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**“Wives, Submit yourselves unto your own husbands.” The possible influence of the teachings of Ephesians 5:21-33 and other related texts to wife abuse: a case study of Moshupa churches.**

Project submitted in partial fulfillment

of the requirements for

MA in Theology and Religious Studies

Supervisor: Prof. LovemoreTogarasei

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**Declaration**

I, Sithobekile Molobeng do hereby declare that this project is the result of my own investigation and research except to the extent indicated in the references and by comments included in the body of the report, and that it has not been submitted in part or full for any other qualification to any other institution.

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Student Signature

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Date

## **Dedication**

This study is dedicated to my God who enabled to pursue and complete this work.

## **Acknowledgements**

In all my successes in this research, I glorify God who enabled me to pursue and complete my work. Through Him, all things were made possible. Furthermore, I would love to pass my genuine appreciation to my very supportive family who were always with me through times of giving up. I would also like to appreciate the guidance provided by my supervisor, Prof Lovemore Togarasei, throughout the period of this study.

## **Abstract**

The issue of women abuse has been persistent over a long period of time. Cases of husband abuse are even reported within the church. Some religious organizations preach love and respect in order to instill proper marriage morals, but still marriages are still characterized by abuse. The intention of this study was to establish the impact of Ephesians 5: 21-31 and other related texts on the abuse of wives by their husbands. It intended to find out churches' (different denominations) interpretation of Ephesians 5:21-33 and related texts, to evaluate the possible influence of churches' scriptural teachings of Ephesians 5:21-33 and related texts on wife abuse. It will find out the type of abuse most prevalent among married women and the remedies or help given to abused wives, even the constraints or challenges that may affect abused wives in the church when seeking help as well as redress from husband abuse. It will analyse how the pastors /Church leaders treat and respond to abused wives who report cases of husband abuse as well as recommend ways of curbing abuse. Both quantitative and qualitative research methodologies were employed. A total population of hundred and fourteen respondents was used. A combined questionnaire of closed ended and open ended questions was utilized to gather data from the target population. The study established that most women have not been abused by their husbands. Also, the results indicated that when abuse occurs, it is mostly in the form of beating. The church has not been helpful in the case of the few reported cases. The study recommended that pastors should be enrolled in counseling courses so that they are able to help couples. Also couples could go for marriage enrichment symposiums at least once in a month to strengthen their marriages.

## TABLE OF CONTENTS

|                                                                                                                          |     |
|--------------------------------------------------------------------------------------------------------------------------|-----|
| Declaration.....                                                                                                         | ii  |
| Dedication.....                                                                                                          | iii |
| Abstract.....                                                                                                            | v   |
| CHAPTER 1: INTRODUCTION.....                                                                                             | 1   |
| 1.1 Background Information.....                                                                                          | 1   |
| 1.2 Statement of the problem.....                                                                                        | 4   |
| 1.3 Purpose of the study.....                                                                                            | 4   |
| 1.4 Specific objectives.....                                                                                             | 4   |
| 1.5 Significance of the study.....                                                                                       | 5   |
| 1.6 Hypotheses/Assumptions.....                                                                                          | 6   |
| 1.7 Research questions.....                                                                                              | 6   |
| 1.8 Theoretical framework.....                                                                                           | 7   |
| 1.9 Limitation of the study.....                                                                                         | 9   |
| 1.10 Scope of the study.....                                                                                             | 10  |
| 1.11 Chapter outline.....                                                                                                | 10  |
| 1.12 Summary.....                                                                                                        | 10  |
| CHAPTER 2: LITERATURE REVIEW.....                                                                                        | 11  |
| 2.0 Introduction.....                                                                                                    | 11  |
| 2.1 The teaching and interpretation of Ephesians 5:21-33 and related texts and its possible influence to wife abuse..... | 11  |
| 2.2 The most prevalent type of abuse among Christian wives.....                                                          | 14  |
| 2.3 Abused wives' constraints and challenges when seeking redress from husband abuse....                                 | 16  |
| 2.4 The Pastor's response on reported cases of husband abuse.....                                                        | 17  |

|                                                                                                                 |    |
|-----------------------------------------------------------------------------------------------------------------|----|
| 2.5 Ways of interpreting Ephesians 5:21-33 and related text to avoid its possible influence to wife abuse ..... | 21 |
| 2.6 Feminist theory .....                                                                                       | 23 |
| 2.7 Summary and point of departure.....                                                                         | 25 |
| CHAPTER 3: METHODOLOGY .....                                                                                    | 27 |
| 3.0 Introduction.....                                                                                           | 27 |
| 3.1 Research paradigm.....                                                                                      | 27 |
| 3.2 Research Design.....                                                                                        | 28 |
| 3.3 Population of study .....                                                                                   | 28 |
| 3.4. Sampling, Selection and Recruitment procedures .....                                                       | 29 |
| 3.5 Data collection Method.....                                                                                 | 30 |
| 3.5.1 Questionnaire .....                                                                                       | 30 |
| 3.5.1.1 Marital status.....                                                                                     | 31 |
| 3.5.1.2 Educational level.....                                                                                  | 31 |
| 3.5.1.3 Number of years in marriage .....                                                                       | 32 |
| 3.5.2 Focus group discussions .....                                                                             | 33 |
| 3.5.3 Interviews.....                                                                                           | 34 |
| 3.6 Ethical consideration.....                                                                                  | 34 |
| 3.7 Research procedure .....                                                                                    | 35 |
| 3.8 Data Analysis .....                                                                                         | 35 |
| 3.9 Summary .....                                                                                               | 36 |
| CHAPTER 4 DATA PRESENTATION: .....                                                                              | 37 |
| 4.0 Introduction.....                                                                                           | 37 |
| 4.1 Women’s experience of abuse .....                                                                           | 38 |

|                                                                                                              |           |
|--------------------------------------------------------------------------------------------------------------|-----------|
| 4.2 Most common form of abuse .....                                                                          | 39        |
| 4.3 Rate of abuse .....                                                                                      | 40        |
| 4.4 Church help to abused women .....                                                                        | 41        |
| 4.5 Challenges faced by abused wives .....                                                                   | 43        |
| 4.6 The use of Ephesians 5:21-33 on women abuse .....                                                        | 43        |
| 4.7 Other texts used to regulate marriage relationships .....                                                | 45        |
| 4.8 Suggested ways to interpret Ephesians 5:21-33.....                                                       | 47        |
| Conclusion .....                                                                                             | 48        |
| <b>CHAPTER 5: DISCUSSION.....</b>                                                                            | <b>49</b> |
| 5.0 Introduction.....                                                                                        | 49        |
| 5.1 Different denominational Interpretation of Ephesians 5:21-33.....                                        | 49        |
| 5.2 The possible influence of scriptural teachings of Ephesians 5:21-33 and related texts on wife abuse..... | 51        |
| 5.3 The type of abuse most prevalent among married women and remedies or help given to abused wives.....     | 54        |
| 5.4 The constraints or challenges that may affect abused wives in the church.....                            | 55        |
| 5.5 The pastor /Church leader’s response to reported cases of wife abuse.....                                | 56        |
| 5.6 Better ways to interpret Ephesians 5:21-33.....                                                          | 58        |
| Conclusion .....                                                                                             | 58        |
| <b>CHAPTER 6: CONCLUSION AND RECOMMENDATIONS</b>                                                             |           |
| 6.0 Introduction.....                                                                                        | 59        |
| <b>6.1 CONCLUSION.....</b>                                                                                   | <b>59</b> |



|                                               |           |
|-----------------------------------------------|-----------|
| <b>6.2 RECOMMENDATIONS.....</b>               | <b>60</b> |
| REFERENCES .....                              | 62        |
| APPENDICES .....                              | 76        |
| APPENDIX A:Budget .....                       | 76        |
| Appendix B: Questionnaire.....                | 78        |
| Appendix C: Focus group discussion guide..... | 87        |
| Appendix D: Pastor’s interview guide .....    | 92        |
| Appendix E: INFORMED CONSENT FORM.....        | 96        |
| Appendix F: Research permit .....             | 101       |

## **CHAPTER 1: INTRODUCTION**

This chapter introduces the study. It provides the background of the study, states the problem to be investigated, outlines the objectives, purpose, theoretical background, research questions as well as giving the outline of the study.

### **1.1 Background Information**

In Botswana, despite recent advancements in the law and national campaigns to address women's issues, women are still subject to abuse. This is probably due to the fact that their subordinate position within the home is deeply entrenched in both traditional and current legal, religious and social structures. Research conducted by the Botswana Women's Affairs Department (WAD) in 1999 revealed that three out of every five women had been victims of abuse largely perpetrated by intimate partners (Raditloaneng, 2013: 68). Cases of abuse have increased significantly in recent years. A study conducted by Gender Links for Equality and Justice in 2012 found out that 62% of women reported to be victims of intimate partner violence and that the figures have continued increasing in recent years (Gavin, 2013).

Wife abuse in churches in Botswana needs to be attended to. It is not only something that exists outside the church, but it can be found also within the church communities. Togarasei (2013:185) says "Cases of men who act violently against their wives abound within and outside the church." Abuse is defined as the systematic pattern of behaviour in a relationship that is used to gain and maintain power and control over another (Shamai, 2000). Some interpretations of some biblical texts such as Ephesians 5: 21-33, 1 Corinthians 7:10-11, 1Peter 2:13, and 1 Timothy 2:11 emphasise the subordination of women which might serve to reinforce abuse against women. In the context of this study, abuse will relate to physical,

sexual and emotional in line with Tsuma (2012), who observed that married women are subjected to sexual, emotional and verbal forms of abuse. The subordination of women in the church has rendered them vulnerable to gender violence (Museka et al, 2013). Although some voices have been raised against wife abuse over the past years, it is the assumption of this study that much remains unsaid and the churches have been slow to express their concern. There is need for the church to review the interpretation of some biblical texts which might be influential in the abuse of women and hence this study is undertaken.

There are many researchers who have examined factors associated with victimization, perpetration, and consequences of abuse. In recent years, research on spousal abuse has focused on gender based violence and its contributions to victims' vulnerability to HIV/AIDS (Raditloaneng, 2013; Dube, 2009) and assessing the effectiveness of services and policies designed to provide aid to battered women (e.g., Campbell et al, 1995; Cox & Stoltenberg, 1991; Gordon, 1996; Hamilton & Coates, 1993;). Although these areas of study contribute meaningfully to our understanding of those in abusive relationships, however, one factor that is studied less often is how some biblical texts influence abuse of women, especially married women. Researchers have considered whether or not there are religious affiliation differences in domestic violence perpetration, and have considered the influence of religiosity (Ellison and Anderson, 1997). What is not known, however, is how women abuse can be related and influenced by the interpretation of some biblical texts such as Ephesians 5:21-33.

Pevey et al (1996:174) argues that some religious organizations are beginning to address the issue of wife abuse through education and training, but little is being done by the mainline churches to address this problem. It therefore needs to be articulated in order to bring a liberating tool for other oppressed wives within the church. Meyers (2004) argues that

women abuse in Christian communities is at least as high, if not higher than that of the non-Christian communities. Dawson (2005) also had the same view that women abuse within the church keeps increasing rapidly and the same sentiments were shared by Keyes (2016) in Christians Broadcasting Network (CBN) news, who spoke that there is a much greater frequency of domestic violence in Christian marriages than in non-Christian homes. Christian wives suffer in silence because they do not want to tear apart their homes by separating. They also fear that their children will have their parents living separately, even though the abuser is not a good parent. They believe that marriage is “until death do us part”. Sadly, that may happen at the hands of the abusive partner (Meyers, 2004: 26). There is therefore the need to critically assess some scriptural interpretations and revise the interpretation in order that the Bible does not add to the oppressive burdens women carry but rather that it becomes a liberating tool.

Women’s subordinate status to men in many societies, coupled with a general acceptance of interpersonal violence as a means of resolving conflict, renders women disproportionately vulnerable to abuse from all levels of society (Shamai, 2000). Nash (2006) argues that abuse is condoned and promoted by adherence to conservative Protestant teachings. Not only does this come from a scriptural misinterpretation, but there may be a cultural belief system in place where the roles of men and women have remained constant over a long period of time. Yick (2008) suggests that religion can serve as a cultural obstacle in addressing issues, such as domestic violence, where belief systems emphasize strict gender roles and subordination. I will then consider the influence of some biblical interpretations on spousal abusive relationships.

## **1.2 Statement of the Problem**

In light of the prevalence of wife abuse in Botswana, what possible role does the interpretation of biblical texts like Ephesians 5:21-33 and other related texts that emphasise the subordination of women have on wife abuse? In the background information above, it has been established that there is rampant wife abuse within the church; the question is what influence might the Bible have on wife abuse? Specifically, does the interpretation of Ephesians 5:21-33 and related biblical texts contribute to wife abuse? This study seeks to understand how the interpretation of these texts on wife submission to their husbands might contribute to wife abuse among Christian wives in Moshupa.

## **1.3 Purpose of the study**

The purpose of this study is to investigate how Botswana Churches in Moshupa village interpret Ephesians 5:21-33 that teaches about the subordination of women to their husbands. It will also examine how some other biblical texts might influence abuse on wives and therefore provide better ways of interpretation of these texts to avoid the possible influence of these texts on wife abuse in order to liberate the oppressed wives in the church.

## **1.4 Specific objectives**

The study intends to:

1. Examine the church's (different denominations) interpretation of Ephesians 5:21-33 and related texts.
2. Evaluate the possible influence of the church's scriptural teachings of Ephesians 5:21-33 and related texts on wife abuse.

3. Establish the type of abuse is most prevalent among married women and remedies or help given to abused wives.
4. Find out the constraints or challenges that may affect abused wives in the church when seeking help as well as redress from husband abuse.
5. To evaluate the response of the pastor/church leader to the reports of husband abuse.
6. Recommend some interpretations of Ephesians 5:21-33 and related texts to avoid their possible influence on wives abuse.

### **1.5 Significance of the study**

This study will suggest liberating ways of interpreting Ephesians 5:21-33 and related texts to avoid wife abuse. The study will benefit abused wives by identifying some remedies available to them in cases of spousal abuse. It will also benefit the pastors and church leaders in dealing with issues pertaining to wife abuse such that proper liberating biblical interpretations are adhered to. The church will also benefit as the study will reveal how relevant it is in dealing with issues pertaining to spousal abuse. The church can come up with programmes that will also embrace the abused Christian wives. The same is true of both the governmental and Non-Governmental Organisations that deal with issues of gender and women abuse. The study will better prepare them to involve the church in working for gender justice.

