THE MORAVIAN CHURCH RESPONSE TO DOMESTIC ABUSES AMONG

COUPLES IN TANZANIA: A CASE STUDY OF MBEYA MUNICIPALITY,

WITH SPECIAL REFERENCE TO (WA-) NDALI AND (WA-) NYAKYUSA

TRADITIONS (COMPARISON AND CONTRAST)

CLEMENT DONARD FUMBO

A THESIS SUBMITTED IN FULFILLMENT OF THE REQUIREMENTS

FOR THE AWARD OF THE DEGREE OF DOCTOR OF PHILOSOPHY

(RELIGION AND PHILOSOPHY) OF THE OPEN UNIVERSITY OF

TANZANIA

2013

CERTIFICATION

The undersigned certifies that he has read and hereby recommend for acceptance by the Open University of Tanzania a thesis Titled: "***The Moravian Church Response to Domestic Abuses among Couples in Tanzania: A case study of Mbeya Municipality, with special reference to (Wa) Ndali and (Wa) Nyakyusa traditions (Comparison and Contrast)",*** in fulfilment of the requirements for the degree of Doctor of Philosophy (Religion and Philosophy) of the Open University of Tanzania

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DECLARATION

I, **Clement Donard Fumbo**, declare that this thesis is my own original work and that it has not been submitted and will not be presented to any other University for similar or any other degree award.

....

Clement Donard Fumbo

Date ………………………………

DEDICATION

This Thesis is dedicated to my beloved mother Fasness Kayuni (1942-2005) who was laid to rest in March, 2005.

ACKNOWLEDGMENTS

With great respect and deepest gratitude, I wish to acknowledge all the assistance, forbearance and cooperation accorded to me by colleagues, friends and relatives during the entire period of my academic scholarship. However, I have to mention just a few for their distinguished service, especially in my research work and thesis writing.

I start with my deepest thanks to my beloved family, namely, my wife Violet and our four children; Allan, Beatrice, Charles and Daniel. I believe without their enduring love, patience and tolerance, I could not have finished my studies and this thesis. Then, to my friends in Denmark, the Netherlands and Tanzania who rendered support and encouragement to this end. In respect of professional advice received from my thesis supervisor, Prof. Tigiti S.Y.M. Sengo; technical assistance, proof reading and language correction from experts and friends, I give my sincere thanks.

I give thanks to the whole Faculty of Arts and Social Sciences in particular Department of History, Religion and Philosophy and the Director of Research Publication and Postgraduate Studies, with the entire staff for playing a role on my admission and study at the Open University of Tanzania.

Finally, I give thanks to the Teofilo Kisanji University and MCT-Eastern Province leadership for granting permission and support for further studies. Above all, I give my greatest, deepest and heartfelt thanksgiving to Almighty God, for grace and mercy that gave me the courage to accomplish this research as it is presented. However, for any errors and shortcomings pertaining to the work I take sole responsibility.

ABSTRACT

This study investigated the Moravian Church's response to domestic abuses among couples in Mbeya Municipality. The aim was to find out the nature, causes and reasons of domestic abuses and the measures taken. The study utilized ecological systems, systematic theology and anthropological theories. The methodology employed included: field work research in collecting and analysing data through quantitative and qualitative methods; SPSS was partially used as a processing, classifying and one of the presentation techniques; sample size was around 600 respondents randomly selected from the eligible adults men and women; those married, divorced, widowed or about to get married including church ministers.

The study has revealed that since the Moravian theological teachings, theoretically, do not condone domestic abuses and Moravian members worldwide share the 'same' background of Moravian traditions and teachings that encourage respect and dignity for every individual person. Then the Moravian Church in local settings and Mbeya Municipality has not significantly been able to contextualise from the original teachings of the Church and is in need of adjustments. Hence, diversity of cultures and traditions has a direct influence on the Moravian Church traditions and teachings in the local settings; as such condoning domestic abuses systematically. Essentially, the Ndali and Nyakyusa traditions and other ethnic groups have a direct impact on how the Church operates in the study area, basically, on the principle that the husband is the head of the family. Literary, the Church is a more likely to be a patriarchal institution as long as males are more privileged than women in domestic abuses are.

Therefore, the study suggests that through redefining, redesigning and reformulating its teaching and practice by discussion with African cultural values the church will elucidate their views on domestic abuses and identify unhealthy cultural values that condone ill-treatment to women and discourage them. Through the above initiatives, it is likely that the good African values will be taken on board for a better Church and a better world to live. The study further recommends that more women practitioners and researchers should be involved to examine cultural influences on domestic abuses in African families and Tanzania in order to acquire a balanced picture. Finally, it is high time for both men and women to work together to make a difference in the Moravian Church by involving more women in decision-making and authority organs.

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

LIST OF APPENDICES

LIST OF IMAGES

LIST OF ABBREVIATIONS

AAITZ   Action Aid International Tanzania

AIC   African Instituted Churches

AIDOS   Associazone Italiana Donne per lo Sviluppo (Italian Association for Women Development)

AIDS   Acquired Immunodeficiency Syndrome

App.   Appendix

Art.   Article (s)

ARVs   Antiretroviral(s)

ATR(s)   African Traditional Religion(s)

BBC   British Broadcasting Cooperation

BDM   Brodremenighedens Danske Mission (Denmark Moravian Mission Society)

Br.   Brother

C.C.T   Christian Council of Tanzania

C.E.   Common Era

C.f., c.f.   *Confer*, Compare

CBEG   Community Based Education for Girls

CEDAW   Convention on the Elimination of All Forms of Discrimination against Women and its Optional Protocol

CELAM   *Consejo Episcopal de Latino América*

Ch.	Chapter (s)
CIDA	Canadian International Development Agency
Col.	Colossians
Cor.	Corinthians
COUF	Church Order of the Unitas Fratrum
CSW	Commission on the Status of Women
DANIDA	Danish International Development Agency
Deut.	Deuteronomy
DFID	Department For International Development
Dr, dr.	Doctor
e.g.	*Exempli gratia*, for example
Ed (s).	Edition; edited by: Editor (plural: eds)
et. al.	*Et alii*, and others
etc.	*et cetera*, and so forth
Ex.	Exodus
FAO	Food and Agriculture Organisation
FAWETA	Federation of Associations of Women Entrepreneurs of Tanzania
Ff	Following
FHI	Family Health International
fig.	Figure (plural: figs)
GDP	Gross Domestic Products
Gen.	Genesis

GENPROM	Gender promotion programme
GFP	Gender Focal Person
GTZ	The Germany Technical Cooperation
HBS	Household Budget Survey
HIV	Human Immunodeficiency Virus
HMH	Herrnhuter Missions Hilfe (Moravian Mission Society in Germany
i.e.	*Id est*, that is
I.L.O.	International Labour Organisation
Ibid.	*Ibidem* (same work, same page)
ICT	Information and Communication Technology
Mal.	Malachi
Math.	Matthew
MCF	Moravian Church Foundation
MCSWTP	Moravian Church South West Tanzania Province
MCT	Moravian Church in Tanzania
MCT-EP	Moravian Church in Tanzania, Eastern Province
MCT-SP	Moravian Church in Tanzania Southern Province
MCWT	Moravian Church Western Tanzania
MKUKUTA	Mpango Mkakati wa Kupunguza Umaskini Tanzania
Ms	Miss
Mt.	Mountain
NBS	National Bureau of Statistics
NDT	New Dictionary of Theology

NGO(s)	Non Governmental Organisation (s)
NIBD	Nelson's Illustrated Bible Dictionary
No./nos	Number/numbers
NORAD	Norwegian Agency for Development
NPA	National Plan of Action
Op. Cit.	*Opere Citato* (in the work cited)
p.	Page (plural: pp.)
Prof.	Professor
R.S.V.	Revised Standard Version
Rev. Rt.	Reverend, Right
Rom.	Romans
SACCOs	Savings and Credit Cooperative Societies
SADC	Southern African Development Community
SIDA	Swedish International Development Agency
Sr.	Sister
St.	Saint
TAHEA	Tanzania Homes Economics Association
TAMWA	Tanzania Media Women's Association
TAWLA	Tanzania Women Lawyers Association
TAWLAE	Tanzania Association of Women Leaders in Agriculture and the Environment
TFTW	Training Fund for Tanzanian Women
TGNP	Tanzania Gender Networking Programme

xxx

UMATI	Chama cha Uzazi na Malezi Bora Tanzania
UNDP	United Nations Development Programme
UNFPA	United Nations Population Funds
UNICEF	United Nations Children Fund
UNIDO	United Nations Industrial Development Organisation
UNIFEM	United Nations Funds for Women
USAID	United States Agency for International Development
VETA	Vocational Education and Training Authority
vol.	Volume (plural, vols.)
WFP	World Food Programme
WHO	World Heath Organisation
WiLDAF	Women in Law Development Africa
WLAC	Women's Legal Aid Centre
ZZG	Zester Zendings Genootschap

Definition of Terms

Culture

Culture may be defined as art, music, literature, and related intellectual activities, considered collectively (Encarta Encyclopaedia, 2008). For the purpose of this study, the following will be utilized: culture as shared beliefs and values of a group. That is, the beliefs, customs, practices, and social behaviour of a particular nation or people; people with shared beliefs and practices: a group of people whose shared beliefs and practices identify the particular place, class, or time to which they belong. In addition, a particular shared set of attitudes that characterizes a group of people (Encarta, 2008).

In line with the above Vanhoozer has to say that culture refers to the meaningful actions of an individual, group, or whole society. That means if meaningful action can be likened to a text, then culture is the library in which these texts are classified by value and shelved in corporate memory (Vanhoozer, 1992). Moreover, Vanhoozer defines culture as, an individual ultimate performance of beliefs and values. It is a concrete way of 'staging' one's religion. Individuals are the actors, but they are given particular lines and language. Vanhoozer adds that culture is "the scenery, the environment, the world into which one is thrown when one appears before a living audience." He adds that cultural scenery influences and conditions what the actors see, say, and do (Vanhoozer, 1992). In other words, he says,

> *A culture expresses the totality of what a group of humans value. Like a book, culture has a certain unity of plot or thesis…. culture is a signifying system that communicates and reproduces a social order through its various signifying practices, practices that include the arts, philosophy, journalism, advertising, fashion, and so on. (Vanhoozer, 1993)*

Moreover, he concludes by saying that, if the world is a stage, then culture provides the props that fills that world (Vanhoozer, 1993). Taking into consideration the complexity of defining culture as noted above, then, a careful summary will be more elaborative on the study.

Couples

Couple(s) for this study will be defined as two people who are married, are living together, or have an intimate relationship with each other.

Church

Literary "*Church*" can mean a building where a Christian goes to worship, the profession of the Clergy (i.e. ordained persons and other people employed by the Church) or it can be the institution of the Christian Religion (Longman Dictionary of Contemporary English (3rd Ed.) 1995). However, in its broader sense, the New Dictionary of Theology (1994) defines 'Church' as one of the most fundamental realities of Christian faith. Thus, with its own existing doctrine, that is often called '*ecclesiology*'. 'Church' is a biblical word derived from the Greek *ekklesia* (Heb. *qahal*) to mean 'assembly'. Theologically, the term describes the covenant- making assembly at Mount Sinai (Dt. 9:10, 10:4); covenant renewal assembly of the Israelites before God (cf. Dt. 29:1; Jos. 8:35; Ne. 5:13) and feasts (Lv. 23) (New Dictionary of Theology [NDT] 1994). Later on, NT understanding, the word 'Church' refers either to the Church universal (and invisible) or to particular local Churches (cf. Rev. 21:27). In other words it is described as the body of Christ because of its union with Christ (Eph. 1:22-23). It is believed that when Christ died those who are 'in Christ' died with him which means on the cross the Church as the

body is united and redeemed (Eph. 2:16). Although on the former the Church was meant to be Israelites assembly before God, the later Church became both local and universal which means that the Church may be defined as both Universal and local Church; a local as a part of the whole (cf. 1Cor. 16: 19; Col. 4: 15,16). The Church is an "*organism* in which every member functions and associates with other members, and also as an *organization* in which the various gifts of Spirit are exercised" (NDT 1994). The last two definitions will be used in this thesis but the study will also employ the term in its ecumenical sense, to refer to Christianity, including Roman Catholicism, various Protestant Denominations as well as African Instituted Churches (AIC).

Congregation

In *Nelson's Illustrated Bible Dictionary* (NIBD), a *Congregation* is defined as, "a gathering or assembly of persons who worship and do religious instruction; a religious community, such as …the Christian Church." (NIBD 1986) However, not all Churches have this kind of organisation as 'congregationalism' because the congregational system of church government has often been wrongly described as democratic whilst the church is seen as being under the rule of Christ and the Church meeting seeks to discern his will (cf. the Moravian Church). In a Congregational Church the members are empowered to elect their own minister, membership of the Church is on profession of personal faith in Christ, and new members are normally welcomed by being given the right hand of fellowship at a communion service (New Dictionary of Theology, 1994). In this study, the term 'congregation' and 'parish' will be used interchangeably to mean the same thing and at times in diverse way.

Domestic Abuses

Domestic abuses in this study are defined as actions or treatment that may cause psychological, physical or social torture to an individual. These include verbal, battering, lack of education, defilement, raping, deliberate isolation, abandonment; segregation at work places and other areas of concerns that at most lead to violence, which eventually may cause injuries and deaths.

Gender and Sex

Gender a as a range of characteristics of femininity, masculinity and others which a termed as third gender. Depending on the context, the describing characteristics vary from sex to social roles (gender roles) to gender identity (Encarta Encyclopedia, 2012). Whilst International Labour Organisation (ILO, 2003) describes *Gender* as that which refers to social interaction between women and men in the community influenced by location, place, time, ethnicity and other factors identified by the community concerned. In addition, always varies from time to time, culture to culture and according to age group.

Moreover, the World Health Organization (WHO) defines gender as the result of socially constructed ideas as regards to the behavior, actions, and roles a particular sex performs. The beliefs, values and attitude taken up and exhibited by them is as per the agreeable norms of the society and the personal opinions of the person is not taken into the primary consideration of assignment of gender and imposition of gender roles as per the assigned gender. That means Intersections and crossing of the

prescribed boundaries have no place in the arena of the social construct of the term "gender" (Encarta Encyclopedia, 2012). The assignment of gender involves taking into account the physiological and biological attributes assigned by nature followed by the imposition of the socially constructed conduct. The social label of being classified into one or the other sex is obligatory to the medical stamp on the birth certificate. The cultural traits typically coupled to a particular sex finalize the assignment of gender and the biological differences which play a role in classifying either sex is interchangeable with the definition of gender within the social context (Encarta Encyclopedia, 2012).

In other words, Gender is an interaction and relationship in all spheres of life, socially, economically, and politically between both sexes (men and women) (ILO 2003). Hence, s*ex* refers to biological and anatomical set up of human body. "A human being has female or male morphology, which are differentiated by possession of different reproductive organs" (ILO, 2003).

This study will deploy gender and sex in the above explained meanings but will be more elaborative on the study. Gender roles refer to the set of social and behavioral norms that are considered socially appropriate for individuals of a specific sex in the context of a specific culture, and which differ widely between cultures and historical periods. There are differences of opinion as to whether observed differences in behavior and personality between genders are entirely due to cultural or social factors, and is therefore the product of socialization, or to what extent gender differences are due to biological and physiological differences.

Moravian Church

The Moravian Church (Unitas Fratrum or Unity of the Brethren) is one of the Protestant denominations with its history traced back to the year 1457, which began its distinct life as the national revival movement of religion at Kunvald in Bohemia. The Moravian Church was born through the influence and teachings of John Hus under the influenced of the writings of John Wycliff. The main emphasis of this movement later under Gregory the Patriarch together with practical Christian life rather than on doctrinal thought or Church tradition was of three fold namely: ideal of faith, fellowship and freedom. The Moravian Church went through several transition periods and almost died because of persecution and suppression that followed reformation.

The Church came to life again between 1722 and 1727 when some families from Moravia, who kept their traditions of the old Unitas Fratrum, found a place of refuge in Saxony, on the estate of Nicholas Ludwig, Count Zinzendorf, and built a village called Herrnhut, in Germany. From Germany, the Church spread to other parts of the world and became an international organisation. The Moravian Church today is recognised worldwide as an institution, which has asserted throughout its history the Christian fellowship that recognises no barrier of nation or race and with congregations in many parts of the world including Tanzania (COUF, 2009 cf. Hutton, 1909).

Religion

A simple definition of *religion* is people's beliefs and opinions concerning the existence, nature, and worship of a deity or deities, and divine involvement in the universe and human life. Other meaning is an institutionalised or personal system of beliefs and practices relating to the divine; or a set of strongly – held beliefs, values, and attitudes that somebody lives by; and not only an object, practice, cause, or activity that somebody is completely devoted to or obsessed by (Encarta, 2008). Most theologians share the conviction that culture is a form of lived religion that means by interpreting people's works, arts and forms of life we learn what people really believe and value (Vanhoozer, 1993). Tillich as cited in Vanhoozer (1993) says, "Religion is the substance of culture, culture is the form of religion…He who can read the style of a culture can discover its ultimate concern, its religious substance" (Tillich, 1959). The above meanings will primarily serve the purpose of this study but in more elaborative way later on the study.

Response

Response has several definitions; one as a reply given to a question; or in medicine is the body's reaction of an organism or its parts to a stimulus. For the sake of this study, 'response' is defined as something done in reaction to something else (Encarta Dictionary, 2008) and that will only mean taking positive reaction to something negative happening in the society.

Role

The term *role* will be used in two ways: the first is "the way in which someone is involved in an activity or situation, and how much influence one has on it;" and

second is "the position that someone has in society, in an organization etc, or the way one is expected to behave in a relationship with someone else" (Longman Dictionary of Contemporary English (3rd Ed., 1995). This study uses both meanings. However, women are not considered to be in a supportive role, instead, they are considered as companions in relationship with men.

