

**CHURCH LEADERS AND DOMESTIC VIOLENCE IN KITOJO PARISH
NYABITEETE ARCHDEACONRY NORTH KIGEZI DIOCESE**

RONAH AKATUKUNDA

M22/BBUC/BD/028

**A DISSERTATION SUBMITTED TO THE BISHOP TUCKER SCHOOL OF DIVINITY AND
THEOLOGY IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF
THE DEGREE OF BACHELOR DIVINITY OF UGANDA CHRISTIAN UNIVERSITY**

July, 2025



**UGANDA CHRISTIAN
UNIVERSITY**

A Centre of Excellence in the Heart of Africa

DECLARATION

I, AKATUKUNDA RONAH REG. NO: M22/BBUC/BD/028 declare that this research report on **“Church Leaders and Domestic Violence in Kitojo Parish Nyabiteete Archdeaconry North Kigezi Diocese”**, is a result of my original work, not plagiarized and has never been submitted to any other institution for the award of Bachelor of Divinity.

Sign.....



Date.....

23/07/2025

AKATUKUNDA RONAH

APPROVAL

I certify that this research report has been submitted and has been recommended with my approval as university supervisor as part of the requirements for the award of the bachelor of Divinity of Uganda Christian University at Bishop Barham University College-Kabale.

Signature 

Date 29/07/2025

Rev. MOSES AGABA

(RESEARCH SUPERVISOR)

DEDICATION

This book is kindly dedicated to my beloved Husband and, all lecturers under Theology department especially my supervisor, priests and parishioners in Kitojo Parish for the cooperation, spiritual and financial support rendered to me during the time I carried out this research. May the Almighty God richly bless them all.

ACKNOWLEDGEMENT

First and foremost, I extend my heartfelt thanks to the Almighty God for giving me good health throughout my studies. I gratefully appreciate the Bishop of North Kigezi Diocese, Bishop Barham University College for allowing me to go and pursue ordination course. A lot of thanks also go to the Diocese for financing my three year-course and offering me prayers during my course of study.

I thank my research supervisor **Rev. Moses Agaba** for offering me the necessary guidance, remarks and encouragement and being there for me when I needed him. I also thank the lecturers of Bishop Barham University College for the effort they put in giving me academic package which has enabled me reach this level.

I thank you all.

TABLE OF CONTENTS

DECLARATION	i
APPROVAL	ii
DEDICATION	iii
ACKNOWLEDGEMENT	iv
TABLE OF CONTENTS.....	v
ABSTRACT	viii
CHAPTER ONE: INTRODUCTION.....	1
1.0 Background of the study	1
1.1 Statement of the Problem	4
1.2 The purpose of the study.....	5
1.3 Specific Objectives	5
1.4 Research Questions	5
1.5 Hypotheses and Assumptions of the Study.....	6
1.6 Justification of the Study	6
1.7 Content, Geographical and Time scope of the Study	7
1.8 Definition of Terms.....	8
1.9 Conceptual framework.....	10

CHAPTER TWO: LITERATURE REVIEW	12
2.0 Introduction.....	12
2.1 Literature Review.....	12
2.1.1 The Church leaders understanding of domestic violence in Kitojo Parish Nyabiteete Archdeaconry.	12
2.1.2 Biblical stand and teaching on domestic violence.	16
2.2 The framework of the church's' response to domestic violence in Kitojo Parish Nyabiteete Archdeaconry.	21
2.2.1 Theoretical Framework	24
2.3 The effectiveness of the church leaders in addressing domestic violence in Kitojo Parish Nyabiteete Archdeaconry.....	28
2.4 Conclusion	37
CHAPTER THREE: METHODOLOGY	40
3.0 Introduction.....	40
3.1 Research Design.....	40
3.2 Study Population.....	40
3.3 Sample Size Determination	41
3.4 Sampling Procedures and Strategies.....	41
3.5 Data Collection Methods and Instruments	42
3.5.1 Questionnaire Method;	42

3.5.2 Interview Method;	43
3.6.1 Validity	44
3.7 Data Collection Procedure	45
3.8 Data Analysis	45
3.9 Ethical Considerations	45
3.10 Anticipated Limitations to the Study and How They Were Handled	47
CHAPTER FOUR: PRESENTATION, ANALYSIS AND INTERPRETATION OF FINDINGS	48
4.0 Introduction	48
4.1 Response Rate of the Respondents	48
Table 4:2 Response Rate of the Respondents	48
4.2 Demographic Characteristics of the Respondents	49
Table 4:3: Gender of the Respondents	49
Table 4: 4: Showing Age of the Respondents	50
Table 4: 5: Showing level of education	51
Table 4.6: Forms of domestic violence in Kitojo Parish	53
Table 4.7: Findings Causes of domestic violence in Kitojo Parish.	56
Table 4:8 Results on the effects of domestic violence	59
Table 4.9: Solutions to the problem of domestic violence	60
CHAPTER FIVE: THEOLOGICAL REFLECTION	64

5.0 Introduction.....	64
5.1 Biblical Standpoint on Domestic Violence and Church Growth.....	64
4.3 Early Church Fathers' Teachings on Domestic Violence	66
5.4 Reformation and Modern Theological Voices.....	67
5.5 Orthodox Perspective on Domestic Violence.....	68
5.6 The Role of the Church in Responding to Domestic Violence.....	68
5.7 Conclusion	69
CHAPTER SIX: SUMMARY OF FINDINGS, CONCLUSION, AND RECOMMENDATIONS	70
6.1 Summary of the Findings	70
6.3 Recommendations	71
Reference	74
APPENDICIES.....	79
APPENDIX A: Research instruments.....	79
Appendix B: Interview Guide for the clergy.....	85

ABSTRACT

Domestic violence has continued to spread all over the world and stands to be a challenge affecting many individuals, families, nation and the church at large like in Katojo Parish, Nyabiteete Archdeaconry, North Kigezi Diocese. This problem has led to the division in spiritual beliefs. Social norms and institutions.

This research topic aims to explore many different aspects that church leaders play in addressing domestic violence within their congregation.

This study seeks to identify both the challenges and opportunities in creating a safe and supporting environment for the victims of domestic violence and with findings will contribute to a better understanding of how religious institutions can effectively address this issue, promoting the wellbeing and safety of all members with church community.

CHAPTER ONE: INTRODUCTION

1.0 Background of the study

Domestic violence remains a widespread problem in Uganda and has become a major barrier to achieving national development goals, including those outlined in the Millennium Declaration and the Millennium Development Goals (MDGs). Domestic violence occurs when someone in a close relationship—such as a husband, wife, parent, or partner—hurts, controls, or mistreats the other person. This mistreatment can be physical, emotional, sexual, spiritual, or financial. It is a sin against God’s command to love one another (John 13:34) and to treat each other with kindness, respect, and dignity (Ephesians 4:32).

Christians believe that every person is created in the image of God (Genesis 1:27) and deserves to live in peace, safety, and love. Domestic violence breaks the trust and love that God intended for families and marriages. It goes beyond physical harm and includes harsh words, threats, neglect, forced sexual acts, and even preventing someone from attending church or working.

Domestic violence is not God’s will. The church must be a safe haven for victims and speak out against all forms of abuse. God calls His people to protect the vulnerable (Psalm 82:3-4), speak up for those who cannot speak for themselves (Proverbs 31:8), and bring healing and justice to the suffering.

The church is called to serve and equip its ministers and members to care for families. This mission is outlined in Matthew 28:18-20, where Jesus commands His followers to

go to all nations and make disciples. This includes ministering to and supporting victims in a broken and, at times, violent society. Many churches and clergy may mistakenly believe domestic violence is not a major issue within the church. However, it is a serious and widespread problem that crosses racial, ethnic, and social boundaries and affects even conservative Christian communities (Nelson-Clark, 2012).

In Uganda, statistics show that among married, divorced, or separated women, about one in four has experienced emotional violence by their current or former husband. Additionally, 40% have experienced physical violence, and 16% have experienced sexual violence (CBS & MOH, 2006). Marriage is intended to be a life-long covenant, but due to humanity living in a fallen world, issues like divorce and domestic violence arise. The Bible acknowledges that brokenness and abuse in the home must be addressed. Domestic violence cuts across all socio-economic levels, cultures, and religions.

Domestic violence refers to intentional acts of harm imposed by one partner on another, typically through coercion, manipulation, humiliation, or force to gain control over the other. Some families experience a cycle of violence that can last for years, with some cases even ending in fatalities. If violence is not recognized and addressed, it escalates. Alarming, deaths resulting from domestic violence are becoming increasingly common.

Violence against women is often seen as a private matter, but women from all walks of life experience it—rich or poor, educated or illiterate, high-ranking or low-income. Violence affects women of all ages and should no longer be hidden behind closed doors for the sake of family pride or stability. It is a sin that must be confronted openly.

Domestic violence is no longer just a private issue; it is a global concern. Women often feel shame and fear, causing them to hide the violence or accept it as part of life. Some women also perpetrate violence, highlighting the need for a broader understanding and response.

The church has a role to play in addressing the moral decay in society. It must also recognize that people with different values are entering the church, and church leadership must respond appropriately. Although Scripture clearly instructs husbands to love their wives, many victims do not feel comfortable reporting abuse to clergy. The church's patriarchal nature has, in some cases, led to the misuse of biblical teachings to justify violence. For example, Ephesians 5 on submission has been misinterpreted to encourage women to remain submissive even in abusive relationships, without proper interpretation and context (Mollenkott, 2003:40).

Church leaders, guided by Scripture such as Jesus' references to Deuteronomy in discussions about marriage, should proactively support families in crisis. Pastors should not wait until a marriage is in crisis to offer biblical counsel. Providing biblical teachings on marriage and divorce in a non-crisis setting helps couples reflect and pray about their relationship with God's guidance. Pastoral counseling should aim not to dictate but to guide, leaving room for God to speak through His Word.

Research shows that clergy are often the first people approached for help with domestic violence issues (Rotunda et al., 2004:357). Clergy are seen as honest, familiar, and spiritually aligned with their congregants. For individuals with strong religious beliefs,

clergy may be the preferred source of help as they understand the moral and spiritual complexities involved (Shannon-Lewy & Dull, 2005:27).

Clergy are critical resources for both victims and perpetrators of domestic violence. Since churches are not immune to domestic violence, clergy must be properly trained to address it. Often, clergy struggle with the tension between preserving marriage and protecting victims. Unfortunately, many lack the training necessary to support victims effectively (Levitt & Ware, 2006:237).

Despite the church's teachings promoting peace and harmony, reality often tells a different story. This contradiction highlights the urgent need for studies like this one. It seeks to draw attention to the issue and encourage church leaders to reflect, respond, and help bring healing to families in crisis.

1.1 Statement of the Problem

Uganda is mostly a Christian country, so people expect the Church to help stop domestic violence and build peaceful families. But in Kitojo Parish, Nyabiteete Archdeaconry, this is not happening. Even though church leaders try to help through preaching, counseling, and marriage programs, many church marriages still break up within five years (Tumwebaze, 2020). This shows that the Church's efforts may not be working well.

A report from Georgia (2009) says that many survivors of domestic violence feel alone and afraid to speak up. Churches should be a safe space, but this is not always the case. Some people go to church leaders first when they have family problems (Williamson & Penfold, 2004), but the help they get is not the same everywhere. Different churches

and pastors use different ways to deal with domestic violence. This makes it hard for the Church to offer strong and clear help.

The government and NGOs in Uganda use human rights to fight domestic violence (FIDA, 2007), but the Church does not have one common plan. Because of this, many families still suffer. This study wants to find out how church leaders respond to domestic violence and why some methods may not be working (Jendia, 2015).

1.2 The purpose of the study

To investigate the role of the church leadership in responding to domestic violence among their followers in Kitojo Parish Nyabiteete Archdeaconry.

