St. Paul's University Repository

PREDICTORS OF VIOLENCE AGAINST WOMEN IN CHRISTIAN MARRIAGES: A CASE OF ACK CATHEDRAL VOI

A Dissertation

Presented to

The School of Theology

St. Paul's University, Limuru

In Partial Fulfillment

of the Requirement

For the Degree of

Masters of Theology

Raymond Manyoki Msafari

July 2024

ST. PAUL'S UNIVERSITY

St. Paul's University Repository

DECLARATION

This dissertation is my original work and has not been presented for a degree in any other University. No part of this thesis may be reproduced without the author's prior written and/or St. Paul's University.

Signature: ..... Date:……..…….

Raymond Manyoki Msafari ADM NO. MTHLMR100420

Word Count- 26,448

Declaration by Supervisors

This dissertation has been submitted for examination with our approval as University Supervisors.

Lead Supervisor: Prof. Ndung'u. B. Ikenye

Signed:…….. Date: ……..….....

Co-Supervisor: Prof. Esther Mombo

Signed:……..... Date: .....

ST. PAUL'S UNIVERSITY

St. Paul's University Repository

DEDICATION

I dedicate this dissertation to my family. I love you deeply with all my heart. To my wife Bettylinah, you have been a listener and a supporter of all my endeavors. Your partnership, steadfastness, and love sustain me.

ST. PAUL'S UNIVERSITY

St. Paul's University Repository

ACKNOWLEDGEMENT

I would like to acknowledge my bishop, family members, friends, and colleagues for their prayers and support. I also acknowledge the immense support of my supervisors, Prof. Ndung'u J. B. Ikenye and Prof. Esther Mombo for their continuous and tremendous support throughout this period in developing this thesis. I acknowledge my fellow students who accorded me support in the context of advice and guidance; their invaluable support in that regard is highly appreciated.

ST. PAUL'S UNIVERSITY

St. Paul's University Repository

ABSTRACT

Violence against women is not a new phenomenon especially in Africa. However, its presence in Christian marriages in Kenya is a fertile ground for research which for some time has remained unexploited due to the assumption that Christian marriages are less violent. Recent happenings have indicated that there is a possibility of violence against women in Christian marriages. This study investigated the reasons that have influenced violence against women in Christian marriages in ACK Cathedral, Voi. The general objective of this study was to examine violence against Women in Christian marriages in ACK Cathedral church in Voi. The specific objectives of this study were: To determine the forms of violence against women in Christian marriages in ACK Cathedral Voi; To establish the reasons for violence against women in Christian marriages in ACK Cathedral Voi; To identify the Theological and Pastoral ways of mitigating violence against women in Christian marriages in ACK Cathedral Voi; to establish the ethno, cultural and Christian approaches to Christian marriages in ACK Cathedral Voi. The study was underpinned by three theories: The Social Learning Theory, the Johan Galtung's Theory and the Feminist Theory. A descriptive research design was adopted and stratified simple random sampling was used in the study. A structured questionnaire was issued to the respondents and Likert scale was used to rate the responses. SPSS- 26 software and Microsoft Excel sheets were used in data analysis. The research revealed that violence against women in Christian marriages is primarily physical, verbal and sexual. Factors contributing to violence included poverty, lack of education, cultural practices, gender discrimination, and economic instability. The findings established that religious leaders can provide mediation, counseling, mentorship, and coaching for couples in conflict, as well as organizing seminars and team building programs. The research further noted that cultural expectations significantly shape views on gender roles, family dynamics, communication styles, and understanding of marital roles in religious texts. In addition, the findings indicated that the youth influenced by social media, stressors, substance abuse, and economic constraints, are particularly vulnerable to violence. The researcher recommends that ACK Cathedral Voi implements mentorship sessions, guidance and counseling programs, church seminars, and youth empowerment initiatives to address the vulnerabilities of young individuals influenced by social media and stressors. The church should also collaborate with the government to develop educational programs and enhance pastoral care, counselling and psychotherapy services to provide spiritual guidance and support for couples facing marital challenges.

ST. PAUL'S UNIVERSITY

St. Paul's University Repository

TABLE OF CONTENTS

DECLARATION.....i
ACKNOWLEDGEMENT.....iii
ABSTRACT.....iv
TABLE OF CONTENTS.....v
ABBREVIATIONS.....vii
LIST OF TABLES.....viii
LIST OF FIGURES.....ix
CHAPTER ONE.....1
INTRODUCTION.....1
1.1 Introduction.....1
1.2 Background of the Study.....1
1.3 Statement of the Problem.....4
1.4 General Objective.....5
1.5 Specific Objectives.....5
1.6 Research Questions.....5
1.7 Justification of the Study.....6
1.8 Scope of the Study.....6
1.9 Limitations of the Study.....7
1.10 Delimitations of the Study.....7
1.11 Assumptions of the Study.....7
1.13 Conceptual Framework.....9
1.14 Conclusion.....10
CHAPTER TWO.....11
LITERATURE REVIEW.....11
2.1 Introduction.....11
2.2 Theoretical Framework.....11
2.2.1 **Social Learning Theory**.....12
2.2.2 **Johan Galtung's Theory**.....14
2.2.3 **Feminist Theory**.....16
2.2.4 **Summary of Theoretical Framework**.....18
2.3 The historical and theological framework.....18

ST. PAUL'S UNIVERSITY

St. Paul's University Repository

2.4 Empirical review of literature....22
2.4.1 Cultural practices and violence against women in Christian marriages....22
2.4.**2Theological and Pastoral approaches to mitigating Gender Based Violence**....29
2.5 Summary of Knowledge Gaps....33
2.6 Conclusion....34
CHAPTER THREE....35
RESEARCH METHODOLOGY....35
3.0 Introduction....35
3.1 Research approach....35
3.2 Research Design....35
3.3 Location of the study....35
3.4 Population....36
3.5 Sampling technique and Sample Size....36
3.6 Research Instruments....37
3.6.1 **Validity**....37
3.6.2 **Reliability**....38
3.7 Data collection tools and procedures....38
3.8 Data analysis and interpretation....38
3.9 Ethical issues....38
3.10 Conclusion....39
CHAPTER FOUR....40
DATA ANALYSIS, PRESENTATION AND DISCUSSION OF FINDINGS....40
4.1 Introduction....40
4.2 Response rate....40
4.3 Demographic information....41
4.3.1 **Respondents' level of education**....41
4.3.2 **Respondents' years of church membership**....42
4.3.3 **Respondents' years in marriage**....43
4.3.4 **Respondents' number of children**....44
4.3.5 **Respondents' level of monthly income**....44
4.4 Forms of violence against women in Christian marriages....45
4.5 Reasons for violence against women in Christian marriages....49

ST. PAUL'S UNIVERSITY

St. Paul's University Repository

4.6 Theological and pastoral ways of mitigating violence against women in Christian marriages.....54
4.7. Ethno, cultural and Christian approaches to Christian marriages.....60
4.8 Conclusion.....65
CHAPTER FIVE.....66
SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS.....66
5.1 Introduction.....66
5.2 Summary of findings.....66
5.2.1 **Forms of violence against women in Christian marriages**.....66
5.2.2 **Reasons for violence against women in Christian marriages**.....66
5.2.3 **Theological and pastoral ways of mitigating violence against women in Christian marriages**.....67
5.2.4 **Ethno, cultural, and Christian approaches to Christian marriages**.....68
5.3 Conclusions.....68
5.4 Recommendations.....69
5.5 Suggestions for further studies and research.....70
5.6 Conclusion.....71
REFERENCES.....72
APPENDICES.....81
Appendix I: Letter of Introduction.....81
Appendix II: Questionnaire.....82
Appendix III: Interview guide.....89
Appendix IV: NACOSTI Letter.....91
Appendix V: Recommendation to conduct research.....92

ST. PAUL'S UNIVERSITY

St. Paul's University Repository

ABBREVIATIONS

ACK	Anglican Church of Kenya
GBV	Gender Based Violence
IVP	Intimate Partner Violence
KAMA	Kenya Anglican Men's Association
KAWF	Kenya Anglican Women Fellowship
KDH	Kenya Demographic and Health Survey
MU	Mother's Union
UNIFEM	United Nations Development Fund for Women
VAW	Violence Against Women
WHO	World Health Organization

ST. PAUL'S UNIVERSITY

St. Paul's University Repository

LIST OF TABLES

Table 3.1 : Target population.....32

Table 3.2 : Sampling frame.....33

Table 4.1 : Response rate.....36

Table 4.2 : Respondents' level of education level.....37

Table 4.3 : Respondents' years in marriage.....38

ST. PAUL'S UNIVERSITY

St. Paul's University Repository

LIST OF FIGURES

Figure 2.1 : Conceptual Framework 7

Figure 4.1 : Respondents' church membership.....38

Figure 4.2 : Respondents' number of children.....39

Figure 4.3 : Respondents' level of monthly income.....39

Figure 4.4 : Experience or witness of any form of violence.....40

Figure 4.5 : Age groups more susceptible to violence.....42

Figure 4.6 : Community resources or support systems to address and combat violence.....43

Figure 4.7 : Historical or political events that contribute to prevalence of violence.....47

ST. PAUL'S UNIVERSITY

St. Paul's University Repository

CHAPTER ONE

INTRODUCTION

1.1 Introduction

Violence towards women is perceived as an endemic social problem in Christian marriages. According to Ernest Van Eck (2020:2) Christian Marriage is a divine sustaining covenanted union among a wife and husband where commitment, loyalty and trust are essential. In the African context, marriage has undergone paradigm shifts shaped by ethos for marriage and family. Christianization of Africa brought a classical system of marriage and family from the Greek and the Roman world which brought structural systems affecting the already infected marital and familial system. The patriarchal nature of biblical language interpretation coupled with toxic theologies and culture are major perpetrators of violence against women in Christian marriages.

1.2 Background of the Study

The United Nations (1993) describes abuse towards women as any form of gender-based violence that leads to, or is likely to lead to, sexual, mental or physical suffering or harm to women. This includes acts such as warnings, enforcement, or the random denial of freedom, if it is happening in private or public life.

Nomatter Sande (2019:5) observes that violence towards women is a widespread demonstration with women in Christian marriages experiencing unexplained suffering and psycho-emotional trauma while silently enduring it in their homes. According to Jonathan Redempta Ngina (2018:15), a recent study acknowledged that globally, 35% of married women face physical abuse committed by their husbands.

Sofia Strid et al. (2021:9), in the UNISAFE report on gender equality (2018-2023) strategy, assert that gender-based abuse towards women in Christian marriages is a significant demonstration of power imbalance relations among men and women. It not only violates the human rights of women but also acts as a major obstacle to achieving gender equality. The European objective on gender justice (2020-2025) strategy notes that violence against women in

ST. PAUL'S UNIVERSITY

Christian marriages exhibits bias against females, encompassing all forms of GBV that lead to sexual, psychological, economic, or physical suffering for women in Christian marriages.

Parinita Bhattacharjee et al. (2020:229) report that in the European region, 27% of women have encountered Intimate Partner Violence (IPV), while in the African region, the figure rises to 46%. The gravity of the situation intensifies in Kenya, where 60% of women aged 15-49 have faced both sexual and physical abuse.

The World Health Organization's (2021) account on the prevalence of violence against women reveals that one in three women faces daily abuse, translating to 30% of women globally having experienced violence. The findings specify that 22% of women in Europe, 25% in the WHO regions of the Americas, 31% in Africa, and 33% in Asia regions endure violence.

The familiarity is notably high in South Asia and the African Eastern Mediterranean regions, standing at 37%. It is crucial to recognize that violence against women begins early, between the ages of 15-19, escalating to its peak between 40-49 years. However, it is noteworthy that the prevalence among women aged 50 years and above is lower in high-income regions. Nevertheless, it is important not to interpret this as a sign that older women experience lower levels of GBV, but rather that less is known about patterns of abuse among women aged 50 years and older due to the secrecy of maintaining family values and the level of maturity.

From the time of colonization, Africa has seen a significant number of human rights abuses, such as massacres, genocides, political oppression, socio-economic neglect, and both physical and structural violence (Orago & Nassali, 2018:107). Females have been particularly exposed to these significant and appalling infringements of human rights. Some examples are: women being culturally and religiously subordinate to men in both public and private settings; harmful traditions like female genital mutilation, forced early marriages, domestic abuse, and female infanticide; limited access to economic and social resources like land and capital ownership.

Violence against women has crippled most African families and society at large. The consequences of such violence are observed at emotional, physical, sexual, spiritual, social, and financial levels. Unfortunately, victimized women who are church going may be forced to believe that their abuse is God's will (Makhanya, 2022:103). This arises in certain Christian

ST. PAUL'S UNIVERSITY

homes where the Ephesians letter of Paul is utilized to force females to submit to their husbands as if they were submissive to the Lord. Here, only husbands' views and practices relating to spiritual, financial, social, and sexual aspects are considered genuine and inspired by God.

Ndung'u Ikenye (2013:152) states that marriage is a divine lifelong union between a wife and husband where commitment, loyalty and trust are essential. Marriage in the African context has undergone paradigm shifts shaped by ethos for marriage and family. Christianization of Africa brought a classical system of marriage and family from the Greek and the Roman world. This brought structural systems which affected the already infected marital and familial system. This created a reactionist culture that affected marriage and family system by creating a reactive marital system of liberation which gave birth to violence against women in Christian marriages. Although the process of enculturation of marriage and family was developed, patriarchy and misinterpretation of scriptures has continued to propel violence against women in Christian marriages.

Arisukwu, Igbolekwu, Adebisi and Akindele (2021) conducted a study whose findings showed a strong correlation between respondents' education level and their understanding of domestic violence. Qualitative data indicated that expectations and treatment of women in rural Nigeria were influenced by culture and family. The study found that domestic violence has a significant effect on women and young girls, and suggested that a stronger push to combat it should be increased using various platforms such as mass media, families, communities, and religious figures. The government should increase its efforts in providing free and mandatory education to empower the population and decrease poverty within families.

The 2014 Kenya health survey and demographic which was presented by Dibaba Wako in October 19th 2021 indicates that about one in four women face abuse from a partner in a year meaning that it could be more prevalent and widespread than thought. This translates to 40% of women experiencing violence in their marriages. From this report, it is clear that violence towards women is under reported by the fact that there is no up to date data on the prevalence. According to the Kenya Gender-Based Violence Service Gap analysis at County region (2018:2) report, almost 47% of married women in Kenya have experienced IPV in their life time. The report further states that 59% of women between the age of thirty and forty-nine years have encountered both physical and sexual violence from their spouses. In as much as this vice is

ST. PAUL'S UNIVERSITY

widespread in Kenya, 66% of the victims do not report reasons being the process of socialization. This process makes 44% of women and 35% of men aged 15-49 years across the nation believe that wife beating is established. The report further states that associations are culturally and socially constructed. As a result, a range of anthropogenic components such as cultural ethics, community, expectations and rules, law and policies, economic and physical resources, technological and ethical components impact an individual's attitudes towards behaviors in and expectations about associations.

Elias Konyana (2018:347) notes that the process of cultural socialization has contributed to internalization of underlying social norms, cultural beliefs and stigma among women who experience violence. According to Hazel Reeves and Sally Baden (2000:22), abuse against women is reinforced by doctrines of sanctity and privacy of the family and by legal codes which link individual family or community honor to women's sexuality. Its most notable result is fear, which impedes women's social and political involvement.

According to the register of marriage, ACK Cathedral Voi has three hundred married women. Out of this number, one of five women reports incidences of violence from their husbands to the office of the clergy. However, these women prefer this to remain a top secret between them and the clergy for the purposes of protection and maintaining the permanency of marriage and the dignity of the church. Consequently, many married Christian women suffer in secrecy.

It is for these reasons that this thesis examines abuse towards women in Christian marriages in ACK Cathedral, Voi.

1.3 **Statement of the Problem**

While a Christian marriage is expected to be peaceful, statistics are showing increase of violence against women in Christian marriages. The marriage register indicates that the number of married women in the church is three hundred. However, statistics indicate that one out of five women in Christian marriages reports an incidence of violence to the office of the clergy weekly. Despite the Bible depicting Christian unions as sacred and monogamous, studies reveal that women in these marriages often face subtle forms of violence from their male partners. This includes emotional, psychological, and sometimes spiritual abuse, which can manifest as manipulation, control, and coercion. The expectation of submission, as interpreted by some, can

ST. PAUL'S UNIVERSITY

exacerbate power imbalances. These dynamics, often justified by misinterpretations of scripture, contribute to an environment where abuse is overlooked or minimized. It highlights the need for greater awareness and intervention within religious communities to address and prevent these harmful behaviors. This thesis acknowledges the fact that a lot of research has been done on violence against women in Christian marriages; however, there are gaps that are yet to be addressed. Accordingly, the study assesses the improper use of a biblical language which tolerates imbalance of power and abuse of women in Christian marriages, giving proper mentorship programs for young adults on courtship and engagement to prepare them adequately for Christian marriage.

1.4 **General Objective**

The general objective of this study is to examine predictors of violence against women in Christian marriages, a case of ACK Cathedral church, Voi.

1.5 **Specific Objectives**

The specific objectives of this study are: -

i. To determine the forms of violence against women in Christian marriages in ACK Cathedral, Voi.
ii. To establish the reasons for violence against women in Christian marriages in ACK Cathedral, Voi.
iii. To identify the theological and pastoral ways of mitigating violence against women in Christian marriages in ACK Cathedral, Voi.
iv. To establish the ethno, cultural and Christian approaches to Christian marriages in ACK Cathedral, Voi.

1.6 **Research Questions**

This study is guided by these research questions: -

i. What are the forms of violence against women in Christian marriages in ACK Cathedral, Voi?
ii. What are the reasons for violence against women in Christian marriages in ACK Cathedral, Voi?

ST. PAUL'S UNIVERSITY

iii. What are the theological and pastoral ways of mitigating violence against women in Christian marriages in ACK Cathedral, Voi?

iv. What are the ethno, cultural and Christian approaches to Christian marriages in ACK Cathedral, Voi?

1.7 **Justification of the Study**

Most research has concentrated on factors contributing to gender-based violence. Other scholars have researched on the social economic factors influencing gender-based violence. Therefore, there exists a research gap on violence against women in Christian marriages. This research was geared towards addressing the existing gaps which are propagating abuse towards women in Christian marriages and the duty of faith-based organizations in addressing the vice. Keeping in mind the fact that abuse towards female is not a private but public affair and both the church and government need to come up with intervention measures to help in curbing the vice. In addition, the findings will help the clergy to get empowered on professional ways of assisting victims of Violence against women. The findings of this research could help to create youth mentorship programs aimed at empowering them on marital matters before they get married. Married couples will have safe avenues where they can be helped to deal with violence against women in Christian marriages in ACK Cathedral, Voi.

1.8 **Scope of the Study**

The study is restricted to the examination of predictors of violence against women in Christian marriages. The study was carried out in the ACK Cathedral in Voi. The respondents were married Christian couples and clergy in the church.

1.9 **Limitations of the Study**

The researcher encountered setbacks in gathering feedback from the targeted respondents. Some of the challenges encountered include; delay in returning the questionnaires, social and cultural barriers. These limitations were overcome through consistent follow up of the respondents.

Although the study aimed at establishing the reasons for abuse towards women in Christian marriages in ACK Cathedral, Voi, it is worthy to note that the depth and the extensive nature of the research is a representation of all ACK churches in Taita-Taveta County.

ST. PAUL'S UNIVERSITY

1.10 **Delimitations of the Study**

The findings identified fundamental principles derived from literature that shed light on the factors contributing to abuse against women in Christian marriages. The investigation focused on ACK Cathedral, Voi to clarify about the prevalence of abuse towards women in Christian marriages within the ACK churches in Taita-Taveta County. Consequently, the outcome from this study can be summarized to encompass all churches within the Anglican Diocese of Taita-Taveta.

1.11 **Assumptions of the Study**

It was concluded that respondents gave a candid and honest responses to the questions. The sampling method employed was appropriate, ensuring that respondents encountered similar occurrences as indicated in the findings. It was assumed that the respondents were interested in participating in the research, with the assumption that they harbor no alternative motives, such as seeking to impress their spouses or church leaders.

1.12 **Definition of key terms**

Christian marriages Union of a baptized man and woman who willingly enter into a covenant of love in Christ, aiming to share love and to have and raise children

Ethno, cultural and Christian approaches Diverse cultural and ethnic backgrounds while integrating Christian values and beliefs to foster respect, inclusivity, and spiritual growth within communities

Theological and Pastoral ways Pastoral theology is a practical theological discipline that focuses on the care and ministry of souls. It applies knowledge about God from the scriptures and other theological studies in a systematic, practical manner.