## **1.6 Hypotheses/Assumptions**

This study is based on the following assumptions:

1. Considering literature that puts the statistics of abused women in Botswana at three in every five and Christians at 80% and above, wife abuse exists in Moshupa churches.
2. Emotional and sexual abuse may be some of the most prevalent abuses experienced by Christian women.
3. The teachings of Ephesians 5:21-33 and related texts on wives submission to their husbands have a contributory influence on women abuse.
5. Abused Christian wives who report cases of domestic violence may be treated inappropriately by the pastor and the Christian community at large.

## **1.7 Research questions**

The research questions of the study are as follows:

1. How might the interpretation of Ephesians 5:21-33 and related texts influence wife abuse?
2. How does the church respond to challenges of abused Christian wives possibly perpetrated by the teaching of Ephesians 5:21-33 and related texts?
3. Are there ways of interpreting Ephesians 5:21-33 and related texts to prevent the possibility of their use in wife abuse?
4. What are the most prevalent abuses that Christian wives face and what remedies or help is given to them?

5. What are the challenges that abused Christian wives face when needing protection from the husband?

### **1.8 Theoretical framework**

This study is informed by a feminist theoretical framework. Feminism has vigorously addressed the issue of domestic violence and provided a very helpful expose of this entrenched evil. From a feminist perspective, women abuse comes from patriarchy. Furthermore the church is responsible for much domestic violence due to its insistence on women's submission using texts like Ephesians 5:21-33 (Straus, 1970). Richard et al (2013:97) say, "the status of women is one characterised by covert and overt forms of marginalisation, domination and subordination by men and this has evoked the notion of patriarchy in society".

Feminists use the term patriarchy to describe the power relations between men and women causes of women subordination (Bhasin, 2006). Walby (1990:20) defines patriarchy as "a system of social structures and practices in which men dominate, oppress and exploit women." Patriarchy therefore refers to male domination both in public and private spheres. E. Dobash and R.Dobash (1979:33-34) argue, "the seeds of wife beating lie in the subordination of females and in their subjection to male authority and control." They furthermore explain that female subjugation and male control have been institutionalized in the patriarchal family through Roman political and Christian religious institutions (Dobash and Dobash, 1979).

Heggen argues that a specific aspect of patriarchy, namely the "control-over" component, makes it violence and abusive (Heggen, 1993:85). Patriarchy, which pre-supposes the natural superiority of male over female, upholds women's dependence on and subordination to men in all spheres of life. Subordination means "something is less important than the other"



(Cobuild, 2010:1559). According to the Advanced Learners Dictionary, “subordination means having less power or authority than something else in a group or an organisation” (Hornby, 2003:1296). Contemporary feminist theory begins with Simone de Beauvoir’s argument that because men view women as fundamentally different from themselves, women are reduced to the status of the second sex and hence are subordinate (Beauvoir, 1974). Women subordination experiences take various forms such as discrimination, disregard, insult, control, exploitation, oppression, and violence within the family and in the society (Beauvoir, 1974).

Viewed from a feminist perspective, patriarchy lays a fertile ground for the abuse of women (Battaglia, 2001:8). The feminist model is critical in explaining violence against women which is at the heart of the present study. In light of this, violence against women, in this case domestic violence is a matter of male power over women (Nkealah,2009:35). The “control-over” component gives patriarchy a propensity to violence (Tracy, 2007:282). Sisselman (2009:14) acknowledges that men are also evidently victims of domestic violence but “the most common victim and the most socially injured party is usually a woman.” This study’s consideration of wife abuse in a patriarchal culture renders it feminist.

According to feminist theory, patriarchy is the ultimate cause, the “overarching construct which ultimately engenders violence against women (Tracy, 2007:274; Dunaway,2002:39). Seen from this perspective, wife abuse is at the heart of patriarchal relations of oppression. As Mesatywa (2009: 33) puts it, within the African context, patriarchy shapes the construction and perpetuation of African women’s oppression.” The patriarchal society has a strong religious component. Within almost all religious traditions, there is a justification of

patriarchy. Major religions are generally accused of silencing the voice of women who, according to them, should only be seen and not heard (Morgan, 1999:47).

In a patriarchal system, different kinds of abuse, which may be considered legitimate, are routinely used to control and subjugate women. Due to such violence and the continued sense of insecurity that is instilled in women, women are bound to the home, economically exploited and socially suppressed. Rosemary Radford Reuther and Mary Potter Engel (2008:67) argue that the church has long been complicit in wife beating by teaching the inequality of women. In a similar vein, Pamela Cooper White (2004) argues that in cultures such as those reflected in Scripture (and many modern churches), women are regarded as property. Physical and sexual abuse is inevitably commonplace.

This study will therefore collect information on the interpretation of Ephesians 5:21-33 and related texts, interpreting this information from a feminist theoretical framework.

### **1.9 Limitation of the study**

The results in this study may not be generalized since they are based on a few churches in a specific social location which might be influenced by its own factors. Also there were fewer people than intended for the target group because this study covered people who in most cases, were held up by social events in the villages and therefore could not turn up during data collection. There was also a clash in doctrinal differences with some denominations, resulting in one church withdrawing from the discussions.

### **1.10 Scope of the study**

The study was done in the churches of Moshupa village in Botswana. Different denominations were used so as to obtain variety in denominations' interpretation of the subject matter.

### **1.11 Chapter outline**

This study is divided into six chapters. Chapter 1 contains the introduction, background information, statement of the problem, purpose of the study, specific objectives, hypothesis, research questions, significance of the study, limitation of the study and the scope of the study. Chapter 2 presents literature review on wife abuse in the church, the church's interpretation of Ephesians 5:21-33, the influence of the church's interpretation on wife abuse. Chapter 3 highlights the research methodology employed here. Chapter 4 presents information on the data collected while chapter 5 presents the data analysis. Chapter 6 provides the conclusion and recommendations.

### **1.12 Summary**

The foregoing chapter has introduced the research problem of this study. It has highlighted that Christian wives experience spousal abuse which is probably influenced by the teaching of Ephesians 5:21-33. Even though Christians preach the gospel of love, they are not exceptional to issues of abuse. It has been noted that Christian wives fall victim in the hands of abusive husbands. From a feminist perspective, patriarchy is the root cause of abuse of wives.

## **CHAPTER 2:**

### **LITERATURE REVIEW**

#### **2.0 Introduction**

Many scholars have written on women abuse and focused much on the different forms experienced by women and children and their effects on the victims. The theories on abuse and also policies available to deal with abuse have also been covered. This literature review seeks to highlight the teaching of Ephesians 5:21-33 as it relates to wife abuse as well as what other authors have highlighted on the abuse of Christian wives. A feminist approach is adopted to look at such abuse.

#### **2.1 The interpretation of Ephesians 5:21-33 and its possible influence on wife abuse**

Research shows that religious teachings and the advice given by religious communities to victims of domestic violence have the effect of making it difficult, if not impossible, for abused women to leave abusive situations. Many studies show that some religious leaders influenced victims of domestic violence to continue in abusive marriages, which led to further abuse. A study conducted by Heidi M. Levitt, Rebecca Todd Swanger and Jenny B. Butler (2008:446), on the interface between domestic violence and religion, revealed that religious teachings on wife submission contributed to domestic violence against women.

In an early study of battered Christian women who came for counselling, Whipple (1987: 252-256) found that teachings from the churches tended to encourage victims of domestic violence to stay in abusive relationships. The headship/submission teaching which says that the husband has the God-given right to make all final decisions in the family makes it difficult for women to leave situations of abuse. In addition, negative attitudes about divorce

and towards divorced people, emphasis on forgiveness of the perpetrator, and the teaching that prayer can change anything all make it difficult for abused women to leave situations of abuse. Nason-Clark (1999: 46) and her team reported that women from evangelical churches sometimes felt disheartened by what they perceived as the teachings of their church which discouraged them from leaving abusive relationships. Most pastors were found to be reluctant to see even a violent marriage ending in divorce (Nason-Clark, 1999:51). Nason-Clark's (1999) study on the responses of the clergy to domestic violence discovered that religious leaders find it difficult to see their intervention as successful if the marriage ends in divorce.

Christian wives believe that if they submit to their husbands as the Bible says, they would also fulfil their role (Myers,2004). Abusive husbands do not lead in humility; they dominate with aggression. Husbands use Scripture to excuse their behaviour. The Pauline teaching that, "Wives, submit yourselves unto your own husbands, as unto the Lord," (Ephesians 5:22, KJV) gave the husband not only the right but the duty to abuse the wife. He had to discipline the wife because "Christ disciplined the church." Dobash and Dobash (1979) assume that patriarchy and subordination are the "seeds of wife abuse. They maintain, "This structure and ideology of patriarchy and subordination can be seen most starkly in the records of two societies that provided the roots of our cultural legacy, the Romans and the early Christians" (Dobash and Dobash, 1979: 33-34). Alsdurf (1998: 82) states, "The connection which many abused wives make between their ability to suffer abuse from their husbands and their Christian commitment reflects what is widely taught within evangelical churches about the submission of women in marriage." In view of the claim that churches are part of the problem, the chances may seem slim that churches can become part of the solution in

eliminating woman abuse. A primary contribution of this work is its discussion of various doctrines in relation to woman abuse, such as patriarchy and subordination.

Ramsay (1999) confirmed that the abuse of religious scriptures to justify violent behaviour by some husbands is a key factor in encouraging wife abuse. He discovered that some abusive husbands found biblical injunctions to support domination and control over their wives. They can even invoke biblical passages about a wife's duty to submit and stay married to her husband since God hates divorce (a reference to Malachi 2:16). Thus, abusive husbands can invoke scriptures to justify their behaviour and discourage their victims from taking actions that would enable them to leave abusive situations.

When victims of domestic violence regard divorce as sin and leaving a violent marriage as resulting in God's anger, they are not likely to take the initiative to end the violent relationship (Ramsay, 1999:36). A study conducted by Knickmeyer et al (2003:49) among abused Christian women from diverse racial, ethnic and socio-economic backgrounds, revealed that religious imperatives to women to honour their marital vows and to forgive violence perpetrated against them, served to implicitly discourage them from leaving abusive relationships. The participants believed that religious imperatives to adopt a submissive position in relation to their male partners, to honour their marital vows, and to forgive violence perpetrated against them, served to implicitly condone and perpetuate domestic violence (Knickmeyer et al, 2003:48). In a doctoral study she conducted among abused Christian women, Knickmeyer (2004:40) also found out that male dominance advocated in Christian theology justified male control in the family which ultimately sowed seeds of domestic violence. Participants in that study reported that religious teachings about male leadership and female submission were manipulated by their partners to control them and

ultimately abuse them. As a consequence, they believed conformity to biblical mandates of submission contributed to the incidence of spousal abuse.

In a related study, Knickmeyer, Levitt and Horne (2010:110) found that Christian teachings and directives on male headship and female submissiveness within family structures were invoked by abusive partners to legitimise violent behaviour. It can be inferred that such teachings tended to make women instruments in the hands of their husbands thereby rendering them vulnerable to abuse in the event of failure to live up to their husbands' expectations.

Isabel Apawo Phiri(2001:88),in her study to determine the levels of domestic violence in Christian homes, also found out that religious teachings on the role of prayer, the need to endure suffering as a cross to bear and wifely submissiveness contributed to domestic violence. It also caused abused women to find it difficult to leave abusive situations. Like Phiri, Patricia Townsend (2008) conducted an empirical study in the African context, focusing on Zimbabwe. The study showed how Christian beliefs and teachings on the place of women propelled domestic violence in families of faith (Townsend, 2008:64). It was also noted that religious teachings have the potential to propel domestic violence. Emphasis on wifely submission lays a fertile ground for domestic violence. As Borrowdale (1991: 61) asserts, "If submission continues to be the theory then abuse will inevitably continue to be the practice."

## **2.2 The most prevalent type of abuse among Christian wives**

Dawson (2005) argues that women in the world decry abuse that is committed in the name of religion. He says that even though God gave Christians the tools to stamp out spouse abuse, degradation of women continues in so-called Christian countries. He says that due to false

assumptions about the Bible's teaching in regard to subjection and leadership, abuse against Christian women is often much more severe than the spouse abuse generally found among non-believers. He says a person can be the victim of one or more forms of violence or abuse including the following: physical abuse where there is intentional use of force against a person without consent; sexual abuse, which includes forced sexual touching or intercourse; emotional abuse which happens when a person uses words or actions to harm the other such as to control, frighten, isolate, take away self- respect and others.

Dawson (2005) also discusses financial abuse which happens when someone uses money or property to control, neglect or exploit another. This happens when a family member who has a duty to financially care for another abstains from it. He says that abuse against women by men who claim to be Christians is often more violent than for non-Christians as these men mistakenly think God gave them the authority to mistreat their wives. Verbal, physical, emotional, and financial abuse occurs mostly among wives. Dawson discloses that women often report being sexually assaulted and physically beaten and choked (<http://www.crcvc.ca/docs/spousalabuse.pdf>) [2005-05-26]. In Partab's (2011: 104-111) research, patriarchal men often felt that once a woman does not show compliance to the man's demands, then she deserves a slap on the face or a beating.

Pamela White (2004) argues that in some cultures and some modern churches where women are regarded as property, physical and sexual abuse of women are commonplace. Furthermore, she argues that this is so because 1 Peter admonishes believers to be submissive to abusive authority (2:1 & 20), to follow Christ's example of quiet suffering (2:21-22), and to share joyfully in Christ's suffering (4:13). This, from Pamela White's perspective,



Christianity in general and 1 Peter in particular, may indeed contribute to the physical and emotional abuse of women.

Hegstrom (2016) says that because of an incorrect interpretation of the Scripture about submission, subordination is held over the heads of women by men. These men are emotionally manipulative and abusive in order to maintain power and control. Dayna Drum (2014) on the other hand acknowledges Spiritual abuse as one issue that has not been spoken within the church.

