

**AN ASSESSMENT OF THE CAUSES OF DOMESTIC VIOLENCE AMONG
ANGLICAN FAMILIES IN KASHONGI ARCHDEACONRY, NORTH
ANKOLEDIOCESE OF THE CHURCH OF UGANDA**

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**UGANDA CHRISTIAN
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DECLARATION

I Ahumuza Elia hereby declare that this dissertation titled “An Assessment of the Causes of Domestic Violence–in Anglican Families in Kashongi Archdeaconry, North Ankole Diocese of the Church of Uganda” is my original work and has not been submitted to any other institution of Higher Learning for any academic award.

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APPROVAL

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DEDICATION

This work is dedicated to my beloved wife Mrs. Lillian Ahumuza, whose unwavering encouragement and support sustained me throughout my studies. Her steadfast presence, especially during moments of financial uncertainty and fear, provided me with the courage and resilience to persevere. Her love and care have been transformative, and for that, I am eternally grateful. May the Almighty God bless her abundantly.

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I am very grateful to all my respondents for their valuable input. It is my hope that the findings from this-research will contribute to a deeper understanding of domestic violence within Anglican families in the North Ankole Diocese and lead to practical solutions that will foster healthier and safer family environments.

Thank you all for your invaluable contributions.

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LISTOFACRONYMS

SPSS: Statistical Package for the Social Sciences

WHO: World Health Organization

ABSTRACT

This study assessed the causes of domestic violence among Anglican families in Kashongi Archdeaconry, North Ankole Diocese. The objectives of the study were; to identify the socio-cultural factors that contribute to the prevalence of domestic violence among Anglican families in Kashongi Archdeaconry, to assess the economic conditions that influence the incidence of domestic violence among Anglican families in Kashongi Archdeaconry, and to evaluate the role played by Church leadership in addressing domestic violence in Anglican families in Kashongi Archdeaconry. Cross-sectional research design, using a sample size of 66 participants was adopted. Simple random sampling and purposive sampling techniques were used to select the respondents and data was collected using well designed structured questionnaire and interview guide. Findings revealed that that misinterpretation of religious scriptures is a key contributing factor of domestic abuse, 95.5% of the respondents strongly agreed on the claim. It was also established that some men feel pressured to assert control when they fail to provide economically and 87.9% of the respondents strongly agreed on the claim. In addition, it was established that the Church addresses domestic violence as a private rather than public issue and 84.9% of the respondents agreed on this observation. In conclusion, this study's findings reveal that domestic violence among Anglican families in Kashongi Archdeaconry is driven by socio-cultural beliefs, economic hardship, and limited Church intervention. Addressing these issues requires community sensitization, economic empowerment, and a stronger, more proactive role from Church leadership in publicly confronting abuse. The study recommends that the Church should address domestic violence by transforming harmful socio-cultural norms through community sensitization, theological training, and engagement with cultural leaders. It also advocates for responsible women's economic empowerment, and stronger Church-based support system.

CHAPTER ONE

INTRODUCTION

1.0 Introduction

This chapter lays the ground work for the study, providing its essential context and outlining its core components. It includes: the background to the study, problem statement, the purpose and specific objectives of the study, research questions, scope of the study, justification of the study, significance of the study, and anticipated limitations of the study.

1.1 Background to the Study

Domestic violence refers to a recurring pattern of abusive behavior in any intimate or familiar relationship where one party seeks to gain or maintain control over another. It encompasses physical, sexual, emotional, psychological, and economic abuse, as well as threats and coercive tactics¹. This form of violence violates human rights and also undermines the health, dignity, and well-being of the victims².

Anglican families are households affiliated with the Anglican Church, whose values, norms, and behaviors are shaped by Christian doctrine, especially concerning marriage, gender roles, and conflict resolution³.

Anglicanism, as a major branch of Christianity, holds teachings that strongly influence how family roles are defined and maintained. Its doctrines emphasize marital unity, forgiveness, and submission, particularly within the context of maleheadship⁴. While these values can promote family harmony, they may also unintentionally suppress victims of domestic violence, especially when cultural beliefs about gender and

authority intersect with (misinterpreted) religious expectations⁵. As such, the identification, acknowledgment, and resolution of domestic violence in Anglican families can be hindered by a complex web of spiritual, cultural, and emotional factors.

In the North Ankole Diocese, located in western Uganda, the problem of domestic violence is evident but often underreported.⁶ Kashongi Archdeaconry, situated approximately 30kilometres along the Rushere-Ruhumba road, comprises numerous Anglican families living in environments where domestic violence has become a quiet crisis. There is consistent evidence of women and children seeking pastoral counseling regarding abuse in their homes. Many women have openly complained about physical mistreatment by their husbands, while children have raised concerns about emotional and physical neglect or abuse from parents. These recurring appeals during Church services highlight the magnitude of the problem⁷.

Preliminary observations suggest that at least one in four women in the Kashongi Archdeaconry has experienced some form of abuse in the home. Such acts of domestic violence have left many individuals, particularly women and children emotionally wounded and traumatized, leading to broken families and diminished spiritual well-being⁸. Although the Anglican Church promotes love, unity, and peace, many affected families continue to suffer in silence, afraid of judgment or rejection by the faith community⁹.

This study therefore aims to assess the causes of domestic violence among Anglican families in Kashongi Archdeaconry, North Ankole Diocese. By exploring the social, economic, cultural, and spiritual factors contributing to domestic violence in this

context, the study will provide evidence-based recommendations for faith-driven responses, pastoral counseling, and community engagement strategies that support safer and healthier Christian families.

1.2 Statement of the Problem

In Kashongi Archdeaconry, many children who have come out from domestically violent families have not only become a problem but their future is in tatters, most of these children grow with the negative attitude towards life and the society at large. Women have consistently complained of being mistreated by their husbands, and children frequently express distress over harsh treatment from their parents. Domestic violence is caused by a number of things and the major one among the many is Alcoholism. This research aims at assessing the causes of domestic violence among the Anglican families in Kashongi Archdeaconry, and suggesting possible solutions to limit domestic violence.

1.3 Objectives of the Study

1.3.1 General Objective

To assess the causes of domestic violence in the Anglican families in Kashongi Archdeaconry, North Ankole Diocese.

1.3.2 Specific Objectives

- i. To identify the socio-cultural factors that contributes to the prevalence of domestic violence among Anglican families in Kashongi Archdeaconry.

- ii. To assess the economic conditions that influences the incidence of domestic violence among Anglican families in Kashongi Archdeaconry.
- iii. To evaluate the role played by Church leadership in addressing domestic violence in Anglican families in Kashongi Archdeaconry.

1.4 Research Questions

- i. What socio-cultural factors contribute to the prevalence of domestic violence in Anglican families in Kashongi Archdeaconry?
- ii. How do economic conditions impact the incidence of domestic violence among Anglican families in Kashongi Archdeaconry?
- iii. What role does Church leadership play in addressing domestic violence in Anglican families in Kashongi Archdeaconry?

1.5 Scope of the Study

1.5.1 Geographical Scope

The research was carried out in Kashongi Archdeaconry, North Ankole Diocese. It is located along Rushere-Ruhumba road 30km away from Rushere town. There are many families in this Archdeaconry which are struggling with domestic violence and its effects.

1.5.2 Content Scope

This research concentrated on the causes of domestic violence among some Anglican families in Kashongi Archdeaconry, North Ankole Diocese. The main focus was on the socio-cultural factors that contribute to the prevalence of domestic violence in

Anglican families, the economic conditions that influence the incidence of domestic violence among Anglican families, and the role played by Church leadership in addressing domestic violence in Anglican families in Kashongi Archdeaconry.

1.5.3 Time Scope

The research covered a period from 2020 to 2024. This period has witnessed many families in Kashongi Archdeaconry who are living in a domestically violent atmosphere.

1.6 Justification of the Study

According to the World Health Organization (WHO), approximately one out of three women worldwide have experienced the physical or sexual intimate partner violence or non-partner sexual violence in their lifetime.¹⁰ Therefore, this research aims at looking at the major reasons for the domestic violence in some Anglican families in Kashongi Archdeaconry; the researcher visited different Anglican families looking at the different challenges that could be the causes of domestic violence among some Anglican families in Kashongi Archdeaconry. This research was done because many families breakup due to domestic violence resulting from the misinterpretation of some bible verses among other causes. More so, in this research, the researcher intends to encourage the married people to always renew and remember their marriage vows and understand that marriage is ordained by God.

1.7 Significance of the Study

Understanding the causes of domestic violence in Anglican families is vital for several reasons:

It provides insights in to how religious beliefs shape behaviors and attitudes towards intimate partner violence.

The findings can inform clergy training programs aimed at equipping Church leaders with tools to address and prevent domestic abuse.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This section presents some literature relevant to the study. The structure of this chapter is in accordance with according to the study's objectives, providing a structured analysis of existing research and perspectives. The first part identifies the socio-cultural factors that contribute to the prevalence of domestic violence among Anglican families. These second part assesses the economic conditions that influence the incidence of domestic violence among Anglican families. The final part evaluates the role played by Church leadership in addressing domestic violence in Anglican families in Kashongi Archdeaconry.