Violence Any act that causes or is likely to cause physical, sexual, or mental harm or suffering to women. This

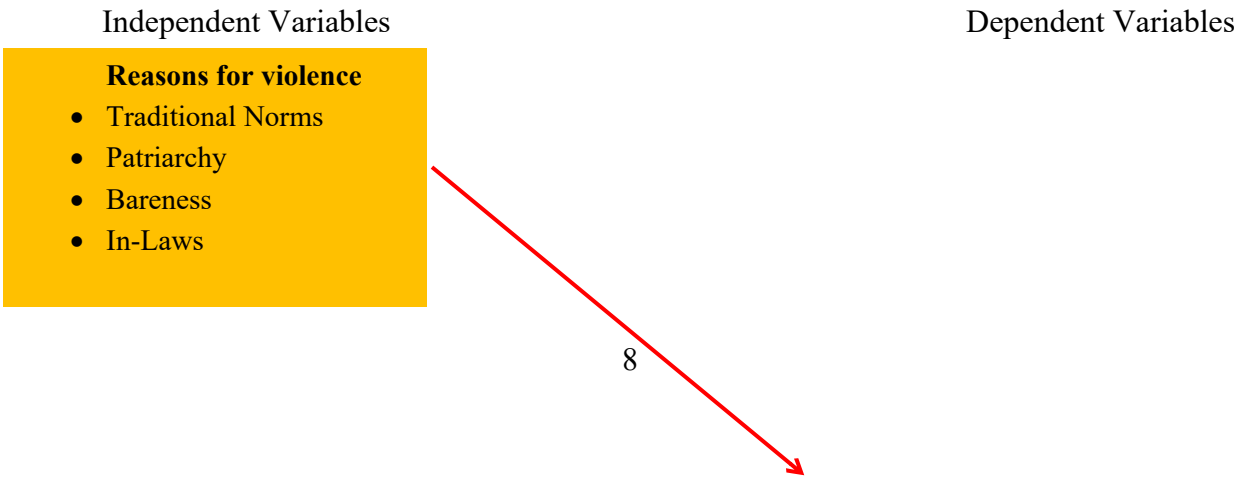
ST. PAUL'S UNIVERSITY

includes threats, coercion, or unjust deprivation of freedom, whether in public or private life

ST. PAUL'S UNIVERSITY

1.13 **Conceptual Framework**

Figure 2.1 shows the association between the independent and dependent variables. The independent variables are the reasons for violence, forms of violence and ethno cultural and Christian approached to violence. These have a direct effect on violence against women in Christian marriages the dependent variable.



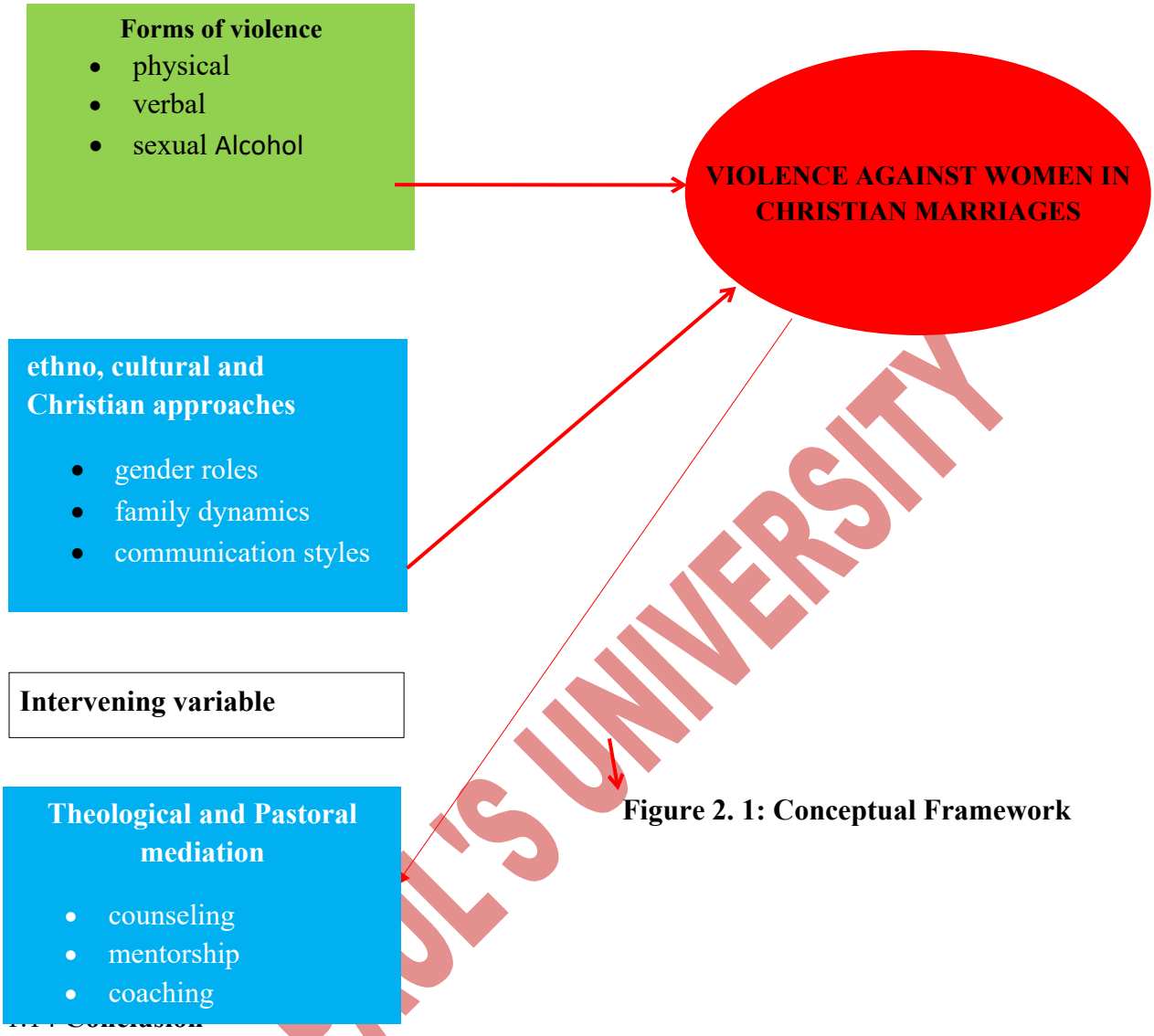


Figure 2. 1: Conceptual Framework

ST. PAUL'S UNIVERSITY

The chapter presents the background on information which lays the ground for research on violence towards women in Christian marriages in ACK Cathedral, Voi. The problem statement, objectives, justifications, scope and delimitations are outlined. The study's assumptions and a conceptual framework are presented too.

St. Paul's University Repository

ST. PAUL'S UNIVERSITY

CHAPTER TWO

LITERATURE REVIEW

2.1 **Introduction**

The chapter reviews academic literature with the aim of offering insights into broader themes that constitute the foundation of the study. It discussed theoretical framework, historical and theological framework, factual analysis and a synthesis of knowledge gaps.

2.2 **Theoretical Framework**

Social dimensions have frequently been employed to scrutinize religious matters. Susan Fox et al (2005:249) note that the ongoing discourse regarding religion and the social sciences centers on the challenges of examining, qualifying, or quantifying religious factors. However, this difficulty should not serve as the grounds for an outright dismissal of the contributions of the social

sciences to religious studies. As highlighted by Sang-Bok David Kim (2014:7), Christianity is perceived as a global religion influenced by cultural conditions. Heritage performs a pivotal role in various aspects of human life, including Christian marriage. Components of marriage and religion must be evaluated within their contextual framework, acknowledging the dominant roles that religion and culture play in individuals' lives and decision-making processes. In this regard, while social aspects may have limitations in addressing religious matters, they continue to offer valuable and potential avenues for research in the realms of religion and Christian marital studies.

This study is anchored on three theories namely the Social Learning Aspect/Theory, the Johan Galtung's Aspect/Theory, and the Feminist Aspect/Theory. The theories have been be used in the design and development of the conceptual framework. These theories are important in guiding the suggested study to identify the causal relationship between key variables and the reasons for violence against women in Christian marriages It is through this review that the research and knowledge gaps were identified.

ST. PAUL'S UNIVERSITY

2.2.1 **Social Learning Theory**

Developed by American psychologist Albert Bandura in 1973, the theory outlined by Richard Gross (2020:489) posits that human behavior is acquired through a combination of reinforcement and imitation. At its core, this theory suggests that children learn violent behavior by observing and experiencing victimization within the family unit and eventually internalizing it as the norm in their adult lives. According to this perspective, boys raised in violent households are more likely to grow up displaying aggressive tendencies. Men who have undergone such childhood experiences may resort to abusing their wives, while women who endured abuse in their formative years often remain silent.

The internalization of these social norms contributes to a situation where women come to view violence as a regular occurrence rather than an exception, elucidating their reluctance to seek legal recourse across generations. This framework explicates abuse as a learned behavior, with women essentially being taught to accept their role as compliant companions. Perpetrators, in turn, tend to replicate the experiences they observed during their childhood, and women affected by violence may feel powerless to pursue legal remedies. The socialization process ingrains

women with the expectation to conform to societal norms, subjecting them to disciplinary measures whenever men assert their authority.

According to Peter Kasyoka et al. (2021), ethics refer to the regulations and rules prescribed to guide a community in their daily lives, encompassing values, attitudes, and behavior. These ethical standards are acquired through experiential learning and societal observation, becoming ingrained through practice and capable of being passed down from one generation to the next. Traditionally, men have often been regarded as the architects of social rules, acting as custodians and implementers, and as such, they are perceived to hold the agency to alter rules that adversely impact women.

In contemporary society, various mechanisms such as conventions, treaties, protocols, and the constitution are in place to regulate societal behavior. It is the responsibility of men, as presumed custodians, to safeguard women from abuse by upholding laws and legislations. Therefore, by emphasizing the enforcement of laws and ensuring that perpetrators of violence against women in Christian marriages face consequences, particularly through punishment, this behavior can be curbed. Whenever women witness the lawbreakers undergoing both rewarding and punishing consequences, it can serve as a deterrent, encouraging survivors to seek legal redress.

Bonita Meyersfeld (2010:145) emphasizes that the responsibility of the state extends to both punishing perpetrators of violence and compensating victims. In the realm of international law, the state can be held liable for failing to implement effective measures to prevent or redress violations of women's rights. To alleviate violence towards women, it is essential to empower women economically and enhance awareness of their rights, enabling them to make informed choices that decrease the risk of violence from men.

Responses involving punishment can have a significant impact. Individuals often shape their behavior based on observed consequences, with harsh discipline serving as a deterrent. The provision of punishment to perpetrators not only alleviates the suffering of violence survivors but also instills a sense of fairness and legal protection. According to Bandura and McDonald (1969), this instills confidence in the law among survivors of violence, acting as a deterrent to potential offenders. When punishment is applied to the wrongdoer, there is a reduced likelihood of the behavior being repeated.

ST. PAUL'S UNIVERSITY

Social Learning Theory emphasizes learning through observation, imitation, and modeling, highlighting the role of environment and cognitive processes. Its strengths include explaining how behaviors are acquired and promoting understanding of the influence of role models. It is applicable in diverse contexts, such as education and therapy. However, its weaknesses involve underestimating biological influences and sometimes overemphasizing environmental factors. Additionally, it may not fully account for individual differences in behavior that are not easily explained by observation alone.

The environment where a person grows up plays a vital role in shaping the character. However, it is worthy to note that the life of an individual is shaped by both nature and nurture. This theory ignores the nature part which is very vital because biological factors contribute towards shaping an individual's life and if ignored wrong conclusions are made.

Despite the shortcomings, the speculation is vital to this finding as it describes the core of the study's problem. Cultural practices contribute to violence against women in Christian marriages. Young men and women observe violence at the family and community levels. The men grow up knowing that they are the family heads and can met violence on their wives and other women. The latter on the other hand remain silent whenever violence is meted on them by their husbands or male counterparts.

2.2.2 **Johan Galtung's Theory**

This theory /expounds on to the violence triangle within the framework of conflict theory, as formulated by John Galtung in 1969. According to Galtung (1969:176), violence can be delineated across three dimensions: Direct, Structural and Cultural Violence giving rise to straight abuse. Simultaneously, Direct Violence reinforces both Cultural and Structural Abuse. Direct Violence, whether physical or verbal or psychological, manifests as observable act within the triangle. Nevertheless, this behavior doesn't emerge in isolation; its cultural and structural origins precede it.

Galtung (2008:5) defines violence as the preventable hindrance of human needs or any avoidable harm that widens the gap between the actual and potential development of individuals. In accordance with this definition, women within the church, who are capable and willing to engage

ST. PAUL'S UNIVERSITY

in socio-economic activities, find their full potential stifled due to the violence inflicted upon them by their male counterparts, often stemming from cultural practices.

Direct abuse can manifest in several types involving physical force such as killing, torture, rape, sexual violence, and beatings. Furthermore, verbal violence, encompassing humiliation or derogatory remarks, is increasingly acknowledged as a form of violence.

Galtung (1969:177 further characterizes direct assault as the "avoidable impairment of primary human basics or life, making it challenging or impossible for people to provide for their basic needs or realize their full ability. The mere warning to use force is also identified as a form of assault. Abuse of the culture encompasses the existing beliefs and attitudes ingrained in individuals since childhood, as well as those that surround them in their daily lives, regarding the justification and authority of abusive behaviors. One illustrative example of cultural violence lies in the way history is narrated, often glorifying records and reports of wars and military victories while downplaying or neglecting instances of nonviolent agitation, movements, rebellions, and the successes of collaborations and connections among people. In many cultures, there is a distinct disparity in the perception of killing an individual, which is universally condemned as murder, and the killing of tens, hundreds, or thousands during a formally announced war, which is termed as "war." Similarly, instances where innocent individuals are killed by security forces are regularly characterized as being involved in violence, establishing a distinction that seems to legitimize or minimize the violence in certain contexts. This cultural acceptance or normalization of violence within the context of specific circumstances contributes to a broader understanding of cultural violence and how societal beliefs shape attitudes towards various forms of aggression.

Structural violence manifests when certain classes, nationalities, groups, and genders are perceived, and often factually have, greater approach to resources, goods, and chances than other less privileged categories within society. This inherent advantage is embedded within the very fabric of political, economic, and social systems that govern communities, nations, and the global order. Such systemic imbalances may be overt, as seen in instances like apartheid, ingrained in traditions or the tendency to confer privileges upon specific groups. Illustrative examples of structural violence include constitutional provisions for job reservations, financial support, and other privileges extended in the name of the welfare of certain groups, often

ST. PAUL'S UNIVERSITY

classified as "tribes" or "backward" communities. Moreover, non-uniform land laws that restrict one group from owning landed property in their own land while permitting others to own property wherever they wish serve as additional examples of structural violence. Structural abuse investigates how economic, political and cultural structures contribute to the perpetuation of preventable assault. The proponents of structural theories seek to establish connections between personal suffering and the broader political, social, and cultural choices embedded within societal frameworks.

This theory forms the concept of understanding peace and how peace building can be achieved. The established connection between the structural, direct and cultural relationship of abuse and the concept of peace is essential. When husbands and wives understand violence and its repercussions, it becomes a prerequisite for achieving peace. However, one of the weaknesses of this theory is that it does not recognize individual human characteristics that can contribute to harm, it fails to acknowledge harm as a consequence of personal choices. Many a times in a marriage relationship individual choice can either develop or ruin the marriage relationship.

Johan Galtung's Theory, particularly his concepts of positive and negative peace, provides a comprehensive framework for understanding conflict beyond mere absence of violence, focusing on structural and cultural dimensions. Its strengths lie in highlighting deep-rooted causes of conflict and advocating for sustainable peace through addressing inequalities. However, the theory's weaknesses include complexity, making it challenging to apply it in practice, and its potential difficulties in measuring abstract concepts like structural violence, which can lead to subjective interpretations and implementation challenges.

This theory is integral to these findings as it elucidates the components contributing to violence against women within Christian unions, a central aspect of our investigation. Existing perspectives and beliefs permeate the lives of church members, instilled in them since childhood, shaping their views on the roles of women and men in humanity. Men, influenced by these teachings, often adhere to the belief that they should be the primary decision-makers. Consequently, the community has been socialized to tolerate and accept instances of violence against women perpetrated by their husbands.

ST. PAUL'S UNIVERSITY

2.2.3 **Feminist Theory**

Proponents of the feminist theory include Susan Brown miller (1975). According to Shaw Bernard (2017:7) this is a theory which gives a deeper understanding of abuse towards women in Christian marriages. Cynthia Cockburn (2004:28) notes that gender norms are shaped by power structures where human subjects are positioned. Cressida J. Heyes (2013:201) indicates that violence against women in Christian marriages tends to remain within the confines of the male - female binary. Therefore, Feminist Theory provides the feminist lens for a deeper knowledge of approaches towards violence towards women in Christian marriages. According to Emily Beaulieu and Tiffany D. Barnes (2017:387), this perspective examines the decline of women which is evident in all autocratic societies, underscoring the crucial role of patriarchy in shaping the position of women. The feminist standpoint emphasizes the pursuit of equitable chances for both women and men within society. This aspect endeavors to analyze the routine occurrences in the lives of men and women, aiming at connecting our individual and collective experiences with a comprehensive understanding of the structures that define gender relationships in society and culture.

According to Katherine Jones and Michelle Buding (2008:2), psychoanalytic feminism contends that early childhood experiences play a role in molding women's mentality contributing to the development of differences between women and men. The feminist perspective is crucial as it aids in addressing and gaining a deeper understanding of unjust and oppressive gender relations. It aligns with the pursuit of justice and equality, providing increased opportunities for women and amplifying their voices. However, this theory overlooks the awareness among women that societal constructs prioritize men as the heads of their marriages. Additionally, biblical constructs often grant men power over women in Christian marriages. This highlights the challenge of addressing the predicament of women facing violence in Christian marriages due to the doctrine of the privacy of marital and family affairs. Nevertheless, given the autocratic nature of society that has historically exploited women in Christian marriages, this theory remains essential in bridging existing gaps. It plays a pivotal role in fostering women's self-esteem, empowering them to lead productive lives, and encouraging men to regard their wives as vital contributors to society.

ST. PAUL'S UNIVERSITY

The Feminist Theory highlights gender inequalities and challenges patriarchal structures, advocating for social, political, and economic equality. Its strengths lie in raising awareness about women's issues, promoting gender equality, and emphasizing intersectionality by considering race, class, and sexuality (Heyes, 2013:201). It promotes social change and empowers marginalized voices. However, it can be criticized for sometimes being perceived as exclusive or focusing too heavily on gender at the expense of other factors. Additionally, its diverse perspectives can lead to internal disagreements.

This theory is relevant as it explains the patriarchal nature of the society and how community socialization encourages patriarchy. Women undergo violence in Christian marriages in silence. The society has made it a norm for violence to be meted against women. The latter are also denied educational opportunities, decision making opportunities and are only left to perform domestic chores at home.

2.2.4 **Summary of Theoretical Framework**

The social learning theory explains that cultural practices contribute to abuse towards women in Christian marriages. Young women and men observe abuse towards women at the family and community levels. Men grow up knowing that they are the family heads and can met violence on their wives and other women. Women on the other hand remain silent whenever violence is meted on them by their husbands. The Johan Galtung's Theory brings out the cultural practices aspect that is at the core of this study. There are prevailing beliefs and attitudes that church members have learnt since childhood and that surround them in daily life about the positions of men and women in the society. The former/men believe that they should make all decisions. Women have thus been socialized to accept violence against them by their husbands. The Feminist Theory explains the patriarchal nature of men in society and how community socialization encourages patriarchy. Women undergo violence in Christian marriages in silence.

2.3 **The historical and theological framework**

The investigation emphasizes that early church fathers, theological scholars, and philosophers held the belief that women were deemed inferior, dominated, and dependent due to their perceived susceptibility to sexual appetites. Consequently, they were considered unfit for significant roles within both the society and the church. Medieval theologians advocated for the

ST. PAUL'S UNIVERSITY

subordination and submission of women to men across virtually all aspects of life. John Chrysostom, a fourth-century preacher and scholar, asserted that only men possessed the image of God, wherein authority lies, justifying the subjugation of women to their husbands as the glory of man Catherine Kroeger and Beck (1996).

In a contrasting view at around 200 A.D., Tertullian, as cited in Kroeger and Beck (1996), attributed to women what he perceived as their inheritance from Eve, labeling them as the "gate of the devil" responsible for leading men astray. Aristotle, the renowned philosopher, argued, as per David J. Riesbeck (2015: 136), that despite marriage serving as a means for mutual assistance and comfort, the husband must wield authority over his wife within the marital relationship.

Julia Annas (1976:15) asserted that women are inherently subordinate to men because only males were directly made by God and bestowed with souls, rendering men as the sole perfect beings. The ancient church doctrine further emphasized the moral inferiority of women due to Eve's secondary creation and her role in the fall of man. This study aims to demonstrate the significant influence of philosophers, church fathers, and the subsequent interpretation and formulation of church doctrines on actual church practices. Both the church institution and individuals historically perceived violence against women as an acceptable norm. This scholarly perspective highlights that assault towards women in Christian marriages is rooted in the historical perception of the inferior role women occupied in ancient Israel.

Hazel Reeves and Sally Baden (2000:26, 49), state that many policies have been formulated to curb violence against women. It is observed that although such policies have been formulated, the scourge continues to be a thorn in the flesh among women in Christian marriages. The prevalence of violence against women in Christian marriage has been equated to power equalities among men and women, a culture of silence among women when tortured, and failure to apply the already designed guidelines. Although the book states that employment for women reduces their chances of abuse in the family, culture still takes its precedence making women insecure in their own Christian marriages. However, this work is not substantial because policies are not implemented thus making women in Christian marriages to suffer violence from their husbands.

ST. PAUL'S UNIVERSITY

Owusu-Ansah (2016) argued that the coexistence of matrilineal and patrilineal kinship traditions has contributed greatly to instability in the Christian marriage. This system has led to a kinship structure which encourages a divorce culture. In patrilineal society the men's family pays dowry to the women's family making it difficult for the woman to move out of marriage because it is culturally wrong. The women's family finds it difficult to pay back the dowry to men's family hence women are forced to live in violent Christian marriages and suffer in silence in the name of protecting their cultural beliefs. In as much as it is very important to preserve a certain culture, this system can be a stumbling block to women's right to freedom and thus subjecting them to their brutality by their male counterparts in Christian marriages.