Spirituality

The word 'spirituality' draws on the Hebrew word *ruach-* a rich term usually translated as "spirit"; other meanings are "breath" and "wind" (McGrath, 2004). McGrath define spirituality as the quest for a fulfilled and authentic religious life. That life involves putting together the ideas distinctive to that particular religion and the whole experience of living based on and within its scope. In contrast, he says that Christian spirituality is about the quest for a fulfilled and authentic Christian existence, which involves both fundamental ideas of Christianity and the whole experience of living based on and within the scope of Christian faith (McGrath, 2004).

Waaijman considers spirituality as a latent in which its presence manifest itself as a quiet force in the background and at times, goes into our consciousness forcibly as an inescapable presence, a presence which demands shaping and thorough reflection (Waaijman, 2002). There are other working definitions but this research preferably uses Ganss' definition which says, "Spirituality is a lived experience, the effort to apply relevant elements in the deposit of Christian faith to the guidance of men and

women towards their spiritual growth, the progressive development of their persons which flower into a proportionately increased insight and joy" (Ganss, 1991).

Strategy

Strategy will be used to mean "a well planned series of actions for achieving an aim," or a skilful planning in general (Longman Dictionary of Contemporary English [3rd Ed.] 1995).

Theology

Theology is a word derived from the Greek '*theologia*', compounded of two words, to mean an account of, or discourse about, gods or God. Later translation came to mean knowledge of God in his own being, as distinct from his dealings with the world, a broader range of Church doctrine, and theology can even mean 'praise of God' (Dictionary of Theology 1994). Theology in a simple meaning is the study of religion, especially, the Christian faith and God's relation to the world; it is a religious theory, school of thought, or system of belief. In a modern world 'theology' is often used in a comprehensive sense, embracing all disciplines such as biblical theology, historical theology, systematic theology, philosophical theology, pastoral theology and practical theology. Together with other disciplines such as dogmatic, liturgical and fundamental theology, theology is an academic discipline word that denotes teaching about God and his relation to the world from creation to the consummation, particularly as it is set forth in an ordered and coherent manner (Dictionary of Theology, 1994).

CHAPTER ONE

1.0 INTRODUCTION

1.1   Background to the Problem

Cases of domestic abuses against women, especially mothers and wives, have reached alarming proportions in Tanzania and Mbeya city in particular (WHO, 2005). Tanzania is one of the places in which the abuses are entrenched, and 'accepted'. For instance, in some places such as Mara region assaults and abuses are essential aspects of love for a number of people (Odhiambo, 2000; Katapa, 1994; TAMWA, 1998). Studies that carried out in Tanzania in recent years have shown that abuses that lead to violence against women are endemic and their husbands or partners are the main perpetrators (TGNP, 2006). The aim of these investigations in Tanzania was to cast light on how the social and cultural factors distribute to domestic abuses against women (Heise, 1994). However, the religious dimension of this problem to both men and women lack fully exploration. There are studies took place on Church ministers' involvement in counselling the family and community in various parts of the country although they were limited in scope and reach no firm conclusions. This has led to a serious lack of understanding of the extent and context of abuses in Christian families in Tanzania (cf. Alsdurf & Alsdurf, 1989).

The problem manifests itself in the form of domestic violence such as wife/husband battery, as well as sexual assault, rape defilement, abandonment, forced early marriages etc. (Rosalia Katapa, 1989 cf. Hunter, 1990; Wasike, 2003). The annual report by TAMWA says that nine out of ten women have experienced violence in their relationship with men. Nevertheless, an identical traditional customs and

cultural sanctions to the 'culture of silence' among the victims of violent actions emancipate among the society (TAMWA, 1998). This is critical in handling cases of abuses since victims are either ashamed to report cases of violence against them or just discouraged from taking action by relatives and friends for alleged possible abandonment from their spouses, whom they are very dependent upon (TAMWA, 1998). This is evident in an incident published about a man who brutally slaughtered his wife to death and hanged himself (IPP Media, 2011).

Despite the above incident, the available analysis of intimate partnerships reveal, not only a high incidence of domestic abuses against women, but also that the abuses emerge from deep cultural assumptions about women and their worth within relationships, families and communities (cf. TAMWA, 1998). Therefore, the general aim of this study is to find out the nature, causes and reasons of domestic abuses among Moravian Christian households and the measures taken by the Church leaders.

This research will thus utilize ecological systems and anthropological theories on religions in general, systematic theology theories and gender theories in the study of domestic abuses that lead to violence among Moravian Church couples. Hence, the study will examine the Moravian theological teachings in relation to the traditions and cultures of the area of study. The study of the Moravian teachings on relationship vis-à-vis traditions and cultures on the ground is necessary. Moravian members share the same background of Moravian traditions and teachings worldwide although there are some diversity of cultures and traditions that exist. Such diversity has a direct affect on the Moravian Church traditions and teachings worldwide.

Therefore, in spite of Mbeya city Moravian Church members' recognizing themselves as being the few among many around the world, even when compared to fellow Moravians in other parts of Tanzania, they hardly share every aspect of Moravianism. The study chose the Moravian Church because the study is new to the Church itself in Tanzania in recent years and is not possible to cover all Churches in one PhD study. Hence, a known study of domestic abuse that covered domestic abuse in a theological perspective is missing. The Ndali and Nyakyusa traditions have a prime importance amongst many ethnic groups around the study area because the Moravian Church has been serving these people for a long period.

1.2   Problem Statement

Over the past two decades, domestic abuses have been a major concern of the Moravian Church leaders in Tanzania, particularly in Mbeya Region. As one of the Church leaders at Sunday sermon proclaimed, "Why should our wives remain silent drums at homes through beatings and ill-treatment while Jesus commanded us to love one another and neighbours as ourselves? Who is our neighbour if not your wife and husband? " (Easter celebration sermon officiated by the late Rev. S. Simwanza, 2007). Wife beating is one of the significant violations of human rights around Mbeya region. In spite of many African women having '*unyago*' (initiation schools), where they are obliged to preserve through submissiveness and learn tolerance in marriage because of their motherhood and personal dignity and integrity, it does not justify them to live in violent and abusive relationship with men (Sengo, 2010). Because of global orientation among humankind, initiation schools (*jando na unyago*) among African women and men, are losing their importance

Religious teachings have either hindered the efforts to end the problem or conflicted with traditional values on the ground on how to deal with the problem. Furthermore, religious leaders face a unique challenge when dealing with domestic abuses because they are part or not exempted from the culture and traditions of perpetrators and victims. Although the nature of the Moravian Church in general is not patriarchal per se, but has taken the patriarchal culture of Tanzania into its structure. In kind of arrangements, the Moravian Church in Tanzania base on patriarchal kind of norms and traditions, which claims that naturally men are more privileged than women are. Such understanding is crucial aspect to the existing challenges.

According to the Law Reform Commission of Tanzania (1998), the number of cases of wife assaulting reported in Mbeya alone jumped from five cases in 1990 to 45 in 1995. In 1998, the Tanzania Police Department reported that domestic violence accounts for more than 160 cases that went through the Mbeya courts, while many more others are not adequately reported or not reported at all because of identical and unidentified reasons related to the 'culture of silence' and others.

Therefore, the main purpose of this study is to explore the response of the Moravian Church towards domestic abuses among couples in Mbeya Municipality, and suggests some interventions on how the Moravian Church could respond effectively to domestic abuses.

1.3.1   General Aim

The general aim of this study is to find out the nature, causes and reasons of domestic abuses among Moravian Christian households and the measures taken by the Church leaders in Mbeya Municipality.

1.3.2   Specific Objectives

The specific objectives were:

(a) To examine the determinants of domestic abuses among Moravian Christian households

(b) To assess religious couples awareness about domestic abuses in the homes and the traditional virtues of the problem for both women and men.

(c) To examine the extent and the impact of domestic abuses in the home of Moravian Christian couples.

(d) To evaluate the intervention measures of domestic abuses among Moravian Christians   in Mbeya City.

1.4   Research Questions

The research used the following research questions:

(a) What are root causes to variety of domestic abuses among Moravian Christian households?

(b) How conscious are Moravian Christian couples about domestic abuses?

(c) To what extent are Moravian Christian couples affected by domestic abuses in the homes?

(d) What should be done to alleviate domestic abuses in Mbeya City?

1.5   Significance of the Study

The information generated is hoped to bridge the gap between knowledge, interventions, and sustainable Moravian Church doctrines and human rights policies in Mbeya, Tanzania. There is a theological legitimation on domestic abuses using

some selected verses in the scripture (the Bible) in both the Old Testament and the New Testament regardless of the original meaning. Therefore, a research on theological legitimation on domestic abuses is important because it will attempt to make clear dynamics in action with the Church (teaching of the Church) as a key for dealing with the problem because:

(a) Domestic abuses affect the health of the whole family in the home; men, women and children of the current and next generation, which means, the possible result may attempt the Moravian Churches in Tanzania, especially the Church ministers, to look for theological legitimation of the subordination and abuses of women.

(b) Findings may seek to help Church leaders to better understanding how to support and foster equal rights based on religious principles among their congregational members. Since in creating the human race male and female God gives man and woman an equal personal dignity, endowing them with the inalienable rights and responsibility to the human person (Kayonga, 1992). Cf. "*God created man in his image; in the divine image he created him; male and female he created them*" (Gen. 1:27). Nevertheless, in a broader sense members of the congregations in our Christian denominations may also be empowered to help their Church communities become more proactive in dealing with domestic abuses.

(c) The society in general may benefit from Church knowledge of domestic abuses, intervention and Church doctrine sustainability since Moravian Church members are part of the society and they share common interests with other people around them. Therefore, when the Church observes peace and tranquillity among them, then Tanzania society will automatically become peaceful. Hence, the data

collected if useful will enable health workers, doctors, social workers, and others, find culturally sensitive ways to work, not only with the Moravian Church community members but also with other Christian Church members. Most Churches around the study area intermingle with one another and share their common interests, especially for the good will of the society.

CHAPTER TWO

2.0 LITERATURE REVIEW

On this chapter, the research intends to review some of the literature pertaining in this study on domestic abuses. The study begins with discussing theories systems for this particular research and later on follows: the concept(s) of domestic abuse; Traditional Framework on African 'Culture' vis-à-vis Domestic abuses; studies on domestic abuses; influence of the Church on women treatment; and lastly but not least studies on impact and spread of domestic abuses will be presented. However, as noted when defining globalisation the global trends around has a direct effect to the changing world. Therefore, it is worthy to present some of the concept of globalisation as the way of highlighting some direct effects prior to the study.

2.1   Globalisation as a Catalyst to Global Trends

Globalisation is the recognition of the world as a place of varieties that later developed the tendency to come together. This possibility of "togetherness" is currently been espoused in the ideals of globalisation and very much facilitated by the various means of communication. Michael Amalados observes that the possibility and ease of communication on the global scale favours also the globalisation of economic and political relations and structures (Amalados, 1999). Cecil McGarry gave a definition of globalisation, which equally captures Amalados' characterisations. For McGarry,

> *Globalisation is the word used to express the process of increasing integration of the world economies, financial systems, political ideals and cultural practices and belief, aided by information technology, market forces and multinational agencies (McGarry 2002).*

Anthony Giddens defines globalisation as the intensification of worldwide social relations, which link distant localities in such a way that events occurring many miles away and vice versa shape local happenings (Giddens, 1990). The heart of contemporary dynamism of globalisation based on the above understanding is the ideology of neo-liberal capitalism, which concertedly promotes freedom of the market as the main determinant of economic and political progress. Hence, Stephen P. McGiffen perceive globalisation as involving economic deregulation, trade liberalisation and corporate domination with its own institutions including the World Bank, the NATO military alliance, the International Monetary Fund (IMF), the World Bank and most important of all, the World Trade Organisation (WTO) (McGiffen, 2002).

Globalisation is seen as power centred phenomenon, that is, for scholars like James Petras who are of opinion that globalisation is a process by which "the existing world economic order is being renovated so as to create optimal conditions for the free play of greed, class interest, and profit making" (Petras, 2005). For others like Manfred Steger globalisation is a contested concept, elusive though not new: the concept that can describe a process, a condition, a system, a force and an age. It comprises of *globality*, which signify *a social condition* with an indeterminate character and *globalisation* itself, which should be used to refer to a set of *social processes* that are thought to transform our present social condition into one of *globality* (Steger, 2004). At the core of such an understanding of globalisation, there is the notion of shifting forms of human contact. It is indicative of how humanity slowly and gradually left behind the conditions of modernity of the 16th century period, moving towards the

postmodern globality and portraying the view that humanity has not yet reached the new globality. Moreover, Asouzu describes globalisation as something fundamentally seeking to express a sort of universal humanism designed to make the world a better place for all based on equal opportunities, rights and privileges (Asouzu, 2004).

It is simply an attempt of eradicating all forms of injustice and at encouraging mutual support among communities, peoples, and nations. Globalisation in this sense manifests itself in the spirit prompting people to surmount artificial and geographical barriers that keep them apart in the attempt to building a better world. Stretching beyond the areas of commerce, globalisation manifests itself in sports, entertainment, transportation, tourism, religion, education, research, etc. Issues pertaining to human rights, better understanding among nations, ethnic groups and peoples of diverse ideological inclinations are also seen in today's world as also global human issues. In the same vain globalisation concerns involves among other subjects, those that has to do with the environment and its degradation, war, peace, minority needs, ethnic nationalities etc.

Globalisation equally pays particular attentions to the value and sacredness of life as shown in global debate in medical and genetic engineering. It even considers weather and climate as not just national issues but also global concerns since these affect global transportation systems and other international engagements. Not only that globalisation foresees the emergence of national and international citizenry, it is paying greater attention to the local person in his or her local settings. Global trends

in general could be perceived as an indication of a new form consciousness that points of the world as a community of nations with a common destiny (Asouzu, 2004). Globalisation as a trend could as well be invoked in seeking to a redressing the marginalisation and suppression of minority groups. Moreover, the same idea is valid in any genuine attempt at bridging the gap between the rich and the poor even within a state and balancing the disparities in income and other deplorable inequity with regard to general socio-economic conditions of peoples.

Globalisation together with some good contents at times has caused insecurity and uncertainty to some people to the expense of others, domestic abuses and violence being among of those. For instance, when poverty exacerbated by global political system and economic trend is added to ethnic or regional inequalities, the grievances that stoke domestic and civil violence and insecurity are compounded. Global situation of insecurity equally applies not just to the poor countries but also to the rich nations. While the situation may not have reached the level of war in all places, the combination of a surging youth population, poverty, urbanization and unemployment and religious fundamentalism has resulted in increased violent crimes in the towns and cities and the urge of many people to leave some towns and neighbourhoods for good. This problem touches intimately to that of migration both within the nations and across the borders. As many that have evacuated their homes and the country mainly for security, reasons have not actually found peace even where they have escaped. In many instances, the resultant makes shift security outfits and vigilante groups have become main threats to security. As Lubbers and Koorever observes that, the more conflicts in failed states and the inability of international

community to respond adequately, the more both survival criminality caused by poverty and organized crime facilitated by ICT are intensifying (Lubbers and Koorever, 2000).

Based on the view highlighted in the preliminary chapter that globalisation is mainly a set of social processes that operate simultaneously and unevenly on several levels and in various dimensions, it is presumed that scholars of globalisation should assign particular significance to historical analysis and the globalisation impact in the reconfiguration of the social space. The importance of globalisation in this study is on the idea of associating the trend with a set of social processes that operate simultaneously on several levels in various dimensions namely: ideologically, economically, politically, culturally, ecosystem, etc. However, this study has taken into consideration globalisation of culture, globalisation and ecosystem as well as the global and the local relationship because of their crucial significance to our study of domestic abuse.

2.1.1   Globalisation of Culture

In as much as definition of culture exists in broad terms and frequently used to describe diverse human experiences, globalisation may have its own cultural dimension too. Globalisation of culture could be seen as the intensification and expansion of cultural flows across the globe. It has to do with the construction and reconstruction, articulation and dissemination of meaning through the instrumentality of global networks especially the media. Barnet and Cavanagh have observed that the exploding network of cultural flows, interconnections and interdependencies in the

last decades could be seen as the heart of contemporary globalisation. They say that it fills the vacuum left by the pervasive collapse of traditional family life, the atrophying of civic life and the loss of faith in politics that appears to be a worldwide trend (Barnet and Cavanagh, 2001). Global influence on cultures is mainly through the mass media as already noted, but capital investments from the global North in newspapers and magazines, fast foods, soft-drinks, clothes, mobile-phones, satellites, cables, CDs and other marvels of entertainment technology are fast becoming arteries through which modern entertainment conglomerates are homogenizing global cultures.

McGiffen argues that cultural globalisation will continue to affect lives as long as it brings the sounds of Western pop music to the remotest places. He says that "world music" to the West, allows CNN to broadcast American view of the world to anyone with a television and satellite dish. As well, as enables the relentless spread of brand names: McDonald's, Nike, Microsoft, Coca-cola, Marlboro, Manchester United, *The Simpsons* etc (McGiffen, 2002). There is also the tendency in the globalisation of culture to emphasize the use of such languages as English, Chinese, Spanish and French over and above all other indigenous languages. In its pervasive conceptualisation, globalisation of culture is seen as an attempt to establish cultural imperialism-as a precursor of economic and political domination. In this regard Berber warns that global cultural imperialism of what he calls 'Mc-World'. He term Mc- World as a soulless consumer capitalism that is rapidly transforming the world's diverse populations into a blindly uniform market. The market based on superficial American popular culture assembled in the 1950s and 1960s that will eventually

provoke cultural and political resistance in the form of 'Jihad'. The parochial impulse intended to reject and repel the homogenizing forces of the West wherever they are found in the world (Berber, 1995). Cultural globalisation is an ongoing phenomenon and unstoppable. The only possibility remaining is that of alleviation of its worst effect by those who can. In some quarters, cultural globalisation is identical with world outreach initiatives of the orthodox Churches and of the Pentecostal religious movement with the help of the media. It has to do with other religions fundamentalism as well.