2.1 The Socio-Cultural Factors that Contribute to the Prevalence of Domestic Violence among some Anglican Families

Simonetti, renowned theologian from the University of Chicago, notes that Ephesians 5:22 is one of the most miss read Bible verses, often used to justify abuse. Misinterpretation leads some husbands to believe they are justified enforcing obedience through violence, thus misusing scripture to the detriment of their spouses. Simonetti urges Christian families to seek guidance from those knowledgeable in biblical texts other than relying on personal interpretations for selfish gain¹¹.

Saint Paul's admonition in Ephesians 5:28 that husbands should love their wives as they love their own bodies further reinforce the biblical principle of mutual respect

and love. Inflicting harm on a partner contradicts this commandment, suggesting such violence is a deviation from Christian teaching.

According to Payne, in his book *Man and Woman, One in Christ*, men and women are created as equals, with no hierarchical distinction in God's creation. Paul's statement in Ephesians 5:21 "submit to one another out of reverence for Christ" emphasizes mutual submission, not domination. Thus, any abuse framed as biblical is a distortion of Christian doctrine¹².

The Women's International Network News reported that in certain Islamic communities, men still consider women their property. This attitude is culturally reinforced and often supported by religious misinterpretation, leading to systemic abuses such as denial of divorce and forced cohabitation with abusers. The report highlights the urgent need for legal reforms to protect women's rights across different cultural contexts¹³.

Robinson, in *The Family Apostle and Africa*, stresses the need for Christian marriage to conform to both divine and natural law, implying that deviations like polygamy contribute to domestic strife¹⁴. Many families, however, fail to understand God's original plan as laid out in Genesis 2:18, resulting in practices that undermine stable family life.

Fox challenges the perception that domestic violence directly predicts mass murder, but his findings show that over half of mass shooting involved family or intimate partners as victims, highlighting how unresolved family violence can escalate into larger tragedies¹⁵.

One of the commonly cited cultural elements contributing to domestic violence is the traditional notion of male's superiority and female submission. In many Ugandan communities, a man is perceived as the uncontested head of the household, while a woman is expected to be submissive and obedient¹⁶. This belief is further reinforced by the practice of bride price, which may cause men to feel entitled to control their wives, sometimes leading to abusive behavior. Cultural pressures also discourage women from speaking out or leaving abusive marriages, for fear of bringing shame upon their families or community¹⁷. These factors create culture of silence around domestic violence, where victims suffer without adequate support.

Domestic violence within Anglican families is often rooted in various socio-cultural influences that shape attitudes and behaviors. One major factor is the traditional understanding of gender role¹⁸. In many Anglican communities, men are seen as heads of households, and women are expected to be submissive. While this arrangement is sometimes based on biblical passages such as Ephesians 5:22-24, which calls for wives to submit to their husbands, it is crucial to recognize that this passage also commands husbands to love their wives sacrificially as revealed in Ephesians 5:25. Unfortunately, when the emphasis is placed solely on submission without mutual love and respect, it can create a power imbalance that fosters abuse. Studies have shown that such patriarchal norms often contribute to the acceptance and perpetuation of domestic violence¹⁹.

Another important factor is the misinterpretation or misuse of religious teachings. Some abusers exploit Christian doctrines such as the cult of or give as stated in Colossians 3:13 or the sanctity of marriage as stated in Matthew 19:6 to pressure

victims in to enduring abuse or to prevent them from seeking help. This spiritual manipulation can trap victims in harmful situations, as they may feel that leaving the marriage would be sinful or that forgiveness means tolerating violence²⁰. Such misuse of faith not only deepens the victim's suffering but also complicates the Church's role in offering support.

The culture of silence and stigma surrounding domestic violence in Anglican settings also play significant role. Many victims hesitate to disclose abused u to fear of judgment, shame, or disbelief with in their congregations. This reluctance e is often reinforced by societal attitudes that blame victims or minimize the seriousness of abuse²¹. Within the Church, clergy may lack adequate training of confidence to address domestic violence effectively, which can leave victims feeling isolated²². However, research suggests that when women are included in pastoral leadership, the Church's response to domestic violence improves, offering more empathetic and accessible support²³.

The role of the Church community also contributes to the silence surrounding domestic violence. In many parishes, domestic issues are considered private matters that's should be handled with in the family, rather than openly addressed. Victims often feel discouraged from reporting abuse due to fear of judgment, lack of confidentiality, or the belief that they must endure suffering as part of their christianduty²⁴. As a result, pastoral counseling and Church leadership may be underutilized or even viewed as incapable of addressing such issues.

2.2 The Economic Conditions that Influence the Incidence of Domestic Violence among some Anglican Families

According to Chaikhana, financial dependency on abusers prevents many women from escaping violent homes. In regions like Georgia, unequal funding for shelters exacerbates the issue. Women's lack of financial independence is a major factor in their continued vulnerability²⁵.

Causha, reporting for New York Amsterdam News, highlighted that 3 to 4million American women are battered annually. Donna Edward of the National Network to End Domestic Violence emphasized collective responsibility in protecting women and ending abuse²⁶.

Economic challenges are among the major contributors to domestic violence, particularly in financially struggling households. In Uganda, Anglican families, especially those in rural areas like Kashongi Archdeaconry are often confronted with poverty, unemployment, and income disparities. These hardships constrain family relationships, as financial stress often escalate into emotional or physical l conflict. Women who are financially dependent on their husbands may find it difficult to leave abusive environments due to lack of resources or societal expectations²⁷.

In many homes with in Kashongi Archdeaconry, men are traditionally regarded as the sole providers. When economic responsibilities become overwhelming or un met, frustrations may be taken out on partners through verbal abuse, intimidation, or physical harm. Some men resort to violence as a way of asserting dominance or coping with feelings of inadequacy brought on by joblessness or financials tress²⁸.

Moreover, the financial dependence of women often denies them the autonomy to make decisions or seek help. As Koenig highlights, poverty not only exposes women to violence but also limits their access to protective mechanisms like legal aid, counseling, or shelters. Economic abuse may take the form of withholding money, restricting access to employment, or sabotaging woman's financial independence²⁹.

Biblical teachings, when understood correctly, promote fairness and shared responsibilities within marriage. Proverbs 31 commends the industrious woman who contributes to the household's welfare, while 1Timothy 5:8 emphasizes the responsibility of providing for one's family. These scriptures suggest that both spouses have a role in economic provision and that failure in this regard is not just a family issue but a spiritual concern as well.

However, distorted interpretations of biblical headship can lead to misuse of economic power. Some men, under the guise of spiritual authority, use their role as "head of the family" to deny women financial participation, creating conditions ripe for economic and domestic abuse³⁰. In Kashongi Archdeaconry, this pattern has been observed in pastoral counseling sessions, where women report financial control and physical abuse from partners.

To reduce economic-driven domestic violence, the Anglican Church in such areas can promote Biblical values that support mutual respect and economic cooperation. Supporting families through financial literacy, vocational training, and empowerment initiatives could also help reduce the economic frustrations that contribute to violence.

2.3 The Role played by the Church Leadership in Addressing Domestic-Violence in Anglican Families

The National Catholic Reporter describes efforts by the Catholic Church to combat domestic violence through workshops and pastoral counseling. Despite wife-beating being common even among Catholics, the Church has taken active steps to educate and support affected families³¹.

In Anglican families, particularly within rural Ugandan communities, Church leaders have a strong influence on family life and spiritual well-being. These leaders, such as parish priests, lay readers, and elders, are often called upon to offer guidance in times of family conflict, including cases of domestic violence. The Church teaches about love, respect, and peaceful coexistence in the home, based on biblical passages like Ephesians 5:21, which urges mutual submission out of reverence for Christ, and Proverbs 31:8, which encourages speaking up for those who cannot defend themselves.

From both Scripture and tradition, the role of Church leader is to counsel, protect the weak, and foster healing. James 1:27 reminds believers that pure religion involves caring for the vulnerable, an idea that resonates deeply with victims of domestic violence. In Kashongi Archdeaconry, it is not uncommon for women to approach pastors or lay readers after services, asking for counseling due to mistreatment in their marriages. In other cases, children confide in Sunday school teachers about abuse at home. These realities highlight the pastoral burden Church leaders carry³².

Despite this important role, some leaders lack the training to handle these sensitive issues effectively. Some, unfortunately, quote Scripture in ways that may

unintentionally justify harmful gender roles, urging women to stay in violent relationships for the sake of preserving the marriage. This creates confusion and fear among victims who seek help. Scholars such as Buwembo³³ and Kyriacou³⁴ argue that without theological clarity and proper pastor training, Church responses to domestic violence risk being ineffective or even harmful.