Sinenhlanhla Sithulisiwe Chisale (2018:3) asserts that religion has played a role in conditioning women to self-silence when faced with domestic violence within the context of Christian marriage. This self-silencing is often justified by those who interpret biblical texts addressing marriage in a simplistic manner. Despite being the majority in church congregations, women experience psychological, physical, economic, and sexual victimization from their male mates due to the existing power disparity depending on gender.

African women theologians concur that unequal gender roles, patriarchy cultural norms, and biased interpretations of biblical teachings have exposed women to domestic abuse within Christian marriages. Some of these women continue attending church services every Sunday, maintaining a brave face as they fulfill their Christian responsibilities as worshippers and leaders. It is vital to note that the church is cognizant of the violence experienced by some of its female members in Christian marriages. However, the advice given to these women is often to leave the church and return home to address their family problems.

In certain instances, women are blamed for the issues and are urged to show respect to their husbands by conforming to societal expectations of women. Consequently, women often choose to remain silent, preferring this silence to further victimization by the church.

Maluleke and Nadar (2002:11) point out that the church dissuades women from leaving violent husbands, urging them instead to strive to salvage their Christian marriages as divorce is deemed contrary to God's will. Chisale (2018:5) notes that the church becomes an unsafe space for victims of violence, especially when the perpetrator is the husband, who is traditionally regarded

ST. PAUL'S UNIVERSITY

as the head of the household. This complicates pastoral care, counselling and psychotherapy interventions for women facing violence in Christian marriages.

De Paula (2018:8) underscores the significance of upholding rights irrespective of gender, ethnicity, social class, and beyond national boundaries. Emphasizing the global announcement of human rights, which asserts that all human beings are born free and equal in dignity and rights (Article 1, 1948), he advocates for the incorporation of women's rights into legal systems. However, such demands face challenges as states maintain autonomy. In 2010, an institutionalized instrument emerged to promote women's rights and advocate for gender equality, marking a historical landmark to expedite the objective of gender equality and empowerment goals.

The Fourth World Conference on Women in Beijing in 1995 presented an announcement and platform for action on women's issues globally. Nevertheless, resistance to the Beijing declaration arose from women themselves who perceived it as an attempt to grant them power to control men, branding it as unbiblical. This resistance left women vulnerable to ridicule by their male counterparts, forcing them to endure suffering in silence under men's brutality.

Solomon Ademiluka (2021:7) explores psychological and spiritual perspectives arguing that while the concept of headship and submission exists in Christian marriages, some scholars denounce it as demeaning to women, misconstruing biblical injunctions and attempting to regress to behavior unsuitable for contemporary times. Ademiluka acknowledges the existence of leadership within the family unit but warns against encouraging male chauvinism, which leads to mistreatment of women in Christian marriages.

Schafy (1977:50) illustrates that laws granting husbands the right to establish the domicile of the marriage and give their surname to children aim to keep families together. However, this principle, while having some merit, perpetuates male superiority in Christian marriages, fostering violence against women who lack the right to claim equality in such relationships. In contemporary times, mutual submission could be a more viable option for Christian marriages.

Musimbi Kanyoro (2001:42) asserts that the examination of women's well-being is contextualized within cultural frameworks. To achieve women's freedom, Kanyoro advocates for

ST. PAUL'S UNIVERSITY

cultural hermeneutics. She suggests that the church should embrace change while addressing the inherent tension between the Gospel and culture. It is vital to observe that while cultural hermeneutics is a valuable approach to gender mainstreaming, it may not comprehensively address gender-based violence against women in Christian marriages, as cultural influences are deeply ingrained in people's minds.

Tebor (1994:60) points out that colonial rule led to numerous cultural attacks on the institution of marriage. Christianity, in opposing polygamy as a manifestation of insatiable lust while promoting monogamy, misinterpreted African culture. Consequently, some Christian men engage in extramarital affairs, fostering violence against women in Christian marriages.

Missionaries aimed at establishing a nuclear family structure for new converts, diverting them from their communal practices in African culture. This shift has proven challenging because African culture places a communal emphasis on everything. Often, the family of the husband infringes on the rights of the wife, yet culturally, the husband is compelled to side with the extended family, leading to violence against the wife.

2.4 **Empirical review of literature**

2.4.1 **Cultural practices and violence against women in Christian marriages**

From the time of colonization, Africa has seen a significant number of human rights abuses, such as massacres, genocides, political oppression, socio-economic neglect, and both physical and structural violence (Orago & Nassali, 2018:107). Females have been particularly exposed to these significant and appalling infringements of human rights. Some examples are: women being culturally and religiously subordinate to men in both public and private settings; harmful traditions like female genital mutilation, forced early marriages, domestic abuse, and female infanticide; limited access to economic and social resources like land and capital ownership. Hazel Ayanga (2016:6) emphasizes that religion, in collaboration with toxic theologies, performs a task in maintaining assault towards women within Christian marriages. These toxic theologies are often characterized by sexism and patriarchal ideologies, contributing to injustices that inflict more harm than healing. Women congregants, as a result, endure suffering in silence and shame. Ademiluka (2021:7) points out that harmful consequences arise from biblical interpretations,

ST. PAUL'S UNIVERSITY

translations, and the language promoting submission and male dominance found in many religious doctrines. These toxic narratives extend beyond religious institutions, influencing families and the wider society. Social-cultural practices such as bride wealth contribute to the climate of abuse towards women, treating them as possessions of men. The collaboration of religion and toxic theologies fosters an environment where women in Christian marriages face violence, perpetuated by ingrained sexist and patriarchal norms within religious doctrines and broader societal practices.

Violence against women cripples' families and society at large. The consequences of such violence are observed on emotional, physical, sexual, spiritual, social, and financial levels. Unfortunately, victimized women who are church going may be forced to believe that their abuse is God's will (Makhanya, 2022:103). This arises in certain Christian homes where the Ephesians letter of Paul is utilized to force females to submit to their husbands as if they were submissive to the Lord. Here, only husbands' views and practices relating to spiritual, financial, social and sexual aspects are considered genuine and inspired by God.

Ndung'u Ikenye (2013:152) states that marriage is a divine lifelong union between a wife and husband where commitment, loyalty and trust are essential to Christian marriage. Marriage in the African context has undergone paradigm shifts shaped by ethos for marriage and family. Christianization of Africa brought a classical system of marriage and family from the Greek and the Roman world. This brought structural systems which affected the already infected marital and familial system. This created a reactionist culture that affected the marriage and family system by creating a reactive and marital familial system of liberation which gave birth to violence against women in Christian marriages. Although the process of enculturation of marriage and family was developed, patriarchy and misinterpretation of scriptures has continued to propel violence against women in Christian marriages.

Nomatter Sande: (2019:7) notes that churches have also become facilitators of violence against women in Christian marriages through a system of hierarchies where men exercise superior roles over women. Although women have been given opportunities to perform in the highest ranks of the church such as being ordained priests and bishops, the effects of culture are still felt where women are subjected to submit under the authority of men. In addition, the role of women is

ST. PAUL'S UNIVERSITY

stereotyped within the church such as Sunday school teachers, prayer group coordinators, or cooks.

Isabel Phiri (2000:103) highlights that within African culture, there is a prevailing belief that in a marital union, a man possesses ownership of a woman, emphasizing a lack of partnership between the wife and husband. As a result, there is an inclination toward male domination and female submission. Traditionally, a woman's role is expected to be one of submission to the man, and if she rejects obedience, the cultural norm of dowry payment remains unfulfilled. In response, violence is employed as a disciplinary tool, serving as a method of control and punishment. This cultural perspective shapes the societal roles of men, where it is anticipated that men assume the role of disciplinarians while women are expected to submit to this discipline. This dynamic suggests that intimate partner violence finds defense in heritage terms of power and ownership of women in marriage, rendering culture a risk factor for violence against women in Christian marriages.

According to the Coalition on Violence Against Women project baseline report (COVAW, 2020:5), traditional and cultural practices, along with stereotyping, contribute to the heightened vulnerability of women to abuse and sexual exploitation. Arisukwu, Igbolekwu, Adebisi and Akindele (2021) conducted a study whose findings showed a strong correlation between respondents' education level and their understanding of domestic violence. Qualitative data indicated that expectations and treatment of women in rural Nigeria were influenced by culture and family. The study found that domestic violence has a significant effect on women and young girls, and suggested that a stronger push to combat it should be increased using various platforms such as mass media, families, communities, and religious figures. The government should increase its efforts in providing free and mandatory education to empower the population and decrease poverty within families.

Emily Onyango (2018:15) observes that harmful cultural practices represent longstanding forms of violence towards women entrenched in various societies and communities, so deeply ingrained that they are considered part of accepted cultural traditions. These violations encompass activities such as widow inheritance, FGM, dowry expectations, early marriages, and physical beatings, among others.

ST. PAUL'S UNIVERSITY

Susan Racoczy (2004:3, 39) highlights that culture has contributed to a situation where women are perceived as subordinates to men, compelling them to accept interpersonal violence within society. Despite the teachings of peace and peacemaking in major world religions such as Christianity and Judaism, adherents often display tendencies of violence and aggression, whether on the battlefield or within domestic settings. The influence of patriarchy permeates Christian beliefs and structures, perpetuating violence against women in distinct and pervasive ways. Christian tradition, including scripture and liturgical prayers, overwhelmingly portrays images of God as male. The presumed maleness of God and the male identity of Jesus are used to rationalize the submission of women, leading to the ongoing violence against women in Christian marriages.

Kwame Bediako (1992:65) characterizes Christian marriage as the union of individuals within the Christian faith, irrespective of adherence to church traditions. Controversies surround whether Christianity should be viewed as a culture of modernity or as a faith, with some African theologians contending that Christian practices, including Christian marriage, are inherently Western. Bediako argues that early Christian missionaries contributed to African identity crises and theological misunderstandings by neglecting the recognition of their work within African traditions and cultures. The impact of Christianity is often perceived as eroding the influence of African culture, traditions, and beliefs over the people.

The dominant and leading role of men grants them autonomy in marriage. The continuous power control and desire-seeking motives of men appear to influence the interpretation of Christian marriage in Africa. Dominique Meekers (1992:65) observes that, despite the significant influence of Christianity on the African continent, there is no complete abandonment of traditional family norms, and a complete convergence towards Western norms has not occurred. Despite the prevalence of Christianity and its associated values, many Christian men find it challenging to detach themselves from the cultural aspects of marriage. Christian marriage does not necessarily eliminate the authoritative role conferred upon men by tradition and culture.

Rebecca Knickmeyer et al. (2016:9) suggest that violence against women in Christian marriages can be attributed to the theology of marriage, which advocates for the indissoluble nature and sanctity of Christian marriage (Matthew 5:9). The misinterpretation of biblical passages

ST. PAUL'S UNIVERSITY

concerning women's submission and men's headship in Christian marriages (Ephesians 5:22-33), the emphasis on the value of suffering leading to the virtue of forgiveness (Matthew 18:21-22, 1 Peter 5:10), and inadequate counseling contribute to the perpetuation of this issue. It's It is essential to note that these interpretations diverge from the doctrine that explicitly expresses God's desire for a transformative society that addresses the burdens, marginalization, and injustices faced by individuals (Luke 4).

Despite the clear expression in the scriptures of God's desire for a transformative society that addresses the burdens, marginalization, and injustices faced by individuals (Luke 4:18-21; Proverbs 14:31; Matthew 9:13; Mark 3:4-5), inequality persists between men and women in Christian marriages, leading to instances of violence against women by men. Although the Christian faith upholds the concept of equality in Christ (Galatians 3:28) and Jesus rejects the use of violence and power (Isaiah 42:3; Matthew 26:52; Mark 10:41-45), cultural practices and misinterpretations from the Bible hinder the freedom and dignity of women in Christian marriages. The indissolubility of marriage, the principles of submission, and the balance of love and power within the husband are fundamental values of Christian marriage. While the husband is regarded as the head of the marital home, the wife is expected to submit to his authority and remain loyal to the divine order (Ephesians 5:23).

According to Banik et al. (2023:150), violence towards women in Christian marriage is under reported and has physical, social, sexual, and psychological effects on women. It is believed that Christian spiritualism, divine encounters together with cultural inclination make members have a sense of pretence that violence towards women in Christian marriage does not exist. 18-21; Proverbs 14:31; Mathew 9:13; Mark 3:4-5) inequality still exists between men and women in Christian marriages thus subjecting women to violence by men.

Rakoczy (2004:34) asserts that the biblical model of headship and subordination fuels fertile soil for violence against women in Christian marriages. Culture and scripture collaborate to contribute to the distress of women, and those who voice their objections are often confronted by their husbands with the assertion that "the Bible instructs you to obey me." Additionally, Rakoczy notes that more organic biblical images, such as the body of Christ in Romans (12:4, 5) and 1 Corinthians (12:12-30), are in conflict with an ecclesiology that involves domination and

ST. PAUL'S UNIVERSITY

subordination. Christian doctrines, like the concept of the suffering servant, further reinforce the potential for violence against women. Within Christianity, sharing in the suffering of Christ is deemed a virtue, and Christian women are socialized to perceive themselves as suffering servants. Women frequently spiritualize their hardships, viewing their experiences of violence as a means of partaking in Christ's sufferings.

According to Ikenye (2020:8) the society is faced with a serious plague of unending cycle of violence as illustrated in three Kenyan systems in history (traditional, modern and postmodern). This shows that abuse is a complex and multidimensional reality in personal, communal, and national life. This vividly depicts that violence against women in Christian marriage is a reality and must not be ignored.

Konyana (2018:347) notes that the process of cultural socialization has contributed to internalization of underlying social norms, cultural beliefs and stigma among women who experience. These women usually adopt a self- secrecy attitude depicting that Christian marriage should be guided by the doctrine of sanctity and privacy. In the long run women in Christian marriage continue to suffer in abusive marriages with an assumption that the institution is a safe haven.

Simister and Kowalewska (2016:1624) observe that social norms are collective expectations of appropriate behavior derived from social and contextual sources. Communities and families adhere to shared beliefs and unspoken rules that implicitly convey the acceptability of violence towards women. These norms encompass attitudes towards sexual purity, family honor, and the perceived power of men over women and children within the family. Community leaders, institutions, and service providers, including those in healthcare, education, and law enforcement, may inadvertently reinforce harmful social norms. This reinforcement may take the form of blaming women for sexual assault or justifying a husband's use of physical violence to discipline his wife, both of which are viewed as crucial to safeguard the family's reputation in the broader society. The consequence of such reinforcement is psychological harm and social isolation for women in Christian marriages.

Hossain et al. (2021:329) highlight that women survivors of violence consistently experience adverse effects on their mental, physical, and reproductive well-being. The enduring negative

ST. PAUL'S UNIVERSITY

health and social consequences often go unaddressed as women hesitate to disclose their predicament to service providers or access healthcare. This reluctance is influenced by cultural norms that blame the woman for the violation, prioritization of family respect over the survivor's safety, and organizational acceptance of violence against women in Christian marriages as a normal and expected part of conflict and displacement.

Sewalem and Molla (2022:5) highlight that women may be compelled to assume new roles in the family and community, involving decision-making authority, control over household financial resources and assets, and employment outside the home to support the family. These evolving roles can lead to shifts in behavior and power dynamics within the family and community, challenging traditional norms regarding male dominance and women's dedication to household duties. Such circumstances may create an opportunity for violence against women in Christian marriages. Primary prevention efforts, engaging community leaders and members in critical reflection on norms that perpetuate gender inequality and advocating for acts at the individual, family, and community levels to change harmful norms, can be effective.

Kadengye et al. (2022:10) observe that descriptive studies consistently portray wife beating in traditional African societies as a form of "discipline," with acceptability varying based on the nature of the transgression, the person administering the "correction," and whether the beating remains within acceptable bounds of severity. Women typically do not hold high positions of power, as these positions are predominantly occupied by men, including traditional elders. According to Mungiria (2013:26), anthropological factors have contributed to women having less education compared to men, limiting their access to leadership roles. Women, burdened by cultural practices stemming from war or violent disputes, are not granted opportunities and time to participate in peace building efforts.

Achoka and Kassilly (2021:5-6) assert that violence against women in Christian marriage constitutes a breach of women's fundamental freedoms and rights as human beings, particularly their entitlements to security, liberty, equality, dignity, and integrity in economic, political social, cultural, and civil life. Such violence is discriminatory towards women, subjecting them to stigmatization and adversely affecting their mental health. Baloyi (2013:7) emphasizes that violence is a complex phenomenon influenced by various factors. In the ecological context,

ST. PAUL'S UNIVERSITY

cultural and social norms, such as those reinforcing men's perceived superiority over women in Christian marriage, intersect with individual-level elements, such as a man's history of childhood abuse, to decide the likelihood of assault towards women.

2.4.2Theological and Pastoral approaches to mitigating Gender Based Violence

Oduyoye (2002:12) asserts that cultural hermeneutics demands a thoughtful and inventive approach from pastoral care, counselling and psychotherapy givers in extending spiritual leadership to a spiritually conservative community. The role of a pastoral care, counselling and psychotherapy giver should involve advocating for forgiveness, reconciliation, and healing.

Loreen Maseno (2021:6) emphasizes the necessity for an African Women's Theology that underscores Christian marriage associations promoting reciprocity, mutuality, partnership, and condemns hierarchies fostering power imbalances between women and men. In such a framework, women in Christian marriages would collaborate with well-intentioned men to reconstruct a cultural and religious praxis of equality. However, Esther Mombo and Heleen Joziasse (2022:3) illustrate that despite these efforts to liberate women in Christian marriages from violence, the concept of *'vumilia,'* a Kiswahili word for "persevere" or "endure," persists in women's lived experiences. This reflects a gendered religious construct that legitimizes and encourages women's passive suffering in Christian marriages while suppressing resilience and resistance. Unless the *'vumilia'* theology is deconstructed and balanced with a theology of liberation, the church's response to brutality against women in Christian marriages remains superficial and inadequate. It is crucial to recognize that the efforts of African Women Theology yield positive results when women in Christian marriages are empowered to liberate themselves from the self-silencing nature of cultural practices and theological underpinnings.

According to Vhumani Magenzi and Peter Manzanga (2019:4), the church, as an organization, has a vital role to play in addressing violence towards women in Christian marriages as the government alone cannot effectively tackle it. However, many churches and theological organizations have not yet acknowledged this type of abuse in a liberating and dynamic manner. Unfortunately, due to cultural affiliations, Christians can sometimes be perpetrators, either knowingly or unknowingly. Even though the church often mirrors society, instances of abuse

ST. PAUL'S UNIVERSITY

toward women in Christian marriages are sometimes normalized. Therefore, the church bears a pastoral obligation to formulate a community development strategy driven by the church to salvage Christian marriages by devising ways to curb violence against women.

According to David Nkaabu (2019:80), clergy frequently encounter violence against women within Christian unions, with domestic violence being a prevalent issue. Since churches are not immune to assault against women, and priests are often sought for help on this matter, priests need adequate training and education to address it within their churches. Clergy members often grapple with the dilemma of preserving a Christian union while safeguarding victims of spousal domestic violence. Unfortunately, many clergy are ill-prepared or lack sufficient training to assist victims of local abuse.

Racoczy (2000:31) points out that certain religious traditions insist that even in the face of violation, women must not separate from or divorce their spouses. Some individuals use biblical references, such as Ephesians 5:22, to justify the use of physical abuse as a means of compelling women to submit to the power of men in their lives. Moreover, the church has, at times, communicated to battered women that they must stay in abusive unions, strive to be better wives, and "forgive and forget." To batterers, the church has conveyed that their efforts to control their wives or girlfriends are justified because women are to be subject to men in all things (Ephesians 5:22-24). The denial and silence within religious communities regarding wife abuse not only immobilize religious victims but inadvertently encourage the behavior of the perpetrators.

According to Njagi (2017:60), feminist theologians argue that both scripture and Christian doctrine have their roots in an autocratic and sexist culture, inheriting its biases and prejudices. Many early church figures embraced the concept of female inferiority and women's sinfulness, advocating for male dominance, the establishment of male laws, and the endorsement of male authority as an inherent and natural order. Moreover, authority and hierarchy played crucial roles in ancient Israelite families, structured around male privileges and favoring elder sons. The impact of Greco-Roman culture on Christianity has led to the development of a patriarchal theology and exercise. Given its patriarchal nature, the church is seen as deeply involved in maintaining teachings that legitimize assault towards women in Christian marriage, such as

ST. PAUL'S UNIVERSITY

Ephesians chapter five on submission, which has been utilized to enhance women to submit to their husbands even in the face of abuse.

Ademiluka (2021:9) addresses marital and patriarchy disharmony among Nigerian Christians in response to Ephesians 5:22-33. She observes that patriarchy contributes to marital disputes because the culture of the bride price instills in the husband a sense of ownership of the wife, leading some men to treat their wives as property. Marital disputes manifest in husbands withdrawing from their wives, avoiding communication and contact, and wife-beating, resulting in both psychological and physical violence towards wives. Ademiluka adds that Ephesians 5:22-33 mitigates the patriarchal view of marriage, redefining the concepts of submission and administration. The wife is to submit to her husband's authority as she would to Christ, while the husband should practice his power with love in imitation of Christ. She proposes that understanding and applying this new definition of marital relationships by Christian couples could significantly reduce disharmony. The church should be involved in teaching the text's principles, especially emphasizing the need for husbands to exercise their power through sacrificial love. However, it is noteworthy that men and women are culturally socialized to believe in male superiority and that women are obligated to be submissive to their husbands, perpetuating a system that may continue to precipitate violence against women in Christian marriages.