2.1.2   Globalisation and the Ecosystem

An unchecked crisis in deforestation, biodiversity loss, climatic change, fisheries depletion, soil loss, land degradation and freshwater depletion is currently affecting the global environment. However, the boom in world trade mainly engineered by worldwide transportation system that utilizes large quantity of fossil fuel and gas has severe impact, which touches not only the environment but also human, animal and aquatic life.

In addition, mineral and metal extraction especially by Multi-National Companies is leaving growing and more damaging environmental footprints. Economic globalisation has been blamed for ensuring increased natural resource depletion by dismantling barriers of foreign investment, enabling corporations engaged in resource extraction-either as primary commodity exporters or to meet their own manufacturing needs – to expand their corporations around the world. The disaster at the gulf of New Mexico in US by British Petroleum (BP) is one of many examples of

what environment crisis may come into. The Fukushima nuclear plant disaster in 2011 and others related disasters caused a direct impact in environment, human, animal and aquatic life loss. The danger of Fukushima disaster still exists to the present times. In this regard, Retallack observes that several companies have expanded their operations to the four corners of the Earth.

Among them are like Exxon-Mobil and Shell of the oil industry; Rio Tinto Zinc and BHP of the mining industry; Mitsubishi and Boise Cascade of the logging industry, Pescanova and Arctic-Tyson Foods of the fishing industry; Vivendi SA and Suez Lyonnaise des Eaux of the water industry; and Cargill and Monsanto of the food industry (Retallack 2003). Lubbers and Koorever however, however, observed that it is difficult now to develop global environmental policies due to differences between the countries of the world in economic development, political choices and cultural backgrounds (Lubbers and Koorever, 2000). These differences manifest especially in drawing and signing treaties to check environmental abuses, which many powerful nations have refused to sign. The treaties not only have direct or indirect effects in poor nations of the world but to other nations as well regardless of their ranking in economical status.

2.1.3 The Global and the Local Relationship

Though Globalisation is mainly associated with internationalisation of economy, politics and culture, yet its epicentre is the local context. Munck noted the dialectical relationship between the local and the global. While observing that globalisation takes place at the local, he however, like many other authors on globalisation adopted

the term *glocal* coined by the Japanese corporations of the 80s to signify the *hybridity* of the global-local interactions (Munck, 2005). *Glocal*, as a significant term in globalisation discourse as Robertson sees it, concerns the global-local problematic. The term explains the simultaneity and the interpenetration of what are conventionally term of the global and the local, or in more abstract vein–the universal and the particular and it might even be necessary to substitute the term *glocalization* for the contested term globalisation (Robertson, 1992).

The use of *glocalization* is relevant in the globalisation debate in that it tends to resolve the problem of the relationship between the homogenizing and hydrogenising thrust of globalisation. In line with Giddens' views, it expresses the fundamental aspects of time-space distanciation and captures the intersection of presence and absence, the interlacing of social events and social relations "at distance" with local contextualities, which globalisation embodies (Giddens, 1990). Schreiter also sees the global and local forces as dialectical dynamics. Schreiter describes the global-local dialectics of globalisation as follows:

> *Globalization…is both enticing in its promises and abhorrent in some of its consequences. The local situation seldom can keep globalising forces out altogether (and frequently does not want to), and so it is inevitably changed by the encounter. The local situation may indeed feel overwhelmed by the global; sometimes that feeling is also fact. Intercultural encounter on whatever scale is frequently conflictual; calls for dialogue and mutuality often express more than reality… Neither the global, homogenizing forces nor the local forms of accommodation and resistance can of themselves provide an adequate explanation of these phenomena. It is precisely in their interaction that one comes to understand what is happening (Schreiter, 1997).*

Based on the above quoted Schreiter's views, globalisation is a dialectical phenomenon involving the intersection of the presence and the absence, the local and the global. The global-local relationship also known as the periphery and centre

debate may be highlighting the asymmetrical relationship that may exists between the local and the global and thus may provoke anti-systemic global protests termed the *global flows* by Schreiter. The protests aimed at addressing poverty mainly at the localities are a kind of thinking locally with the view of acting globally.

The focus may be on the localities within the trans-national context. These movements usually seen as anti-globalisation movements while thinking locally in terms of what oppressive hegemony that needs to be challenged also aims at identifying with the global actions that properly speaking gives the model for the concretisation of these conditions and which may provide the means of addressing these conditions. Munck's views locality and place as a socially and politically constructed in the same way as race and gender. Magessa following the preceding of same paradigm has observed that globalisation essentially involves *power* of a superior; though not necessarily better-scientific and technological know-how and/or access to same. Those with such power, or with access to it, are therefore able to impose their political and cultural preferences while the rest of the people and societies inevitably become recipients of such imposition (Magessa, 1999).

This understanding of global-local relationship in terms of domineering power is not restricted to the global power relationship between the North and South, but also between substantial structures of powerlessness within the economic North and more so between sub-structures of power in a domain of powerlessness within the economic South. Here the ethical implication of globalisation arising from the socio-economic consequences of globalisation as power status appears to be the central

concern. Those with moderate views about globalisation thus desire that global attention should render them to the inequity that arises from globalisation.

2.2   Theory Systems

Hiebert talks of relationships among systems of knowledge by specifying their level of abstraction and puts them in three different levels: theories, belief systems and worldviews (Hiebert, 1994). He says that the lowest level of abstraction is *theory* and normally 'theories are limited, low level systems of explanation that seek to answer specific questions about a narrow range of reality, using perceptions, concepts, notions of causation, and the like'.

Theories are imbedded in higher-level systems of knowledge that other scholars, like Thomas Kuhn, calls *paradigm*, while Larry Laudan calls *research traditions,* but Hiebert himself opt to call them *belief systems* (Hiebert, 1994), quite in line with this study. While, in the sciences, belief systems include physics, chemistry, and biology, Hiebert says that in theology, they include the disciplines of systematic theology and biblical theology. He elaborates by saying,

> *Belief systems select a domain of reality to examine, determine the critical questions to be investigated, provide methods for investigation, and integrate one or more theories into a comprehensive system of beliefs. They also mediate between each theory and the worldview of the culture within which it is embedded (Hiebert, 1994).*

Hiebert adds saying that belief systems set the boundaries of inquiry and determine the legitimacy of the problems examined. Hence, these belief systems generate conceptual problems for theoretical investigation, set standards of how the investigation will be conducted and consider whether research models are justified.

So to say for him belief systems try to make explicit the implicit assumptions of worldview within which they function and apply these assumptions to beliefs and behaviour. Hence, Hiebert is in the opinion that they also change the worldview since they introduce new theoretical constructs and mediate new experiences of those who hold the worldview (Hiebert, 1994).

Hiebert put Worldview at the top agenda of abstraction as the way in which people in a culture share most fundamental and encompassing views of reality (Hiebert, 1994). Which means that worldview incorporates assumptions about the nature of things; it is about the 'givens' of reality (Hiebert, 1994). He sees that if one challenge these assumptions then one threaten the foundation of their world as well. Therefore, people may resist to such challenges with deep emotion; a challenge will be a threat to the destruction of their understanding of reality (Hiebert, 1994). As Geertz points out, there is no greater human fear than the loss of sense of order and meaning (Geertz, 1972 as cited in Hiebert, 1994). People are even willing to die for beliefs that make their lives and deaths meaningful (Hiebert, 1994).

The above introduction of theory systems is comprehensive and vital to the understanding of our study as it embed on human behaviour. There are many theories in place, which may be used in this kind of research, which pattern social concern and cultural related topics such as: ecological theory, social construction theory, family systems theories and others as noted earlier. However, the study selected the following for their importance to this study: Ecological Systems theory, Systematic Theology and Anthropology theories on religions.

2.2.1 Ecological System Theory

The word *'ecology'* derives from the Greek word '*oikos*' to mean home or inhabitation. Ecology is the study of the relationships between living organisms and their interactions with their natural or developed environment. In social sciences, 'ecology' is the same as 'human ecology' (Encarta, 2008). The study selected Ecological theory because it aligns well with marriage and family challenges and serves as an alternative approach to human development (White & Klein, 2002).

In this section, the researcher discusses these theories and explains how they provide a framework for conceptualising on this particular research, beginning with the quest for ways to address social concerns, regarding marriage, family and community related matters. The quest for ways to address social concerns as a challenge became the work of scholars and social activists since the late 1800s.

Through those efforts, Thomas Malthus and others (White and Klein, 2002) identified the possible areas like resources, population, economic and poverty as starting points. Their effort produced theories focusing on family and the community (White & Klein, 2002). Through the ecological perspective, scholars acknowledged the importance of home, community, and larger systems on the individual's health and quality of life (Bubolz & Sontag, 1993).

In a kind of acknowledgement, family researchers and educators accepted and utilized Ecological Systems Theory as a powerful approach to human development (White & Klein, 2002). Ecological system theory later entailed that the influences of

both biological and cultural factors develops human beings and they depend on other human beings (White & Klein, 2002).

Soon after, Bronfenbrenner (1986) came up with a new approach of the theory, which has a content that as an individual grows; he or she is able to collaborate even with environments that are more complicated. He observed the significance of our shared, proximal settings, by stating that different settings have different distinctive patterns of roles, activities and relationships for persons in those settings (Bronfenbrenner, 1986). Bronfenbrenner's concept of human development explains why people learn and grow in relation to their contexts. He sees the family as one among many 'nested' ecosystems in which the individual develops and interacts (Bronfenbrenner, 1986).

The following is a short review of the systems Bronfenbrenner conceived in his original model:

(a) Microsystem. The *microsystem* is the first and immediate level that includes the individual's immediate systems and settings such as the family, classroom, church, work, or neighbourhood. These systems directly influence the individual's choices and identify development (Bronfenbrenner, 1986; White *et al.,* 2002). Within these intimate places, people develop moral values and struggle to find the love, acceptance, and structure human beings need. Each person interprets the interactions that occur on this level differently, depending on his/her personality traits, personal goals, cultural values, and other factors in this system. For instance, in history and even at present the Church and religion

in particular followed or went along with its individual leaders' ideas or beliefs in authority. Nevertheless, those individuals who share experiences on this level, influence each other and share meanings that become part of who they are. For example, a family may have a history of substance abuse and share this problem through their collective family narrative, i.e. the story of who they are as a family (White et al., 2000).

There is a concept of *interconnectedness* from family systems theory that describes how the microsystem works as a cohesive whole to generate unified meanings and interact with the other systems (White et al., 2002). Interconnectedness describes each member's influence on and in connection to the system (White et al., 2002); applying this concept helps theorists and researchers to view the way families act as a unified whole while interacting with other systems within the microsystem.

(b) *Mesosystem.* According to Bronfenbrenner, systems interact continually. He called the connection between two or more systems, *mesosystem. Mesosystem* includes connections between the immediate environments (e.g., a child's home and school, religious community and home) Microsystems, such as families, are inevitably influenced by the other systems. By considering community-level connections, one can see how families differ in their processes by neighbourhood.

(c) *Exosystem.* The next ecological layer of influence in Bronfenbrenner's model is the *exosystem.* Exosystem does not contain or affect the individual directly; however, these systems do shape the individual's experience. This level may

include social, professional, or community systems directly related to another person in the individual's microsystem (Bronfenbrenner, 1986).

(d) Macrosystem. Macrosystem comprises the larger socio-cultural context (e.g., African culture versus American culture, politics, economics, society, etc). The cultural values, political philosophies, economic patterns, and social conditions influencing all of the other systems reside in this layer.

(e) Chronosystem. The final component of the model Bronfenbrenner (1986) conceptualised was the *chronosystem.* This temporal element was included to account for transitions over the life course, but it also includes historical and generational experiences (Bronfenbrenner, 1986). The time element in this system is significant to this research because many people struggle to break problematic patterns that are embedded in life-changing interactions with larger systems, such as the community. In course of time (chronosystem) an individual is influenced by the contextual systems such as cultural values, political philosophies, economic patterns, and social conditions, religion being one of them (i.e. *macrosystem).*

Bronfenbrenner's description of contextual interactions provides a sound foundation for exploring both individual and collective community identity and the way they behave. Ecological theory offers a way to examine how factors such as ethnicity, or gender, which may have vastly different meanings within each ecological level as well as within various cultures (i.e., within various ecologies), can serve to organize an individual's sense of self. However, in every stage mentioned above an individual takes a prime place to other system, which makes microsystem a vital to this

particular study. As such, either an individual is in the first place a perpetrator of domestic abuses or he or she becomes a victim of domestic abuse.

Microsystem theory fits well with other approaches followed by researchers on dealing with domestic abuse related cases. The theory may essentially work as a starting point for counsellors because they concentrate with an individual attitude before attempting for the varsity group of individuals. By understanding an individual person, the experts or rather a counsellor may be in a better position of dealing with problems pertaining to that particular individual. It is the best way of trying to find some clue on how to establish the effective healing and preventive measures when needed. For example, Malewo writes that Pre- Marital counselling and education is like a process of helping young people, so that they can know how to plan for marriage and to cope with many challenges that even elderly couples are facing (Malewo, 2002).

Clinebell says that, people need pastoral care all the time, but pastoral counselling is only needed during the time of crises (Clinebell, 1992; Cf. Collins, 1991). Kyomo writes that, counselling is the system that somebody takes a step to help another person to come out of the problem or to change the system of life as a whole in order to be better (Kyomo, 1997). The above initiatives are likely to begin with an individual before spreading to the society involved, prior to become a policy or philosophy of a community in transition of time. Therefore, since the study attempts to examine religious, social and cultural domains, on domestic abuse, then, ecological system theories do fit well with the purpose of this study. The system puts together several theories of social science for the aim of exploring the causes and

reasons of domestic abuse and seeks to find the possible solutions. In the process, makes into effect the non-abusive and non-violence relationship experience among Moravian Church couples. Thus, the theory proposed, will entirely cover Bronfenbrenner's systems.

2.2.2 Systematic Theology

Some scholars define theology as an attempt to evaluate world performance by the criterion of the Word of God (Vanhoozer, 1993). Vanhoozer sees that, in a kind of understanding interpretation is part of theological work: for not only the Word but also the world is for interpretation (Vanhoozer, 1993). For him theology is not immune from the influence of its surrounding culture (Vanhoozer, 1993). Therefore, a theologian, as an interpreter and a critic is a key player on the stage of world history. He adds that, as players and interpreters of culture, both theologians and believers act as social theorists and social activists alike. The above understanding fits well on the aim of the research, which tries to find a positive response to the problem of domestic abuses within the Moravian Church communities in Mbeya Municipality in both social and religious domain. On the other hand, Theology's "staging" of the world displayed in the Christian Scriptures should constitute a crucial voice, or chorus of voices, in contemporary debates about cultural values and institutions. Vanhoozer insists on the demanding role upon Christian disciples and the community of those who assemble to "do" the Word' should reflect the above (Vanhoozer, 1993). He says,

> *I speak here of the culture of Hermeneutics rather than the hermeneutics of culture, for in the post-modern situation creative interpretation is taken to be one of the prime virtues of human being. ...there is more need than ever for the theologian to*

be interpreter and critic of contemporary culture, as well as champion of a counterculture that should be embodied in ecclesial existence – that is, in the Church (Vanhoozer 1993).

Summing up he says that interpretation of scripture should establish an effective counterculture, which itself will be the most effective critique of the dominant culture. In the end, the interpretation that will count most is one's "performance" of the biblical text (Vanhoozer, 1993).

The above understanding is in line with a concern raised by Mercy Amba Oduyoye's on the need for women theologians (as it does to men theologians) to see the Church as the hearth-hold of Christ within the household of God (Oduyoye, 2001). *Health-hold* is defined as, all who are nourished from the same fireplace. Oduyoye adopts 'hearth-holds' from a Nigerian sociologist Felicia Ekejuiba as a suggestion in place of 'household'. On discourse, she argues that the householder is not necessarily the focal point of the well being of the community but rather Africans organize themselves around the hearths of women whereby some may be biological mothers although not necessarily so. Literally, Ekejuiba defines *hearth-hold* as, 'a woman and all her dependants whose food security is fully or partially responsible for' ([Ekejuiba 1995] in Oduyoye, 2001). For the African context, Oduyoye is of the opinion that we cannot operate based on triumphant Christology that claims that all are Christians whether they know it or not but rather hope that 'household of God will one day, become the hearth-hold of Christ, who is not the monopoly of Christians. Different interpretations of the Bible expands proper meaning and within the particular context because the original context of the Bible can easily prove to be rather difficulty in other contexts, especially when talking of African context. There

are many theologies in place and others are on the making such as 'African women's theology' in which one of the participant in that movement is Mercy Amba Oduyoye and many others including men and women.

The idea of African women theologians as Oduyoye describes is to advocate the full participation of women in all spheres of life when interpreting the Bible in terms of ability and inclination, criteria that traditional anthropology undermines (Oduyoye, 2001). What Oduyoye wants to make is the recognition of different understanding of interpreting scripture basing in diversity of cultures and contexts and not based only on traditional way of interpretation, which is mostly western and for that matter of man. Therefore, systematic theology is supposed to be important in a kind of study when it swim in and around all or at least 'most areas' of Biblical understanding and interpretations as far as God is concerned.