### **2.3 Abused wives' constraints and challenges when seeking redress from husband abuse**

There are numerous economic, social and psychological barriers that keep a victim captive. For example, many victimised women lack the resources to move on, establish a household and care for children (Eisenstat and Bancroft, 1999). They stay in order to meet their obligations to others. A study of an older generation of women found that younger women face many of the same issues, including a lack of education or job skills, being rebuffed early on when seeking help, and facing health challenges without sufficient resources (Zink et al, 2003). Ferraro and Johnson (1983) noted that many victims often refuse to accept that the problem is actually their partner. They believe that there is an external problem and once the problem is resolved, the abuse will go away. Others may take a passive approach, accepting the abuse as justified and believing that the abuse would have never taken place if they had been more accommodating to their husband's desires (Ferraro and Johnson, 1983). All of these factors may be seen in the roles and expectations put forth in some religious groups and are reinforced through the pastor's guidance and teachings.

Translations from the Hebrew text by several religious scholars tend to indicate that women are regarded as possessions rather than equals with men (Day, 2000). Another religion based

barrier can be the moral or philosophical need for forgiveness and reconciliation. The idea that the offender can be forgiven within a religious context while the victim is pressured to forgive because of the church teachings can keep an abusive situation active (Nason-Clark, 2004). This can leave little incentive for the perpetrator to change as all will be forgiven.

The role of the pastor within the teachings of religious values includes the question of gender roles of both partners. The understanding by the congregation of what constitutes domestic violence may be based upon the pastor's transmission of dogma. Evangelicals, for example, believe in a literal and strict interpretation of the Bible (Steensland et al, 2000). They are taught strict adherence to particular religious doctrines regarding morality. In evangelical churches, women are taught that they are primarily validated by their husband's, and not by their, worth (Pohli, 1983). Morality is sanctioned through practices imparted to parishioners by their leaders, with many pastors supporting marriages that are devoid of love but that keep the religious belief that a wife is subservient unto the husband (Manetta et al, 2003). When a woman's faith is rooted so deeply in patriarchal traditions of the church, it creates a backdrop that permits abuse (Burriss and Jackson, 1999). This situation has created a need for the pastoral leadership to bring awareness of appropriate living expectations for families.

#### **2.4 The Pastor's response on reported cases of husband abuse**

Knickmeyer (2004:7) found out that some victims of domestic violence eschewed separation from their spouses because of the churches' prioritisation of marriage over the safety of the abused. Religious leaders were found to advise participants to remain in the marriage and pray for God to change the abuser (Knickmeyer, 2004:79). It also became clear that the internalisation of Christian teachings on the family as a sacred institution as well as the

sinfulness of divorce made it difficult for some participants to seek relief from the abusive relationship.

Nason-Clark et al (2009) argue that some religious leaders actively discourage women from seeking secular solutions to their plight. A number of studies conducted in both African and non-African contexts, showed that religious leaders could serve as impediments in abused women's struggle against domestic violence (Levitt & Ware, 2006). These studies showed that many pastors or religious leaders did not refer abused women to secular community-based agencies. Instead, they sought to maintain the integrity of their religious communities by advising the abused to seek religious solutions such as prayer and looking to God for their problems.

Whipple (1987:252) found that churches discouraged the use of secular institutions by victims of domestic violence. They tended to encourage their members to seek help only from their pastor or fellow church members as attempts to seek help outside the church were seen as a lack of faith. Nason-Clark (1999:45) states that the minister of religion normally perceives domestic violence as having spiritual causes and, as such, he saw himself as someone who could successfully address disturbances in a religious family. In the light of this, pastors were loath to refer abused women to non-religious institutions; they were not willing to see non-religious agencies or secular professionals working among their flock and they seemed to be suspicious of these professionals. Similar findings were obtained from Thompson's (2001:85) study in which participants were reported to be unwilling to recommend that an abused woman call the police or a lawyer, preferring to deal with the problem themselves. From Beaulaurier et al's (2007:750) study, it appeared that none of the participants indicated that they had been referred by clergy to secular agencies. As a result,

victims of abuse found it difficult to seek assistance from the police or legal practitioners. The picture that emerges is that some victims of domestic violence, who may otherwise intend to use legal provisions to seek redress in the face of domestic violence, are prevented from doing so and this result in the abused staying in the abusive relationship.

The advice given to these women by both pastors and lay people was that they should not abandon their marriages but to work hard to save them since divorce was against God's will. The Christian faith and its theology, as articulated by pastors, reinforce the idea of male supremacy in marriage. The pastors use scripture to prove that the women were wrong to complain and to question their husband's right to violate them. Instead, they were advised to adjust to their husband's' moods, their likes and dislikes and, in that way, avoid beatings. The pastor's advice is, "Anyone who is involved in trying to separate a couple would face the 'wrath of God' because 'which two God has joined together, let no 'man' put asunder'" (Maluleke and Nadar, 2002: 9, 11), shows reluctance by religious leaders to advocate that these marriages end in divorce.

Religion has been cited to be influencing abuse against women because religion can be used to perpetuate abuse. It can serve as a roadblock to those seeking relief from violence. Victims of domestic violence may feel that they are meant to suffer at the hands of their abusers because an interpretation of their religion permits it, or that the abuse is a form of punishment for their failure to live their lives according to their faith (NRCDV 2007a:1). On the one hand, Christianity teaches non-violence and, on the other hand, the abused wives are normally told to stay in that relationship because to leave would compromise their beliefs. Phiri (2002) found out that religious teachings tended to condone domestic violence as abused wives can be told by their husbands to be subservient as the Bible taught. Amenga

Etego (2006), in a study, reported that abused Christian wives were encouraged to honour their marriage vows by not seeking divorce. They were told by their pastors to go home, pray for their husbands and make peace with them.

In another African study on the position and role of women in specific religious denominations, Townsend (2008:64) found out that, by teaching that marriage was a sacrament and that divorce was immoral, the Roman Catholic Church covertly encouraged women to stay in abusive marriages (Townsend, 2008:64). Thompson (2001) revealed that churches view marriage as a sacred covenant and lifelong commitment and strived to preserve marriage. As such, their advice to abused women was that they remained in the home (Thompson, 2001:82). The church normally discourages victims of domestic violence from seeking help that will enable them to move out of the abusive relationship. Consequently, some people do not open up to church leadership or church members for fear of being labelled as failures. The tendency to encourage victims to stay in abusive relationships seems to suggest the tolerance of domestic abuse or its trivialisation by religious leaders.

It can be concluded that religion can prevent abused women from leaving abusive relationships in many ways. Religious texts and teachings, the advice from religious communities' especially religious leaders, the abused internalised beliefs, perceptions of marriage and divorce as well as the role of prayer, all prevent abused women from escaping abusive situations.

## **2.5 Ways of interpreting Ephesians 5:21-33 and related text to avoid its possible influence to wife abuse**

Marie et al (2010) hold that Paul's letters to the Ephesians, Corinthians, and Colossians created substantial problems for many married couples due to their misinterpretations. Ephesians 5:21-33, Colossians 3:18-19 and I Peter 3:1-7 are often used to justify violence against women, as they call for a wife to submit to her husband. They further state that directives on marriage, based on scripture, are given to women by clergy but not so often to men. Wives must submit to their husbands, a directive interpreted to elevate the husband/father as the absolute head of the household whom wife and children must obey without question. He says that this idea has also been misinterpreted to mean that women must submit to abuse from husbands and fathers. Those who abuse their families rationalize their misdeeds through such interpretations.

Marie et al (2010) therefore urge pastors and church leaders to have a closer look at the actual scriptural references since it reveals a different picture which is mostly overlooked as, Ephesians 5:21:

“Be subject to one another out of reverence for Christ”. (RSV)

They further indicate that all Christian - husbands and wives alike - are to be mutually subject to one another. The word that is translated, “be subject to” can more appropriately be translated as ‘accommodate’. To them this teaching implies sensitivity, flexibility, and responsiveness to the husband. They say in no way can this verse be taken to mean that a wife must submit to abuse from her husband. They say that the model suggested here of husband-wife relationship is based on the Christ-Church relationship that is not of dominance or authoritarianism, but rather one of servant hood, therefore, a good husband would not seek

to dominate or control his wife, but would serve and care for her, according to Ephesians. They added that the husband must nourish and cherish his own body and that of his wife. Physically battering one's spouse is the most blatant violation of this teaching and a clear reflection of the self-hatred within the abuser.

Bussert (1986: 65) on the other hand argues that Christian scriptural justifications must be considered in the fuller context of ethics, theology, and doctrine. He states that, "We need to begin articulating a faith that will provide women with resources for strength rather than resources for endurance. We must articulate a theology of empowerment rather than a theology of passive endurance." He argues that this approach requires a critique (or deconstruction) of the hindrances that have been created by patriarchal interpretations of religious teachings, and the development (or reconstruction) of useful resources that empower victims and survivors to address their experiences.

Bussert (1986) says that there are a number of examples of violence against and the silencing of women that appear in many places in authoritative texts of our religious traditions. Yet there also exist persistent sources within our various traditions which, when explored and given voice, offer powerful resources for strength, courage, compassion and justice for those who have been harmed by the acts of another in the community.

He says in the book of Esther in the Hebrew Bible, men are portrayed as evil while women are strong. He says that there is need to celebrate some biblical narratives and texts in which women serve as strong and courageous role models, who engaged in acts of resistance to male violence and domination in the Bible. He highlights Queen Vashti's refusal to appear before her drunken husband (the king) to "display her beauty to the peoples and the officials"(Esther 1:11). Furthermore he says in the book of Exodus, though instructed by the

Pharaoh of Egypt to kill all male Hebrew babies, the midwives, Shifra and Puah, acted with courage and refused to do so (Exodus 1:15-21). He concludes that resources such as these from Christianity can help to transform the way that abused women are treated in their communities.

## **2.6 Feminist theory**

Feminist theory will direct the study to a larger extent as its ideology catches the real meaning of the research questions and research problem. This explains the need to review works on this subject. It is important to note that feminism is a social movement that has been subjected to many qualifications. The study will employ Black feminist theory and African feminist theory because the two theories include factors such as race, ethnicity, sexuality and culture in understanding the dilemma of Black African women (Danga, 2009). The study further contends that although there are different branches of feminist theories, their central mandate is to emancipate women from oppression.

From a feminist understanding, the society is structured in a particular order in which men maintain order and privileged position through domination of women (Danga, 2009). Therefore the power imbalances inherent in the patriarchal society create and perpetuate male violence against women (Danga, 2009). Researchers admit that theories that fail to acknowledge the presence of patriarchy in domestic violence issues are flawed and meaningless (Danga, 2009).

Studies have shown that in the past few decades, and largely through feminist activities, the issue of domestic violence has been raised to the public consciousness as a serious social problem. The findings at the international level have been consistent with feminist propositions. Studies carried out in India have shown that violence occurs within the



traditional family system and within the framework of institutional patriarchy (Danga, 2009). Studies carried out in China acknowledged that the patriarchal family system and gender inequality within the family are largely responsible for the prevalence of wife abuse (Dobash and Dobash, 1978).

There are perceptions that churches' emphasis on patriarchal ideology and biblical inerrancy fail to condemn abuse against women. This assumption is linked with the practice of wife beating and adherence to strict, hierarchical gender roles (Battaglia, 2001: 35). Their emphases stand on rigidly defined male-female gender scripts and male supremacy. Therefore, it is hypothesized that wife abuse would be more prevalent in these churches. There is also a link between Scriptural messages about women's status in relation to their husbands and the justification for women to submit to abuse; thus, since biblical inerrancy and the literal interpretation of the Bible is fervently upheld in churches, abuse is presumably more frequent and/or more tolerated in these churches.

The insights of feminist research are invaluable for elucidating the connections between religious ideology, gender ideology, and abuse against women in the home. Feminist theorists have been paramount in disclosing the connection between male-female power inequities particularly women's subordinate position in the patriarchal family structure and the frequency and severity of wife abuse. Many believe that the misappropriation and misinterpretation of the Bible promotes the problem of woman abuse. These observations and critiques have a significant bearing on how religion might affect attitudes toward and, indeed, the practice of wife abuse. The connection between gender inequality and the practice of abuse against women must be understood within the context of traditional ideology."

Pagelow and Johnson ” (1988: 5) define traditional ideology as a broad range of internalized beliefs favouring acceptance of the patriarchal-hierarchical order of the social structure.

Traditional ideology emerges as patriarchal ideology. In reference to the relation between male-female power inequities and wife battering, Clarke (1986: 24) asserts, Patriarchy provides a social structure of ownership of women by men which makes it possible for men to do whatever they want with their women.” This resonates with the feminist claim that men beat women because they can. This comment must be considered within a historical context. In the past, wife beating was a legitimate way to express male authority (Anderson, 1995: 313). The right of husbands to beat their wives in legal terms as well as in the “unspoken rules of social custom is heavily embedded in our history.

Dobash and Dobash (1979) also spotlight traditional ideology that is the patriarchal family in their assessment of wife abuse. They argue that the “seeds of wife beating lie in the subordination of females and in their subjection to male authority and control”(Dobash and Dobash 1979:33). They describe connections between patriarchy, religious beliefs, and wife abuse as having been institutionalized in the structure of the patriarchal family. That structure is supported by economic and political institutions and by a belief system, including a religious one that makes such relationships seem natural, morally just and sacred. They further claim that biblical material legitimizes the role of the wife as a scapegoat and victim, and consequently has a direct relation to the problem of spouse abuse.

## **2.7 Summary and point of departure**

This chapter has provided some view points by other scholars on wife abuse in the church. Some assumptions of the church’s interpretation of Ephesians 5:21-33 highlighted that women submissiveness paves way to violence within the family. Church teachings tend to

condone domestic violence as abused wives are encouraged to honour their marriage vows even when their husbands are abusive since marriage is considered as a sacred covenant and a lifelong commitment. Therefore, preventing abused wives from escaping abusive situations. A patriarchal family system and gender inequality within the family are seen as responsible for wife abuse. With this observation from literature, this study will try to establish if the subordinate status of women in a Christian marriage is centralised in the operation of traditional customs and scriptural doctrine that perpetuate power imbalances among married couples in Moshupa churches.

## **CHAPTER 3**

### **METHODOLOGY**

#### **3.0 Introduction**

Chapter two provided an overview of literature on the interpretation of Ephesians 5:21-33 and related texts on women abuse from a feminist perspective. It became clear to the researcher that church teachings can render women powerless to the abuse of husbands. This chapter presents the research methodology of the study. Questionnaires, focus group discussions and interviews were used to collect data. This chapter explains the methodology by covering the research paradigm, the research design, population of study, sampling methods, ethical considerations, unit of analysis, data collection methods and data analysis methods.