According to Allison Barr (2021:216), the concept of Biblical womanhood is rooted in the belief that God created women to be submissive wives, good mothers, and joyful homemakers. Barr argues that this belief, influencing choices about careers, roles in local churches, and interpersonal relationships, is not truly biblical but emerged from specific historical moments. She proposes a transformative path for the contemporary church, advocating for a shift in mindset to dismantle harmful patriarchal structures in the church, society, and individuals' hearts. This comprehensive exploration of Christianity and patriarchy challenges the notion that women's subjugation aligns with the gospel truth. Barr's work aims to inspire a faith that transcends gender distinctions, liberating women from patriarchal hierarchies and addressing the pain inflicted by numerous churches. It also encourages a critical examination of how complementarians exclude women leaders and teachers from church history and challenges the cultural idea of demeaning women in marriage relationships.

ST. PAUL'S UNIVERSITY

Amenga–Etego (2006:39) emphasizes that the Church, as a social organization, should eliminate discrimination based on political affiliation or socio-economic backgrounds. The Church's responsibility is to unite people as a family, preventing any form of abuse against women in Christian marriages by exemplifying the love and harmony advocated in the scriptures of Jesus Christ. The institution has the duty to bring together individuals from diverse ethnic groups under the spirit of unity. Church leaders actively promote peace in families and society, recognizing its importance in the community. Couples, through prayer during challenging times, can defuse tensions, allowing them to address deeper domestic issues causing problems.

Muriithi (2018:110) notes that priest members are often among the first individuals approached for counsel on domestic violence and family problems. Priests are perceived as honest, familiar, and understanding figures. However, the study indicates that the church's role in addressing marital challenges is currently minimal. This underscores the need for the church to be more actively involved by enhancing its interventions in handling marital crises.

Davies and Drayer (2014:6) highlight narrative counseling and logo therapy as effective approaches for providing spiritual guidance to individuals with expertise in GBV. These interventions align with religious themes such as hope and new life, offering victims of GBV avenues for finding hope, healing, and the meaning of life. Both biblical and clinical counseling incorporate the theme of forgiveness to facilitate healing. Roberts (2012:38) suggests the use of Adlerian and person-centered therapy to support the values of the kingdom of God, as indicated in the gospel news, ensuring healing, hope, and new life for women who have experienced violence in Christian marriages. This emphasizes the role of the Church in taking a leading role in capacity enhancement, collaborating with other stakeholders in the community and society. Infrastructure capacity programs focus on developing skills in self-confidence, self-esteem, communication, conflict resolution, and mediation, aiming for social transformation through the identification of critical issues, innovative solutions, and action planning. Peace-building workshops and training programs, such as the one organized by NCCK in conjunction with CREAW, contribute to educating the community on the impacts of gender violence on both males and females.

ST. PAUL'S UNIVERSITY

Ikenye (2020:10) observes that violence against women in Christian marriage stems from unwritten norms shaped by traditional, modern, and postmodern ethos within Christian marriages. Selfishness and self-centeredness are identified as contributing factors to abuse against women in Christian marriage, resulting from a failure to balance the "I" and "We" systems.

Ikenye (2013:52) advocates for a pastoral approach that utilizes the biblical-cultural Ethnographic-Clinical model and method of practice to guide thoughts and processes within the African marital system. Additionally, Ikenye (2014:129) suggests incorporating family assessment systems to comprehend the fusion, triangles, and levels of anxiety within the marriage relational systems. While this is beneficial when both partners seek pastoral attention, in many cases, culturally influenced men tend to dismiss pastoral efforts to reconcile with their wives. Consequently, women often become the primary recipients of pastoral care, counselling and psychotherapy, expressing their interest in reconciliation.

According to Ernest (2020:6), marriage is a sacred institution ordained by God, a covenantal association establishing a bond between a woman and a man that is meant to be dissolved only by death. This is supported scripturally by references such as Genesis (1:27, 2:18), Matthew (19:4-6), and Mark (10:3-9).

Ikenye (2013:128,152) recognizes that marriage is built on values of mutual love, support, companionship, and intimacy. It is an association between a man and a woman, joined together as an image and likeness of God, characterized by relational, mutual, and procreational aspects. This relationship is marked by equality, rights, duties, reciprocity, and mutual subjection with the intention of serving each other (Ephesians 5:21). Therefore, for a marriage to thrive, the prerequisites of commitment, loyalty, and trust are essential.

ST. PAUL'S UNIVERSITY

2.5 **Summary of Knowledge Gaps**

This study evaluated empirical articles on the reasons for violence against women in Christian marriages. These studies indicate that many scholars have researched on gender-based violence.

Njagi, Onkware and Kassily (2017) evaluated the role of Faith Based Organizations in re-examining GBV. The research affirmed that FBO's have a major role in addressing GBV in

Africa. They based their approach on the philosophical foundations of love for the 'Other'. Owing to the fact that FBOs operate both in rural and urban cultures, they resonate well with African cultures and the ethos of wholeness a phenomenon where the joy or pain to one person translates to the pain and joy of the entire community. As much as this assertion is true, the reasons for violence against women in Christian marriages were not directly elaborated. This is the reason why this research is important in adding value to the existing research.

Muriithi (2018) investigated pastoral engagement programs used to address marriage problems in the Redeemed Gospel Church in Embu County Kenya. The findings were aimed at addressing the church's pastoral interventions on marital challenges with an aim of finding ways of facing the test. In as much as the study focused on marital challenges it did not show clearly the reasons for violence against women in Christian marriages.

Magenzi and Manzanga (2019) assessed Gender-Based Violence and efforts to lecture it focusing on achieving a church public pastoral care, counselling and psychotherapy intervention proposition for community growth in Zimbabwe. The findings realized that despite many efforts by government and social institutions to curb GBV, cultural norms, values and beliefs are the major contributors. Nevertheless, this study did not focus on the reasons for violence against women in Christian marriages

Ndlovu (2021) examined the impact of African communalism on African Christian marriage. However, this study focused on the experiences of modern African couples in urban South Africa and it did not address the reasons and control measures for violence against women in Christian marriages.

Additionally, most of the research work has been carried out in the local communities or the traditional African setups. Few studies have been carried out in the church, specifically on the reasons for violence against women in Christian marriages. This gives relevance of this study on the reasons for abuse towards female in Christian marriage in ACK Cathedral Voi.

2.6 **Conclusion**

The chapter explains the theories that underpin the study. The chapter also reviews empirical studies that relate to the study. A summary of knowledge gaps is presented.

ST. PAUL'S UNIVERSITY

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 **Introduction**

The chapter explains the ways for carrying out research methodology used. It explains the procedures to be followed in data collection and analysis. This includes target population, research design, sample size and sampling procedure, instrumentation, data collection and data analysis.

3.1 **Research approach**

According to Waltz and Moffitt (2021:4) a research approach is the procedure selected by the researcher to collect, analyze and interpret data. This study adopted a qualitative research approach.

3.2 **Research Design**

It serves as a guide detailing how the researcher carries out the research Bell and Bryman (2007:16). According to Klopper (2008:68), the primary aim of the research design is to enable the researcher to foresee the most suitable research decisions in a way that maximizes the eventual validity of the research findings. The study employed a descriptive research design that allowed the study to better examine violence against women in Christian marriages in ACK Cathedral church, Voi. This study employed structured interviews and questionnaires. This answered the what, how and why of the research on abuse against women in Christian marriage; A case of ACK Cathedral, Voi.

3.3 **Location of the study**

The study was carried out at the ACK Cathedral, Voi. It is located in the Voi central business district in Voi Sub County within Taita Taveta County. The Cathedral is overseen by the Cathedral Dean and serves as the location of the bishop's official seat known as the Cathedra. The main sanctuary can hold around 1500 worshippers.

ST. PAUL'S UNIVERSITY

3.4 **Population**

Shukla (2020:2) emphasizes that a study population encompasses an entire group, while a population component denotes an individual member of that group. Moreover, a target population refers to the specific number of real or hypothetical individuals, events, or subjects that an observer intends to generalize. As described by Kisilu Donald Kombo& Tromp L (2006:26), the target population represents the set of elements upon which the researcher intends to generalize the results obtained from testing the sample. Population, according to Kothari (2004:14), is a comprehensive group of entities sharing a common set of characteristics.

This study examined violence against women in Christian marriages in ACK Cathedral Church, Voi. The target population for this study was all married women church members. ACK Cathedral, Voi has three worship services every Sunday. The total number of married women for the three services was 300 people which made the target population. The data was obtained from church's marriage register book (ACK Cathedral, Voi, 2024). The study also targeted 4 clergy from the same church.

Table 3.1: **Target population**

Service	**Population**
First service	80
Second Service	100
Third Service	120
Clergy	4
Total	304

ST. PAUL'S UNIVERSITY

3.5 **Sampling technique and Sample Size**

To sample the respondents, the researcher used the 10-30 percent suggested by Mugenda and Mugenda (2003). Therefore, the sample size of this study was 60 married Christian women, being 20% of the entire population. The respondents were accessed after the respective church services. The study used stratified simple random sampling method/technique which involved selecting respondents. Stratified random sampling increased the sample statistical efficiency, provide adequate data for analyzing data and gave an in-depth analysis of the reasons for abuse

towards women in Christian marriages in ACK Cathedral, Voi. The study conducted a census with the clergy. The sampling frame for the study was:

Table 3.2: **Sampling frame**

Service	Population	Sample	Percentage
First service	80	16	20%
Second Service	100	20	20%
Third Service	120	24	20%
Clergy	4	4	100%
Total	304	64	

3.6 **Research Instruments**

Primary data was collected through a structured questionnaire and an interview guide. The questionnaire gathered data from married Christian women, focusing on forms of violence, reasons for violence, theological and pastoral approaches to mitigating violence, and ethno-cultural and Christian perspectives on Christian marriages. Meanwhile, the interview guide gathered qualitative data from clergy, delving into similar themes. Interviews provided in-depth insights into the underlying reasons for violence against women in Christian marriages at ACK Cathedral, Voi. This approach proved suitable for generating comprehensive and diverse knowledge about individuals' experiences and opinions, enriching the understanding of the complex dynamics surrounding violence within Christian marriages.

3.6.1 **Validity**

According to Roberts and Priest (2006) validity is the extent to which a tool can accurately measure the research findings. The validity of the research tools was verified by conducting a pilot study. Piloting involves a pre-test of research tools to ensure their validity. In this context, both the questionnaire and interview guides underwent pre-testing before the main study. This pre-test was conducted among members of the Mother's Union group.

ST. PAUL'S UNIVERSITY

3.6.2 **Reliability**

It is the consistency of results or data after consecutive trials (Mugenda and Mugenda, 2013). To evaluate the reliability of the instrument, Cronbach Alpha was used. The value of coefficient alpha ranges from zero to one, where zero represents no internal consistency and one represents perfect internal consistency. Using the Cronbach's alpha coefficient, the reliability of the measurement scales was determined. According to Kullan, Mansor and Ishak (2022), a value of the alpha coefficient greater than 0.50 is deemed good and suitable for testing the dependability of constructs. Coolidge and Segal (2018) suggested that a construct's minimal reliability should be 0.7. The reliability coefficient for the tool was 0.803.

3.7 **Data collection tools and procedures**

The researcher collected information from primary sources using an interview guide and questionnaire. Three research assistants were employed to assist the researcher in conducting interviews. Respondents were initially asked about their marital status. Subsequently, interviews were conducted, each lasting approximately 15 minutes, on specific dates. This methodology facilitated the collection of comprehensive data, allowing for a deeper understanding of the research topic through direct engagement with participants.

3.8 **Data analysis and interpretation**

Data processing and analysis involved matching data records, drawing conclusions, and addressing the research questions. The report utilized direct quotations and selected comments from participants to emphasize the study's findings. Qualitative data from in-depth interviews was transcribed, coded and thematically analyzed. Separate code sheets were created for each set of data to identify and interpret patterns effectively. All recorded interviews were transcribed and translated into English, with terms mentioned during interviews directly incorporated as spoken. This rigorous approach ensured accuracy and thoroughness in analyzing the data, enabling the researcher to derive meaningful insights and conclusions from the primary sources.

3.9 **Ethical issues**

Ethical considerations that were adhered to while conducting this research included obtaining authorization, permitting voluntary involvement, protecting the safety of participants, ensuring anonymity and confidentiality, and analyzing and reporting the results. The researcher obtained

ST. PAUL'S UNIVERSITY

an authorization letter from the National Commission for Science, Technology, and Innovation (NACOSTI), accompanied by a letter of introduction from St Paul's University and a copy of the questionnaire with a cover page describing the significance of the study and anticipated findings. Before participation, the researcher secured informed consent from each participant. Individual responses were not identified, and only the researcher had access to the questionnaires and data, ensuring the participants' confidentiality.

3.10 **Conclusion**

The study presents the approach and design for the study. The population, sample and tools for data collection are explained. Data analysis and ethical considerations are highlighted.

ST. PAUL'S UNIVERSITY

CHAPTER FOUR

DATA ANALYSIS, PRESENTATION AND DISCUSSION OF FINDINGS

4.1 Introduction

This study sought to examine violence against women in Christian marriages in ACK Cathedral church, Voi. Data was collected through questionnaires and interviews. This chapter presents demographics, narrations, interpretations and discussions. Consequently, the chapter analyses data as per the objectives; that is, to determine the forms of violence against women in Christian marriages in ACK Cathedral, Voi, to evaluate the reasons for violence against women in Christian marriages in ACK Cathedral, Voi, to identify the Theological and Pastoral ways of mitigating violence against women in Christian marriages in ACK Cathedral, Voi and to establish the ethno, cultural, and Christian approaches to Christian marriages in ACK Cathedral, Voi.

4.2 **Response rate**

The study issued 60 questionnaires to married Christian women in ACK Cathedral, Voi, out of which 57 were completed and returned; this was a response rate of 95%. Additionally, the researcher successfully interviewed the 4 clergy at ACK Cathedral Voi, hence 100% responses rate. Meng- Jia Wu, Kelly Zhao and Fransisca Fils-Aime (2022) suggest that a response rate of 50% is satisfactory and provides a solid foundation for data analysis. Roberta Sammut, Odette Griscti and Ian Norman (2021) advise that a 50% response rate is sufficient, 60% is good and an exceedance/ excess of 70% is very good while López (2023) maintains that a response rate of 50% is adequate. Furthermore, Shiyab, Ferguson, Rolls and Halcomb (2023) affirm that response rates of 50% and above are acceptable for analysis. Consequently, the study's response rate of 95% is reliable. The response rate is as per Table 4.1:

ST. PAUL'S UNIVERSITY

Table 4.1: **Response rate**

Service	Sample	**Responses**	**Response rate**
First service	16	14	88%

Second Service	20	19	95%
Third Service	24	24	100%
Clergy	4	4	100%
Total	64	61	95%

Source: Research Data

4.3 **Demographic information**

The researcher sought to determine the respondents' demographic information. The study considered: level of education, years of church membership, years in marriage, number of children and level of monthly income of the respondents.

4.3.1 **Respondents' level of education**

The research sought to establish the level of education of the respondents. Results showed that out of 57 questionnaire respondents, 2 (4%) had secondary education, 20 (355) had college education, 19 (33%) had university education and 16 (28%) had post graduate education. Most of the respondents had college education and above, hence their responses could be relied on for credible findings. This is illustrated in Table 4.2:

ST. PAUL'S UNIVERSITY

Table 4.2: **Respondents' level of education**

Education level	**Frequency**	**Percent**
Secondary	2	4
College	20	35

University	19	33
Post graduate	16	28
Total	57	100

Source: Research Data

4.3.2 **Respondents' years of church membership**

The study sought to establish the respondents' years of church membership. Results showed that 4 (7%) had 6-10 years membership in the church and 53 (93%) had over 10 years church membership. Hence, most of the respondents had more than 10 years membership in the church. This is illustrated in Figure 4.1:

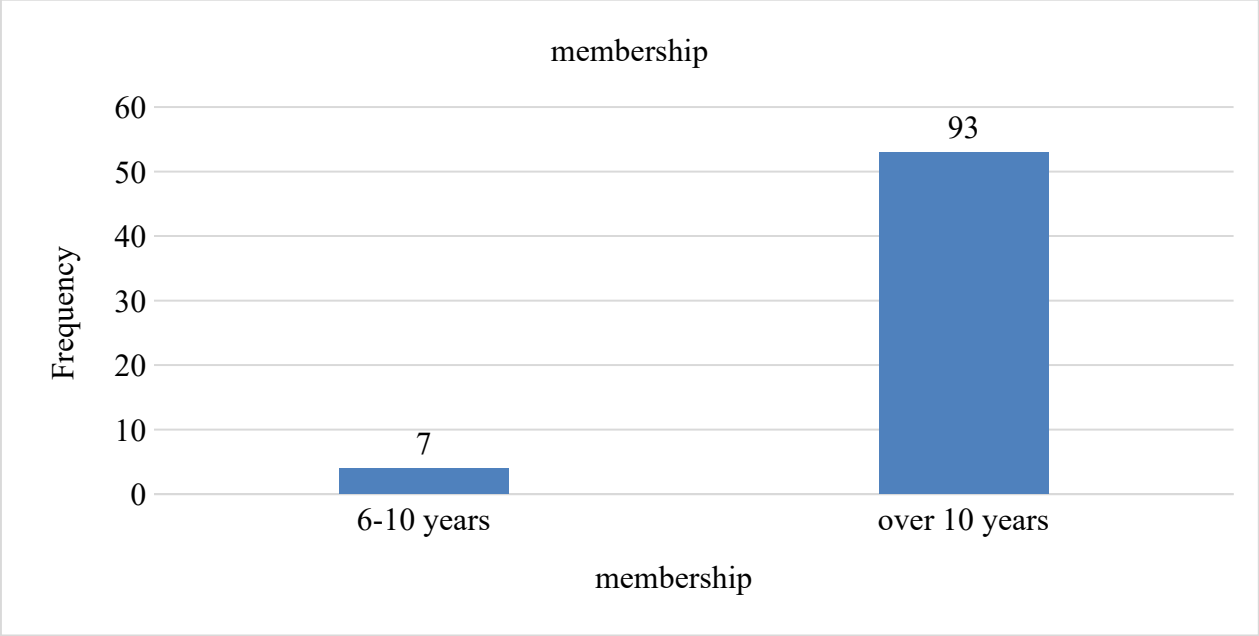


Figure 4.1: **Respondents' church membership**

4.3.3 **Respondents' years in marriage**

The study sought to establish the respondents' years of marriage. Results showed that 2 (4%) of the respondents had less than 1 year in marriage, 2 (4%) had 1-5 years in marriage, 8 (14%) had 6-10 years in marriage and 45 (79%) had over 10 years in marriage. Hence, most of the respondents had over 10 years in marriage. This is illustrated in Table 4 3:

Table 4.3: **Respondents' years in marriage**

Years in marriage	Frequency	Percent
Less than 1 year	2	4
1-5 years	2	4
6-10 years	8	14
Over 10 years	45	79
Total	57	100

Source: Research Data

4.3.4 **Respondents' number of children**

The study sought to establish the respondents' number of children. Results showed that 2 (4%) had no children, 41 (72%) had 1-3 children and 14 (25%) had 4-5 children. Hence, most of the respondents had 1-3 children. This is illustrated in Figure 4.1:

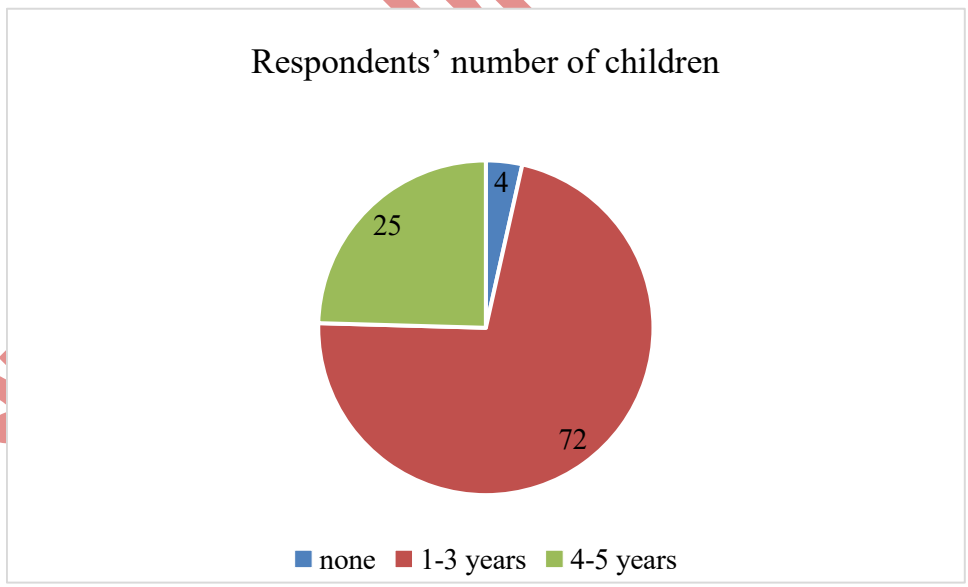


Figure 4.2: **Respondents' number of children**

4.3.5 **Respondents' level of monthly income**

The study sought to establish the respondents' level of monthly income. Results showed that 2 (4%) had an income of 5001-10000 monthly and 53 (93) had an income of above 10000

monthly. Hence, most of the respondents had an income above 10000. This is illustrated in Figure 4.1:

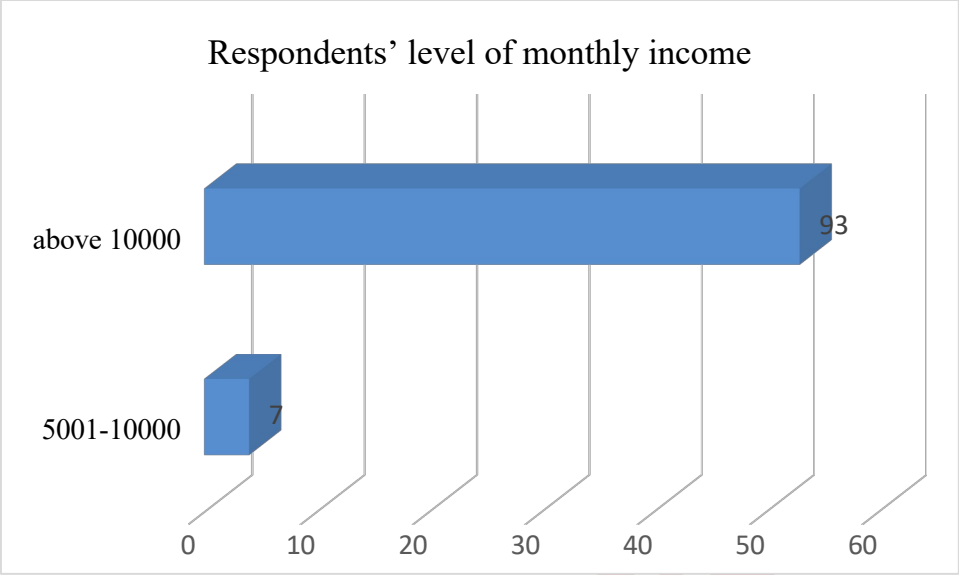


Figure 4.3**: Respondents' level of monthly income**

4.4 **Forms of violence against women in Christian marriages**

The study's first objective was to determine the forms of violence against women found in Christian marriages in ACK Cathedral, Voi. Consequently, the study inquired from the respondents if they had experienced or witnessed any form of violence. Results showed that 49 (86%) had indeed experienced or witnessed a form of violence. This is illustrated in Figure 4.4:

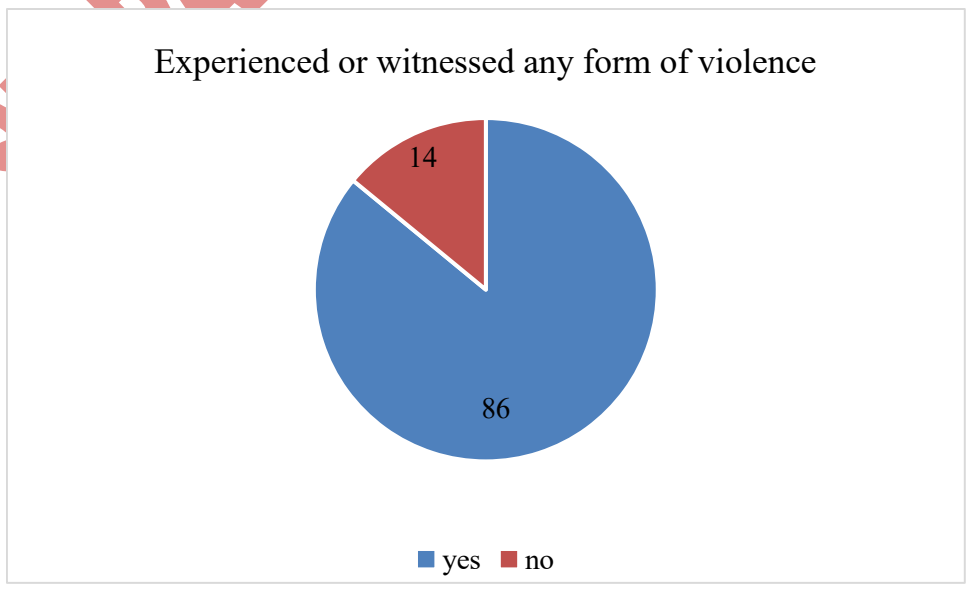


Figure 4.4**: Experience or witness of any form of violence**

The respondents indicated that they had witnessed or experienced physical violence, verbal/emotional abuse, sexual violence, domestic violence and religious violence. The most prevalent forms of violence in the community, amongst the respondents were physical violence, verbal and sexual abuse. These findings corroborate assertions of Banik et al. (2023), who noted that violence towards women in Christian marriage is meted through physical, social, sexual, and psychological harm. Adaobiagu Obiagu (2023) states that, Christian spiritualism, divine encounters together with cultural inclination make members have a sense of pretense that violence towards women in Christian marriage does not exist. Accordingly, inequality still exists between men and women in Christian marriages thus subjecting women to violence by men. In the same vein, Ikenye (2020:8) explains that the society is faced by a serious plague of unending cycle of violence against women as illustrated in three Kenyan systems in history (traditional, modern and postmodern). This shows that abuse is a complex and multidimensional reality in personal, communal, and national life. The vividly depicts that violence against women in Christian marriage is a reality and must not be ignored.

The study inquired from the respondents the common forms of violence against women in Christian marriages. A pastor interviewed noted that various forms of violence against women were evident in the church. Physical violence had been witnessed where the women are hit, slapped and other physical harm inflicted. Emotional abuse was prevalent, where the women were manipulated, intimidated and threatened to control their emotions. Sexual abuse in the church involved coercion into sexual acts without consent, marital rape and other forms of sexual exploitation. Verbal abuse was also prevalent in the church where insults were hurled on women to demean them.

A pastor indicated, "In my experience counseling couples, I have witnessed various forms of violence against women in Christian marriages. These include physical violence, which can leave visible scars and injuries, as well as emotional abuse, which can be equally damaging but less visible to others. Emotional abuse often involves manipulation, threats, and constant criticism, eroding a woman's sense of self-worth and autonomy. Moreover, sexual violence can occur in marriage, ranging from coercion to forced sexual acts, which violate a woman's bodily autonomy and dignity. Financial abuse is another form that often goes unrecognized, where one

ST. PAUL'S UNIVERSITY

partner controls all the finances, leaving the other financially dependent and vulnerable. As clergy, it is crucial for us to address these forms of violence with sensitivity and urgency, providing support and resources to ensure the safety and well-being of all individuals within our congregations."

The study sought respondents' thoughts on media influence on perception and prevalence of violence in the society. While acknowledging the media's role in tracking victims and raising awareness of violence's societal effects, the majority observed that media, particularly social platforms, often normalize and perpetuate violence against women. Rather than condemning it, they portray such acts as normal incidences. This, according to the respondents, not only desensitizes society but also undermines efforts to combat such atrocities. Consequently, while media can serve as a powerful tool for advocacy, its misrepresentation of violence against women highlights the need for responsible and ethical reporting to effect real change and challenge harmful narratives.

The study sought the beliefs of the respondents on whether specific age groups were more susceptible to certain forms of violence. Results indicated that 52 (91%) agreed that indeed, specific age groups were more susceptible to certain forms of violence. This is illustrated in figure 4.5:

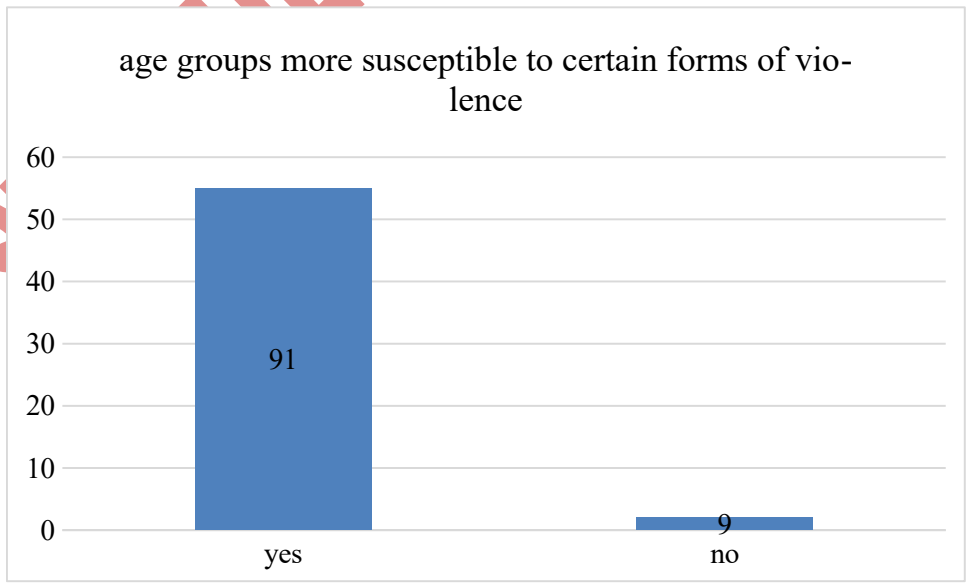


Figure 4.5: **Age groups more susceptible to certain forms of violence**

Respondents noted that the youth were more susceptible to violence due to influence from social media. Respondents highlighted that youth were particularly vulnerable to experiencing/met violence against women due to various stressors. Substance abuse and economic constraints were cited as significant factors exacerbating this vulnerability. The pressures of substance misuse not only impaired judgment but also contributed to volatile environments where violence escalated. Economic hardships, coupled with limited access to resources and opportunities and stress increased the likelihood of resorting to violence. Moreover, young couples were identified as particularly susceptible because of their perceived lack of readiness to navigate challenges and persevere through life's challenges. This lack of preparedness arose from limited life experiences and coping mechanisms, leading to high tensions, conflicts and violence among couples.

The study inquired if there were any community resources or support systems in place to address and combat different forms of violence. Results indicated that 52 (91%) of the respondents agreed that indeed, there were community resources and support systems in place to address and combat different forms of violence as shown in the figure below.

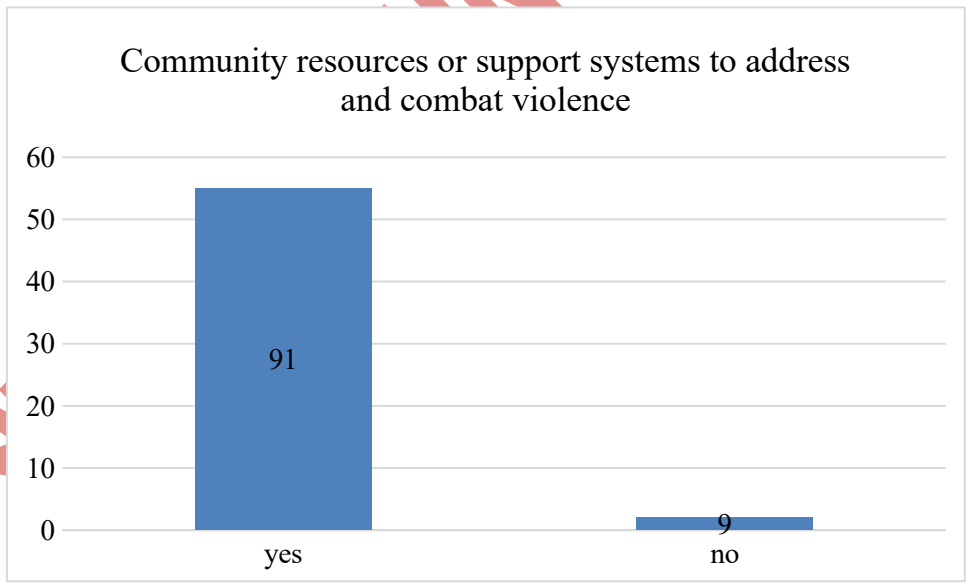


Figure 4.6: **Community resources or support systems to address and combat violence**

The respondents explained that mentorship sessions, guidance and counseling programs, church seminars, non-governmental organizations, youth empowerment programs, gender desk at police stations and community-based organizations were critical in combating violence against women. It was indicated that mentorship sessions, and guidance and counseling programs offered support

and guidance to individuals facing abusive situations, empowering them to seek help and break free from cycles of violence. According to the respondents, church seminars provided platforms for education and awareness-raising within religious communities, challenging harmful beliefs and promoting respect and equality. Non-governmental organizations and community-based organizations, the respondents indicated, played vital roles in providing advocacy, support services and shelter to survivors, while youth empowerment programs equip young people with skills and resources to resist violence and build healthy relationships. Additionally, the respondents indicated that gender desks at police stations offered specialized assistance and support to victims of gender-based violence, ensuring their safety and access to justice.

4.5 **Reasons for violence against women in Christian marriages**

The study's second objective was to evaluate the reasons for violence against women in Christian marriages in ACK Cathedral, Voi. Consequently, the study inquired from the respondents the primary social or economic factors contributing to violence in the community. The respondents indicated that; poverty, lack of education, cultural practices and gender discrimination or biasness, barrenness, alcohol and drug abuse, sexual immorality, lack of communication, greed and jealousy, sibling rivalry, lack of trust among couples as the main factors contributing to violence against women in Christian marriages. Ayanga (2016:6) states that African women theologians concur that unequal gender roles, patriarchy cultural norms, and biased interpretations of biblical teachings have exposed women to domestic abuse within Christian marriages. Some of these women continue attending church services every Sunday, maintaining a brave face as they fulfill their Christian responsibilities as worshippers and leaders. Macharia and Simiyu (2023:172) indicate that the church is cognizant of the violence experienced by some of its female members in Christian marriages. However, Allahazimhamide (2017:51) notes that these women are advised to return home and address their family problems. According to Mirium Rono (2022:40), in certain instances, women are blamed for the issues and are urged to show respect to their husbands by conforming to societal expectations of women. Consequently, Chisale (2018) notes that women often choose to remain silent, preferring this silence to further victimization by the church.

Interviews from clergy revealed that there are various reasons for violence against women in Christian marriages. A pastor asserted,

ST. PAUL'S UNIVERSITY

"Well, violence against women in Christian marriages can arise from a variety of factors, but one significant reason is a misinterpretation or misuse of scripture. Some husbands might wrongly believe that they have authority over their wives in a way that justifies controlling or abusive behavior. This distorted understanding of biblical teachings can contribute to a culture of dominance and oppression within the marriage, leading to violence. Additionally, issues like unresolved anger, poor communication skills, and societal pressures can exacerbate tensions and contribute to abusive behavior."

Another pastor noted, "In my experience, one of the primary reasons for violence against women in Christian marriages is a lack of understanding of mutual respect and equality within the marital relationship. Some individuals may have been raised in environments where patriarchal values are strongly emphasized, leading them to believe that they are entitled to exert power and control over their spouses. This mindset can manifest in various forms of abuse, including physical, emotional, and psychological. It is crucial for couples to recognize and challenge these harmful beliefs, and for clergy and church leaders to provide support and guidance in fostering healthy, respectful marriages."

Additionally, another pastor indicated, "Violence against women in Christian marriages often stems from deep-seated issues related to power dynamics and entitlement. Unfortunately, certain interpretations of scripture have been used to justify male dominance and female subordination within marriage, perpetuating a culture where abuse is tolerated or even condoned. Additionally, factors such as unresolved trauma, substance abuse, and mental health challenges can contribute to violent behavior in relationships. As clergy, It is essential for us to address these root causes and promote messages of love, respect, and equality within marriages, while also providing resources and support for individuals who are experiencing abuse."

The study inquired how cultural or religious beliefs influenced attitudes towards violence in the society. According to the respondents, cultural and religious beliefs shaped attitudes towards violence by either promoting or discouraging its use. The respondents gave an example that, some cultures had traditions that glorified violence as a means of conflict resolution, while others emphasized non-violent communication. Similarly, respondents indicated that certain religious teachings either condoned or condemned violence based on interpretation and context. Overall,

ST. PAUL'S UNIVERSITY

according to the respondents, cultural and religious beliefs played significant roles in shaping societal norms regarding violence. Respondents indicated that cultural norms dictated that violated women should not publicize their experiences, with elders often settling matters in extreme cases. Respondents indicated that some cultural beliefs equated women to children, justifying their physical punishment for perceived transgressions by their husbands. Additionally, respondents indicated that there was a belief that a lack of physical abuse indicated a lack of love for the woman. Cultural and religious beliefs contributed negatively or positively to violence. They either prevented its escalation or endorsed it. For example, in many African cultures, violence was normalized. However, respondents indicated that religion altered perceptions of violence, teaching principles of love and compassion beneficial to couples.

The study sought to know how education played a role in preventing violence. It was indicated that education, being universal to both genders, struck a balance in raising awareness and influenced positive attitude. It was revealed that education teaches individuals their human rights and thus gives them confidence to fight for themselves. Education also opens an individual's wider horizon for self-discovery on how to relate with the wider world. Respondents noted that women who are educated have information on which channels to use when they are violated. The women also engaged in income generation activities to reduce over dependence on their husbands. Respondents noted that most learned people are enlightened on how to tackle violence in the family and the society at large by either going for guidance and counseling services for help or reaching out to the relevant people for help. The respondents noted that indeed, education aids in prevention of violence by helping people know and appreciate human rights. Indeed, Achoka and Kassilly (2021) assert that violence against women in Christian marriage constitutes a breach of women's fundamental freedoms and rights as human beings. Such violence is discriminatory towards women, subjecting them to stigmatization and adversely affecting their health, hence a human rights issue.

The study sought to ascertain if there were specific historical or political events that respondents believed had contributed to the prevalence of violence in the community. The results indicated that 49 (86%) of the respondents agreed that indeed, there were specific historical or political events that respondents believed had contributed to the prevalence of violence in the community as illustrated below.

ST. PAUL'S UNIVERSITY

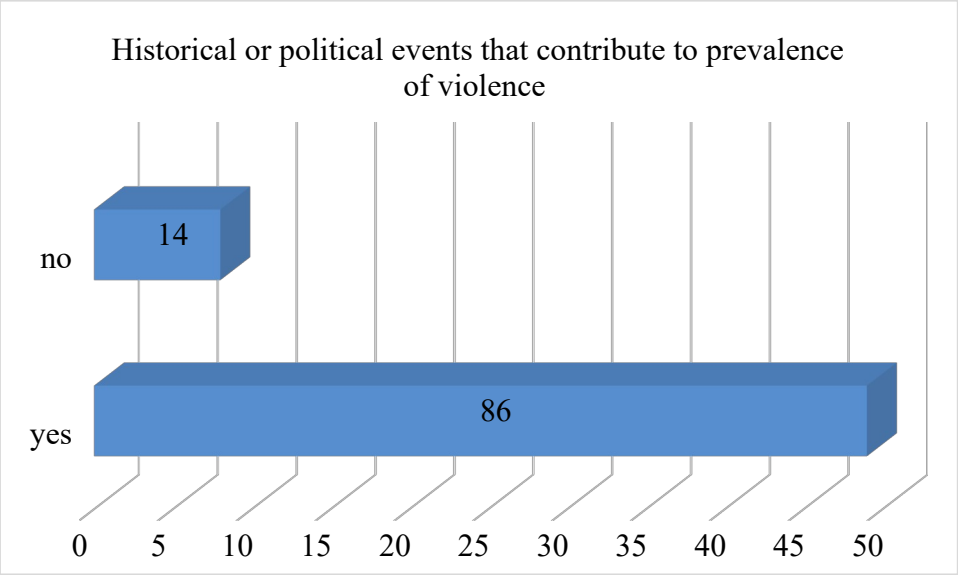


Figure 4.7: **Historical or political events that contribute to prevalence of violence**

According to the respondents, factors such as colonization, systemic oppression, economic inequality and unresolved conflicts contributed to cycles of violence. Events like wars and revolutions can leave lasting scars on societies, leading to increased violence and unrest. It was revealed that celebrations of different stages of life where local brew was taken as a way of enjoyment has changed as people have misused it and taken it as a way of life hence resulting to violence against women. It was revealed that there had been tribal clashes, political insurgence and robbery where women and girls had become victims of rape in their homes. Justice for victims was compromised in law courts and therefore violence continued. Historically, women were regarded as inferior to men and hence were treated harshly. According to the respondents, other historical events that had contributed to the prevalence of violence in the community included colonization, war, socio-economic, inequalities, systemic oppression and lack resources. The factors created an environment where violence occurred due to various form of discrimination, trauma and power imbalances. The respondents noted that understanding and addressing these root causes are crucial steps in reducing violence and promoting peace in communities.

The study assessed the role of family dynamics and upbringing on individuals' propensity towards violence. It was revealed that bringing up children in the best way possible and embracing the word of God would reduce individuals' propensity towards violence. Indeed, the

ST. PAUL'S UNIVERSITY

Social Learning Theory indicates that boys raised in violent households are more likely to grow up displaying aggressive tendencies. Men who have undergone such childhood experiences may resort to abusing their wives, while women who endured abuse in their formative years often remain silent (Gross ,2020:489). According to respondents, having family meetings constantly and assigning roles to each and every member without being biased of their sex would minimize individuals' propensity towards violence. The respondents indicated that instilling forgiveness and taking up responsibility when a mistake happens instead of being defensive would reduce violence against women. Additionally, praying and playing together as a family is a step towards peace in families as it would help reduce tension. It was revealed that harsh, lax or inconsistent disciplinary practices play a major role in shaping individual's propensity towards violence. Respondents acknowledged that children learn behaviors, attitudes and coping mechanisms from their families, and if they are exposed to violence or experiencing abuse neglect or trauma within the families, they are more likely to exhibit violence behaviors later in life. It was noted that family upbringing plays a big role in socialization. In the same vein, children born in violent families had a greater potential of being violent.