2.2.3   Anthropology Theories on Religions

Anthropology as described by Hiebert (1992) as a social science based on the observation of human beings emerged only in 19th century. Anthropology as a science grew out of the movement for the Abolition of Slavery and its successor; the name of the society was the Aborigines Protection Society (Hiebert, 1992). However, on the above assertion, scholars like Sengo are of the opinion that economic cost failed the slave trade due to financial logistics and not otherwise (Sengo, 2012). Robert Maxon supported Sengo's argument when he wrote that the pressure from religious groups in Britain added to the weight of arguments of economists such Adam Smith, who held that slavery was a wasteful and uneconomic form of

production (Maxon, 1994). The movement was born partly out of the Wesleyan revivals that swept England during that time (Reining, 1970). Hence, both humanitarian and economic reasons should have reasons behind that new movement (Maxon, 1994).

The argument is that leaders of the latter society spoke out on behalf of the people colonized by Western nations. Hiebert says that later on there was a split and two groups emerged namely: a group that favoured natives' rights and those who were against natives' rights. Those involved in Christian missions were among the majority in favour of how the west should treat the "natives". He argues that Western nations should treat people in other lands as first-class citizens and give them all the advantages of the West including education in sciences, modern medicine, and Christianity. While, a latter group that was formed in 1843 under the name, '*the Ethnological Society of London*' argued that to treat the natives as fully human was to respect their culture and to avoid changing them (Hiebert, 1992).

So to say, the idea of this latter society was to force people to change and deny their own cultures and traditions. Hiebert says that such debate never stopped and has been continuing to the present days (Hiebert, 1992). The idea that Hiebert is presenting on his proposal in the approach to anthropology based on Christian foundations, without undermining fundamental allegiance to Christ. He argues that Christianity should recognise a Christian theology in biblical revelation without ignoring the historical and cultural context of the people hearing the message.

Moreover, Hiebert is in favour of theoretical orientation based on cognitive and symbolic anthropology that bases on awareness of the importance of human beliefs and their relationship to human behaviour (Hiebert, 1992). In its essence, that theoretical orientation focuses more on structural approaches to the study of cultures. Largely, a structural understanding is necessary before one can discuss the nature of human thought and behaviour that create and use these structures (Hiebert, 1992). Undeniably, anthropology is of particular importance for Christian missions because missionaries are involved in building relationships and communications across cultural boundaries (Hiebert, 1992). As such as Hiebert cites John Stott,

> *There is a deep chasm between the cultural contexts of the Bible and contemporary cultures. In order to communicate the gospel effectively in our day, we need to understand divine revelation within its historical and cultural setting as well as people in their present-day settings (Hiebert, 1992).*

In other words, Oduyoye suggests that 'feminism' is a precondition for a Christian anthropology that does justice to the humanity of women (Oduyoye, 2001 cf. Oduyoye, 1986). She argues that feminism as 'part of the whole movement geared to liberating the human community from entrenched attitudes and structures that can only operate if dichotomies and hierarchies are maintained' (Oduyoye, 2001). Her arguments are bases on the nature of African culture, which favours patriarchalism. Thus, feminism is an attempt to revisit human self-understanding in order to find a basis for the transformation of the human relations in which assumption is that the man takes precedence over the woman (Oduyoye, 2001).

For the setting of Ndali and Nyakyusa cultures and traditions, Christian anthropology in Hiebert's understanding serves the purpose of this study in a way it investigates their traditional religions on relation to Christianity in the past and present and how

this can possibly relate to the present problem of domestic abuse. Oduyoye suggests for the need to anchor the anthropology in aspects of African Religion and of Christianity especially in the area they affirm, that all human beings are children of God and that all originate from the express will of God, be either male or female (Oduyoye, 2001). Christian Anthropology is a comprehensive theory in an attempt of trying to look at Christianity in African settings and context as the means of unveiling their relationship and influences on problems of domestic abuse as well as looking at some values which need to be adjusted or not.

2.3   Concept of Domestic Abuse

Domestic abuse, which eventually leads to violence, is any act or attitude that is likely to result into physical, sexual, cultural, psychological harm, suffering and death. The abuse occurs in the family or community in the forms of threats, intimidation, battery, sexual abuse of women and children [and recently even of men], sexual harassment, economic deprivation, rape, femicide, forced prostitution and others. Sometimes domestic violence are associated with psychological difficulties of the perpetrators and those of the victims such as social isolation, inadequate communication, stress, alcohol, drugs, violence upbringing and poor self-control (National Plan of Action: 2006). At least every thing mentioned above is applicable as it indicates on the preliminary findings of this study. For instance, Van der Ven (2004) citing Ballard (1979) distinguishes the types of violence in the following forms:

1. structural violence, embedded in unjust or grossly unequal social systems involving economic, social and political deprivation and discrimination;

2. revolutionary violence aimed at countering structural violence, which in its turn calls forth a reaction;

3. institutional or repressive violence, which justifies structural and institutional violence and hardens into ideology which is a destructive response to present or past pain, fear and confusion, causing people to inflict on others the hurt they themselves experienced;

4. Criminal violence, which ostensibly relates more to individual crimes committed for personal motives or gain and which can be a result of the experiences that led to pathological violence.

This typology does not make a very clear picture to the violence caused by domestic abuses but gives a light as to what we can is expect to be the causes of domestic abuse in the homes. All the same, despite the types of violence above the most difficulty aspect is how to define abuse in a kind of diversity of cultures, norms and religions and traditional beliefs as that of Tanzania, and Mbeya municipality in particular. For instance, in some places, they interpret battering and even other kind of abuse as love. On kind of understanding, Tuli Kassimoto substantiates that in most societies the see violence as a private affair concerning the individuals. She gives an example of a husband who batter his wife but when she screams for help, the neighbours in many cases may not respond and assist the victim but rather see the problem as a private affair. Kassimoto adds that some societies view battering as a way of disciplining a wife, or as a sign of love. She comments that such a belief is

contrary to the facts on the ground because of secrecy surrounding the incidences (Kassimoto, 2008).

As noted, the concept of domestic abuse to both women and children is a complex one and need to be carefully scrutinised. The argument for such understanding as described is the diversity of cultures and traditions on the ground and the religious teachings that are varsity and confusing. The most important is the question of 'African Culture' which the researcher doubt if it real exists in its collective sense but rather it should be said that African culture exists in its generality form and works or functions in specificity. Some scholars even worry denying that African culture does not exist because of the fact that denying is like suggesting the non-existence of humankind and human nature. They admit the complexity of the matter and the way it is too complicated to push it aside. The argument behind this assertion is supported by the idea that in all of Africa, Mama is mama but not mother (Sengo, 2012).

However, when it comes to defining domestic abuse, then, it is difficult to generalise what kind of actions or behaviour entail to or accumulate to be domestic abuse in particular geographical, cultural, even society, unless there are some standards set to come to a common understanding. In addition, this necessitates the involved parties to have a degree of agreement for it is kind of controversial aspect even if it is not a total agreement. Because of that controversial definition surrounding domestic abuse nations using world bodies like UN and others came up with national and multinational treaties that have a basic definition that not necessary fits well with

every context but at least they attract majority of those who signed those treaties even if they are more likely to be politically oriented. International treaties are in place to address issues which if they were dealt with individually in particular areas then it would be impossible to come to a proper solution and even for researchers to do studies on some of the very complicated matter like that of domestic abuse. Therefore, domestic abuse in this study as defined earlier on the section is applicable. The study will apply the national and international treaties in place such as United Nations treaties (UN), Southern Africa Development Community (SADC), Beijing Platform of Action, and International Human Rights. As well as religious values, that does not condone abuse in all forms of life.

2.4 Traditional and Implication on African 'Culture' in Relation to Domestic Abuses

In this particular section, the study investigates the traditional and social framework on domestic abuses from Religious and African perspective with reference to Tanzanian context. The study begins by exploring traditional and cultural implication of domestic abuses as depicted in some scholarly works and later on looks upon the Tanzania situation on the same subject.

2.4.1 Traditional Implication on Domestic Abuses

Africans usually are described to share similarities in their values and attitudes regarding gender roles, the family, and marriage; however, these commonalities are not practically applicable to every African in the continent but rather the descriptions depends on their specific traditional and cultural settings. These generalizations are

means of better understand of cultural factors that influence the worldview of Africans in general and thus, their perspectives on domestic abuses. Most African cultural values arise from traditional religions. Mbiti consider religion as a factor that has deep roots in people's lives.

Thus in order for this religion to function properly in society, at least in most African societies there are men and women who have religious knowledge. The knowledge in which this people do lead others in religious activities as well as serve as the link between their fellow human beings, spirits, invisible things and God (Mbiti, 1991). Although, Mbiti's assertion does not have room in every society, especially in areas where women are mostly sanctioned in almost every life aspects. Traditional religion's precepts on the family, especially the role of women, men, children, and elders has largely defined by the hierarchical and patriarchal system of the African family.

In the above assertion, Mbiti carefully explain that in most African families, the hierarchy bases on age and degree of kinship. That means the oldest members have a higher status than the youngest. Whilst in that hierarchical order there are duties, obligations, rights, and privileges dictated by the moral sense of that particular society (Mbiti, 1991). However, the assertion is a collective one and initially disregards the patriarchal system and diverts from hierarchy based on gender related differences that exists in many African societies. As a result, the emphasis on the importance of harmonious, interdependent family relationships has contributed to the collectivism within many African cultures. Essentially, the family's interests trump

the interests of the individual, so that the family is more important than one's own needs (Mbiti, 1991 cf. Mbiti, 1990). This emphasis on family versus the individual implies that individual family members are representatives of the family. Therefore, if one family member does something shameful, the whole family and indirectly, the whole group is ashamed. Evidently, this avoidance of family shame or loss of face encourages group values and is a catalyst for family harmony (cf. Mbiti, 1991). When family conflicts arise, extra familial help is usually not considered a resource and family quarrels are typically settled within the family or through the aid of informal community and traditional means, although, at times, Church leaders are involved as well (cf. Mbiti, 1990).

The value placed in African culture on self-restraint in emotions and behaviours support this tendency of minimizing conflicts (Mbiti, 1990). They view open displays of anger or conflict within the family as shameful. The tendency applies especially in a closed society like that of Ndali people and related ethnic groups. These cultural values lend greater support for the maintenance of family harmony, especially within the public sphere. When they remove such external restraints, as in the privacy of one's home or bedroom, physical violence towards children or one's spouse may be acceptable in order to maintain family harmony (Mbiti, 1990). In some instances, a man may even feel it is his right to "discipline" his wife when he perceives she is not behaving or performing as he expects of her to (i.e. cases of infidelity or if spouse screaming hysterically) (Mbiti, 1979). Thus, when domestic violence does happen, it is likely to hide from view to protect the family's honour and prevent loss of face (Mbiti, 1990). Silence is always a way of 'protection' to that

particular family. Traditionally the family expect Children to show respect to parents and elders by obeying them without question. This obligation refers to the concept of filial piety (Mbiti, 1990). Filial piety helps to establish a clear hierarchy in the family where children give elders the greatest respect and wives respect their husbands. It is the obligation of children to respect all those above them, regardless of age. The hierarchical structure of African families can reinforce the secrecy of domestic abuses. When marital conflicts arise, it is common for older relatives to work as mediators to resolve issues (Mbiti, 1979) and sometimes, even telling battered women to endure the abuse for the sake of the family. If she tries to leave the marriage, she may encounter abuse from other family members or be denied the support of the extended family system (Mbiti, 1990).

Arranged marriages are also systematically involved as pattern of economic well off the owners of a daughter(s). Katapa substantiates that in *Wakurya* tradition the bride wealth for arranged marriages range from fifteen to twenty-five cows paid to the parents of teenage girls as price for taking them as a wives (Katapa, 1994). In *Wasukuma* tradition the range of cows paid vary according to the colour of a girl; a brighter in colour girl deserves more payments of cows as a dowry. At most, the arranged marriages do not necessarily involve a teenage girl in the first place but rather either parents or the intended husband later informs her. Katapa indicates that the arrangements are usually between the parents of the girl and the husband to be (Katapa, 1994). In that, kind of arrangement abuse is likely to happen, as the girl get into marriage by force or without her consent therefore not serving as a decent wife who deserves proper handling and respect. In many traditional African cultures,

husbands are those who provide for their families and the wives remain at home caring for the children, although that is not all the truth behind gender role between men and women. This can be identical with many researches undertaken on the ground whereby despite women bearing children and caring them they also provide for the families through different activities they perform at home and other places. Variety of activities which are not shared in equal basis tend to create a gap between men and women which in the end necessitates dependence from one person to another being husband or wife. Eventually, that is where abuses arose concluded by violence.

As described above, African families tend to be patriarchal in structure. Initiation's (*unyago*) teachings reflect on what may be termed as three obedience(s) of women: before marriage she obeys her father, after marriage she obeys her husband, as a widow she obeys her oldest son (Mbiti, 1973). The society expects women to be the nurturers, to care for children, their husbands, and parents. Traditional claim is that men are more valued than women are but the question raised to that kind of claim is "By whom men are more valued than women?" Unless there was a neutral sex, which was neither a man nor a woman, then it was possible for men and women to address their concern on the claims. The only thing the researcher observes between men and women is the natural weakness between men and women, which makes men always superior than women. Thus, women always need the mercy of men to achieve their goals. That means whenever men decide to be always selfish and accommodate their own desires then it is women who become underprivileged; and always are those who will remain complaining of not being valued. Through that

kind of selfishness, our contemporary world has always favoured men and boy child. As such, boys get greater educational, occupational privileges and freedom in most African communities then women remain in companionship position. It is the expectation of the society that men are to be the providers and protectors, the ones to bring the family honour and pass on the family name. This preference for males, exhibit in the custom related law whereby it is a male child who has the right to inherit wealth in a family in the place of his father's death. The logic used in this kind of arrangement as Sengo put it is that the son is always the next father to all his sisters on behalf. While, the daughter is always in her own, the husband is the one who might take the wealth away from this family to his own and abandon the wife who will run home crying to brother-the son (Sengo, 2012).

Therefore, the shame of divorce and the loss of one's family support system are often barriers to leaving an abusive relationship (Mbiti, 1973). For the same reason, and since girls cannot pass on the family name, in some cultures they deem inconsequential and many female children abandoned, or abused until they died. Women are also victims for their failure to produce sons (Mbiti, 1973). Unfortunately, barrenness is a universal problem and a key enemy to women (Sengo, 2012). These traditional views on gender roles and the family tend to increase the stigma associated with divorce and domestic abuses and thus, make it harder for victims of domestic abuses to seek help or even admit it is a problem (Mbiti, 1973). When it comes to religion, then the traditional framework indicates that despite overwhelming statistics on the prevalence of domestic violence in the society, religious leaders and parishioners alike often used to see domestic violence within

the Church as an irregularity. Most were surprised when it occurred within their Church. Hence as discussed above the sense of secrecy and silence is very much in place. There is a sense of denial in a way people usually proclaim that such acts could not possibly happen in a place of 'safety' like the Church (cf. Adams, 1999; Miles, 2000). Kind of refutation and lack of awareness makes it difficult for parishioners who are victims of domestic abuse to speak out or even to recognize that they are victims. Those who have a little awareness and fade with the situation generally try to find solutions in secrecy and do not even like their immediate neighbours to know their plight. Nevertheless, not only parishioners and members of the public who find themselves caught in marital conflicts and domestic related abuses but the members of priests as well are more exceptional when it comes to abusing others and abused as well although usually in silence. Hsieh in his study comments that this tacit message "not in our church" promotes an environment of silence and secrecy (Hsieh, 2007).

Thus, it is difficult to determine the actual rates at which domestic abuse occurs within the Christian community. Some Church leaders and traditional elders, blame chiefdom tendency of the ministry plus traditional cultures of patriarchal hierarchy as it applies among the Ndali, Nyakyusa and related ethnic groups found in this area of research. As such, they say that traditional cultural norms prevent them from coping with the current rapid global changes that include women in every aspect of life. However, they also admit that the old cultures and traditions of their time do not work in the current generation (situation) because of the awareness prevailing (information technology and alike); simply in such a globalized world like ours. As

such, it is true to say that most of the young generation couples (especially women) do not accept discriminatory behaviour against them, which make the traditional religious teachings and culture a challenge and a problem to prevailing marital conflict, which are on the rise now and then in need of revision.

2.4.2   Sociological Framework of Domestic Abuses

In this section of 'sociological framework of domestic abuses' the problem in social setting is presented, analysed and discussed. We begin with the country profile of Tanzania and later the general situation of women in social settings.

2.4.2.1 Country Profile

Tanzania is a United Republic constituting Mainland Tanzania and Zanzibar. There are two different law-making bodies, the Parliament of the United Republic of Tanzania legislates on Union matters and the House of Representatives legislate on Zanzibar matters. Twenty-one regions constitute Tanzania mainland and Zanzibar has five regions as per 2006 records. The United Republic of Tanzania has an area of 945,000 square kilometres of which 62,000 are inland water. The area of Zanzibar is 2,000 sq. km. The country lies south of the Equator in East Africa. The population according to the census of 2002 is 33 million with an annual growth rate of 2.8 percent (NBS, 2003). The population according to the World Bank's 2009 figure is 40.4 million with an annual growth rate of 2.9 percent (Tanzania National Bureau of Statistics). Women constitute 51.1 percent of the total population. According to the World Bank's 2009, Report, Tanzania has a mixed economy in which rain-fed agriculture is the major activity to most people. The agriculture sector makes a

contribution of 29 percent to the Gross Domestic Product (GDP) (2007 Tanzania national accounts data). Tanzania's people remain extremely poor.

The World Bank classify Tanzania as a low-income country and the United Nations consider it a least developed country and ranks 159th out of 177 countries in the United Nations Development Programme ('s) (UNDP's) 2007/2008 Human Development Index. As of the 2007, Household Budget Survey (HBS) 33.6 percent of Tanzanians live below the national poverty line. Poverty in rural areas, whether measured by people below the food poverty line, or the basic needs poverty line, is more widespread than in urban areas (37 percent in rural areas, against 16 percent in Dar es Salaam and 24 percent in other urban areas according to the HBS). Generally, about 50 percent of the population are living below the poverty line (NBS, 2003). Therefore, poverty is more prevalent in rural areas where the majority of women live.