1.3 Specific Objectives

- a) To examine the Church leaders understanding of domestic violence in Kitojo Parish Nyabiteete Archdeaconry.
- b) To determine the framework that informs the church response to domestic violence in Kitojo Parish Nyabiteete Archdeaconry.
- c) To examine the effectiveness of the church leaders in addressing domestic violence in Kitojo Parish Nyabiteete Archdeaconry.

1.4 Research Questions

- a) What are the church leaders understanding of domestic violence in Kitojo Parish Nyabiteete Archdeaconry?

- b) What Frameworks the church leaders in Kitojo Parish Nyabiteete Archdeaconry use in their response to domestic violence?
- c) How effective is the church in addressing domestic violence in Kitojo Parish Nyabiteete Archdeaconry?

1.5 Hypotheses and Assumptions of the Study

The study had the following hypotheses.

H1. Clergy generally agree that domestic violence is common in the Christian communities in Kitojo Parish Nyabiteete Archdeaconry.

H2. Clergy with more counseling education or training, may be more proactive in responding to domestic violence.

1.6 Justification of the Study

The This study sought to deepen understanding of domestic violence within Kitojo Parish, Nyabiteete Archdeaconry, by focusing on the Christian community, the dominant religious group in Uganda. While much research exists on domestic violence, this study is unique because it specifically examines the role of church leaders in addressing the issue within their congregations.

The findings can contribute to practical solutions by guiding institutions both faith-based and secular—on how to collaborate with churches in responding to domestic violence more effectively. It would also provide churches with insights into the strengths

and weaknesses of their current methods and offer evidence-based recommendations to improve their support systems.

At the national level, the study would generate knowledge to inform the creation of a coordinated strategy to tackle sexual and gender-based violence, particularly through faith-based engagement. It would also highlight key areas where clergy need further training, supporting Bible colleges and theological institutions in strengthening their counseling and pastoral care curricula.

Ultimately, the study would identify specific training needs for Anglican church leaders, equipping them to play a more active and informed role in preventing and responding to domestic violence within their communities.

1.7 Content, Geographical and Time scope of the Study

Content Scope:

This study focused on the role of church leaders in addressing domestic violence, which is one specific form of gender-based violence. It should aim to understand how church leaders could respond to cases of domestic violence reported within their congregations. The study would be limited to examining pastoral care, counseling, and other church-based interventions, and were not include other forms of gender-based violence or responses from other religious groups.

Geographical Scope

The study was conducted in Kitojo Parish, Nyabiteete Archdeaconry, located in Rukungiri District, Uganda. This area included several sub-parishes where church leaders were residing within church premises and were responsible for spiritual leadership and pastoral care. The research focused only on the Anglican Church context within this specific geographical area.

Time Scope

The study covered a period of 10 to 15 years. This timeframe was selected because domestic violence would have become more recognized during this period within the Anglican Church, and efforts to address it would have gained attention. The study allowed for analysis of how church leaders will have responded to these issues over time.

1.8 Definition of Terms

Violence has been defined as the utilization of coercive means of power, utilization of force or threats of its utilization to force an individual into doing something that the individual may otherwise not do.

Violence Against women means any act of violence that causes, or has the likelihood of causing, physical, sexual or psychological suffering or harm to women, either through threats to do the same, coercion or arbitrary deprivation of liberty, whether at home or public life.

Gender-based violence is defined as violence committed by men against women in which the victim is mostly a woman and that results from an imbalance of power between the sexes. Violence against people based on their gender is known as gender-based violence, and while women and girls are the main victims, boys and men are also targeted.

Spousal abuse is referred to as domestic violence. Women to men, men to children, women to children, and occasionally women to women can all be victims of domestic abuse. The violence typically takes the form of a cycle of increasing physical, sexual, and psychological abuse that can lead to severe assault with weapons or even murder. Social isolation and economic dominance are also aspects of domestic violence.

Domestic violence has been known to occur within all racial, educational, geographic and socioeconomic levels of society. Church is a body of Christian believers, holding the same creed, observing the same rites, and acknowledging the same ecclesiastical authority.

Pastoral care is the help, support, and guidance that church leaders, pastors, or Christian teachers—give to individuals, especially during difficult times. It involves listening, praying with someone, giving biblical advice, and showing love and compassion in practical ways.

The pastors who serve the church's members are known as clergy. They are typically the appointed leaders who go by the titles of reverend, pastor, priest, or bishop.

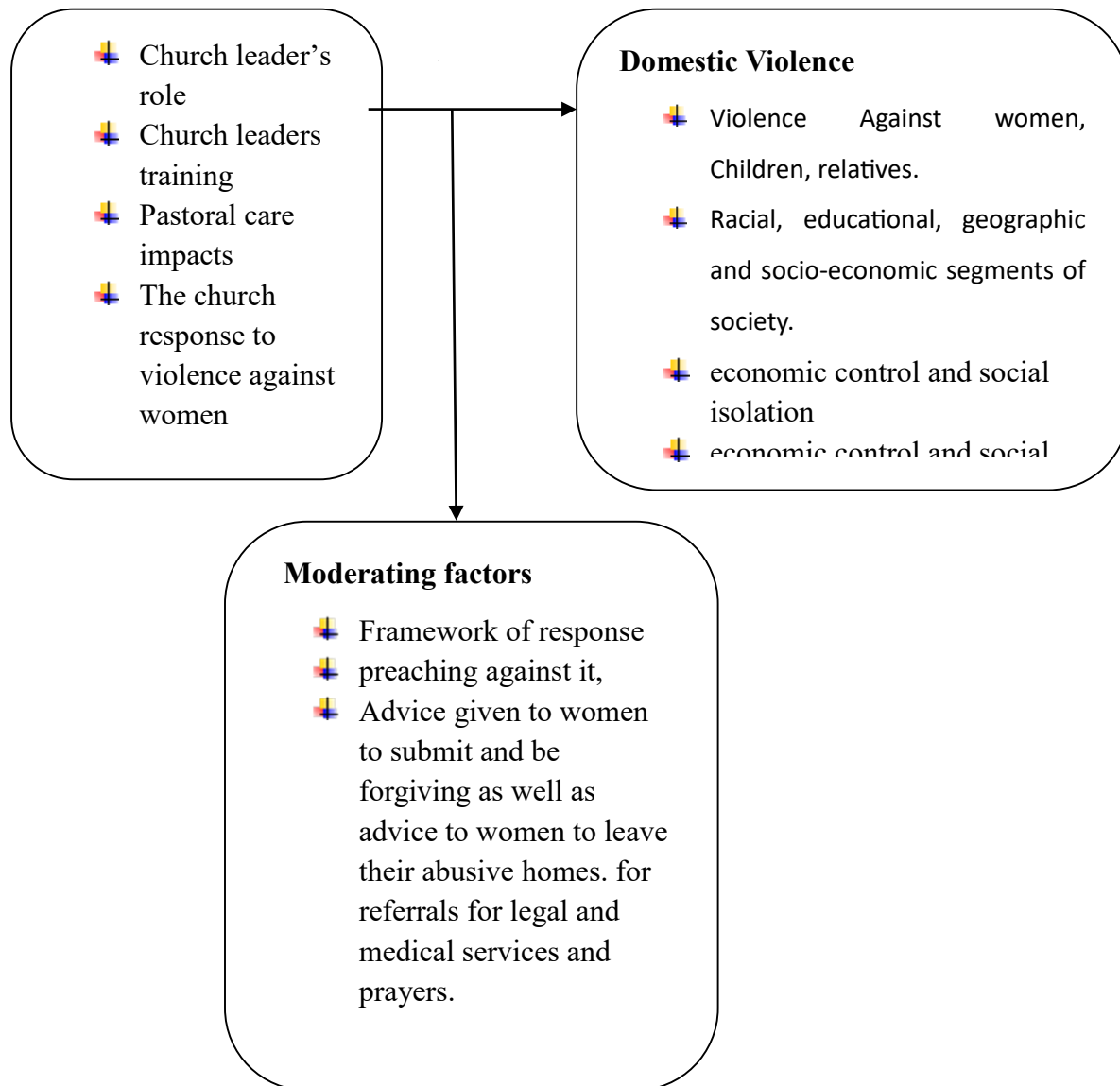
1.9 Conceptual framework

Independent Variables

Dependent variables

Church leadership

Domestic Violence



Source: Primary source, 2024

Church leadership will include Church leader's role, Church leaders training, Pastoral care impacts, the church response to violence against women. Domestic violence will

focus on Violence Against women, Children, relatives, racial, educational, geographic and socio-economic segments of society, economic control and social isolation economic control and social isolation, psychological and emotional abuse.

CHAPTER TWO: LITERATURE REVIEW

2.0 Introduction

A review of the literature on domestic violence in the context of this study is included in this chapter. In addition to evaluating the material on how the church and clergy respond to violence outside of Africa, it examines conceptual definitions of domestic violence. It also contains works that analyze the biblical foundations that guide Christian communities' responses to domestic abuse.

2.1 Literature Review

2.1.1 The Church leaders understanding of domestic violence in Kitojo Parish Nyabiteete Archdeaconry.

According to the United Nations' 1993 Declaration on the Elimination of Violence Against Women, domestic violence includes physical, sexual, and psychological abuse of women in the home, such as battering; sexual abuse of female children; violence related to dowries; marital rape; female genital mutilation; and other harmful customs against women. It also covers violence related to exploitation and non-spousal violence. category (UN, 1993). Negative actions in a family or close relationship are referred to as domestic abuse. It encompasses dominating actions, mental and physical abuse, and sexual coercion. It is defined by the UN (1993) as when a family member or intimate partner commits acts of physical, sexual, or psychological violence.

In the context of Kitojo Parish, domestic violence manifests in various forms:

- Physical Abuse: This includes hitting, slapping, or any form of physical harm.
- Emotional Abuse: Involves verbal insults, threats, and isolation from friends and family.
- Sexual Abuse: Forcing a partner into sexual activities without consent
- Economic Abuse: Controlling a partner's access to financial resources

Church leaders in Kitojo Parish recognize these forms and understand that domestic violence is not limited to physical harm but encompasses a range of abusive behaviors that undermine the dignity and well-being of individuals.

Church leaders in Kitojo Parish, Nyabiteete Archdeaconry generally agree with this definition, as the cases they handle often reflect these various forms of abuse.

According to Shannon-Lewy & Dull (2005:357), domestic violence is a pervasive problem that cuts across social class, gender, race, and religion. In order to obtain power and control over an intimate partner, it is commonly defined as a pattern of coercive behaviors, such as physical, sexual, and psychological abuse, as well as verbal and emotional threats and intimidation. Although domestic violence can affect men, women are more likely to sustain serious and sometimes fatal physical harm (Rosen et al., 2003:182; Stith & Rosen, 2004:415). Social and cultural norms that uphold gender inequality and frequently support or encourage discrimination against women, including male reprimands, are ingrained in domestic violence. (Ileise et al., 1994:43). It exemplifies the unequal power relationships between women and men (Canadian Panel on Violence Against Women, 1993:4). Domestic violence carries significant costs not

only for the individuals affected but also for society and various service sectors, such as healthcare, which must respond to its consequences (Rosen et al., 2003:183).

Literature suggests that while many men may infrequently use physical violence, they often resort to other forms of abuse, such as intimidation and emotional manipulation. Physical abuse includes any act of force intended to cause fear or harm to a partner, such as pushing, grabbing, slapping, punching, and kicking. These actions are recognized by many as examples of physical abuse and control. Pence and Paymar (1993:135) assert that batterers may also demand sex from their partners after an abusive incident. For many women, this sex is further degrading, solidifying the abuser's power. Sexual abuse includes a range of acts that are often manifested as rape or sexual assault in an abusive relationship. This understanding is relevant to the situation in Kitojo Parish, Nyabiteete Archdeaconry, where church leaders frequently encounter these types of abuse within their congregations.

Church leaders play a pivotal role in addressing domestic violence. They are often the first point of contact for victims seeking help. In Kitojo Parish, leaders provide counseling, spiritual guidance, and, when necessary, refer victims to appropriate support services.