According to Saul Mclead (2016) Social Learning Theory indicates that the internalization of these social norms contributes to a situation where women come to view violence as a regular occurrence rather than an exception, elucidating their reluctance to seek legal recourse across generations. David Ausubel (2015) indicates that this framework explicates abuse as a learned behavior, with women essentially being taught to accept their role as compliant companions. Perpetrators, in turn, tend to replicate the experiences they observed during their childhood, and women affected by violence may feel powerless to pursue legal remedies. Gross (2020:489) observes that socialization process ingrains women with the expectation to conform to societal norms, subjecting them to disciplinary measures whenever men assert their authority. According to Chisale (2018:4), religion has played a role in conditioning women to self-silence when faced with domestic violence within the context of Christian marriage. This self-silencing is often justified by those who interpret biblical texts addressing marriage in a simplistic manner. Despite being the majority in church congregations, women experience psychological, physical, economic, and sexual victimization from their male mates due to the existing power disparity depending on gender.

ST. PAUL'S UNIVERSITY

4.6 **Theological and pastoral ways of mitigating violence against women in Christian marriages**

The study inquired if theological teachings contributed to non-violence in society. All respondents answered in the affirmative. It was revealed that believers should follow Christian teachings that advice men to love their wives as Christ did and women to submit to their husbands. Ademiluka (2021) assessed the psychological and spiritual perspectives arguing that while the concept of headship and submission exists in Christian marriages, some scholars denounce it as demeaning to women, misconstruing biblical injunctions and attempting to regress to behavior unsuitable for contemporary times. It was indicated that teachings on forgiveness and the role of each spouse as addressed in the Bible would aid in mitigating violence against women. Teachings on the fruits of the Holy Spirit, specifically on love, would aid in reducing violence against women. The respondents noted that provision of adequate and relevant pre-marital counseling, provision of pastoral care, counselling and psychotherapy to families, provision of adequate and relevant pre-marital counseling would mitigate violence against women. It was indicated that theological and pastoral ways save the formation of a peaceful mind among believers by providing knowledge of theological motifs which call for the building of peace, love and unity, the resistance to violence. The Johan Galtung's Theory notes that the established connection between the structural, direct and cultural relationship of abuse and the concept of peace is essential. Moreover, when husbands and wives understand violence and its repercussions, this becomes a prerequisite for achieving peace. However, one of the weaknesses of this theory is that it does not recognize individual human characteristics that can contribute to harm as it fails to acknowledge harm as a consequence of personal choices. Crippa & Rodríguez, 2022 states that many a times in a marriage relationship, individual choice can either develop or ruin the marriage relationship. It was agreed that theological teachings can indeed contribute to promoting non- violence in society by emphasizing principles such as compassion, forgiveness, and the inherent value of every individual. Jesus Christ teaching on love, forgiveness and turning the other cheek (Matthew 5:38-39) emphasize non-violence and reconciliations. The concept of loving your neighbor as yourself (Mark 12:31) encourages fostering a culture of non-violence.

ST. PAUL'S UNIVERSITY

In the same vein, Ayanga (2016) emphasizes that religion, in collaboration with toxic theologies, performs a task in maintaining assault towards women within Christian marriages. These toxic theologies are often characterized by sexism and patriarchal ideologies, contributing to injustices that inflict more harm than healing. Women congregants, as a result, endure suffering in silence and shame. Ademiluka (2021) points out that harmful consequences arise from biblical interpretations, translations, and the language promoting submission and male dominance found in many religious doctrines. These toxic narratives extend beyond religious institutions, influencing families and wider society. Social-cultural practices such as bride wealth contribute to the climate of abuse towards women, treating them as possessions of men. The collaboration of religion and toxic theologies fosters an environment where women in Christian marriages face violence, perpetuated by ingrained sexist and patriarchal norms within religious doctrines and broader societal practices. Knickmeyer et al. (2016) suggests that violence against women in Christian marriages can be attributed to the theology of marriage, which advocates for the indissoluble nature and sanctity of Christian marriage (Matthew 5:9). The misinterpretation of biblical passages concerning women's submission and men's headship in Christian marriages (Ephesians 5:22-33), the emphasis on the value of suffering leading to the virtue of forgiveness (Matthew 18:21-22, 1 Peter 5:10), and inadequate counseling contribute to the perpetuation of this issue. It is essential to note that these interpretations diverge from the doctrine that explicitly expresses God's desire for a transformative society that addresses the burdens, marginalization, and injustices faced by individuals (Luke 4).

The study inquired from the clergy the theological ways of mitigating violence against women in Christian marriages. A pastor indicated,

"One theological approach to mitigating violence against women in Christian marriages is through a deep understanding of biblical teachings on love, respect and mutual submission. Emphasizing the biblical principle of mutual submission, the church can teach couples to view marriage as a partnership of equals, where both spouses honor and respect each other's dignity and autonomy. Moreover, highlighting passages that condemn violence and promote love and kindness, as indicated in Colossians 3:19, can help reshape attitudes and behaviors within marriages. Additionally, fostering a supportive community within the church where couples can

ST. PAUL'S UNIVERSITY

seek guidance, accountability, and counseling in times of struggle can provide a crucial safety net for women experiencing abuse."

Another pastor noted, "… one way to mitigate violence against women in Christian marriages is by emphasizing the concept of servant leadership as modeled by Jesus Christ. Rather than viewing marriage as a hierarchy where the husband has authority over his wife, couples should emulate Christ's example of sacrificial love and humility, as noted in Philippians 2:5-8. This means husbands should prioritize the well-being and dignity of their wives above their own desires, serving and cherishing them as Christ loved the church. Through promotion of this theological understanding of marriage, we can challenge patriarchal attitudes and behaviors that contribute to violence and instead foster relationships built on mutual respect and selflessness. Additionally, providing biblical education and counseling that reinforces these principles can help couples cultivate healthy, non-violent marriages grounded in Christian values."

A pastor indicated, "… addressing violence against women in Christian marriages requires a holistic understanding of biblical teachings on justice, compassion, and reconciliation. We must confront the misconception that submission implies oppression and instead emphasize the biblical call to love and serve one another. Through teaching couples to recognize and challenge patriarchal interpretations of scripture that justify abuse, we can promote a theology of equality and mutual respect within marriage. Additionally, incorporating principles of restorative justice and accountability can help perpetrators take responsibility for their actions and seek healing and reconciliation within the marital relationship. Through grounding our response in the transformative power of the Gospel, we can work towards creating marriages that reflect God's love and justice, where violence has no place."

It was indicated, "Mitigating violence against women in Christian marriages requires a theological paradigm shift towards a more holistic understanding of God's design for marriage. According to Genesis 1:27, both spouses are created in the image of God and have inherent dignity and worth. This theological foundation should inform how we approach marriage, emphasizing mutual respect, communication and conflict resolution skills. Teaching couples to view their relationship through the lens of covenantal love, where both partners are committed to each other's flourishing, can create a framework that mitigates all forms of violence and abuse.

ST. PAUL'S UNIVERSITY

Additionally, providing pastoral care, counselling and psychotherapy and support for couples experiencing marital difficulties can help address underlying issues before they escalate into violence."

The study sought to know how pastoral care, counselling and psychotherapy helped victims deal with the aftermath of violence against women. The respondents noted that pastoral care, counselling and psychotherapy helped them build their inner self and spiritually built them by giving life examples. It was indicated that pastoral care, counselling and psychotherapy made people accept their situation, seek genuine reconciliation, map a way forward and walk the talk. The respondents noted that pastoral care, counselling and psychotherapy provided emotional support, practical help and essential information to victims, witnesses and others affected by violence. Pastoral care, counselling and psychotherapy, according to the respondents, also led to honesty and truth between family members and mitigated against violence against women. According to Magenzi and Manzanga (2019), the church has a vital role to play in addressing violence towards women in Christian marriages, as the government alone cannot effectively tackle it. Resane and Mudimeli (2023) state that the church bears a pastoral obligation to formulate a community development strategy to salvage Christian marriages by devising ways to curb violence against women. According to Nkaabu (2019:80), clergy frequently encounter violence against women within Christian unions, with domestic violence being a prevalent issue. Brek (2020) notes that since churches are not immune to assault against women, and priests are often sought for help on this matter, priests need adequate training and education to address it within their churches. Zalukhu and Zalukhu states that clergy members often grapple with the dilemma of preserving a Christian union while safeguarding victims of spousal domestic violence. Unfortunately, many clergy are ill-prepared or lack sufficient training to assist victims of local abuse.

The researcher inquired from the clergy the theological ways of mitigating violence against women in Christian marriages. A pastor indicated,

"Pastoral care, counselling and psychotherapy play a vital role in mitigating violence against women in Christian marriages. Creation of a safe and confidential space within the church where women can seek support and guidance is essential. This involves offering counseling services,

ST. PAUL'S UNIVERSITY

support groups or referrals to professional resources. Additionally, providing educational workshops and sermons on healthy relationships, communication skills, and conflict resolution can empower couples with the tools they need to navigate challenges in their marriages non-violently. As advocates for justice and equality, clergy can also speak out against patriarchal attitudes and behaviors that perpetuate violence against women, challenging harmful interpretations of scripture and promoting a theology of mutual respect and partnership within marriage. "

Another pastor indicated, "It is important for clergy to provide a safe and non-judgmental space where victims of abuse can seek guidance and support. This may involve offering confidential counseling sessions, connecting individuals with resources such as shelters or legal assistance, and facilitating safety planning. Additionally, clergy can play a role in educating congregants about healthy relationships, gender equality, and the importance of consent. Creating a supportive community within the church where survivors can find solidarity, encouragement, and practical assistance is essential."

A pastor noted, "Pastoral care, counselling and psychotherapy provide comprehensive support services for victims of abuse within the church community. This may include offering confidential counseling sessions, connecting individuals with local resources such as shelters or support groups, and facilitating safety planning. Additionally, clergy can play a role in educating congregants about healthy relationships, boundaries, and the dynamics of power and control. Creating a culture of accountability within the church where perpetrators are held responsible for their actions and encouraged to seek help and rehabilitation is important."

A pastor asserted, "… clergy can adopt a holistic approach that combines pastoral counseling, education and advocacy. Clergy can play a crucial role in educating congregants about healthy relationships, consent, and the importance of mutual respect. Pastoral care, counselling and psychotherapy can challenge bad attitudes and behaviors that contribute to violence against women. Pastoral care, counselling and psychotherapy could advocate for policies and practices within the church that promote gender equality, accountability, and zero tolerance for abuse. Pastoral care, counselling and psychotherapy can help create communities where all individuals are treated with dignity and respect and where violence has no place."

ST. PAUL'S UNIVERSITY

The study sought the opinion of the respondents if and how religious institutions play an active role in mitigating violence against women in Christian marriages. The respondents indicated in the affirmative that indeed, religious institutions should play an active role in mitigating violence against women. Respondents indicated that institutions should include programs that contribute to character development and change of mind set. According to the respondents, religious institutions are closer to the people and people turn to these institutions for hope and solace. These institutions play an influential role in constructing gender norms and preventing the development of violent conflicts and by doing so, they play an active role in mitigating violence against women in Christian marriage. Accordingly, the respondents noted that religious institutions should play an active role in mitigating violence against women in Christian marriages through providing moral responsibility, spiritual guidance education and awareness. Amenga (2006:39) emphasizes that the church, as a social organization, should eliminate discrimination based on political affiliation or socio-economic backgrounds. The church's responsibility is to unite people as a family, preventing any form of abuse against women in Christian marriages by exemplifying the love and harmony advocated in the scriptures of Jesus Christ. The institution has the duty to bring together individuals from diverse ethnic groups under the spirit of unity. Church leaders actively promote peace in families and society, recognizing its importance in the community. Couples, through prayer during challenging times, can defuse tensions, allowing them to address deeper domestic issues causing problems. Muriithi (2018:110) notes that priest members are often among the first individuals approached for counsel on domestic violence and family problems. Priests are perceived as honest, familiar, and understanding figures. Thus, there is the need for the church to be more actively involved by enhancing its interventions in handling violence.

The study sought the specific religious practices or rituals that promote unity and discourage violence within communities. Participants affirmed the efficacy of Holy Communion in enhancing a sense of oneness among believers and their families, thus serving as a deterrent to violence against women. Additionally, prayer emerged as a powerful tool in strengthening familial bonds and cohesion. Furthermore, the study highlighted the significance of shared religious beliefs and practices, particularly among couples, in discouraging violence within communities. According to the respondents, communal religious rituals play a vital role in

ST. PAUL'S UNIVERSITY

promoting harmony and peace, while also emphasizing the importance of collective spiritual experiences in nurturing supportive and non-violent relationships.

The study sought to understand the role that religious leaders can play in educating their congregations about non-violence and conflict resolution. The respondents noted that religious leaders should conduct mediation for couples in conflict, counseling programs, mentorship and coaching for couples. Apart from feeding the spiritual food that is the word of God, religious leaders can go an extra mile by organizing resource people to have seminars, team buildings and very many other programs. The respondents noted that these leaders can engage couples in forums and seminars where they learn more on conflict resolutions and biblical teachings on the same. The respondents noted that religious leaders can also provide guidance and counseling services to victims of violence, witnesses and other affected people. According to Kgatle and Frahm (2022), church leaders play a crucial role in counseling during marriages and courtships, addressing violence against women in Christian marriages. Magezi and Nanthambwe (2022) observe that clergy must prepare their preaching to address abuse against women, facilitating reconciliation in affected families. Teaching is paramount in addressing abuse, and clergy involvement in teaching families the importance of avoiding any form of abuse in Christian marriages can be achieved through seminars, incorporating the topic of gender-based violence into church catechism, and organizing conferences for both women and men (Magezi and Manzanga, 2019).

4.7. **Ethno, cultural and Christian approaches to Christian marriages**

The study asked how cultural expectations influenced Christian marriages. The respondents noted that cultural expectations can influence Christian marriages in various ways, such as shaping views on gender roles, family dynamics, communication styles and even the understanding of marital roles outlined in religious texts. For example, in some cultures, there may be expectations for wives to prioritize homemaking and child-rearing, while husbands are expected to be the primary breadwinners. These expectations can sometimes be in conflict with the more egalitarian principles found in Christian teachings about marriage. The respondents indicated that some cultures believe women who are not harassed become hard headed. In most cases, according to the respondents, culture embraces polygamy especially where the couple has taken long to get children. This mostly leaves the woman disadvantaged especially where the

ST. PAUL'S UNIVERSITY

man in a Christian marriage throws in the towel to the demands. The respondents noted that culture affects marriage by preconditioning participants with certain expectations, taboos and rituals for example, in Christianity, divorce is frowned upon. Cultural expectations may make Christian marriages look at women as subordinates, hence it may affect the way a woman is perceived and treated. Indeed, Heyes (2013:201) indicates that violence against woman in Christian marriages tend to remain within the confines of the male - female binary. Clare (2023) observes that the Feminist Theory provides the feminist lens for a deeper knowledge on approaches towards violence against women in Christian marriages. According to Beaulieu et al. (2017:387), women have been downtrodden in all autocratic societies, highlighting the crucial role of patriarchy in determination of the position of women in the society. Wrisley (2023) notes that the Feminist Theory emphasizes the pursuit of equitable chances for both women and men in society. The theory endeavors to analyze the routine occurrences in the lives of men and women, aiming to connect our individual and collective experiences with a comprehensive understanding of the structures that define gender relationships in society and culture.

These findings agree with assertions of Ndung'u (2013:152), who states that marriage is a divine lifelong union between a wife and husband where commitment, loyalty and trust are essential to Christian marriage. Marriage in the African context has undergone paradigm shifts shaped by ethos for marriage and family. Christianization of Africa brought a classical system of marriage and family from the Greek and the Roman world. Although the process of enculturation of marriage and family was developed patriarchy and misinterpretation of scriptures has continued to propel violence against women in Christian marriages.

The researcher interviewed clergy and inquired from them how ethno, cultural factors influence violence against women in Christian marriages. A pastor indicated,

"Ethno-cultural factors can significantly influence violence against women in Christian marriages by shaping attitudes, norms and expectations within communities. In some cultures, patriarchal beliefs and practices are deeply ingrained, leading to the subordination of women and the normalization of male dominance. These cultural dynamics can intersect with religious teachings to create a context where violence against women is tolerated or even justified. Additionally, cultural norms around marriage, family honor, and shame may discourage women

ST. PAUL'S UNIVERSITY

from seeking help or speaking out against abuse. As clergy, It is essential for us to recognize and challenge these harmful cultural influences, promoting a theology of equality, respect, and non-violence within marriages. This may involve providing cultural sensitivity training, offering support services tailored to the needs of diverse communities, and advocating for systemic change."

Another interviewee noted, "Cultural dynamics intersect with religious teachings to create a context where women may be viewed as inferior or subject to the authority of their husbands. Cultural norms around family honor and shame may discourage women from seeking help or speaking out against abuse, further perpetuating cycles of violence and silence. It is critical for clergy to challenge harmful cultural influences and promote a theology of equality, justice, and compassion within marriages. This may involve providing culturally sensitive support services, engaging with community leaders to address harmful practices, and advocating for systemic change to address the root causes of violence against women."

The study sought respondents' views on how Christian teachings can strengthen marital relationships and reduce the risk of violence. The respondents noted that reading and sharing the word of God and praying together can strengthen marital relationships and reduce the risk of violence. Christian teachings influence the way of thinking and human relationship founded on peace and harmonious living. According to the respondents, Christian teachings help believers to look at religious beliefs and practices that help strengthen marital relationships and reduce the risk of violence through retreats and various forums. It was noted that Christian teachings instill values on the sacredness of marriages and the biblical teaching on marriages and teach about love and compassion.

The study inquired how Christian approaches affect violence against Christian marriages. A pastor noted,

"Christian approaches can both mitigate and exacerbate violence within Christian marriages. Teachings on love, forgiveness and mutual respect can provide a framework for healthy relationships, encouraging couples to treat each other with kindness and compassion. However, misinterpretations of scripture or emphasis on hierarchical gender roles can contribute to power imbalances and justify abusive behavior. It is essential for clergy to promote a theology of

ST. PAUL'S UNIVERSITY

equality and non-violence, challenging harmful interpretations of scripture and providing support and resources for couples experiencing abuse."

Another pastor noted, "Christian approaches have the potential to affect violence in Christian marriages. When rooted in the teachings of Jesus Christ, which emphasize love, forgiveness and mutual submission, Christian couples can cultivate relationships built on respect and equality. However, when Christian teachings are misinterpreted or selectively applied to justify patriarchal attitudes or condone abuse, they can exacerbate violence within marriages. "

The study sought to know if there were cultural or traditional practices that the respondents believed positively or negatively affected Christian marriages. The respondents answered in the affirmative and explained that certainly, there are cultural or traditional practices that affect Christian marriages positively and negatively. Positively, cultural traditions that emphasize respect, mutual support, and community involvement can strengthen Christian marriages. However, practices that prioritize rigid gender roles, familial interference, or place undue pressure on couples to conform can negatively impact marriages within the Christian faith. According to the respondents, it is important for couples to discern which cultural practices align with their values and faith and to prioritize those that foster love, understanding, and unity within their marriage. The respondents noted that cultural or traditional practices enhance the understanding of human rights in society. De Paula (2018:8) underscores the significance of upholding human rights irrespective of gender, ethnicity, social class, and beyond national boundaries. Emphasizing the global announcement of human rights, which asserts that all human beings are born free and equal in dignity and rights (Article 1, 1948), he advocates for the incorporation of women's rights into legal systems. It was noted that cultural or traditional practices enhanced community support, celebration of milestone and emphasized on family unity. The findings are in line with assertions of Isabel (2000:103), who highlights that within African culture, the prevailing belief is that in a marital union, a man possesses ownership of a woman, emphasizing a lack of partnership between the wife and husband. Onyango (2018;15) observes that harmful cultural practices represent longstanding forms of violence towards women entrenched in various societies and communities, so deeply ingrained that they are considered part of accepted cultural traditions.

ST. PAUL'S UNIVERSITY

The study sought to comprehend how the Christian community could support couples facing challenges within their marriages. The respondents indicated that the Christian community can offer support to couples facing challenges in their marriages by providing counselling services, organizing marriage enrichment programs or retreats, offering mentorship from experienced couples and creating a supportive environment where couples feel comfortable sharing their struggles and seeking guidance from their faith community. Additionally, prayer groups dedicated to praying for marriages and encouragement through scripture can also be valuable forms of support. The church, according to the respondents could listen to these couples, find the root cause of their challenges and try to help solve their challenges and counsel them. The respondents noted that the church could establish community guidance and counseling centers, community rescue centers for the victims of violence and train opinion leaders.

The researcher inquired from the clergy what more could be done by the church to mitigate violence against women in Christian marriages. A pastor asserted,

"The church can also play a role in challenging harmful cultural and religious beliefs that perpetuate violence against women, promoting a theology of equality and respect within marriages. The church could create a safe and supportive environment within congregations where survivors feel believed, supported, and empowered to seek help."

Another pastor indicated, "The church can create a culture of accountability where abusive behavior is not tolerated and survivors are supported. This may involve establishing policies and procedures for responding to allegations of abuse and offering resources and support services for survivors. The church could also liaise with police and county authorities to report cases of violence, give statements and be state witnesses in court."

ST. PAUL'S UNIVERSITY

4.8 **Conclusion**

This chapter presents demographics, narrations, interpretations and discussions. Accordingly, findings revealed that violence against women in Christian marriages is primarily physical, verbal and sexual. Factors contributing to violence included poverty, lack of education, cultural practices, gender discrimination and economic instability. The youth, influenced by social media, stressors, substance abuse, and economic constraints, were vulnerable to violence. The clergy offered mediation, counseling, mentorship and coaching for conflicted couples. Cultural

expectations strongly influenced perspectives on gender roles, family dynamics, communication styles and interpretations of marital roles.