Church groups like the Mothers' Union are increasingly speaking out against abuse, offering practical support and raising awareness in the community about domestic violence. These groups offer counseling, advocate for victims, and promote non-violent relationships through community outreach³⁵. When clergy are well-trained, they are better equipped to support families, refer victims to legal or health services, and preach against violence from the pulpit³⁶.

In a community like Kashongi, where families rely heavily on spiritual leaders for direction, it is vital that the Church continues to address domestic violence boldly and compassionately. Equipping Church leaders with both biblical understanding and practical tools can make lasting difference in how domestic abuse is handled in Anglican homes.

2.4 Conclusion

The reviewed literature reveals significant insights into the socio-cultural and economic dimensions of domestic violence in Anglican families and the role of Church leadership in addressing the issue; however, it also exposes clear gaps that this study seeks to address. Existing studies have examined how misinterpretations of biblical texts such as Ephesians 5:22 and Colossians 3:13 can reinforce patriarchal norms and

silence victims with in Christian communities. They also discuss how economic dependency, poverty, and financial control contribute to women's vulnerability in abusive relationships, particularly in rural Ugandan settings like Kashongi Archdeaconry. Additionally, the role of Church leadership has been highlighted, with some clergy offering support while others, due to inadequate training, inadvertently perpetuate harmful norms. Despite these contributions, the literature lacks a context-specific exploration of how Anglican theology, economic conditions, and pastoral interventions interact to either mitigate or perpetuate domestic violence in rural Uganda. Specifically, there is limited empirical evidence on the lived experiences of Anglican families in Kashongi Archdeaconry regarding domestic abuse, how economic stressors uniquely affect their house hold dynamics, and how effectively Church leaders respond to such issues in pastoral care. This study aims to bridge this gap by examining the intersection of biblical interpretation, economic realities, and ecclesiastical response to domestic violence, offering a grounded holistic understanding of the phenomenon with in the Anglican context in rural Uganda.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This section outlines the methodology for the study. It covers the research design, study area, study population, and how the sample size will be determined. It also details the sampling techniques, data collection methods and instruments, and the procedure for data collection. Finally, it addresses quality control, data analysis, ethical considerations, and the limitations of the study.

3.1 Area of Study

The research was carried out in Kashongi Archdeaconry, North Ankole Diocese. It is located along Rushere-Ruhumba road 30 km away from Rushere town. There are many families in this Archdeaconry which are living in a domestic violence atmosphere.

3.2 Sources of Information

The study used both primary and secondary sources of data.

The primary information was obtained from the field by use of questionnaires and structured interviews guides.

The secondary information was obtained from textbooks, Journals, newsletters, published or unpublished articles, and internet sources related to domestic violence.

3.3 Study Population

The study population consisted of 66 individuals from Kashongi Archdeaconry (Kashongi Archdeaconry, 2025). This included 10 Church leaders and 56 Church members.

3.4 Sampling Size

A sample size of 66 respondents was determined using statistical table of Krejcie and Morgan³⁸ as revealed in the table 1 below:

Table 1: Sample Size Determination

Category of Participants	Population	Sample Size	Sampling Technique
Church leaders	10	8	Purposive Sampling
Church members	56	58	Simple Random Sampling
Total	66	66	

Source: Kashongi Archdeaconry

3.5 Sampling Techniques

The study used simpler random sampling and purposive sampling techniques to select and obtain the respondents.

Simple random sampling was employed to select respondents from Church members. This was employed due to the fact that the simple random technique gives respondents an equal chance of participating in the study and giving reliable data as highlighted by Sekaran³⁹.

The researcher used purposive sampling for selecting the Church leaders. This was because they hold positions with specialized knowledge about the area of study as revealed by Neumann⁴⁰.

3.6 Variables and Indicators

In this research, the causes of domestic violence served as the independent variable, while domestic violence itself was the dependent variable.

3.7 Procedure for Data Collection

Following the defense and approval of the study proposal, the researcher obtained an introductory letter from the School of Research and Postgraduate. This letter was presented to the Diocesan Secretary for consideration. This document was crucial for guaranteeing participants about the study's purpose and for scheduling appointments with various individuals, ultimately facilitating smoother data collection in the field.

3.8 Data Collection Instruments

3.8.1 Questionnaire

Self-administered questionnaires, utilizing a 1 to 5 Liker scale, were used to collect data from respondents. Questionnaires were a good choice because they are easy to administer and allow respondents the flexibility to answer questions at their convenience. They also enable the collection of data across a broad range of research questions, as noted by Creswell⁴¹. Furthermore, questionnaires are known to enhance reliability due to the number of items included and improve the likelihood of obtaining valid data, as demonstrated by Amin⁴².

3.8.2 Interview Guide

The researcher conducted face-to-face interviews utilizing open-ended questions. Responses were recorded to facilitate probing and clarifying questions, which assisted

the researcher in obtaining relevant responses and achieving the study's objectives⁴³. Information gathered through interviews corroborated data from questionnaires and documentary reviews, enabling the researcher to produce a comprehensive report.

3.9 Data Processing and Analysis

3.9.1 Qualitative Data Analysis

As per Creswell, data collected through interviews and document review was prepared for analysis⁴⁴. It was thoroughly read to extract meaning and subsequently coded to identify emergent themes and develop a coding scheme. These themes were then refined to illustrate relationships between them and their mutual influence. Finally, the results were interpreted.

3.9.2 Quantitative Data Analysis

Descriptive statistical measures were applied. This process involves inputting data collected from the field, which was then coded, entered, cleaned, and edited to ensure accuracy. SPSS version 21 was used to support this process. The results were presented using frequencies and percentages, and reflected in both graphical and tabular formats.

3.10 Ethical Considerations

The researcher prioritized the confidentiality of all research findings and ensures that data obtained from respondents remains secure. Before administering questionnaires, the researcher sought informed consent from participants, ensuring their participation is entirely voluntary. Additionally, the researcher verified the authenticity of the study and acknowledged all sources to prevent plagiarism. To guarantee anonymity

and confidentiality regarding future implications, the names of respondents were withheld.

3.11 Limitations to the Study

When conducting a study to assess the causes of domestic violence among Anglican families, several limitations arose that affected the validity and reliability of the findings. Below were some key limitations to consider:

Sample Size and Representativeness. One significant limitation was the potential for a small or non-representative sample size. The study only includes a limited number of Anglican families which did not accurately reflect the broader population. This led to skewed results that do not account for variations in demographics, socio-economic status, or cultural backgrounds within the Anglican community

Self-Reporting Bias. Participants in studies on domestic violence often rely on self-reporting, which could introduce bias. Victims under reported incidents due to fear of repercussions, shame, or stigma associated with domestic violence. Conversely, perpetrators down played their actions or denied them altogether. This discrepancy led to inaccuracies regarding the prevalence and causes of domestic violence.

Cultural Sensitivity and Contextual Factors. The Anglican Church encompasses diverse congregations across different regions and cultures. The cultural context in which these families exist significantly influenced attitudes toward domestic violence and reporting practices. A lack of cultural sensitivity in framing questions or interpreting responses resulted in misunderstandings or misrepresentations of the issues at hand.

3.12 Work Plan/ Timeline

The proposed dates of completion of research are seen as below;

Table 2: Work Plan / Timeline

Chapter	Activity	Date
One	Digging out the back ground of domestic violence in families.	1 st /09 / 2024 to 31 st / 10 / 2024
Two	Interviewing respondents on the causes of domestic violence	1 st / 11 / 2024 to 31 st / 12 / 2024
Three	Biblical studies on the causes of domestic violence	1 st /1 / 2025 to 8 th / 03 / 2025
Four	Relating and applying what the bible teaches on life of husband, wife and their children	12 th / 03 / 2025 to 12 th /04 /2025
Five	Coming up with recommendations and conclusions.	16 th /04/ 2025 to 30 th /4 / 2025

3.13 Budget

Table 3: Proposed Budget for the Research Work

No	Item	Quantity	Unit cost	Amount	Source of funds
1	Papers	2Reams	25,000/=	50,000/=	Personal savings
2	Pens	10	500/=	5,000/=	Personal savings
3	Airtime			100,000/=	I will sell a goat
4	Mobile Data	20GB		100,000/=	Contribution from a

					friend
5	Printing and binding	Assorted	200,000/=	200,000/=	I will sell a goat
6	Transport			500,000/=	I will sell a bull
7	Miscellaneous			100,000/=	I will sell hens
	Total			1,055,000/=	

CHAPTER FOUR

PRESENTATION AND DISCUSSION OF THE FINDINGS

4.0 Introduction

This chapter focuses on the presentation and discussion of the research findings. It begins with background information about the respondents and a clear presentation and discussion of the study objectives. The chapter also includes the researcher's findings obtained through questionnaires, presented in table form, along with the computation of the response rate.

4.1 Background Information of Respondents

Background data were collected on age, sex, and education level. The table 4.1 below provides detailed descriptive statistics for the respondents' background information.