#### **3.1 Research paradigm**

In this study, quantitative and qualitative methods were used in order to gather information. On one hand, qualitative inquiry is a method that involves understanding the participants and the meanings they attach to their experiences regarding a particular problem (Wiersma and Jurs, 2009). On the other hand, quantitative study involves numeric data which involves codes and numbers. This also encompasses statistical figures, tables and graphical illustrations. Qualitative results allow the researcher to understand the details of complex social phenomena from the respondent's point of view (Robinson, 2002). Fieldwork was undertaken to gather information from respondents from different churches on wife abuse in Moshupa village in order to gain understanding about people's opinions on the influence of the teaching of Ephesians 5:21-33 and related texts on wife abuse.

### **3.2 Research Design**

The research is a case study. A case study is a “strategy for doing research which involves an empirical investigation of a particular contemporary phenomenon within its real life context” (Robinson, 2002: 432). Robinson (2002) says that a case study is an intensive picture and analysis of a social unit such as individuals, groups, institutions, or communities.

A case study is used to enable the researcher to get in-depth and detailed understanding of a particular subject, which in this case is wife abuse within Moshupa churches. This enabled the researcher an appropriate opportunity to better understand different churches’ understanding of Ephesians 5:21-33 and related texts and their possible influence on wife abuse.

### **3.3 Population of study**

In this study, the sample population was the members of different denominations in Moshupa village. Twenty members from each of the two mainline churches, two Pentecostal churches and two African Independent Churches (AIC’s) were investigated. The selection of these denominations was based on their variation in belief systems and practices. Amanze (1998) argues that there is a tendency in the AICs, for example, to interpret the Bible literally regardless of the nature of the text being used due to the fact that their pastors/leaders have no formal theological training which could equip them with some exegetical methods. This may in turn lead to the distortion of the meaning of some of the texts of the Bible which may require a totally different hermeneutical method. It was assumed that the different churches would give a variety of responses in their interpretations of the scriptures. My target group was married couples including those who have divorced. Moshupa was chosen as a place to

undertake this study because of its proximity to where the researcher resides. As a working and self-funded researcher, this saved time and reduced travelling costs.

### **3.4. Sampling, Selection and Recruitment procedures**

Researchers usually cannot make direct observations of every individual in the population they are studying. Instead, they collect data from a subset of individuals— a *sample*— and use those observations to make inferences about the entire population (Kalton, 1983). Sampling therefore is the use of a subset of the population to represent the whole population. The sampling methods that were used were probability and purposive sampling. Chaturvedi (2010) asserts that with *probability sampling*, all elements in the population have some possibility of being included in the sample, and the mathematical probability that any one of them will be selected can be calculated.

For this study, simple random sampling was used so that everyone would stand a chance of being selected. The Pastors of each denomination helped to identify all married couples within their churches. The researcher chose a sample size of twenty married and ever married women from each denomination. In cases where there were more than twenty of the married and ever married couples, for it to be completely random, the researcher made a list of 20 small papers written “A” (to be included for participation) and “B” (for those to be excluded from participation). This helped to avoid any form of bias to particular married women and also to show that no one is being targeted in this study- therefore everyone stood a chance of being selected.

In conducting the focus group discussions, participants were asked to volunteer and in cases where they were more than the required number, the researcher made a list of two papers

written “A” (for those to be included for participation) and “B” (for those to be excluded). This gave everyone the chance to be selected.

In this study six pastors, one from each denomination, took part in the individual interviews. Those in charge of the congregation were selected assuming that in most cases they provided biblical hermeneutics of scriptures. In cases where the denomination had more than one branch in Moshupa, the largest congregation was selected, assuming that we would have a larger population to choose a sample from.

### **3.5 Data collection Method**

As intimated above, data was collected using three different methods, namely questionnaires, focus group discussions and interviews.

#### **3.5.1 Questionnaire**

A questionnaire is a document containing questions designed to seek information that is appropriate for analysis” (Tuckman, 1997:349). The questionnaire (See Appendix A) was distributed only to married women in different denominations with consent forms so as to gather information on possible abuse by their husbands. The questionnaire was used to determine how churches in Moshupa interpret Ephesians 5:21-33 and related texts and addressed issues pertaining to wife abuse. The questionnaire was used because it has the advantage of being administered to many respondents in a large geographical area, making it possible to save time and finances. Moreover, it provides a higher percentage of usable responses (Best and Khan, 1933). The questionnaire was distributed after the church services. The responses were put in tables that indicate the frequency of their occurrence.

In this study, 120 respondents were targeted to complete the questionnaire. However, a total of 114 questionnaires were distributed, although some respondents did not turn up to answer the questionnaire. Of these, 109 were answered and returned. The women belonged to different denominations: Pentecostal churches, mainline churches and AICs. Below are some characteristics of the questionnaire respondents:

### 3.5.1.1 Marital Status

From the 109 who responded, 108 (99%) were married and only 1 (1%) was a divorcee. The number of respondents who took part was tabulated as shown in Table1 below.

**Table 1: Marital status of questionnaire respondents**

| <b>Marital status</b> |               |            |
|-----------------------|---------------|------------|
| <b>Category</b>       | <b>Number</b> | <b>%</b>   |
| Married               | 108           | 1          |
| Divorced              | 1             | 1          |
| <b>Total</b>          | <b>109</b>    | <b>100</b> |



### 3.5.1.2 Education Level

The majority (N47= 43%) of the questionnaire respondents had secondary school education, followed by (N32 =29%) who had obtained primary education then (N24 =22%) who had obtained tertiary education and lastly (N6=6%) with no education. This is shown in Table 2 below.

**Table 2: Respondents' level of education**

| <b>Level of Education</b> |               |            |
|---------------------------|---------------|------------|
| <b>Category</b>           | <b>Number</b> | <b>%</b>   |
| None                      | 6             | 6          |
| Primary                   | 32            | 29         |
| Secondary                 | 47            | 43         |
| Tertiary                  | 24            | 22         |
| <b>Total</b>              | <b>109</b>    | <b>100</b> |

### 3.5.1.3 Number of years in marriage

Table 3 below shows that the majority of the women had been married for more than 11 years (71%) followed by those who had been married for 6-10 years (27%) and lastly those married for 0-5 years (2%).

**Table 3: Number of years in marriage.**

| <b>Marriage length</b> |               |            |
|------------------------|---------------|------------|
| <b>Category</b>        | <b>Number</b> | <b>%</b>   |
| 0-5                    | 2             | 2          |
| 6-10                   | 29            | 27         |
| 11+                    | 78            | 71         |
| <b>Total</b>           | <b>109</b>    | <b>100</b> |

### 3.5.2 Focus group discussions

A focus group discussion is a planned, structured small group interview on a specific topic where participants with shared experiences offer their perceptions, views, and experiences on the selected topic (Ellis, 2008:168). Ellis (2008) argues that the discussion and interaction among the group members is a valuable component since this group process helps move the

dialogue from the personal and individual experience to systems and the community. For each focus group discussion, an interview guide was used (see Appendix B). It was simply used as a guideline and it did not prevent participants from discussing issues they considered important. In this study, two focus group discussions were conducted; one with 12 married women and the other with 12 married men. Two people were selected from each of the six different churches in Moshupa for the two focus group discussions. This was based on the assumption that each denomination had its own view of interpreting these biblical texts to avoid its possible influence on women abuse. A voice recorder was used during the focus group discussions and the recordings were deleted immediately after transferring to a CD. The CD was secured in a locked cabinet where only the researcher had access. To ensure confidentiality, the study avoided using participants' real names by using codes to represent them.

### **3.5.3 Interviews**

Data for this study was also collected using interviews. An interview is a face to face confrontation' between the interviewer and the respondent (Leedy, 2005:79). In this study, interviews were done with the pastors in charge of the congregations. The pastors were interviewed in order to know the church's interpretation of Ephesians 5:21-33 and other related texts and how the church is able to address abused Christian wives. An interview guide was used (see Appendix C).

### **3.6 Ethical considerations**

Ethics is an expression of, and a guide to achieving our values, and is central to research (Heppner et al, 1992). Ethical consideration in research is important because the participants in a study should be protected from threats, injury or prejudice. For this reason, the proposal

of this study was first reviewed by the University of Botswana Institutional Review Board (IRB) before it was sent to the relevant government department where it was again reviewed before a research permit was issued (see Appendix E). In conducting this research, the researcher observed the right of informed consent for all participants. Respondents were advised that they had a right not to respond to questions if they did not want to do so. The purpose of the study was clearly explained to them.

The researcher adhered to the ethics of confidentiality, anonymity and the right to privacy. The participants were informed that their anonymity and confidentiality were ensured unless they consented to the release of personal information. All respondents signed consent forms (see Appendix D). Collected data was securely stored.

### **3.7 Research procedure**

Before commencing the study, a research permit was applied for from the Ministry of Nationality, Immigration & Gender Affairs (see Appendix E). A letter explaining the purpose of the study, the University of Botswana IRB support letter, a document on confidentiality and anonymity, together with research instruments were submitted for this purpose. Permission was also obtained from churches in Moshupa where the study was conducted.

### **3.8 Data Analysis**

Data analysis is the process of bringing order on the structure and meaning of the mass of collected data (De Vos et al, 2002). Both quantitative and qualitative data was collected. The data analysis for the questionnaire was done using the SPSS software package. The analysis of qualitative data from focus group discussions and interviews started as soon as the data

collection was completed. This was done by organising, classifying and arranging the data according to themes so that words contained therein were properly contextualised for the understanding of this study. The content of this study was analysed by reading and finding themes, topics and patterns and then categorising them to account for the differences in the answers. The objectives of the study guided the process.

### **3.9 Summary**

Chapter 3 covered research methodology. Quantitative and qualitative research was adopted in this study. Data was collected using a questionnaire, focus group discussions and interviews. This enabled the researcher to identify how churches in Moshupa village interpret Ephesians 5:21-33 and related texts regarding women submission and to identify better ways of interpreting these texts to avoid women abuse. Ethical considerations were made and adhered to. Data was analysed through SPSS and by reading and finding themes, topics and patterns and then categorising them. The next chapter presents the data collected.

## **CHAPTER 4**

### **DATA PRESENTATION**

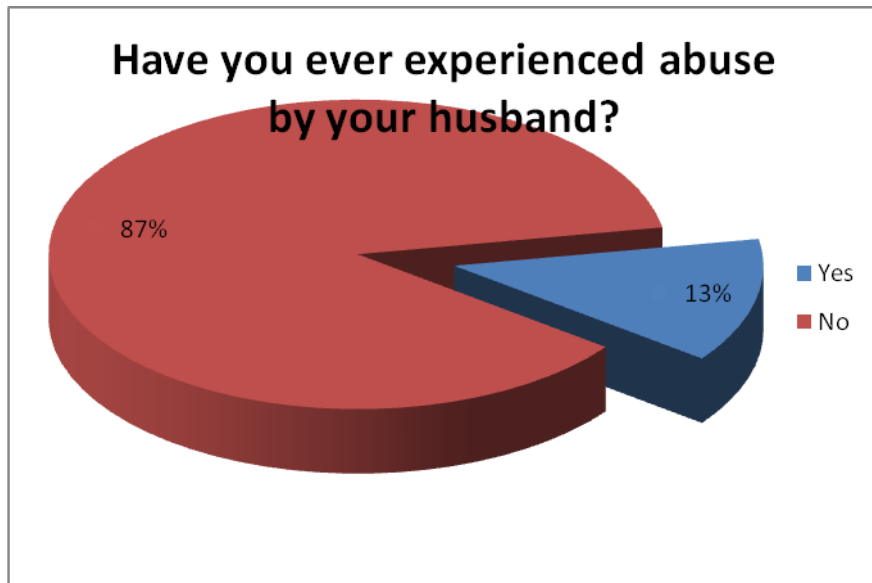
#### **4.0 Introduction**

This chapter presents the results of the study conducted on the investigation of how Botswana Churches in Moshupa village interpret Ephesians 5:21-33 that teaches the subordination of women to their husbands. The findings are presented in the form of summary under the analyzed themes from questionnaires, focus group discussions and interviews.

#### **4.1 Wives experiences of abuse**

The study sought to establish if wives in the churches in Moshupa had experienced abuse by their husbands. If they were experiencing abuse, what form of abuse did they experience and how often were they abused? This section provides the findings on these questions. As Figure 1 below shows, only 13% of the women respondents said they had experienced abuse while 87% did not experience abuse. This was on the question of whether they had experienced abuse. As responses to other questions below show, other women who answered 'no' to abuse indicated that they indeed experienced abuse.

**Figure 1: Women’s experience of abuse**



The results indicate that there is no relationship between educational background and the likelihood of being abused (0.179). 26.1% of respondents who had been abused by their husbands had acquired tertiary education, followed by 15.6% who attained primary education, then 8.7% who attained secondary education and lastly none (0%) who had no educational background reported abuse.

**Table 4: Have you ever experienced abuse from your Husband?**

| Variables                 | Yes  | No   | Total | Number |
|---------------------------|------|------|-------|--------|
| <b>Level of education</b> |      |      |       |        |
| None                      | 0    | 100  | 100   | 6      |
| Primary                   | 15.6 | 84.4 | 100   | 32     |
| Secondary                 | 8.7  | 91.3 | 100   | 46     |
| Tertiary                  | 26.1 | 73.9 | 100   | 22     |

Total 14.0 86.0 100 109

Chi-square =4.907 df= 3 P-Value=0.179

From the focus group discussions, cases of wife abuse were discovered. Men at times beat their wives. In some instances they hurt them emotionally. Men dominate in the families' decision making without listening to their wives' perspectives. One woman said;

*“A woman who raises her voice against her husband, can make him to show his masculinity by beating her as a way of (defence) showing his authority.”*

A remark by one of the men from the focus group discussion illustrated the same opinion when he said;

*“At times men are forceful and even when making decisions usually do not allow women to comment on them. In most cases men usually give orders and barely involve wives”.*

The pastors also agreed that cases of wife abuse occur. They confessed to receiving reports of emotional abuse and beatings from wives. Pastors also mentioned that only few women reported cases of marital rape.

