors, bishops or any significant post in most of the Pentecostal Churches. Pertaining to spiritual issues, all are equal and all qualify to worship God yet in other matters such as leadership women are subordinates. This is affirmed by Rose Gabaitse (2015:1) who says, “On the surface, worship and practice appear democratic, yet research shows that women and men do not occupy the same status because the movement endorses male dominance and submission of women to men. While there is a sense that men and women are equal because both can receive the Spirit, women still remain in the margins.”

The current studies as stated by Gabaitse note that while the Pentecostal movement holds the potential to liberate the marginalised, its ambivalent attitude towards women still exists. Coming to realistic life situations which are non-spiritual, women in Pentecostal churches are ranked as men’s subordinates, lending them to abuse and violence. Less attention has been given to the repressive Biblical interpretations and practices in relation to patriarchal theology in Pentecostal churches. Through her studies, Gabaitse (2015:3) further observed that, “many Pentecostal churches are not only patriarchal, but are resistant to gender transformation as well. Their theology propagates gender injustice and inequality by reinforcing male supremacy.” Men are the heads of their wives and wives are obliged to submit to their husbands. During his investigations on the response of ZAOGA (FIF) to GBV, Kudzai Biri (2013:157-58) made a conclusive statement that the teachings of FIF (ZAOGA) promote GBV as they emphasise more on submission of wives to their husbands than the other way round. Biri alluded that even the teachings of purity are more emphasised to girls than to boys. He cited the FIF founder’s speech that said that women are carrying something which is most wanted by men, and if women do not dress modestly men will take that most wanted thing by force. In other words, women are blamed for their own rape in defense of men. These compelling teachings of ZAOGA FIF trivialise men’s potential for abusing their wives.

FIF is one church that recognises and ordains females as pastors working hand in hand with their husbands. This is a good move which would liberate and empower women. However according to Biri (2013:166), the empowerment of women in ZAOGA FIF is riddled with controversies because gender inequality is not given due attention as the church is still bound by cultural constraints. Validating some posts of authority to both men and women would help the church to strengthen its initiative of according both sexes an opportunity to lead the church.

Precisely, women hold a position of subordination in Pentecostal Churches. As wives, women are to be submissive to their husbands who are given a superior position over them. Being a full member of Forward in Faith Ministries which is a Pentecostal church, I realised that Pentecostal churches have some analogous patriarchal practices with the Tswana society. A good example is a common practice in the Tswana society in which a woman moves to live with her in laws upon her marriage, same to Pentecostal churches in Botswana. For example, if a lady member of Faith Mission Church gets married to a man member of Forward in Faith Ministries, it has to be automatic that the lady will move to her husband's church. This is what happened to me. My husband was a member of Pentecostal Protestant Church (PPC). After we wedded, I was obliged to move to my husband's church who later on moved to Forward In Faith (FIF) which was my church before I married him. This migration from PPC to FIF surprised members of the two churches, and some uttered a mocking statement which is usually made when a man chooses his wife's church; '*o tserwe ke mosadi*' meaning he has been taken by the woman (mocking). In other words, though women are allowed to be pastors and prophets in most of the Pentecostal churches, they are still considered as subordinates to men in Pentecostal churches, and failure to comply is likely to trigger violence upon them by their partners or husbands.

People go to church usually in search of solutions for their various problems. Samuel Solivan (1998:31) explains that, “Pentecostal worship is an occasion for the poor and suffering masses to gather together in their common pain and faith to share with one another and God their needs and hopes”. This is the expression of the church as one body of Christ in which the crippled part of the body cripples the whole body. However, the radical spirituality of Christians enhances failure to address people’s problems pertaining to their day to day lives and as a result the church may even silently become the platform of violence and abuse. For these reasons, the church might seem to be overlooking issues like intimate partner violence.

Maria Frahm Arp (2006:34) points out that Christian feminists have worked to uncover the voices and experiences of women in Christianity, which had largely been silenced or edited by men (Daly 1975; Christ and Plaskow 1979; Christ 1980; Schussler Fiorenza 1983; Bynum 1987; Johnson 1992; SchUssler Fiorenza 1992; Borresen 1993; Winter et al. 1994; Borresen 1995; Bynum 1995; Jantzen 1995; Christ 2001; Clifford 2001; Coakley2002). For many centuries the Bible has been read and interpreted by male theologians from their own point of view, leaving females at stake. However, in the contemporary global world, there is a tremendous rise of female theologians and feminists who are voicing out for down trodden females. There is also a number of female theologians and feminists in Africa who have joined this complicated mission of advocating for the silenced. A few whose work has made visible impact include Dube (2014), Amoah and Oduyoye (1988), Masenya (1997), Oduyoye (2001), Kanyoro and few other upcoming African female theologians and feminists. This calls for more research especially by Pentecostal women on issues that would bring enlightenment to their fellow females in Pentecostal churches who are justifying their experiences and hiding behind the scriptures.

Frahm-Arp (2006:35) further says, “These theological developments have led to changes in how women experience their faith, and research has focused on the differences between the religious experiences of men and women...Yet not all women have accepted feminist theology and liberation of women in the church. Many women have continued to submit to a theology of gender subordination.” Regardless of efforts made to assist the women in Pentecostal churches, they seem to be so loyal to their traditions and beliefs that they are divinely positioned somewhere below men and should therefore endure the dominion of men which is exercised through acts of violence. Frahm-Arp says such have chosen to join conservative patriarchal denominations because they felt that feminism left no space for God or the homemaker and that their church or religion gives them meaning and structure, which was previously lacking in their lives. As cited by Frahm-Arp (2006), Davidman (1991), Becker (1997), Bryant (1999), Manning (1999) and Moallem (2001), the growing body of research exploring the concept of wifely submission has shown how women combined selected features of contemporary culture and feminism in the workplace with aspects of patriarchal religious concepts. This therefore reveals the vast influence of the culture and societal traditions in the beliefs, teachings and practices in Pentecostal churches. Isabel Phiri (2003:20-21) concludes that Christian women are not exempted from experiencing domestic violence in their homes because the patriarchal structures of African culture are reinforced by the patriarchy of the Bible. She states that both the Bible and African culture take a central position in shaping the lives of African women.

In her research titled “why does God allow our Husbands to hurt us?” Phiri’s case study of contemporary women’s experiences in Christian homes presents a testimony by a pastor’s wife named Chipso. She laments that her husband usually criticises and discourages her, most of the times he is very harsh. She said, “He shouts and scolds me for minor things, he does not even allow me to explain, so I keep quiet. So in that condition he just demands to have sex

with me having not apologised for what he did...” According to this woman, her husband who is also a pastor forcefully demands for submission from his wife. Phiri also presented the story of Ms. Thandi, who was married to a hypocritical husband who was an evangelist and a drunkard, who abused her sexually, emotionally and physically. Whenever she approached elderly women pertaining to her abusive marriage, she would be advised to submit to her husband and appreciate him for changing her name to Mrs. If the clergy is also practicing IPV, will they be able to teach their followers about IPV? What really is submission and is it so important? These are questions that may need investigations. Phiri (2003:20) further observed that it is a reality that there is power imbalance between men and women in the African church and society which promotes violence against women and children.

If married women are the only ones who are liable to submission in Pentecostal churches, it would be interesting for one to carry out a research on position of unmarried or single women in Pentecostal churches. Perhaps many would prefer to remain single than staying in patriarchal abusive marriages. Myles Munroe (2002:82) exhorts that, “mutual love, submission and respect should characterise the husband/wife relationship in a Biblical marriage.” Munroe explains submission as a mutual activity which has to be done by both men and women as commanded by Paul in Ephesians 5:21, ‘*submit to one another out of reverence for Christ...*’ Munroe explains that the love that Ephesians 5 talks about of husbands to their wives in comparison to Christ’s love to the church, is a high level kind of submission since it involves self-giving and self-sacrifice for the wife’s sake. Christ handed his life to the enemy in order to redeem the church. He never cursed, kicked, spat on or badmouthed the church (183). As suggested by Munroe Munroe this is the good example that Christian men should follow.

3.4 Section 3: A Liberating Biblical Perspective on IPV

3.4.1 Violence in the Bible

The Bible is known and believed to be the word of God. It is said to have been written by people who were inspired by the Holy Spirit. However, it should be noted that the imperfect hand of man which is liable to errors and mistakes was used. It should also be noted that the Bible text revolved around certain cultures of some groups of people which may not necessarily be the culture of God. That is why the writers of synoptic gospels at times present similar deliberations to different audience and in diverse contexts. The Biblical text can be oppressive or liberating to some groups of people, depending on the attitude of the reader and his/her interpretation. Gabaitse (2005:186) holds that the meaning of a text and the application of its meaning is determined by how it has been interpreted within specific churches, and in most cases the practice of the interpretation of the Bible is dominated by men. Some biblical texts are just a recorded Jewish culture e.g. polygamy and owning concubines. Looking at the violent proceedings in the Bible, God was not pleased with them. 2 Samuel chapter 11 records a story that concerns King David, Bathsheba and Uriah. King David lusted over Uriah's wife, had sex with her and arranged the death of the husband. He had sex with Bathsheba against her will; however, God was not pleased with David's acts of violence. (Kennedy 2005: 1) "Bible does not support submission to domestic violence."

Examples of incidences in which violence happened in the Bible are the Rape of Tamar (2 Samuel 13:1-22) and the story of the adulterous woman (John 8:1-11).

3.4.2 The Rape of Tamar

2 Samuel 13:1-22 presents a scene that happened in King David's palace. One of David's sons Amnon fell in love with his half-sister Tamar who was a virgin. He deeply lusted for his

sister and had to think and plan on how to get her to his bed. Amnon was helped by Jonadab, his cousin who came up with an idea of how to get the girl he wanted. As according to Jonadab's idea, Amnon lay on the bed pretending to be very sick, until the king, his father came in to check on him. He requested to his father that he will only eat food from his sister Tamar's hand. He therefore requested that Tamar should come to his house, bake cakes for him and feed him. Being obedient to her father and moved by sympathy for her sick brother, Tamar did just as she was told. She prepared the cake for Amnon her brother and took them to his bed.

Amnon demanded to eat from Tamar's hand. When she brought the food nearer, he grabbed her hand and raped her.

Tamar tried to beg her brother to do things in a better way by requesting for her hand in marriage. Amnon ignored Tamar's plea, went ahead, raped her and threw her out of his house with great hatred for her. Musa Muneja (2006:85) holds that Tamar obeyed both David her father and Amnon her half-brother because she was a woman with no power to say no even in questionable circumstances. The only option she had was to be obedient. Muneja further suggests that Amnon represents all men and Tamar represents all women in the contemporary society, who stick to patriarchy even in today's more gender inclusive culture. Such people always abuse their power to deny women equal rights and opportunities.

3.4.3 The Adulterous Woman (John 8)

In this story, an unnamed woman who was caught in the act of adultery was brought before Jesus early in the morning. Though it is stated that the aim of bringing her was to test Jesus, the facts are that the woman was brought without her male counterpart and she was

humiliated in public. Elijah Baloyi (2010:3) points that this happened in the society in which women had no rights but were under the legal cover and control of their male masters. The men were the abusers and the women accepted the abuse without question. There is no recorded word that proceeded from the accused woman's mouth. As pointed by Gabaitse (2005:187), feminist theory recognises that women can and do internalise their oppression by embracing and becoming custodians of the traditions that marginalise them. In the field work carried out by Gabaitse, (2005:187-192) a few of her nonacademic respondents pointed that the reason why the woman remained silent was that she was judged not because of the sin she committed but because she was a woman in the society where men were the law makers who made laws that silenced women. The respondents further revealed that this woman's experience is similar to the situation in their church where women are not allowed to preach and lay hands on the sick because of their gender.

In response to the Pharisees and scribes, Jesus requested that anyone who have not sinned should cast out the first to the woman which they failed to do. Jesus viewed the men who accused the woman as equally sinful as she was. Newborn Ringe et al (2014:523) point that He treats the woman as the social human equal of the Scribes and Pharisees, speaking to both of them about sin. Jesus invites both of them to begin life anew, giving up on the old ways. Jesus' reaction did not illustrate any gender bias. Jesus treated both men and women as equally important and unique in their own right. Mary Evan (1983:56) says, "Although Jesus in no way seeks to deny or diminish the distinction between the sexes, he emphasises their partnership in marriage. It is difficult to find any difference in the approach of Jesus to women and men. Each person, whether male or female is seen as a sinner in need of repentance and in need of forgiveness. Men and women alike are capable of making decisions and are responsible for the results... both are capable of a spiritual understanding." This explains why Jesus would have a conversation with a woman at the well, with Mary and Martha together

with their brother Lazarus, even allowing women who were labeled unclean to touch him. In contrary to Jesus' neutral attitude, the apostles would command women to remain silent in church, yielding to the dominance of man. As observed by Gabaitse (2005) and others, some Biblical texts are oppressive to women and therefore need deconstruction.

Looking at Jesus' attitude towards women, Mary Evans (1983:45) confers that Jesus attitude to women was startlingly new. He was able to mix freely and naturally with women of all sorts, and women followed him and ministered to him. She further says this was in the Jewish society where women were seen as a constant danger to men therefore they were removed as far as possible from the public eye. It is an indisputable fact that the Bible is patriarchal and favorable to men than women.

Besides John 8:1-11, there are some Biblical scriptures which can be used as throttlehold for women's empowerment and liberation from IPV such as the following:.

Galatians 5:19-21

“The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.”

Being hostile to one's wife or husband is a sinful nature, and according such shall not inherit the kingdom of God. Men or husbands are also requested to love their wives in verse 25. The kind of love should be the Christ like love, the sacrificial love that is offered to one regardless of his or her sins.

1 Peter 3:7

“Husbands, likewise, dwell with them with understanding, giving honor to the wife as to the weaker vessel, and being heirs together of the grace of life, that your prayers may not be hindered.”

According to Peter, God is so considerate to women such that if she is hurt by a husband, such husband's prayers would be hindered. Both men and women are equally heir of the kingdom of God yet in the modern Christian society women are still treated as subordinate.

3.5 Impact of IPV

IPV is currently treated as one of the recognised public health problems. Zungu Li et al (2010:1) stated that the World Health Organisation (WHO) survey based on women's health and domestic violence against women in 2005 established that 10-69% of women have been assaulted by their male intimate partners.

Different areas of women's lives can be affected by IPV. Drumm Rene (2001:2) outlines the effects of IPV to women as Physical ill-health which includes headaches, muscle aches, back pain, sexually transmitted diseases, vaginal bleeding, vaginal infections, pelvic pain, painful intercourse, urinary tract infections, appetite loss, abdominal pain, digestive problems, skin disturbances and respiratory illness. Also in the area of mental health, there are chronic stress-related central nervous system ailments, depression and insomnia. The health effects may be a result of physical pain applied on the survivor's bodies. IPV may also have social effects on the lives of those experiencing it. Drumm further discusses that victims of IPV frequently experience difficulties with their children. It however may not only be the relationship with children only but with everybody the survivor socialises with. Apthecker as

cited by Moroka (2016:292) alludes that women's oppression often involves an internal corrosion, a loss of confidence in one's knowledge, fear of disrupting relationships, inability to give expression to experience, and a loss of self-esteem. This can be characterised by victims withdrawing themselves from other people, being reserved and isolated.

From his investigation of the impact of IPV among the Seventh Day Adventists, Drumm (2001:12) alludes, "the results emphasise four broad types of effects associated with abusive behaviors in this sample of conservative Christians: emotional disturbance, parental abuse or neglect, suicidal ideation, and spiritual disengagement." This implies that IPV does not only have effects on parents but also on the children parented by the survivors and the perpetrators. Such children are exposed to harsh conditions of being abused, learning undesirable behaviors, maybe even becoming orphaned due to the suicides induced by IPV.

3.6 Conclusion

This chapter has reviewed literature on IPV in Tswana society, the church and the Bible, as well as the impact of IPV. IPV is universal to both religious and non-religious groups, that is, it affects cultural, socio economic, and religious groups. It has no boundaries or limitations. According to the research done by Lekanang (2007:71) members of Pentecostal churches just like other denominations are affected by IPV. It was exposed that Pentecostal women of faith are also being abused, and reinforced barriers based on religious beliefs prevented them from moving away. Although women make up the majority in the church, the structures of the church and its biased doctrines have warped women's identity as the image of God and their God given gifts. The misconception that males are superior to women is embraced by many males and some indoctrinated females. Darlene Juschka (2001:6) points out that, "in a bid

for equality, Christian women, black and white alike used the same tool men had used, and still use to oppress them: the Bible.”

CHAPTER FOUR

DATA ANALYSIS

4.1 Introduction

Studies carried out by other researchers as reviewed in the previous chapter have shown that Intimate Partner Violence (henceforth IPV) is not restricted to a specific people, culture, race, religion or socio-economic class; IPV occurs even in Christian communities including Pentecostal churches. It is then important to explore the reasons and causes for the reluctance of Pentecostal churches to be involved in the war against IPV. The findings of this research provides information on the prevalence of IPV in Pentecostal churches so as to encourage Pentecostal church leaders to be committed to engage in awareness campaigns for the prevention and elimination of IPV in the church.

This chapter is an analysis of the data presented in Appendix C. It interrogates the findings of the study which was carried out through the triangulation of interview guides, focus group discussions and literature review. The data is interpreted following the themes that emerged in the data collection process. The participants of this study were selected from two churches within Gaborone, which are Forward In Faith Ministries Block 8 and Pentecostal Protestant Church Broadhurst. Data was collected through interview guides and focus groups from the field work. The participants are composed of 30 married women, 4 male pastor and 2 female pastors, making it six pastors altogether. Leaders of women departments from both churches were interviewed as well, 2 from each church. Lastly, leaders for single ladies sector were also interviewed. The single ladies sector was composed of single mothers, widows and divorced women. This department is only found in FIF. Therefore, four single ladies from FIF were interviewed. In total there were 44 participants made of 4 males (pastors) and 40

females. The number of male participants was limited to four because there was a need for pastors yet there are few or no female pastors, more especially in PPC. Therefore, the four males are involved in this study because they are pastors; otherwise the population would be composed of females only. The chapter also interrogates and interprets the findings of the study. In this chapter, IPV data is summarised and presented, and the emerging themes are categorised and coded.

The chapter addresses the following topics:

- The presence of IPV in Pentecostal churches
- Causes of IPV in Pentecostal churches.
- The attitudes and views of Pentecostal churches towards IPV.
- Impact of IPV on survivors and on the church
- Availability and effectiveness of IPV programs in Pentecostal churches.

4.2 The presence of IPV in Pentecostal churches (FIF and PPC)

This study firstly attests that IPV occurs in Pentecostal churches as demonstrated by the data collected from FIF and PPC. All the 44 Participants agreed that there is IPV in Pentecostal churches, as all the participants say they know someone who is currently experiencing or experienced IPV in the past; that is 100% participants. During the data collection process, 5% (n=5) of the participants opened up and admitted that they have experienced IPV in their previous marriages. 4.5% (n=2) of them said that they were still experiencing IPV in their current marriages. They also opened up and shared their IPV experiences in their current and previous marriages. The presiding Bishop of FIF also lamented that most of the members of

his church, especially women, were experiencing IPV in their marriages. He even labeled IPV to be a current matter of concern which have been ignored or overlooked in the past. During the focus group discussions, all the 44 participants in their various groups testified that they know someone in the church who experienced IPV either in their current relationship or their past relationships. The prevalence of IPV was strongly attested through the collected data. Therefore, IPV is certainly not a new issue in Pentecostal churches.

4.3 Causes of IPV in Pentecostal churches

This question was only directed to the interviewed church leaders composed of 6 pastors, 4 women department leaders (WDL) and 4 single ladies department (SDL), making a total of 14 respondents to the question of causes of IPV in Pentecostal churches. A variety of factors were suggested to be the underlying causes of IPV among Christian couples. The causes are grouped into five themes which are: Patriarchy, Character, Social problems, Gender equality and Spiritual causes, as shown in table 1.