Table 4. Background Information of the Respondents

Information	Category	Frequency	Percentage
Age	15-25	19	28.8
	26-35	18	27.3
	36-45	20	30.3
	46yearsandabove	9	13.6
	Total	66	100.0
Sex	Male	15	22.7
	Female	51	77.3
	Total	66	100.0

Education level	None	4	6.1
	Primary	19	28.8
	Secondary	29	43.9
	Tertiary/University	14	21.2
	Total	66	100.0

Source: Primary Data 2025

Table 4 shows that the largest proportion of respondents, 30.3%, were in the 36-45 age bracket, followed by 28.8% in the 15-25 age bracket, 27.3% were in the 26-35 age bracket, whereas only 13.6% were 46 years and above. This indicates that the majority of respondents were 25 years and above, suggesting they were mature enough to provide relevant information on the causes of domestic violence among the Anglican families in Kashongi Archdeaconry.

Table 4 illustrates that a significant majority of the respondents were female, accounting for 77.3%, while their male counterparts comprised 22.7%. This imbalance suggests that more women were accessible and willing to participate in the study. One possible explanation for this trend could be that many men were unavailable at the time of data collection, possibly due to work-related or other personal commitments, which limited their participation.

Table 4 further shows that the largest proportion of respondents, 43.9%, had completed secondary education. This was followed by 28.8% who had attained primary education, and 21.2% who held tertiary or university qualifications. Only a small fraction, 6.1%, reported having no formal education at all. These findings

suggest that the majority of participants had some educational background, which may have contributed to their ability to understand and respond meaningfully to the study questions.

4.2 The Socio-Cultural Factors that contribute to the Prevalence of Domestic Violence among Anglican Families

The first objective of the study sought to explore the socio-cultural factors contributing to the persistence of domestic violence among Anglican families in Kashongi Archdeaconry. To achieve this, participants were asked to express their level of agreement with a series of statements related to this theme, using five-point Likert scale (where 1 =Strongly Disagree ,2=Disagree, 3=Not Sure, 4=Agree, and 5=Strongly Agree). The responses collected from the questionnaires are summarized in Table 4.2 below.

Table 5: The socio-cultural factors that contribute to the prevalence of domestic violence among Anglican families

Statement	1 F (%)	2 F (%)	3 F (%)	4 F (%)	5 F (%)
Traditional gender roles contribute to the justification of domestic violence in Anglican families.	1(1.5%)	3(4.5%)	0	42(63.6%)	20(30.4%)
Miss use of religious scriptures is a contributing factor of domestic abuse.	0	3(4.5%)	0	44(66.7%)	19(28.8%)
The payment of bride price gives men a sense of entitlement over their wives.	3(4.5%)	2(3.1%)	0	27(40.9%)	34(51.5%)
There is stigma associated with reporting domestic violence.	3(4.5%)	4(6.1%)	3(4.5%)	32(48.5%)	24(36%)

olenceinAnglicancommunities.	5%)	%)	5%)	.5%)	.4%)
Communityattitudespreventvictimsfromseekingh elpordisclosingabuse.	3(4. 5%)	7(10. 6%)	5(7. 6%)	28(42 .4%)	23(34 .9%)

Source: Primary Data 2025

The findings from Table 5 indicate that the majority of respondents, 94%, strongly agreed that traditional gender roles contribute to the justification of domestic violence in Anglican families. In contrast, only 6% of respondents disagreed with this claim. This suggests a consensus among respondents that traditional gender roles contribute to the justification of domestic violence in Anglican families. These findings align with the findings of Flood & Pease who revealed that domestic violence within Anglican families is often rooted in various socio-cultural influences that shape attitudes and behaviors. One major factor is the traditional understanding of gender roles⁴⁵. In many Anglican communities, men are seen as heads of households, and women are expected to be submissive⁴⁶. In support of the above findings, one of the respondents interviewed had this to say;

“The issue of men been seen as the head of the family has made many women to be victims of domestic violence”.

Table 5 indicates that the majority of respondents, 95.5%, strongly agreed that misuse of religious scriptures is a contributing factor to domestic abuse, while only 4.5% disagreed with this claim. This suggests a wide spread acknowledgment among respondents that misuse of religious scriptures is a contributing factor to domestic abuse. These findings are consistent with Ellison & Trinitapoli who established that some abusers exploit Christian doctrines such as the call of or give as stated in

Colossians 3:13 or the sanctity of marriage as stated in Matthew 19:6 to pressure victims in to enduring abuse or to prevent them from seeking help. This spiritual manipulation can trap victims in harmful situations, as they may feel that leaving the marriage would be sinful or that forgiveness means tolerating violence.⁴⁷ Such misuse of faith not only deepens the victim's suffering but also complicates the Church's role in offering support. In support of the above findings, one of the respondents interviewed asserted that;

“Some men misquote the Bible to give excuse for their bad practices of domestic violence”

Table 5 further illustrates that the majority of respondents, 92.4%, strongly agreed that the payment of bride price gives men a sense of entitlement over their wives. On the other hand, only 7.6% of the respondents disagreed with this assertion. This indicates wide belief among respondents that the payment of bride price gives men a sense of entitlement over their wives. These findings align with Jewkes, Levin and Penn-Kekana who stated that the practice of bride price may cause men to feel entitled to control their wives, which sometimes leads to abusive behavior⁴⁸.

Table 5 also shows that the majority of respondents, 84.8%, strongly agreed that there is stigma associated with reporting domestic violence in Anglican communities. Only 10.6% of respondents disagreed, while 4.5% were unsure about this claim. This suggests that there is stigma cases associated with reporting domestic violence in Anglican communities, as indicated by the majority of respondents. These findings are consistent with Campbell, who noted that the culture of silence and stigma

surrounding domestic violence in Anglican settings also plays a significant role. Many victims hesitate to disclose abuse due to fear of judgment, shame, or disbelief within their congregations. This reluctance is often reinforced by societal attitudes that blame victims or minimize the seriousness of abuse⁴⁹. Within the Church, clergy may lack adequate training or confidence to address domestic violence effectively, which can leave victims feeling isolated⁵⁰.

Findings from Table 5 also indicate that the majority of respondents, 77.3%, strongly agreed that community attitudes prevent victims from seeking help or disclosing abuse. Only 15.1% disagreed, while 7.6% were unsure about this claim. This suggests that community attitudes prevent victims from seeking help or disclosing abuse, as supported by the majority of respondents. These findings are consistent with a study by Koenig et al. who found that the role of the Church community also contributes to the silence surrounding domestic violence. In many parishes, domestic issues are considered private matters that should be handled within the family, rather than openly addressed. Victims often feel discouraged from reporting abuse due to fear of judgment, lack of confidentiality, or the belief that they must endure suffering as part of their Christian duty⁵¹.

4.3 The Economic Conditions that Influence the Incidence of Domestic Violence among Anglican Families

The second objective of the study was to assess the economic conditions that influence the incidence of domestic violence among Anglican families in Kashongi Archdeaconry. Respondents were asked to indicate their level of agreement with statements related to this objective using a five-point Likert scale (1=strongly

disagree, 2=disagree, 3=not sure, 4=agree, 5=strongly agree). These responses are summarized in Table 4.3 below.

Table 6: The Economic conditions that influence the incidence of Domestic Violence among Anglican Families

Statement	1 F (%)	2 F (%)	3 F (%)	4 F (%)	5 F (%)
Financial stress in the household increases the likelihood of domestic violence.	1(1.5%)	4(6.1%)	6(9.1%)	34(51.5%)	21(31.8%)
Economic dependency makes it difficult for women to leave abusive relationships.	3(4.5%)	3(4.5%)	8(12.1%)	34(51.6%)	18(27.3%)
Poverty limits access to legal aid and shelter services for abused women.	4(6.1%)	5(7.6%)	6(9.1%)	33(50.0%)	18(27.3%)
Women are denied access to income-generating opportunities in their homes.	3(4.5%)	6(9.1%)	4(6.1%)	29(43.9%)	24(36.4%)
Men feel pressured to assert control when they fail to provide economically.	1(1.5%)	4(6.1%)	3(4.5%)	39(59.1%)	19(28.8%)

Source: Primary Data 2025

Table 6 reveals that the majority of respondents, 83.3%, strongly agreed that financial stress in the house hold increases the likelihood of domestic violence. 9.1% of the respondents were unsure, while only 7.6% disagreed with this claim. These findings suggest that financial stress in the house hold increases the likelihood of domestic

violence in Anglican families, as indicated by the majority of respondents. These results align with Jewkes, who noted that when economic responsibilities become overwhelming or unmet, frustrations may be taken out on partners through verbal abuse, intimidation, or physical harm. Some men resort to violence as a way of asserting dominance or coping with feelings of inadequacy brought on by joblessness or financial stress⁵². In support of the above findings, one of the respondents interviewed from the key informant interviews stated that;

“Financial strains at times make some men get stressed and resort to domestic violence”

Table 6 shows that the majority of respondents, 78.9%, strongly agreed that economic dependency makes it difficult for women to leave abusive relationships. 12.1% of the respondents were unsure, while only 9% disagreed with this claim. These findings suggest that economic dependency makes it difficult for women to leave abusive relationships in Anglican families. These results align with Koenig who established that the financial dependence of women often denies them the autonomy to make decisions or seek help. As Koenighigh lights, poverty not only exposes women to violence but also limits their access to protective mechanisms like legal aid, counseling, or shelters. Economic abuse may take the form of withholding money, restricting access to employment, or sabotaging woman’s financial independence⁵³.