However, challenges exist. Some leaders may lack training in handling such sensitive issues, leading to inadequate support for victims. Moreover, cultural norms may influence their responses, sometimes prioritizing family unity over individual safety. To enhance their effectiveness, church leaders need comprehensive training on domestic violence, including understanding its dynamics, legal implications, and appropriate

intervention strategies. Collaborations with social workers and human rights organizations can also bolster their capacity to support victims effectively.

According to Londt (2004:64), some abusers use sexual violence as a primary method of intimidation and harm, which may include pressured, coerced, or physically forced sex. Victims may also be forced into sexual activities they find humiliating, painful, or unnatural.

Psychological and emotional abuse is another prominent aspect of domestic violence. Paymar (2000:83) describes emotional abuse within the context of battering as a powerful psychological weapon designed to cause pain, depersonalize the victim, and increase the batterer's power. Ganley (1996:20) views emotional abuse as a tactic of control, comprising a variety of verbal attacks aimed at degrading the victim's worth in their roles as an individual, parent, family member, friend, or community worker.

The Bible promotes love, respect, and peace within families. Scriptures such as Ephesians 5:25 urge husbands to love their wives as Christ loved the church, emphasizing selflessness and care. Similarly, Colossians 3:19 advises husbands not to be harsh with their wives.

However, misinterpretations of certain passages have been used to justify abusive behaviors. For instance, the 'submission' in Ephesians 5:22 has been misinterpreted as male dominance, and thus abuse is perpetuated.

Theological scholars endorse contextual understandings of such scriptures with an emphasis on love and respect for each other. They recommend church leaders to teach

followers the true meaning of such preachings and guide them towards healthy and respectful relationships.

Cultural norms in Kitojo Parish significantly influence perceptions of domestic violence. Traditionally, men are viewed as heads of households, and their authority is seldom questioned. This patriarchal structure often discourages women from reporting abuse, fearing stigma or family dishonor.

Practices such as bride price can also contribute to the problem. Once a bride price is paid, women may be perceived as property, limiting their autonomy and increasing their vulnerability to abuse. To address these issues, community education is vital. Church leaders can collaborate with cultural leaders to challenge harmful traditions and promote values that uphold the dignity and rights of all individuals.

2.1.2 Biblical stand and teaching on domestic violence.

The role of religious teachings and church leaders has been both helpful and problematic in efforts to address domestic violence. A report by the National Catholic Reporter in 1996 revealed that when social services in Santa Clara County, California surveyed domestic violence victims, many stated they first turned to the church for help. However, when asked where support was lacking, their answer was also the church, a situation mirrored within the Anglican Church, including in Kitojo Parish.

Grady (2000:83) notes that some religious traditions teach that women should not separate from or divorce their partners, even in cases of abuse. Some individuals use the use of physical force to subjugate women to male authority is justified by biblical teachings. Fortune and Enger (2005:2) contend that the church has frequently told

abused women to stay in abusive relationships, make an effort to be better wives, and "forgive and forget" through its silence or guidance. In a similar vein, the church has told batterers that their attempts to manipulate their girlfriends or wives are acceptable since women are supposed to submit to men (Ephesians 5:22-24, The Holy Bible, New International Version, 2012). In addition to immobilizing victims, religious communities' denial and silence regarding wife abuse may unintentionally encourage perpetrators. Given the personal and institutional role of religion in many people's lives, it is not surprising that religious teachings influence how women deal with violence. Through doctrines, traditions, and teachings, religious communities impart values and belief systems to their members (Fortune and Enger, 2005:341).

The church's response to violence against women has often been shaped by Judeo-Christian cultural beliefs (Fox, 2002:1). In this patriarchal culture, male dominance over women was seen as natural. Early church history, influenced by the Greco-Roman world, supported Aristotle's theory that men should rule over their wives and children. Feminist theologians argue that both scripture and Christian theology are ingrained in a patriarchal culture, perpetuating biases that view women as inferior and in need of male control (Fox, 2002:5). Consequently, church teachings have often legitimized male violence against women. Early church doctrines included instructions that condoned male violence, such as the belief that it was acceptable for husbands to physically discipline their wives if necessary (Fortune and Enger, 2005:34).

Researchers have shown that church leaders are often among the first to be approached for advice on family problems and domestic violence. However, many are ill-equipped to provide effective help.

The Bible teaches love, kindness, and peace in the family and community. It does not support violence in any way. From the beginning, God made both man and woman in His image and wants them to live together in harmony. In Genesis 1:27, the Bible says, “So God created man in His own image... male and female He created them.” This shows that men and women are equal before God and both should be treated with respect and love.

The Bible shows that God's plan for a family is for the husband and wife to love and care for each other. In Ephesians 5:25, it says, “Husbands, love your wives, just as Christ loved the church and gave himself up for her.” This verse teaches that husbands should not harm their wives but should protect and care for them. Any form of abuse, whether physical, emotional, or verbal, goes against God's will for marriage.

Jesus Christ always taught people to love one another. In John 13:34, He said, “A new command I give you: Love one another.” Jesus never allowed violence and always promoted peace and forgiveness. In homes, this means that husbands and wives should forgive and talk things out instead of fighting or hurting each other. Violence breaks the peace that Jesus wants in our lives.

The Apostle Paul gave advice on how Christian families should behave. In Colossians 3:19, he says, “Husbands, love your wives and do not be harsh with them.” This clearly shows that God does not allow men to beat or mistreat their wives. Paul also tells children to obey their parents, and parents not to anger their children (Ephesians 6:4). This means that even parents must avoid being violent to their children.

The Bible shows that women are valuable and important. In Proverbs 31, the Bible describes a wise and hardworking woman who is praised by her husband and children. Women are not meant to be beaten or mistreated; they are helpers and partners to men. The book of Galatians 3:28 says, “There is neither male nor female, for you are all one in Christ Jesus.” This means that God values men and women equally.

Churches and pastors have a duty to speak against domestic violence. They should counsel families to live in peace. The church should not keep silent when someone is being beaten or abused at home. Instead, it should guide, support, and help the victims to be safe. James 1:27 says that true religion is to “look after orphans and widows in their distress.” This includes helping abused women and children. Silence only makes the violence continue.

Some people wrongly use Bible verses like Ephesians 5:22, “Wives, submit to your husbands,” to justify beating women. But the Bible does not say husbands should beat their wives to make them submit. That verse continues to say that husbands must love their wives as Christ loved the church. Christ never hurt the church—He died for it. This shows that the right understanding of the Bible is against domestic violence.

The Bible teaches forgiveness, but it does not mean keeping silent about sin or abuse. Victims can forgive abusers, but justice must still be done. In Romans 13:4, the Bible says that governments are God’s servants to punish wrongdoers. So even if a person is sorry, he must face the law if he has beaten someone. The church must work with police and community leaders to stop domestic violence.

Bible Examples of Respectful Relationships in the Bible, couples like Ruth and Boaz, and Mary and Joseph, showed care and respect. Boaz protected Ruth and gave her food (Ruth 2:14). Joseph planned to quietly divorce Mary to protect her from shame (Matthew 1:19). These examples show how people should treat each other with love, not violence.

Church leaders must show good behavior in their homes. 1 Timothy 3:2-5 says that a church leader must manage his family well and be gentle, not violent. If a church leader beats his wife, he is not fit to lead others. He must be corrected or removed to protect the church and community.

The church must be a safe place where people can run for help. It must not turn away those who are hurting. Victims of domestic violence should find counseling, prayer, and support in the church. Pastors should preach about love, peace, and the sin of abuse so that families can be healed.

Theology means learning about God and His teachings. It helps people know what is right and wrong. When we talk about theology and domestic violence, we are asking: “What does God think about people hurting each other in families?” Theology teaches that all people are made in God’s image (Genesis 1:27), so no one should be beaten, abused, or mistreated. God made man and woman equal in value.

The Bible shows that God is loving and wants peace in families. In 1 John 4:8, it says, “God is love.” So, if God is love, then hurting your husband or wife is not from God. Love does not hurt people. In Ephesians 5:25, the Bible tells husbands to love their

wives like Christ loved the church. Christ did not beat the church; He died for her. That shows us that violence is not the way to show love.

Some Christians misunderstand the Bible and use it wrongly to support violence. For example, some men read Ephesians 5:22, which says wives should submit to their husbands, and think that means they can control or beat their wives. But that is not true. When you read the next verse, it says the husband must love his wife and treat her well.

According to Fortune and Enger (2005), theology can help people stop domestic violence when it teaches love, respect, and kindness. But if church leaders stay silent or give wrong advice, they can also make the problem worse. That is why it is important for pastors and church workers to be trained and understand the Bible well.

In Kitojo Parish, some church leaders are learning to teach about love and peace in the family. They are starting to talk more about domestic violence in sermons and home visits. This is a good step because the church is a place where many people come for help and guidance.

2.2 The framework of the church's' response to domestic violence in Kitojo Parish Nyabiteete Archdeaconry.

The leaders of the church have long been at the forefront of providing counseling to their followers, addressing a variety of spiritual and moral issues. Clergy members are often seen as trusted, compassionate, and available persons within their communities. For individuals who hold strong religious convictions, the clergy members are often viewed as the first choice for obtaining assistance in fulfilling both spiritual and moral

needs. Marriage conflict, for example, domestic violence, is one of the most common issues addressed by church leaders because it can play a significant part in impacting family life and spiritual life. Despite the church's impact in offering advice, domestic violence is no exception to religious communities because violence can exist in any social setting, including churches.

However, church leaders are often faced with a dilemma in their response to domestic violence. On one hand, they are duty-bound to defend the sacredness of marriage, but on the other hand, they have a duty to protect victims of abuse. This balancing act can prove tricky to manage, especially because clerics are not necessarily trained or educated to deal with such sensitive issues. Research by Levitt and Ware (2006:237) highlights that the majority of the church leaders lack proper training to provide assistance to victims of domestic violence. Such a lack of information can lead to responses that are irrelevant to the needs of the victims.

Studies in countries like the United States and South Africa found that church leaders see domestic violence as a serious issue but admit they are not well-informed about appropriate treatment programs, the law, and counseling techniques. Peterson (2006:87) notes that this lack of training restricts the actions of church leaders in relation to domestic violence. Additionally, the majority of clergy continue to employ such traditional, patriarchal doctrines that acknowledge men as the family head, thereby disempowering an effective response against violence. Such doctrines, in the majority of instances, foster a culture of silence and domestic violence normality within the church.

In addition, gender roles play an enormous role in shaping the behavior of the church leaders in responding to domestic violence. Research by Gengler and Lee (2001:51) indicates that clerics holding conservative, fundamentalist religious beliefs have a narrow conception of domestic abuse and will remain less likely to respond to cases of domestic violence. These clergy members holding such views can emphasize male dominance within marriage and follow archaic gender-role assumptions, leading to a lack of intervention in cases of domestic abuse. This clinging to traditional roles may also extend to victim-blaming, where blame for abuse is placed on the victim, further obscuring the reaction of the church to abuse.

In contrast, studies have found that clergy with greater formal education and training in counseling are most suited to handle domestic violence. Lowe (1986:27) concluded that formally trained clergy in counseling resorted to professional means of tackling domestic violence as opposed to prayer and reading the Bible alone. Trained clergy who are taught how to recognize signs of abuse and understand the legal and psychological effects of domestic violence can better respond appropriately, such as referring victims to professional services and community agencies for further assistance. Trained clergy believe they are more competent to help victims and offenders of domestic violence and therefore intervene effectively.

In the Kitojo Parish, there is a growing consciousness of the need to equip church leaders with training in preventing domestic violence and counseling. Clergy personnel within the area have already begun receiving training that allows them to identify the abuse signs and respond in a suitable manner. Such specialized training has made these church leaders more dynamic in protecting domestic violence victims and providing the

necessary support. With ongoing introduction of training programs, church leaders in Kitojo Parish will be well-capacitated to handle domestic violence cases in communities.