Table 1. Presentation of the Causes of IPV

Causes	PT	CRT	SP	GE	SPC
Numbers: each respondent gave more than 1 cause of IPV	64.3% <i>N=9/14</i>	21.4% <i>N=3 /14</i>	35.7% <i>N=5/14</i>	42.9% <i>N=6/14</i>	35.7% <i>N=5/14</i>

LEGEND: PT= Patriarchy; CRT= Character and relational problems; SP= Social problems;
 GE= Gender equality; SP= Spiritual causes

Table 2. Gendered Causes of IPV

CAUSES	M	F
PT	21.4% (n=3)	42.9% (n=6)
CRP	14.3% (n=2)	7.1% (n=1)
SP	28.6% (n=4)	7.1% (n=1)
GE	28.6% (n=4)	14.3% (n=2)
SPC	14.3% (n=2)	21.4% (n=3)

LEGEND: PT= Patriarchy; CRT= Character and relational problems; SP= Social problems;
 GE= Gender equality; SP= Spiritual causes; F= female, M=male

4.3.1 Patriarchy

According to the collected data, patriarchy pre-supposes the natural supremacy of males rendering women as minor subordinates. Patriarchy comprises all given causes in relation to biblical and cultural teachings of male dominance or headship, submission and inequality.

Though it may not make one to act violently at a certain time, it is however a significant factor which fuels the occurrences of IPV as it fortifies men's dominance, privileges and power. . The percentage; 63.4% of patriarchy as shown in table 1 is inclusive of 21.4% male pastors and 42.9% females from the 14 participants. The outstanding number is for those who gave other reasons categorized under any of the five.

The data has indicated that Christians in Pentecostal churches believe much in the dominance of men as God's divine structure. Failure to adhere to this deific structure is aberrant and may lead to conflicts in the family, in most cases resulting in men acting violently to shield their position of dominance. Male respondents argued that IPV is caused by contemporary teachings and campaigns which try to change God's structure of husbands being heads of their families. On the other hand, a higher percentage of the respondents who view patriarchy as a contributing factor that causes IPV are females. Though being Christians, some females can actually acknowledge that the patriarchy contained by both the Bible and the Tswana traditions disadvantages the females, yet they ironically embrace it as God's order for marriage. IPV in this case occurs as a result of females who turn to challenge male control, power and dominance, and men who turn to violence as a way of defending their position. According to the data, Pentecostal churches hold that failure to obey the word of God which teaches that wives should submit to their husbands and learn in silence creates opportunity for IPV in the church.

When responding to the question on causes of IPV, PCP1 (Pentecostal Pastor 1) (male) said, "The other cause of IPV is the teachings in today's society on gender equality. Organisations such as *Emang Basading* are to a certain extent leading women astray. God has put a structure in place. Men were created as the head and tampering with that is tampering with the structure of God and challenging men's ego." Furthermore, WDL1 (Women Department Leader 1) said, "The major cause of IPV in Christian marriage is disobedience to the Bible,

the Word of God. If couples would love each other, respect each other and submit to each other like the Bible teaches, then there would be no IPV found in Christian marriages including mine” This demonstrates that both male and females embrace the biblical patriarchy as a good practice which can preserve marriages if well practiced. There is an element of indoctrination which is likely to cause survivors of IPV to be stuck in their abusive marriages and relationships.

4.3.2 Character and relational problems

21.4% of the respondents cited character and relational problems as one of the contributing factors to the occurrences of IPV in Pentecostal churches, as shown in table 1. According to the findings of this study, character and relational problems are comprised of issues such as:

- Respect- one’s spouse in most cases man may feel disrespected and challenged by their wives which may lead to violence as a defensive mode.
- Behaviour- this include being talkative in an offensive manner which may lead to violence. According to the findings, women are said to be talking too much provoking their spouses to act violently out of anger.
- One’s background- according to the findings of this study one may have grown up in an abusive family, having witnessed or experienced violence. Such people resort to violence as a way of resolving conflicts. Boys who were exposed to an environment which has no respect for women, may not value women as they grow up.
- Cheating (unfaithfulness)- having extra marital affair and using violence as a defence mechanism.
- Lack of trust between spouses leading to insecurity.
- poor communication

According to the collected data, if a husband feels disrespected by his wife, he may turn to violence as a disciplinary measure. The literature review has indicated that in the traditional Tswana society beating a wife was acceptable and practiced, which might be the stronghold of those who are still resorting to violence. As indicated by the data that one's background counts in line with the occurrence of IPV, if one grew up in such a Tswana traditional family, he/she is likely to be an IPV perpetrator or victim.

4.3.4 Social life problems

Social life problems have also been identified to be causing IPV. 35.7% of the respondents mentioned reasons which are categorised under social life problems. Some of the problems which were mentioned are lack of pre-marital counseling, counseling in marriage, arguments or disagreements, failure to study each other and financial problems. The data presents that there is need for professional counseling offered to couples before and during marriage. According to the study, some people experience IPV in their marriages because of inadequate and poorly done counseling. This then calls for training of those who are responsible for marriage counseling in Pentecostal churches.

As shown by the literature, one may remain in an abusive relationship due to lack of finances and because of poverty. It has been attested that women who are financially dependent upon their spouses, usually choose to stay in abusive marriages, for the sake of their survival or in fear of poverty. Tirelo Moroka's study (2010:188) concurs that most of the unemployed and poverty stricken women are vulnerable to IPV and that experiences of poverty and violence tend to deepen for low-income women.

4.3.5 Spiritual causes of IPV

The findings of this study from both the collected data and the literature review have discovered that Christians in Pentecostal churches turn to spirituality in search for spiritual healing, solace, support, and solutions to their problems. It is highly esteemed that praying would help one to overcome and cope with some life challenges. On the other hand, failure to pray attracts evil and miseries in one's life. When responding to the question on causes of IPV among Christian couples, 35.7 respondents identified spiritual reasons; they mentioned influence of the devil and demons, disobedience to the word of God, spiritual husbands and wives, sin, generational curses and failure to pray. Age and educational background may not have any influence in this figure because the respondents who gave these points are of different age groups, comprising of both the young and the old while on the other hand all of these respondents have gone up to tertiary level education wise.

Accordingly, the devil is often blamed for bringing forth thoughts of violence in to the minds of the perpetrators who would later on be apologetic and regretting their violent behaviors. The findings also discovered that IPV is labeled as a generational curse in settings where someone who was raised by violent parents likewise becomes violent. WDL3 said, "At times you find that all men in a family according to their generations are violent or all women are talkative, such is a sign of a generational curse which need intense prayers to be eliminated." WLD1 said, "IPV is caused by failure to obey the word of God...the devil influences us to fail to read and obey the Bible." PCP2 said, "I also believe that some people are demon possessed that's why they beat their spouses." SLD2 on the other hand said, "Sin is the major cause." SLD3 had these to say, "Maybe a person grew up in a family of abusers; he or she will do the same, that is a demon following the blood line." These respondents evidences their

believe in spiritual causes of IPV. In my view blaming the devil my turn to be a way of justifying one's acts of violence and failure to account for one's actions, One does not need to be spiritual or non-spiritual for him to be a perpetrator or IPV survivor. It is all about decision making.

The findings indicate that most were advised to stay with abusive partners and make the relationship work. These survivors became disheartened with their churches after such an experience. In addition, many other participants indicated that they did not turn to the church for assistance because of the unsupportive response they had witnessed other survivors receive and because they suspected their reports of abuse would not be believed by their pastors.

4.3.6 Gender equality

One of the causes of IPV according to the data collected is gender equality. This factor was mentioned by 42.9% of the respondents in various ways. Some mentioned it as *man being bossy*, pointing to the control and power that men hold in the marriages. The proverb *poo ga dike di nna pedi mo sakeng* (two bulls cannot share the same kraal) was also mentioned, likening men to a bull which has power over the females, if a woman questions or challenges her husband's power, she will be equating herself to him which causes chaos in the marriage.

In the contemporary society, a lot has been done in an effort to illuminate gender inequality. There is a lot of advocacy for equal opportunities, power and control. The findings of this study have shown that Pentecostal churches hold that there can never be equality between males and females, unless if one is not following or obeying the Bible. It was pointed that the

contemporary gender equality campaigns are problematic to the Christian community as they seek to eliminate the Christian structure of male headship. 42.9% of the respondents pointed to teachings of gender equality as being a cause of IPV in Christian families. From the above figure, 28.6% are males while 14.3% are females, with their age ranging between 36 and 60 and all holding a diploma or a degree. Thus, males are at the fore front in believing that the teachings and campaigns for gender equality fuel the occurrences of IPV in Christian marriages.

4.3 ATTITUDES AND VIEWS OF PENTECOSTAL CHURCHES TOWARDS IPV.

Table 3: Graphic Presentation of Attitudes

SILENCE	Blaming the victim	Defending the Bible	Blaming culture
BY SURVIVORS	DBA $t=44$	DBA $t=44$	DBA $t=44$
Age	20-35	DF	Age
rptd	36-49	DN	B
DNR	50+	20-24	D
NEV	B	1	20-24
20-24	14	0	0
0	1	25-35	0
25-35	8	14	25-35
7	9	4	9
36-45	1	36-45	3
7	1	14	5
46-50	2	46-50	3
2	8	5	46-50
3	7	1	3
2	1	50+	1
50+	2	50+	1
0	2	0	0
0	0	0	0

DBE			DBG			DBE		DBE		
	RPTD	DNR		F	M		DF		B	D N
NEV			B	23	3	DN		Deg	5	5
Degree	2	6	D	17	1	Deg	8	3		
5						5		Dip	12	2
Dipl	2	8				Dip	10	0		
4						4		BGSE		9
BGSE	3					BGCSE	11 1	2 1		
4	5	JC				JC	3	JC		3
1	1	2				1		1 0		
PSLE	1	0				PSLE	1	PSLE	0	1
0						0				
DME										
	RPTD									
DNR	NEV									
1-5YRS	1	5								
4										
6-10YR	4	9								
4										
11-15 YR	2	6								
2										
16-20 YR	2	1								
2										
21-25YR	0	0								
1										

26-30YR	0	0			
0					
30+	0	0			
1					

LEGEND DBA= distribution by age DBE= distribution by education DBG= distribution by gender DME= distribution by marriage experience B=blames D=do not N=neutral

The fieldwork data highlights the attitudes of Pentecostal church members and church leaders towards IPV. These attitudes have been identified through the emerging themes identified as silence, blaming of the victims, normalizing violence through defending the Bible, blaming culture, resisting violence and spiritualizing IPV. Okenwa, Stephen and Jansson (2016:1) affirm that attitudes vary according to gender. Their investigation discovered that African men and women may vary in their attitude towards IPV.

Normalisation theory was discussed by Okenwa et al (2016). It includes a variety of assumptions that render male violence normal. Normalisation theory provides a structure for understanding the misconceptions that violence is a marginal problem practiced under special circumstances (such as alcohol influence), directed at certain types of women and practiced by certain categories of men Lundgren (1993). The other theory that can be used to explain attitudes towards IPV is Social Learning Theory which explains that persons study and adopt behaviors which they have observed among their role models (Bandura, 1963; Bandura & Park, 1972). This theory suggests that learning is a cognitive progression which occurs in a

social context in the course of observation or direct order of practice. The study done by Okenwa et al shows that a high number of women in comparison to men justify and normalise violence within intimate relationships. Their results confirm overall justification of abuse as higher among women than among men in Nigeria. The above outlined emerging themes shall now be discussed individually.

4.3.1 Silence

Silence came out in two dimensions. Firstly, silence by the IPV survivors who never reported their IPV cases, secondly silence by the church leaders who never preach on IPV topics during their church services. From a total of 44 participants, 28 said that they once experienced violence in their marriages while 16 never experienced any IPV in their marriages. 20.5% of the respondents reported IPV upon its occurrence, seeking for help. They consulted either pastors, police, parents, social workers and friends. More than half of those who reported IPV are the youth with age ranging between 24 and 35. On the other hand, 43.2% of the respondents did not report IPV upon its occurrence, 29.5% being adults with age ranging between 36 and 51. Adults pointed that they choose to resolve their own problems on their own by discussing or talking to their spouses. They kept their experiences of violence as family secrets which should not be divulged to outsiders. Distribution by level of education (DBE) shows Level of education does not seem to be having any influence in the decision to report or not report IPV because both of the two parties (RPT/NT) were either degree or diploma holders, with a few holders of BGCSE.

Two female participants posed a complaint that seeking for help from the church is not helpful as they have been failed in several occasions. This could be one of the reasons why some survivors prefer to suffer in silence; there is not much help offered by the church.

Apostle Paul said women should learn in silence in total submission (1 Timothy 2:11). However, the context in which Paul wrote this scripture and the problem he was addressing was not the same situation in our contemporary society. This may also be influenced by the concept of forgiveness and endurance. When asked why she did not report the violence incidence upon its occurrence, PM28 said, “I forgive in my heart then we continue as if nothing happened. PM19 said that she would quickly apologise even when she is not wrong, for peace’s sake. This is a reflection of the Tswana teaching which says “*Lelwapa le thata ka mosadi*” directly translated as; ‘a woman is the strength of her home.’ In other words, a woman should be able to endure pain for the sake of her family. Richard J (2015:29) also discovered through his study that women are silenced for the benefit of their abusers. They are given biased teachings of submission, forgiveness and endurance in favor of men. Richard alludes that, “The women were encouraged to pray while being abused with the hope that God would work a miracle and transform the behavior of their abusing husbands who served in church positions.” Some Christian women portray their victimization as divinely ordained. Such usually tend to endure pain with hope that as they pray and forgive their abusers, God will hear them and change their abusive spouses. Some researchers acknowledge the irony, ambivalence, and contradictory nature of a victim’s dilemma where “religion and spirituality [can] serve either as mechanisms for achieving resilience in the face of domestic assault or as contributors to women’s vulnerability” (Lee (2010:7). Women can use silence as a resistant mechanism. Perceiving that they are actually victims of IPV can be too challenging to accept. One participant said that she always remains silent in order to avoid arguments and ill treatment from her husband. Baird and Gleeson (2018) note that Christian women endure hardship and violence in their marriages with the hope that through prayer their partners will change.

The study also indicates that the report of an abused male is not taken seriously. If a man is physically abused by his wife, it arouses humor instead of sympathy and a call to action. This

was spelt out when PP8 focus group 3 said, “*wena o raya sekopa* (he is a weak man).” This was after hearing a story of a man who was beaten up by his wife. It should elicit sympathy and anger instead of mere humor when a husband is abused by his wife. Inversely, the disparate responses to male versus female abuse could be interpreted to mean that it is normal for a male to abuse female but abnormal for the opposite to happen. This can normalise the abuse of females.

The other dimension of silence is by pastors who never preach or teach on IPV related topics during church services. All the interviewed pastors (6) and Women department leaders (4) asserted that there has never been a sermon preached on IPV. Pentecostal church leaders also revealed that they usually address IPV cases during counseling sessions, attending to some individuals. They affirmed that they do not teach IPV as a sermon in a Sunday church service. According to my own point of view, the fact that IPV is not preached at church stigmatises and silences the survivors. If no one, including the pastor is talking about it, then who will address it? Nyambura Njoronge (2013:24) says that her church leaders advised her to stop talking about abuse because other people will assume and conclude that she is experiencing it in her marriage.

The data collected confirms that most of IPV cases are reported to church leaders (pastors) rather than law enforcement organisations such as the Police or any other organisation. The preference to entrust the church with resolving such cases should be prompted by hope that the issues will be dealt with in a godly Christian way with assistance from the Bible as the word of God and with prayers and supplications. It is disappointing to find out that IPV is rarely or never preached in church. IPV issues are only addressed during counseling sessions or when there is a question posed during a marriage seminar. PP4 of focus group 1 said, “Honestly we rarely or never discuss such topics with our church members unless someone

comes for counseling or prayers.” If such topics are not discussed, it is most likely that the survivors would be stigmatised, just like it used to happen with issues of HIV and AIDS.

Molly Manyonganise (2015:45) submits that, “Even when HIV/AIDS was devastating nations, the church responded very late because it had thought that the epidemic was a disease that affected only those outside it.” This affirms that silence of the church in teaching about IPV is a denial of the epidemic, neglecting its evidenced effects on the church members.

Failure to preach about this topic would also prompts the survivors to stay undercover than opening up to their leaders. Baird and Gleeson (2018:11) posed the questions, “Why have there been so few sermons on domestic violence? Why do so many women report that their ministries tell them to stay in violent marriages?” The answer to these questions was that the clergy would be avoiding to displease the church and to teach against the Bible. Simon (1998:11) notes that, “Pentecostals have often been accused of being out of this world or worse out of their minds when it comes to mundane matters”. The purpose of preaching on a certain topic is to make awareness of it. Also Reading the Bible in the light of the survivors is to give them hope and to rebuke the perpetrators.

The partial silent treatment of IPV done in Pentecostal churches is an expression of the attitude the church or the church leaders (pastors) have towards this matter. This can be likened to the situation in John 8:1-11 as discussed in the focus groups. The church leaders who mostly are males can be likened to the Scribes and Pharisees who brought an adulterous woman before Jesus, leaving out the man. Teaching about IPV will lead to mentioning gender inequality which will be problematic to men in church. This is evidenced by the male participants who blamed women for the occurrences of IPV. For example PP5 of focus group

1 stated that some women talk too much provoking their husbands to beat them. This was said by a pastor. How then can a person with such perception be able to teach against gender inequality which is the major cause of IPV?

Figure a. Level of teaching/addressing IPV in church



Figure a. drawn from the collected data shows that 100% of the participating pastors do not preach about IPV in their churches. An example is PP2 of focus group 1 who said that he only addresses IPV issues when they are presented in a counseling session for some individuals.

4.3.2. Blaming the Victim

As the above table 3 indicates, one of the factors that reflect the attitude of the church towards IPV is blaming the victims for their abusive experiences. According to the field work data, 59.1% (n=26) of the respondents put the blame on the victims of IPV. From a total of 4 male respondents have put blame on the survivors. The outstanding 23 were female respondents who also blamed the survivors. An example is one of the male participants; PP1 who pointed that mostly women are victims of IPV because they provoke their husbands by talking too much. He uttered these words, "...some women can really talk. They would be using provoking words, and they will not stop until they are beaten up by their husbands." Women

are made to believe that they are responsible for the IPV prevailing in their lives. This is a way of silencing them so that men will not feel challenged.

The findings indicate that IPV survivors are often blamed for disobeying the Word of God by failing to submit to their husbands and their failure to remain silent as expected. According to the study, when women talk too much, they will be challenging the men who are in control and power, tempering with their ego which is a no go area. Apparently, the ego should not be challenged. Kudzai Biri (2006:168) strongly criticised Ezekiel Guti of blaming women. Guti had alleged that women are raped because of the way they dress. Through a variety of statements uttered by both male and female participants, the victims of IPV are being blamed.

Joan McClennen (2010) outlined a true story of a Christian who suffered abuse from her husband who called her fat and ugly. This husband could bring other women to the house for sex in the presence of his wife who would be physically abused for uttering any complaint. This lady approached her pastor and opened up to him, only to be told that she has to strive to be a good wife, who respects and pleases her husband regardless of all the abuse she was experiencing. Consequently, some IPV survivors would blame themselves that they are the cause of the violence they are experiencing, thinking that they are not good enough.

However, there is still a strong resistance to IPV from some leaders and survivors of IPV. PP3 said during the discussion, “No, no, no! There is no reason good enough for one to beat his wife.” This was emphasised by PP4 who said, “It’s ungodly and sinful for either a man or a woman to abuse his or her spouse in any manner; be it by beating, insulting or any other way.”