Table 6 reveals that the majority of respondents, 77.3%, strongly agreed that poverty limits access to legal aid and shelter services for abused women. Additionally, 13.7% disagreed, while only 9.1% were unsure about this claim. These finding suggest that poverty limits access to legal aid and shelter services for abused women in Anglican

families. These results align with Koenig who highlights that poverty not only exposes women to violence but also limits their access to protective mechanisms like legal aid, counseling, or shelters⁵⁴.

Table 6 further illustrates that the majority of respondents, 80.3%, strongly agreed that women are denied access to income-generating opportunities in their homes. Additionally, 13.6% disagreed with this claim, while only 6.1% were unsure. These findings support the notion that women are denied access to income-generating opportunities in their homes in Anglican families. These results align with the finding of Koenig, who also observed that economic abuse may take the form of withholding money, restricting access to employment, or sabotaging a woman's financial independence⁵⁵. In support of the above, one of the respondents interviewed had this to say;

“Women are in most cases denied employment opportunities by men and as result, some of these men feel overwhelmed with responsibilities and intern resort to domestic violence”

Table 6 further reveals that the majority of respondents, 87.9%, strongly agreed that men feel pressured to assert control when they fail to provide economically. In contrast, 7.6% of the respondents disagreed with this claim, while only 4.5% were unsure. These findings suggest that men feel pressured to assert control when they fail to provide economically in Anglican families. These results are consistent with the findings of Malphail and Natalia who argue that unmet basic needs, including housing, are significant contributors to family violence. Their study shows that when such

needs go unaddressed, families disintegrate, often leading to separation and long-term emotional consequences⁵⁶.

4.4 The Role played by Church leadership in Addressing Domestic–Violence in Anglican-Families

The third objective of the study was to evaluate the role played by Church leadership in addressing domestic violence in Anglican families in Kashongi Archdeaconry. Respondents were asked to indicate their level of agreement with statements regarding these roles using a five-point Likert scale (1=strongly disagree, 2=disagree, 3=not sure, 4=agree, 5=strongly agree). The findings are summarized in Table 4.4 below.

Table 7. The role played by Church leadership in addressing domestic violence in Anglican families

Statement	1 F (%)	2 F (%)	3 F (%)	4 F (%)	5 F (%)
Victims feel comfortable reporting domestic violence to Church leaders	5(7.6%)	8(12.1%)	3(4.5%)	31(46.9%)	19(28.9%)
Pastoral counseling is effective in helping victims of domestic abuse.	3(4.5%)	4(6.1%)	8(12.1%)	29(43.9%)	22(33.3%)
Church groups like the Mothers' Union help raise awareness about domestic violence.	5(7.6%)	8(12.1%)	4(6.1%)	34(51.5%)	15(22.7%)
The Church addresses domestic violence as a	3(4.5%)	4(6.1%)	3(4.5%)	36(54.6%)	20(30.3%)

private rather than public issue.					
Preaching against domestic violence during sermons can help change community attitudes.	4(6.1%)	4(6.1%)	6(9.1%)	30(45.4%)	22(33.3%)

Source: Primary Data2025

Table 7 reveals that the majority of respondents, 75.8%, strongly agreed that victims feel comfortable reporting domestic violence to Church leaders. In contrast, 19.7% disagreed with this claim, while only 4.5% were unsure. These findings suggest that victims in Anglican families feel comfortable reporting domestic violence to Church leaders, as indicated by the majority of respondents. This aligns with the perspective of Nabunya & Ssembatya, who argued that in Anglican families, particularly with in rural Ugandan communities, Church leaders have a strong influence on family life and spiritual well-being. These leaders, such as parish priests, lay readers, and elders, are often called upon to offer guidance in times of family conflict, including cases of domestic violence. The Church teaches about love, respect, and peaceful coexistence in the home, based on biblical passages like Ephesians 5:21, which urges mutual submission out of reverence for Christ, and Proverbs 31:8, which encourages speaking up for those who cannot defend themselves.

Table 7 Indicates that the majority of respondents, 77.2%, strongly agreed that Pastoral counseling is effective in helping victims of domestic abuse. However, 12.1% of respondents were unsure, while only 10.6% disagreed with this claim. These finding suggest that Pastoral counseling is effective in helping victims of domestic abuse in

Anglican families, as supported by the majority of respondents. This aligns with Nabunya & Ssembatya's assertion that from both Scripture and tradition, the role of Church leaders is to counsel, protect the weak, and foster healing. James 1:27 reminds believers that pure religion involves caring for the vulnerable, an idea that resonates deeply with victims of domestic violence. In Kashongi Archdeaconry, it is not uncommon for women to approach pastors or lay readers after services, asking for counseling due to mistreatment in their marriages. In other cases, children confide in Sunday school teachers about abuse at home. The realities highlight the pastoral burden Church leaders carry⁵⁷.

Table 7 reveals that the majority of respondents, 74.2%, strongly agreed that Church groups like the Mothers' Union help raise awareness about domestic violence. Conversely, 19.7% of respondents disagreed, while only 6.1% were unsure about this claim. These findings suggest that Church groups like the Mothers' Union help raise awareness about domestic violence in Anglican families, as indicated by the majority of respondents. This aligns with Tumwine & Kagoda's assertion that Church groups like the Mothers' Union are increasingly speaking out against abuse, offering practical support and raising awareness in the community about domestic violence. These groups offer counseling, advocate for victims, and promote non-violent relationships through community outreach⁵⁸.

Table 7 also indicates that the majority of respondents, 84.9%, strongly agreed that the Church addresses domestic violence as a private rather than public issue. Conversely, 10.6% of respondents disagreed, while only 4.5% were unsure about this claim. These findings suggest that Church addresses domestic violence as a private

rather than public issue, as supported by the majority of respondents. This aligns with Komakech & Rukundo's assertion that when clergy are well-trained, they are better equipped to support families, refer victims to legal or health services, and preaches against violence from the pulpit⁵⁹.

Table 7 further indicates that the majority of respondents, 78.7%, strongly agreed that preaching against domestic violence during sermons can help change community attitudes. Conversely, 12.2% disagreed, while only 9.1% were unsure about this claim. These findings suggest that preaching against domestic violence during sermons can help change community attitudes, as indicated by the majority of respondents.

CHAPTER FIVE

THEOLOGICAL REFLECTION

5.0 Introduction

This chapter presents some theological thought on the causes of domestic violence among the Anglican families from the biblical perspective.

5.1 The Socio-Cultural Factors that contribute to the Prevalence of Domestic Violence in Anglican Families

Domestic violence, as exposed through the findings in Kashongi Archdeaconry, reveals not only a social concern but a deep spiritual and theological wound within Christian households. When socio-cultural practices are allowed to persist unchecked within Christian families, particularly those within the Anglican Church, they distort the message of the Gospel and damage the very witness of the Church in society.

Major concern raised by the respondents is the role of traditional gender roles in justifying abuse within families. The overwhelming majority agreed that these roles promoted domestic violence. While Scripture affirms that husbands are to lead their families with love and responsibility, it also stresses mutual submission (Ephesians 5:21). Sadly, some choose to focus only on verses such as Ephesians 5:22 “Wives, submit yourselves unto your own husbands”—without reading them in their full context. This selective interpretation fuels harmful gender dynamics and misrepresents the sacrificial love described in verse 25: “Husbands, love your wives, just as Christ loved the church and gave himself up for her. “Such misuse of Scripture leads to spiritual manipulation, making victims feel bound to endure suffering in

silence. This is far from the teaching of Christ, who came to bring life in abundance (John 10:10), not bondage or fear. The Church must offer clear teaching that rejects any form of violence or oppression and promotes relationships rooted in love, equality, and dignity.

Another finding revealed that most participants viewed the payment of bride price as a factor that gives men a sense of entitlement over their wives. While bride price may bear respected cultural practice, it becomes dangerous when it is interpreted as purchasing authority over another human being. Marriage, from biblical standpoint, is a covenant of mutual respect and unity (Genesis 2:24), not a transaction that permits domination or control. In many Anglican contexts, it is essential to re-teach the biblical vision of marriage, where both husband and wife are called to serve one another. Jesus' teachings, especially in passages such as Mark 10:9 ("What therefore God has joined together, let not man separate"), emphasize unity and love, not arch and control.