2.4.2.2 General Situation of Domestic Abuse vis-à-vis Women in Tanzania

Taking into consideration that women are vulnerable group on domestic abuse, a brief description of this group is vital for unveiling the problems entailing them. Women in Tanzania constitute more than 51.1 percent of the total population, and mostly the economic and social activities of the society in general depend on women; strictly speaking, women are mothers and guardians of the nation. However, despite their roles and being the majority in Tanzania, they are yet to have equal and balanced opportunities in the society. In terms of the labour force, women and men are roughly equal, 88 percent of women against 91 percent of men (in 2006) between

the ages of 15 and 64. Disparities arise though, regarding income levels, which are significantly higher for men. Only 4 percent of women work in paid jobs (in the formal or informal sector), against 9.8 percent of men. Women are more likely to work informally – 71 percent of workers in the formal sector are men (HBS, 2007).

Hence, most women spend most of their time on farms producing food and cash crops for their families and the nation. It is their obligation as well to care and nurture their families. Yet, they do not have an equitable share of their production and the services they provide. The legislation, religious norms, economic status or class, cultural values, ethnicity and types of productive activity of their country, community and household determine the roles that women play in the society. Despite their responsibility in domestic work, that is, the care of children, family health, cooking and providing food and other household services, women generally play a major role in the productive activities of the family, in farming, paid domestic labour, services, industries and other income generating activities for the improvement of societies (Brett, 1991).

Historically during the struggle for independence in Tanzania, women constituted the majority of active supporters of liberation activists. After independence, some of the women became strong political leaders. Because of their active roles in the society, they formed a woman organisation known as 'Women Organisation of Tanzania' (UWT) (Mwakafwila, 1980). In the beginning, the organisation was business oriented with several economic structures in place. Its concern in economical activities aims at liberating women from unhealthy traditional life to a

new understanding and self-reliant spirit (Samoff, 1974). Such types of organisations still exist today but with different objectives and with strict government control. In spite of some differences in the roles of women that determine their status in the society, generally some similarities are universal. For example, the idea that the role of a woman is to be a mother is common among many societies although in some places it is dramatically changing. In the case of Tanzania, the first role of a woman is to be a mother; a girl is a closer assistant to the mother and expected to become a mother in future. In most Tanzanian societies, they respect a mother. However, men mostly dominate opportunities for planning, decision-making, property ownership, and even division of surplus at all levels.

Women are still denied the opportunity of proper education and their involvement in informal sector activities needs approval of men (Lidey Kibona, 7th March 2005). Lack of employment opportunities, low education attainment, and lack of access and control over productive resources have rendered women powerless and helpless, forcing them to enter into such types of employment as prostitution (Gender promotion programme [GENPROM] July, 2003). The impact of HIV/AIDS epidemic has left older women with responsibilities for caring of their infected children and later on, their grandchildren. Thus, AIDS has now worsened the situation because it most affects women as they withstand the worst of the ravages of the disease in society. Instead of the young looking after elderly women, elderly women are now looking after infected children and the orphaned grandchildren. Because of extreme poverty, most women cannot meet their families' immediate needs and now allow their children to enter the child labour market to augment the

family income (GENPROM July, 2003). As said previously, there are also some traditions and cultures that discriminate against women and suppress them, so that they are dependent on men. For instance, many women do not own resources such as land and property such as houses etc. This kind of discrimination against women in the society has to do with the existing socio-cultural norms, values, traditional practices and deep-rooted patriarchal customs. However, the study take a note that there are efforts at different levels to make changes as it can come to our knowledge later but now we move to analyse some challenges and problems.

2.4.2.3 Challenges and Problems

Despite the efforts and successes scored in economic empowerment, poverty alleviation, political and decision-making, education, training and employment of women, there are some difficulties and challenges in the implementation of the policies. For example in the area of enhancement of women's legal capacity the Beijing +5 report notes that there are some difficulties in the availability of effective and sustainable law enforcement mechanisms to ensure full protection of women's human rights. Despite declaration in some laws as discriminatory to women but they have not yet been changed or amended. There is a problem in providing media coverage to legal awareness services to make them easily accessible to the majority of the people, especially in the rural areas (Beijing +5 2000). In the area of combating violence against women, the report confirms the difficulty of positively changing the mindset of people. Moreover, the idea of the rights of women and children is yet to be accepted by society (Beijing +5 2000). The changes in the world economy and the structural adjustment programmes that are taking place have a

negative consequence on the position of women. Many women have been affected by the retrenchment of workers from the formerly government owned parastatals and the civil service. The exercise caused a number of employees became redundant and lack the means of earning the living to support their families. Some of them joined the informal sector where they faced a number of problems including discrimination at working places. This has greatly affected women and children who are usually the most vulnerable group. Due to economic hardships, there has been an increase of rural to urban migration, which has made the life of women in both rural and urban areas very difficult and unbearable.

There is a continued perpetuation of violence against women in various forms. In many cases, acts of violence instil fear in women. In some parts of Tanzania, there is a constant persecution of elderly women on allegations of witchcraft. In 2003, one of the local newspapers reported that more than three thousand seventy two 'witch' killings have occurred since 1970. However, a government commission report said that in 1989, three thousand six hundred and ninety three cases had been reported to the police between 1970 and 1984 alone ('*The rise of witchcraft hysteria'*, an article in the IPPMedia 'The Guardian,' [30.11.2005]).

The article reports as follows:

> *In Shinyanga region, you are talking a minimum 300 a year that we know about. Mwanza is probably the same. About 80 per cent of reported attacks are against 'elderly women.' The day we passed through Magu town, Mwanza, on the way to the countryside, an old woman was murdered in a nearby Busami village after relatives accused her of bewitching her terminally ill husband to an early grave. Many murders go unreported because villagers cover up the killings to avoid police attention. If the police do receive a report, they arrive a day or two after the attack, once a 4x4 vehicle can be found to negotiate the country trails. By then, the killers have fled and there is no evidence ('The rise of witchcraft hysteria', an article in 'The Guardian,' [30.11.2005]).*

Old women are suspected of practising witchcraft because their eyes are always red because of smoke in their kitchens. Old women spend most of their time in the kitchen to keep themselves warm and cook their simple meals. Firewood is still being used in most parts of Africa therefore women are exposed to dangerous fumes especially in less ventilated huts. Corruption in the public sector is still a serious problem. For example, the Easter messages of 2006 delivered by several church leaders were dominated by the cry against corruption and embezzlement. In one of the articles in the local newspaper headed "Embezzlement worries churches," the writer reports:

> *Delivering a homily at during Easter Sunday Mass yesterday, Bishop Valentino Mokiwa of the Anglican Church, Dar es Salaam Diocese, said when corrupt and greed government officials pocketed public funds, the result was poor economic performance, as the majority of people were left in abject poverty (Gerard Kitabu, an article in the IPPMedia 'Guardian,' 2006).*

Culture and traditional practices continue to perpetuate the discrimination of women politically, socially and economically. This hinders the enjoyment of personal freedom and human rights as stipulated in most national and international instruments providing for equal status and women's rights (Beijing +5 [Women, 2000]).

Another problem facing Tanzanian society is HIV/AIDS that has been identified as one of the leading cause of deaths in many countries, including Tanzania. Women and young women in particular are more vulnerable to HIV/AIDS for biological and socio-economic reasons. Former President of Tanzania Benjamin Mkapa in his address on HIV/AIDS day in the year 2000 indicated that out of 100 men HIV virus compared to ten women in every 100 infects only nine. The most affected age group

for women is between nineteen and thirty compared to men who are between twenty and forty four years though the figure to date might be different. Women are thus exposed to earlier death than men are and the girl children are even more at risk and at young age, due to less security at home, in school, and in the community (ILO Report, 2001). HIV/AIDS does not discriminate between a religious and non-religious (or believer and non-believer); therefore, the Church as part of the society has equally suffered from this epidemic. For example for the past ten years, Church members have lost their lives because of HIV/AIDS diseases although the Church does not keep records.

It is estimated that in the Moravian Church alone a number of priests who have already died of HIV/AIDS is not less than ten out of about hundred fifty. A number of members who have already died are not less than one hundred out of more than one hundred thousand, and a number of them are still suffering in their homes. HIV/AIDS is a problem in every area of the country and a source of discrimination and domestic related abuses.

2.5   Studies on Domestic Abuses

A wealth of research has already been conducted on the issue of domestic abuses around the world including Tanzania (Heise, 1994; Gelles, 1993; Gelles & Straus, 1998; O' Leary, 1993) revealing a number of facts. Domestic abuses are higher among unemployed couples with low socio-economic status (Howell & Pugliesi, 1988; Kaufman & Straus, 1990; Straus, Gelles, & Steinmetz, 1980), those with financial problems (Mbiti, 1973), difference in education levels (Mbiti 1973), among

younger couples (those 18-30), and those who cohabit (Gelles, 1993; Stets, 1991). In addition to these socio-demographic findings, several psychosocial variables have also been linked to domestic abuses leading to violence: low levels of integration (Stets, 1991), high levels of stress and substance abuse (Gelles, 1993; Straus, 1990), widespread beliefs that sanction male dominance and relative power differences between partners (Anderson, 1997).

Waruta name bride reward as an essential element in marriage that has a negative impact leading to abuses (Waruta, 2000). Widespread gender inequality and women's low status accumulates for women to be more vulnerable to domestic abuses and violence compared to men (Blanc et. al., 1996; Heise et. al., 1999; WHO, 2002). Hence, Kassimoto is on the opinion that gender based violence is a complex social problem which reflects the differences in gender dynamism. She is disturbed on the idea of abuses and violence in our societies regarded as a private affair concerning the individuals (Kassimoto, 2008).

Gender difference in the perpetration of domestic assault has been the subject of considerable discussion. Although some surveys indicate that women are less likely to abuse compared to men (Gelles, & Straus, 1990) there are some allegations that female violence often occurs in self-defence (Dobash, Wilson, & Daly, 1992). For these reasons, much of the research on domestic abuses has traditionally aimed at identifying the predictors of male violence. There is a report that a growing body of recent work examines both male and female abuse. The attention mainly given to gender-specific models of the antecedents and correlates of intimate violence

(Anderson, 1997; Umberson, Anderson, Glick, & Shapiro, 1998; cf. DAILY NEWS Reporters, March 18, 2008), this study will concentrate mainly on male as predictors of domestic abuse, for the reason that it is the burning and a crucial problem than the former around the study area.

A case study carried out by Alice Armstrong on domestic violence in Zimbabwe involved interviewing 25 male abusers and 75 female victims in a Shona speaking region it discovered that violence arises frequently out of quarrels over money and jealousy. According to Armstrong, a wife may be beaten for questioning her husband over his extramarital affairs. In short, the wife's questioning is itself a challenge to the husband's traditional rights and a threat to his culturally prescribed position, thus provoking violence in response. The second situation involving jealousy as a "cause" of domestic abuse centres on the husband's jealousy of his wife's contact with other men. Tradition-minded husbands feel threatened by their wives interaction with other men and may act violently because of that threat, whether imagined or real (Bowman, 2003).

On the Action-Aid International Tanzania (AAITZ) report entitled "Wall of Silence: A Look at Violence Against Women in Northern Zanzibar" that was launched recently, it indicates that 17.2 per cent and 35.6 per cent of partnered women aged 15 years and above have experienced physical violence in Unguja and Pemba, respectively. According to the study, the majority of respondents identified violence against women as dangerous to the life of a human being. While 10 per cent of the respondents in Unguja North believed women were the causes of it. About 41.7 per

cent in Pemba stated that the society thought violence against women was normal. The AAITZ report revealed further that a culture of shame and silence surround communities in northern Unguja and Pemba making it difficult to determine the prevalence of violence against women. Hence, the move led to a problem of under-reporting issues of violence performance (AAIT, 2012).

Unfortunately, together with the efforts of the Zanzibar government on introducing some important initiatives to address violence against such as a gender-based violence committee, a female police network, police gender desks and most recently, the one stop centre at Mnazi Mmoja Hospital. However, those efforts together with being in place for over five years, they did not materialize well due to the too slow pace of change that has been taking place. Other reasons include justice, safety and support which remain inaccessible for women without money in northern Zanzibar (AAIT, 2012).

In comparison to traditions of marriage relationship in Mbeya, a husband who loves and cares for his wife will always mind the interaction of his wife with other men without his consent. Loose man or husband will not care to what their 'wives' do. The issue here is the premises of such interaction and the nature of marriage in Mbeya municipality that is based on dignity and partnership between husband and wife not a friend or a neighbour unless premises allow so. A recent study by the World Health Organisation (WHO) on women's health and domestic abuse has shown that Tanzania has high rates of domestic abuse with about 48% of Tanzanian women experiencing violence in their lifetime (WHO, 2005). On the other hand,

56% of the women interviewed during this study consider abuse to be a normal part of their lives. While in Dar es Salaam 41% of women state to have experienced domestic abuse, in Mbeya the figure stands at 56%. The study further demonstrated that women in Tanzania currently take very few actions to address the domestic abuse they face. About one-third of the abused women tell no one of their experiences, and 60% of all affected women never seek for help from any formal service or authority. The majority of women remain in violent relationships because there is perhaps a justifiable belief that leaving would mean losing their homes, or property and even their children.

Some scholars suggest that African women have '*unyago*' where they are obliged to preserve, tolerate in marriage because of their motherhood and personal dignity and integrity. Moreover, *unyago* goes with '*jando*' within the same community and the same premise (Sengo, 2012) which means when the marriage involves a couple of different traditions then the complication arises. That means the kind of understanding is not very much applicable in the same way everywhere but rather limited to particular premises and if it does is only for ceremonial purposes. Moreover, this is true when one tries to look and see how many divorces take place either formerly in courts or just quietly in the homes.

 The evidence of the findings in this study indicates that some of the participants confirmed to have divorced their partners in less than two years after magnificent marriage ceremony. Partly, the study renders blame to global orientation among humankind because it has become a fashion for young couples getting married and

divorcing within a very short time of relationship. The causes have to do with interactions of diversity of cultures necessitated by globalisation and young couples no longer value traditions and cultures that raised them but rather copy even fake characters of the foreign cultures. In most African cultures, *jando* and *unyago* does not mean a freedom divorce from either a man or woman but rather for keeping the family intact and with dignity. The arousing trend is a moral decay within the society. In the present times a woman can either chase away a husband or divorce him, or even have affairs with other men depending on what is most applicable to her and the same to man.

The proof is evident in the preliminary findings of this project whereby several young traditionally married couples no longer live together because of the alleged abuses of traditional kind of norms and other reasons of modernity. However, one can easily jump and state that the present "marriages" if not "sex corners" has vicious contrast to the traditional virtuous one. However, the matter is rather deep and complex than that which means one should not just see it as of gender related abuses but rather other related reasons some of which the study has highlighted above (cf. Sengo, 2012).

In another study carried out in Moshi between the years 2002-2003 by Tanzania Gender Networking Programme (TGNP), reveals that 21 per cent of the 1,444 women interviewed get threaten with physical abuse, or coerced into sexual intercourse by a partner (TGNP, 2006). As a member of one of the ethnic groups found in research area (Ndali), a husband, a parent and a Church minister for more

than fifteen years, the researcher have experienced a number of cases among couples which, less or more likely, accumulate to abuses against women and at times against men. Kind of experiences above necessitate the quest for investigating the problem of domestic abuse and possibly try to find some working solutions either partial or permanent ones for the prevailing problem of domestic abuse. On the next section, the study discusses religious teachings on domestic abuse beginning with influence of the Church on Women Treatment.

2.6   Influence of the Church on Women Treatment

Influence of the Moravian Church on Women treatment is not exceptional to other Churches. Therefore, the following understanding of some scholars is vital to the Moravian Church as well, because the Moravians as part of Christian religion not only share most doctrines with other churches but also have adapted some of them into their doctrines.

It is undeniable that the Church should integrate fully into cross-cultural research for four reasons namely:

(i) The Church, by itself, occupies a substantial role in people's lives across different cultures

(ii) The Church is a strong predictor of important life domains among individuals all over the world

(iii)The Church has a strong influence on cross-cultural dimensions; and

(iv)Culture also influences and shapes religious beliefs and practices (cf. Tarakeshwar, Stanton, & Pargament, 2003 as cited on Hsieh, 2007).

As long as churches have historically remained advocate of the family and community, then leaders have a vital role to play when it comes to proper relationship between men and women as well as in the whole family. Traditionally, it happens that most religious couples seek the help of the Church leaders after or when the family resources are completely exhausted (Cf. Malley-Morrison & Hines, 2004). Hsieh writes that in America, 4 out of 10 people seek the help of priests in times of crisis (Weaver, 1995 as cited in Hsieh, 2007). The assumption is that religious leaders are usually one of the first, if not the first, persons for counsel on family problems and domestic abuse matters (Bowker & Maurer, 1987; Rotunda et al., 2004 as cited on Hsieh, 2007).