In the future, it is clear that ongoing education and training are necessary to improve the church's response to domestic violence. By arming clergy with the facts and skills required to respond effectively to domestic violence, churches can be more proactive in promoting healthy relationships, supporting victims, and speaking out against harmful cultural values that facilitate violence. The contribution of education and training in preparing clergy to respond against domestic violence should never be underrated. Based on what has been surveyed from the literature, church leaders who are better educated and trained in counseling are more likely to contribute to the community by providing meaningful help and preventing further harm. Generally, the response of the church to domestic violence in Kitojo Parish has evolved as a result of increased awareness of the need for education and training in clergy. Just as in certain churches, patriarchal structures and traditional gender constructs have led to a culture of silence, so there is a growing awareness of the need for such specialized training in domestic violence counseling and prevention. Church leaders, properly educated and trained, are better equipped to deal with domestic violence, hence protecting the victims and promoting healthier relationships within their communities.

2.2.1 Theoretical Framework

Two fundamental theoretical ideas that aid in understanding domestic abuse and how church leaders respond to it serve as the foundation for this investigation. Feminist

studies and the notion of ecological systems. These theories shed light on how religious ideals, cultural norms, and societal institutions affect how people respond to domestic abuse, especially in the context of churches.

Feminist Theory

Feminist inquiry is needed to account for the way society has dealt with women unfairly, especially in the case of domestic violence. Feminist theorists argue that violence against women is not merely a personal issue but also embedded in a system of gendered inequality. Feminist theory propounds that men's violence against women arises from patriarchal structures that give men more power and control over relationships and society as a whole.

This theory identifies that the majority of social systems like religious institutions such as the church maintain the belief that men need to dominate women. Women in churches, for instance, are trained to be submissive wives and mothers and re-affirm traditional gender roles that support male dominance. Feminist writers argue that such beliefs contribute to a culture where men's violent attitudes towards women are not seriously addressed since the cultural norm is that men have to control the behavior, actions, and decisions of women. Domestic violence in the home may therefore be normalized or ignored, and women supposed to endure it as part of their family responsibility.

Feminist theory also points out that religious and cultural institutions, churches included, are part of this larger system that legitimates male dominance. The church officials may therefore be bound by such patriarchal values, and it becomes difficult

for them to challenge the status quo or act forcefully when it involves addressing domestic violence. This model is critical in the explanation of why domestic violence may be perceived by some to be a concern of lesser magnitude or justified, in some religious communities.

Ecological Systems Theory

The ecological systems theory, which was developed by White & Klein (2002:37), is another influential conceptual framework to view domestic violence in the context of church leadership. This theory suggests that a person's life is shaped through different interacting systems such as family, culture, religion, and society. These systems shape how one perceives and reacts to the world where he/she lives, including how one understands issues such as domestic violence.

The ecological systems theory points out that human growth occurs in different tiers of interrelated environmental systems. The most immediate system is the microsystem, which consists of the individual's own attributes and immediate surroundings, such as his own family, friends, and community. For an example of a church leader, these would consist of his own religious community and his own marriage and family life.

The next system is the mesosystem, and this is an interaction among multiple microsystems. An instance of this can be an interaction between church leader home life and church work under the mesosystem. The ecosystem also encompasses broader community environments, such as social services, legal systems, and community-based family services that exert an indirect influence on the person's development and choice-making.

These systems communicate with each other and influence the manner in which individuals conceptualize and respond to social issues, such as domestic violence. For church leaders, such intersecting systems – for example, family functioning, cultural norms, and religious doctrine to which they are exposed – influence how they respond to domestic violence in their churches.

Cultural Feminist Perspective

Based on feminist theory, cultural feminists argue that the majority of society's institutions, including religion, are patriarchal. These institutions are generally structured in manners that reinforce male dominance, and this influences how they respond to issues like domestic violence. Traditional religious, economic, political, and judicial institutions are structured based on masculinity, cultural feminists argue, and they perpetuate patriarchal norms, which allow violence against women to persist. As such, these institutions, including the church, do not necessarily challenge the imbalance of power that perpetuates domestic violence.

The cultural feminist theorists consider that the church's response to domestic violence is guided by these deeply rooted patriarchal values. They suggest that the church's teachings may be inadvertently supporting male control over women, and this in turn limits the church from being effective in responding to domestic violence. The theory is particularly relevant in trying to explain how the church leaders' beliefs and the overall religious community's values can impact their response to domestic violence, making it easier or harder for a proper intervention.

This study combines feminist theory and ecological systems theory to examine how religious, cultural, and societal contingencies influence church leaders' attitudes and response towards domestic violence. The feminist theory is effective in describing the violence as gender-based and systemic, whereas the ecological systems theory provides a description of how these various contingencies, such as family history, cultural beliefs, and religious doctrine, interface to form a church leader's definition of domestic violence.

By examining the church both as an institution and as a community of leaders, this study examines how these two systems interface to influence church leaders' responses to domestic violence. The research aims to shed light on how church leaders, both shaped by patriarchal attitudes and by the multi-systems in which they operate, may perpetuate, as well as undermine, domestic violence among their congregants. This approach provides a nuanced explanation of the variety of factors shaping clergy responses to domestic violence and highlights the importance of addressing both cultural and institutional factors in order to increase the church's role in diminishing domestic violence.

Conclusion

In conclusion, this theoretical framework offers a greater understanding of the intricate dynamics that influence how church leaders respond to domestic abuse by fusing feminist theory with ecological systems theory. The systemic basis of gender inequality and the part patriarchal ideologies play in sustaining domestic violence are both highlighted by feminist theory. Ecological systems theory sheds light on how a person's

ideas and actions are influenced by a variety of interrelated systems, including family, culture, and religion. When combined, these theories provide a framework for examining how church leaders respond to domestic abuse and provide a prism through which to examine the social, cultural, and religious factors that shape their behavior.

2.3 The effectiveness of the church leaders in addressing domestic violence in Kitojo Parish Nyabiteete Archdeaconry.

Faith leaders, and specifically clergymen in the Anglican Church, are influential in eradicating domestic violence in the congregation. The role entrusted to them by the church gives them the leverage to decide the treatment of domestic violence victims, both directly and indirectly, by influencing the culture of gender roles within the congregation. In Kitojo Parish Nyabiteete Archdeaconry, this function is particularly important as church leaders are often the initial chain of care for victims. Responses by clergy are shaped by professional education, personal spirituality, culture, and the ecclesiastical doctrine they subscribe to (Dickinson, 2007).

Social and cultural influence of gender on responses

Gender plays a significant role in shaping the responses of church leaders to domestic violence. Men and women are socialized differently, with distinct expectations placed on each gender. This socialization influences how both victims and perpetrators of violence are perceived, and how their experiences are addressed by the church. Pastors, whether male or female, bring different perspectives based on their gender, upbringing, and experiences. A female pastor may have a more empathetic and understanding response to female victims of domestic violence, given her own lived

experiences and the shared understanding of the challenges women face in abusive relationships. In contrast, male pastors may sometimes struggle to relate to these experiences, or they may hold traditional beliefs about male dominance in the family, which can influence how they respond to women in abusive situations (Steven, 2011).

In Kitojo Parish, the church's responses to domestic violence may vary but more importantly, they are also deeply embedded in the cultural understanding of gender roles. In many communities, men are often seen as the head of the household, and women are expected to submit to their husbands. This cultural belief can affect how church leaders perceive the rights of women in the home and, ultimately, how they advise victims of domestic violence. If the victim is a woman, the pastor's response may be influenced by cultural norms that expect her to endure hardship, forgive, or remain submissive, even in the face of abuse. On the other hand, some pastors, especially those who are more progressive or trained in family counseling, may advocate for the woman to leave her abusive relationship in order to preserve her dignity and well-being (Dickinson, 2007).

The role of professional training in clergy responses

The level of education and professional training that church leaders receive is another crucial factor in shaping their responses to domestic violence. Church leaders in Kitojo Parish may have varying levels of formal education, ranging from basic certification in theology to advanced degrees in theology and church leadership. While theological training provides a strong foundation in scripture, it may not always adequately address the practical skills needed to deal with issues like domestic violence. Therefore,

professional training in family counseling or social work is essential to equip clergy with the tools to handle such sensitive situations (Steven, 2011).

Church leaders who have undergone specialized training in family counseling are better prepared to provide the appropriate support and guidance to victims of domestic violence. These leaders can help victims navigate the emotional and psychological effects of abuse, providing a safe space for them to express their feelings and fears. Most importantly, they can provide concrete advice and referrals to such services as legal aid, medical treatment, and counseling that are absolutely vital to victims seeking to exit abusive relationships. Without this level of professional training, clergy may be unable to provide the assistance that is necessary or, worse, may actually contribute to the victim's further victimization by providing advice based on outdated or problematic assumptions (Dickinson, 2007).

A range of reactions among church leaders

In addressing domestic violence, the church leaders in Kitojo Parish give diverse responses depending on their individual understanding of the issue and the circumstances of the victim's situation. A common response is preaching against violence, explaining clearly that violence is a sin and contrary to Christian teachings. Church leaders may also provide women with counsel to submit to their husbands and forgive their abusers, based on their interpretation of scripture like Ephesians 5:22-24, which instructs wives to submit to their husbands. While this advice may be scriptural, it has the adverse effect of continuing the cycle of abuse since it supports the notion

that women must tolerate mistreatment for the sake of keeping marriage alive (Steven, 2011).

But other church leaders are more liberal, calling for women to leave abusive situations and to seek shelter. Such a response is typically rooted in a more holistic reading of Christian teaching that emphasizes the well-being and dignity of individuals, and in this instance, women. For example, the Bible instructs on love, respect, and mutual submission within marriage (Ephesians 5:21-33), and there are some pastors who interpret this to understand that abuse is never an option in a relationship. These pastors are able to provide referrals to local domestic violence programs, legal assistance, or counseling in a bid to help victims leave abusive situations (Steven, 2011).

Another common response of church leaders is to pray for the family and the victim, requesting God's intervention for restoration and healing. As soothing and empowering as prayer may be to victims, praying is not the only response that must be taken to domestic violence. The church must do more than that and offer more proactive responses, concrete support, and resources through which victims may be helped practically (Dickinson, 2007).

Framework for Response to Domestic Violence

Church officials' responses to domestic violence in the Kitojo Parish are also affected by a written and an unwritten set of rules that govern how they handle these issues. These rules of guidance are typically based on biblical teachings and the policy of the church, which is used to guide the clergy in handling difficult situations. However, not

all church policies explicitly address domestic violence, and others send out conflicting messages on the appropriate response toward victims (Steven, 2011).

For example, there are leaders in church who will cite scripture about the importance of marriage and family unity, but others will cite scripture that calls for justice, protection, and well-being for the oppressed. Failure to have a clear, consistent response by the church could lead to confusion among clergy and create discrepancies in the way domestic violence is approached in different churches in Kitojo Parish.

In addition to biblical teaching, church leaders will also be guided by national legislation and local church policy regarding domestic violence. These can provide more specific guidelines for addressing abuse and helping victims. For instance, the Uganda Church can establish policies to publicly condemn domestic violence and make calls for action, e.g., establishment of committees to address domestic violence, congregational education on healthy relationships, and pre-marriage counseling with a focus on equality, conflict resolution, and controlling behaviors (Steven, 2011).

Steps to Improve Church Responses to Domestic Violence

The Church of Uganda must engage proactively to assist victims and stop additional violence in order to effectively handle domestic abuse in Kitojo Parish. Creating church-based committees to address domestic abuse is a crucial first step. These committees can provide victims with resources, counseling, and referrals.

These committees can also work with local domestic violence programs to provide education and support to the congregation (Dickinson, 2007).

Another notable step is for pastors to speak out about domestic violence from the pulpit. Through raising awareness and openly condemning abuse, pastors will be able to create a protective environment for victims to talk and seek help. The church can also invite personnel from local domestic violence organizations to conduct educational workshops with the congregation, fostering education and victim support for abuse (Dickinson, 2007).