4.3.3 . Defending the Bible

Defending the Bible is found to be another aspect that reflects the attitude of Pentecostal churches towards IPV. 81.8% (n=36) of the research population regard the Bible as a guideline that does not promote IPV. According to the findings of this study, majority of Christians embrace the Bible as it is. It is regarded as the word of God which is there to guide Christians in their everyday lives. The outstanding 18.2% did not defend the Bible but they blamed the Bible users that they read it in a way which favors them, misinterpreting it. Almost half of the 81.8% are Degree/Diploma holders while the other half is JC or BGCSE completers.

The practice of patriarchy is a significant underlying factor enhancing the incidence of IPV in the church, yet it is highly embraced as a Godly structure. PM1 and many other respondents held that the Bible is good since it guides them through their marriages. The headship of men is seen as a divine structure which should not be changed. In one of the women's meetings (Thursday service) the teacher of the day actually warned women about some worldly, secular teachings of equality. She said such teachings come from the devil. According to the research findings, most Christians in Pentecostal churches normalise IPV by accepting and embracing Biblical patriarchy as a relevant practice. Both the male and female participants defended the Bible. Almost three quarter (80.4%) of the women who responded to the interview guide defended the Bible. Respondent 1 said, "The Bible is good and does not disadvantage me. Rather it guides me and my husband through our marriage as Christians." Respondent 2 said, "The Bible is fair as it says wives should respect and submit to their husbands and husbands should love their wives. So violence will not be there." Yielding to inequality and most likely IPV is being obedient to the word of God as it is shown by the data collected.

4.3.4 Blaming Culture

Tswana Culture has been blamed for the prevalence of IPV in Pentecostal churches. As for issues of violence in marriages, 68.8% of the respondent put the blame on Tswana culture, 18.2% do not find culture more responsible for the occurrences of IPV while 15.9% of the respondents were neutral. To the neutral group, violence is one's choice. One can choose whether to be a gentleman or a violent man. According to the collected data, those who do not blame the culture appreciate that cultural teachings and practices give them a cultural identity and good morals as they encourage men to provide for their families. On the other hand, the neutral group's general argument is that cultural teachings and practices have both advantages and disadvantages; they can encourage and discourage IPV depending on the beholder. An example of respondents who blamed the Tswana culture is WLD6, she said that some Christians have adopted abusive Tswana culture and confuse it with the bible. Another example is PM22 who commented saying, "Disadvantage because from long they promoted and empowered men in all areas, and today it's hard to change things because of their influence on society. Culture allows men to beat their wives but not killing them. Still beating is wrong." According to the study carried out by Maudeni (2002), women pointed out that they stayed in abusive relationships because they have been told by elderly women on their traditional wedding days that their husbands are unquestionable heads of their houses. Maudeni also pointed out that in the traditional Tswana society wife beating was common and acceptable.(2002:258). These may be the contributing factors to those who blame culture for being a significant driving force of the IPV cases.

4.4 The Impact of IPV

This section analyses fieldwork data for the impact of IPV on the lives of survivors in the church. The discussion is under the following subheadings:

- Impact on children's lives and families
- Divorce
- Health of the church (physical, psychological and spiritual health)

In most Pentecostal churches, women are denied the opportunity to hold critical high positions in the church, with implications on gender inequality which is the main cause of IPV. This is attested by the absence of female bishops in both FIF and PPC in Botswana. Men hold the highest positions in the church hierarchy. This means that most of the major decisions in Pentecostal churches are made by men only. An excellent example is the day to day committee of FIF which is built up of a group of male bishops and apostles. This could be encouraged by 1Timothy 2:11; "Let a woman learn in silence with all submission..." This scripture can be read to subject women to subordination, silence and violence like it is already happening. Richard (2015:42) says, "In my interview with Pastor Michael Williams, he stated that the wife is expected to obey her husband in all things and rarely question his authority. In the early twentieth century, black women were encouraged to keep silent in the church, keep their homes well, take good care of the children, and please their husbands at any cost." This explains why some Christian women would stay in abusive marriages in silence and endurance. They have been handed over to the violence that has been justified by the misreading and misinterpretation of the scriptures. One of Isabel Phiri's respondents pointed out that as women they are always told to submit to their husbands no matter what happens (2002, 114:19-30).

Table 4. Summary of Impact of IPV

	Impact on children and family	Health of the church (physical, psychological health)	divorce
OVERALL	n= 5(41.7%)	n=6 (50%)	n=4 (333%)
AGE			
30-40	8	14	4
41-50	5	7	5
51-60	1	-	-
EDUCATION			
Degree	6	11	3
Diploma	3	6	4
BGCSE	3	4	2
JC		-	-
PSLE	1		-
	1		

4.4.1 Impact on Children

According to the findings of this study, IPV has impact on the lives of the children who are exposed to it. Its effects on such children may manifest on their behavior, their academic performance, their social lives and other areas of their lives. It has been indicated that children may copy unacceptable behaviors from their parents, since children learn through imitation. Such children may become violent to their friends, school mates and other people around them. This was indicated by 31.8% of the respondents. To emphasise, Richard (2015:42) observed that, “children who are exposed to domestic violence in the home at an early age are at greater risk of emulating abusive behaviors such as bullying relatives and non-relatives in their age category (whether male or female) and intimate partners. According to the data, the upcoming generation may treat IPV as a normal practice even when someone is a Christian, which will complicate the elimination of IPV in the church.

9.1 % of the respondents have indicated that IPV can also affect children’s academic performance. They pointed out that such children may fail to concentrate of their academics due to the situation at home and its traumatic effects.

4.4.2 Health of the church

The findings of this study have attested that IPV is a health problem. This health problems are categorised as physical and psychological as given by 47.7% of the respondents. According to the collected data, survivors may suffer physical injuries which may lead to permanent disabilities. Some of the respondents who opened up to share their IPV experiences have revealed that survivor are exposed to a high risk of contracting HIV/AIDS and other STI’s

since some of them experience forced sex. Furthermore, research findings indicate that abusers have no fear of extra-marital affairs, which places them at a greater risk of contacting STI's and passing them onto their partners. As an example respondent WDL2 who suffered several sicknesses because of her abusive husband, narrated her story like, "I am also one of the victims; almost everyone in church knows that my husband abuses me a lot. He is a deacon in the church yet has a lot of girlfriends. He beats me in front of our children. He hits me with fists, kicks me, pulls my hair, slaps me and many other bad things. He is an animal, for many times he has been put under discipline for several times at church but he is not changing. He rapes me whatever time he wishes to, without protection, he even gave me AIDS. I am always going through treatment for sexual diseases that I get from him. I even have BP as young as I am because of him I am still surviving such an abusive marriage because I have surrendered all to God; I believe one day God will finish my agonies. Usually after some kind of abuse, my husband would give me a lot of money which on normal circumstances never gives me or a gift and pleads me to pardon him claiming that he does not understand what had gotten in to him (she smiles). I sometimes think of doing something bad to him. At times I think of killing myself."

Psychological health includes mental and emotional health which comprises conditions such as hyper tension, heart diseases, depression and others. Almost all the women who shared their IPV experiences mentioned that several times they had thoughts of committing suicide due to the frustrations they were experiencing, caused by IPV. Furthermore there are two suicide cases which were mentioned by the respondents. Some IPV survivors also suffer low self-esteem. During her interview, WDL4 commented that though she is a female pastor and a pastor's wife, she does not have self-esteem and even prefers to withdraw than to preach in church because of IPV. Survivors tend to internalise their experiences and are ashamed of

them. The stigmatisation of survivors of usually leads to vigorous discrimination even among fellow church members.

According to the collected data, the church is also losing value because of the secular mindset that often pervades it. It was indicated that church should a place where the hopeless are given hope and the sick are healed physically, emotionally and spiritually. When members of the church are affected, the church is also affected; the sick church members will affect the effectiveness of the church; the low self esteemed do not participate in church; hypocrisy becomes common, as evidenced by the prevalence of IPV in Pentecostal churches, also data revealed that IPV takes away joy from the family which will also affect the joy of the church. Every church member is seen as part of the big body of Christ – the church. If one part of the body is sick, the whole body is sick. Therefore, all the effects of IPV felt by the church members should as well be felt by the church.

4.4.3 Divorce

Divorce has been mentioned as an impact of IPV in FIF and PPC. 20.5% (n=9) of the respondents within the age range of 24-60 have observed that some of the divorce cases in Pentecostal churches are a result of IPV. Though some women would choose to endure and stay in abusive relationships, some choose to leave. SWL 2, who is a divorcee, testified that most of the women in her department of single women gave up their marriages and relationships because they were abused. Divorce may be a way of escaping IPV, yet it also has its negative effects. Divorce is discouraged in Pentecostal churches as pointed by Biri in the literature review, yet IPV is there to aggravate divorce rates in the church.

4.5 Programs Dealing with IPV in Pentecostal Churches

In Botswana there are organisations that deal with IPV such as Emang Basadi, Women's Shelter and others. They advocate for gender equality, counsel the victims and survivors of IPV and carry out other services with the goal of combating GBV. One of the underlying contributing aspects of IPV in Pentecostal churches is lack of programs that foster awareness of the issue, as well as dealing with the survivors and perpetrators of IPV. Since it is already acknowledged that IPV occurs in Pentecostal churches, it is important that the church should have some programs that deal with IPV cases. As discovered in this research project, a lot of IPV cases in church are reported to the pastors as the immediate leaders of the church. However, without any set programs the pastor will not be able to effectively assist the survivors and perpetrators of IPV. PP4 of focus group 1 testified that there was a female pastor who recently fled to a secular organisation seeking protection from her husband who was threatening to kill her. This is a validation of the necessity of programs to deal with IPV and GBV in the church. The other example of IPV management program is Batterer Intervention Program (BIP). The church should be able to put in place programs competent enough to bring transformation to perpetrators' behavior.

Table 5. Programs that deal with IPV

Activities	PMC	SM	CF
Number of people who mentioned them	31.8%(n=14)	47.7%(n=21)	20.5%(n=9)

LEGEND: PMC=pre-marital counseling, SM=seminars, CF=couples fellowships.

This study discovered that there are no specific programs in place in churches to address IPV. PP4 uttered this statement, “we do not have specific programs to address IPV but we have Tuesday and Thursday services. We also have services for married men though they rarely meet.” Less has evidently been done or put in place to specifically deal with IPV. This may portray a state of denial by the church on the occurrence of IPV in the Christian community. PP2 mentioned that the reason why he never thought about teaching on IPV in his church is that violence is unlike Christ and it is hard to believe that it actually exists in the church. However there are some efforts made by the church such as services and couples fellowships that equip men and women with skills and knowledge necessary for Christian marriage. Couples in courtship are also offered pre-marital counseling as well as counseling during marriage life. In both FIF and PPC there are Thursday women’s services in which women have lessons on different topics including submission and how to be a good wife. Table 5 above presents a summary of mentioned activities that could possibly deal with IPV.

The recorded number of IPV cases suggests that the strategies used in Pentecostal churches need to be evaluated and improved. That will reveal the effectiveness of the activities in table 5. It is also important to assess the contents of each lesson and activity because women are drilled to believe that they have no other option but to yield to the teachings of submission.

CHAPTER FIVE
DISCUSSION, RECOMMENDATIONS AND
CONCLUSION

5.1 Introduction

This chapter presents the discussion, recommendations and conclusion based on the findings of the research. The main goal of the study was to investigate occurrences of IPV among Pentecostal churches and how they attend to cases of IPV using the case of Forward in Faith Ministries and PPC. This was done through a triangulation of qualitative approach methods of data collection which included literature review, interview guides and focus group discussions. This chapter also reflect on the theory and findings in order to gain a deeper insight into the occurrences of IPV in Pentecostal churches and the role played by the church to address these. The discussion is based on the main themes identified during the research, while the final conclusions are structured in such a way as to relate to the research questions and objectives.

5.2 Discussion

Many theories can be used to explain IPV. However, for this research work, the Feminist theory has been employed to inform the study. Feminist theory focuses on gender and power where men aspire to prove their dominance and control over women. Bagele Chilisa, & Julia Preece (2005:213-217) say feminist criticism seeks to challenge dominant assumptions about sexism, gender and power. Feminism seeks to expose the normative assumptions about men and women in order to redress power imbalances and inequality based on gender misconceptions. Feminist criticism as one of the methods of reading the Bible seeks to confront the social and religious structures of patriarchy and advocate for fairness, equality liberation and many more, to both men and women. Hayes (1999:371) states that Feminist

Biblical interpretation involves a reading and critique of the Bible informed by feminist theory and criticism. It is a study that has raised the matters of supremacy, segregation and dominion.

Consequently, the fundamental focus of this study is to investigate the occurrences of IPV in Pentecostal Churches, how Pentecostal churches attend to cases of IPV, as well as to examine how some biblical readings can empower survivors of IPV. To do so, the following research questions were identified as critical

1. How does Biblical literature and Setswana speaking oral traditions and rituals address IPV?
2. What is the theology of Pentecostal churches concerning IPV?
3. Does Pentecostal church theology reduce occurrences of IPV?
4. Does the church acknowledge that its members are also involved in and experiencing IPV in their marriages and relationships?
5. Does the church have programs that deal with IPV?

In relation to the questions asked by this research, the findings of this study have shown and evidenced the occurrences of IPV in Pentecostal churches. This research work asked about how the Biblical literature and Tswana speaking oral traditions and rituals address IPV. In discussing the Biblical literature and Tswana traditions. The findings of this study point that both the Bible, the Pentecostal church theology and the Tswana traditions embrace patriarchy and gender inequality. In other words, there is evidence of the practice of enculturation which simply means that the church embrace some of the cultural practices, whether negative or positive. A good example is the situation which I already mentioned, whereby fellow Christians criticizes my husband for choosing my church against the common Tswana

tradition in which the wife leaves her family and follows her husband, this is also vastly practiced in Pentecostal churches. Gifford (2008:278) points that since the 1990s Africans have taken ownership of a distinct theological project which focuses on incorporating African culture into theology. That explains why most of the church leaders are males.

The analysis of the study supports other researchers (Lekanang 2007, Mookodi 2004, Dube 2014, Gabaitse2005, Le Roux2014, and others) that highlighted that Some Biblical teachings or literature as well as the Pentecostal church theologies have been used in a way that enhance IPV. As shown by the findings of the study 81.8% of the participants were defending the Biblical literature, pointing that it is there to guide the Christian marriage in which the husband is the head of the wife and the wife has to be submissive to her husband.

One male participant who is also a pastor argued that IPV is fuelled by contemporary teachings and campaigns for gender equality which gradually draws women out of the structure of God. According to him, God positioned men to be leaders above women. Julia Baird and Hayley Gleeson (2018:11) point out that, “teaching of headship has been seen to be contributing to the problem of domestic violence, both in encouraging abusive male partners and preventing female partners from challenging abusive behaviors or leaving an abusive relationship.” The abused would be indoctrinated to believe that questioning and resisting male domination is sinful. Contrary to feminism’s struggle to implement gender equality, Pentecostal churches find Patriarchy to be divinely instituted – tampering with it through the feminist teaching is impious. Feminists argue that in a patriarchal society, those with power (males) resort to violence when their position of dominance is threatened (Steve 2007:1).

It was furthermore argued that fear of failure drives men to adhere to the patriarchal code (Moroka 2006:14). This explains the reasons why Christian men feel challenged by the

advocacy for gender equality in contemporary society. The teaching of inequality by Pentecostals has been proved to be the major cause of IPV in Pentecostal churches. Almost 99% the causes listed in table 1 are categories of inequality and patriarchy. These traditional views of masculinity have larger probability of men being perpetrators of IPV, same to women who hold similar views are likely to be victims of IPV. It has to be noted that God does not condone violence. Instilling violence to any human being either male or female is being violent to the image of God. Both male and females were created in the image of God which has to be handled with care and respect. The acceptance of patriarchy in Pentecostal churches is strengthened by teachings of submission of wives and headship of husbands in Christian marriages. This includes both Biblical and Tswana cultural traditions.

The most abused misinterpreted scripture is Ephesians 5:22, “Wives, submit to your own husband as to the Lord.” Women are marginalized, abused and unfairly treated in the name of submission. Failure to adhere to these teachings causes conflicts and abuse in Christian marriages. The belief in and practice of these teachings is fertile ground for the prevalence of IPV among Pentecostal couples, with females being the vulnerable gender. Firstly it has to be noted that verse 21 (“submitting to one another in the fear of God”) is usually ignored yet its primary to verse 22. If all Christians equally submit to one another in the fear of God, no one will see himself as superior or boss. In fear of God means doing what pleases God. Violence does not please God. If it was so, Jesus Christ would have condemned an adulterous woman who was brought before Him in John 8. Jesus Christ found the man who brought her as equal sinners as she was. Secondly the context of the writing of such texts is usually ignored when reading the Bible. It is important to do the exegesis of this text to find out why and to whom it was written as well as the biasness which might be brought about by the author’s gender and environment.

Pentecostalism as one of the theologies of Pentecostal churches is all about the out pouring of the Holy Spirit. Tangenberg (2007:29) points that, "...is a Christian religious movement that underlines direct personal experiences with God through the baptism of the Holy Spirit and glossolalia together with other gifts of the Holy Spirit." Glossolalia is greatly important in Pentecostal churches, as well as the great believe in other various gifts of the Holy Spirit. Acts 2:1-4 narrates the event in which all the saints regardless of their gender were filled with the Holy Spirit. This event demonstrates that before God all people are equally important regardless of gender. Hurting one means hurting the temple of the Holy Spirit who leaves in him or her. This should be the strength of Pentecostal churches; the teaching of equality before the Holy Spirit. As suggested by the feminist criticism, the reading of the Biblical literature should attempt to give a voice to women and to correct the male oriented perspective that dominates many communities. The Bible should seek to confront the social and religious structures of patriarchy and advocate for fairness, equality, liberation and gender justice.

Since the church leadership acknowledges that their members are experiencing IPV in their marriages this still provokes the questions: why is the church still silent about IPV? why is the church so disengaged pertaining IPV issues?

The study has highlighted the attitudes of Pentecostal churches towards IPV which have been evidenced by the silence that prevails, both by the survivors and the church leaders. Attitudinal change is of great importance in the process of eliminating IPV. It can be accomplished by empowering women and upholding gender equality. The outcome of this study has also highlighted the effects of IPV on the church. A heavy atmosphere can prevail in the church where IPV is present. IPV has a significant impact since it can affect even upcoming generations.

5.3 Recommendations

Four recommendations have been discussed under the following headings:

1. Breaking the Silence
2. Reading the Bible for Liberation and Healing
3. Establishing Effective Counseling Services and training for pastors and elders
4. Positive Setswana Perspectives

5.3.1 Breaking the silence

Members of Pentecostal churches have displayed their attitude towards IPV through silence. This research discovered that the church had ignored the IPV epidemic although its impact was felt in the church. Gerald West is a notable critic of the church's on gender violence and disinterest in scriptural texts that contain violence against women (2000:37). Since IPV has not been talked about or preached about in the church, pastors are encouraged to make sermons on IPV to discourage it. There have been reluctance and hesitation in preaching any topic in relation to IPV. Some IPV survivors have also displayed silence by enduring violence without reporting it or seeking for help. For this reason, it is recommended that the church should come up with strategies of breaking this silence. The church can embark on the following programs:

- Awareness campaigns on IPV as an epidemic which needs to be dealt with.
- Teachings in the church. There should be available information on church libraries that teach the church about IPV.
- Commemoration of the 16 days against violence as an educative strategy. On such days, the members of the church should participate. All age groups should be

involved. Activities of the day may include dramas, sermons, debates, inviting speakers from outside and others.