The research also highlighted significant stigma associated with reporting domestic violence within Anglican communities. Many victims remain silent out of fear of judgment or lack of support. This silence is not only cultural but often reinforced by the church's failure to address such matters openly. Yet the Church is called to be a place of refuge, healing, and truth. The Prophet Isaiah calls us to "seek justice, correct oppression" (Isaiah 1:17). When the Church turns a blind eye to the suffering of victims or shames them into silence, it fails in its prophetic and pastoral mandate. It is critical that clergy and lay leaders are equipped with theological understanding and pastoral tools to respond to domestic violence appropriately and compassionately.

Finally, the belief that community attitudes prevent victims from seeking help shows that domestic violence is often treated as a private issue. But the Gospel calls the Church in to the public square to confront sin, defend the vulnerable, and proclaim freedom for the oppressed (Luke 4:18). It is the mission of the Church to not only minister privately but also speak prophetically to the systems and attitudes that sustain abuse. When churches create an environment where victims are supported, where abusers are held accountable, and where Scripture is rightly taught, they become agents of transformation. They embody the love of Christ, who always stood on the side of the vulnerable and challenged unjust systems, even within religious structures.

5.2 The-Economic-Conditions that influence the Incidence of Domestic Violence in Anglican-Families

The findings from Kashongi Archdeaconry bring to light the painful reality that economic hardship is not only a social issue but also a spiritual burden affecting Christian families. The intersection between financial stress, gender roles, and domestic violence reveals a distortion of God's intention for family life. As the Church, it becomes essential to reflect on these realities through the lens of Scripture and sound theology.

The study reveals that financial strain within the household significantly increases the likelihood of domestic violence. Many respondents agreed that when men experience joblessness or an inability to provide, they often feel emasculated and resort to violence to reassert control. This points to a deeper theological issue about identity and worth. In Genesis 1:27, human dignity is not derived from economic

status but from being made in the image of God. Yet in today's material-driven culture, economic capability is often wrongly equated with male authority. When a man's ability to provide is threatened, he may experience shame, inadequacy, or anger, emotions that, without spiritual support, may be projected violently on to those close to him. However, the Bible calls for self-control and love, not domination (Galatians 5:22-23). True biblical manhood is not defined by income but by Christ-like humility and servant leadership (Philippians 2:3-8).

The findings also show that economic dependency makes it difficult for women to leave abusive relationships. In many households, women are financially tied to their abusers, with no access to shelter, legal aid, or income-generating opportunities. This contradicts the biblical model of mutual support in marriage. Proverbs 31 presents a woman who is industrious, respected, and economically engaged. She is not suppressed but empowered. Economic dependency used as a tool of control violates the spirit of Christian marriage, which is grounded in mutual care (Ephesians 5:28-29). When men deny their wives access to economic participation, they also deny them dignity and partnership. This form of economic abuse is not only a social injustice but a theological contradiction.

Throughout Scripture, God shows particular concern for the poor and oppressed. Proverbs 14:31 says, "Whoever oppresses the poor shows contempt for their Maker, but whoever is kind to the needy honors God. "The Church, as the Body of Christ, is called to advocate for justice and refuge. Yet, in many Anglican communities, the Church lacks programs that offer economic empowerment or practical help to women in abusive situations. Where poverty limits access to justice, the Church must step in

as abridge. Not only should it preach against domestic violence, but it should also support skills training, savings groups, and economic initiatives for women. Ministries of compassion are incomplete without structures of justice. As James writes, “Suppose a brother or sister is without clothes and daily food... what good is it?”(James2:15-16). The Gospel demands action, not just empathy.

At score, domestic violence rooted in economic strain results from broken trust and distorted roles. God's vision for the family is one of peace, provision, and shared responsibility. The early Church practiced economic solidarity, “sharing everything they had “so that “there were no needy persons among them” (Acts4:32-34). While that model cannot be replicated entirely, its spirit should guide the Anglican Church in responding to economic pressures that affect households today. Men and women are both called to steward resources and to support one another. Where economic instability creates tension, the Church must each contentment (1Timothy 6:6-10), encourage generosity, and provide pastoral counseling that addresses financial stress with spiritual wisdom.

5.3 The Role played by Church Leadership in addressing Domestic Violence in Anglican Families

The findings from Kashongi Archdeaconry underscore the critical and multifaceted role that Church leadership plays in the fight against domestic violence with in Anglican families. These roles, ranging from offering pastoral counseling to preaching and creating safe reporting spaces, are deeply rooted in biblical principles and reflect the Church's calling to be a beacon of hope and justice in the community.

A majority of respondents indicated that victims feel comfortable reporting domestic violence to Church leaders. This trust placed in spiritual leaders resonates with the scriptural mandate found in Proverbs 31:8-9, which calls upon believers to “speak up for those who cannot speak for themselves ... and defend the rights of the poor and needy. “Church leaders, especially in rural communities like Kashongi, often serve as first responders in matters of family conflict. Their presence in the daily lives of the congregants makes them accessible and familiar, there by positioning the Church as a sanctuary where victims can unburden themselves. However, this sacred responsibility calls for discernment and spiritual maturity. In Ezekiel 34:4, God rebukes irresponsible shepherds who fail to strengthen the weak or health injured. This serves as a sober reminder to Church leaders that passivity in the face of abuse is theological failing and a moral betrayal of the pastoral office.

The study found strong agreement that pastoral counseling is effective in supporting victims of abuse. This aligns with the pastoral model presented by James 1:27, which describes “pure and undefiled religion” a scaring for the vulnerable, including widows and orphans, those who are frequently victims of neglect or abuse. Effective pastoral counseling not only offers spiritual encouragement but also enables victims to regain a sense of identity and worth. Jesus’ ministry was characterized by healing, restoration, and compassion (Luke 4:18), and it is upon this foundation that pastoral care must rest. When conducted with wisdom and confidentiality, counseling can be a sacred space where victims find not only comfort but also courage to take meaningful steps toward recovery and justice.

Group such as the Mothers' Union were recognized by respondents as vital in raising awareness about domestic violence. These fellowships are often composed of women who, because of shared experiences and maternal insight, are best placed to speak out against abuse. Their advocacy reflects the principle of communal responsibility found in Romans 12:15, which calls believers to "weep with those who weep. "Throughout reach, drama, community workshops, and testimony-sharing, such groups are living expressions of the Church's prophetic role. They embody the message of Micah 6:8, which urges us "to act justly, to love mercy, and to walk humbly with God. "In many rural parishes, the Mothers' Union is not only a spiritual fellowship but also a social support system —of ten more trusted and effective than external NGOs.

An overwhelming number of respondents agreed that the Church still treats domestic violence as a private rather than public issue. This perspective, although culturally rooted, raises theological concern. Domestic violence is not merely a personal matter; it is a public sin that violates the covenant of marriage and distorts the image of God in both the victim and the perpetrator. Ephesians 5:21 calls for mutual submission in marriage "out of reverence for Christ. "Where there is violence, this mutually is shattered, and the Church must speak prophetically. Silence, in this case, becomes complicity. Clergy and lay leaders must be trained not only to counsel but also to refer victims to legal and medical services, as suggested by Isaiah 1:17: "Learn to do right; seek justice. Defend the oppressed."

The findings further highlight that sermons against domestic violence can change community attitudes. Preaching, when grounded in Scripture and contextualized to the lived experiences of the congregation, can challenge harmful norms and reshape

beliefs. As Romans 10:17 says, “Faith comes by hearing, and hearing through the word of Christ. “Preaching about justice, respect, and the sanctity of life helps to dismantle the theological misconceptions that have sometimes been used to justify abuse. Pastors must boldly declare that Christ’s call to love, as seen in Colossians 3:19, commands husbands to “love your wives and not be harsh with them. “Preaching can become a prophetic tool that not only teaches but also convicts, heals, and reforms.

CHAPTER SIX

CONCLUSIONS AND RECOMMENDATIONS

6.0 Introduction

This chapter presents conclusions and recommendations based on the findings of the study.

6.1 Conclusion

6.1.1 The Socio-cultural Factors that contribute to the prevalence of Domestic Violence among Anglican Families.

The findings indicate that socio-cultural factors such as traditional gender roles, misinterpretation of religious texts, and the cultural expectation tied to bride price significantly contribute to the prevalence of domestic violence among Anglican families in Kashongi Archdeaconry. Stigma and negative community perceptions were also found to discourage victims from reporting abuse or seeking necessary support. These results suggest the need for intentional community engagement, theological clarity, and sensitization programs within the Church to address and transform harmful cultural and spiritual beliefs.

6.1.2 The Economic conditions that Influence the incidence of Domestic Violence among Anglican families

The findings indicate that economic hardship manifested through financial stress, poverty, and dependency significantly influences the occurrence of domestic violence in Anglican families in Kashongi Archdeaconry. Women's limited access to income-

generating opportunities and support services further entrenches their vulnerability, making it harder to escape abusive environments. The data underscores the need for economic empowerment initiatives and community-based interventions that support both prevention and response to domestic violence.