#### **4.2 The most common form of abuse experienced**

As regards forms of abuse experienced by abused women, shouting (with 56% responses) was the most common followed by those who have never been abused (33%), and then those who



experienced beatings (9%) and finally those who experienced all of forms of abuse including forced sex (1%). Table 5 below provides the responses:

**Table 5: Forms of abuse experienced by the women**

| <b>Form of abuse</b> | <b>Number of occurrence</b> | <b>%</b> |
|----------------------|-----------------------------|----------|
| Beating              | 10                          | 9        |
| Forced sex           | 1                           | 1        |
| Shouting             | 61                          | 56       |
| None                 | 36                          | 33       |
| All of them          | 1                           | 1        |
| <b>Total</b>         | 109                         | 100      |

### **4.3 Rate of abuse**

Concerning the rate of abuse, the results from the questionnaires reveal that from the total number of respondents, 45 (41%) were abused on average once in a week, followed by once in two weeks 34 (37%), then those who were abused in other times (21%) and lastly everyday (1%). The results are shown in Table 6 below.

**Table 6: Frequency of abuse**

| Category        | Number | %   |
|-----------------|--------|-----|
| Everyday        | 1      | 1   |
| Once a week     | 45     | 41  |
| Once in 2 weeks | 34     | 37  |
| Others          | 28     | 21  |
| Total           | 109    | 100 |

#### 4.4 Church help to abused women

Furthermore, there is a statistically significant relationship between respondents who were abused versus seeking help (0.005). The results indicate that of the abused respondents, 50% sought help while 20.7% indicated that the church has been helpful.

**Table 7: Frequency distribution of help given to abused wives**

| <b>Variables</b>                              | <b>Yes</b> | <b>No</b> | <b>Total</b> |
|-----------------------------------------------|------------|-----------|--------------|
| <b>Did you seek help following abuse?</b>     |            |           |              |
| Yes                                           | 50         | 50        | 14           |
| No                                            | 9.6        | 90.4      | 95           |
| Total                                         | 14.2       | 85.8      | 109          |
| Chi square= 14.315    df= 1    P value= 0.005 |            |           |              |

**Table 8: Has church been helpful?**

|       |      |      |     |
|-------|------|------|-----|
| Yes   | 20.7 | 79.3 | 30  |
| No    | 11.7 | 88.3 | 79  |
| Total | 14.2 | 85.8 | 109 |

Chi square= 1.405    df= 1    P value= 0.189

In focus group discussions, women explained that the church offered prayer and counselling for abused wives. One woman said the church teaches that married couples should always seek the counsel of elderly people to mentor them in their marriage journey in order to avoid cases of abuse. Another woman further highlighted that in their church there are open discussions for married people and professional counselling sessions to assist couples. On the other hand, men in the focus group discussions also confirmed that the churches provide them with marriage counselling sessions although many men do not make full use of them choosing rather to seek counsel from their brothers or other members of their families. One man added that apart from the counselling sessions, men also discuss marriage issues in their fellowship groups.

One pastor from the AICs said that the church helps by directing and aligning the husband and the wife to a peaceful union using the Bible. Another pastor said;

*“In cases of spousal abuse, we visit the family and meet them to hear both sides of the story and counsel them on how to live well with each other .We reconcile them, preach to them and counsel them to see the importance of being together and give directions on how to tackle family misunderstandings”.*

One Pentecostal pastor clarified that one role of his church in addressing abuse of women by their husbands is to organise teachings and seminars that are earmarked to bring harmony in marriage. He added that men always discuss and share ideas in men’s fellowships, visit each other’s families and have dinners together. Another Pentecostal pastor reported that marriage

seminars were held to renew marriage relationships. He alluded that abuse can happen due to lack of knowledge of what being in marriage entails and ignorance on issues of husband responsibilities. He indicated that to curb such cases, they conduct men's meetings where they teach them.

#### **4.5 Challenges faced by abused wives**

This study further sought to discover challenges faced by abused women when seeking redress. The interview results show they faced challenges in dealing with abuse. One pastor mentioned that if some men come to know that the wife had shared their domestic problems with any person for assistance, the husband could end up being more abusive than before. That would be out of fear of being belittled by the wife as it will look like he is not able to deal with and handle his own family matters. Another pastor added that the problem can even intensify because abusive men do not want their deeds to be exposed and do not want their authority to be questioned by outsiders. Another pastor said that husbands can stop wives from going to church and at times this leads to separation of spouses because a person will have to choose between the family and church.

#### **4.6 The use of Ephesians 5:21-33 in women abuse**

With regard to the interpretation of Ephesians 5:21-33 and its relation to women abuse, one woman indicated that according to this scripture, husbands and wives should abide by love and respect for one another. The woman added that, using this scripture, they are taught to be humble to one another. As Christ is the head of the church, husbands as heads of the family likewise should love their wives and in turn the wife will submit to them. Men interpreted this text underlining that husbands should respect their wives just like Christ respected the church. One man respondent said;

*In Genesis, Sarah, Abraham's wife respected him and called him my Lord. In church, wives should not be above their husbands. Jesus loved his disciples with one spirit so husbands must behave that way towards their wives in marriage. Wives should not be boastful in themselves over their own husbands."*

One man also stated that husbands that love their wives love themselves. He further highlighted that women must choose words carefully when speaking to their husbands to show that indeed the man is her lord. Another man said that a man should respect the wife just like Christ respected the church or else the congregation will not respect him. With regard to respect between couples, this is what one man had to say:

*"Women should kneel down before their husbands and husbands must love their wives."*

The pastor from the AICs advocated that the only way to interpret this scripture is to allow a man and a woman to abide and trust in the laws of God and at the same time they must consider the tradition as taught by the elders during the marriage negotiations according to the traditional customs. Still on that, another man said:

*"Women should submit to men as they are heads of the families just like Christ is the head of the Church giving himself to it."*

He further clarified that women should know that their husbands are heads too. He added that wives are to obey their husbands as this is linked to the traditional setup among Batswana where the woman learns in silence within the household. It is here that he said:

*" ... a wise woman makes her husband proud within the community by being quiet when he speaks."*

Another pastor from mainline churches added that as Christ is the head of the church, leading, caring for and loving it, the husbands are to do likewise to their own wives. He said that couples should give themselves one to another in love. Furthermore, a pastor from the Pentecostal churches alluded that there are two words given to both parties in the marriage institution:

*“husbands love and wives submit.”*

He asserted that these words can bring harmony as every part has a role to play. He added that this shows that no one can stand alone without the other, so collectively the marriage institution as a metaphorical picture of the church can bring the harmonies of the marriage institution to work when love and submission operate.

#### **4.7 Other texts used to regulate marriage relationships**

Apart from Ephesians 5:21-33, respondents cited other biblical texts used to regulate marriage relationships. One woman used 1Peter 3:1-7, to argue that wives were created as weaker vessels. She highlighted that Peter called them holy women as they could not raise their voices and render evil by evil to husbands and they were adorned with beauty of their hearts as opposed to outward beauty. Another woman clarified that the description of the woman as a ‘weaker vessel’ there fits the order of how God made them since they (women) were taken from a man. Another woman stipulated:

*“Yah! This is the role of a woman to her husband, being in subjection of their husbands, like Sarah called Abraham my lord”.*

Men also quoted, Proverbs 14:1; “a wise woman builds her own house but a foolish woman plucks it down with her own hands”. Another man added that a married woman should not

listen to hear-say from other people. One man further said that in Genesis 24:67, Isaac loved Rebekah as his wife, so husbands must really love their wives. He said wives are taken from the husband's own ribs.

Pastors from the AICs noted from Genesis 24:1 that Isaac's parents looked for his wife in a far country. Therefore in order to have good family, young men ought to allow parents to seek wives for them as they know girls from reputable families who are well-mannered and could build good families. They further alluded that this will reduce chances of abuse as they will choose young girls with reputable characters. Another pastor, this time from the mainline churches observed from 1 Corinthians 7:1-5 that women should submit and husbands should not oppress women." He said;

*"both of them should give each other their rights, as a woman has no control over her own body except the husband, and the husband has no control over his own body save the wife."*

He highlighted that there should be mutual agreement between the two. Another pastor from a Pentecostal church made reference to 1 Peter 3:1-10 says, saying:

*"God will not answer prayers if one does not do well to their wife."*

He explained that it is important to live in peace and relate well at home before going out as couples. Then their prayers will not be hindered and they will bring peace to communities.

#### **4.8 Suggested ways to interpret Ephesians 5:21-33**

The study also sought to establish how respondents thought Ephesians 5:21-33 and other texts should be interpreted to avoid women abuse. Women asserted that the church must teach mutual submission between the husband and wife. One highlighted that couples are to



be taught to love each other and submit themselves one to the other. She added that they must respect each other and give themselves one to the other with the fear of the Lord and by so doing peace will reign among them. Another man said that the scripture must be highly emphasised for couples to give themselves one to another and to reinforce this by addressing the roles each has to play for them to stay well as married people.

One pastor from a mainline church advocated that the residential pastors ought to have time with married couples by sharing good family relationships, giving them love such that the same love can flow even in their families. He further added that there must be pre-marital counselling where topics such as power, control, communication, violence and others are discussed to enlighten couples on such issues. The pastor from the AICs said that there must be thorough preaching on respect and coming to church of both couples, respecting the Sabbath day and sharing scriptures with spouses even when they do not attend churches as this can build and mould their characters. Galatians 6:2 which says couples are to help and bear each other's burdens in order to fulfil the law of Christ was highlighted as one of the texts to be used. One Pentecostal pastor was of the view that in contemporary times where there are issues of globalisation, pastors must understand the Bible in its cultural and historical contexts to make relevant application using proper hermeneutics. In addition, he said that marriage enrichment programs are necessary for the current youthful marriages highly associated with divorces.

## **Conclusion**

This chapter has presented a summary of the findings by using themes adopted from the questionnaires, focus group discussions and interviews. The themes used in this study to summaries the findings from the respondents includes ; women experience of abuse, the rate

of abuse, the church help to abused wives, the use of Ephesians 5:21-33 in women abuse, other texts used to regulate marriage relationships and suggested ways to interpret Ephesians 5:21-33.

## **CHAPTER 5**

### **DISCUSSION**

#### **5.0 Introduction**

This chapter analyses the findings stipulated by the themes from the objectives of this study. It does this by discussing the possibility the scriptures might influence abuse on Christian wives by using six sections. The first section looks at different denominational interpretations of Ephesians 5:21-33, followed by the possible influence of scriptural teachings of Ephesians 5:21-33 and related texts on wife abuse. The next section will focus on the type of abuse most prevalent among married Christian wives and remedies or help given to abused wives and thereafter will look at the constraints or challenges that may affect abused wives in the church. It will be followed by the pastor /Church leader's response to reported cases of husband abuse and lastly better ways to interpret Ephesians 5:21-33.

#### **5.1 Different denominational Interpretation of Ephesians 5:21-33**

The findings from this study have shown that the book of Ephesians 5:21-33 elaborately explores and outlines the main aspects of the relationship of the husband and the wife in a marriage setup. The interpretations of this scripture from the findings of this study put much weight on the pattern of the laws of God and on adhering to the traditional laws of Tswana customs of marriage. The interpretation of this scripture interacts with these two laws. Onyango (2017) in his article on the challenges of Gender Based Violence in Kenya

substantiates this idea when he articulates that pastors mainly use African cultural lenses when interpreting scriptures. It is my view that if the cultural lenses are used in marriage, it will put women in a lesser position in the family. Dube (2013) illustrated this in her article, as she reflected that before marriage in an African Tswana marriage, young women are taught to be subordinate to their husbands as the heads of the household. This might imply that women subordination has been constructed, infused and interwoven on women to live within Tswana traditional households. On a similar note Ellece (2011) in a study conducted in Botswana on premarital counselling, found out that the elderly women who gave the premarital advice to a bride reinforced many ideas that were detrimental to the bride's welfare as they operated within the patriarchal structures of their cultures; hence they promoted patriarchal ideologies even though such ideologies do not promote the equality and empowerment of women. She further alluded that Tswana culture demonstrated a tolerance of violence on women since, for example wives were not expected to reveal their black eye when hit by their husbands. Moloko et al (2016) from their study on women's narratives of abuse under the guise of culture and language also added that women should not speak about situations that hurt or compromise them in their houses. This culture silences women who are abused by their husbands because of its expectations and demands. The same sentiments were confirmed by Maselesele et al (2009) who observed that wives were not supposed to talk about hardships in marriage, and incidences of abuse by husbands are not reported in African culture. This might explain the low number of women who reported being abused although they would indicate subtly that they are abused when responding to other questions.

In Tswana culture, headship has socially constructed men to occupy superior positions. Most gender roles put many expectations on the wife and few on the husband. This gender

imbalance also places the wife as second to her husband. The same was highlighted by the findings of this study which discovered that much emphasis was put on the submissive role of the woman, as taught within the Tswana marriage context; but little emphasis is put on the role of the husband. She must learn through silence in order to make her husband. This implies that the interpretation of scriptures where women are socialised to believe in male superiority can enable husbands to attain power and control over women.

The results have also shown that all these churches teach that Ephesians 5: 21-33 emphasises submission and love to both couples for the marriage institution to be harmonious. The results from all the denominations have clearly emphasized mutual love and respect among couples. They have shown that in order to do so, wives must know that husbands are the heads of the family as Christ is the head of the Church. The wife must submit to that headship by loving, caring and covering the man's weaknesses. By so doing, the husband will love her in return. The same sentiments were alluded to by Myers (2004) who suggested that Christian wives also believed that if they submitted to their husbands, they will be fulfilling their role. However, Borrowdale (1991) asserts that if women continue with the ideology of submitting, then abuse will be rampant. Russell (1998) assumes that the seed of wife abuse lies in the ideology of patriarchy which is enshrined in submission of women. This would explain why Christian women suffer in silence and stay in abusive relationships. It is because of the demands and expectations laid by scriptural emphasis of the subordinate position of women, attached with a patriarchal setup that can come along with packages of their mistreatment.