Church leaders in history have played an important role in the guidance of their parishioners (cf. Weaver et al., 2002 as cited on Hsieh, 2007), because the client see them as honest, familiar, and understanding. Nevertheless, potential Church members may view Church leaders as their ideal resource since the priests understand their moral and spiritual beliefs (cf. Bowker, 1988; Gross & Stith, 1996; Horton et al., 1988; Mannon & Crawford, 1996 as cited in Hsieh, 2007). Hsieh citing Weaver (2002) compared Church leaders with frontline mental health counsellors because the problems that priests provide advice for are just as serious as those seen by mental health professionals (Hsieh, 2007). He adds that, among the most common problems those ministers encounter, are marital problems (Lowe, 1986; Mannon & Crawford, 1996; Moran *et al.,* 2005; Nason-Clark, 1996). Domestic abuses and violence issues are some of the problems. Studies have shown that individuals and families that seek counselling on marital problems do not initially disclose that violence is a problem in

their relationship (Hsieh, 2007). That is the case to most Tanzanians as well. Rosen et al. (2003) have noted two studies that demonstrate that clients who come to counselling rarely disclose that marital violence is a major problem in their relationship. The first study Rosen carried out indicates that when female clients completed a standardized assessment, 53% of them indicated that their husbands have physically abused them. In addition, although only 12% of families in counselling actually report domestic violence as a problem, assessments show that 40% actually experience intimate partner violence (Rosen et al., 2003).

This implies that if marital problems are one of the most common issues that religious leaders encounter, then many of their cases will involve domestic abuses. Through the above study and other numerous studies, the conclusion is that Church leaders are vital on providing counselling on domestic abuse matters. However, what is the base of their counselling knowledge? To answer this concern, the study asks the question saying, 'Is priests counsel helpful or hurtful? The full discourse of the Moravian Church influence on women treatment will come later.

2.6.1   Priests Counsel: Helpful or Hurtful?

Taking into consideration that Churches are not immune to domestic abuses leading to violence, and on regard to the priests being often sought for help on these matters, then adequate knowledge resulted from training and education are vital for the pastors to effect the positive results of counselling activities. There is a need for the priests in the Moravian Church to get training and adequate education in order to address domestic abuse matters properly. Instead of priests often struggling with the

tension between salvaging a marriage and protecting victims of spouse abuse as tradition always indicates (cf. Levitt & Ware, 2006). Unprepared ness and lack of sufficient training to help victims of domestic abuse are to blame for the reason of ineffective counsel to the victims (cf. Dixon, 1995; Shannon-Lewy & Dull, 2005; Sheldon & Parent, 2002; Wolff et al., 2001). Despite recent research indications that demonstrated some changes in some other areas around the world (Rotunda et al., 2004), in Tanzania as it are in other parts of the world, most victims who seek the counsel of priests regards to have not found clerics especially helpful. For example, Bowker and Maurer (1987) determined from their study in that battered women rated the effectiveness of priests help as third in comparison to women's groups and social service or counselling agencies. Also, in the United States, national survey of one thousand battered wives, doctors and nurses were rated as least effective (31%), while priests were rated just slightly above (34%) in effectiveness (Bowker, 1988). Priests themselves as well admit that they are not adequately trained or knowledgeable on how to deal with domestic abuses and violence.

In some cases, even when training is offered to active priests, most do not attend or even feel the need to participate (Miles, 2000; Wolff et al., 2001). The question one may ask is what is promoting this environment of ignorance and denial? There are suggestion of several reasons are for this lack of domestic abuses awareness and education to the priests. According to the observations of some theologians and scholars, denial of domestic abuses within the Church is one of the major reasons that priests decide not to attend training because they simply do not see the need of training on domestic violence because of either ignorance or just denial (Adams,

1999; Miles, 2000; Wolff et al., 2001). Some researchers and theologians have also suggested that the patriarchal structure and beliefs of conservative Christian Churches, in some cases, the Moravian Church in Tanzania, contributes to an environment of silence and acceptance of domestic abuses (cf. Kroeger & Beck, 1996; Nason-Clark, 1996; Nason-Clark, 2004; Nienhuis, 2005). Others are on the opinion that one's belief system influences how one behaves and makes moral judgments, thus it is not surprising that religiously conservative priests are more likely to adhere to patriarchal gender roles and be less proactive in responding to domestic abuses (Gengler & Lee, 2001), the study will investigate more when we come to Ndali and Nyakyusa traditions. The above were the studies that investigated on how priests' religious beliefs, training, and gender influenced their views and treatment of domestic abuses (Lowe, 1986; Mannon & Crawford, 1996; Martin, 1989; Moran et al., 2005; Strickland *et al.,* 1998; Gengler & Lee, 2001; Wood & McHugh, 1994).

2.6.2   Religious Fundamentalism: Positive and Negative

The study recognises that Christianity and many other religious traditions (i.e. Christian and other faiths, etc.) have long sanctioned patriarchal beliefs in their teachings (Pagelow & Johnson, 1988; Wood & McHugh, 1994). Traditions view men as those having greater moral and spiritual authority over women, especially in marriage (Brinkerhoff, Grandin, & Lupri, 1992; Nienhuis, 2005). Other Christian beliefs that condone abuse include the view of suffering as a virtue that is since Christ suffered, we can also endure suffering in life and imitate His example, the theme of forgiveness or reconciliation, and the sanctity of marriage (Heggen, 1996;

Nienhuis, 2005). For many Christian women confronted with domestic abuse, these beliefs may restrict their ability to stop the abuse (Griffin & Maples, 1997; Heggen, 1996; Whipple, 1987). Therefore, Church leaders have a unique position as respected leaders to speak out and be proactive against domestic abuses in their congregations. They play a key role in providing accountability to a Church member who is, or has been, abusive (Nason-Clark, 1996; Nason-Clark, 2004) and in changing beliefs that may perpetuate abuse (Miles, 2000; Nienhuis, 2005; Shannon-Lewy & Dull, 2005). Their views on domestic abuses are a key to their responses to the problem. Some Christian fundamentalists' views include belief in the inerrancy of the Bible, that Christianity is the only true religion, and people should believe this truth and obey in order to be in relationship with the deity (Altemeyer & Hunsberger, 2004 cf. Hsieh, 2007).

Studies on priests have demonstrated that ministers with more fundamentalist or conservative theologies tended to have stronger patriarchal views. For instance, interview with male Protestant ministers who were most fundamentalist in their religious beliefs held the narrowest definitions of abuse and were supportive of male headship. In addition, research has revealed that Conservative Protestant Church members and those who view the Bible as inerrant are more inclined to favour traditional patriarchal views of gender roles (cf. Hertel & Hughes, 1987; Peek, Lowe, & Williams, 1991; cf. Hsieh, 2007). It is evident that the theological beliefs of priests may restrict their capacity to counsel victims of domestic abuse. Thus, it is easy to conclude that religious leaders whose adherence to fundamentalist Christian beliefs is strong are likely to affect their responses to domestic abuse. In the same way, the

study predict that Moravian priests with more fundamentalist Christian beliefs would have more tolerant attitudes about domestic abuse and be less proactive in responding to it. The fundamental problem lies on the biblical and theological interpretations about women, which become the next discussed aspect.

2.6.3   Biblical and Theological Interpretations Concerning Women

Biblical interpretations and translations are as many as the controversies around them. At times, translations and interpretations serve as a blessing and a good heritage for proclaiming the Word of God to humankind. However, some people use the same texts as a tool to persecute and discriminate others physically, socially, economically and even spiritually. Some people use the biblical interpretations and translations as a tool of the powerful against the powerless and the weak, including women. Hedwig Meyer-Wilmes, she says that *men and women* are in different, that means they can support and oppress each other (Meyer-Wilmes, 2006).

In most cases, some people use the Bible together with local cultures and traditions to subordinate women. However, should we interpret as divinely ordained plan of God? The answer to that question is literary No! Therefore, there is a need to look at some passages in the bible that indicate that God intended to have both men and women in his/her plan to sustain the world. It should be noted that the differences existing are just a construct of an *androcentric* perspective which is only oriented towards men. Oduyoye substantiates saying that 'in every society role assignment based on gender stereotypes has a hemming-in effect on both women and men'. She asks,

> *If God is spirit, why should we feel alienated by the application of both male and female imagery?-we have to speak anthropomorphically. Are we at home using male terms in relation to God because we see the male as the superior created being, or is there some deeper reason/revelation at work? (Oduyoye, 2000)*

She argues that the language of Christianity needs to be re-examined as much as do the languages of other religions (Oduyoye, 2000). The study does not fully agree with this kind of argument of language criticism because language in the first place is one way of interpreting what people value in their cultures and traditions religion being among them. Language discrepancies kept the scholar like Mercy Oduyoye to question language of Christianity and other religions; language is always the door to knowledge.

It is because of the difficulty and complexity of Bible interpretations that necessitated the existence and continuation of formulations of theologies in Christian history. The estimation is that there are more than six categories of methods and approaches to biblical interpretations in our modern times. Some of them are historical critical method; new methods of literary analysis; approaches based on traditions; approaches that uses the human science; contextual approaches; fundamentalist approaches (Origins, 1994) and many more. All these approaches are important because they complement each other in biblical scholarship. However, in this study considers only two as a starting point, namely: historical critical method and contextual approaches.

Traditionally, the historical-critical method dominated academic biblical interpretation. Historical critical method stresses the importance of establishing the *Sitz im leben*, or 'situation in life' of gospel passages. The approach developed

during the 19th century (McGrath, 1998). However, historical critical method, by situating the meaning of texts in their original historical context, has proven at times to be insufficiently attentive to the dynamic aspect of meaning and the possibility of that meaning to continue to develop. As such, historical-critical interpretation does not take into account the result of the editorial process but concentrates only in the issues of sources and stratification of texts. Therefore, it fails to bring the exegetical task to completion (Origin, 1994).

Another approach is a contextual approach that favours the interpretations of text based on the needs and concerns of its readers; liberation theology and feminism come into this category. In the description above, we gave an outline of some of the principles guiding this approach, especially when describing theologies. In addition, liberation theologians place a concern that biblical exegesis cannot be neutral, but should take sides on behalf of the poor and engage in the struggle to liberate people and in imitation of God. For the case of feminist biblical hermeneutics, there are three principal forms; one is a *radical* form of biblical hermeneutic that denies all authority to the Bible because of the accusations that the current bible is a product of the dominant androcentric tradition against woman. Another form is *neo-orthodox* which accepts the Bible as prophetic and as potentially of service, at least to the extent that it takes sides on behalf of the oppressed and thus also of women.

Therefore, in this form they highlight whatever found in the bible that favours the liberation of women and the acquisition of their rights. The third is a *critical* form that employs a methodology that seeks to rediscover the status and role of women

disciples within the life of Jesus and in the Pauline Churches for the reason that at that time equality prevailed (Origins, 1994). Feminist hermeneutics employs the current methods of exegesis including historical critical method but it adds two more criteria of investigation. The first is a hermeneutic suspicion pioneered by Elisabeth Schüssler Fiorenza that considers that the victors are those who wrote history; therefore, establishing the full truth may be difficult. Thus, one does not simply trust texts as they stand but look for signs that may reveal something quite different (Heikki Räisänen 2000).

The other criterion is on sociological aspects; it is bases on the study of societies in the biblical times, their social stratification and the position they accorded to women, for example the question of equality among the early Christian communities ("Interpretation of the Bible in the Church" in Origins, January 6, 1994). The Pontifical Biblical Commission admits that there are many benefits brought by feminist exegesis, because of the fact that women have played a more active role in exegetical research, as well they have succeeded in detecting the presence, the significance and the role of women in the Bible, in Christian origins and in the Church (Origin, 1994). They say, "Feminine sensitivity helps to unmask and correct certain commonly accepted interpretations which were tendentious and sought to justify the male domination of women" (Origin, 1994).

It is true to say that the very nature of biblical texts demands interpreting them by using the *historical-critical method*, at least in its principal procedures because of the fact that the called 'in history' is what ground the message of the Bible is grounded in

history. Hence, we cannot correctly understand biblical writings without an examination of the historical circumstances that shaped them. However, as evident in this discourse, to the dissatisfaction of many the traditional biblical interpretations, which the powerful were dominant against the powerless, resulted into many approaches and forms of interpretations. Diversity in biblical interpretation has been a cause of much misery in humankind's history, which has consequences to our modern times, as it is the case for women and other underprivileged groups.

2.6.3.1 Women are Created in the Image of God

The creation stories in the Bible do not support the view that men are superior to women or that one sex is better than the other is. For example, a Kiswahili bible verse on creation story reads as follows: "*Mungu akaumba mtu kwa mfano wake, kwa mfano wa Mungu alimwumba mwanamume na mwanamke aliwaumba*" *(Mwanzo 1: 27).* Literally, this verse says, "God created a human being in his/her image, God created a man and a woman." In Kiswahili, language Bible translation God has no gender; except for other version that termed God as, '*Bwana Mungu'.* Another verse from the New Testament reads, "*I came so that they may have life in all its fullness*" (John 10:10).

On the same Oduyoye comments saying, "It is the linguistic assertion that male pronouns include the female and that the term *man* includes woman". She adds that some languages including English confuse the issue further by the use of "man" as both a specific and general term. Literary, she says that the Hebrew word '*adam'* (earth-creature), used to denote male-female or "human" and a specific human being

(male) named Adam, the partner Eve (Gn. 4:25, 5:1-3) (Oduyoye, 2000). Not every

biblical interpretation acknowledges the presence of both sexes in the creation story.

The popular interpretation is that the second account of creation affirms the view that

a woman was mould out of a man to become his helper. However, this is not correct

but rather an alternative interpretation of the original language used (if it had no

alterations) because the bible affirms the collectiveness between men and women in

creation. This is evident in the inclusive language used when God addresses the first

man and woman.

> *And God blessed them, and God said to them, 'Be fruitful and multiply, and fill the*
> *earth and subdue it; and have dominion over the fish of the sea and over the birds of*
> *the air and over every living thing that moves upon the earth' (Genesis 1: 28 RSV).*

Apart from the inclusiveness of the language used in the creation story, the Bible

contains a number of examples, which support positive roles of women just like

those of men. For example, Miriam was a prophetess. In narration on Miriam, the

Bible says that in addition to her talent of singing, Miriam had other responsibility of

leadership together with her brothers Moses and Aaron.

Leadership confirmation on the Bible reads as follows, "*For I brought you up from*

the house of bondage; and I sent before you Moses, Aaron and Miriam."(Micah 6: 4

RSV). It is not a speculation to say that Miriam as a leader was respected and

honoured by the people because she had the blessing of God. In other words, she had

the right to serve the people of Israel although it is not clear to what extent their

duties were equal to men of her time. The Bible also mentions Deborah's duty as a

judge to her people:

> *Now Deborah, a prophetess, the wife of Lappidoth, was judging Israel at that time.*
> *She used to sit under the palm of Deborah between Ramah and Bethel in the hill*

country of Ephraim; and the people of Israel came up to her for judgment. She sent and summoned Barak the son of Abinoam from Kedesh in Naphtali and said to him, "The LORD, the God of Israel, commands you, Go, gather your men at Mount Tabor… (Judges 4: 4-6 RSV).

That means public duties in the Old Testament were not discriminatory or reserved just for men, but men and women alike shared different duties and the judgment duty in the past is just like motherhood, which means caring and nurturing for children of God.

These kinds of duties given during the time of Deborah seem to have an advanced role than the twentieth century duties given to women in our contemporary world, Tanzania being one of them. Because it has taken more than twenty years after Tanganyika independence for the government to even think of a women magistrate or get some women in judicial position such as judge; it is even more complicated if the high ranking position like chief justice is mentioned, because it won't be for women assertion has always been the chorus. Nasimiyu-Wasike substantiates that Deborah was a symbol of authority, leadership, wisdom and peoples' resistance because she opted for solidarity with her people of Israel. She adds that Deborah felt that her call was to defend the life of her people and to strengthen them to honour their covenant with God (Nasimiyu-Wasike, 2000).

Esther the Queen is another woman in the Old Testament who has a role in the Jewish history as a liberator in time of crisis. Having lost her parents, Esther stayed with her cousin Mordecai who eventually used her beauty to bring peace between the king and the Jews. Esther declared to serve her people by saying with authority, "*Go, gather all the Jews to be found in Susa, and hold fast on my behalf, and neither eat*

nor drink for three days, night or day. My maids and I will also fast as you do…" (Esther 4: 16 RSV). Such a statement must have come from someone with authority and commitment to her people and to God.

In other traditions the story of Esther may be interpreted differently as though she was just used by men for their own good but her decision and success benefited all Jews both men and women. In the New Testament, it reads that the followers of Jesus were both men and women. The Gospel writers did not hide the active role of women during the time of Jesus and in the early church. The names such as Mary Magdalene, Lydia, Phoebe, Prisca and others appear in a number of cases. Lydia for instance, was the first convert of Paul's ministry in Europe (at Philippi in Macedonia); she was an entrepreneur dealing with purple goods. She was converted and baptised with her household (Acts 16: 12-15, 40, RSV).

When it came to women heading households, the Bible were keen to mention several women who headed their households such as Hagar and Ishmael; Martha, Mary and Lazarus; Lydia and her household just to mention a few (cf. Oduyoye, 2001). It is possible that Lydia was the head of the family just as other female of her calibre in other parts of the world. In another stories, Mary Magdalene is said to have been accompanying Jesus wherever he went and, together with other women, they provided support for the ministry of Jesus and the entire apostolic community in self-reliance basis (cf. Luke 8: 2-3ff RSV). When it came to mourning the death of Jesus, Mary Magdalene cried outside the tomb and was the first witness to the resurrection of Jesus (cf. John 20: 11-18 RSV). Together with other women, she was fully committed to the ministry of Jesus and was a devoted disciple, even if she do not

designate as an apostle in the first place. Elizabeth Schüssler Fiorenza comments that the inclusive character of the message and fellowship of Jesus made possible the later broadening of Christian group beyond Jewish as well as Hellenistic societal and religious boundaries (Schüssler Fiorenza 1976). She asserts that the theological self-understanding of this early Christian movement has a best expression in the baptismal formula from Galatians 3: 27-29, which says,

> *For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise (Galatians 3:27-29).*

Reciting this formula, Elizabeth Schüssler Fiorenza writes that the newly initiated Christians proclaimed their vision of an inclusive community rather than exclusive. In addition, that through their vision the Christians affirmed the abolishment of all social, political and religious differences in Jesus Christ. Hence, she says that self-understanding of the Christian community eliminated all distinctions of religion, race, class and caste, and thereby allowing not only gentiles and slaves to assume full leadership in the Christian community but also women (Schüssler Fiorenza, 1976). She adds more that women were not marginal figures in this movement but exercised leadership as apostles, prophets, evangelists, and missionaries, similar to that of Barnabas, Apollos, Paul and others. Therefore, she argues that even during the time of Paul, apostleship was not limited to the twelve but included Christians who witnessed the resurrection and got commission from the resurrected Jesus to missionary work (Schüssler Fiorenza, 1976; cf. 1Cor. 9:1-4 ff). The study suspects that, Schüssler Fiorenza either is a victim of marginalisation in academic arena or has experienced other women marginalisation from men in different ways. If it is, just an

assumption of the oppression of man over woman, which the study supposes, is not then an attempt of a woman on behalf of other women scholars to raise their voices against men.