5.3.2 Reading the Bible for Liberation and Healing

This study has discovered that women have been subjected to violence through the use of some Bible verses – teaching them to submit to their husband's no matter the cost, and learning in silence. Following these findings, the other recommendation is for the church to re-read the scriptures for the liberation and healing of the survivors. The findings indicated that some people use the Bible to accommodate IPV. According to Anita Ansah (2015:89) the crucified persons must be shown compassion by changing the status quo through the channel of scriptural re-interpretation, with the change being seen on the lives of the marginalised. Ansah suggests that it is time to see God, and all that relates to God as a God, who is supreme enough to welcome both men and women to serve in equity without limitations and oppression. Both males and females should be equally empowered through the reading of the Bible against IPV.

The following framework should be considered:

- Created in God's Images: The church has to know that both men and women were equally created out of God's breath and God's image. Abusing any human being is therefore abusing the image of God within them. Reading John 8 with the church leaders has pointed out that Jesus Christ does not tolerate gender-based violence. Therefore, the Bible which has been used to oppress women should be read in light of God the Creator and the Christ who identified with the oppressed.
- The Spirit Was Poured up on All Flesh (Genesis2:17): The beginning of the church was characterised by the outpouring of the Holy Spirit upon believers (Acts 2). The

church of Christ was thus established as a community of equals. The out pouring of the Holy Spirit does not consider gender, class, race, age (Acts 2:17-18). Both male and female, old and young, low and high class are filled with the Holy Spirit, implying that all are equal before God. The other essential point is that there are several Bible verses that describe some violent behaviors, labeling them as sin. A good example is Galatians 5:19-21. The presence of such verses in the Bible would make teaching about IPV easy for pastors.

- *The Spirit of the Lord is upon me... to Preach Good News to Poor...to set the Oppressed Free (Luke 4: 18).* Jesus first public sermon indicates that he preached the gospel of liberation to the poor, the oppressed, the blind and all the oppressed, i.e., declaring the year of the Lord. The Bible should therefore be read in a liberating perspective to empower those who are oppressed, those who stigmatise themselves and the low self-esteem survivors of IPV. This will also restore the survivor's dignity and integrity. Liberation theology should be included in the church curricular for training purposes.

5.3.4 Establishing Effective Counseling Services and training for pastors and elders

The study outcomes demonstrate that Pentecostal churches acknowledge the occurrence of IPV yet the effort given to its eradication is highly inadequate. This was attested by one respondent who noted that though she always consults her pastor for help and counseling, she never receives effective counseling. Therefore:

- There should be effective services that will go further than mere custody or any legal punishment in issues of IPV. Such programs should be able to provide an intrusion that will bring transformation to perpetrators' behavior. Thus will curb future abuse and reduce IPV while leaving the survivors emotionally healed and encouraged.

- Pastors should be given enough training before they start work. This will require sufficient curriculum at Bible Colleges or wherever pastors are trained. Adequate training will equip pastors with relevant skills of counseling such as identifying problems, man to man counseling, woman to woman therapy and other skills.
- Besides long term training, there should be some short term training sessions such as workshops, seminars on IPV and counseling services. Some of that training can be requested from government personnel and relevant NGOs that address IPV. A pastor deals with a good number of the citizens, so his/her effective services to the church will also benefit the country.
- The kind of theology presented to pastors under training should be anti-violence not the one promoting and enhancing IPV. Liberation theology should be part of the curriculum.
- Pastors or the relevant church leaders should be able to network with other counseling institutions such as social workers, women's shelter, police services and health institutions, just to mention a few.

5.3.5 Promotion of Positive Setswana Cultural concepts like Botho

The analysis of data indicates that some respondent blamed violence on traditional Setswana culture. This may be due to misguided Pentecostal tendencies to demonise African cultures.

From long ago, the Tswana concept of Botho evoked good relationships in the society. Liana Mehring(2013:1) defines Botho as, “having a deep sense of another person’s humanity. How to demonstrate being a human being to another human being.” Tswana culture had this deep rooted concept of respecting and being considerate of others.

Marriage was more than a union between just two people. It was a union of two families, and Botho/Ubuntu was considered before choosing a wife. Therefore, acting violently to one's wife was disrespect to her and her family of origin. Whilst culture can be blamed for much of IPV, Pentecostal churches should still be appreciative of the cultural concept of Botho/Ubuntu and recognise its potential in promoting good relationships in the society. Almost all the respondents of this study defended the Bible but did not have positive things to say about Tswana culture.

5.4 CONCLUSION

This study has demonstrated that the church is not immune to IPV as its members are also experiencing IPV in their marriages. The prevalence of IPV in Pentecostal churches have been evidenced by the findings of this study yet the church has been found to be minimally engaged in the battle against IPV. For many years to date there is a lot of advocacy and awareness programs, by both the government and non-government organizations. However it is so disappointing to that the voice of the church pertaining to IPV has not been heard. The church as an influential institution can vastly contribute in the IPV eradication efforts. As influential as it is, the church should place itself in the war against IPV as a leading faith entity which infiltrates and disseminates IPV education and awareness. The church must utilize the sixteen days set aside by the government for GBV awareness, to promote an responsiveness campaigns for the church and the community at large.

For many years the church had a limited female participation in leadership designations in the church, this was due to the misinterpretation of scriptures, reading them in a way that victimises women. The church should then read the scriptures again to equally empower both males and females in the church to eliminate abuse, control, domination, and IPV against

women in the church, Poised to heighten their methodology for addressing IPV. With the church at the frontline of the battle against IPV, victory is certain.

This research provides considerable recommendations for the church as strategies of dealing with IPV. Furthermore, there is a need for continuing research on the church and IPV, that will expand and refine our understanding of these men and women who engage in violence within the family.

APPENDICES

Appendix A: interview guide for married women

Section A: Biographic Data

Please provide the biography and background information.

Church attended: _____

1. Gender male _____ female _____
2. Age 20-24 _____ 25-35 _____ 36-45 _____ 46-50 _____ above 50 _____
3. Level of Education PSLE _____ JC _____ BGCSE _____ CERT/DIPLO _____
DEGREE _____

Section B: Open Ended Questions

1. Are you and your spouse both members of a Pentecostal church?
2. Why did you choose a Pentecostal church?
3. How long have you been married to your current spouse?
4. Do you ever experience conflicts or quarrels with your spouse?
5. If yes, how do you usually settle such disputes?
6. Have you ever experienced some kind of abuse or violence by your spouse?

7. If yes, did you get any assistance through this situation?
8. Where or who assisted you?
9. What do you think about the Bible? Does it advantage or disadvantage you? How?
10. What do you think about your cultural practices, teachings and values? Do they advantage or disadvantage you?
11. Please explain your answer for question 10.
12. What can be done to help the victims of IPV in your church?

Appendix B: Interview Guide for church leaders (Pastors, Women department leaders and Single women department leaders)

Section A: Biographic Data

Please provide the biography and background information.

Church attended: _____

1. Gender: male _____ female _____

2. Age 20-24 _____ 25-35 _____ 36-45 _____ 46-50 _____ above 50 _____

3. Level of Education PSLE _____ JC _____ BGCSE _____ CERT/DIPLO _____ DEGREE _____

4. Gender male _____ female _____

5. Age 20-24_____25-35_____36-45_____46-50_____above 50_____

6. Level of Education PSLE_____JC_____BGCSE_____CERT/DIPLO_____

DEGREE _____

SECTION B: Open ended questions

1. What is intimate partner violence?
2. Which actions do you categorise as violence in marriage?
3. Are Christians experiencing IPV in their marriages?
4. In case your fellow Christian experiences some violence at home, whom should he or she contact immediately; a) police b) pastor. Please explain why?
5. Do you know anyone who is a victim of IPV (don't mention their names)
6. Have you ever experienced violence in your marriage?
7. What do you think is the cause of violence in Christian marriage?
8. What is your church doing to help the perpetrators and victims of IPV?
9. What is the possible solution to the problem of IPV?

Appendix C: Presentation of data

1. Presentation of Data collected through the use of interviews guides

This is a presentation of data collected from FIF Ministries in Gaborone (block 8) and PPC in Gaborone (Broadhurst) through the use of interview guides. The data addresses the study

topic; “IPV in FIF Ministries and PPC in Gaborone. The study was carried out between November 2017 and January 2018 in Gaborone with the primary objective of investigating the occurrences of IPV in Pentecostal churches as well as the efforts made by Pentecostal churches in dealing with IPV cases.

As part of the field work, a total of 30 married women were recruited to participate in oral interviews. Only married women were recruited since intimacy in Pentecostal Churches is restricted to married people only. Out of 30 recruited participants, The names of the participants are not disclosed for security and confidentiality reasons, but the respondents are coded as PM1, 2 (Participant Married 1...)

Name: PM1

Gender: female

Age Range: 25-35

Church: PPC Broadhurst

Level of Education: Diploma

1. Are you and your spouse both members of a Pentecostal church?

Yes, we are.

2. Why did you choose a Pentecostal church?

Because Pentecostal churches teach about salvation very well.

3. **How long have you been married? Four years**
4. **Do you ever experience conflicts or quarrels with your spouse? Yes.**
5. **If yes, how do you usually settle such disputes? (Did not attempt 5).**
6. **Have you ever experienced some kind of abuse or violence by your spouse? No.**
7. **If yes did you get any assistance through this situation? (Marked as 'Not Applicable').**
8. **Where or who assisted you? (Marked as 'Not Applicable').**
9. **What do you think about the Bible in relation to IPV? Does it advantage or disadvantage you? Please explain.**

The Bible is good and does not disadvantage me. Rather it guides me and my husband through our marriage as Christians.

10. **What do you think about your cultural practices, teachings and values concerning IPV? Do they advantage or disadvantage you? Please explain.**

They are a disadvantage to women who follow them because they favor men a lot.

11. **How does IPV affect the church? Where there are children, they can be affected, their performance at school can go down because of the situation at home.**

12. **What can be done to help the victims of IPV in your church?**

There should be more marriage seminars in the church.

Name: PM2

Gender: Female

Age Range: 36-45

Church: PPC Broadhurst

Level of Education: Diploma

1. **Are you and your spouse both members of a Pentecostal church?** No.
2. **Why did you choose a Pentecostal church?** Because Pentecostal churches believe in the Trinity and that is what I believe in.
3. **How long have you been married?** Nine years three months.
4. **Do you ever experience conflicts or quarrels with your spouse?** Yes.
5. **If yes, how do you usually settle such disputes?** To settle our disputes, I keep a distance from him and pray. After calming we talk about the quarrel and most of the time I compromise.
6. **Have you ever experienced some kind of abuse or violence by your spouse?** No.
7. **If yes did you get any assistant through this situation?** (Marked as 'Not Applicable').
8. **Where or who assisted you?** (Marked as 'Not Applicable').
9. **What do you think about the Bible in relation to IPV?** Does it advantage or disadvantage you? Please explain.

The Bible is fair as it says wives should respect and submit to their husbands and husbands should love their wives. So violence will not be there.
10. **What do you think about your cultural practices, teachings and values concerning IPV? Do they advantage or disadvantage you? Please explain.**

They are a disadvantage. I think the cultural teachings sometimes give the husband all the authority and women do not have a say.

11. How does IPV affect the church? Violence takes away joy from the family. The one who is abused is always and can get sick as a result of worry sicknesses like BP and heart problems.

12. What can be done to help the victims of IPV in your church?

There should be social workers and counsellors ready in church to help those who need help. They should be prayed for.

Name: PM3

Gender: female

Age Range: 36-45

Church: PPC Broadhurst

Level of Education: Diploma

- 1. Are you and your spouse both members of a Pentecostal church?** Yes.
- 2. Why did you choose a Pentecostal church?** Because that is where I first heard the gospel.
- 3. How long have you been married?** Nine years.
- 4. Do you ever experience conflicts or quarrels with your spouse?** Yes.
- 5. If yes how do you usually settle such disputes?**

I seek to understand the cause of the conflict in order to settle it.

6. **Have you ever experienced some kind of abuse or violence by your spouse?** No.
7. **If yes did you get any assistant through this situation?** (Marked as 'Not Applicable').
8. **Where or who assisted you?** (Marked as 'Not Applicable').
9. **What do you think about the Bible in relation to IPV? Does it advantage or disadvantage you? Please explain.** It does not disadvantage, provided you adhere to its principles. **IPV? Do they advantage or disadvantage you? Please explain.** They are capable of causing misunderstandings if they are not explained
10. **How does IPV affect the church?** The is becoming more like the world where people live any how, they can fight , kill each other, beat their wives. Church is loosing value.
11. **What can be done to help the victims of IPV in your church?** There should be teachings on conflict resolutions.

Name: PM4

Gender: female

Age Range: 36-45

Church: PPC Broadhurst

Level of Education: Diploma

1. **Are you and your spouse both members of a Pentecostal church?** No.
2. **Why did you choose a Pentecostal church?** No answer.

- 3. How long have you been married?** Twenty years.
- 4. Do you ever experience conflicts or quarrels with your spouse?** Yes.
- 5. If yes how do you usually settle such disputes?** We communicate.
- 6. Have you ever experienced some kind of abuse or violence by your spouse?** No.
- 7. If yes did you get any assistant through this situation?** (Marked as 'Not Applicable').
- 8. Where or who assisted you?** (Marked as 'Not Applicable').
- 9. What do you think about the Bible in relation to IPV? Does it advantage or disadvantage you?** It depends on which scripture did you open and how did you read and understand it?
- IPV? Do they advantage or disadvantage you? Please explain.** Some are good while others promote gender inequality.
- 11. How does IPV affect the church?** Families can end up breaking which is not good
- What can be done to help the victims of IPV in your church?** Counselling.

Name: PM5

Gender: female

Age Range: Above 50

Church: PPC Broadhurst

Level of Education: Degree

1. **Are you and your spouse both members of a Pentecostal church?** Yes
2. **Why did you choose a Pentecostal church?** Because of its Doctrine.
3. **How long have you been married?** Twelve years.
4. **Do you ever experience conflicts or quarrels with your spouse?** Yes.
5. **If yes how do you usually settle such disputes?** Communication for settling.
6. **Have you ever experienced some kind of abuse or violence by your spouse?** No.
7. **If yes did you get any assistance through this situation?** (Marked as 'Not Applicable').
8. **Where or who assisted you?** (Marked as 'Not Applicable').
9. **What do you think about the Bible in relation to IPV? Does it advantage or disadvantage you? Please explain.** IPV is not supposed to happen among Christians who follow the Bible.

IPV? Do they advantage or disadvantage you? Please explain.

They are an advantage. Because they encourage inequality which is in the Bible whereby the husband is the head and should take care of his family.

11. How does IPV affect the church? Children can copy bad behaviours from their parents.

What can be done to help the victims of IPV in your church? The church should be educated on IPV issues.

Name: PM6

Gender: female

Age Range: 25-35

Church: PPC Broadhurst.

Level of Education: Degree

- 1. Are you and your spouse both members of a Pentecostal church?** Yes.
- 2. Why did you choose a Pentecostal church?** Because I got married there.
- 3. How long have you been married?** Ten years
- 4. Do you ever experience conflicts or quarrels with your spouse?** Yes.
- 5. If yes how do you usually settle such disputes?** Communication helps.
- 6. Have you ever experienced some kind of abuse or violence by your spouse?** Yes.
Once in a while.
- 7. If yes did you get any assistant through this situation?** No.

8. Where or who assisted you? (Marked as 'Not Applicable').

9. What do you think about the Bible in relation to IPV? Does it advantage or disadvantage you? Please explain. The Bible does not condone abuse. So it advantages.

10. What do you think about your cultural practices, teachings and values concerning IPV? Do they advantage or disadvantage you? Please explain. They as well do not condone abuse.

11. How does IPV affect the church? it affects them health wise by weakening their bodies

12. What can be done to help the victims of IPV in your church? The church should be educated on IPV issues. Couples should be taught principles of conflict management.

Victims should be counselled and be reconciled with their spouses.

Name: PM7

Gender: female

Age Range: 36-45

Church: PPC Broadhurst

Level of Education: Degree

1. Are you and your spouse both members of a Pentecostal church? Yes.

2. Why did you choose a Pentecostal church? The preaching is strictly the word of God and not diluted.

3. **How long have you been married?** Six years four months
4. **Do you ever experience conflicts or quarrels with your spouse?** Yes.
5. **If yes how do you usually settle such disputes?** We mutually discuss.
6. **Have you ever experienced some kind of abuse or violence by your spouse?** No.
7. **If yes did you get any assistant through this situation?** N/A.
8. **Where or who assisted you?** (Marked as 'Not Applicable').
9. **What do you think about the Bible in relation to IPV? Does it advantage or disadvantage you? Please explain.** The Bible advantages me as it provides clear marriage guidance.
10. **What do you think about your cultural practices, teachings and values concerning IPV? Do they advantage or disadvantage you? Please explain.** They are disadvantage because they encourage violence in marriages.
11. **How does IPV affect the church?** Victims of ipv may not be effective at work as they may be going through depression
12. **What can be done to help the victims of IPV in your church?** The church should be educated on IPV issues. No answer.

Name: PM8

Gender: Female

Age Range: 25-35

Church: PPC Broadhurst

Level of Education: Degree

- 1. Are you and your spouse both members of a Pentecostal church?** Yes.
- 2. Why did you choose a Pentecostal church?** Because I am born again and it teaches the right doctrine.
- 3. How long have you been married?** Nine years.
- 4. Do you ever experience conflicts or quarrels with your spouse?** Yes.
- 5. If yes how do you usually settle such disputes?** We talk and find a way forward.
- 6. Have you ever experienced some kind of abuse or violence by your spouse?** No.
- 7. If yes did you get any assistance through this situation?** N/A.
- 8. Where or who assisted you?** (Marked as 'Not Applicable').
- 9. What do you think about the Bible in relation to IPV? Does it advantage or disadvantage you? Please explain.** The Bible is advantageous. IPV is generally wrong because partners should respect each other as said by the bible.
- 10. What do you think about your cultural practices, teachings and values concerning IPV? Do they advantage or disadvantage you? Please explain.** They are a disadvantage

as they are only good to men. And a woman has to be obedient to man despite all the violence she might be experiencing. She has to protect her marriage no matter what.

11. How does IPV affect the church? If there are children in the house, they will be affected one way or the other.

12. What can be done to help the victims of IPV in your church? The church should be educated on IPV issues. The church should conduct seminars in relation to IPV. Those who are exposed to it should be given counselling.

Name: PM9

Gender: Female

Age Range: 46-50

Church: PPC Broadhurst

Level of Education: BGCSE

- 1. Are you and your spouse both members of a Pentecostal church?** Yes.
- 2. Why did you choose a Pentecostal church?** Because I like it
- 3. How long have you been married?** Seventeen years.
- 4. Do you ever experience conflicts or quarrels with your spouse?** Yes.

5. If yes, how do you usually settle such disputes? If they are very serious we report to parents or pastors.

6. Have you ever experienced some kind of abuse or violence by your spouse? Yes.
Once in a while

7. If yes did you get any assistance through this situation? Not much.

8. Where or who assisted you? Our parents always try to help but what works for me is prayer for my husband.

9. What do you think about the Bible in relation to IPV? Does it advantage or disadvantage you? Please explain. The topic of submission is not easy. Otherwise the Bible is good because it is the word of God.

10. What do you think about your cultural practices, teachings and values concerning IPV? Do they advantage or disadvantage you? Please explain. Culture should be embraced, but we should choose the good side because it can be a disadvantage to us women.

11. There will be no happiness in the home which may also cause lack of happiness in church because church is composed by different couples.

12. What can be done to help the victims of IPV in your church? The church should be educated on IPV issues. The Bible should be used to rebuke men who abuse their wives.