## **5.2 The possible influence of teachings on Ephesians 5:21-33 and related texts on wife abuse**

The results of this study show that a total of 13% of the respondents have experienced abuse and 87% did not experience it. The figures do not collaborate with what the respondents have shown because according to the findings from this study, 66.7% experienced different types of abuse (including shouting's and beatings) which corresponds with the finding from Gender Links for Equality and Justice in 2012. The latter reports 67% of victims of gender based violence. The response from participants can be questioned because they do not match when asked whether they have ever been abused and the type of abuse they experienced. Perhaps this might be because people in a rural context of Moshupa might not understand what abuse is and are not able to identify actions of abuse. Furthermore, it might be because of the cultural setup of the Tswana tradition that dictates to spouses (especially women) to keep their marriage issues within their own bedroom only. As stated by Maundeni (2001), women in Setswana culture are expected to keep quiet about their partners' violent behaviour. In addition, the American Medical Association reports that many abused wives suffer in silence because of the shame and embarrassment they may feel, or perhaps they fear that people will not believe their narratives.

The interpretation of this scripture from this study is much based on African traditional cultural lenses where patriarchy is the main emphasis on the expectations of roles and customs within the Christian family. S. Chirongoma and E. Chitando (2012) reflected the same view that churches have tended to be patriarchal by promoting male dominance and women submission when teaching about marriage. In addition, Dowling (2007) views patriarchy as a system of power that renders men powerful and women powerless and many

advocates for male supremacy and female subordination. The same sentiments are shared by Gabaitse et al (2005) that Batswana women suffer violence because they live in a patriarchal community that renders women vulnerable to abusive situations and forms of abuse. Heise (1994) supported this in his article on the Physical and Mental Health Trends among Immigrant and Refugee Women in Canada as he articulates that the cultural aspect and gender roles within marriage perpetuate domestic violence. The patriarchal system here perceives Christian marriage using the traditional setup that has a contributory influence on male authority over women. In addition, it is observed from this study that only women are given instructions to choose words and kneel down when speaking to their spouses. It is a sign of control and dominion over them. Women are also expected not to listen to what people from outside are saying but instead adhere only to the voice of their husbands. Bannerman (2007) concurs with this observation as he argued that abused wives were not supposed to divulge the abuse to members of the society. This observation is made in many other studies (for example, Pazeraite, 2008; Phiri, 2001; Ruiz, 2005).

There is much emphasis from the findings that for husbands to love their wives, it is only when wives bow down to their authority as heads of the family. Togarasei (2013) also recognizes this gender inequality. Yllo (1988) advocates for that hierarchy of power in which the man is the head of the woman as written in 1 Corinthians 11:3 that instructs wife submission to be unconditional. Knight (2006) supported this claim saying that these scriptures should be seen as a divinely mandated leadership role for husbands in marriage relationship, and wives should submit to that leadership. Kambarami (2006) strongly feels that Ephesians 5:21-33 reinforces traditional customs used by males to attain power and

authority. These views are contradicted by Hoehner (2000:640) who holds that submission does not mean husbands are put at the same level with Christ but rather, a wife's submission to her husband is her service rendered to the Lord.

The study has also shown that the story from Genesis of claiming women to be from the rib of men reinforces inequality between men and women. This was supported by Togarasei (2013) in an article where he argued that biblical texts on creation and Pauline teachings tended to produce a dangerous masculinity violent to women.

The study has also shown that 1 Peter 3:1-7, that articulates women as weaker vessels, stamps down the subordinate status of women. Jobes (2005), however, insists that the scripture in 1 Peter 3:7 does not contradict itself regarding the roles of husbands and wives since there is no way the husband can inflict pain on his wife if he loves her. This interpretation was also supported by Saul (2011:25) who said that it is very important to stress that condoning abusive behavior toward a spouse was never the intent of the biblical text as the union of man and woman. One of the feminist scholars, Tracy (2006) asserts that 1 Peter 3:7, in particular, may indeed contribute to the physical and emotional abuse of women. Kaur and Suneela (2018) suggested that husbands who abuse wives feel that they are exercising a right and maintaining good order in the family.

### **5.3 The most prevalent form of abuse and remedies provided**

When I began my study I anticipated that sexual and emotional abuses are the most prevalent forms, and indeed the results show that most women are affected emotionally. The results also show that the majority is abused once in a week and certain family issues are resolved in

favor of husbands as opposed to wives, which consequently hurt women's feelings. This is different from reports conducted by the India National Crime Records Bureau (NCRB) which stated that the majority of women are abused every day. This difference might imply that there might be a possibility, as already stated, that Tswana customs encourage women not to reveal any abuse happening within their houses. Writing in the Zimbabwean context, which has a lot of similarities with the Botswana context, E. Rutoro and M. Madimbo have lamented that women have little or at times no right to be heard within the family. That concurs with an element of this study that men sometimes do not consult wives. Some decisions are made without their knowledge, sex is sometimes forced, and they are commanded to do certain things unwillingly. The same results were found by Dawson (2005) who noted that men can sexually abuse their wives and use words or actions to emotionally control, frighten or isolate the spouse. The UNICEF (1993) also established that women can experience some harm or sufferings at the hands of men. The study has shown that men also abuse women physically by beating them as a defense mechanism. This behavior portrayed by men shows dominance of a patriarchal society. This is confirmed by Partab (1999) when he affirms that men can slap on the face or beat the woman who does not show compliance to the man's demands.

#### **5.4 The constraints or challenges that may affect abused wives in the church**

The results show that the husband can stop the wife from going to church because of the misconception that his decisions are being questioned and the thought that his authority might be undermined. Similarly, Le Roux (2010) observes that men will rather challenge any idea that does not guarantee the perpetuation of their power. The authority of men can keep women in control so that no one will interfere with his actions. The findings reveal that the



husband can become even more aggressive to the woman when he thinks he is looked down upon if he is not able to resolve his family matters. This demonstrates the negative consequences of a sense of male supremacy in marriages. It can lead women to believe that they are wrong when they question the violation by husbands, thus rendering women silent and helpless in abusive relationships because of fear of the aggression. This perpetuates the cultural dominance that men have over women. Thompson made the same finding stating that women are often expected to adjust to the moods of their husbands at the expense of their happiness and freedom.

### **5.5 The pastor /Church leader's response to reported cases of wife abuse**

According to respondents, the pastors are helpful and have a positive response to cases of abuse. They offer prayer, counselling, visits and seminars to equip married couples with the relevant knowledge to bring the institution of marriage to harmony. In a related finding, Pastors offer education to the congregants about issues pertaining to domestic violence to teach God's truth and instructions for marriage (Gibbs, 2001). This is not always effective because some pastors do not fully address the problems of marriage. In most cases teachings on marriage are only offered seasonally in contrast to other teachings /topics. The results show that married people are assisted by counselling professionals (Gibbs, 2001) and that pastor can refer married couples to professional counselling if they are not able to deal with cases of abuse. This is contrary to the findings of Whimple and Thompson (2001) who argued that help for the abused Christian wife is only restricted within the church as secular institutions are discouraged. The results also show that some pastors can treat abused women inappropriately as I had already expected. They lack professionalism as they do not treat

couples and family matters with confidentiality. This can be an impediment to the victims of abuse as they may refrain from reporting cases of abuse to them. Indeed some people do not open up to church leadership or church members for fear of being labelled as failures (Thompson, 2001). Married couples need not to distance themselves from elderly people because elderly people can mentor them on how to behave as younger married couple. Especially in cases of abuse the elderly can provide some teachings with experience that can save their marriages.

### **5.6 Better ways to interpret Ephesians 5:21-33**

The results of the study indicate that the church must teach on mutual submission between the husband and wife. Marie et al (2010) has the same that view that pastors and church leaders must teach husbands and wives to be mutually subject to one another. The couples are to be taught to love each other and submit to each other. She further added that they must respect each other and give themselves one to the other with the fear of the Lord and by so doing peace will reign among them. Cahill (2004) suggests that couples must mutually give themselves in servitude to each other as subordination of females violates their dignity. Another study by Mollenkott (2003), agree with this that both husbands and wives ought to submit to each other in the fear of Christ. This will eliminate all gender disparity. Marg (2012) provides same emphasis on mutual submission between couples. The scripture must be interpreted metaphorically where Jesus is the head united to the church which is the body, and unity was made possible and maintained because Jesus loved the church and gave himself for her. The church sustained this union by being cooperative and faithful to Jesus, which is likened to marriage where the husband is the metaphorical head and the wife the metaphorical body. Henry (1997) emphasised this as he added that the duties of marriage and

family relationship are included in unity and love. I recognise that the relationship in a marriage institution is based on love, caring and upholding to this union. Thus, it requires both couples to work together and to be faithful to each other. C. Bobertz (2006) advocates that the word used in this scripture is not 'submit' but instead 'submitting' which encompasses both couples and not an individual. It is not only the wife who should be subject to the husband but also husbands subject to wives. This study show that the scripture must be highly emphasised for couples to give themselves one to another and to reinforce this by addressing the roles each has to play for them to stay well as married people. The results show that there is need to understand the Bible in its cultural and historical contexts to make relevant application by using proper hermeneutics and it is for this reason that Tracy (2006) contends that failing to read this text in their proper social content will contribute to abuse of women. Similarly, Bussert advocates that Christian scriptural justifications must be considered in the fuller context of ethics, theology and doctrine.

## **Conclusion**

This chapter has analysed the themes guided by the objectives of this study in order to examine how Moshupa churches in Botswana interpret Ephesians 5:21-33. In order to determine the possible influence of Ephesians 5:21-33 and related texts on wife abuse, six themes were used and better ways to interpret the Biblical texts to avoid women abuse.

## CHAPTER 6

### CONCLUSION AND RECOMMENDATIONS

#### 6.0 Introduction

In the previous chapter, the themes were formulated from the six objectives used in this study to discuss the possible influence of scriptures on wife abuse. Using different denominations in Moshupa village in Botswana as a case study, the following conclusion can be drawn:

#### 6.1 CONCLUSION

The laws of God and the traditional laws are used for the interpretation of Ephesians 5:21-33 to draw the relationship between the husband and the wife in marriage. It is worth noting that the traditional laws are significantly embedded with the cultural norms that reinforce male superiority over women thereby can stamp down control by men over women. Since submission can be misunderstood in some families, all denominations in Moshupa village advocate for mutual submission and love on both couples. This has therefore paved way to a slight number (13%) of women experiencing abuse which can be commendable. It is of particular importance to note that sexual and emotional abuses are the most prevalent form of abuse in the study which correlates with my hypotheses also. However, this may trigger trauma and depressions as women are forced to cope quietly when abused by husbands. Perhaps it is vital to note that only abused silent victims are allowed by husbands to continue attending church because no voice from outside the family can dictate on how abusive husbands can rule their families.

Even-though there might be different initiatives, departments and organizations in place to assist abused wives, Pastors are helpful in dealing with cases of abuse as they can offer

immediate God's instructions on marriages, but marriage teachings are compromised as they are rarely offered only when there is the marriage ceremony. It is clear that some biblical texts of Ephesians 5:21-33, 1 Corinthians 11:3, 1 Peter 3:1-7 and the creation story of Genesis about submission collaborates with my hypothesis that some biblical texts possibly influence wife abuse.

## **6.2 RECOMMENDATIONS**

The cultural practices that promote and relegate women to an inferior position should be protested against through some campaigns and public educations. This will help to reduce chances of abuse against women that are enveloped within some cultural norms and customs.

The young girls and women should be sensitized about the different forms and types of abuse such that they can be knowledgeable about them.

Pastors and church elders must closely monitor and keep regular checks on some members who are victims of abuse shown in inconsistency in church attendance. This will enable abused wives to find proper attention in times of need and challenges.

Marriage teachings on couple's relations should be offered just like other doctrinal teachings in order to equip both the married and unmarried people to instill knowledge that can improve their relations as couples.

Pastors should be trained before they can be given leadership responsibilities in order to offer biblical hermeneutics that will enhance proper interpretations of scriptures in their social and cultural context.

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## APPENDICES

### Appendix A

#### Budget

| Item                         | Quantity | Unit cost (P) | Total cost |
|------------------------------|----------|---------------|------------|
| Photo copying and printing   |          |               | 1500.00    |
| Travelling (car fuel)        |          |               | 3500.00    |
| Subsistence                  |          |               | 3200.00    |
| Subscription of the internet | 6 months | 150.00        | 900.00     |
| Telephone                    |          |               | 500.00     |
| Research assistant           | 2        | 300.00        | 600.00     |
| Interviews                   | ½        | 100.00        | 50.00      |
| Questionnaires               | 1 day    | 200.00        | 200.00     |
| Focus group discussions      | 3 days   | 200.00        | 600.00     |
| <b>Sub -Total</b>            |          |               | 11050.00   |

| Activities                                                 | Tasks                                   | Dec | Jan | Feb | Mar | Apr | May |
|------------------------------------------------------------|-----------------------------------------|-----|-----|-----|-----|-----|-----|
|                                                            | Ethical approval application            |     |     |     |     |     |     |
|                                                            | Recruitment of Research Assistants      |     |     |     |     |     |     |
|                                                            | Printing of Questionnaires              |     |     |     |     |     |     |
| <b>Data<br/>Collection<br/>&amp;<br/>Data<br/>Analysis</b> | Questionnaire Data Collection           |     |     |     |     |     |     |
|                                                            | Selection of Focus Group Participants   |     |     |     |     |     |     |
|                                                            | Data Analysis of Questionnaire          |     |     |     |     |     |     |
|                                                            | Focus Group Discussions                 |     |     |     |     |     |     |
|                                                            | One on One Interviews Recruiting        |     |     |     |     |     |     |
|                                                            | Data Analysis of Focus Group Discussion |     |     |     |     |     |     |
|                                                            | One on One Interviews                   |     |     |     |     |     |     |
|                                                            | Data Analysis of One on One Interviews  |     |     |     |     |     |     |
|                                                            | Submission of Draft report              |     |     |     |     |     |     |

## Appendix B: Questionnaire



### Faculty of Humanities: Department of Theology and Religious Studies

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“Women, Submit to your husband’s: The possible Influence of the teaching of Ephesians 5:21-33 and related texts on Wife Abuse: Case study of Moshupa churches

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#### Introduction

Greetings! My name is Sithobekile Molobeng. I am a student at the University of Botswana and currently pursuing a Masters Degree in Theology and Religious Studies. I am undertaking a research project on the possible influence of the interpretation of Ephesians 5:21-33 and related texts on wife abuse. You have been chosen to participate in this study by sharing your views. Your contributions are appreciated as they will benefit this study. All your answers will be treated with confidentiality.