Providing a special day or week to train and activate the congregation about domestic violence matters is an effective method. This activity can enhance awareness of abuse signs, give church members the courage to seek assistance if needed, and foster support and solidarity culture within the church community (Steven, 2011).

In addition, the church may introduce pre-marriage counseling classes addressing issues of equality, conflict resolution, and controlling behaviors so that couples develop healthier and more respectful relationships from the start. Sponsoring facilities for domestic violence programs in the area and making financial contributions to those programs will also demonstrate the church's dedication to serving victims of violence (Dickinson, 2007).

Collaboration between Faith Leaders and Domestic Violence Advocates

Church leaders and other members of the faith community are frequently very involved in the lives of victims of domestic abuse. To guarantee that victims get the all-encompassing assistance they require, church leaders must collaborate closely with advocates and service providers for domestic violence. Faith leaders and advocates for domestic abuse can better meet the multifaceted needs of survivors and contribute to

the prevention of future violence by fostering mutual trust and cooperation (Dickinson, 2007).

Faith communities must understand that their responsibility extends beyond providing spiritual support and that they must also take proactive measures to safeguard and assist victims of domestic abuse. Faith leaders must be equipped with the knowledge and resources necessary to identify and respond to signs of abuse, and they must be prepared to provide referrals to services that can help victims escape abusive situations. This collaborative approach can help ensure that victims receive the support they need to heal and rebuild their lives (Dickinson, 2007).

The team of Church leaders are in this case clergy in the churches in Anglican faith. Are tasked by the authority entrusted to them to influence by their response that Pastors and priests help victims of domestic abuse by dividing people into men and women based on societal and cultural norms. Because men and women are socialized differently, a pastor's attitude to a victim of violence will depend on their gender. Men and women react differently to violence, and a female pastor can react differently than a male pastor. Church leaders have varying levels of professional training based on their tertiary education, ranging from advanced degrees in theology to basic theological certification or church leadership. In order to address domestic abuse, professional training will also include specialized training in family counseling.

Pastors respond to violence against women in a variety of ways, from preaching against it to advising women to leave abusive homes or to be forgiving and submissive. Prayers and referrals for legal and medical services are also included in the response. Additionally, the church's response to domestic violence is guided by a set of written or

unwritten guiding principles known as the Framework of Response. Such as church policy documents and biblical teachings and texts. Everyone will be directly answering questions about the challenges faced by clergy and what the Ugandan church can do to stop domestic abuse. Given this, a committee to address domestic violence must be formed. Invite staff from local domestic violence programs to give educational presentations, encourage clergy to speak out against domestic violence from the pulpit, and set aside a day or a month to educate and engage the congregation. In order to demonstrate clergy involvement and take the first steps to assist victims of violence, provide pre-marriage counseling on equality, conflict, violence, and control; provide a meeting space in your church for the local domestic violence program; and provide financial support to local domestic violence programs. Steven (2011).

Finding safe and efficient faith community responses to domestic violence is crucial because many victims of domestic violence are actively involved in their lives. Finding out what isn't working right now and what can be done to better equip faith communities to protect survivors within their congregations is also crucial. Building mutual trust and cooperation is crucial for faith leaders and advocates against domestic abuse in order to better address the complex needs of victims (Dickinson, Nancy, 2007).

Researcher's Response.

In this study on the role of church leaders in addressing domestic violence in Kitojo Parish, Nyabiteete Archdeaconry, I observed that clergy have a significant influence over how domestic violence is addressed within their communities. Church leaders, particularly in the Anglican faith, are entrusted with the spiritual and emotional

guidance of their congregation. Their responses to domestic violence cases often reflect not only their theological training but also their cultural understanding of gender roles, which can shape their approach to victims.

One of the key findings of my research is that whether clergy are male or female, their gender influences responding to domestic violence. Clergy interpretation and response hinge on gender socialization. Female pastors can show more empathy towards female victims as they would be able to identify better with what the victims are going through. On the other hand, male pastors will at times downplay abuse due to cultural demands placing men in charge of families. This is a demonstration of the fact that there needs to be a collaborative approach towards fighting domestic violence irrespective of the gender of the pastor to provide justice and protection to the victims.

Furthermore, clergy members' capacity to handle domestic abuse cases to the best of their abilities is determined by their professional training and educational background. Clergy with specialized theological and counseling training are better equipped to address victims' concerns with more educated advice and legal or medical care referrals. But what was understood is that not all people in the clergy possess the necessary skills in family counseling, and this could lead to ineffective actions that may unintentionally reinforce the abuse cycle.

The study further established that the church's reaction to domestic violence is often informed by how it interprets biblical scriptures and written or unwritten policies. Clergy may largely employ scriptures supporting women's subordination to their husbands, leading them to offer inappropriate guidance to victims. On the other hand,

other church leaders advocate for empowering and shielding victims and interpreting scripture in order to promote justice, respect, and mutual submission in marriage. There has been a need for more distinct and uniform church policies on domestic violence that could provide a more unified response within the church body.

Finally, my research suggests that the Church of Uganda ought to be more proactive in activities geared towards curbing domestic violence by forming committees that focus on this cause, encouraging pastors to preach against domestic violence from the pulpit, and educating the faithful. Pre-marriage counseling sessions addressing topics such as equality, conflict resolution, and control could ensure that domestic violence does not take place in the first place. Furthermore, cooperation with local domestic violence organizations can provide victims with material and financial assistance, further supporting the church's overall response to domestic violence.

Overall, church pastors in the Kitojo Parish are best situated to continue to enforce unhealthy cultural norms or to remake them in the name of better, more compassionate responses to domestic violence. The research suggests that sound training and assistance for clergy, coupled with the implementation of definitive church policy and the development of alliances with domestic violence activists, are the solutions to improving the church's response to the issue.

2.4 Conclusion

It is clear from the data in the literature review that clergy members have a significant role to play in addressing domestic abuse. In their capacity as clergy, they are seen as a valuable resource and source of social support for both Christian men and women.

The special role that Ugandan clergy play in addressing domestic abuse has not yet been the subject of any research. This study aims to ascertain how clerics' unique position affects how they respond to domestic abuse. As an exploratory study, it should pave the way for future investigations into the role of the church in tackling the broader issue of gender-based violence from the perspectives of social justice and societal change.

CHAPTER THREE: METHODOLOGY

3.0 Introduction

The techniques used to gather and examine the data were the main topic of this chapter. The study population, sample size, sampling selection, data collection methods and tools, data processing, presentation, analysis, and interpretation, as well as the validity and reliability of the data gathered, were all covered. The study's limitations were also described.

3.1 Research Design

The study used both quantitative and qualitative methods, and it was based on a case study design. The scope and pace of the issue were determined using these methods. Data collection from church leaders in Kitojo Parish, Nyabiteete Archdeaconry, was prioritized. In order to gather information from the particular respondents in this archdeaconry, questionnaires and interview guides were utilized.

3.2 Study Population

The researcher targeted different categories of people, including clergy, probation officers, local leaders, children, and Christian victims of violence (both men and women) in Kitojo Parish, Nyabiteete Archdeaconry, which made up a population of 60 respondents.

3.3 Sample Size Determination

The researcher selected a sample size of 55 respondents from the population of 60 subjects, as indicated in the table below.

Sample size will be determined using the using Krejcie and Morgan Formulae (1970)

$$n = \frac{N}{1+N(e)^2}$$

Where N is the Target Population (60), n is the sample size and e is the level of significance at 0.05

$$n = \frac{60}{1+60 \times (0.05)^2}$$

Therefore, sample size n= 55 respondents

3.4 Sampling Procedures and Strategies

The study mainly used purposive and stratified sampling technique as shown in the Table below.

Table 1. Sample Size Determination

Category of respondents	Population	Sample	
Clergy	05	03	Purposive
Probation officers and local leaders	10	10	Purposive
Children	10	10	Stratified
Christian victims of violence (men and women)	35	32	Purposive
Total	60	55	

(Source: Primary Data, January, 2025)

3.5 Data Collection Methods and Instruments

Two techniques were employed in the study to gather field data. They came with interview instructions and questionnaires.

3.5.1 Questionnaire Method;

It is the best technique for gathering quantitative information from sizable samples. One of the main tools used to gather quantitative data for the study was the questionnaire. Both of the questions were closed-ended. The researcher created questionnaires for senior management from parishes and subparishments as well as employees of Kitojo Parish Nyabiteete Archdeaconry. According to Kothari (2004), structured questionnaires are easy to administer and reasonably priced to evaluate. Additionally, a survey was chosen as the primary tool for this study because it was simple to administer to a large number of participants.

3.5.2 Interview Method.

A face-to-face, intentional discussion between an interviewer and an interviewee (respondent) is called an interview. Because it facilitated the process of gathering data through in-person interviews, the researcher favored employing an interview guide instrument. Committee members who lacked the time to write answers to questions were interviewed using interview guides by the researcher. The interview's goal was to get opinions on church leaders' responses to questions about domestic abuse.

Kothari (2004) highlighted that interviews are conversations with a purpose, making data collection easier. Interviewers also have greater flexibility and the opportunity to restructure questions. Interview guides were used because they helped the interviewer stay focused during probing for deeper information.

3.6 Data Quality Control

3.6.1 Validity

In order to rate the items that were valid for data collection, the supervisor was given the intended research instruments by the researcher prior to data collection. Data was gathered using every item the supervisor deemed appropriate.

3.6.2 Reliability

The researcher pre-tested the research instruments, especially the questionnaire (which was the most used instrument), with a group of 2 clergy members from parishes in Kitojo Parish, Nyabiteete Archdeaconry. These members did not participate in the study.

3.7 Data Collection Procedure

The supervisor accepted the proposal that the researcher wrote. Following approval, the researcher received an introduction letter from Bishop Barham University College's head of research studies. The appropriate authorities at Kitojo Parish, Nyabiteete Archdeaconry, were shown this letter. The researcher first introduced herself to the pastors, who would then give the necessary details regarding the variables, before introducing the questionnaire or interview guides. The researcher set up a time and date to collect the completed questionnaires from those who did not respond right away after distributing them to the respondents and conducting the interviews.

3.8 Data Analysis

Data entering, editing, coding, and cleaning were all part of the data analysis process. The gathered data was categorized and organized in accordance with the study questions. After that, the data was coded and given descriptive and numerical values. Using distribution analysis techniques and percentages, the researcher revised and examined the data. To make reporting and presentation easier, the analyzed data was tabulated.

Prior to data presentation, the researcher used questionnaires and qualitative data analysis from the interview guides and open-ended questionnaires to modify the study's raw data. The link between the variables based on the data obtained was then presented through statistical analysis of the data using Microsoft Word and Excel software. Conclusions were drawn after noting the findings.

3.9 Ethical Considerations

The researcher took into account the research values of respondents' protection from potential harm, anonymity, and voluntary participation. The study's goal was stated as completing a Bachelor of Divinity program.

The researcher ensured confidentiality by treating all information given by the respondents, especially on personal matters, with confidentiality. The researcher also ensured the responsibility of preventing any information from being misused, which could harm the individuals involved in the research.

The researcher showed due respect for individuals' privacy. Privacy was respected by leaving questions unanswered that respondents did not wish to answer and not pressuring the respondents. The researcher conducted herself in an honest, fair, and respectful manner toward others. Harmful relationships were avoided, and time management and patience were observed to meet the desired demands and schedules of the respondents.

Objectivity was considered to avoid bias in the experimental design, data analysis, review, and personal decisions. The researcher identified herself properly to the respondents, ensuring there was no ambiguity or misrepresentation. The respondents knew exactly who the researcher was and which organization she represented.

3.10 Anticipated Limitations to the Study and How They Were Handled

Inadequate Response

Respondents who were not cooperative posed a challenge. The researcher first explained to them the benefits of the study and clarified that the study was for academic purposes. The researcher assured respondents that their responses would be kept confidential.