ST. PAUL'S UNIVERSITY

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.1 **Introduction**

This chapter presents a summary of study findings, as per the objectives outlined. The conclusions of the study have been discussed and the recommendations proposed. The suggestions for further studies and research are then presented.

5.2 **Summary of findings**

This section presents a summary of the findings according to the objectives of the study.

5.2.1 **Forms of violence against women in Christian marriages**

The researcher evaluated the forms of violence against women in Christian marriages in ACK Cathedral, Voi. The respondents indicated that they had witnessed or experienced physical violence, verbal/emotional abuse, sexual violence, domestic violence and religious violence. The most prevalent forms of violence in the community, amongst the respondents were physical violence, verbal abuse and sexual abuse. While acknowledging the media's role in tracking victims and raising awareness on violence's societal effects, the media, particularly social platforms, often normalize and perpetuate violence against women. Rather than condemning it, they portray such acts as normal incidences. The youth were more susceptible to violence due to influence from social media, stressors, substance abuse and economic constraints. To combat violence against women, mentorship sessions, guidance and counseling programs, church seminars, non-governmental organizations, youth empowerment programs, gender desk at police stations and community-based organizations were critical.

5.2.2 **Reasons for violence against women in Christian marriages**

The study evaluated the reasons for violence against women in Christian marriages in ACK Cathedral, Voi. Poverty, lack of education, cultural practices and gender discrimination or biasness, barrenness, alcohol and drug abuse, immorality- sexual, lack of communication, greed and jealousy, sibling rivalry, lack of trust among couples, peer influence and economic factors were some of the reasons for violence against women in Christian marriages. Cultural and religious beliefs shaped attitudes towards violence by either promoting or discouraging its use. Certain religious teachings either condoned or condemned violence based on interpretation and context. Education, being universal to both genders, struck a balance in creating awareness and

ST. PAUL'S UNIVERSITY

influencing a positive attitude. Education enlightened people on how to tackle violence in the family and the society at large by either going for guidance and counseling services or reaching out to the relevant people for help. Systemic oppression, economic inequality and unresolved conflicts contributed to cycles of violence. Bringing up children in the best way possible and embracing the word of God would reduce individuals' propensity towards violence. Having family meetings constantly and assigning roles to each and every member without being biased of their sex would reduce individuals' propensity towards violence. In addition, instilling forgiveness and taking up responsibility when a mistake happens instead of being defensive would reduce individuals' propensity towards violence.

5.2.3 **Theological and pastoral ways of mitigating violence against women in Christian marriages**

The study identified the theological and pastoral ways of mitigating violence against women in Christian marriages in ACK Cathedral, Voi. Christian teachings emphasize the importance of loving wives and submitting to husbands, as well as the role of each spouse in mitigating violence against women. The Bible addresses the role of each spouse in the Bible, specifically on love. Pastoral care, counselling and psychotherapy, which help believers in building their inner self and spirituality, can also help in reducing violence against women. Institutions that contribute to character development and change of mind set play a crucial role in preventing violence conflicts in Christian marriage. Holy Communion and prayer strengthen familial bonds and cohesion, while shared religious beliefs discourage violence within communities. Religious leaders can provide mediation, counseling, mentorship and coaching for couples in conflict, as well as organizing seminars and team building programs. They can also provide guidance and counseling services to victims of violence, witnesses, and other affected people. By following these teachings, Christian institutions can play an active role in mitigating violence against women in Christian marriage.

5.2.4 **Ethno, cultural, and Christian approaches to Christian marriages**

The study established the ethno, cultural, and Christian approaches to Christian marriages in ACK Cathedral, Voi. Cultural expectations can significantly affect Christian marriages, shaping views on gender roles, family dynamics, communication styles, and understanding of marital

ST. PAUL'S UNIVERSITY

roles in religious texts. In Christianity, divorce is frowned upon, and women are often treated as subordinates. Christian teachings, which emphasize peace and harmonious living, can help strengthen marital relationships and reduce violence risk since they teach about love and compassion, emphasizing respect, mutual support, and community involvement. However, rigid gender roles, familial interference, and pressure to conform can negatively impact marriages. The Christian community can offer support to couples facing challenges by providing counselling services, organizing marriage enrichment programs, offering mentorship, and creating a supportive environment. Prayer groups dedicated to praying for marriages and encouragement through scripture can also be valuable forms of support.

5.3 **Conclusions**

This study concluded that there are various forms of violence against women, including physical, verbal/emotional, sexual, domestic and religious violence. Among these, physical violence, verbal abuse, and sexual abuse were most widespread. Despite media's role in raising awareness, social platforms often normalize and perpetuate violence against women, portraying it as ordinary rather than condemning it. The youth, influenced by social media, stressors, substance abuse, and economic constraints, are particularly vulnerable. Critical interventions include mentorship sessions, guidance and counseling programs, church seminars, youth empowerment initiatives, gender desks at police stations and community-based organizations.

Poverty, lack of education, cultural practices, gender discrimination, alcohol and drug abuse and economic instability are among the key reasons for violence against women in Christian marriages. Cultural and religious beliefs play a significant role in shaping attitudes towards violence, with some promoting or discouraging its use. Education is a crucial tool in creating awareness and fostering positive attitudes towards addressing violence. Systemic issues such as oppression, economic inequality, and unresolved conflicts contribute to cycles of violence. Strategies including emphasis on family values, promoting communication and forgiveness are effective in reducing violence.

Christian teachings emphasize love, mutual respect and submission within marriages, aiming to mitigate violence against women. The Bible highlights the importance of love and mutual submission between spouses, serving as a foundation for healthy relationships. Pastoral care, counselling and psychotherapy, focusing on spiritual growth and inner development, can

ST. PAUL'S UNIVERSITY

contribute significantly to reducing violence against women by addressing underlying issues and promoting healthy mindsets. Institutions dedicated to character development and mindset change are pivotal in preventing conflicts in Christian marriages. Practices like Holy Communion and prayer foster familial unity, while shared religious beliefs discourage violence within communities. Religious leaders play a vital role in mediation, counseling, and providing support to couples in conflict, organizing seminars and programs to promote healthy relationships.

Cultural expectations influence Christian marriages, impacting perceptions of gender roles, family dynamics, and marital obligations outlined in religious texts. In Christianity, divorce is often discouraged, and women may be relegated to subordinate roles. Christian teachings promote peace and harmonious relationships, advocating for love, compassion, and mutual respect. Rigid gender norms and external pressures can strain marriages. The Christian community plays a vital role in supporting couples through counseling and marriage enrichment programs. Additionally, prayer groups and scriptural encouragement offer valuable forms of support, promoting resilience and strengthening marital bonds amidst challenges.

5.4 **Recommendations**

Research on gender-based violence has focused on various contributing factors, including the social economic aspects. However, a gap existed in studying violence against women in Christian marriages. This study aimed to address this gap by examining the role of faith-based organizations in combating abuse towards women in Christian marriages. It emphasized that abuse towards women is a public concern requiring intervention from both the church and government entities. The research aimed to provide insights for local and national authorities in addressing violence against women and empower clergy to support victims more effectively. Additionally, the findings could inform youth mentorship programs on marital issues and provide support for married couples facing violence in Christian marriages at ACK Cathedral, Voi.

i. This study recommends that Christians in ACK Cathedral, Voi should implement mentorship sessions, guidance and counseling programs, church seminars and youth empowerment initiatives specifically tailored to address the vulnerabilities of young

ST. PAUL'S UNIVERSITY

individuals influenced by social media and other stressors. These programs should emphasize healthy relationship dynamics and conflict resolution skills.

ii. It is suggested that the church should strengthen community-based organizations and gender desks at police stations to provide accessible support and resources for victims of violence. Collaboration between NGOs, religious institutions, and local authorities can enhance the effectiveness of these initiatives in addressing violence against women.

iii. The church, in collaboration with the government, should develop educational programs aimed at raising/creating awareness about the root causes and consequences of violence against women. These initiatives should target both men and women to challenge cultural norms and promote gender equality within Christian communities.

iv. The church should enhance pastoral care, counselling and psychotherapy services within Christian communities to provide spiritual guidance and support for couples facing marital challenges. Institutions should prioritize character development and mindset change through counseling, mentorship, and seminars focused on promoting healthy relationships and conflict resolution skills.

v. The church ought to recognize and address the influence of cultural expectations on gender roles and marital dynamics within Christian marriages. Encourage open dialogue and education within religious communities to challenge harmful stereotypes and promote mutual respect and equality between spouses.

5.5 **Suggestions for further studies and research**

The study examined violence against women in Christian marriages in ACK Cathedral Church, Voi. Further studies could be conducted in other ACK churches and among other Christian denominations. This would enhance better understanding of the subject matter. The study focused on violence against women, hence it was limited in scope. Further studies could be conducted in couples, both men and women.

5.6 **Conclusion**

This chapter provides a summary of the study's findings, conclusions, recommendations and suggestions for further research. Violence against women in Christian marriages is primarily physical, verbal and sexual, influenced by poverty, lack of education, cultural practices, gender discrimination and economic instability. Religious leaders can provide mediation, counseling,

ST. PAUL'S UNIVERSITY

mentorship, coaching, seminars and team building programs to address these issues. The study recommends ACK Cathedral Voi for youth empowerment initiatives.

ST. PAUL'S UNIVERSITY

REFERENCES

Adimiluka S.O (2021) *Patriarchy and Marital Disharmony Amongst Nigerian Christians: Ephesians 5:22-33 as a response;* HTS Teologiese Studies/ Theological Studies 77(4) 1-9 5991.https://doi.org/10.4102/hts.v77i4.5991

Adjei S.B (2015). *"Correcting an erring wife is Normal": moral discourses of spousal violence in Ghana*. Journal of Interpersonal Violence. 33(12):1871–92.

Agostino, J. K. (2015). *Influence of gender-based violence on the implementation of community development projects*: a case of Gikui Mweru Water Project in Igoji East Ward, Meru County, Kenya. (Master's thesis, University of Nairobi). Retrieved from https://www.uonbi.ac.ke

Allahazimhamide, A. (2017). *Are the social factor one of the reason of violence against women in Palestine*? IOSR Journal of Humanities and Social Science, 22(05), 50–52. https://doi.org/10.9790/0837-2205065052

Amenga-Etego R. (2006) *Violence Against Women in Contemporary Ghanaian Society: Theology and Sexuality* 13(1), 23-46

Amnesty International Kenya (1997). *Violations of Human Rights. Nairobi: Amnesty International Kenya.*

Anderson, M. (1997). *Thinking about Women: Sociological Perspectives on Sex and Gender*. Newark NJ: University of Delamere.

Andrea, N. (1988). *Feminist Theory & the Philosophies of Man. Routledge:* New York.

Anne Dickerson (1976) '*Anatomy and Destiny: The role of Biology in Plato's Views of Women' in Garold C. and Marx W. Wartofsky (eds.) Women a Philosophy*. Toward a Theory of liberation, New York

Antikainen, A., J. Houtsonen, J. Kauppila and H. Huotelin (2012). *Living in a learning society*: Life histories, identities and education, Routledge.

Arisukwu, O., Igbolekwu, C., Adebisi, T., & Akindele, F. (2021). *Perception of domestic violence among rural women in Kuje.* Heliyon, 7(2). https://doi.org/10.1016/j.heliyon.2021.e06303

Ayanga H.O (2016) *Voice of the Voiceless: The Legacy of the Circle of the Concerned African Women Theologians*. Verbum et. Ecclesia. 37(2) 1-6

Baloyi, ME. 2001. *Counseling Christian Shangaans on choosing a marriage partner*. MA dissertation: Potchefstroom

Baloyi, ME. 2010. *Pastoral care and the agony of female singleness in the African Christian context*. In Die Skriflig, 44(3) beating and its association with physical violence towards women in Nepal: A cross-sectional

Banik M, Singhs R, Arora S. (2023). *Prevalence and Perceptions of Gender- based violence amongst married women in India*, Wolters Kluwer. (1)149-152

Barr B. B (2021). *The making of Biblical womanhood*: How the Subjugation of Women became Gospel Truth. Brazos press, Grand Rapids.

Bell, E.A, &Bryman, A.D (2007). *The ethics of management research*: an exploratory content analysis. British Journal of Management, 18(1), 63-77.

Beyene, A. S., C. Chojenta, H. S. Roba, A. S. Melka and D. Loxton (2019). *"Gender-based violence among female youths in educational institutions of Sub-Saharan Africa:* a systematic review and met analysis." Systematic reviews8 (1): 59.

Bhattacharjee.P. Ma, H, Musyoki H.et al (2020) *Prevalence and Patterns of Gender based Violence across adolescent girls and Young Women in Mombasa*, Kenya Women's Health 20,229. https://doi.org/10:1186/s 12905-020-01081-8.

Bott, S., A. Morrison and M. Ellsberg (2005). *Preventing and responding to gender-based violence in middle and low-income countries*: a global review and analysis, The World Bank.

Brek, Y. (2020). *Kepekaan Pastoral Konseling Bagi Pelayan Gereja Kontemporer*. Poimen Jurnal Pastoral Konseling, 1(2), 14–30. https://doi.org/10.51667/pjpk.v1i2.338

Briget T (1994) *Ufahamu:* A journal of African Studies: West African Women, some considerations 22(3).

Bunch, C. and Carrillo, R. (1992*).* Gender Violence: *A Development and Human Rights Issue*. Geneva: UNIFEM.

Castro, R., Casique, I., &Brindis, C. D. (2008 Jun). *Empowerment and physical violence throughout women's reproductive life in Mexico*. Violence Against Women, 14(6), 655. Available from: https://search.proquest.com/docview/221496465?accountidng 9630.

Chin, Y.-M., &Yoo, M. C. (2012). *Male backlash, bargaining or exposure reduction? Women are working status and physical spousal violence in India*. Journal of Population Economics, 25(1), 175–200 2012.

ST PAUL'S UNIVERSITY

Chisale S. S (2020) "*Deliver us from Patriarchy", A gendered perspective of the Evangelical Lutheran Church in South Africa and Implications of Pastoral care and psychotherapy>* Verbum et. Ecclesia 41(1), a 2003. https://doi.org/10.4102/ve.v41i/.2003

Chisale, S, S (2018), *Domestic Abuse in Marriage and Self-Silencing: Pastoral care, in a Context of self-Silencing'*; HTS Theologise Studies/ Theological studies 74(2)1-8

Choi, M., & Harwood, J. (2004). *A hypothesized model of Korean women's responses to abuse. Journal of Transcultural Nursing*, 15(3), 207–216. Available from: https://doi. org/10.1177/1043659604265115.

Chynoweth, S. (2017). *Sexual Violence Against Men and Boys in the Syria crisis.* Syrian Arab Republic: United Nations High Commissioner for Refugees (UNHCR)

Clare, S. (2023). *Feminist Theory. Year's Work in Critical and Cultural Theory*. Oxford University Press. https://doi.org/10.1093/ywcct/mbad003

Coalition on Violence Against Women (2009). *Breaking the Cycle of Violence against Women.* A report on Interventions by the Government of Kenya in Responding and Preventing Violence against Women. Nairobi: Coalition on Violence Against Women.

Cohen J.(2008). *Statistical power analysis for the behavioral sciences*. 2nd ed. Hillsdale, NJ: Lawrence Erlbaum Associates.

Costello AB, Osborne J. (2005) *Best practices in exploratory factor analysis: four recommendations for getting the Most from your analysis*. Pract Assess Res Eval. 10(7):1–9.

Crippa Méndez, M., & Rodríguez Barraza, A. (2022). *An Interpretation of Femicide in Mexico: Violence and Human Rights.* Advances in Applied Sociology, 12(02), 11–28. https://doi.org/10.4236/aasoci.2022.122002

David, L. (2015). *Social Learning Theory Bandura Social Learning Theory.* Learning Theories, (October), 2–3. Retrieved from https://www.learning-theories.com/social-learning-theory-bandura.html

Davies P.J &Drayer Y. (2014); *A Pastoral Psychological Approach to Domestic Violence in South Africa*. HTS Theologies studies / Theological Studies 70(3), 1-8

Dodoo, F. N.-A., & Frost, A. E. (2008). *Gender in African population research*: The fertility/ reproductive health example. Annual Review of Sociology, 34(1), 431–452.

Dudley, M. &Kosinski, F. (2013). *Religiosity and marital satisfaction: a research note. Review of Religious Research*, 32(1), 78–86. Retrieved from https://doi.org/10.1016/j.sbspro.2013.06.266

Ellison, C. (2016). *Religious hierogram and marital conflict*. Journal of Family Issues, 23, 551–576. Retrieved from https://doi.org/10.1177/0192513X02023004005

Erickson, M. (2012). *Spirituality and family therapy*. New York: Haworth.

Eswaran, M., & Malhotra, N. (2011 Nov). *Domestic violence and women's autonomy in developing countries*: Theory and evidence. Canadian Journal of Economics/Revue canadienned'économique, 44(4), 1222–1263.

Fergus, L. and R. Van't Rood (2013). *"Unlocking the Potential for Change*: Education and Prevention of Gender Based Violence."

Flake, D. F., & Forste, R. (2006). *Fighting families: Family characteristics associated with domestic violence in five Latin American countries*. Journal of Family Violence, 21(1), 19–30. Available from: https://search.proquest.com/docview/36591142? accountid9630.

Flake, D. F., & Forste, R. (2006). *Fighting families: Family characteristics associated with domestic violence in five Latin American countries*. Journal of Family Violence, 21(1),

ST PAUL'S UNIVERSITY

19–30. Available from: https://search.proquest.com/docview/36591142?Accounting=9630.

Flood, M. and K. Webster (2007). *"Preventing violence before it occurs: A framework and background paper to guide the primary prevention of violence against women in Victoria."*

Flood, M. and L. Fergus (2008). *"An assault on our future: The impact of violence on young people and their relationships*."

Freedman, J. (2016*). Sexual and gender-based violence against refugee women: a hidden aspect of the refugee crisis. Reproductive health matters*, 24(47), 18-26. doi: 10.1016/j.rhm.2016.05.003

Galgalo, Joseph (2012) *African Christianity: Stranger within*, Zapf Chancery, Limuru, Kenya

Galtung, J. (1995) *'Twenty-five Years of Peace Research:* Ten Challenges and Responses' Journal of Peace and Research, 1995

Galtung, J. (2008). *Cultural Violence*. Journal of Peace Research, 27(3), 291–305. Retrieved from http://www2.kobe-u.ac.jp/~alexroni/IPD 2014 readings/IPD 2014_2/Cultural Violence (Galtung).pdf

Glass N, Perrin N, Clough A, Desgroppes A, Kaburu FN, Melton J, et al (2018). *Evaluating the Communities Care Program: Best Practice for Rigorous Research to Evaluate Gender Based Violence Prevention and Response Programs in Humanitarian Settings*. Confl Health. 12:5.

Gnanadason A. (2012) Violence *Against Women is Sin. God of Life Accompany we on our Journey toward a World free of Violence*. The EcumenicalReview.64 (3):241-254

Goodman, M. (2014). *Religiosity and families: Relational and spiritual linkages in a diverse and dynamic cultural context*. In M. J. Coleman & L. H. Ganong (Eds.), the handbook of contemporary families: Considering the past, contemplating the future (pp. 411– 431). Thousand Oaks, CA: Sage.

Gross R.D (2020) Psychology: *The Science of the Mind and Behavior*. Hodder and Stoughton, London

Gupta S. &Rangi P. (2014). *Research Methodology.* New Delhi: Kalyani Publishers

Hamilton S. Marsh M(2016), *The communities care Programme: Changing social norms to end violence against women and girls in conflict-affected communities*. Gend Dev. 2016; 24(2):261–76.

Hartman T. (2022). *Kwame Bediako: African Theology for World Christianity.* Fortress Press, Minneapolis, Minnesota

Hayati, E. N., Emmelin, M., & Eriksson, M. (2014). *We no longer live in the old days: a qualitative study on the role of masculinity and religion for men's views on violence within marriage in rural Java, Indonesia*. BMC women's health, 14(1), 58. doi: 10.1186/1472-6874-14-58

He, J. (2024). *On Violence Writing in Ian McEwan's Saturday. Education, Language and Sociology Research*, 5(1), p114. https://doi.org/10.22158/elsr.v5n1p114

Heise L.(2011). *What Works to Prevent Partner Violence? An Evidence Overview: Working Paper. London*: STRIVE Research Consortium, London School of Hygiene and Tropical. Medicine.

Heyzer, N. (1998). *Working towards a World Free from Violence against Women*; UNIFEM'S Contribution. In C. Sweetman (Ed.). Violence against Women, Oxford: Oxfam GB.82-87

ST PAUL'S UNIVERSITY

St. Paul's University Repository

Hindin, M. J. (2003). *Understanding Women's Attitudes Towards Wife Beating in Zimbabwe*. Bulletin of the World Health Organization, 81(7), 501–508. Available from: https://search.proquest.com/docview/229546765?accountid=9630.

Hindin, M. J., & Adair, L. S. (2002). *Who's at risk? Factors associated with intimate partner violence in the Philippines*. Social Science & Medicine, 55(8), 1385–1399. Available from: https://search.proquest.com/docview/230483477?accountid= 9630.

Hindin, M. J., Kishor, S., & Ansara, D. L. (2008). *Intimate partner violence among couples in 10 DHS countries: Predictors and health outcomes*. Available from: https://dhsprogram.com/pubs/pdf/AS18/AS18.pdf.

Ikenye, Ndung'u (2013). *African Marriage and Family Counselling: An Integrative Theory, Practice, and Research*. Limuru: Zapf Chancery Publishers African Ltd.