**Instructions: Please put a cross☒ or a tick☑ in the box next to the answer of your choice.**

**1. Marital status**

Married [ ]      Divorced [ ]      Separated [ ]

**2. Age\_\_\_\_\_**

**3. Level of education**

- a.  No education
- b.  Primary education
- c.  Secondary education
- d.  Tertiary education

4. Did you get married while already a member of this church?

- a. Yes
- b. No

5. How long have you been married?

- a. 0-5 years
- b. 6-10 years
- c. more than 11years

6. How long have you been a member of this church?

- a. 0-5 years
- b. 6-10 years
- c. more than 11years

7. Have you ever experienced abuse by your husband?

- a. Yes
- b. No

8. Have you ever experienced any of the following from your husband?

- a. Beating
- b. Forced sex
- c. Shouting
- d. All of them



e. Others: State them..... f. None .....

9. How often does this happen?

a. Every day [ ] b. Every two weeks [ ] c. Once a year [ ] d.

Others.....

10. Did you seek help following this abuse?

a. Yes [ ] b. No [ ]

11. If yes, where did you get help from the sources available?.....

12. Do you know sources of help available in cases of spousal abuse?

a. Yes [ ] b. No [ ]

13. Has the church been helpful to you when faced with challenges of husband abuse?

a. Yes [ ] b. No [ ]

14. a. Did you report to anyone the cases of husband abuse?

a. Yes [ ] b. No [ ]

b) If yes, to whom did you report.....

15. There are some church teachings that influence abuse against wives.

a. strongly agree [ ] b. agree [ ] c. disagree [ ]

16. The church has been helpful in equipping abused wives in the church to deal with abuse against your spouse.

- a. strongly agree [ ]                      b. agree [ ]                      c. disagree [ ]

17. The church responds well to cases of women abuse?

- a. strongly agree [ ]                      b. agree [ ]                      c. disagree [ ]

18. Do you think texts on women subordination to husbands like Ephesians 5:21-33 influence abuse of women by their husbands?

- a. Yes [ ]                      b. No [ ]

19. How are they interpreted in your church? (You can use a separate sheet if you want to say more than can fit on the space provided)

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20. What is the better way of interpreting Ephesians 5:21-33 to avoid any possible influence to wife abuse? (You can use a separate sheet if you want to say more than can fit on the space provided)

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Thank you!



## Faculty of Humanities: Department of Theology and Religious Studies

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“Ineeleng go banna ba lona”: Tlhotlheletso e e ka bakiwang ke thuto ya Baefeso 5:21-33 le ditemana dingwe mo kgokgontshong ya bomme ba ba nyetsweng. Lefelo la tlhotlhomiso: dikereke tsa Moshupa .

---

Dumelang. Leina lame ke Sithobekile Molobeng. Ke moithuti kwa Mmadikolo mo Botswana. Ke dira dithuto tse di kwa godimo mo dithutong tsa sedumedi le bomodimo. Ke dira patlisiso maikutlo ka tlhotlheletso ya thuto ya setso ya Baefeso 5:21-33 mo kgokgontshong ya bomme ba ba nyetsweng. O tlhophilwe go tsaya karolo mo ithutuntshong e ka tebo ya gago, mme tebo ya gago e a lebosega jaaka e ka tswela ithutuntsho e mosola. Dikarabo tsa gago di tlla tshwarwa ka matssetseleko.

Ditaelo : O ka tshwaya jaana  kgotsa jaana  mo bokosong e e bapileng le karabo e o e tlhophang.

1. A o nyetswe  O kgaogane le monna  O arologanye le monna ka nakwana

2. Dingwaga \_\_\_\_\_

3. Seelo sa thutego:

[ ] Ga ke a tsena sekolo

[ ] Dithuto tse dipotlana

[ ] Dithuto tse di kgolwanyane (Junior)

[ ] Dithuto tse dikgolwane (Senior)

[ ] Dithuto tse di kwa godimo(Tertiary)

4. A o nyetswe o ntse o tsena kereke e? a. Ee [ ] b.Nyaa [ ]

5. Go lebaka le le kafe o ntse o nyetswe?

0-5 ka dingwaga [ ] 6-10 ka dingwaga [ ] go feta 11 ka dingwaga [ ]

6. Go lebaka le le kahe o ntse o tsena kereke e?  
 a.0-5 ka dingwaga [ ]      b.6-10 ka dingwaga [ ]      c.go feta 11 ka dingwaga [ ]
7. A o kile wa itemogela kgokgontsho mo monneng wa gago?  
 a.Ee [ ]      b.nnyaa [ ]      Go garumelwa [ ]
8. A o kile wa itemogela nngwe ya tse di latelang mo monneng wa gago?  
 a.Kiteo [ ]      b.Go thubediwa [ ]      c.Go garumelwa [ ]      d.Tse tsotlhe [ ]  
 e. Tse dingwe: Di tlhalose .....      f.Epe ya tse[ ]
9. Kgokgontsho e, e diragala morago ga lebaka le le kahe?  
 a.Malatsi otlhe [ ]      b. Morago ga beke tse pedi [ ]      c.Gangwe mo bekeng[ ]
10. A o kile wa batla dithuso mabapi le dikgokgontsho tse di tswang mo monneng wa gago?  
 a.Ee [ ]      b.nnyaa [ ]
11. Fa o dumalana, o ne wa bona thuso kae?.....
12. A o itse gope hela ko o ka kopang thuso teng tebang le dikgang tsa kgokgontsho mo lenyalong?  
 a.Ee [ ]      b.nnyaa [ ]

13. A kereke e kile ya go thusa fa o lebanwe ke kgwetlho ya kgokgontsho ya monna wa gago?

a.Ee [ ]                      b.nnyaa [ ]

14. A o kile wa bega dikgang tsa kgokgontsho ya monna wa gago?

a.Ee [ ]                      b.nnyaa [ ]

15. Go na le dithuto dingwe tsa kereke kgotsa baebela tse di rotloetsang kgokgontsho mo go bomme ba ba nyetsweng.

a.Ke a dumalana thata [ ]              b. ke a dumalana [ ]                      c. ga ke dumalane [ ]

16. Kereke e thusa thata bomme ba ba nyetsweng go fenya dikgang tsa kgokgontsho ya banna ba bone.

a.Ke a dumalana thata [ ]              b.ke a dumalana [ ]                      c.ga ke dumalane [ ]

17. Kereke e amogela sentle dikgang tsa kgokgontsho ya bomme ba ba nyetsweng.

a.Ke a dumalana thata [ ]              b. ke a dumalana [ ]                      c. ga ke dumalane [ ]

18. A o akanya gore ditemana jaaka Baefeso 5:21-33 le tse dingwe di kgona go rotloetsa kgonagalo ya kgokgontsho le nyenyefatso ya basadi ke banna ba bone?

a.        Ee [ ]                      b Nyaa [ ]

19. Ditemana tsa mohuta o, di ranolwa kgotsa di tlhalosiwa jang mo kerekeng ya gago?(

O ka dirisa pampiri e nngwe ha o tlhoka phatha e ntsi go feta e o e neetsweng)

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20. Go ka dirisiwa tsela efe go ka ruta temana ya Baefeso 5: 21-33 go fokotsa kgonagalo ya kgokgontsho mo go bomme ba ba nyetsweng?

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Ke a leboga.



## Appendix C: Focus group discussion guide



### Faculty of Humanities: Department of Theology and Religious Studies

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“Women Submit to your husbands: The possible influence of the teachings of Ephesians 5:21-33 and other related text to wife abuse. Case study of Moshupa churches.

---

#### Introduction

Good morning/ afternoon. My name is Sithobekile Molobeng. I am a student at the University of Botswana and currently pursuing a Masters Degree in Theology and Religious Studies. I am undertaking a research project on the influence of the interpretation of Ephesians 5:21-33 on wife abuse. You have been chosen to participate in this study by sharing your views. Your contributions are appreciated as they will benefit this study. All your answers will be treated with confidentiality.

1. How do you interpret Ephesians 5:21-33 regarding women submission?

2. Which other texts are used to regulate the relationship of husbands and wives?
3. Is Ephesians 5:21-33 open to abuse of wives?
4. How do husbands abuse their wives?
5. Why do married women in the church experience abuse from their husbands?
6. How do your Pastors interpret Ephesians 5:21-33 and other related texts regarding husband and wife relation?
7. Does the church provide victims of abuse and the abuser with counselling in their situations?
8. What is the Pastor's attitude on the cases of wife abuse?
9. What kind of services do you think might be relevant today to assist abused wives?
10. What is the better way of interpreting Ephesians 5:21-33 to avoid the possible influence of wife abuse?



## Faculty of Humanities: Department of Theology and Religious Studies

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“Bomme Ineeleng go banna ba lona: Tlhotlheletso e e ka bakiwang ke thuto ya Baefeso 5:21-33 le ditemana dingwe mo kgokgontshong ya bomme ba ba nyetsweng. Lefelo la tlhotlhomiso: dikereke tsa Moshupa.

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Matseno

Dumelang. Leina lame ke Sithobekile Molobeng. Ke moithuti mo sekolong sa Mmadikolo mo Botswana. . Ke dira dithuto tse di kwa godimo mo dithutong tsa sedumedi le bomodimo. Ke dira patlisiso maikutlo ka tlhotlheletso ya thuto ya setso ya Baefeso 5:21-33 le ditemana dingwe mo kgokgontshong ya bomme ba ba nyetsweng. O tlhophilwe go tsaya karolo mo ithutuntshong e ka tebo ya gago, mme tebo ya gago e a lebosega jaaka e ka tswela ithutuntsho e mosola. Dikarabo tsa gago di tlla tshwarwa ka matsetseleko.

DIPOTSO

1. O ranola jang Baefeso 5:21-33 mabapi le go ineela ga bomme mo banneng ba bone?

2. Ke dife ditemana dingwe tse di dirisiwand go busetsa botsalano jwa ga rre le mme ba ba nyalaneng?
3. A lokwalo la Baefeso 5:21-33 le tlhothlelsa kgokgontsho mo go bomme ba ba nyetsweng?
4. Ke mofuta ofe wa kgokgontsho o o diragalang mo go bomme ba ba nyetsweng ke banna ba bone?
5. Ke eng bomme ba ba nyetsweng mo kerekeng ba itemogela kgokgontsho mo banneng ba bone?
6. Moruti o ranola jang Baefeso 5:21-33 le ditemana dingwe tse di buang ka botsalano jwa banyalani?
7. A kereke e neela mme yo o kgokgontshiwang ke monna wa gagwe thuso mo seemong sa bone?
8. Baruti ba leba jang dikgang tsa bomme ba ba kgokgontshitsweng?
9. Ditlamelo tse o bonang di ka nnang teng gompiano go thusa bomme ba ba kgokgontshitsweng ke banna ba bone ke dife?
10. Ke efe tselana e e botoka ya go ranola Baefeso 5:21-33 go emisa kgokgontsho mo go bomme ba ba nyetsweng?

## Appendix D: Pastors interview guide



### Faculty of Humanities: Department of Theology and Religious Studies

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“Women Submit to your husbands: The possible Influence of the Teaching of Ephesians 5:21-33 and other related text to Wife Abuse. Case study of Moshupa churches.

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#### Introduction

Good morning/ afternoon. My name is Sithobekile Molobeng. I am a student at the University of Botswana and currently pursuing a MastersDegree in Theology and Religious Studies. I am undertaking a research project on the influence of the interpretation of Ephesians 5:21-33 and related texts on wife abuse. You have been chosen to participate in this study by sharing your views. Your contributions are appreciated as they will benefit this study. All your answers will be treated with confidentiality.

#### Introduction

1. How do you interpret Ephesians 5:21-33 for husband and wife relationship?

2. Which other texts do you use to regulate husband and wife relationship?
3. What cases of abuse are usually reported by married couples in your church?
4. Are there some biblical texts that might be influential to the abuse of wives?
5. What problems do abused wives face when reporting cases of abuse?
6. How does the church respond to assist abused wives?
7. What is done by your church to prevent husbands from abusing their wives?
8. What is your view on wife abuse?
9. What measures are considered to be most effective for preventing wife abuse in your church?
10. What is a better way of interpreting Ephesians 5:21-33 to avoid wife abuse?



## Faculty of Humanities: Department of Theology and Religious Studies

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“ Bomme Ineeleng go banna ba lona”: Tlhotlheletso e e ka bakiwang ke thuto ya Baefeso 5:21-33 le ditemana tse dingwe tse di tshwanang mo kgokgontshong ya bomme ba ba nyetsweng. Lefelo la tlhotlhomiso dikereke tsa Moshupa .

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### MATSENO

Madume. Leina lame ke Sithobekile Molobeng. Ke moithuti mo sekolong sa Mmadikolo mo Botswana. . Ke dira dithuto tse di kwa godimo mo dithutong tsa sedumedi le bomodimo. Ke dira patlisiso maikutlo ka tlhotlheletso ya thuto ya setso ya Baefeso 5:21-33 le ditemana dingwe mo kgokgontshong ya bomme ba ba nyetsweng. O tlhophilwe go tsaya karolo mo ithutuntshong e ka tebo ya gago, mme tebo ya gago e a lebosega jaaka e ka tswela ithutuntsho e mosola. Dikarabo tsa gago di tlla tshwarwa ka matsetseleko.

### DIPOTSO

1. O ranola jang lokwalo lwa Baefeso 5:21-33 mabapi le botsalano jwa banyalani?
2. Ke dife ditemana dingwe tse o di dirisang go buseletsa botsalano jwa banyalani?

3. Ke dikgetsi dife tsa kgokgontsho tse di begwang ke banyalani mo kerekeng ya gago?
4. A go nale dithuto dingwe tse di rotloetsang kgokgontsho ya bomme ba ba nyetsweng?
5. Ke mathata afe a bomme ba ba nyetsweng ba a itemogelang fa ba bega dikgetsi tsa kgokgontsho ya banna ba bone?
6. Kereke e tsibogela jang go thusa bomme ba ba nyetsweng ba ba kgokgontshitsweng?
7. Go dirwa eng go thibela borre ba ba kgokgontshang basadi ba bone?
8. Kereke ya gago e itemogela jang kgokgontsho ya bomme ba ba nyetsweng?
9. Ke metlhale efe e e tswang maduo thata mo go emiseng kgokgontsho ya bomme ba ba nyetsweng mo kerekeng ya gago?
10. Ke efe tselana e e botoka ya go ranola Baefeso 5:21-33 go fedisa kgokgontsho ya bomme ba ba nyetsweng?