Financial Constraints

High costs, such as transportation costs and other financial commitments, presented difficulties for the researcher as she visited different libraries and reviewed relevant literature. The researcher overcame this obstacle with the aid of careful resource budgeting.

Time Constraints

The researcher encountered difficulties with respondents having limited time, especially church administrators and other staff, which made it hard to obtain information from them. This was addressed by creating a better relationship with the respondents and highlighting the relevance of the study.

CHAPTER FOUR: PRESENTATION, ANALYSIS AND INTERPRETATION OF FINDINGS

4.0 Introduction

This chapter presents, analyzes, and interprets the study's findings. Demographic details and the respondents' response rate are among the findings. In this chapter, the results were analyzed and interpreted.

4.1 Response Rate of the Respondents

The researcher reached all the sample size of respondents and their response rate is indicated table 2 below.

Table 4:2 Response Rate of the Respondents

Category of respondents	Targeted Sample	Actual respondents	Response Rate (%)
Clergy	05	03	60%
Probation officers and local leaders	10	10	100
Children	10	10	100
Christian victims of violence (men and women)	35	32	91%
Total	60	55	87%

(Source: Primary Data, February, 2025)

The above table shows the response rate of respondents. It shows that not all the respondents took part in the study which gave a response rate of 87%. This was because the researcher approached the targeted respondents introduced himself and gave them reasons so that they could take part in the study

4.2 Demographic Characteristics of the Respondents

This section presents the demographic characteristics of the respondents who participated in the study. The information got is presented and analyzed below.

Gender of the Respondents

The researcher asked the participants to identify their gender in this section. The gender characteristics of the respondents are summarized in the table below.

Table 4:3: Gender of the Respondents

Sex	Frequency	Percentage (%)
Male	32	62%
Female	20	38%
Total	52	100

(Source: Primary data)

Table 3 above indicates that majority of the respondents 32 (62%) were males while the least 20 (38%) females. This means that there are many males respondents than

females. More male respondents had detailed information regarding variables of domestic violence and Church growth and are major bread winners of several families.

Age of the Respondents

The respondents were asked to identify their age group during the researcher's interview in this section. Table 3 below displays their answers.

Table 4: 4: Showing Age of the Respondents

Age	Frequency	Percentage (%)
18 - 35 years	15	29%
36 - 50 years	16	31%
50 - 70 years	14	27%
70 and above years	07	13%
Total	52	100

(Source: Primary Data)

Table 4 above indicates that the majority of the respondents 16 (31%) were aged between 36-50 followed by 18-35 with 29% followed by 50-70 with 27% years while the minority were between 70 years and above with the frequency of 07 giving 13%. This means that most of the people responsible consulted in Nyabitete Archdeaconry were of middle level and assumed they had clear knowledge on how DV is the most pressing

issue in the area. In addition, they were hardworking than other consulted age groups and gave complete time to respond to the questionnaires and interview guides.

Marital Status

Respondents were asked to identify their marital status and results were presented in figure 1 below.

Findings indicate that the majority of the respondents were married (56%) while the minority (44%) were single. This implies that most status of the church members considered was taken with consciousness as matter of fact they were home people. In addition, married couples were committed towards their tasks than single respondents.

Education level of Respondents

The researcher inquired about the targeted respondents' educational backgrounds in this section. Table 5 below provides a summary of the data obtained.

Table 4: 5: Showing level of education

Level of Education	Frequency	Percentage (%)
O&A-Level	05	9.6%
Diploma	17	32..7%
Under graduate	22	42.3%
None of the above	08	15.4%

Total	52	100
--------------	-----------	------------

(Source: Primary Data)

Table 5 above indicates that majority of the respondents 22/52(42.3%) were undergraduates and had degrees followed by diploma 17/52 with 32.7% followed by none of the above group that is 8/52 with 15.4% while the minority were combined O&A Level represented by frequency of 5/52(9.6%). This shows that most of the respondents were graduates who possessed homes and families. possessed high degree of accuracy which could led to effective performance of research instruments were given freedom to exercise their rights and tasks which was usually their core obligations and had something substantial to reveal to the researcher.

Responsibility Held in the Churches in Kitojo Parish

The researcher asked the respondents to show their occupation. The responses got Indicated that majority of the respondents 27(52%) were church members 20(38%) were members of the congregation who had a privilege of overseeing others on church matters the minority 05(10%) clergy. And they were involved in activities of handling church business like care taking of the pre and post marital counseling among others. This shows that most of the respondents were being considered as to be victims of the scourge and this enhanced reality in the data that was being gathered.

Presentation of the empirical results of the study findings in Kitojo Parish

In this section, the researcher presents the analysis of the three objectives of the study. The first objective of this study was; To examine forms of domestic violence in Kitojo

Parish North Kigezi Diocese, to establish the causes of domestic violence in Kitojo Parish
To examine the strategies for dealing with domestic violence

Study findings on forms of domestic violence in Kitojo Parish

This was aimed at establishing the forms of domestic violence that were rampant in area f study.

Table 4.6: Forms of domestic violence in Kitojo Parish

Responses Frequency

Forms of domestic violence	Frequency	Percentage %
Physical Harassment	15	30
Denial of food	10	20
Sexual violence	8	16
Gender violence	10	20
Beating/Bullying	5	10
Verbal abuse	2	04
TOTAL	50	100%

Source: Field research 2023

The researcher asked the respondents to give their views on the forms of domestic violence from the table above the following was gathered from the field.

Physical Harassment

According to the study's findings, 30% of participants indicated that one type of domestic violence that was taking place and being reported in Kitojo parish was physical harassment. This included using strong objects that may be used during domestic violence to pull children's ears and break women's and children's arms and legs. One female narrator used evidence of broken teeth that after 8 years of harsh treatment she lost her teeth to a fight. (not identified for animal care)

Denial of food.

According to the study's findings, 20% of respondents indicated that another type of domestic violence occurring in Kitojo Parish was food denial. Both the parents and the kids in the house were impacted by this form. Due to their lack of participation in household chores and food purchases, wives and children were depriving their husbands of food. Additionally, husbands were depriving their wives and children of food, particularly when they returned home intoxicated.

Sexual violence

According to the results of the study, 16% of the respondents said that one type of domestic violence that occurred in Kitojo Parish was sexual violence. Some women were being raped, while others were subjected to forced sex by their spouses and other types of sexual harassment. Women were denied the opportunity to voice their opinions on

matters pertaining to their sexual lives, and their husbands would punish them whenever they voiced complaints.

Gender violence

According to the study's findings, 20% of respondents indicated that gender-based violence was pervasive in Kitojo Parish at the family level. Women and girls were being mistreated by men because of their gender, which sometimes prevented them from attending school and instead left them to take care of the housework. This puts them at risk of experiencing domestic violence from their husbands and their future families.

Beating and Bullying

According to the study's findings, 10% of respondents indicated that bullying and beatings were another type of domestic violence that occurred in Kitojo Parish. This involved parents and stepmothers bullying and beating kids for minor infractions they might have committed at home. When there were disagreements at home, women were also beaten and harassed by their male counterparts.

Verbal abuse

According to the study's findings, verbal abuse was mentioned by 4% of respondents as an additional type of domestic violence that was reported in Kitojo Parish. Family members were experiencing psychological effects from this. Men's use of harsh and uncomfortable language toward mothers and children was threatening and had an impact on them because it was so frightening and insidious, and occasionally out of fear, mothers and children would flee their homes.

Causes of domestic violence

This was aimed at finding out the causes of domestic violence in Kitojo Parish.

Table 4.7: Findings Causes of domestic violence in Kitojo Parish.

Cause	Frequency	Percentage
Drunkardness	15	30%
Misunderstandings between Spouses	10	20%
Poverty	8	16%
Cultures and traditions	10	20%
Peer pressure among children	5	10%
Adultery	2	04%

Source: Field research 2025

From the table above the following results were obtained

Drunkardness

From the study results, 30% of the responses showed that drunkardness was one of the causes of domestic violence in Kitojo Parish. Alcoholic men would always beat their wives if they asked for food and the woman refused or delayed. Due to the abundance of inexpensive local beer, men in Kitojo Parish were drinking excessively, which caused their brains to become disorganized. As a result, they were beating their mothers and

children and even preventing them from attending church, where they might be tortured if they managed to get away. Others chose not to reply.

Misunderstandings between spouses.

According to 20% of the responses, miscommunications between spouses were a contributing factor to Kitojo Parish's high rates of domestic violence. These misunderstandings were caused by family problems, arguments in the home, and poor spending habits by both men and women. Fights and other types of domestic violence followed.

Poverty

According to the study's findings, 16% of participants indicated that one of the main reasons for domestic violence in Kitojo Parish was poverty. Families were forced to continue relying on one another because poverty made people desperate. Due to their indolence, the majority of men were unemployed, resulting in poverty in their households. In retaliation, these men began to beat their wives and drive children away from their homes.

Cultures and traditions

According to the study's findings, 20% of respondents said that domestic violence is encouraged by the cultural and traditional values of Kitojo Parish's indigenous residents. Men's desire to own everything and exercise authority at home is the cause of this.

Peer pressure among children

According to the study's findings, 10% of respondents claimed that domestic violence in Kitojo Parish was caused by children's peer pressure. This led to child-based violence since parents could physically harm their kids or expel them from the house for misbehaving. Youngsters were engaging in sexual activities, drinking, stealing, going out late, fighting, and smoking, all of which their parents could not stand, leading to arguments with them.

Adultery

According to the research findings, adultery and other sexually suggestive behaviors by spouses were cited by 4% of respondents as another reason for domestic violence in Kitunga Archdeaconry. Couples would argue in their homes whenever they heard rumors of extramarital sex, which could lead to physical altercations, beatings of wives, and sexual harassment of one another. People who primarily reside in Kitojo Parish's urban suburbs were being negatively impacted by this.

All of the aforementioned led to mishaps where the kids would come into contact with metal and wood objects, break their arms, run away from their parents or guardians, and get burned by fire and water. Children were becoming lame as a result, and occasionally they developed other physical disabilities, which all had an impact on their social and cultural well-being. Children are particularly neglected when their mother has fled the house out of fear of being abused by her husband or when she is ill as a result of the father's taunts. Even after harming their mothers during violent episodes, the husbands are unable to devote enough time to raising their children.

According to the study's findings, 12% of respondents indicated that children had to deal with divorced parents, growing up as single parents, and occasionally with their stepparents, which exposed them to additional violence. Children who grow up away from their parents suffer psychological torture and trauma, which can occasionally lead to animosity between them and their parents, a lack of education, poor attitude among family members and many effects which all in all denied the family their welfare and wellbeing all this reduced the number of church members because they are not well holistically and healthy wise limiting church growth.

Findings on the effects of domestic violence in Kitojo Parish.

Table 4:8 Results on the effects of domestic violence

Effects	Frequency(f)	Percentage%
Physical Effects	15	30
Psychological problems.	10	20
Social effects.	15	30
Domestic violence comes at a cost.	10	20
Total	50	100%

(Research findings 2023)

From the table above 30% that 15/50 suffered Physical Effects, where the victims experienced painful headaches, bruises, broken bones, pelvic bone injuries as well as

pain in the back, complications during pregnancies, sexually transmitted diseases all are appreciated in the research by (Lockton and Ward, 2017)

As a matter of fact, these effects cause a lot of financial problems among the partners concerned since the victims will need medication. To treat wound rehabilitation and rejuvenation.

From the table above 20% that 10/50 suffered psychological problems which included depression, anxiety disorder, low self-esteem, lack of concentration as well as suicidal cases resulting into death.

From the table above 30% that 15/50 suffered social effects. Findings indicated social effects like children are orphaned, children to drop out of school due to inability to concentrate and failure, low self-esteem discouraged as appreciated in the field research by (Mazza et al 2020).

From majority of interviews 35/ 70% revealed that family resources are consumed because Domestic violence comes at a cost as appreciated by Bogat, (2010).