6.1.3 The Role played by Church Leadership in Addressing Domestic Violence in Anglican Families

The findings demonstrate that Church leadership plays a meaningful yet nuanced role in addressing domestic violence among Anglican families in Kashongi Archdeaconry. While victims generally feel comfortable seeking help from Church leaders and benefit from pastoral counseling and awareness efforts by groups like the Mothers' Union, the Church often still treats domestic violence as a private matter rather than a public concern. Strengthening the Church's public stance and equipping clergy with practical tools can enhance its effectiveness in transforming attitudes and supporting survivors.

6.2 Recommendations

6.2.1 General Recommendations

The study recommends that Churches should conduct community sensitization workshops and theological training for clergy to transform harmful gender norms and promote accurate, non-violent interpretations of scripture. Additionally, establishing confidential reporting systems and engaging cultural leaders to challenge out dated practices like bride price can help reduce domestic violence and support victims effectively.

The study recommends that in order to address economic conditions influencing domestic violence, the Church should promote women's economic empowerment through vocational training, savings groups, and microfinance access, while integrating financial literacy into community programs. Additionally, establishing Church-based support systems and collaborating with NGOs and local government can help victims overcome financial barriers and access legal and social protection services.

The study also recommends that in order to strengthen the Church's role in addressing domestic violence, the clergy and Church leaders should be trained in trauma-informed care and equipped with clear response protocols, while regular sermons and Bibles studies should openly confront the issue. Additionally, empowering groups like the Mothers' Union and integrating domestic violence in to Church policy discussions can enhance advocacy, support, and accountability across all levels.

6.2.2 Recommendations for Further Research

In light of the findings of this study, further research is recommended in the following areas:

- i. There is need to examine how Anglican Christians in Kashongi Archdeaconry interpret biblical teachings on marriage and family, and how such interpretations influence their attitudes toward domestic violence.
- ii. Future studies should investigate the effectiveness of the Church of Uganda's pastoral interventions—such as premarital counseling, family fellowships, and pastoral care—in preventing and addressing domestic violence.
- iii. Additional research should be conducted to explore the socio-cultural and economic factors that contribute to domestic violence in Anglican families, with particular attention to how local cultural practices interact with Christian values.

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APPENDICES

APPENDIX A: QUESTIONNAIRE (ENGLISH VERSION)

Dear respondent,

I am Ahumuza Elia, a student at Uganda Christian University Mukono, pursuing a Bachelor of Divinity at Bishop Tucker School of Divinity and Theology. I am currently collecting data for my dissertation titled “An Assessment on the Causes of Domestic Violence among the Anglican Families in Kashongi Archdeaconry North Ankole Diocese.” This questionnaire aims to gather your opinions and perceptions about the Causes of Domestic Violence among the Anglican Families in Kashongi Archdeaconry North Ankole Diocese. Your honest and sincere answers are crucial for this research. Rest assured that the information you provide will be kept confidential and used solely for the purpose of this study. Thank you for taking the time to participate.

SECTION A: BACKGROUND INFORMATION OF THE RESPONDENT

Age	
Sex	
Education level	

SECTION B: The socio-cultural factors that contribute to the prevalence of domestic violence among Anglican families

Please indicate your level of agreement with the following statements regarding the socio-cultural factors that contribute to the prevalence of domestic violence among Anglican families by selecting a number from 1 to 5, where: 1. Strongly Disagree, 2. Disagree, 3. Not Sure, 4. Agree, and 5. Strongly Agree

s/n	Statement	1	2	3	4	5
1.	Traditional gender roles contribute to the justification of domestic violence in Anglican families.					
2.	Misuse of religious scriptures is a contributing factor to domestic abuse.					
3.	The payment of bride price gives men a sense of entitlement over their wives.					
4.	There is stigma associated with reporting domestic violence in Anglican communities.					
5	Community attitudes prevent victims from seeking help or disclosing abuse.					

SECTION C: THE ECONOMIC CONDITIONS THAT INFLUENCE THE INCIDENCE OF DOMESTIC VIOLENCE AMONG THE ANGLICAN FAMILIES

Please indicate your level of agreement with the following statements regarding the economic conditions that influence the incidence of domestic violence among Anglican families by selecting a number from 1 to 5, where: 1. Strongly Disagree, 2. Disagree, 3. Not Sure, 4. Agree, and 5. Strongly Agree.

s/n	Statement	1	2	3	4	5
1.	Financial stress in the household increases the likelihood of domestic violence.					
2.	Economic dependency makes it difficult for women to					

	leave abusive relationships.					
3.	Poverty limits access to legal aid and shelter services for abused women.					
4.	Women are denied access to income-generating opportunities in their homes.					
5.	Men feel pressured to assert control when they fail to provide economically.					

SECTION D: THE ROLE PLAYED BY CHURCH LEADERSHIP IN ADDRESSING DOMESTIC VIOLENCE IN ANGLICAN FAMILIES

Please indicate your level of agreement with the following statements regarding the role played by Church leadership in addressing domestic violence in Anglican families by selecting a number from 1 to 5, where: 1. Strongly Disagree, 2. Disagree, 3. Not Sure, 4. Agree, and 5. Strongly Agree

s/n	Statement	1	2	3	4	5
1.	Victims feel comfortable reporting domestic violence to Church leaders					
2.	Pastoral counseling is effective in helping victims of domestic abuse.					
3.	Church groups like the Mothers' Union help raise awareness about domestic violence.					
4.	The Church addresses domestic violence as a private					

	rather than public issue.					
5.	Preaching against domestic violence during sermons can help change community attitudes.					

Thank you for your time and God bless you.

APPENDIX B: QUESTIONNAIRE (VERNACULAR VERSION)

Ndi Ahumuza Elia , Omwegi Omwitendekyero mukono (Uganda Christian University) Ninshooma Diguri y’obuhereza omukanisa ya Church of Uganda, mbwenu ndiyo ninchondooza aha nshonga ezirikureta obutabanguko omumaka g’abakuristayo, omu busabadikoni bwa kashongi omu Bureberezi bwa North Ankole.

Ninkushaba okugarukamu ebibuzo ebi omu maziima , kamdi ninkuhamiiza ngu amakuru agorampereze ninyeraganisa obutagashoohooza.

Yebare Okumpa Obwiire bwawe.

EKICWEKA A: AMAKURA AGENYIMA AGAKWAITSE AHA MUNTU ORIYO NAGARUKAMU EBIBUZO.

EMYAKA	
OBUTONDE	
EIDARA RY’OBWEGYESE	

EKICHWEKA B: ENSHONGA EZIKWATIRINE N’EBYOBU HANGWA EZIRIKURETERA OBUTABANGUKO OMU MAKU G’ABAKURISTAYO.

Yoreka eidara ry’endagano ori kukuratira bwiino orikugyendera aha nshonga z’obuhangwa ezi rikuretera obutabanguko bw’amaka omu bakuristayo obwo orikutoranamu eshura kuriga ahari 1-5,

1-Tokwikiriza kimwe, 2-Tokwikiriza, 3- Tokukyetegyereza, 4- okwikiriza

5-okwikiriza kimwe.

Koresa okuchebera ekiwatoranamu.

S/N	BWIINO	1	2	3	4	5
1	Egyenderwahi ziira aha butonde bw'omuntu ziretaire obutabanguko omu maka ga'bakuristayo.					
2	okukoresa kubi ebyahandikirwe by'ediini biretsireho obutabanguko omu maka.					
3	okujuuga kuheerize abashaija amaani okukiira abakazi baabo					
4	hariho okwetiina omu kutabaza enshonga ezikwatiraine no'butabanguko omu maka ga abakuristayo.					
5	oku abantu barikureba ebintu kihireho orikukwatwaho kushaba obuyambi					

EKICHWEKA C: EBIKWATIRAINA NE'BYEMNTASYA EBIRIKURETERA OBUTABANGUKO OMU MAKAGA'BAKURISTAYO.

Yoreka eidara ry'endagano ori kukuratira bwiino orikugyendera aha nshonga z'obuhangwa ezi rikuretera obutabanguko bw'amaka omu bakuristayo obwo orikutoranamu eshura kuriga ahari 1-5,

1-Tokwikiririza kimwe, 2-Tokwikiriza, 3- Tokukyetegyereza, 4- okwikiriza

5-okwikiriza kimwe.

Koresa okuchebera ekiwatoranamu.

S/N	BWIINO	1	2	3	4	5
1	Ebitekateko aha by'esente omu maka byongire aha butabanguko omu maka ga'bakuristayo.					
2	okwegamiira omuntu omu bye'sente kuretaire abakaazi batuntuzibwa omu maka					
3	obworo buretire abaakazi obutayambwa omu mateeka					
4	Abakazi bazibirwe okukora ebirikureta esente omu maka gabo					
5	Abashaija nibateganisibwa okutegyeka amaka gaabo baremwa kuhereza ebirikwetengwa omu maka gaabo					

EKICHWEKA D: OMURUMO OGU ABEBEMBEZI B'EKANIISA BAKOZIIRE OMU KUSHOMESA EBIKWATIRAINI N'OBUTABANGUKO OMU MAKI G'ABAKURISTAYO.