Name: PM10

Gender: female

Age Range: 36-45

Church: PPC Broadhurst

Level of Education: JC

- 1. Are you and your spouse both members of a Pentecostal church?** Yes.
- 2. Why did you choose a Pentecostal church?** Because I like their way of doing things in line with the Bible without compromising the word of God.
- 3. How long have you been married?** Six years.
- 4. Do you ever experience conflicts or quarrels with your spouse?** Yes.
- 5. If yes, how do you usually settle such disputes?** We try to discuss. If we fail we involve a counsellor from church or from the secular world
- 6. Have you ever experienced some kind of abuse or violence by your spouse?** No.
- 7. If yes did you get any assistance through this situation?** N/A.
- 8. Where or who assisted you?** N/A
- 9. What do you think about the Bible in relation to IPV? Does it advantage or disadvantage you? Please explain.** The Bible is good, the problem is with us the readers. Some people read it to meet their own interests.

10. What do you think about your cultural practices, teachings and values concerning IPV? Do they advantage or disadvantage you? Please explain. Some of the cultural teachings are morally good. Some are biased in favour of men.

11. How does IPV affect the church? IPV can lead to divorce which affects children as they grow up without one of the parents

12. What can be done to help the victims of IPV in your church? The church should be educated on IPV issues. The Church, should come together and discuss what to do.

Name: PM11

Gender: female

Age Range: above50

Church: PPC Broadhurst

Level of Education: PSLE

1. Are you and your spouse both members of a Pentecostal church? No.

2. Why did you choose a Pentecostal church? Because I like it Pentecostal churches teach the true gospel of Jesus Christ without diluting it.

3. How long have you been married? Twenty one years.

4. Do you ever experience conflicts or quarrels with your spouse? Yes.

5. If yes, how do you usually settle such disputes? One of us will have to keep quiet.

Most of the times my husband keeps quiet.

6. Have you ever experienced some kind of abuse or violence by your spouse? Yes.

Once in a while.

7. If yes did you get any assistant through this situation? No. We discuss on our own and solve our disputes then we avoid them.

8. Where or who assisted you? N/A

9. What do you think about the Bible in relation to IPV? Does it advantage or disadvantage you? Please explain. The Bible is the word of God. It teaches good things both to men and women.

10. What do you think about your cultural practices, teachings and values concerning

IPV? Do they advantage or disadvantage you? Please explain. Culture nowadays is good.

Long ago some proverbs such as *monna selepe...*, *mosadi tshwene* e.t.c. were not good for women.

11. How does IPV affect the church? There can be sickness caused by acts of violence

12. What can be done to help the victims of IPV in your church? The church should be educated on IPV issues. Pastors should preach about it and find ways of punishing those who do it, in all Pentecostal Churches so that the abusers will not run away to other Pentecostal churches.

Name: PM12

Gender: female

Age Range: 36-45

Church: PPC Broadhurst

Level of Education: BGCSE

- 1. Are you and your spouse both members of a Pentecostal church?** Yes.
- 2. Why did you choose a Pentecostal church?** Because it teaches the actual word of God plainly about salvation. *
- 3. How long have you been married?** Fourteen years.
- 4. Do you ever experience conflicts or quarrels with your spouse?** Yes.
- 5. If yes, how do you usually settle such disputes?** We just keep quiet for some time without talking to each other.
- 6. Have you ever experienced some kind of abuse or violence by your spouse?** Yes. Once.
- 7. If yes did you get any assistance through this situation?** Yes. Not much
- 8. Where or who assisted you?** Our pastor.
- 9. What do you think about the Bible in relation to IPV? Does it advantage or disadvantage you? Please explain.** The Bible is the word of God and it guides us though it is not so easy.

10. What do you think about your cultural practices, teachings and values concerning IPV? Do they advantage or disadvantage you? Please explain. They are a disadvantage because they encourage unfaithfulness.

11. How does IPV affect the church? It can cause permanent injuries.

12. What can be done to help the victims of IPV in your church? The church should be educated on IPV issues. Couples conferences should be organised in the church.

Name: PM13

Gender: female

Age Range: 36-45

Level of Education: JC

- 1. Are you and your spouse both members of a Pentecostal church?** Yes.
- 2. Why did you choose a Pentecostal church?** Because I am a born again Christian.
- 3. How long have you been married?** Fourteen years.
- 4. Do you ever experience conflicts or quarrels with your spouse?** Yes.
- 5. If yes, how do you usually settle such disputes?** We have learnt to forgive each other and move on with life.

6. Have you ever experienced some kind of abuse or violence by your spouse? Yes.

Once in a while.

7. If yes did you get any assistant through this situation? Yes.

8. Where or who assisted you? From the pastor, and social workers.

9. What do you think about the Bible in relation to IPV? Does it advantage or disadvantage you? Please explain. Advantageous.

10. What do you think about your cultural practices, teachings and values concerning IPV? Do they advantage or disadvantage you? Please explain. Disadvantageous because they promote abuse to women or wives.

11. How does IPV affect the church? divorce

12. What can be done to help the victims of IPV in your church? The church should be educated on IPV issues. There should be seminars for married couples.

Name: PM14

Gender: female

Age Range: 35

Level of Education: BGCSE

1. Are you and your spouse both members of a Pentecostal church? Yes.

2. **Why did you choose a Pentecostal church?** Because the teachings of Pentecostal churches are morally good and encourage righteousness.
3. **How long have you been married?** Ten years.
4. **Do you ever experience conflicts or quarrels with your spouse?** Yes.
5. **If yes, how do you usually settle such disputes?** Minor issues we settle them the two of us.
6. **Have you ever experienced some kind of abuse or violence by your spouse?** Yes. Once in a while.
7. **If yes did you get any assistant through this situation?** Yes.
8. **Where or who assisted you?** We called an elder (our counsellor) she helped us a lot.
9. **What do you think about the Bible in relation to IPV? Does it advantage or disadvantage you? Please explain.** The Bible as the Word of God is supposed to advantage me but people misinterpret it to benefit them.
10. **What do you think about your cultural practices, teachings and values concerning IPV? Do they advantage or disadvantage you? Please explain.** Disadvantageous because culture tells women to keep quiet in their marriages and to submit no matter what. Other women are dying in silence, they do not want to expose their spouses, not to tarnish their image yet themselves they end up suffering from high blood pressure and physical abuse.
11. **How does IPV affect the church?** Living a stressful life , it affects children be it at school or behavior wise

12. What can be done to help the victims of IPV in your church? The church should be educated on IPV issues. The church should be taught in seminars.

Name: PM15

Gender: female

Age Range: 25-35

Level of Education: Degree

1. **Are you and your spouse both members of a Pentecostal church?** Yes.
2. **Why did you choose a Pentecostal church?** Because I am a born again Christian.
3. **How long have you been married?** Fourteen years.
4. **Do you ever experience conflicts or quarrels with your spouse?** Yes.
5. **If yes, how do you usually settle such disputes?** We have learnt to forgive each other and move on with life.
6. **Have you ever experienced some kind of abuse or violence by your spouse?** Yes. Once in a while.
7. **If yes did you get any assistance through this situation?** Yes.
8. **Where or who assisted you?** From the pastor, and social workers.

9. What do you think about the Bible in relation to IPV? Does it advantage or disadvantage you? Please explain. Advantageous.

10. What do you think about your cultural practices, teachings and values concerning IPV? Do they advantage or disadvantage you? Please explain. Disadvantageous because they promote abuse to women or wives.

11. How does IPV affect the church? Church loses its original purpose of giving people hope.

12. What can be done to help the victims of IPV in your church? The church should be educated on IPV issues. There should be seminars for married couples.

Name: PM16

Gender: female

Age Range: 35

Level of Education: BGCSE

1. Are you and your spouse both members of a Pentecostal church? Yes.

2. Why did you choose a Pentecostal church? Because I am a born again Christian.

3. Do you ever experience conflicts or quarrels with your spouse? Yes.

4. If yes, how do you usually settle such disputes? We sit down and talk and settle the matter.

5. Have you ever experienced some kind of abuse or violence by your spouse? Yes.
Once.

6. If yes did you get any assistant through this situation? Yes.

8. Where or who assisted you? From church elders.

9. What do you think about the Bible in relation to IPV? Does it advantage or disadvantage you? Please explain. Advantageous. There are verses that say that a man should love his wife..

10. What do you think about your cultural practices, teachings and values concerning IPV? Do they advantage or disadvantage you? Please explain. Disadvantages me because when a man hears that he is the head of the family he thinks he has the right to abuse his wife. Men always take advantage of the culture and abuse their spouses.

11. How does IPV affect the church? Divorce may happen against the word of gpd

12. What can be done to help the victims of IPV in your church? The church should be educated on IPV issues. They should be prayed for and counselled by church elders and pastors.

Name: PM16

Gender: female

Age Range: 36-45

Level of Education: BGCSE

1. **Are you and your spouse both members of a Pentecostal church?** Yes.
2. **Why did you choose a Pentecostal church?** Because I am born again
3. **How long have you been married?** Twelve years.
4. **Do you ever experience conflicts or quarrels with your spouse?** Yes.
5. **If yes, how do you usually settle such disputes?** We sit down and talk.
6. **Have you ever experienced some kind of abuse or violence by your spouse?** Yes.

Several times.
7. **If yes did you get any assistant through this situation?** Yes, but it was not effective.
8. **Where or who assisted you?** Parents and pastor.
9. **What do you think about the Bible in relation to IPV? Does it advantage or disadvantage you? Please explain.** Advantageous because it teaches me to submit to my husband.
10. **What do you think about your cultural practices, teachings and values concerning IPV? Do they advantage or disadvantage you? Please explain.** Disadvantageous to me sometimes because they favour men.
11. **How does IPV affect the church?** It has effects on children

12. What can be done to help the victims of IPV in your church? The church should be educated on IPV issues. Lessons should be given to married couples on how to live together and how to solve their differences.

Name: PM17

Gender: female

Age Range: 36-45

Level of Education: Degree

- 1. Are you and your spouse both members of a Pentecostal church?** Yes.
- 2. Why did you choose a Pentecostal church?** Because of the teachings offered about salvation.
- 3. How long have you been married?** Three years.
- 4. Do you ever experience conflicts or quarrels with your spouse?** Yes.
- 5. If yes, how do you usually settle such disputes?** We sit down together and talk about the issue at hand.
- 6. Have you ever experienced some kind of abuse or violence by your spouse?** Yes. Once in a while.
- 7. If yes did you get any assistant through this situation?** No.

8. Where or who assisted you? N/A.

9. What do you think about the Bible in relation to IPV? Does it advantage or disadvantage you? Please explain. It is advantageous because it teaches good morals e.g love, peace, kindness, long suffering, e.t.c.

10. What do you think about your cultural practices, teachings and values concerning IPV? Do they advantage or disadvantage you? Please explain. Disadvantageous because they can encourage immorality among men.

11. How does IPV affect the church? It may lead to injuries

12. What can be done to help the victims of IPV in your church? The church should be educated on IPV issues. There should be workshops and group discussions where people learn from each other. Partners should seek help from pastors.

Name: PM18

Gender: female

Age Range: 36-45

Level of Education: Diploma

1. Are you and your spouse both members of a Pentecostal church? Yes.

2. Why did you choose a Pentecostal church? I enjoy their teachings.

3. How long have you been married? Eleven years.

4. **Do you ever experience conflicts or quarrels with your spouse?** Yes.
5. **If yes, how do you usually settle such disputes?** We try to discuss.
6. **Have you ever experienced some kind of abuse or violence by your spouse?** Yes.
Many times.
7. **If yes did you get any assistant through this situation?** No.
8. **Where or who assisted you?** Did not seek for help.
9. **What do you think about the Bible in relation to IPV? Does it advantage or disadvantage you? Please explain.** The Bible is an advantage though it contains stories of things which were done by sinful men.
10. **What do you think about your cultural practices, teachings and values concerning IPV? Do they advantage or disadvantage you? Please explain.** They are advantageous because they teach good manners (botho) just like the Bible.
11. **How does IPV affect the church?** Church members are affected making church to be an ineffective church
12. **What can be done to help the victims of IPV in your church?** The church should be educated on IPV issues. There should be seminars and sermons on IPV.

Name: PM19

Gender: female

Age Range: 20-24

Church: Forward in Faith

Level of Education: BGCSE

1. **Are you and your spouse both members of a Pentecostal church?** Yes.
2. **Why did you choose a Pentecostal church?** Because of marriage but I enjoy it anyway
3. **How long have you been married?** Two years.
4. **Do you ever experience conflicts or quarrels with your spouse?** Yes.
5. **If yes, how do you usually settle such disputes?** I usually apologise quickly for peace sake even when I am not wrong. And pray.
6. **Have you ever experienced some kind of abuse or violence by your spouse?** Yes. Once.
7. **If yes did you get any assistant through this situation?** No.
8. **Where or who assisted you?** Did not seek for help.
9. **What do you think about the Bible in relation to IPV? Does it advantage or disadvantage you? Please explain.** I think it can be a good guide to Christian marriages if it is obeyed.
10. **What do you think about your cultural practices, teachings and values concerning IPV? Do they advantage or disadvantage you? Please explain.** Most of them are no longer working today therefore they are just a history.

11. How does IPV affect the church? Children may copy bad behavior from their parents and become violent.

12. What can be done to help the victims of IPV in your church? The church should be educated on IPV issues. Sometimes it is hard to open up as an individual, but there should be marriage seminars held in church time and again.

Name: PM20

Gender: female

Age Range: 25-35

Level of Education: BGCSE

1. Are you and your spouse both members of a Pentecostal church? Yes.

2. Why did you choose a Pentecostal church? Because it teaches about salvation, repentance and encourages righteous living.

3. How long have you been married? Eight years.

4. Do you ever experience conflicts or quarrels with your spouse? Yes.

5. If yes, how do you usually settle such disputes? We discuss.

6. Have you ever experienced some kind of abuse or violence by your spouse? Yes.
Once.

7. If yes did you get any assistant through this situation? Yes.

8. Where or who assisted you? From the man of God, my pastor.

9. What do you think about the Bible in relation to IPV? Does it advantage or disadvantage you? Please explain. It is advantageous for those who obey it and its principles. For me it is because it helps me deal well with my non-Christian husband.

10. What do you think about your cultural practices, teachings and values concerning IPV? Do they advantage or disadvantage you? Please explain. They are half half. But some can give too much power to men.

11. How does IPV affect the church? Some people can endup with sicknesses like BP , stress and sugar dibetes.

12. What can be done to help the victims of IPV in your church? The church should be educated on IPV issues. Christians should be taught how to use the Bible to have happy marriages in seminars in radios.

Name: PM21

Gender: female

Age Range: 36-45

Church: Forward in Faith

Level of Education: BGCSE

- 1. Are you and your spouse both members of a Pentecostal church?** Yes.

- 2. Why did you choose a Pentecostal church?** My husband married me when I was attending

UCCSA but I like the teachings of Pentecostal churches about being born again.

- 3. How long have you been married?** Twenty six years.

- 4. Do you ever experience conflicts or quarrels with your spouse?** Yes. We are not perfect.

We always encourage each other to avoid unnecessary arguments.

- 5. If yes, how do you usually settle such disputes?** We discuss.

- 6. Have you ever experienced some kind of abuse or violence by your spouse?** Yes. Once.

- 7. If yes did you get any assistant through this situation?** Yes.

- 8. Where or who assisted you?** From the pastor and our parents (uncles and aunties).

- 9. What do you think about the Bible in relation to IPV? Does it advantage or disadvantage you? Please explain.** The Bible is advantageous because it teaches us how to run our marriages well.

- 10. What do you think about your cultural practices, teachings and values concerning IPV? Do they advantage or disadvantage you? Please explain.** According to cultural

teachings a man is a bull. A woman is nothing but a home maker, which is why our fathers sent only their sons to school. Therefore they are a disadvantage to me as a woman.

11. How does IPV affect the church? Children can copy and become violent like the parent is

12. What can be done to help the victims of IPV in your church? The church should be educated on IPV issues. The church should find ways of rehabilitating and counselling deeply both the abused and the abuser. The youth should be well taught about marriage before they get in to it.

Name: PM22

Gender: female

Age Range: 35-25

Church: Forward in Faith

Level of Education: JC

1. Are you and your spouse both members of a Pentecostal church? Yes.

- 2. Why did you choose a Pentecostal church?**
- 3. How long have you been married?** Twelve years.
- 4. Do you ever experience conflicts or quarrels with your spouse?** Yes.
- 5. If yes, how do you usually settle such disputes?** We discuss and find ways of solving issues peacefully.
- 6. Have you ever experienced some kind of abuse or violence by your spouse?** Yes. Once in a while.
- 7. If yes did you get any assistant through this situation?** Yes.
- 8. Where or who assisted you?** We always discuss and forgive each other without any third person.
- 9. What do you think about the Bible in relation to IPV? Does it advantage or disadvantage you? Please explain.** The Bible is the word of God, which is provided to guide us. Therefore it is advantage to me.
- 10. What do you think about your cultural practices, teachings and values concerning IPV? Do they advantage or disadvantage you? Please explain.** Disadvantage because from long they promoted and empowered men in all areas, and today it's hard to change things because of their influence on society. Culture allow men to beat their wives but not killing them. Still beating is wrong.
- 11. How does IPV affect the church?** The victim can live stressfull life, can even isolate herself from other people.

12. What can be done to help the victims of IPV in your church? The church should be educated on IPV issues. The church should be taught that IPV is sinful. There should be intense premarital counselling for all members.

Name: PM23

Gender: female

Age Range: 25-35

Church: Forward in Faith

Level of Education: Diploma

- 1. Are you and your spouse both members of a Pentecostal church?** Yes.
- 2. Why did you choose a Pentecostal church?** Because I am a born again Christian.
- 3. How long have you been married?** Five years.
- 4. Do you ever experience conflicts or quarrels with your spouse?** Yes.
- 5. If yes, how do you usually settle such disputes?** No answer.
- 6. Have you ever experienced some kind of abuse or violence by your spouse?** Yes.
Once.
- 7. If yes did you get any assistant through this situation?** Yes.

8. Where or who assisted you? Police and parents.

9. What do you think about the Bible in relation to IPV? Does it advantage or disadvantage you? Please explain. It is Advantageous to me because it says as a wife I should be loved. Jesus said adultery as done mostly by men is a sin.

10. What do you think about your cultural practices, teachings and values concerning IPV? Do they advantage or disadvantage you? Please explain. Cultural teachings and practices are Disadvantageous to me and other women.

11. What can be done to help the victims of IPV in your church? The church should be educated on IPV issues. There should be regular seminars for married couples.

Name: PM24

Gender: female

Age Range: Above 50

Church: Forward in Faith

Level of Education: PSLE

1. Are you and your spouse both members of a Pentecostal church? Yes, but my husband joined me recently.

2. Why did you choose a Pentecostal church? Because they uniquely teach about salvation and righteousness..

- 3. How long have you been married?** Thirty nine years.
- 4. Do you ever experience conflicts or quarrels with your spouse?** Yes.
- 5. If yes, how do you usually settle such disputes?** Usually we report to our children and they always counsel us.
- 6. Have you ever experienced some kind of abuse or violence by your spouse?** Yes.
Long time ago.
- 7. If yes did you get any assistant through this situation?** Yes.
- 8. Where or who assisted you?** From our parents, the other time we were helped by the pastor. Though he is young he helped a lot.
- 9. What do you think about the Bible in relation to IPV? Does it advantage or disadvantage you? Please explain.** The Bible is the perfect word of God. It is very good to me.
- 10. What do you think about your cultural practices, teachings and values concerning IPV? Do they advantage or disadvantage you? Please explain.** They are good but also hard sometimes because they give women less power.
- 11. How does IPV affect the church?** Children can loose confidence and self esteem because of wht happens home.
- 12. What can be done to help the victims of IPV in your church?** The church should be educated on IPV issues. They should seek help from elderly, experienced Christians. They also need prayers to cast demons that break marriages out.