That means if the cry is not considered seriously and the situation turns over against men then the consequences for men will be unbearable as it is now happening in some societies. Women movements are on the increase and becoming radicalised and dangerous to reckon with in our contemporary world. In another discourse, Mary Malone supports the argument of discipleship of men and women when discussing the idea that the first language of Christian fidelity had been that of discipleship, the following of Jesus. She adds that this option was open equally to women and men and celebrated in the rites of Christian initiation. However, although this option remained basic for women, later on the choices of how to live this discipleship became increasingly restrictive for women (Malone, 2001). Malone was describing the situation of women in the Church two hundred years after Jesus Christ.

The comments by the above scholars should not go without dispute because during the New Testament there are vivid evidences, which indicate that the New Testament writers did not hide their traditional norms, which were practically patriarchal oriented in line with tradition on the ground. Jewish traditions, in particular the idea of not counting women and children, seem to be a general trend of many Jewish writers on favouring men over women and equating women with children in many writings that were meant to differentiate between men and women. However, the more controversial aspect is that during, the census of Roman Empire by then it does

not indicate that women and children are among those involved in census. The account of Joseph and Mary going to be counted is a good example of how the rulers (Roman Empire) were beyond Jewish traditions of segregating women and children especially on the account of reporting their presence (Cf. Luke 2:4ff). All the same, in Jesus ministry, women were closely included alongside men and probably mentioned as apostles but the writers did not dare to record that for cultural and traditional reasons that surrounded their writings. We should conclude in this section that there are some indications to support the idea that women were closer companions of building the body of Christ in early stages of Christianity though with limited information. In the following section we look at what happened to this body of Christ after the first successful years that men and women witnessed and proclaimed the word of God in equal terms by asking ourselves, 'Is there a Christian heritage in the Church for women?'

2.6.3.2 Is There a Christian Heritage in the Church for Women?

Following the previous section indications, it is possible to say there has been a Christian heritage in the Church for women based on the said evidences. Moreover, since the beginning of the Church in Palestine, as noted above there has been a recorded evidence of women heritage in the Church. The Bible says that a group of disciples (men and women) gathered in Jerusalem with one accord devoted to prayer (Acts 1:12-14 RSV). During the pouring of the Holy Spirit on the day of Pentecost "they were all (men and women) filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance" (Acts 2: 1- 4ff RSV). After that, women and men participated equally in teaching, preaching, presiding at Eucharistic

and all somewhat public ministry of the Church. Oduyoye adds saying that the picture of Jerusalem community of Christians painted by Luke in Acts is a model of Christian witness involving women. As such in the way that the courage of people who dared to witness to their faith in Jesus of Nazareth stayed together for mutual support and encouragement because they knew that Jesus Christ was the anointed one of God and is the one who is keeping them together. Together with living in a hostile world, a world of unbelief yet managed to transform the meaning of the traditional family household by bringing together women and men, related only through their faith in Jesus Christ (Oduyoye, 2001).

It is unfortunate to record however, that by the year 200CE, these options were no longer available (Malone, 2001). According to Malone, the pioneer of these radical changes was Irenaeus. Malone writes, "It was to Irenaeus, then, that the Church turned for the lineaments of orthodox Christianity" (Malone, 2001). Irenaeus turned the beautiful traditional family household that brought together women and men, whom their relation meant only through their faith in Jesus, into something different and rather hierarchical based on gender differences and masculine superiority to the expense of women of the Church. The main reason behind that awkward change as recorded by Malone is the honour that were made towards women prophetesses. She says that besides Irenaeus was Tertullian. Irenaeus and Tertullian were not happy with the way the story of the prophetesses Prisca and Maximilla was influencing some of the Christian movements such the Montanist movement that prevailed from 177CE. Montanism believed in prophecy, asceticism and preparation for martyrdom. Their main inspiration was women prophets and the Holy Spirit (Malone, 2001).

Moreover, Malone insists that the condemned Irenaeus' list of heresies' included any group that honoured the leadership of women (Malone, 2001). It is vital to note that this was happening in North Africa away from Palestine, which means cultures, and traditions of North Africa as well favoured patriarchal kind of leadership and had a direct influence to a later Christianity as well.

Despite southern France and North Africa where Irenaeus as bishop and Tertullian have their bases respectively in other parts of Christianity, women continued with their teaching, preaching and priestly roles (Malone, 2001). However, Malone writes that Irenaeus' writings and interpretation of the scripture as well as his general understanding of what "he named the unbroken line of succession of Rome from the beginning - Peter, Linus, Cletus, Clement" (Malone, 2001) had a negative effect on women of his time. She writes, "Christian theology has prescribed suffering as particularly the lot of women in atonement for the sins of Eve." Malone also says that Irenaeus devoted himself to delineate "the contrasting figures of Eve and Mary, impure and pure, as key to understanding the Christian history of salvation" (Malone, 2001). She says that the history of Christianity for women is largely [after the first century] "the history of Christianity attitudes toward women's bodies and women's efforts to live with integrity in these bodies" (Malone, 2001). She might be right but probably exaggerated the position of women because men were also required to live with integrity in their own bodies. During the time of the Reformation, women acquired a necessary position for the agenda of reforming the Church especially because all chief reformers were in favour of the abolition of clerical celibacy. Therefore, since that time of reformation it some ministers and pastors eligible to

become married, as was the case with Martin Luther who married a former nun. Many historians agree that marriage was one of the main influential factors of the Reformation because it centred on the domestic and religious reform of marriage (Malone, 2003). For Luther, marriage became the school of faith, where the ordinary proceedings of everyday life, washing, feeding, teaching and burying the dead, became the means of holiness. He ruled out all other vocations (Malone, 2001). However, Malone confirms that, Luther, after getting married, retreated from the above stance and went back to what she calls, "the ranks of the traditionalists with regard to women." In this 'new' development, she says that reformation placed women almost exclusively in the realm of marriage, motherhood and child bearing, and that since this marriage was necessarily a culturally patriarchal institution, it was essentially a union of two unequal people. Moreover, she comments that the 'dreadful madness of lust' overcame men, and attributed specifically to the seductive nature of women, which means that marriage hedged around with severe guidelines. Latter on, Malone says that all reformers equally called on the biblical evidence for the headship of the male in society and marriage.

In that, kind of understanding the wife became naturally in subjection, and the husband assumed a duty to educate his wife towards goodness and corrects her when she fails. In the same arrangement, Malone is of the opinion that reformers accepted without question the right of husband to use violence against his wife almost to the point of death (Malone, 2001). The Malone notion has to do with the case for the Moravian Church in local settings whereby the wife is obliged to submit and obey regardless how dangerous the situation may become. When quoting Calvin (1559),

Malone writes that there is a special sympathy for poor women, by whom their husbands are 'evilly and roughly' treating them, though this does not give them reason to leave. Calvin considers that a wife should 'bear with patience the cross which God has seen fit to place upon her. Literary he considers that a married wife is obliged not to deviate but rather stay because marriage is a duty, which she has before God to please her husband and remain faithful no matter what happen to her (Malone 2001). She writes that there is a record of similar advice in some reform literature. However, with a slight difference from what is in other Christian traditions (Malone, 2001).

The study is in the opinion that the Reformation not only served as a tool to justify the desire of some of the priests to get freedom from the norms and traditions of the Church in Rome but also to justify some elements, which benefited the patriarchal-oriented hierarchical priesthood. The limited freedom given to women seems, to be a kind of payment for their generosity in making Reformation successful. However, the situation in most Protestant Denominations is likely to improve when compared to other Churches although with suspicions and caution. For instance, in the Roman Catholic Church after Vatican II, the Church reformed and became more inclusive. The service of men and women in the Church improved although in limited cases. However, that does not mean that the condition of women in the Moravian Church is better than in other Churches because the pace of change is very slow and at times discouraging. So to say in all Churches, there is a very slight difference in meaning, feeling, tone, or colour of the Church, and yet, Church and Churches have their variation from one to another (cf. Oduyoye, 2001). In spite of several changes and

development towards the inclusion of women, the Moravian Church, as it is for many other Churches, lacks a workable policy for women that can transform their alienation. Through women's experience themselves, at times those policies that are in place may be applicable in some limited areas and places, but never accommodate the whole issue of alienation and subordination in other parts. So to say, "the way women narrate their experiences of the Church can be an indication of what they understand the Church to be" (Oduyoye, 2001).

The ecclesiology of African Churches mainly moves from images of the Church in the New Testament, to the Churches of the African women's experience (Oduyoye, 2001). In her dissatisfaction Oduyoye says, "There is much focus on the churches' attitudes to and teaching about women, which indicates what the Church is, as opposed to what it claims to be" (Oduyoye, 2001). Moreover, Oduyoye comments that ecclesiology does not dwell on the catholicity or universality of the Church beyond the fact that when it comes to the experience of women, the Church is truly universal. Referring to the studies that took place in various periods by World Council of Churches, she indicates that there is a great deal of similarity in the way women, worldwide, experience the Church. Which means it is not possible to find churches in which the unity of the Church is seriously pursued when it comes to the unity of humanity, and in particular on the unity as regards the genders, neither a place where women and men are treated as being on an equal footing in the Church (Oduyoye, 2001). As such, Moravian traditions plus indigenous cultures particularly of the Ndali and Nyakyusa, combined together, at times makes things more complicated and unbearable to women.

2.7 Impact and Spread of Domestic Abuses

In almost all societies, women are subjected to some form of abuse that accumulates to violence whether it is physical, sexual and psychological in nature. Abuse cuts across socio - economical and cultural lines, is without regard to income, class and culture. Global statistics on gender violence indicate that, in the United States three to four million women are beaten by their partners each year, and in Santiago Chile, statistics indicate that 80% of women have suffered physical, emotional or sexual abuse by a male partner or relative (Heise, 1994). In US, the public health costs of domestic violence because of abuse on society are overwhelming. The National Centre for Injury Prevention and Control (2003) estimates that intimate partner violence produces about 2 million injuries every year nationwide. The health costs for intimate partner rape, assault, and stalking are over $5.8 billion annually. This includes "nearly $4.1 billion for medical and mental health care, $0.9 billion in lost productivity, and $0.9 billion in homicide lost earnings" (National Centre for Injury Prevention and Control, 2003, as cited on Hsieh, 2007).

These estimates do not include the health costs for suicides attributed to domestic violence. One can only imagine how much greater the cost would be. In addition, domestic violence contributes to homelessness. In a study cited by Weaver, Revilla, and Koenig (2002), 22% of homeless parents (most of them were women) left their homes due to domestic violence. Some studies have indicated that one out of every four cases of suicide attempts by women in Africa is a result of abuse. Surveys in Africa reveal the problem widespread with Nigeria, 81 % of married women report

that they are get verbal or physical abuses from their husbands while 46 % get abuses in the presence of their children. In South Africa alone, it has been reported that at least every minute and a half a woman is raped but with unspecified reasons. Therefore, the estimates stands at approximately 386,000 women are raped each year. In East and central Africa, 46 % in Uganda; 60 % in Tanzania; 42 % in Kenya and 40 % Zambian women report regular physical abuse (Heise, 1994).

In Tanzania, the number of both homeless women and children has increased dramatically forcing the government and non-government organisations to construct and run women and children shelters for those who are forcibly leave their homes. Some shelters for homeless children are identical and run by NGOs and Churches but shelters for women who have abandoned their homes are not open to the public because of safety reasons. The research came across with one kind of the shelters in Dar es Salaam at undisclosed location run by a Non Governmental Organisation (NGO). Hence, because of global orientation, if there are such shelters in other places of the world then Tanzania will not be exceptional just as gay and homosexual movement, which is operating in Tanzania like in other places of the universe. There should be different reasons for such overwhelming figures but the most important gives us a hint on how serious the problem is, of domestic abuse regardless of the causes, which may be diverse as the incidences themselves. However, the most important is that, analysis of intimate partnerships is the prime reason of a high incidence of domestic violence against women and utmost the violence emerges from deep cultural assumptions about women and their worth within relationships, families and communities (Blanc et. al., 1996; Heise et. al., 1999; WHO,

2002). Evidently, the statistics on the prevalence and effects of domestic violence are shocking because do not include unrecorded cases. They prove that it is more common and costly than the public realizes.

2.7.1 Social Impact of Domestic Abuses and Health Implications

Gender differences implications are the main root causes of almost all domestic abuses. Oduyoye writes that, "gender can and does destroy hospitality and hence human relationship and community health" (Oduyoye, 2004) as well. Moreover, she adds that relationship can move from healing circles in a wounding world, to a prison of gender definitions. Thus she says that communities in which one's gender as 'a female' takes precedence over one's humanity then it generates the so called dehumanisation and marginalisation of the person, of a woman in particular. She gives an example of the past thirty years whereby many women have been pointing out and protesting against sexism and other social operations based on gender divide, which its implications emancipated in violence to the humanity of women, tearing up community and distorting hospitality (Oduyoye, 2004).

The cry and concern of women activists against sexism and other social operations along with gender divisions rises as a result, in addition to the risk of physical harm, possible death and others. The victims of domestic violence also develop psychological and emotional health problems (Rosen et al., 2003; Stith & Rosen, 2004). Over a span of time, physical trauma and/or chronic verbal and emotional abuse break down a person's self-esteem, value, and spirit. Moreover, women who experience domestic violence have more headaches, illness, and higher rates of

depression, suicide, anxiety, substance abuse and posttraumatic stress disorder (National Centre for Injury Prevention and Control, 2003; Stith & Rosen, 2004; Stith et al., 2005 as cited in Hsieh, 2007). Hence, children who witness intimate partner violence may also suffer profound, long-term negative emotional and behavioural effects. Children who witness abuse are more likely to assault siblings, parents, and future intimate partners, as well as, commit violent crimes (Stith & Rosen, 2004). The above is not exceptional to Tanzania generally and to Mbeya municipality in particular because crime rate is at the increase. The criminals' background life, at most are overwhelmed by either broken relationship of the parents/family or just abandonment related to domestic abuse prevalence in their homes. Whilst, the victims are also at greater risk for adjustment difficulties, namely, anxiety, depression, social problems, aggressive and oppositional behaviour, and cognitive difficulties (Jouriles et al., as cited in Hsieh, 2007).

Furthermore, as said above in homes where domestic violence occurs, children are at higher risk of being abused (Cf. Appel & Holden, 1998; Edleson, 1999; Rumm *et al.,* 2000 as cited in Hsieh, 2007), abandoned and neglected. Clearly, the consequences of domestic violence are profound and extensive. Even though men may be victims of domestic violence, women are more likely to receive severe and at times, lethal physical injuries (Rosen et al., 2003; Stith & Rosen, 2004; Tjaden & Thoennes, 2000 as cited in Hsieh, 2007). They are seven to fourteen times more likely in comparison to men to report physical assaults are or threats from intimate partners (Tjaden & Thoennes, 2000) as cited in Hsieh (2007). In US, approximately, 22-35% of women who seek help from hospital emergency rooms are victims of domestic violence

(Meuer *et al.,* 2002). Approximately 2,000 to 4,000 women die because of domestic violence each year (Wolff et al., 2001). In 1999, of the total number of people killed by an intimate partner, 74% were women (Rennison, 2001). Moreover, women are especially vulnerable to being severely injured or killed when they attempt to leave an abusive relationship than at any other time (Henneberg, 2000 as cited in Nienhuis, 2005). Since most victims are repeatedly victimized, the actual number of intimate partner rapes and assaults perpetrated against women is estimated to be around 4.8 million annually (Tjaden & Thoennes, 2000 cf. Hsieh, 2007). Furthermore, it is disturbing that children are present during 80% of the physical assaults against their mothers (Gross, n.d. cf. Hsieh, 2007). Evidently, domestic violence because of abuses has a negative affect to generations of families.

2.7.2   Psychological Impact

Domestic or gender violence against women not only affects their stability but also psychologically affects their health and ability in economic contributions to their families and the nationwide. Interviews with two elderly, retired Church ministers (Elderly Y and Z), admit that they lost their first wives because of the abusive tendencies or neglect they imposed. It is evident that Church ministers who lost their first wives and now have married to the second or even the third on the same related problems of neglect and abuses. Commenting on abuses against women, although no one may admit manslaughter, the two separately had an opinion to have 'loved' their wives but it was too busy for them to attend to their problems at home. Mostly they concentrated on their calls (Church ministry). To the contrary, most African traditions and cultures had norms that oblige the head of the family to be always

around attending family immediate problems. As a result, the two have similar stories: age groups between sixty and seventy-five; they all lost their wives at forty's on sickness related to heart failures. They had new wives later but both had acquired similar problems and currently suffering related problems as the previous wives although under strict medical control. They both comment separately that Church ministers (who are always men) tend to work hard to solve other people's problems and neglect their own and their families to the dissatisfaction of their immediate partners (the wives) (Elders Y and Z 2010). They reveals that most women in Mbeya municipality die at early age due to psychological problems they encounter through abusive language and ill treatment, which eventually lead them into trauma, and heart related diseases.