Yoreka eidara ry'endagano ori kukuratira bwiino orikugyendera aha nshonga z'obuhangwa ezi rikuretera obutabanguko bw'amaka omu bakuristayo obwo orikutoranamu eshura kuriga ahari 1-5,

1-Tokwikiriza kimwe, 2-Tokwikiriza, 3- Tokukyetegyereza, 4- okwikiriza

5-okwikiriza kimwe.

Koresa okuchebera ekiwatoranamu.

S/N	BWIINO	1	2	3	4	5
-----	--------	---	---	---	---	---

1	Abarikukwatwaho nibahurirage barikutabariiza enshoonga z'obutabanguko omu maka aha bakuru b'ekanisa					
2	okuhumuriza abantu nikirungi omu kuyamba abarikukwatwaho aha butabanguko bw'omumaka					
3	Ebitongore by'ekaniisa nka enyabakazi kiyambiire kutungura omu kumanya eshonga ezikwatiraine n'obutabanguko bwo mumaka					
4	Ekaniisa neshomesa ku obutabanguko bw'omumaka n'obwekiihama okukiira okubuta omu rweteraine					
5	Okuburira, okujumirira aha bikwatiraine n'ebyobutabanguko omu maka nikiyamba abantu kuhindura ahantekateka yaabo.					

Yebare munonga okumpa obwiire bwawe omukugarukamu ebibuzo ebi, mukama akuhe omigisha.

APPENDIX C: INTERVIEW GUIDE (ENGLISH VERSION)

Dear respondent,

I am Ahumuza Elia, a student at Uganda Christian University Mukono, pursuing a Bachelor of Divinity at Bishop Tucker School of Divinity and Theology. I am currently collecting data for my dissertation titled “An Assessment on the Causes of Domestic Violence among the Anglican Families in Kashongi Archdeaconry North Ankole Diocese.” This questionnaire aims to gather your opinions and perceptions about the Causes of Domestic Violence among the Anglican Families in Kashongi Archdeaconry North Ankole Diocese. Your honest and sincere answers are crucial for this research. Rest assured that the information you provide will be kept confidential and used solely for the purpose of this study. Thank you for taking the time to participate.

- When did you join Kashongi Archdeaconry?

.....
.....

In this period, have you seen cases of domestic violence among the Anglican families in this Archdeaconry?

.....
.....

- If yes, what do you think are the socio-cultural factors that contribute to the prevalence of domestic violence among Anglican families in this Archdeaconry?

.....
.....

- In your view, what are the economic conditions that influence the incidence of domestic violence among Anglican families in this Archdeaconry?

.....
.....

- What is the role played by Church leadership in addressing domestic violence in Anglican families in Kashongi Archdeaconry?

.....
.....

Thank you so much for your time and may God bless you

APPENDIX D LIST OF PARTICIPANTS

S/N	NAME	SIGN	Address(CHURCH)	TYPE(Questionnaire Q/ Interview I)
1.	MTURINDA EVAS		Kashongi	Interview
2.	NAKALEMBA SARAH		Kashongi	Interview
3.	RWAMWASE FRANCIS		Kashongi	I
4.	ASHIMIRE GEBREY		Ruwanyangwe	I
5.	MUGENZI BRIAN		Kashongi	I
6.	MUKUSUMA FLAVIA		Kashongi	I
7.	KEMIGISHA SHIVAN		Kashongi	I
8.	NATWITUKA RUTH		Kashongi	I
9.	OWASHABAR JAMESON		Kashongi	I
10.	TUKTENARE SHIRAH		Rwengiri	I
11.	MUKETESE EMMANUEL		Bugomira	I
12.	KUCUNDA EVELINE		Ruwanyangwe	I
13.	WASSA SHOB		Ruwanyangwe	I
14.	ABAZO ELIAS		Ruwanyangwe	I
15.	LYDIA AKANTUKA		Kashongi	Q
16.	SEBEMBI ARINDA		Kashongi	I
17.	MUSIKA EUNDO		Kashongi	I
18.	AKABA MICHAEL		Kitura	I
19.	RWIGAMBA EDWIN		Kitura	I
20.	MWAGABA SAMUEL		Kashongi C.O.U	I
21.	Tubanza Stanley		Kashongi C.O.U	I
22.	Asingwire Paulina		Kashongi C.O.U	I
23.	Mwunguzi Abia		Kashongi C.O.U	I
24.	Rhonus Ampomusa		Kashongi C.O.U	Q
25.	Abumuza Gilbert		Kashongi C.O.U	Q
26.	MATSIKO OBELO		Kashongi C.O.U	Q
27.	Kyashime Shallon		Kashongi C.O.U	Q
28.	Kihenabo Aggrey		Kashongi Junior S	Q and I
29.	Ainebyona Allan		Kashongi C.O.U	Q
30.	Katusime Scovia		Kashongi C.O.U	I
31.				
32.				
33.				

OFFICE OF THE ARCHDEACON
KASHONGI ARCHDEACONRY
* 29-11-2017 *
NORTH KIVULE STOCASE
VERONICA

Francis Tubanza (078625283)

APPENDIX D LIST OF PARTICIPANTS

S/N	NAME	SIGN	Address(CHURCH)	TYPE(Questionnaire Q/ Interview I)
1.	BABICUMBA RONALD	[Signature]	Kashongi C.O.U	Q
2.	AICHURIBE CLON	[Signature]	Kashongi C.O.U	Q
3.	ASUMKIE ENOCK	[Signature]	Byramira C.O.U	Q
4.	AINEBIGNA ERA	[Signature]	Kashongi C.O.U	Q
5.	MUMUMUZA JOSEPH	[Signature]	Kashongi C.O.U	Q
6.	NATUKUNDA CLARE	[Signature]	Kashongi C.O.U	Q
7.	TANDERA EWARD	[Signature]	Kashongi C.O.U	Q
8.	KAMITANGI DIANA	[Signature]	Rwengiri C.O.U	Q
9.	REU GLORIA ANKUNDA	[Signature]	Byramira C.O.U	Q
10.	Fitina Patrice	[Signature]	Rwengiri C.O.U	Q
11.	KEMICASHA PHIONAH	[Signature]	KITOPA C.O.U	I
12.	Ketumbe Susan	[Signature]	Byramira C.O.U	I
13.	Anicongika James	[Signature]	KITURA C.O.U	I
14.	KORUGIENDE MARY	[Signature]	Rwanyangwe C.O.U	I
15.	KIABUMUHIRE ANNET	[Signature]	Moya C.O.U	Q
16.	Nyamwire Dorothy	[Signature]	Rwanyangwe C.O.U	Q
17.	Mwabeza Torrance	[Signature]	Rwanyangwe C.O.U	I
18.	Muhereza Patrick	[Signature]	Rwanyangwe C.O.U	I
19.	Kamukama John	[Signature]	Moya C.O.U	I
20.	Kuburakwe Shinah	[Signature]	Kashongi church	Q
21.	AINEBYONAH JOHNSON	[Signature]	Kashongi C.O.U	Q
22.	AINDANI Nickson	[Signature]	Kashongi C.O.U	Q
23.	TUMAMATSIKO Henry	[Signature]	Kashongi C.O.U	I
24.	Ilconco Margret	[Signature]	Kashongi C.O.U	I
25.	TUMUKUNDE OYIOUS	[Signature]	Kashongi C.O.U	I
26.	Nyangoma Scovia	[Signature]	Kashongi C.O.U	I
27.	TURUGUMU DRONAH	[Signature]	Kashongi C.O.U	I
28.	KYARIKPA CAROLINE	[Signature]	Kashongi C.O.U	I
29.	TUHAIKWE GABRIEL	[Signature]	Kashongi C.O.U	I
30.	Costance Kawa	[Signature]	Kashongi C.O.U	Q
31.	NUMAJUNA GIFT	[Signature]	Kashongi C.O.U	I
32.				
33.				

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NORTH ANGLEBORSE
PU 301

VEN. REV. FRANCIS TUBUTWIRE
(0786252563)

APPENDIX E: INTRODUCTORY LETTER.



TO WHOM IT MAY CONCERN

Dear Sir/Madam

INTRODUCTION LETTER FOR DATA COLLECTION

This letter serves to introduce to you MR AHUMUZA ELIA a student of Bishop Tucker School of Divinity pursuing a

- Master of Divinity
- Master of Arts in Theology
- Master of Arts in Theology and Development
- Master of Arts in Theology and Health care Management
- ✓ • Bachelor of Divinity

The Candidate is carrying out a research as a partial requirement for the award of the degree mentioned above. So kindly avail required information to the bearer of this letter

Counting on your cooperation and thank you in advance

Yours faithfully

Rev. Dr. Emmanuel Mukeshimana
Research coordinator, Bishop Tucker School of Divinity and Theology.
emukeshimana@ucu.ac.ug, 0772505474

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Ahumuza Elia

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