Name: PM25

Gender: female

Age Range: 25-35

Church: Forward in Faith

Level of Education: Degree

- 1. Are you and your spouse both members of a Pentecostal church?** Yes.
- 2. Why did you choose a Pentecostal church?** Because I and my husband prefer their teachings and doctrines.
- 3. How long have you been married?** Seven nine years.
- 4. Do you ever experience conflicts or quarrels with your spouse?** Yes.
- 5. If yes, how do you usually settle such disputes?** We communicate and discuss our differences and ways of meeting each other half way.
- 6. Have you ever experienced some kind of abuse or violence by your spouse?** Yes.
- 7. If yes did you get any assistant through this situation?** Yes.
- 8. Where or who assisted you?** From the pastor.

9. What do you think about the Bible in relation to IPV? Does it advantage or disadvantage you? Please explain. The Bible advantageous to me because it guides my conduct as a Christian wife.

10. What do you think about your cultural practices, teachings and values concerning IPV? Do they advantage or disadvantage you? Please explain. They are good but also hard sometimes because they give women less power.

11. How does IPV affect the church? Children can be troumatised and suffer

12. What can be done to help the victims of IPV in your church? The church should be educated on IPV issues. There should be counseling offered before marriage and during marriage by the Pastors as well as seminars to revive marriages.

Name: PM26

Gender: female

Age Range: 36-45

CHURCH: Forward In Faith

Level of Education: BGCSE

1. Are you and your spouse both members of a Pentecostal church? No. He does not attend any church.

2. Why did you choose a Pentecostal church? Because I am a born again Christian.

3. How long have you been married? Seven years.

- 4. Do you ever experience conflicts or quarrels with your spouse?** Yes.
- 5. If yes, how do you usually settle such disputes?** We try to discuss but always end up arguing and blaming each other again.
- 6. Have you ever experienced some kind of abuse or violence by your spouse?** Yes.
- Frequently
- 7. If yes did you get any assistant through this situation?** Yes. But not effective.
- 8. Where or who assisted you?** I tried to introduce my husband to the pastor for counseling but he is not willing.
- 9. What do you think about the Bible in relation to IPV? Does it advantage or disadvantage you? Please explain.** The Bible is advantageous to those who believe its instructions and obey them.
- 10. What do you think about your cultural practices, teachings and values concerning IPV? Do they advantage or disadvantage you? Please explain.** They have advantages and disadvantages, it encourages men to take care of their families yet giving up women to abuse.
- 11. How does IPV affect the church?** It may lead to divorce
- 12. What can be done to help the victims of IPV in your church?** The church should be educated on IPV issues. Pastors should do counselling and pray very hard because Satan is the one who breaks and destroys marriages.

Name: PM27

Gender: female

Age Range: 46-50

Church: Forward In Faith

Level of Education: Degree

1. **Are you and your spouse both members of a Pentecostal church?** Yes..
2. **Why did you choose a Pentecostal church?** Because I am a born again Christian.
3. **How long have you been married?** Seventeen years.
4. **Do you ever experience conflicts or quarrels with your spouse?** Yes.
5. **If yes, how do you usually settle such disputes?** No answer.
6. **Have you ever experienced some kind of abuse or violence by your spouse?** Yes.
Once
7. **If yes did you get any assistant through this situation?** Yes.
8. **Where or who assisted you?** From the pastor and our parents.
9. **What do you think about the Bible in relation to IPV? Does it advantage or disadvantage you? Please explain.** The Bible is advantageous as the Word of God.

10. What do you think about your cultural practices, teachings and values concerning IPV? Do they advantage or disadvantage you? Please explain. As for me I choose the good teachings and practices that will advantage me and my family.

11. How does IPV affect the church? The woman may commit suicide like it once happened at my church. A women commite d suicide because of IPV

12. What can be done to help the victims of IPV in your church? The church should be educated on IPV issues. There should be marriage building activities in the church program.

Name: PM28

Gender: female

Age Range: 36-45

Church: Forward In Faith

Level of Education: BGCSE

1. Are you and your spouse both members of a Pentecostal church? Yes

2. Why did you choose a Pentecostal church? Pentecostal churches teach a lot about salvation and the kingdom of God.

3. How long have you been married? Twenty two years.

4. Do you ever experience conflicts or quarrels with your spouse? Yes.

5. If yes, how do you usually settle such disputes? We just continue as if nothing happened.

6. Have you ever experienced some kind of abuse or violence by your spouse? Yes. Once in a while.

7. If yes did you get any assistance through this situation? Yes.

8. Where or who assisted you? From our family friend.

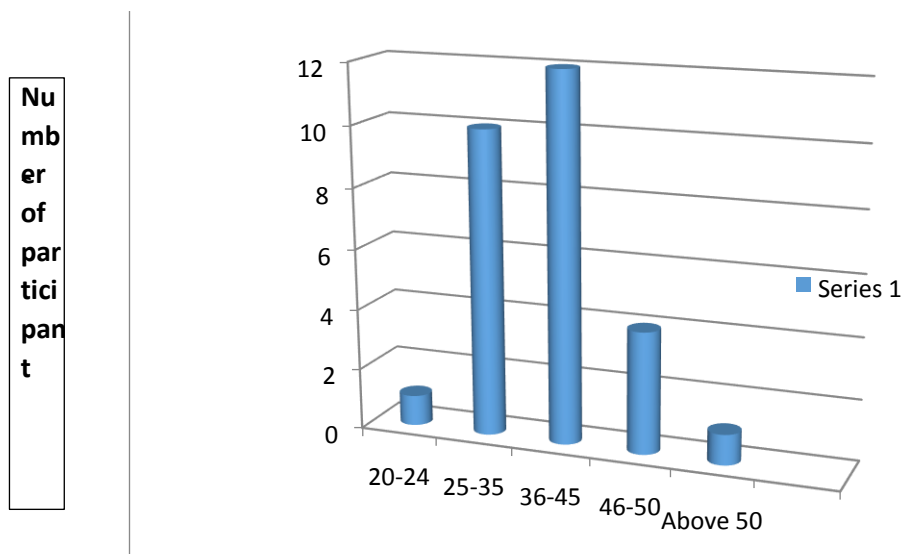
9. What do you think about the Bible in relation to IPV? Does it advantage or disadvantage you? Please explain. The Bible is good, just that people abuse it to suit their own interests.

10. What do you think about your cultural practices, teachings and values concerning IPV? Do they advantage or disadvantage you? Please explain. They are good because they give us a cultural identity.

11. How does IPV affect the church? injuries

12. What can be done to help the victims of IPV in your church? The church should be educated on IPV issues. Counselling.

Figure 1. Age of participants.



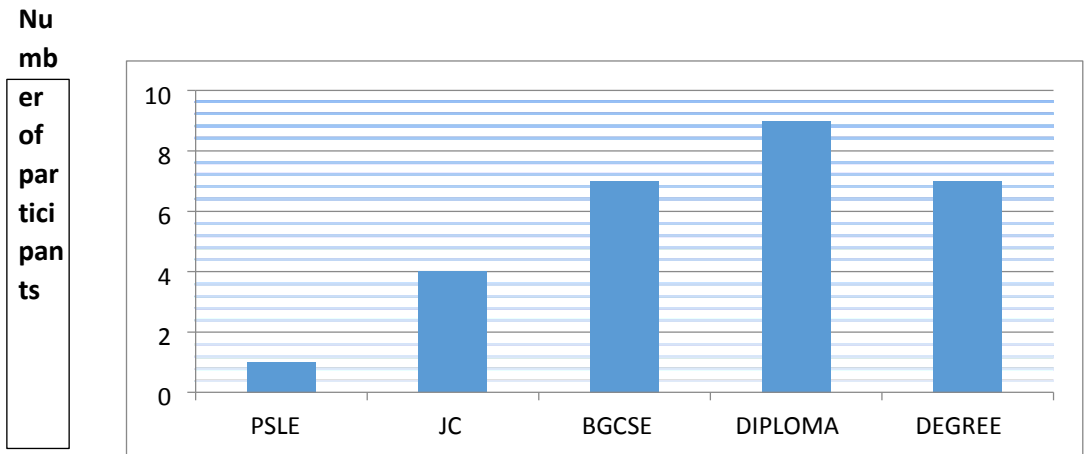


Figure 3. Number of Years in Marriage

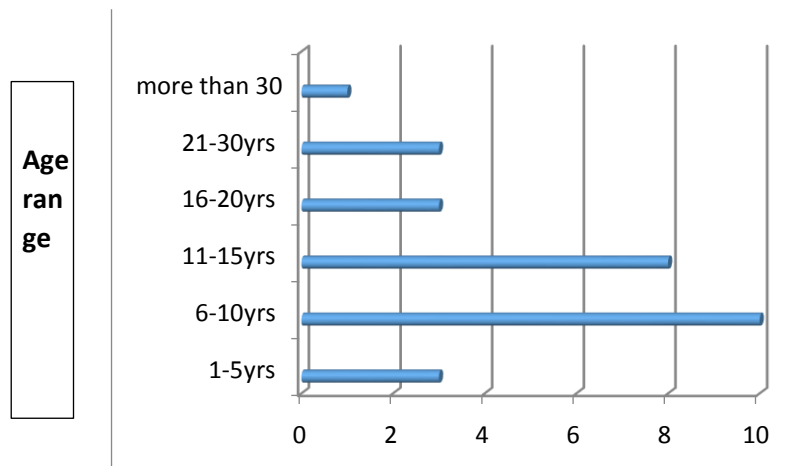


Figure 4. Reasons for Choosing a Pentecostal Church

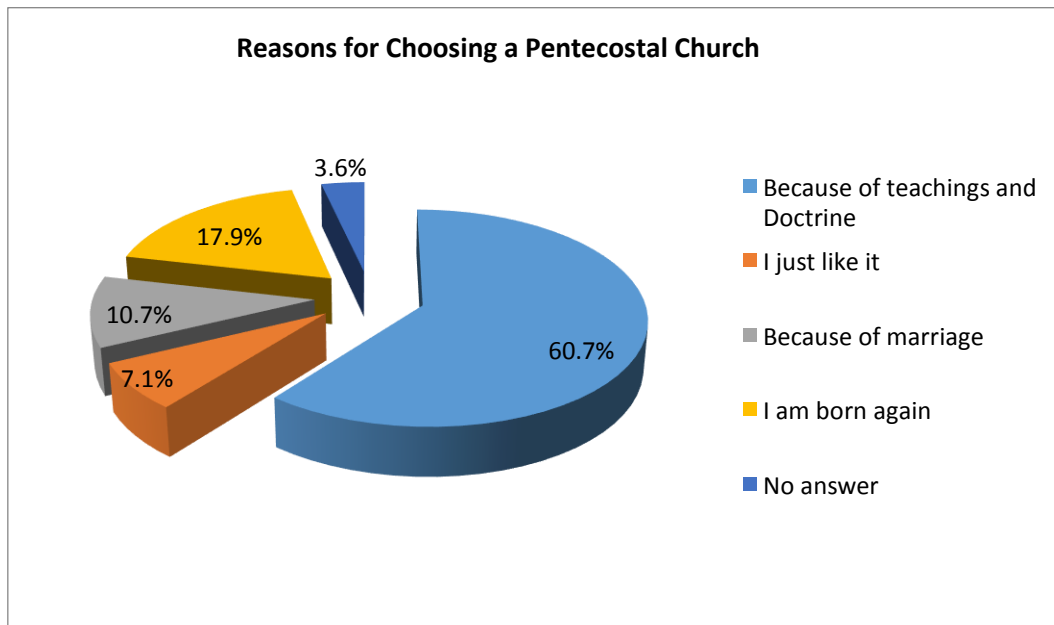


Table 1. Membership of Either or Both Spouses

Both attend the same church		The man does not attend any church		The man attends a non Pentecostal church	
21	75%	3	10.7%	4	14.3%

Table 2. Whether or Not There Were Quarrels and Conflicts, and How They Were Resolved

Yes	Yes, we discuss/communicate	Yes; we do nothing about it	Yes; I pray and forgive	Yes; we avoid each other and stay silent for sometime	No	Yes we seek counselling
4	14	3	3	2	0	2

Figure 5. Prevalence of IPV in FIF and PPC

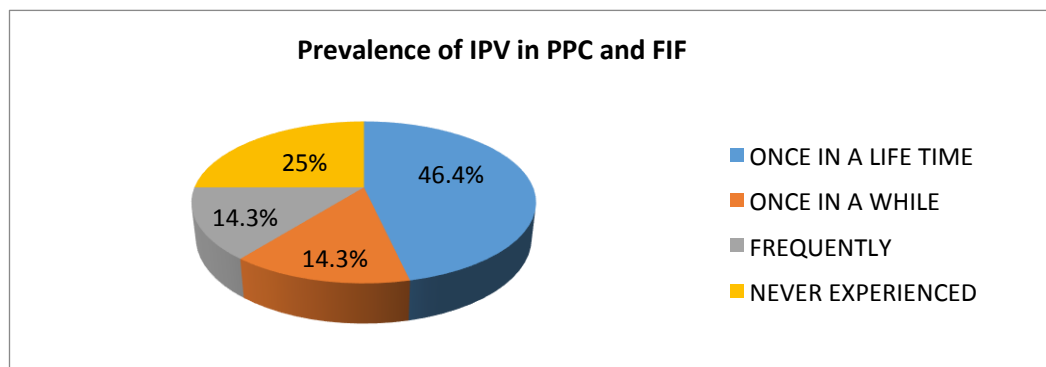


Table 3. On Who Helped during the Incident

No answer	No one	Parents	Pastor	Social worker and pastor	Church elder	Pastor and parents	Police and parents	Family friends
9	5	1	3	1	2	4	2	1

Figure 6. On Whether the Bible Is Advantages or Disadvantageous

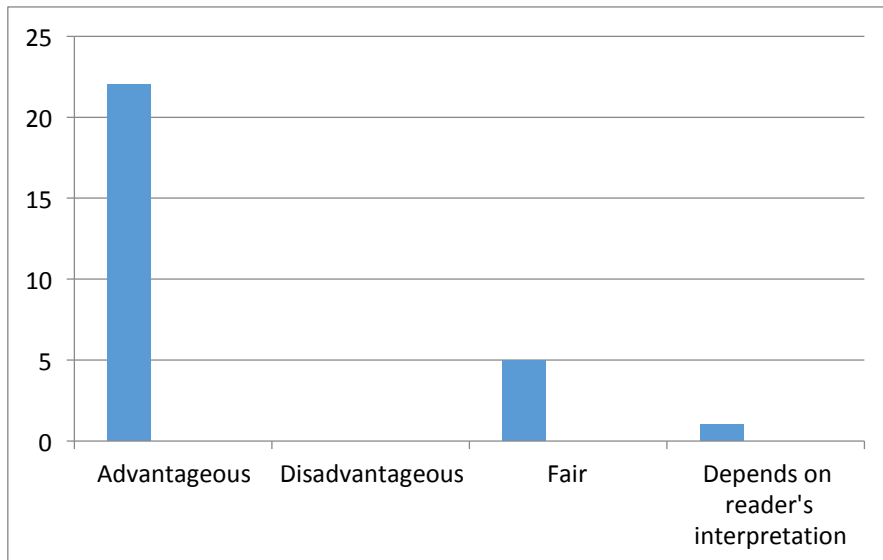


Figure 7. On Whether Cultural Practices and Teachings Are Advantageous or Disadvantageous

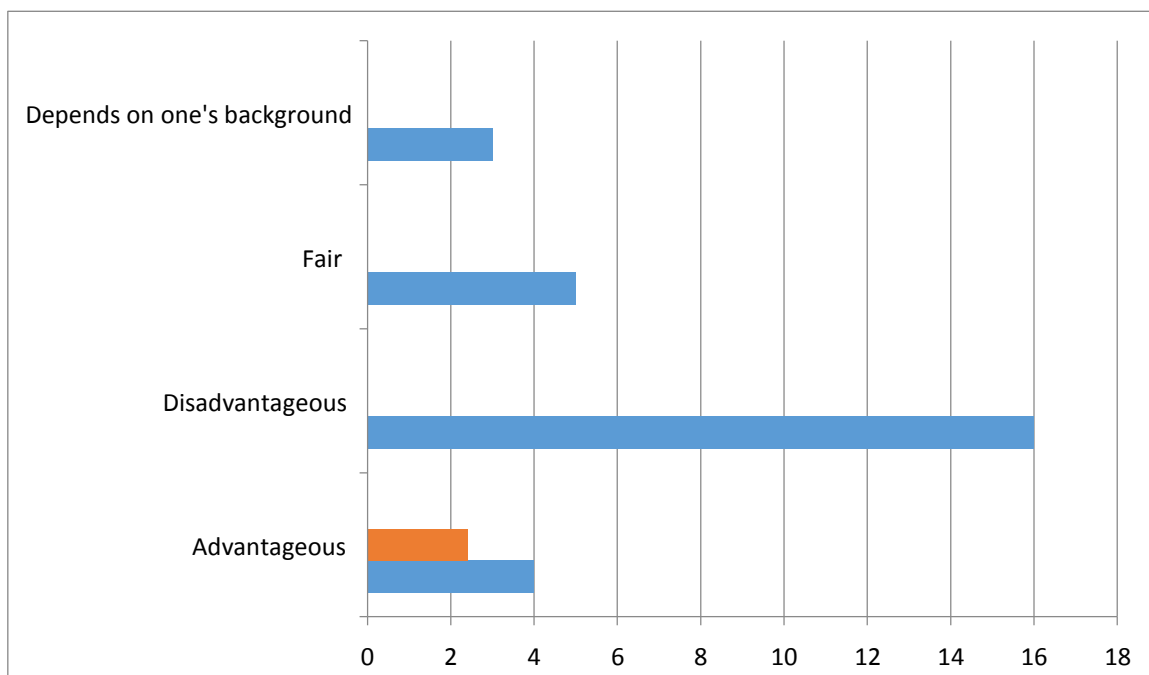


Table 4. Suggested solutions

Improved counselling	More teaching on IPV	No answer	Conduct seminars and conferences	Use the Bible positively	Churches should come together and discuss	Pray to cast out evil spirits that cause IPV
6	4	1	9	2	1	5

4.2 Qualitative Data Presentation

This chapter presents the data that was collected through interviews and focus groups in the field work. Some church leaders were orally interviewed and recorded with a voice recorder. The leaders were composed of two male pastors from each church and two female pastors,

making it six pastors altogether. Leaders for women departments from both churches were interviewed as well, one from each church. Lastly, leaders for single ladies sectors were also interviewed. Single ladies sector were composed of single mothers, widows and divorced women. This department is only found in FIF. Therefore, four single ladies from FIF were interviewed orally.

Pastors' Interview

PCP1. (Pentecostal Church Pastor)

Age: 38

Gender: Male

Marital Status: Married

Education: Diploma

1. What is IPV?

According to my own understanding IPV is violence among people who are in an intimate relationship. It starts from emotion and later becomes physical.

2. Which actions do you categorise as violence in marriage?

In a Christian marriage the common one is the use of harsh, impolite words to one's spouse. This sometimes leads to physical abuse which includes beating, kicking pushing, etc. Negligence of one's responsibility is another type of abuse.

3. What are the causes of IPV among Christian couples?

The major cause is poor communication which leads to independent decision making in a marriage. Lack of communication can cause spouses to misinterpret each other and to be too suspicious of each other which is a sign of lack of trust. Spouses should be transparent to each other or else there will always be friction in their marriage. The other cause of IPV is the teachings in today's society on gender equality. Organisations such as *Emang Basading*

are to a certain extent leading women astray. God has put a structure in place. Men were created as the head and tampering with that is tampering with the structure of God and challenging men's ego.

4. In case your fellow Christian experiences some violence at home whom should s/he contact immediately?

That will depend on the kind of marriage such a person is in; is it traditional, private, Christian, etc? Those who were wedded by the church should contact the pastor first with the hope that the pastor would be having the history of their marriage and thus easily guide them. If it a customary or traditional marriage they should first go to their parents. However the pastor's doors will always be open for everyone that is part of our calling. When there is a life threatening physical abuse, the police should be contacted immediately.