Ikenye, Ndung'u (2020) *Marriage and Family Violence in the Days of COVID 19*, academia.edu, 1-19. https://www.academiaedu.

Ikenye, Ndung'u (2014). *African Pastoral Counselling: An Integrative Theory, Research, Method and Model of Practice in African Christianity*. Thika, Kenya: Joroi Counselling Consultants and Researchers.

Imbesi R. (2008). *CASA House Sexual Assault Prevention Program for Secondary Schools (SAPPSS):* Report, CASA House.

Kabaria-Muriithi, J, (2014). *Analysis of Intimate Partner Violence Among Women Survivors in Shelter Homes in Kenya*.

Karacan, C. G. (2021). *Reasons Of Violence Against Women In Turkey: A Multiple Case Study*. Kafa`ah: Journal of Gender Studies, 11(1), 71. https://doi.org/10.15548/jk.v11i1.391

Kasyoka L.A, Mutavi C, Mulingi W.N, OndichoT &Gitau (2021) *Social Cultural Factors Associated with Gender Based Violence Survivors; Assessing Legal Services in Makueni County, Kenya*: Journal of Research, Innovation, and Implication inn Education 5(1)30-41

Kgatle, M. S., & Frahm-Arp, M. (2022). *Abuse, Power and Discourse in the Public Trial of Timothy Omotoso*. Verbum et Ecclesia, 43(1). https://doi.org/10.4102/ve.v43i1.2270

Kim S. and Kim K. (2016). *Christianity as World Religion* (2nd edition). Bloomsbury, New York

Kimuna R.S. and Djamba K.Y. (2008), *"Gender Based Violence: Correlates of Physical and Sexual Wife Abuse in Kenya",* Journal of Family Violence, Vol. 23 No. 5, pp. 333-342.

Kombo D. K., & Tromp, D. L. A. (2006). *Proposal and Thesis Writing - An Introduction*. Nairobi: Paulines Publications Africa.

Kothari C. R. (2004). *Research Methodology: Methods and Techniques*. New Delhi, India: New age international limited publishers

Machariah, L. W., & Simiyu, R. (2023). *Challenges and Opportunities of Domestic Violence in Nyeri County, Kenya.* African Journal of Empirical Research, 4(2), 169–180. https://doi.org/10.51867/ajernet.4.2.19

Magezi, V., &Manzanga, P. (2019). *Gender-Based Violence and Efforts to Address the Phenomenon: Towards a Church Public Pastoral Care Intervention Proposition for Community Development in Zimbabwe*. HTS Teologiese Studies / Theological Studies, 75(4). https://doi.org/10.4102/hts.v75i4.5532

Magezi, V., &Nanthambwe, P. (2022). *Development and the Role of the Church: Exploring Public Pastoral Care Positioning within Congregational Ministry*. Verbum et Ecclesia, 43(1). https://doi.org/10.4102/ve.v43i1.2414

ST. PAUL'S UNIVERSITY

St. Paul's University Repository

Makhanya, B. M. T. B. (2022). *Feminist Approach to the Theology of Sin and Forgiveness in Intimate Partner Violence Within Marriage in the Anglican Church of Southern Africa*. Pharos Journal of Theology, 103(2). https://doi.org/10.46222/pharosjot.103.2026

Mann J. R., & Takyi B. K. (2009). *Autonomy, Dependence or Culture: Examining the Impact of Resources and Socio-Cultural Processes on Attitudes Towards Intimate Partner Violence in Ghana*, Africa. Journal of Family Violence, 24(5), 323–335. Available from: https://search.proquest.com/docview/233219985?accountid= 9630.

Marks L. (2015). *How Highly Religious Families Strive to Fulfill Sacred Purposes*. In V. L. Bengtson D. Klein, A. A cock, K. Allen, & P. Dilworth-Anderson (Eds.), Sourcebook of Family Theory and Research. Thousand Oaks, CA: Sage.533-541

Maseno L 2021, '*African Women's Theology and the Re- Imagining of Community in Africa'*, HTS Theologise Studies/ Theological studies 77(2)1-6

McCleary-Sills J, Namy S, Nyoni J, Rweyemamu D, Salvatory A, Steven E (2016). *Stigma, Shame and Women's Limited Agency in Help-Seeking for Intimate Partner Violence*. Glob Public Health. 11(1–2):224–35.

McLeod, S. (2016). *Social Learning Theory Bandura Social Learning Theory. Learning Theories,* (October), 1–5. Retrieved from https://www.learning-theories.com/social-learning-theory-bandura.html

Meekers D. (1992). *The Process of Marriage in the African Societies: A Multiple Indicator Approach, Population and Development Review,* 18(1) 61-78. https://doi.org/10.2307/1971859, https://www.jstot.org/stable/1971859

Meyersfeld Bornta (2016) *Domestic Violence and International Law*. Oxford, Hart Publishing

Millet K. (1970). *Sexual Politics*. New York: Doubleday.

Mombo Esther and Joziasse Heleen (2022) *"Deconstructing Gendered Vumilia (Perseverance) Theology in times of Gender- Based Violence Pandemic*, "Journal of International Women's Studies 24(4)1-18. https://vc.beidgew.edu/jiws/vol24/iss4/14

Moore H. L. (1988). *Feminism Anthropology*. Minneapolis: University of Minnesota Press.

Mshweshwe, L. (2020, October 1). *Understanding Domestic Violence: Masculinity, Culture, Traditions*. Heliyon. Elsevier Ltd. https://doi.org/10.1016/j.heliyon.2020.e05334

Mugenda O. M., & Mugenda, A. G. (2003). *Research Methods: Quantitative and Qualitative Approaches*. Nairobi: ACTS Press.

Nibigira C. (I999) *Bridging the Divide in Burundi. In International Alert Women, Violent Conflict and Peace-Building; Global Perspectives* (Report of International Conference), London

Njagi C. W. (2017). *The Role of Faith--Based Organizations in Curbing Gender-Based Violence in Nairobi County*, Kenya. Unpublished PhD thesis, Masinde Muliro University of science and Technology. Retrieved from http://www.mmust.ac.ke

Obiagu, A. N. (2023). *Do Women's Education and Economic Empowerment Reduce Gender-based Violence in Nigeria?* Journal of International Women's Studies, 25(4).

Okoh N. D. (2014). *The Complementarity of Man and Woman in the African Christian Context*, GAFCON Publications

Orago, N. W., & Nassali, M. (2018). *The African Human Rights System: Challenges and Potential in addressing Violence Against Women in Africa. In The Legal Protection of Women from Violence: Normative Gaps in International Law* Taylor and Francis. https://doi.org/10.4324/9781315185002, 107-138

ST. PAUL'S UNIVERSITY

Oropesa R. S. (1997). *Development and Marital Power in Mexico. Social Forces*, 75(4), 1291–1318. Available from: http://sf.oxfordjournals.org/content/75/4/1291%5Cnhttp://sf.oxfordjournals.org/content/75/4/1291.short.

Owusu-Ansah S. (2016) *The Role of the Circle Women in Curbing Violence Against Women and Girls in Africa*; verbum et ecclesiast 37(2)1-6,

Oyekale A. S. (2014). *Ethnic Characterization of Gender-Inequality and Domestic Violence Against Women of Reproductive Ages in Nigeria*. Studies of Tribes and Tribal, 12(1), 31–41. Available from: https://search.proquest.com/docview/1613950649? Accounting 9630.

Pahl J. (Ed.). (2016). *Private Violence and Public Policy: The Needs of Battered Women and the Response of the Public Services*. New Delhi: Routledge.

Painter G. (2004). "Gender, the Millennium Development Goals, and Human Rights in the context of the 2005 review processes." Report for the Gender and Development Network.

Panneer, S., & Udhayakumar, P. (2022). *Gendered Domestic Violence and Abuse in Popular Culture.* European Journal of Social Work, 25(3), 554–556. https://doi.org/10.1080/13691457.2022.2035894

Parkes J. (2015). *Gender-Based Violence in Education*, UNESCO.

Phiri K.A. (2011), *African Traditional Marriage: A Christian Theological Appraisal*. Pauline Publications Africa, Nairobi

Phiri, I.A. (2002). *Why Does God Allow Our Husbands to Hurt Us? Overcoming Violence Against Women*. Journal of Theology for Southern Africa, 114: 10-30

Phiri, I.A. (2006). *The Bible and Polygamy. In Tokunboh Adeyemo (end),* Africa Bible Commentary. London: Piquant

Phiri, IA. (2007), *Women, Presbyterianism and Patriarchy. Religious Experience of Chewa Women in Central Malawi*. Zomba, Malawi: Khachere Series

Plan International (2012). *Because I am a Girl*: State of the World's Girls

Prezenszky, B. C., E. F. Galli, D. Bachega and R. R. de Mello (2018). *School Actions to Prevent Gender- Based Violence: A (Quasi-) Systematic Review of the Brazilian and the International Scientific Literature*. Frontiers in Education, Frontiers.

Princewill, C. W. (2023). *The Role of Education, Culture and Religion on Domestic Violence on Women in Nigeria*. Global Journal of Human-Social Science, 1–14. https://doi.org/10.34257/ljrhssvol23is1pg1

Rahman M., Hoque, M. A., &Makinoda, S. (2011). *Intimate Partner Violence Against Women: Is Women Empowerment a Reducing factor?* A study from a National Bangladeshi Sample. Journal of Family Violence, 26(5), 411–420. Available from: https://search.proquest.com/docview/873498244?accountid=9630.

Rakoczy S. (2004) *Religion and Violence: The Suffering of Women*. Agenda 18(61):29-35: https://doi.org/10.108010130950.2004.9676037

Ramsey M. (2016). *Dramatically Reduce Gender-Based Violence and Harmful Practices*. Retrieved from https://womendeliver.org/humanitarian

Reeves H. (2021), *The Poetry of a Godly Mother*. Reformation Publishers. ISBN 164338 41, 47, 9781643384146. Google books.

Reeves Hazel and Sally Baden (2000) *Gender and Development Concepts and Definitions*; Bridge International Institute, Brighton University, Sussex

Resane, K. T., &Mudimeli, L. M. (2023). *Coping Strategies of Women in the Churches in Dealing with Gender Based Violence.* Pharos Journal of Theology, 104(5). https://doi.org/10.46222/pharosjot.104.56

ST PAUL'S UNIVERSITY

Riesbeck D. (2015) *Aristotle on the Politics of Marriage*: 'Marital rule' in the Politics 65(1)134-152

Rono, M. (2022). *A Theological Perspective of Domestic Violence in Kenya*. East African Journal of Traditions, Culture and Religion, 5(2), 40–49. https://doi.org/10.37284/eajtcr.5.2.614

Sande N. (2019) *The Pentecostal Theology and Gender-Based Violence*: International Journal of Contemporary Applied Research, 6(2) https://www.researchgate.net

Sardenberg, C. M. B. (2017). T*en years of Maria da Penha Law: Advancements and Shortcomings in Confronting Gender-Based Violence Against Women in Brazil*. Revisit Feminismos, 4(1).

Semahegn, A., &Mengistie, B. (2015). *Domestic Violence Against Women and Associated Factors in Ethiopia; Systematic Review. Reproductive Health,* 12(1), 78. Retrieved from https://reproductive-health-journal.biomedcentral.com/articles/10.1186/s12978-015-0072-1

Stark L, Warner A, Lehmann H, Boothby N, Ager A (2013). *Measuring the Incidence and Reporting of Violence Against Women and Girls in Liberia using the 'neighborhood method*. Confl Health. 2013; 7(1):20.

Stern, E., Heise, L., & McLean, L. (2017). *The Doing and Undoing of Male Household Decision-Making and Economic Authority in Rwanda and its Implications for Gender Transformative Programming. Culture, Health & Sexuality*, 1058, 1–16. Available from: http://doi.org/10.1080/13691058.2017.1404642.

Strid S, Laure Anne, HJ, Bondestam F., HusuLI (2021) *Gender Based Violence and Institutional Responses: Building a knowledge Base and Operational Tools to make Universities and Research Organizations Safe: Theoretical and Conceptual Framework,* Orebo University, Sweden 1-26

Study using couple's data. PLoS One, 9(4), e95829. https://doi.org/10.

Takyi K.B. (2001) *Marital Instability in an African Society: Exploring the factors that Influence Divorce in Ghana*, Tylor &Francis, Ltd, 34(1)77-96. https://www.jstor.org/stable/20832103

Taukobong, H. F. G. G., Kincaid, M. M., Levy, J. K., Bloom, S. S., Platt, J. L., Henry, S. K., et al. (2016). *Does Addressing Gender Inequalities and Empowering Women and Girls improve Health and Development Programme Outcomes?* Health Policy and Planning, 31(10), 1492–1514

Tchokossa A.M, Golfa T, Salau O.R, Ogunfowokan A.A (2018). P*erceptions and Experiences of Intimate Partner Violence among Women in Ile-Ife Osun state Nigeria*. Int J Caring Sc267–78.

Tsai AC, Kakuhikire B, Perkins J.M, Vorechovska D, McDonough AQ, Ogburn EL, et al. (2017) *Measuring Personal Beliefs and Perceived Norms about Intimate Partner Violence: Population-Based Survey Experiment in Rural Uganda*. PLoS Med.; 14(5).

Ushe, U. M. (2015). *Eradicating Sexual Abuse and Gender-Based Violence in Africa and America: Role of Church Leaders.* European Scientific Journal, ESJ, 11(5). Doi: 10.1177/1524838001002004003

Ushe, U. M. (2015). *Religious Approaches to Preventing Gender Violence and Sexual Abuse in Nigeria.* International Journal of Gender and Women's Studies, 3(1), 107. DOI: 10.15640/ijgws. v3n1a11

ST PAUL'S UNIVERSITY

St. Paul's University Repository

Wach H, Reeves H (2000). *Gender and Development: Facts and Figures. Institute of Development Studies*, University of Sussex. Brighton UK. pp. 1-46.

Wirtz AL, Glass N, Pham K, Perrin N, Rubenstein LS, Singh S, et al (2016). *Comprehensive Development and Testing of the ASIST-GBV, A Screening Tool for Responding to Gender-Based Violence among Women in Humanitarian Settings*. Confl Health. 10 (7).

World Health Organization. (2009), *Changing Cultural and Social Norms that Support Violence*. Geneva, Switzerland: WHO; 2009.

Wrisley, S. P. (2023). *Feminist Theory and the Problem of Misogyny. Feminist Theory*, 24(2), 188–207. https://doi.org/10.1177/14647001211039365

Xu, X., Kerley, K. R., and Sirisunyaluck, B. (2011). *Understanding Gender and Domestic Violence from a Sample of Married Women in Urban Thailand*. Journal of Family Issues, 32(6), 791–819.

Yick, A. (2001*). Feminist Theory and Status Inconsistency Theory. Violence Against Women*, 7(5), 545–562.

Zalukhu, L., &Zalukhu, L. (2022). *Peran Gembala Sidang Terhadap Kepemimpinan Dan Pertumbuhan Gereja Dalam Perspektif Konseling Pastoral. Poimen* Journal Pastoral Konseling, 3(2), 85–101. https://doi.org/10.51667/pjpk.v3i2.1232

ST. PAUL'S UNIVERSITY

St. Paul's University Repository

APPENDICES

Appendix I: Letter of Introduction

Dear Respondent,

RE: REQUEST TO COLLECT DATA FOR RESEARCH PROJECT

I am a postgraduate student at St. Paul's University. I am doing a research project titled "violence against women in Christian marriages in Kenya: a case study of ACK Cathedral, Voi. You have been selected as part of the sample population. Enclosed is a questionnaire; kindly respond to all the questions with your genuine agreement or disagreement. There are no incorrect answers for any of these statements. Please be assured that all information provided in the questionnaire will be handled with utmost confidentiality and used solely for the purpose of this research.

Thank you.

Yours sincerely,

RAYMOND MANYOKI MSAFARI

ADM NO. MTHLMR100420

ST. PAUL'S UNIVERSITY

St. Paul's University Repository

Appendix II: Questionnaire

Section A: Demographic Data

1. Highest level of education ( )

a) Primary Level ()

b) Secondary Level ()

c) College level ()

d) University level ()

e) Post graduate level ()

2. Years of church membership

a) Less than 1 year ()

b) 1 to 5 years ()

c) 6 to 10 years ()

d) Over 10 years ()

3. Years in marriage

a) Less than 1 year ()

b) 1 to 5 years ()

c) 6 to 10 years ()

d) Over 10 years ()

4. Number of children

a) None ()

b) 1-3()

c) 4-5( )

d) Above6 ( )

5. Level of monthly income (in Ksh)

ST. PAUL'S UNIVERSITY

a) None ()

b) 1-5,000()

c) 5,001-10,000()

d) Above 10,000()

Section B: Forms of violence against women in Christian marriages

6. Have you personally experienced or witnessed any form of violence?

Yes ()

No ()

7. If yes, kindly select all that apply

i. Physical violence
ii. Verbal/Emotional abuse
iii. Sexual violence
iv. Domestic violence
v. Religious violence
vi. Other (please specify)

8. In your opinion, what is the most prevalent form of violence in your community?

_____

_____

_____

9. How do you think the media influences the perception and prevalence of violence in society?

_____

_____

_____

10. Do you believe there are specific age groups more susceptible to certain forms of violence? If yes, please explain.

_____

_____

_____

ST. PAUL'S UNIVERSITY

St. Paul's University Repository

11. Are there any community resources or support systems in place to address and combat different forms of violence? Explain.

Section C: Reasons for violence against women in Christian marriages

12. What are the primary social or economic factors contributing to violence in your community?

13. How do cultural or religious beliefs influence attitudes towards violence in your society?

14. Do you think education plays a significant role in preventing violence? If yes, how?

ST. PAUL'S UNIVERSITY

15. Are there specific historical or political events that you believe have contributed to the prevalence of violence in your community? Explain.

16. What role do family dynamics and upbringing play in shaping individuals' propensity towards violence?

ST. PAUL'S UNIVERSITY

Section D: Theological and Pastoral ways of mitigating violence against women in Christian marriages

17. Can theological teachings contribute to non-violence in society? Please provide examples.

18. How could pastoral care, counselling and psychotherapy help victims deal with the aftermath of violence?

19. In your opinion, should religious institutions play an active role in mitigating violence against women in Christian marriages? Kindly explain?

ST. PAUL'S UNIVERSITY

20. Are there specific religious practices or rituals that promote unity and discourage violence within communities? If yes, outline them.

21. What role can religious leaders play in educating their congregations about non-violence and conflict resolution?

Section E: Ethno, cultural and Christian approaches to Christian marriages

22. How do cultural expectations influence Christian marriages?

23. In your view, how can Christian teachings strengthen marital relationships and reduce the risk of violence?

ST. PAUL'S UNIVERSITY

24. Are there cultural or traditional practices that you believe positively or negatively impact Christian marriages?

25. How can the Christian community support couples facing challenges within their marriages?

ST. PAUL'S UNIVERSITY

Appendix III: Interview guide

i. What are the forms of violence against women in Christian marriages?

ii. What are the common forms of violence?

iii. What are the reasons for violence against women in Christian marriages?

iv. What are the Theological ways of mitigating violence against women in Christian marriages?

v. What pastoral ways could be used to mitigate violence against women in Christian marriages?

vi. How does ethno, cultural factors influence violence against women in Christian marriages?

vii. How do Christian approaches affect violence against Christian marriages?

viii. What more could the church do to mitigate against women in Christian marriages?

ST. PAUL'S UNIVERSITY

Appendix IV: NACOSTI Letter

REPUBLIC OF KENYA

NATIONAL COMMISSION FOR SCIENCE,TECHNOLOGY & INNOVATION

Ref No: 783188

Date of Issue: 26/February/2024

RESEARCH LICENSE



This is to Certify that Rev.. Raymond Munyaki Mutafari of St. Paul's University, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Taita-Taveta on the topic: PREDICTORS OF VIOLENCE AGAINST WOMEN IN CHRISTIAN MARRIAGES: A case of ACK Cathedral Voi for the period ending : 26/February/2025.

License No: NACOSTI/P/24/33408

783188

Applicant Identification Number

Director General
NATIONAL COMMISSION FOR SCIENCE,TECHNOLOGY & INNOVATION

Verification QR Code

NOTE: This is a computer generated License. To verify the authenticity of this document, Scan the QR Code using QR scanner application.

See overleaf for conditions

Appendix V: Recommendation to conduct research



ST. PAUL'S UNIVERSITY

Private Bag 00217 LIMURU, KENYA
Email: office@spu.ac.ke
Website: www.spu.ac.ke

Tel Office: +254 (0) 20-2020505/10
Mobile: +254 (0) 728 - 669000
(0) 736 - 424440

BOARD OF POSTGRADUATE STUDIES

19th February, 2024

National Commission for Science and Technology,
P.O. BOX 30623-00100,
Nairobi.

Dear Sir/Madam,

RE: RECOMMENDATION FOR RAYMOND MANYOKI MSAFARI MTHLMR100420 –TO CONDUCT RESEARCH

This letter confirms the above-named person is a student of the Master in Theology Program at St. Paul's University.

The second year consists of a major research work leading to a Thesis. The student's selected topic is:

"Predictors of violence against women in Christian marriages: A case of ACK Cathedral Voi."

Kindly grant this student the required permit.

Yours Faithfully,

DIRECTOR POSTGRADUATE STUDIES ST. PAUL'S UNIVERSITY P.O. BOX 62157-00200 NAIROBI

13 FEB 2024

Dr. Joba Muboho
Director, Board of Postgraduate Studies