Solutions/strategies to the problem of domestic violence

This was intended to establish the solutions that were being adapted to the problem of domestic violence and improvement of child welfare in Kitojo Parish.

Table 4.9: Solutions to the problem of domestic violence

Strategy	Frequency(f)	Percentage%
Legislations	10	20

Sensitization	25	50
Establishment of family welfare offices	10	20
Advocacy	5	10
Total	50	100%

Basing from the table several strategies were being in acted and they included the following

Legislations

According to the study's findings, 20% of respondents indicated that legislation was being implemented to address the issue of domestic violence. Among these were the laws prohibiting the infringement of women's and children's rights. Domestic abusers were facing jail time and legal charges for violating the rights of others. Because they impacted both men and women as well as children, laws prohibiting domestic abuse were cross-cutting. These were intended to lower the high prevalence of domestic violence in Kitojo Parish and throughout Uganda.

Sensitization

From the study results, 50% of the responses showed that people in Kitojo Parish were being sensitized by the different stakeholders including Church leaders on the dangers of domestic violence on people's lives and the best ways through which they can settle family misunderstandings amicably. People were further being sensitized about their rights and how they should treat each other in families through preaching like in Ephesians 5:1ff which talks about Marriage relationship and constant post marital

counseling. This was being done by the government, non-government organizations and churches through media houses and public gatherings.

Establishment of family welfare offices

Basing on the study results, 20% of the responses showed that the government had established a family/social welfare office at every police post in the area to handle cases related to domestic violence and other family matters. These offices were to reduce on the backlog of cases in courts and improve on efficiency in handling family affair and child abuse cases. Family welfare officers were arresting and presenting to courts of law the prisoners of domestic violence or sometimes helping couples to settle their issues outside courts through mediation.

Advocacy

From the research results, 10% of the responses indicated that advocacy for stable families was being agitated for by the churches, individuals and private organizations. This included: promotion of equality and fair treatment of genders at family level, forgiveness and ensuring that children live a good life in families. This was being done by organizations including save children Uganda, world vision, federation of women lawyers and other respective churches.

Identify what has been done by the church to address the effect of domestic violence on church growth in Kitunga Archdeaconry?

Chapter summary

Domestic violence is a pandemic issue that all society should be warned against and in case of the signs and symptoms of the same like harassment, discrimination, family neglect abuse drug abuse, negligence, betrayal in families conspiracy against each other and weird behaviors of adultery defilement of their own children denial food should be shouted at and dealt with care of the consequences of harm that can arise and whose effect can be long lasting through legislation of laws sensitization advocacy and premarital and post marital counseling can be the necessary strategies to deal with the vice.

CHAPTER FIVE: THEOLOGICAL REFLECTION

5.0 Introduction

This chapter provides a theological reflection on domestic violence, drawing from biblical teachings, early Church Fathers, Orthodox perspectives, and theological scholars. It explores how Christian doctrine understands domestic violence and how the Church is called to respond to it, especially as it impacts spiritual growth and church development. It shows that domestic violence opposes God's original design for human relationships and that the Church must play an active role in preventing, addressing, and healing the wounds caused by violence within homes.

5.1 Biblical Standpoint on Domestic Violence and Church Growth

Violence is universally condemned in the Bible. The Hebrew "ḥāmās" (violence) in Genesis 6:11 is the initial mention of a world filled with evil and provoking God's wrath. Domestic violence is contrary to God's design for families as outlined in Genesis 1-2, where marriage is outlined as a one-flesh, loving, and beneficial relationship. Ephesians 5:21-33 also teaches mutual love and submission, with Christ-like sacrificial love as the model for married relationships. Violence, abuse, and control distort this sacred image and mar God's plan for love, dignity, and respect in the family.

The Bible encourages the fostering of relationships—Ephesians 6:4 forbids parents from provoking their children but to bring them up in godliness. Abuse not only hurts people but also their faith, causing victims to wonder about God's goodness. Healing from such

trauma requires time, emotional honesty, and often the support of trained Christian counselors.

Importantly, while the Bible allows for separation in cases of danger, it does not explicitly mention abuse as grounds for divorce (Matthew 5:32; 1 Corinthians 7:15). However, principles of justice and love make it clear that no one should stay in harm's way. Protecting one's life and children is morally sound. While reconciliation may be possible through repentance and transformation, it must be approached cautiously and with pastoral oversight.

5.2 Theological Scholars on Domestic Violence and Church Growth

Many theological scholars and counselors acknowledge the devastating effect of domestic violence within Christian homes. Grant L. Martin, in *Counseling for Family Violence and Abuse*, reveals alarming statistics about abuse in Christian marriages. He argues that faith communities often face this issue yet remain undertrained and ill-prepared. Pastors and church leaders, therefore, must be equipped to support victims and challenge abusers to change.

Psalm 55 captures the deep emotional pain of betrayal and fear within intimate relationships. Theologians emphasize that Christian communities must embody the love and safety God intends. The Church, alongside the state and family, forms a triad of responsibility in addressing domestic violence.

Faith-based responses must balance grace with truth—extending forgiveness where there is genuine repentance, but also holding abusers accountable. The Church must be

a refuge, not a silent observer. Domestic violence undermines the Church's witness and hinders spiritual growth among its members.

4.3 Early Church Fathers' Teachings on Domestic Violence

The early Church Fathers laid foundational views on Christian ethics, family life, and peace. While the exact term "domestic violence" does not appear in their writings, many of their teachings speak against injustice and cruelty within relationships.

Origen of Alexandria, in his spiritual interpretations, emphasized the free will and moral responsibility of individuals. He taught that violence is incompatible with the nature of Christ, the Prince of Peace. Origen believed that Christians, being followers of Christ, must reject all forms of violence, including within the family. He opposed war and force, arguing that true Christian living reflected peace, compassion, and self-restraint. This aligns with the view that domestic violence is a betrayal of Christian love.

Clement of Alexandria advocated for harmony within the family, promoting self-control (*enkrateia*) and mutual respect between husbands and wives. He discouraged harsh treatment of women and emphasized the family as a place of spiritual formation. In *Paedagogus*, Clement instructed Christian families to model godliness, making it clear that violence had no place in the Christian home.

St. Augustine, though often wrestling with issues of original sin and human depravity, promoted the sanctity of marriage and mutual support between spouses. While his writings are less explicit on abuse, his vision of Christian love and charity indirectly

opposes domestic cruelty. In his theological anthropology, every human being is made in God's image and must be treated with dignity.

5.4 Reformation and Modern Theological Voices

Thomas Cranmer, a key Reformer and architect of the *Book of Common Prayer*, emphasized marriage as a sacred covenant before God. He saw it as a place for comfort and mutual support. The Anglican tradition he shaped calls spouses to live in love and peace. Cranmer's emphasis on moral accountability would view domestic violence as a serious breach of this covenant, requiring pastoral discipline and care for the wounded.

Ellen G. White, a prominent Adventist theologian, wrote extensively on Christian home life. In *The Adventist Home*, she warned against harshness and encouraged patience and kindness in family relationships. She condemned the misuse of authority in the home, asserting that men who abuse their wives or children misrepresent Christ's love and should not be honored as heads of households. White believed that the family reflects the character of God and should be a place of peace, prayer, and support.

George Whitefield, though not addressing domestic abuse directly, emphasized heart transformation through the Holy Spirit. His revival preaching focused on personal holiness and the new birth. A truly converted person, in Whitefield's theology, would not persist in abusive behaviors but would demonstrate the fruits of the Spirit—love, gentleness, and self-control.

5.5 Orthodox Perspective on Domestic Violence

The Orthodox Church teaches that the family is a domestic church, where parents are icons of God to their children. Drawing from the fifth commandment (Exodus 20:12), Orthodox teaching views honoring parents as part of honoring God. However, honor does not justify abuse. Orthodox theology stresses synergy between divine grace and human action—families must work with God to build a home of holiness.

In Orthodox Judaism, too, each parent plays a vital role in the upbringing of children, contributing to their emotional, religious, and educational development. Though roles may differ, their value is equal. Violence disrupts this sacred duty and must be condemned. A parent who abuses violates both God's law and their own spiritual role.

5.6 The Role of the Church in Responding to Domestic Violence

The Church must be an advocate for the vulnerable. Many survivors turn first to their pastors for help, making it essential that church leaders are trained to respond wisely. Churches should create safe environments for victims to speak out and offer resources for counseling, shelter, and spiritual support.

Faith communities should also challenge harmful theologies that promote male dominance or encourage women to remain in abusive situations "for the sake of submission." Proper interpretation of Scriptures like Ephesians 5 must emphasize mutual love and not be used to justify suffering.

The Church's witness is weakened when it ignores abuse. Yet when it acts with justice, compassion, and truth, it can bring healing and foster spiritual growth in victims and even in repentant abusers. Victims need a community of believers who will walk with

them toward healing, help them reconnect with God, and rebuild their trust in relationships.

5.7 Conclusion

Theological reflection recognizes domestic violence as a deep moral and spiritual violation of God's plan for families. Domestic violence contradicts the biblical mandate of love, justice, and mutual submission. While reconciliation is greatly prized by the Bible, it never at any point calls for remaining in danger. Early Church Fathers and modern scholars collectively confirm that violence must be met with truth and love.

The Church should be proactive in breaking the silence, providing healing, and enabling redemption in Christ for both abusers and victims. With theological soundness and pastoral intervention, the Church can be a place of sanctuary and hope for the families broken by domestic violence.

CHAPTER SIX: SUMMARY OF FINDINGS, CONCLUSION, AND RECOMMENDATIONS

6.0 Introduction

6.1 Summary of the Findings

The purpose of the study was to investigate how church leaders in Kitojo Parish, Nyabiteete Archdeaconry, understood domestic violence and how it affected the welfare of families. The results showed that domestic abuse takes many different forms and happens in the area at a moderate rate. The most common types include physical abuse, particularly beating and battering of women and children, denial of basic needs such as food (especially among children living with step-parents), and verbal abuse. Sexual violence emerged as the most reported form, involving acts like incest, defilement, and forced sex. Gender-based violence was also reported, where women and girls were mistreated simply because of their gender.

It was also found that several factors contribute to the prevalence of domestic violence in Kitojo Parish. These domestic violence causes include drinking alcohol, poverty, family misunderstandings, cultural practices and beliefs, poor child behavior, and marital infidelity. The effects of domestic violence were particularly terrible for children. They were mostly denied education, forced to the streets, exposed to child labor, traumatized or physically harmed. Others were left orphans due to divorce or separation while others were left with disabilities or died.

Public opinion about domestic violence was not monolithic. Some saw it as a sign of ignorance or savagery passed down through family traditions, while others saw it as a natural way for heads of families to keep family and household in order and under control. It was confirmed that measures are being taken to curb domestic violence.

They include national and local laws, community educational campaigns, family protection units in police stations, and NGO campaigns. However, there are many barriers to the efficacy of these interventions, for example, victims' resistance to reporting abuse, corruption, poor law enforcement, and lack of resources. The church was found to play a supporting role, but additional work could still be done with regards to causality elimination and bringing healing and peace between families.

6.2 Conclusion Based on the Findings

Based on the findings of the study, it can be seen that domestic violence is indeed a real and serious issue faced by the families in Kitojo Parish. It comes in different forms—physical, emotional, sexual, and economic—and reaches every family member, especially the woman and children. Sexual violence was found to be the most frequently encountered type of violence based on the study, and this calls for protection and awareness in this area. The causal roots of domestic violence are firmly rooted in economic poverty, social and cultural principles, and family moral failure. Domestic conflicts were often caused by alcoholism and infidelity.

Children suffered the most from the consequence of domestic violence. They were denied education, experienced trauma, were pushed into street life, or were subjected to dangerous work and abuse. The study also found that although government policy, social awareness, and the work of NGOs are positive, the problem still remains because of inadequate enforcement and silence of the victims. The Church, which is a respected institution within society, has a key role to fulfill in delivering counseling, promoting forgiveness and love, teaching biblical family morals, and bringing people together.