5. How does IPV affect the church?

There are some divorce cases in the church, I believe some were caused by IPV.

6. Do you know anyone who is a victim of IPV (please, do not mention their names)

Yes. I know a lot of them. Christians experience a lot of IPV in their homes. We sit for such issues almost every month yet some are not even opening up.

7. What is the church doing to help such people? If there are specific programs and services, please mention them.

People who are abused at home need to be shown love and care to give them hope. Some of them are emotionally and spiritually sick. We are trying our best. We provide counselling at different stages and marriage seminars. Any new ideas will be appreciated. Besides for these, there are no specific services for IPV.

PCP2

AGE: 46

Gender: Male

Marital status:Married

Education: Degree

1 What is IPV?

It is any action that hurts a partner in a relationship, marriage relationship in this context. It can either be emotional, physical or psychological.

2 Which actions do you categorise as violence in marriage?

They include physical aggression, aggressive or hurtful words, refusal to communicate, sexual denial or forceful demand of sex. There are lots and lots of them.

3 What are the causes of IPV among Christian couples? Misunderstandings and lack of respect for each other in marriage. Being bossy would also cause problems in marriage. Being carried away by worldly teaching s of human rights and gender equality. I also believe that some people are demon possessed that's why they beat their spouses.

4 In case your fellow Christian experiences some violence at home whom should /s/he contact immediately?

Christians should report IPV to the pastor. As the shepherd, he is the immediate leader responsible for guiding and correcting the flock.

5 How does IPV affect the church?

Some women who are beaten at home do not choose to participate in church. They are too reserved. Also church is losing value because divorce is found in the church just like in the world because of IPV.

6 Do you know anyone who is a victim of IPV? (please do not mention their names)

Oh yes. Honestly I can't say I know anyone currently but in my experience in the past yes.

They are predominantly non-Christian, yet occasionally we meet Christians experiencing IPV in their marriages. Being born again does not mean that one is perfect.

7 What is the church doing to help such people? If there are specific programs and services, please mention them.

The church is providing pre-marital counselling, post marital counseling and marriage seminars. We are also trying to negotiate with the government to be considerate of married people whenever they plan transfers for civil servants. Couples should not be separated.

PCP3

Age: 34

Gender: Male

Marital status: Married

Education: Diploma

1. What is IPV?

IPV can be defined as the abuse of a partner, being either wife or husband, boyfriend or girlfriend.

2. Which actions do you categorise as violence in marriage?

There can be physical abuse which includes beatings or emotional abuse where a partner fails to express himself or herself because the spouse will be using harsh abusive words.

3. What are the causes of IPV among Christian couples? Lack of pre-marital counselling, not knowing one another as partners, financial problems. The Bible and culture can both cause IPV depending on how they are applied. Also disobedience to the word of God. Issues of equality of man and women being misunderstood.

4. In case your fellow Christian experiences some violence at home whom should s/he contact immediately?

Sometimes people hide when they are going through IPV but it is important that they report to the pastor. If its physical abuse, the police should be involved.

8 How does IPV affect the church?

Some are reserved. There are some suicide cases in our church by women, of which I believe IPV could be the cause. Some are sick; HIV, high blood pressure, depression even STDs.

9 Do you know anyone who is a victim of IPV? (please do not mention their names)

Yes I do. One woman that I counseled was beaten because her husband believed she had a spiritual husband.

10 What is the church doing to help such people? If there are specific programs and services, please mention them.

We do pre-marital counselling and marriage seminars. There are no specific programs put in place.

PCP4

Age: 60

Gender: Male

Marital status: Married

Education: Degree

1. What is IPV?

It is whereby one partner forces himself in to the other making him or her feel abused e.g.

domineering one's ideas, forced sex

2. Which actions do you categorise as violence in marriage?

It can be verbal, sexual or physical attack, just to mention a few.

3. What are the causes of IPV among Christian couples? There are many causes, including influence from one's background, lack of pre-marital counseling copying ideas from other people's experiences in marriage be it from family or anyone and coping worldly ideas of gender equality

4. In case your fellow Christian experiences some violence at home whom should s/he contact immediately?

I think IPV is more prevalent than we think in the church because we usually assume that Christians are all holy and excluded from sinful activities.

5 How does IPV affect the church?

There is divorce in the church, some suicide cases and even illnesses associated with stress.

6 Do you know anyone who is a victim of IPV? (Please do not mention their names)

I know a lot of them, some are even pastors. Actually of late I have been worried about violence happening in Christian homes for my members. It is becoming worse and I think you can work with us to handle it.

7 What is the church doing to help such people? If there are specific programs and services, please mention them.

We counsel those who open up. But I think we have to look into it and come up with effective ways of dealing with this violence. Otherwise, there are no specific programs or services put in place.

WOMEN

WDL1 (Women Department Leader 1)

Age: 36

Education:

Marital Status:

1. What is IPV?

IPV is making your spouse's life miserable by ill-treating him/her unnecessarily. It might be beating, withdrawal of financial support or even insulting your spouse

2. Which actions do you categorise as violence in marriage?

Beating, torturing such as being locked in the house for days, killing, forced sex, failure to fulfill responsibilities like providing for the family, using hurting and insulting, just to mention a few. I have seen men being victims of emotional abuse in which their wives speak harsh disrespectful words to them which usually invite a beating or physical violence from their husbands. That is why there is a scripture in the book of proverbs, I don't know where exactly it is located, but it says that a fool's mouth attracts some beating.

3. What are the causes of IPV among Christian couples?

The major cause of IPV in Christian marriage is disobedience to the Bible, the Word of God. If couples would love each other, respect each other and submit to each other like the Bible teaches, then there would be no IPV found in Christian marriages including mine. The devil influences us to disregard and not to read the Word of God. How will we obey it if we do not read it! The other thing is pride. If someone thinks he is better than the other, he or she will look down upon such a person. Wives should not compare their husbands with other men.

4. How does IPV affect the church? A lot of hypocrisy is in the church whereby one is a church leader yet he beats his wife. Some women are too quiet during the service.

5. In case your fellow Christian experiences some violence at home whom should s/he contact immediately? I would advise them to first of all report to the pastor, the pastor will

recommend other people such as our biological parents, police and others. This is because a pastor is a God-given shepherd to the church.

6. Do you know anyone who is a victim of IPV? (please do not mention their names)

Yes I know a lot in church and outside the church. Some are beaten up even while they are still in courtships.

7. What is the church doing to help such people? If there are specific programs and services, please mention them.

(Takes a deep breath) The church is trying its best even though IPV still continues. Firstly we have our married women services in which we share some life skills and ways of improving our marriages. In these services we are taught to submit to our husbands, love them and team up with them in everything. But it is not easy. The church also at times organises marriage seminars in which they teach couples, discouraging IPV. However, there is nothing specific for IPV.

WDL2

Age: 41

Gender: Female,

Marital Status: Married

Education: Diploma

1. What is IPV?

IPV is any act which makes one feel abused, she said, “if I feel abused and unfairly treated anyhow, that is IPV. Usually us ladies we are the victims of brutal abuses by our husbands, but it is frequent amongst non-Christians and drunkards...”.

2. Which actions do you categorise as violence in marriage?

Beating, not doing what one is expected to do in a home, rape, denying sex without valid reason, and use of insulting words are abusive acts. As for us women I know we like the silent treatment (viz. abstinence from communication) that is abusing someone psychologically.

3. What are the causes of IPV among Christian couples?

Some Christians are very attached to cultural teachings, regardless of the dynamic nature of culture. Though some teachings are no longer emphasised in contemporary society, they remain in the mindset. Some Christian men still hold on to the cultural position of men in which their wives are just mothers and home makers – they should not control the finances, express their views in some family matters or question their husbands. A husband is a man in control and if anyone tries to challenge his position he or she would be trying to be the second bull in the kraal. As it is believed that, *poo gadike di tlhakanela lesaka*. (Directly translated as; *bulls cannot share the same kraal*.)

4. How does IPV affect the church?

Our children will copy bad things from us. They will not give much value to the church because of what their parents do.

5. In case your fellow Christian experiences some violence at home whom should s/he contact immediately? Personally my pastor knows everything that is happening in my marriage, at one point I ran away from my husband to my pastor's house, he came after me even tried to beat me in front of the pastor. Still the pastor may understand spiritual matters and curses and deal with them spiritually. He believes that I have a spiritual husband. I will recommend the pastor to my fellow Christians.

6. Do you know anyone who is a victim of IPV? (please do not mention their names)

Yes I know people who experience IPV. One of them is a man. I am also one of the victims; almost everyone in church knows that my husband abuses me a lot. He is a deacon in the church yet has a lot of girlfriends. He beats me in front of our children. He hits me with fists, kicks me, pulls my hair, slaps me and many other bad things. He is an animal, for many times he has been put under discipline for several times at church but he is not changing. He rapes me whatever time he wishes to, without protection, he even gave me AIDS. I am always going through treatment for sexual diseases that I get from him. I even have BP as young as I am because of him I am still surviving such an abusive marriage because I have surrendered all to God; I believe one day God will finish my agonies. Usually after some kind of abuse, my husband would give me a lot of money which on normal circumstances never gives me or a gift and pleads me to pardon him claiming that he does not understand what had gotten in to him (*she smiles*). I sometimes think of doing something bad to him. At times I think of killing myself.

7. What is the church doing to help such people? If there are specific programs or services, please mention them. The church always organise marriage seminars, retreats as well as counselling for the survivors and perpetrators. They also put under discipline those who commit adultery.

WDL3 (pastor)

Age: 44

Gender: Female

Marital Status: Married

EDUCATION: BGCSE

1. What is IPV?

IPV is beating and ill-treating your spouse

2. Which actions do you categorise as violence in marriage?

Beating, torturing such as locking your spouse in the house for days, killing, forced sex, etc.

There are a lot of them in different forms.

3. What are the causes of IPV among Christian couples?

Failure to come to agreement in some issues, lack of trust and love, disrespecting each other.

How one grew up may also influence IPV to happen in a marriage setup, such as if one's parents used to fight physically. Someone who grew up in an abusive family is likely to be abusive as well. At times you find that all men in a family according to their generations are violent or all women are talkative, such is a sign of a generational curse which need intense prayers to be eliminated.

4. How does IPV affect the church?

Such evil spirits are imparted to young people through laying of hands unknowingly.

5. In case your fellow Christian experiences some violence at home whom should s/he contact immediately?

It is good to report to the pastor before taking the issue further. Pastors are our spiritual parents who guide and counsel us in line with the word of God.

6. Do you know anyone who is a victim of IPV? (Please do not mention their names)

Yes

7. What is the church doing to help such people? If there are specific programs or services, please mention them.

There are women services every week with an intention to equip women on how to be good wives, how to live with their husbands and other life skills. Besides that, the church organises marriage seminars and couples' fellowships through which they deal with challenges encountered in Christian marriages and their possible solutions. Yet there is nothing specific for IPV at the moment.

WDL4

Age: 45

(A pastor's wife and also a pastor)

Education: Diploma

1. What is IPV?

It is a situation whereby one makes his or her spouse feel humiliated and abused in their marriage. One can be abused physically by beating, emotionally by strong vocabulary and also sexually.

2. Which actions do you categorise as violence in marriage?

Use of hurting words, beating, kicking and forced sex, just to mention a few.

3. What are the causes of IPV among Christian couples?

Causes of IPV include disregarding the Biblical marriage principles of loving your wife as a husband, submitting as a wife, lack of transparency and communication, unfaithfulness and adultery. I will just disclose myself to you. Please keep it confidential and just pray for me. (Facial expression changes, she lowers her voice): “I and my husband present ourselves as a happy couple before everybody. However I am married to a very traditional man who does not want me to reason when talking to him, answer him back or explain anything to him. I am always avoiding to discuss issues with him because he will always turn it in to a fight. He always initiates arguments which usually end with him slapping or kicking me. Several times I thought deeply about ending my life because I loved this man and I never perceived him to be such a kind during our courtship. As pastors, we hardly find a rightful counselor in the church. Therefore we just endure, counsel ourselves and reconcile yet it’s a repeated story. Being too traditional to a point of treating your wife like one of your children is one of the causes of IPV.”

4. How does IPV affect the church?

From my own experience I would say abused women do not have confidence. I am a pastor yet I rarely preach or participate in church. I chose not to be involved, I just pray that one day God will remember me and set me and my husband free. I once tried to kill myself. I just thought of my child and stopped it.

5. In case your fellow Christian experiences some violence at home whom should s/he contact immediately? I suggest that they tell the pastor so that he may know what is happening in his church. However they should also consider other people who can be helpful to them, such as professional social workers, parents and the police.

6. Do you know anyone who is a victim of IPV? (please do not mention their names)

From the little I shared with you, I am part of the statistics (She laughs). Yes I know some survivors of IPV.

7. What is the church doing to help such people? If there are specific programs or services, please mention them.

I think Pentecostal churches should come together and try to come up with ways of dealing with IPV in the church, looking at the magnitude of this issue. The church is trying with the programs at hand such as couples fellowships, men's services and women's services but the problem still continues.

SINGLE LADIES DEPARTMENT LEADERS

SLD1 (Widowed)

Age: 39

Education: JC

1. What is IPV?

Actions that are abusive and trigger physical or emotional pain by one's spouse, regardless of one's rights.

2. Which actions do you categorise as violence in marriage?

Cheating, that is being involved in an extra marital relationship, beating, rape, insults and many others.

3. What are the causes of IPV among Christian couples?

--Marrying the wrong partner.

4. How does IPV affect the church?

Church services are cold because of sin.

5. In case your fellow Christian experiences some violence at home whom should s/he contact immediately? Everyone should have a counsellor from church. Sometimes counselling from the secular world does not consider the word of God. Most of the Pastors are good counsellors.

6. Do you know anyone who is a victim of IPV? (please do not mention their names)

Yes. Most of the women in my department went through abusive marriages or relationships.

Some of them are not even willing to get married because of their past experiences.

7. What is the church doing to help such people? If there are specific programs, please mention them

Pastors are preaching about righteousness every day, there are women's, men's and couples' conferences, services and seminars. Those are some of the church programs that address IPV.

SLD2 (Divorcee)

Age: 41

Education: Diploma

1. What is IPV?

It is violation of one's rights in marriage or a love relationship by a partner.

2. Which actions do you categorise as violence in marriage?

Disrespect, physical pain, use of abusive words, unfaithfulness and other actions.

3. What are the causes of IPV among Christian couples?

Sin is the major cause. At time love vanishes or ends for one's partner leading to harsh treatment to such partner. Our cultural teachings and practices also are a contributing factor because they give too much power to men and silence women, trying to change such arrangement is problematic and causes IPV.

4. How does IPV affect the church?

The church is losing value, because things of the world are now found in the church.

5. In case your fellow Christian experiences some violence at home whom should s/he contact immediately?

They should contact the pastor or the relevant people depending on the situation at hand.

6. Do you know anyone who is a victim of IPV? (please do not mention their names)

Yes I know some.

7. What is the church doing to help such people? If there are specific programs or services mention them

The church has some programs such as seminars, couples' retreats women's and men's services. What lacks is programs that attend to the runaway victims who end up going to place like women's shelter and police. A lot still need to be done.

SLD3: Single mother

Age: 36

Education: Degree

1. What is IPV?

It's any kind of abuse between lovers.

2. Which actions do you categorise as violence in marriage?

Cheating or unfaithfulness, failure to support the spouse financially, beating and kicking the spouse.

3. What are the causes of IPV among Christian couples?

Abuse in marriages is caused by different things. May be a person grew up in a family of abusers; he or she will do the same, that is a demon following the blood line.

4. How does IPV affect the church?

The upcoming generation will think that it is proper to go to church and be abusive.

People should live righteous lives.

5. In case your fellow Christian experiences some violence at home whom should s/he contact immediately? They should contact the pastor.

6. Do you know anyone who is a victim of IPV? (Please do not mention their names)

Yes.

7. What is the church doing to help such people? If there are specific programs or services, please mention them.

There is nothing that the church is doing specifically. Church has some programs like couples' fellowships, married women's and men's services. And I have never heard a pastor just talking about abuse. There are no specific programs at the moment

SLD4: Divorced

Age: 38 years

Education: Diploma

1. What is IPV?

It is the situation whereby someone in an intimate relationship suffers abuse from his or her partner.

2. Which actions do you categorise as violence in marriage?

Application of physical pain like beating, kicking, insults, unfaithfulness, just to mention a few.

3. What are the causes of IPV among Christian couples?

Men or husbands usually are the abusers because they want to be in control and above their wives instead of equal to them. They are also influenced by the society in which they grew, where women do not question their husbands. Because of change, women are now educated which can be a threat to men.

4. How does IPV affect the church?

If women are made to believe that submission is abuse, the upcoming generation will not grasp the meaning of real Christianity. Also there are some divorce cases in the church. Most of the women in my department were abused.

5. In case your fellow Christian experiences some violence at home whom should s/he contact immediately? They should contact the pastor as their spiritual parents. He or she will then help then contact other people.

6. Do you know anyone who is a victim of IPV? (Please do not mention their names)

Yes.

7. What is the church doing to help such people? If there are specific programs and services, please mention them.

Some of them do not expose their situations. For example, one woman once killed herself in our church and it was suspected that she was frustrated in her marriage. I have never heard of anything specific for IPV in my church.

Question 1:

FOCUS GROUP DISCUSSIONS

PP: Participant

RF: Research Facilitator

VERBATIM TRANSCRIPTION OF FOCUS GROUP 1

Church: Forward In Faith Church board room Block 8 Gaborone.

TIME: 45min

PARTICIPANTS: 6 PASTORS (4 male 2 female)

PP1 (participant1): Male, 38yrs Diploma

PP2: Male, 39+ Diploma

PP3: Female, 34, Diploma

PP4: Male, 48, Degree

PP5: Male, 37yrs, Diploma

PP6: Female, 31yrs, Degree

MARITAL STATUS: All married

(My voice in italics)

RF: “May someone offer an opening prayer please.”

PP3: “Dear God! Lead us today in whatever we will discuss here today. Help our sister as she will be leading us in some kind of discussion. In the name of Jesus Christ I pray and believe.

Amen”

AMEN (*they all responded, proving that they are all paying attention*)

RF: “I believe we all have a printout of the agenda of the day as well as the ground rules of our meeting. As stated in the printout, we will discuss on the prevalence of IPV in our churches.

In the secular world, gender based violence and IPV are very common.”

RF: “I would like to know if IPV happens in church or among Pentecostal church members.”
(Already there are some hands up; most of the participants look interested in the discussion and ready to participate.)

PP4: “According to my own observation and experience, *(he coughs a bit to clear his voice)* IPV is too much in our Pentecostal churches. I even mentioned something about it in the church leadership meeting because it is currently a matter of concern to me. A lot of women are suffering in their houses *(he frowns)* yet both they and their spouses appear to be happy couples in our eyes. Of late I have been thinking a lot about this issue as a pastor. Let me pause and give others a chance but *(he shakes his head)*. Thank you very much for coming up with this topic.”

PP1: “Like my brother said, IPV exists among Christians though many of them prefer to hide and suffer in secret.”

RF: “Raise your hand if you know someone who is a suspect or survivor of IPV.” *(They all raise their hands. PP4 cheeps in without permission to speak).*

PP4: “In fact there is one who we all know, I believe – a female pastor who recently ran to women’s shelter in order to save her life from her husband who wanted to kill her.”

PP3: “Hmm!” *(With a sympathetic face.)*

RF: “You all testified that you know about people who experienced IPV in their marriages. How did you come to know about them?”

PP2 “As pastors we are counsellors, we meet such people in some of the counselling sessions.”

PP1: “Yes we meet them in counselling sessions, *mme fela* (but) we also hear from other church members.”

RF: “Let’s look at the Bible in relation to IPV in the church. I will read the story in John 8:1-11.