## **Appendix E: INFORMED CONSENT FORM**

PROJECT TITLE: “Women Submit to your husbands”: The possible Influence of the Teaching of Ephesians 5:21-33 and other related text to Wife Abuse. Case study of Moshupa churches .

### Introduction

Good morning/ afternoon. My name is Sithobekile Molobeng. I am a student at the University of Botswana and currently pursuing a Masters Degree in Theology and Religious Studies. I am undertaking a research project on the influence of the interpretation of Ephesians 5:21-33 and related texts on wife abuse. You have been chosen to participate in this study by sharing your views. Your contributions are appreciated as they will benefit this study. All your answers will be treated with confidentiality.

Phone number(s): 72879369

### **What you should know about this research study:**

We give you this informed consent document so that you may read about the purpose, risks, and benefits of this research study.

You have the right to refuse to take part, or agree to take part now and change your mind later.

Please review this consent form carefully. Ask any questions before you make a decision.

Your participation is voluntary.

## **PURPOSE**

You are being asked to participate in a research study of “the influence of the interpretation of Ephesians 5:21-33 and related texts on Wife abuse” .The purpose of this study is to investigate how churches in Moshupa interpret Ephesians 5:21-33. It will also examine how some biblical texts influence abuse on women and therefore provide better ways of interpretation of these texts to avoid wife abuse in order to liberate the oppressed wives in the church. The same is true of both the governmental and Non Governmental Organisations that deal with issues of gender and women abuse. The study will better prepare them to involve the church in gender justice. You were selected as a possible participant in this study because you form part of the target group. Before you sign this form, please ask any questions on any aspect of this study that is unclear to you. You may take as much time as necessary to think it over.

## **PROCEDURES AND DURATION**

If you decide to participate, you may be asked to complete a questionnaire and/or be invited to participate in a focused group discussion. The focus group discussion will be recorded using a digital voice recorder and this discussion that with be recorded. The interviews will last for no more than two and a half hours at your church in Moshupa or where I am working during one of the week days when there are no church activities.

## **RISKS AND DISCOMFORTS**

The study will involve personal matters and some form of vulnerability. This study can involve some feelings of discomforts and emotional distress due to some experiences of being abused by your husband therefore a trained counsellor shall be on standby during the discussions. The interviewers are also trained to recognize and help you manage your emotional distress. Also you may stop the interview at any time or may refuse to answer specific questions.

### **BENEFITS AND/OR COMPENSATION**

You will not get any personal benefit from taking part in this study, however the long term benefits is that the information obtained from this research will help in the development of effective intervention programmes to assist Botswana males and females who are living under abusive relationships .

### **CONFIDENTIALITY**

Since this study involves a sensitive subject of wife abuse, ethical issues such as protection of participants, privacy, confidentiality, honesty and anonymity will be observed. Care will be taken to ensure that you are protected by respecting your opinion and, maintaining confidentiality and privacy in the interview process. Privacy will be ensured by conducting interviews at places that are relatively private to prevent anyone from hearing the conversations. The only people who will know that you are a research subject are members of the research team and other participants in the case of focus group discussions. No information about you or provided by you during the research will be discussed to others without your written permission. To protect confidentiality, the information recorded on the voice recorder will be transferred to a CD that will be kept in a locked cabinet of which only

the researcher have access to. When the results of the research are published, no information will be included that would reveal your identity.

**VOLUNTARY PARTICIPATION**

Participation in this study is voluntary. If you decide not to participate in this study, your decision will not affect your future relations with the University of Botswana, its personnel, and associated institutions. If you decide to participate, you are free to withdraw your consent and to discontinue participation at any time without penalty. Any refusal to observe and meet appointments agreed upon with the central investigator will be considered as implicit withdrawal and therefore will terminate the subject’s participation in the investigation without his/her prior request. In the event of incapacity to fulfil the duties agreed upon, the subject’s participation to this investigation will be terminated without his/her consent and no compensation will be offered under these circumstances.

**AUTHORIZATION**

You are making a decision whether or not to participate in this study. Your signature indicates that you have read and understood the information provided above, have had all your questions answered, and have decided to participate.

\_\_\_\_\_

\_\_\_\_\_

Name of Research Participant (please print)

Date

\_\_\_\_\_

\_\_\_\_\_

Thumb print

Witness signature & Date

---

Signature of Staff Obtaining Consent

---

Date

(Optional)

**YOU WILL BE GIVEN A COPY OF THIS CONSENT FORM TO KEEP.**

If you have any questions concerning this study or consent form beyond those answered by the investigator, including questions about the research, your rights as a research participant; or if you feel that you have been treated unfairly and would like to talk to someone other than a member of the research team, please feel free to contact the Office of Research and Development, University of Botswana, Phone: Ms Dimpho Njadingwe on 355-2900, E-mail: [research@mopipi.ub.bw](mailto:research@mopipi.ub.bw), Telefax: [0267] 395-7573.

## LEKWALO LA KITISISO YA KOPO TESELETSO

SETLHOGO: “Bomme Ineeleng go banna ba lona”: Tlhotlheletso e e ka bakiwang ke thuto ya Baefeso 5:21-33 le ditemana tse dingwe tse di tshwanang mo kgokgontshong ya bomme ba ba nyetsweng. Lefelo la tlhotlhomiso ke dikereke tsa Moshupa

## MATSENO

Madume. Leina lame ke Sithobekile Molobeng. Ke moithuti mo sekolong sa Mmadikolo mo Botswana. . Ke dira dithuto tse di kwa godimo mo dithutong tsa sedumedi le bomodimo. Ke dira patlisiso maikutlo ka tlhotlheletso ya thuto ya setso ya Baefeso 5:21-33 le ditemana dingwe mo kgokgontshong ya bomme ba ba nyetsweng. O tlhophilwe go tsaya karolo mo ithutuntshong e ka tebo ya gago, mme tebo ya gago e a lebosega jaaka e ka tswela ithutuntsho e mosola. Dikarabo tsa gago di tlla tshwarwa ka matsetseleko.

Mogala wa letheke: 72879369

## SE O TSHWANETSENG GO SE ITSE KA PATLISISO E:

- Re go neela lekwalo le le tletseng dikgang gore o tle o bale ka lebaka, diphatsa le ditlamorago tsa patlisiso e.
- O na le tshwanelo ya go gana go tsaya karolo kana go dumala go tsaya karolo mme o fetole mogopolo morago.
- Tsweetswee lebelela lekwalo le ka manontlhotlho. Botsa dipotso dipe fela pele fa o tsaya karolo.
- Go tsaya karolo ga gago ke boikgethelo.

## LEBAKA

O kopiwa go tsaya karolo mo patlisisong ya “tlhotlheletso ya dithuto tsa Baefeso 5:21-33 le ditemana dingwe mo kgokgontshong ya bomme ba ba nyetsweng”. Maikaelelo a patlisiso e ke go batlisisa ka fa kereke ya UCCSA e ranolang Ephesians 5:21-33 le ditemana dingwe ka botsalano jwa rre le mme ba ba nyalaneng. E tla a bo e lebelela ditemana dingwe tse di rotloetsang kgokgontsho ya bomme go thusa ka ditselana tse di botoka tsa go ranola ditemana tse, go emisa kgokgontsho ya bomme. E tla a thusa ka kgololo mo go bomme ba ba nyetsweng ba gateletswe mo dikerekeng. Se ke boammaruri jwa makala a puso le a e seng puso a a rarabololang dikgang tsa kgokgontsho ya bomme. Patlisiso e e tla thusa go baakanya botoka mo go tsenyeng kereke mo digannyeng tse di amang tekatekano ya bong. O tlhophilwe jaaka motsaakarolo mo patlisisong e ka gore o mo setlhopheng se patlisiso e itebagantseng le sone. Pele ga o baya lekwalo le monwana ka tswetswee botsa dipotso mo karolong epe fela ya patlisiso e, se se sa tlhapang. O ka tsaya nako epe fela e oe tlhokang go ikakanya.

## TSAMAISO LE NAKO

Fa o tsaya tshwetso ya go tsaya tshwetso o tla lalediwa go tsaya karolo mo potsolotsong kgotsa o tsaya karolo mo potsolotsong ya setlhopha. Potsolotso ya kakaretso e tla a gatsiwa mo sekapa mantsewe mo lebakeng la oura tse pedi le sephatlo mo kerekeng ya gago mo Moshupa kgotsa mo dikantorong tse ke direlang mo go tsone, mo nngweng ya malatsi a beke fa go senang ditirelo tsa kereke.

## DIPHATSA LE MANOKONOKO

Patlisiso e e tla ama dikgang tsa gago le go tlhoka tshireletso le tlhokomelo. . Patlisiso e ,e ka baka go tlhoka go nna sentle le kgoberego ya maikutlo ka lebaka la boitemogelo jwa kgokgontsho e e go diragaletseng ka jalo go tla a bo go nale mogakolodi wa tshidilo maikutlo ka nako ya potsolotso. Babotsolotsi le bone ke baitseanape go thusa ka nako ya kgoberego maikutlo. O ka emisa potsolotso nako nngwe le nngwe kgotsa wa gana go araba dipotso dingwe.

## MEPUTSO KANA POELO YA DITSHENYEGELO

Ga gona moputso ope fa o tsaya karolo mo patlisisong e, mme bomosola jo bogolo jwa patlisiso e ke gore e tla a thusa mo mananeong a a tseneletseng a ditlhabololo go thusa borre le bomme ba batswana ba ba tshelelang mo kgokgontshong.

## POLOKO YA SEPHIRI

Batho ba bat tla itseng gore o tsaya karolo mo ithutontshong e ke batsaya karolo ka wena fela. Ga gona molaetsa ope ka wena o o tla a fitisiwang ka nako ya potsolotso kwa ntle ga tseletso ya gago. Go sireletsa batsaakarolo ba ba tsewang ka sekapa mantswe, sekapamantswe se tla a tswalwa mo kobotong mme se senngwe morago ga go fetsa. Fa Maduo a patlisiso a gatsiwa, ga gona molaetsa ope o o tla a supang leina la gago.

## GO TSAYA KAROLO GA BOIKGETHELO

Go tsaya karolo mo patlisisong e ke boikgethelo.Fa o tsaya tshwetso ya go seka o tsaya karolo, tshwetso ya gago ga ena go ama botsalano jwa gaga le sekolo sa mmadikolo mo



Botswana mo dingwageng tse di tlang , ka jalo ke ga gago fela le makgotlana a o dirang le one. Fa o tsaya tshetso ya go tsaya karolo, gape o letlesega go emisa go tsaya karolo ntle le kotlhao epe. Go gana go lebelela le go kopantsha tse go dumalanweng le motlhotlhomisi ka tsone go tla lebelelwa jaaka go emisa karolo mo go tlhamaletseng mme go tla emisa karolo ya yo o dirang jalo mo ditlhotlhomisong ntle le kopo ya gagwe. Mo tirong e, yo o dirang jalo, o tla duelwa se a se kolotwang kana a latlhegelwe ke madi a go builweng ka one mo lekwalong le. Mo tirong ya go tlhoka go dira tse di dumalanweng go tsaya karolo ga motho yo o mo tlhotlhomisong go tla emisiwa ntle le go rerisiwa mme madi a ditshenyegelo ga ana go a neelwa ntle le mabaka ape.

## TESELETSO

O tsaya tshwetso ya go tlhoka kana go tsaya karolo mo patlisisong e. Go baya monwana ga gago go supa gore o badile o bo otlhaloganya se se kwadilweng fa godimo, dipotso tsotlhe tsa gago di arabilwe mme o tsere tshwetso ya go tsaya karolo.

---

Leina la yo o tsayang karolo

---

letsatsi

---

Sesupo sa monwana

---

Mosupi le letsatsi

---

Monwana wa yo o tsayang karolo (go a ikgethelwa )

---

letsatsi

## O TLA NEELWA MORITI WA LEKWALO LE GO NNA WA GAGO

Fa o na le dipotso dipe fela mabapi le lekwalo le kgotsa go feta tse di arabilweng ke motlhotlhomise ga mmogo le ditshwanelo tsa gago jaaka motsaakarolo, kana fa o ikutlwa e kare ga o a tsewa ka tekatekano mme o eletsa go bua le mongwe kwa ntle le baba batlisisang, o ka ikgolaganya le ba dikantoro tsa dipatlisiso le ditlhabololo ko Mmadikolo. Mogala wa letheke: Ms Dimpho Njadingwe mo 355-2900, E-mail: [research@mopipi.ub.bw](mailto:research@mopipi.ub.bw).



**Postal Address:**

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Khama Crescent



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Website: www.gov.bw

**MINISTRY OF NATIONALITY, IMMIGRATION & GENDER AFFAIRS**

**Ref: CMNIG /16/1 I (11)**

**13 April 2017**

Ms. Sithobekile Molobeng

P. O. Box 502085

Gaborone

Dear Madam

**GRANT OF A RESEARCH PERMIT**

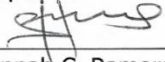
Your application on the above subject matter refers.

You are hereby granted permission to carry out a research on "**Women, submit to your husbands": The possible Influence of the Teachings of Ephesians 5:21-33 and other related texts to Wife Abuse: A case Study of Moshupa Churches**".

Permission is granted subject to the following conditions:

1. Copies of any report/video produced are deposited with the Director of Research and Development office of the University of Botswana, Botswana National Library Services, Botswana National Archives and Records Services and the **Ministry of Nationality Immigration and Gender Affairs**.
2. The permit does not give authority to enter any premises, private establishment or protected areas. Permission for such entry should be negotiated with those concerned.
3. The permit is valid for a period beginning **12 April to 30 June 2017**, both dates inclusive.
4. You shall conduct the study/research according to the particulars furnished in the application form.
5. Failure to comply with the above stipulated conditions will result in the immediate cancellation of the permit.

Thank you.

  
Hannah C. Ramorogo  
For/Permanent Secretary

**VALUES:** Professionalism, Inclusiveness, Teamwork and Integrity

 Toll free: 0800 600 777



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Ms. Sithobekile Molobeng

P. O. Box 502085

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