Therefore, the fight against domestic violence cannot be done by one group alone. It requires cooperation from government, church, community leaders, and families themselves. Greater awareness of the cause and effect and sustained action are needed to restore peace and stability to homes within Kitojo Parish and elsewhere.

6.3 Recommendations

Based on the findings and conclusions, certain recommendations have been made. The government must promote community education regarding domestic violence risks, rights of people, and management of family disputes. These messages must be communicated in terms of the local languages so that everyone can understand them. Local leaders are to be trained to address domestic violence cases promptly and fairly. Additionally, government departments like police family units and child protection officers should be empowered with facilities, finance, and training to better cater to victims.

Secondly, children must be taught about their rights at school, in church, and at home. They should be told how they should respond when they are or witness abuse. Religious leaders and teachers must join hands to ensure that there are havens of safety where children can speak out what they went through. There are also programs specialized in dealing with victimized children by offering them counseling, refuge, and educational support.

Third, the Church needs to do more to address domestic violence. Clergy and lay leaders must preach from time to time on peace in the home, love in marriage, and the ruining effects of violence. Counseling sessions during pre-marriage and after marriage should

be increased to include important topics such as communication, finances, sexuality, parenting, and anger management. Pastors and leaders in the Church should offer counseling services to troubled couples and mediate reconciliation wherever possible.

In addition, the Church of Uganda should have a special families and homes ministry. The ministry would identify families where there is violence, offer such families counseling, and aid in restoring peace. Trained members from each parish could be chosen to monitor cases of domestic violence and report to the top church leaders. The church can also work with NGOs and government offices to refer victims for further help.

Lastly, laws against domestic violence should be explained in local languages and shared with community members through public meetings, radio, and church gatherings. Many people continue to abuse others because they do not understand the laws or think they will not be punished. If the laws are clearly explained and fairly enforced, people will begin to change their behavior. The findings of this study also serve as a helpful resource for researchers, policymakers, and church leaders who want to understand the nature of domestic violence in rural areas and how to respond to it effectively.

REFERENCE

Adams, David (2007). *Why Do They Kill? Men Who Murder Their Intimate Partners*.

Nashville, TN: Vanderbilt University Press.

Central Bureau of Statistics [Kenya], Ministry of Health [Kenya] and ORC Macro, (2004), *Kenya Demographic Health Survey, 2003*, CBS, MOH& ORC Macro, Calverton, Maryland, pp 234-240

F1DA, 2007). *Report of a Baseline Survey among Women in Nairobi*, F1DA, Nairobi, pp3-

Fortune, M.M. Sc Enger, C.G. 2005. *Violence against Women and The Role Of Religion*.

Applied. Research Forum. National Electronic Network on Violence against Women.

USA: National Resource Centre on Domestic Violence.

Gengler, S. W., Sc Lee, J. W. (2001). Ministers' understanding of battered women: Differences among Catholic male priests, Protestant female ministers and Protestant male ministers.

Grady, J.L. 2000. *10 Lies The Church Tells Women: How The Bible Has Been Misused To Keep Women In Spiritual Bondage*

Gross, W. G., & Stith, S. M. (1996). Building bridges between shelters for battered women and religious organizations: Advice from victim advocates.

Johnston T, (2002) *Violence and Abuse of Women and Girls in Kenya*, Nairobi: Population Communication Africa and New World Printers.

Levitt, 11. M., & Ware, K. (2006). "Anything With Two 1 leads Is a Monster": Religious Leaders' Perspectives on Marital Equality and Domestic Violence.

Londt, M.P. 2004. *Management of Domestic Violence: Risk-Based Assessment and Intervention Guidelines with Perpetrators of Intimate Violence*. (Published Dissertation PhD). South Africa: University of the Western Cape.

Mathison, J.H. 2002. *Health care response to cases of domestic violence*. (Published Master's Thesis). South Africa: University of the Western Cape.

Moran, M., Flannelly, K. J., Weaver, A. J., Overvold, J. A., Hess, W., & Wilson, J. C. (2005). A study of pastoral care, referral, and consultation practices among clergy in four settings in the New York City area [Electronic Version

Nason-Clark, N. (2012). Religion and violence against women: Exploring the rhetoric and the response of evangelical churches in Canada [Electronic Version]. *Social Compass*.

Pay mar, M. 2000. *Violent No More: Helping Men End Domestic Abuse* (rev 2nd ed). Canada.

Petersen E, 2006. *Challenges experienced by clergy> in dealing with domestic violence*.

Shannon-Lewy, C., & Dull, V. T. (2005). The response of Christian clergy to domestic violence: Help or hindrance? [Electronic Version]. *Aggression and Violent Behavior*.

Weaver, A. J., Revilla, L. A., & Koenig, HXG. (2002). *Counseling families across the stages of life: A handbook for pastors and other helping professionals*. Nashville.

Nancy Dickinson, ed., *2009 Georgia Domestic Violence Fatality Review* (Atlanta).

Steve, J. Saul (2011) Thesis, the Response of the Church to Domestic Violence: A Silent or Active Voice to Broken Families: California.

United Nations. (1993). *Declaration on the Elimination of Violence against Women*.

Colossians 3:19, *The Holy Bible, New International Version*.

Shannon-Lewy, C., & Dull, V. T. (2005). The response of Christian clergy to domestic violence: Help or hindrance.

Rosen, K. H., O'Sullivan, M. J., & Stith, S. M. (2003). Abuse-related posttraumatic stress disorder and family functioning in a clinical sample of adult survivors of childhood sexual abuse.

Stith, S. M., & Rosen, K. H. (2004). Intimate partner violence and child abuse: A review of co- occurrence. *Aggression and Violent Behavior*, 9(1), 1-15. Ileise, L., et al. (1994). *Domestic violence: A national report*. Canadian Panel on Violence Against Women.

Canadian Panel on Violence Against Women. (1993). *Changing the landscape. Ending violence Achieving equality*. Ottawa: Minister of Supply and Services Canada.

Pence, E., & Paymar, M. (1993). *Education groups for men who batter: The Duluth model*. Springer Publishing Company. Paymar, M. (2000). *Violent no more: Helping men end domestic abuse*. Hunter House.

Ganley, A. L. (1996). *Understanding domestic violence*. In J. L. Edleson & Z. C. Eisikovits (Eds.), *Future interventions with battered women and their families*.

Kansiime, P. (2022). Religion and spirituality in social work in Uganda: Lessons for social work education.

Mahomva, S., Bredenkamp, I. M., & Schoeman, W. J. (2020). The perceptions of clergy on domestic violence: A perspective from the KwaZulu-Natal Midlands.

Bukuluki, P. (2020). Religion, culture, and stereotyping fueling gender-based violence. *NewVision*.

Uganda Bureau of Statistics. (2020). *National Survey on Violence Against Women and Girls*.

Paluck, E. L., et al. (2022). Religious leaders can motivate men to cede power and reduce intimate partner violence: Experimental evidence from Uganda. *Proceedings of the National Academy of Science*.

Tearfund. (2025). Church must champion women's equality globally. *The Times*. Uganda Radio Network. (2020). Revisit cultural values and customs to fight GBV.

Watchdog Uganda. (2022). Religious, cultural leaders agree to work together to end Gender-Based Violence.

APPENDICIES

APPENDIX A: Research instruments

Questionnaire for the Respondents (church Staff Clergy, lay readers other committee Members).

Dear respondent,

I am Natukund Ronah a student of Uganda Christian University undertaking a Bachelor of Divinity. Currently I am carrying out a research study Church Leaders and domestic violence with specific reference to Kitojo Parish Nyabiteete Archdeaconry, as part of the requirements for a ward of Bachelor's Degree. This questionnaire is therefore intended to seek information on the above subject matter. The information is purely for academic purposes and all the answers will be handled with utmost confidentiality. I therefore humbly request that you complete this questionnaire correctly in the spaces provided or options given. (Please, tick the appropriate answers where options are given).

Section A: Demographic Characteristics of Respondents

1. Gender

Male ☐ Female ☐

2. Age bracket

18-25 years ☐ 26-34 years ☐
35-45 years ☐ 46 years and above ☐

3. Marital status

Single

☐

Married

☐

4. Education Background

Tertiary Certificate

☐

Diploma

☐

Undergraduate

☐

Post graduate

☐

5. Responsibility Held in the church leadership

Top clergy

☐

lay readers

☐

Committed church Member

☐

SECTION B: You are required to provide a tick under the provided scales to represent your response.

Note that in the tables of questions below, 5 represent Strongly Agree, 4 represent Agree, 3 represent Not sure, 2 represent Disagree, 1 represent Strongly Disagree.

Part A: church leaders and how they handle domestic violence.

SN	Variable	Response				
	Church leaders	5	4	3	2	1
6.	Do you receive numerous cases of domestic violence seeking solution?					
7.						

	Have you received any training on marital counseling?					
--	---	--	--	--	--	--

8 Have you received any pastoral training? (tick as appropriate)

1. Yes

2. No

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

10. Have you received any training on marital counseling?

1 .Yes 2.No

CHURCH BACKGROUND

11(a). What is the name of your Church.....

11(b). In which division is your

Church.....

12. What is the total membership of you church?

Male-----

Female-----

Total-----

13. Under which denomination is your church.....

14. Are there other sister branches of this church?—..... if
so how many?-----

15. How many pastors minister in this Church?.....

Part B: Domestic violence

SN	Variable	Response				
	Issues to deal with domestic violence	5	4	3	2	1
12	Thinking about domestic violence, Do you agree or disagree that domestic violence is a serious issue for our community? (Please tick as appropriate)					
13	Would like you to tell me if you regard the following sorts of behavior as domestic violence. Tick agrees for those that you regard as domestic violence, disagree for those that are not, and don't know for statements which you are not sure of. Slapping killing slowing objects on the other, scaring, prevent them from getting a job, hurts the family members controls finances partner yells abuse, raping the other partner deny sex, criticize the other partner, partner strangles the other controls their social life,					

	denies to visit their friends., controls their phones hand sets and their movements.					
14	As a pastor, do you perform official marriages in your church?					
15.	Do you carry out pre-marital counseling for couples wishing to get married in your church?					
17.	If your answer in above is yes, do you include any topics related to domestic violence during the pre-marital counseling sessions?					

18. Do you carry out post marital counseling/seminars for couples in your church? If yes, mention them in spaces provided below.

i.

ii.

iii.

iv.

Part C: Other ways to improve on domestic violence vice.

SN	Variable	Response				
	Ways to improve domestic violence	5	4	3	2	1
19	Sensitization					
20	Regular accountability and reporting to labour offices					
21	Recognizing of marital status					
22	Government involvement					
23	Community involvement					

THANK YOU FOR YOUR TIME AND COOPERATION

Appendix B: Interview Guide for the clergy

1. What do you understand by domestic violence?

.....

2. Do you agree that domestic violence affects the church as pastor? If yes, how?

.....

3. In this state of domestic violence. Is this true that even women beat men? If yes, support your opinion by mentioning how?

.....

4. Is it true that when you do post marital counseling some families fix errors or irregularities after they are detected? If yes, how?

.....

5. Do you agree that church leaders play an essential role in ensuring the peace in homes. If yes, explain how?.....

6. Is it true that church leaders zeal to deal with domestic violence is paramount? If yes, please explain how?.....

7. Do you think Domestic violence is common among Christians?.....

8. What are the common types of domestic violence cases that come before your church?

.....

9. What do you see as the role of the church leaders in dealing with domestic violence?.....

10. What are the challenges you have faced dealing with domestic violence?

11. Do you feel that the training you received as a church leader has prepared you adequately to deal with the issue of domestic violence?

12. Does your church provide you with guidelines for dealing with domestic violence

13. What is your church position on separation and divorce?

14. What are your recommendations to improve church response to domestic violence?

THANK YOU FOR YOUR TIME AND COOPERATION