1. But Jesus went to the Mount of Olives. 2. Now early in the morning, He came again in to the temple, and all the people came to Him; and He sat down and taught them. 3. Then the scribes and Pharisees brought to Him a woman caught in adultery. And when they had set her in the midst, 4. they said to Him, “Teacher, this woman was caught in adultery, in the very act. 5.

Now Moses, in the Law, commanded us that such should be stoned. But what do you say?” 6. This they said, testing Him. But Jesus stooped down and wrote on the ground with His finger, as though He did not hear. 7. So when they continued asking Him, He raised Himself up and said to them, “He who is without sin among you, let him throw a stone at her first.” 8. And again He stooped down and wrote on the ground. 9. Then those who heard it, being convicted by their conscience, went out one by one, beginning with the oldest even to the last. And Jesus was left alone, and the woman standing in the midst. 10. When Jesus raised himself up and saw no one but the woman, He said to her, “Woman where are those accusers of yours? Has no one condemned you? 11. She said, “No one, Lord.” And Jesus said to her, “Neither do I condemn you; go and sin no more.”

RF: “What can we say about this scripture in line with our topic?”

PP6: “What I value much about this story is how Jesus Christ handled it. He is not judgmental and unjust unlike those who judged and condemned the woman.”

*PP3: According to me this story shows that gender based violence was practiced in the Bible especially on women.

RF: What could be the reason for bringing the accused woman alone yet adultery is done by two people? (There is some noise as everyone begins murmuring)

PP3: “That is a very good question. Those men were wicked; they were protecting their fellow man, let’s hear what men have to say about this one!” (She says this with a bold voice, then she restlessly pushes her seat back, as though ready to attack the next male speaker).

PP4: (*He laughs*). “We should not be defensive in our answers. We are not those people who took the woman to Jesus (*he laughs again*). What I would say is that those men were unfair and acted violently towards the woman, just like some men who claim to be Christians yet they beat their wives. Hypocrites.”

PP5: (*Stands up*). “People of God give me a chance please. I agree with those who say both the partakers of the adulterous act were supposed to be brought before Jesus, not the woman only. However what is important is what Jesus did. He did not condemn the woman but instead helped her. My question now is: (*he takes a deep breath*) what are we saying about women who talk too much, provoking the husbands to beat them? Some women are really talkative, they would be using provoking words and will not stop talking until they are beaten up.

PP3 (*She interjects*) “Pastor what are you saying? (she sounds surprised). Do you want to tell me that there is a reason that is good enough for a man to beat or hurt his wife physically? No!

No! There is no reason for beating your partner.” (Simultaneous *noise. They all speak simultaneously*).

RF: “Order please. Ok! Ok! Please. Only one person should speak at a time. PP4 please say something.”

PP4: “It’s ungodly and sinful for either a man or woman to abuse his or her spouse in any manner: be it by beating, insulting or either way. It is wrong. Now going back to the scripture that we read, I would say the Bible records some stories both good and bad. We should however note that some things done in such stories were sinful and God did not like such things. That is why Christ did not condemn the adulterous woman instead he helped the men to realise that both them and the woman are sinners.”

RF: “Precisely what you are all saying is that Jesus is not a condemner. And He treats both men and women as equal. On the other hand it is recorded in the Bible society that women are treated as lesser beings just like in our Tswana society. However we should note that Christ remained neutral and chose neither the men’s side nor the side of the accused woman. This shows that male and female are all equally human and liable before God. PP3: That is very true

RF: “What could be the woman’s reason for remaining silent?”

PP4: “She was afraid of the violent men.”

PP6: “I think she was afraid of Jesus. She thought that Jesus will treat her the way her accusers did.” Like you said, women were regarded as lesser beings and were supposed to remain silent when there was a man to speak.

RF: “However we should be aware that in this scripture, Jesus requested that the woman should speak by asking her some question. Therefore, Jesus gave voice to the voiceless woman. Now I would like to know what you think about Tswana culture. I mean oral traditions, teachings and practices. Do they have any influence on the occurrences of IPV among Christians?”

PP1: “I believe that each family has its own values which are influenced by either religion or culture. Our oral traditions were advantageous mostly to men yes, but they do not support violence.”

PP6: “Culture has influence in Christian marriages. Though the Bible says husbands are heads, more influence comes from the culture because even before the coming of the Bible, women were nothing in the Tswana society. If we talk about it we will sleep here. So culture especially *diane* (proverbs) are so instrumental in IPV among Christian marriages.”

RF: I believe you mean the proverbs that some of you already mentioned in your interviews such as *Monna ga a botswe o tswa kae. ‘A man should not be asked about where he is coming from.’*

PP3: “Culture was there before the Bible, yes, and I have realised that most of the things we do as Christians are influenced by culture. Yet we hide behind the Bible. That is why we even pay *bogadi* (bride price) for our wives and take them to live in our parents’ houses. That is culture.”

RF: “When we were reading the story from the Bible we found out that women were to remain silent, just like in Tswana tradition. Therefore, we conclude that the Bible and Tswana culture are both capable of advantaging or disadvantaging both men and women, depending on how they are interpreted.

PP5: “The Bible is not disadvantageous; the problem is with those who read it to suit their own interests. Some people would even choose to pick the stoning part from this story than the forgiveness part.

RF: “In other words, the Bible can be used to advantage or to disadvantage women.”

RF: “The most important thing now is what the church is doing to address IPV issues. Are there any set programs, and how effective are they?” *(No one lifts up the hand to respond to the question. The question was asked again)*

PP4: “We do not have specific programs to address IPV but we have Tuesday and Thursday services for women. We also have services for married men though they rarely meet. However the fact that IPV is still happening shows that there is a need for other alternatives. The other thing is that we rarely speak about such issues in our churches. Isn’t it?”

PP5: “We also do counselling for people in courtship before they get married.”

PP3: “Ee (she plays with her fingers) dilo makwati mma (we learn from others) may be you can help us with what can be done because what we have in hand is not very effective. I believe the reasons you brought us together like this is for us together with you to come up with solutions to this problem of IPV.”

RF: “How often do you talk about IPV during the services you just mentioned?”

PP4: “Honestly we rarely or never discuss such topics with our church members unless someone comes for counselling or prayers after experiencing abuse.”

PP3: (*She interjects*). “In my church, we talk about them but in passing, not as a topic.”

PP2: “Same with me. I never talk about this topic unless if there is a person seeking counselling with this issue.”

RF: “May I kindly know the reasons for not teaching or preaching about IPV in your church?”

PP2: “As for me, I do not have any good reason. It has never come to my mind that I can teach about it in church.” I think it’s because beating /abusing someone is unlike Christ so is not expected to be found in the church, it is even hard to believe that it is happening.

PP1: “I think the major reason is that there is no such teaching in the Bible. Jesus Christ Himself never taught about it. It won’t be an easy topic to teach.”

PP6: “I think the people who should be teaching about this topic is us female pastors because it happens mostly to our fellow women. But it will not be easily accepted by the church if it is presented by a woman. Again some women think that challenging IPV is fighting to be equal to man and being disrespectful.”

RF: “PP6 you are now stigmatizing yourself (*he says it with a smile*). You are a pastor, whether male or female, and it is your responsibility to teach the church. As pastors it is our responsibility to know what it happening to our members and how to help them.”

PP6: (*She laughs lightly*)

RF: “What is the impact of IPV in your church?”

PP5: “When we talk of church we talk about a group of families. Therefore, if marriages or families are not happy, the church will not be happy.”

PP3: “There are some women who are too quiet showing low self-esteem and lack of confidence, whom I think are abused at home. Church becomes heavy and boring if some individuals are not happy.”

PP1: “There is a lot of pretense in the church, which is not good for the upcoming generation.

The other thing is the number of divorce cases we have in the church which is not a good thing.

God hates divorce but sometimes someone is forced to run for his or her life.”

RF: “We will find another day after the completion of this research work. I will then give you my recommendations. Thank you very much for your time and participation.”

VERBATIM TRANSCRIPTION OF FOCUS GROUP 2

PLACE: FIF church building

TIME ALOCATED: 45 min

PARTICIPANTS: 6 married women and 1 single woman

PP1: 45yrs married, JC

PP2: 34yrs married, Diploma

PP3: 35yrs, married BGCSE

PP4: 34yrs, married, Diploma

PP5: 38yrs, divorced, Diploma

PP6: 41 yrs married, Degree

PP7: 53 yrs Married, JC

PP8: 27 yrs married, Degree PP9: 36 married Certificate

PP4: *(He prays)* “Dear God, lead us today in whatever we will discuss here today. May all the objectives of this meeting be fulfilled. We pray in the name of Jesus. Amen”

(No one says amen to respond to the prayer. The atmosphere is tense. It is probably caused by the mixing of people who are not familiar with each other coming from two churches).

RE: “As pointed out in the small paper given to you, we will be discussing about IPV in your churches which are Pentecostal churches. IPV is any form of abuse that occurs in an intimate relationship or in marriage. It includes beatings, insults, sexual harassment, rape, etc. Does IPV happen among Christians in Pentecostal churches?”

PP3: “Yes it happens as much as it happens among non-Christians” *(Many hands were lifted up)*

PP1: “Yes it happens.”

RE: “If you know someone who is or has been in an abusive marriage, just lift up your hand” *(They all lifted up their hands).*

(There is noise as someone pushes back the chair. It is pp7. She stands up without anyone’s consent.)

PP7: “Most of you should know that I am one of the people who experience IPV in my marriage. At times I wish my husband could die so that I can have a taste of peace. I am abused in one way or the other almost every day regardless of the effort that I make to please my husband. Truly rape is there in marriage. It happens to me. While I am still crying from physical pain, he is already on top of me...” *(Everyone looks sorry, some are shocked while other express anger. The discussion is chaotic).*

RF: “Order please. Let her finish.”

PP7: “My husband who is a deacon in my church cheats me with many girls; he beats me even in front of our children. At first I was hiding my situation but not anymore. One day he beat me up because I wanted him to use a condom. He didn’t use it, and after raping me he spit some saliva on my private parts” *(she cries).*

PP5: “Women of God, this is so serious; such people should be handed to the police and be chased from church. I know God hates divorce but some situations are beyond our control” *(PP7 seemed to be fed up with her condition such that she was free to share it out with anyone. I sent her out for counselling in the next room.)*

PP5: “I also had a bad experience in my marriage. My ex-husband would take my bank cards and squander all the money on alcohol. As for beating mmmm! I fought for myself. *(They laugh)*. I also beat him with anything I came across. One day he wanted to force me to take a mixture from a traditional doctor. That’s when I realised that I had suffered a lot trying to save the marriage that was not working. I initiated our divorce.”

RF: “Thank you PP5 for sharing your experience with us. But what causes IPV if I may ask?”

PP2: “I think men as heads want to be in control of everything, and they want to treat us like their children.”

PP4: “Marriage was founded by God, it is something that the devil hates, and he therefore does all he can to destroy marriages” (*There is noise as most of them agree with pp4*).

PP9: “That is very true. We have to be praying for our marriages or else we will be defeated by demons, just like that lady’s husband.”

PP1: “Myself I believe that failure to observe the Word of God is the major cause of abuse in marriages. Some women are so disrespectful of their husbands; they talk too much leading to their beating. Let’s submit to our husbands and respect them ladies.”

PP8: “I agree with you. In one of our marriage fellowships, some men were complaining that their wives refuse with sex and insult them and their parents. Definitely there will be violence in such marriages.”

RF: “Is there any influence from the Bible and cultural teachings and practices on the occurrences of IPV?”

PP3: “The Bible is not influencing IPV. It is just that people misinterpret it and abuse it.”

PP2: “There are some common aspects in both culture and the Bible which influence IPV. For example; they both say the husband is the head. That is problematic to the one being controlled. They both teach submission which is not easy to practise”

PP6: “According to me, culture contributes a lot. A man can do as he wants while his wife remains silent. *Monna ga a botswe kwa a go tswang, ebile monna ke selepe o a adimanwa* (a husband should not be asked where he has been, and a husband is like an axe which can be borrowed multiple times), that is rubbish” (*she expresses a strong objection*).

RF: “Looking at how women were treated and the inequality that happened in the Bible, we can say both Tswana traditions and the Bible promote inequality which fuels IPV.”

RF: “Are there any programs put in place to address these IPV issues?”

PP4: “We do not have any special programs, besides for Thursday women’s services.”

PP1: “We sometimes attend couples’ fellowships but that is not enough.”

PP5: “We don’t have any programs dealing with IPV. It’s even rare to hear a pastor preaching about it in church.”

PP8: “That is very true; the church leadership should look into that.”

PP9: “But there are marriage counsellors in the church. Maybe if they can be trained it will help” (*Does that mean pastors are not trained to be counsellors?*).

PP1: “But most of our pastors are good in counselling. It’s just that some of the things someone needs to make up his or her mind whether to take advise or not. We need serious deliverance sessions in our churches.”

VERBATIM TRANSCRIPTION OF FOCUS GROUP 3

PLACE: FIF church building

TIME ALOCATED: 45 min

PARTICIPANTS: 6 married women and 3 single women leaders

PP1: 29 yrs old, Married, BGCSE

PP2: 36 yrs old, married, Diploma

PP3: 31 yrs old, married, Diploma

PP4: 34 yrs old, married, Diploma

PP5: 41 yrs old, divorced, Diploma

PP6: 40 yrs old, married, Degree

PP7: 39 yrs old, widowed, JC

PP8: 32yrs old, married, Degree

PP9: 36 years old, single mother, Degree

RF: “We will be discussing the topic IPV in Pentecostal churches. IPV is any kind of abuse that happens between people who are in an intimate relationship. Such may include physical pain, use of insulting words, rape, etc. Do such things happen among Christians?*(There is noise as they agree that IPV happens among Christian couples).*

RF: “Do you know anyone who experiences or has experienced IPV in their marriage? If yes, lift up your hand (*They are talking as they all lift up their hands*).

RF: “Please feel free to share the experiences of such person without exposing their names (*No one is willing to start, RF shared the story that she once read about a man who was beaten by his wife just to break the ice. They laugh*).

PP8: “*Wena o raya sekopa (You mean a weak man)*” (*There is laughter and murmuring*).

PP9: “Heela! (Mind you!) There are some men who are too gentle, they can be beaten and be tossed around by their wives, and such men usually are so pitiful.”

PP5: (*She interjects*) “How I wish I could get such a man (*laughs*)” (*they all laugh*).

RF: “Ok ladies, let look at the Bible...” (*PP8 interjects with a loud voice*).

PP8: “Before we continue, I want to understand something. I heard you talking about rape in marriage. We are talking about Christian marriages here, isn’t it? I fail to understand how one can be raped when the Bible says that our bodies do not belong to us anymore. 1 Corinthians 7:4 says that the wife has no authority over her own body.”

PP4: “If one is forced to have sex unwillingly and violently, that is rape, be it by husband or any other person. Rape happens in marriages, my dear, mhm!” (*She is showing an expression of seriousness and concern*).

PP5: "From my own experience, rape is there in marriages. My ex-husband used to force himself onto me, even when I was trying to fight in resistance. He would just do it and then after he would mock me. Though he was not born again, the fact is I experienced rape in marriage. You are still young and do not have much experience (*she takes a deep breath*). You should thank God that your husbands are Christians unlike my ex maybe they are better" (*She was emotionally stable which reveals emotional healing*).

PP1: "I agree that rape can happen in some marriages with abusive husbands."

RF: "OK, if you agree that rape can happen in some marriages, lift up your hand" (*7 hands were lifted*).

RF: "Let's analyse one story in which a woman was raped. 2 Samuel 13, I will read it, *2 Sam 13:1-14*

13 In the course of time, Amnon son of David fell in love with Tamar, the beautiful sister of Absalom son of David.

2 Amnon became frustrated to the point of illness on account of his sister Tamar, for she was a virgin, and it seemed impossible for him to do anything to her.

3 Now Amnon had a friend named Jonadab son of Shimeah, David's brother. Jonadab was a very shrewd man. 4 He asked Amnon, "Why do you, the king's son, look so haggard morning after morning? Won't you tell me?"

Amnon said to him, "I'm in love with Tamar, my brother Absalom sister."

5 *"Go to bed and pretend to be ill," Jonadab said. "When your father comes to see you, say to him, 'I would like my sister Tamar to come and give me something to eat. Let her prepare the food in my sight so I may watch her and then eat it from her hand.'"*

6 *So Amnon lay down and pretended to be ill. When the king came to see him, Amnon said to him, "I would like my sister Tamar to come and make some special bread in my sight, so I may eat from her hand."*

7 *David sent word to Tamar at the palace: "Go to the house of your brother Amnon and prepare some food for him." 8 So Tamar went to the house of her brother Amnon, who was lying down. She took some dough, kneaded it, made the bread in his sight and baked it. 9 Then she took the pan and served him the bread, but he refused to eat.*

"Send everyone out of here," Amnon said. So everyone left him. 10 Then Amnon said to Tamar, "Bring the food here into my bedroom so I may eat from your hand." And Tamar took the bread she had prepared and brought it to her brother Amnon in his bedroom. 11 But when she took it to him to eat, he grabbed her and said, "Come to bed with me, my sister."

12 "Don't, my brother!" she said to him. "Don't force me. Such a thing should not be done in Israel! Don't do this wicked thing. 13 What about me? Where could I get rid of my disgrace? And what about you? You would be like one of the wicked fools in Israel. Please speak to the king; he will not keep me from being married to you." 14 But he refused to listen to her, and since he was stronger than she, he raped her.

NIV

RF: “As you continue with the story you will find out that the king David who is the father to both the rapist and the victim did not act justly in this matter, but he protected his son, the rapist.

Now the question basing on this story is what do we say about the Bible and women’s voice?”

PP7: “The Bible records the history of certain people as well as God’s dealings with humanity. Some of the stories that are recorded in the Bible were done by sinful people without God’s approval, just like the story recorded in 2 Samuel 13 about the rape of King David’s daughter, Tamar.”

PP2: “If you may read about what was happening in David’s palace, it was triggered by David’s sin of raping Bathsheba that is why he could not even judge his sons for the wrong they did. God does not support violence in marriages, which is why He commands men to love their wives and treat them with care as weaker people, meaning that women are not physically strong enough to fight men.”

PP4: “Tamar tried to stop her brother, but the brother did not listen. It is the brother who did not listen to Tamar’s voice as well as King David God’s voice. Just like in our culture where women are rarely heard. It might be recorded in the Bible but not being the will and desire of God for it to have happened the way it did.”

PP2: David was supposed to act like a father to his daughter but the way he acted shows that girl children were less important in that community. They had no voice.”

PP5: “some of the things that are done by the Bible people are so sinful and displeasing to God. I wish women as mothers were given authority of their houses not these irresponsible men (*she makes a facial expression of anger*). How can someone fail to fight for his own daughter?”

RF: “It is a good observation that you made that Tamar was silenced by the men not God. Meaning that God can give voice to the people who are silenced and marginalised by the society. Therefore it would be good to read this story with that in mind rather than with the mentality of silencing women or remaining silent because you are a woman.

RF: “Getting back to the situation at church, are there programs that are in place to help the perpetrators and survivors of IPV, are those programs effective enough?”

PP6: “What we have in our church I don’t know whether to call them programs or what. We have Thursday services for women and Tuesday prayer meetings for women in which we receive teaching on different life issues as well as how to be a good wife. We are taught to submit and respect our husbands. On top of that our church always conducts marriage seminars and couples’ fellowships; however abuse still continues in some marriages.”

PP2: “Programs are there as mentioned by my sister here, but the fact that IPV still continues in good numbers shows the ineffectiveness of our programs.”

PP5: “We need to evaluate and improve our programs.

PP7: “I also agree that our programs need to be improved for them to be effective.”

RF: “As it is good that we all see the need for the improvement of the programs, and putting them in place if you had none. This shows that you acknowledge the urgency and seriousness of the matter. Thank you very much for your time and participation.

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