Doctor 'G', a medical doctor at Mbeya Referral Hospital confirms that there is a number of cases that caused some patients under his care to loose their life because of trauma and heart related diseases. Although not disclosing the exact number because of ethical obligations Dr. 'G' worried that the number is extremely high than anticipated because of 'silence' and confidentiality in kind of cases. These may be a result of extreme thinking, worries, frustrations imposed by their partners and general life hardship they encounter, some of which are unbearable to them to perceive (Doctor 'G', 2012). Together with Church ministers being themselves victims, there are some implications of what they do to others on the same.

2.7.3   Religious Implication on Domestic Abuses

The isolation and secrecy imposed on victims of abuse is spiritually damaging. Bohn (1989) describes how Christian women bringing stories of abuse to their ministers found themselves ignored as the ministers deny the presence of abuse or simply ask the abuser to confess and receive forgiveness. At times, ministers amount to be abusers as well. The victims gain silence through threats and feelings of shame and guilt projected on the abused, thus forcing women (at times men) to lie in order to survive (Bohn, 1989). Another aspect is the absenteeism of the victims from Church related activities and separations from their partners. As such, the Church is losing its prominent members because of its failure to handle their problems. For the same reason, the Church loses the tithe giving, from the victims, which could have managed and sustained the Church activities. Concluding this chapter, it is worthy to note that, on the literature covered, the note taken is that domestic abuse and mostly violence is the result of broken or rather ailing relation between some men and women on one side. However, on the other side of the coin, the unequal distribution of resources between them (men and women); negative gender role beliefs that are much influenced by cultural, traditions, norms and religious teachings; as well as religious leaders and other social factors, to the larger extent, contributes to the perpetration and prevalence of domestic abuse. The problem is not only limited to Tanzania nor to Mbeya Municipality alone but rather to other places alike.

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CHAPTER THREE

3.0 RESEARCH METHODOLOGY

In this chapter, the researcher present and explain methods, methodology, techniques and tools used on the study. Those include sampling, sample size and the methods used in collecting data; data processing, analysis tools, classification and presentation techniques. The researcher begins by presenting the study area, sampling, sample size and data collection methods used on the study.

3.1   Study Area

The research was conducted in Mbeya City. Mbeya city is purposefully selected for this study because of the nature and its history with the Moravian Church. The Moravian Missionaries came to Mbeya in 1895 many years before Mbeya was found as a gold mining town in the 1920s which make the Church being among few old Churches on the study area (Fumbo, 2004). Later on the British administered Mbeya and its district until 1961. In 1961, after the Tanzania Mainland independence, Mbeya became a Region. Mbeya city bears the name of Mbeya region and the local government is administered via the Mbeya Urban District authority and a Regional Commissioner, as official head of the region (Palmer, 2008). Mbeya municipality is almost at the heart of the region stretching from east to the west along the Tanzania - Zambia highway for approximately 20 kilometres bordering on both sides with Mbeya rural district. Mbeya urban district is the smallest in terms of area but the fastest-growing urban centre (in Tanzania) holding a population of 266,422 according to National Bureau of Statistics (NBS); although statistics of 2005 indicated the population to have reached 280,000 people (NBS, 2002).

Mbeya District has different ethnic groups namely: Nyakusa, Ndali, Malila, Bungu, Safwa, Nyiha, Nyamwanga and other groups from the nearby regions of Rukwa, Iringa and Ruvuma such as Hehe, Bena, Kinga, Fipa, Ngoni, etc. Other people from all over Tanzania and beyond are also found scattered within the area (Fumbo, 2010). The most important aspect is that Mbeya district has a high rate of reported domestic abuses at above 56 percent while Dar es Salaam with six times population than Mbeya the figure stands at 41 percent (WHO, 2005). Nearly all the Christian denominations are found in this Municipality including African Instituted Churches (AIC). It is estimated that in Mbeya Region alone they are more than 200 denominations which claim to be Christian.

3.1 Sampling, Sample Size and Data Collection Methods

This section comprises the description of the approach of this research in terms of methods, sampling methods, data collection methods, data processing, and presentation. We begin with sampling, sample size and research methods.

3.1.1 Sampling and Sample Size

The approach of this research is a fieldwork research. The researcher employs both purposive and random sampling techniques (Straits, 1993). Purposive sampling is useful because of the nature of Mbeya Municipality, which comprises as many as two hundred Christian denominations, some of which are not registered (cf. TBC, 2010). Purposive sampling is used to select key participants for in-depth interviews and focus groups discussions. On the other hand, random sampling is used to select respondents for Church members' survey.

It is estimated that between 50 - 70 % of the population belong to the mainstream Christian denominations, with between 17 - 27 % of the population identifying themselves as Roman Catholic, and the rest are Moravians, Lutherans, Anglicans, Pentecostals, African Instituted Churches, other faiths et cetera (Fumbo, 2010). 25 percent of Church denominations are randomly selected without replacement, as to Kothari (2004), for a random sample to be representative it should at least constitute 10 percent of the total population; for the case of this study, 10 percent of population will mean ten percent of members of the Moravian Church.

The Moravian Church specifically represented other denominations for detailed investigation and intervention measures because of the diversity of Christian traditions. This procedure gave in a minimum of around 600 Church members. Because of numerous numbers of ethnic groups around Mbeya Municipality the Ndali and Nyakyusa ethnics are specifically drawn as well, to represent others. Another aspect is that the groups share similar history when it comes to emergency of the Moravian Church which followed the root from South of the country to the North.

3.1.2 Data Collection Methods

The study uses both primary and secondary sources of data. Primary data includes data collected through in-depth interviews, questionnaire administration, observation and focus group discussions. The questionnaires prepared covered all intended variables in this particular study ranging from: dependent variables, independent variables, intermediate variables and consequent variables.

3.1.2.1 Primary Data

Key variables include dependent variables as indicators of the types of abuses and violence perpetrated by a partner (e.g. threats, punches, beatings, forced sex/rape, etc), definition and nature of domestic abuses (emotional & verbal, physical abuse, sexual, psychological etc), and the frequency of domestic abuses. Independent variables are the factors shown by previous researches to affect domestic abuses. Analysis in this research includes controls of respondents' age, education, employment status, religious affiliation, Church attendance, theological beliefs, denominational homogeny i.e. Moravian, Lutheran, Anglican, Pentecostals, as well as Roman Catholic, marital status (like traditional marriage only, civil marriage only, Church marriage only, both Church and Civil marriage, cohabitation etc) and social background (e.g. ethnicity, etc.).

Intermediate variables (Antecedent Variables) are categories that measure the respondents' attitudes towards marriage (whether is seen as traditional-patriarchal, therapeutic-individualistic, interdependent-flexible, etc), love concepts, God concepts and gender. Consequent variables measures assess the frequency and nature of counselling activities with the ministers. As well as types of advice given by the ministers and the respondents' evaluation of their contacts with ministers. Moreover, the variables measures the types of spiritual healing desired from the minister. Lastly, the quest to if whether the respondents feel that the community has a role to play in assisting victims of domestic abuse together with the effect of counselling. The variables are categorised as in-depth interviews using structured questionnaire with both closed and open-ended questions addressing the study

objectives. Focus group included Church ministers, religious community groups, and senior university students as well as other community-based groups. Observation is a method in which a person becomes part of the problem under research and gets involved on seeking solutions by just being present and observing of the situations; at times observation is eye witnessing of events. Victims and even perpetrators of domestic violence utmost may act and abuse in public. Thus the description of events are more authentic when one eyewitnesses them. It is a way of getting involved in the situation as a means of acquiring proper and genuine information.

The method is suitable to this kind of study because of the nature and secrecy, clouding the situations of domestic abuse. Thus, observation was a method of data collection throughout the study period to enable the researcher to be acquainted with the nature and causes of domestic abuses and for classifying possible intervention measures. The above methods, variables measured, data collected, presented and analysed to determine their impact on the responses individuals have towards domestic abuses as it appear in the figure hereunder.

Consequent Variables	**Independent (Demographic) Variables**	**Dependent Variables**
• Role of Church Ministers • Role of Community • Effectiveness of counselling	• Church attendance • Education • Employment status • Age difference • Marital status • Social background e.g. ethnicity etc.	• Types of abuses and violence • Definition of domestic abuse • Frequency/Extent of abuses and violence

Figure 3.1: Variables to be Tested

3.1.2.2 Secondary Data

Secondary data comprises data obtained from books, journals, reports, files, brochures, and mimeographs and notes and internet information. A review of relevant literature includes research reports, government and non-government documents, articles from journals and papers. The study uses them to assess the determinants of domestic abuses, religious couple's awareness about domestic abuses, impact of domestic abuses in homes of religious couples and the evaluation of intervention measures of domestic abuses.

3.2   Data Processing

Quantitative data coding and processing uses Statistical Package for the Social Sciences (SPSS). SPSS for Windows is a computer based programme that provides a statistical-analysis and data-management system in a graphical environment, using descriptive menus and simple dialog boxes. SPSS also provides a command language that allows the researcher to save and automate many common tasks.

The study processes Cross tabulation of variables are to establish their relationships. The most command is to know the frequency of each item representing the variables. The study generate information summarises organises sections in around major findings and presents in a form of tables, diagrams, graphs, charts. The study present Qualitative information in descriptive form coupled with explanation elaborated.

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[Reading]  <-- In the field -->  [Coding]

        ( Interpreting )

        In the field
[Reducing]  <-------->  [Displaying]
```
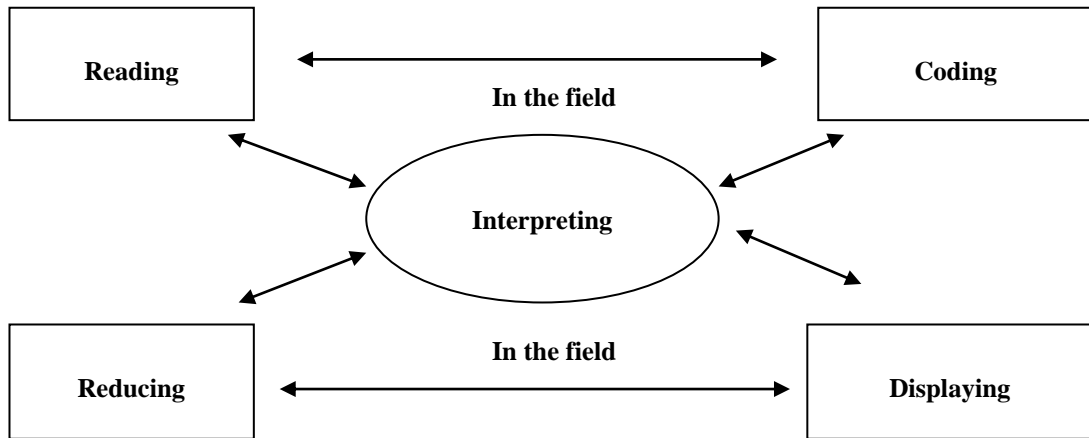
Figure 3.2: Process of Qualitative Data Analysis

Source: Miles & Huberman 1994 and Ulin, *et. al.,* 2002 in Ellsberg and Heise 2005

The study uses content analysis to analyse literature relevant to the study topic and the study area, while uses narrative analysis to analyse and interpret various stories and opinions from the key participants (Miles & Hubermans, 1994). Content analysis has an advantage of presenting a content of information acquired in a simplified and for the purpose intended. While narrative analysis, is the famous and a simple way of delivering a message in African cultures. Narrative analysis is a most common way of handing over information from one generation to the other. Through storytelling and interpretation, elders through generations have been able to pass their knowledge and information to the young generations. Even when the writings came into existence, yet narrative has been a strong method of delivering messages, et cetera. In addition, when symbols and pictures scribing were inverted the knowledge of the past were kept in this form of narrative analysis for the next coming generations by the way of interpreting and acquiring knowledge from the same.

For instance, the stories written in the Bible, were a result of handed down information from one generation to another through this method of narrating and storytelling. Moreover, it only came into a written form after many years of narrations and analyses. Therefore, narrative and content analyses are comprehensive and flexible ways of imparting information and knowledge in the way they may suit the study objectives. Teachers and lectures use these methods as some of effective teaching methods. The results discussed are based on terms of what they reveal on the research problem.

3.3   Limitations

The study will be limited to the Moravian Church members around Mbeya Municipality. Other Churches will only come on board as regulatory instruments to the study for the Moravians. Moreover, because of diversity of cultures and traditions necessitated by many ethnic groups available in the area of research, i.e. Mbeya Municipal, Ndali and Nyakyusa traditions are specifically drawn for comparison and contrast to represent the rest in thorough investigation and intervention measures.

Moreover, Ndali and Nyakyusa constitute a majority of Moravian Church Christian members. Another aspect is that, the majority of Mbeya Christians worship is in specific ethnic Churches because most of these ethnic groups are closed societies. For instance, one family feels secure to be in the same membership of one particular Church. It is normal for many African Christians to regard a Church community as an extended family-hood.

CHAPTER FOUR

4.0   DATA ANALYSES, RESULTS AND DISCUSSIONS

In this chapter, the study presents, classifies and discusses alongside with analysis on the outcome of the study the data collected in the study area. The study will attempt to answer main research questions raised earlier aligning with specific objectives of the study. The study begins with awareness about domestic abuses among couples and discuss on the main influential factors of domestic abuses among Christian households. Later on, the study present, analyse and discuss the data on the impact of domestic abuses in the homes of religious couples and intervention measures of domestic abuses among Christians in Mbeya Municipality.

4.1   Moravian Couples Awareness About Domestic Abuses

In this section, the research used a general term of religious Moravian couple's awareness on domestic abuses to represent the general community as a starting point of knowing a glimpse of how the general religious married couples and those about to get married are aware on the existence of domestic abuses in the society and around them.

To find out about religious couples awareness about domestic abuses the following variables are tested, dependent variables as types of abuse/violence. Others are definition of domestic abuse and frequency of domestic abuse etc. Intermediate variables are attitudes towards marriage, concepts of love, concepts of God and sexuality; independent variables as religious affiliation, denominational homogeny, Church attendance, age, marital status, social background (e.g. ethnicity, traditional cultures and religion, etc), education, employment, and theological beliefs; The main

question posed in this section is, "How conscious are religious couples on domestic abuse?"

4.1.1   Awareness on Self Belongings - Ethnicity and Traditions

Initially, the data collected in our study (Mbeya municipality) indicates that the area is rich in diversity of 'ethnic identities', traditions and Christian denominational backgrounds. Most participants in this research were proud to identify themselves with one or more of the ethnic groups found in this particular geographical area. As such, some of the participants admitted to have more than one ethnic background but the majority preferred to mention the ethnic group of their fathers, ignoring the presence of the mother's ethnic group while few identified themselves with their mother's clan.

The study supposes that the understanding of naming a father or a mother's ethnic name is a base on the nature of some groups, which are either matrimonial or patrimonial in orientation. For instance, while most Ndali identify themselves with patrimonial background most Nyakyusa identifies themselves with matrimonial. That is, to say, using the names of their uncles and aunts to identity themselves. However, in many cases majority of the participants have their parents (i.e. mother and father) who belong to the same ethnic group but as a norm from different clans; which mean most of them share the common norms and cultures of their groups. It is also revealed in this study that a number of couples share the same Christian denominational background while, other identified themselves to be married from two different religious background (e.g. Christians and traditional religions or

Christian and Islam, etc.). After marriage the couples integrates themselves into one or more tradition of either the husband or the wife. This primarily means that one of them has an obligation of forced to integrate in unfamiliar tradition. In such scenario two things may happen; either one will cope with the new situation or find oneself in a strange different situation that automatically will affect him or her relation with his or her partner or closer related extended family around him or her. This implies that when we talk of influential factors of domestic abuses then we have to investigate some of the traditions of our ethnic groups available in the research area. Thus, selection of traditions of some Churches to get a clue on what life may mean to them in the light of those traditions is essential. In the process, the research will come to a common understanding on what may constitute some influences on domestic abuses or otherwise.

Considering the varsity of cultures and traditions on the area of research then the Ndali traditions is a selection of the study to represent others and the Moravian Church is a selection to represent other Churches' traditions, although the data presented in this chapter will not be discriminatory to other Churches. Other Church members are included in this study as a regulatory entity to the Moravian Church. Due to some similarities between Ndali and Nyakyusa traditions then Nyakyusa serves the purpose of investigating what makes the similarity between them and where they are divisions among them that we can take into consideration for in this study. As it is for Churches other ethnic groups are also included in this study as means of widening the scope for the purpose of identifying intervention measures that will suit for the whole society in the study area. Most of these Churches and

groups share some similarities that are essential and vital for this study as explained. Despite justification on concentrating on the Moravian Church as well as Ndali traditions, the slight diversity of some traditions to the other as said earlier limits the possibility of describing all other traditions around our study. Another aspect is that investigating one ethnic group in its entirety and on Christian denomination fully will be easy and surface the smooth suggestions on intervention measures for the prevailing domestic abuses problems.

4.1.2   Defining Ethnicity and Traditions

The nature of ethnic groups as described by Paul Hiebert (1992) has several basic characteristics that define their nature and distinguish them from other societal groups. These include *ascribed status* whereby people become members of ethnic groups primarily by birth and they share myths of a common ancestry or place of origin and an historical heritage (Hiebert 1992). Another characteristic is *consciousness of kind* by which people both identify themselves and differentiate themselves from members of other ethnic groups and together these various ethnic groups comprise a map of the society that helps everyone to organize their interpersonal relationships. In such a kind of identity, membership bases on achievement. However, if rejected by his/her group, he does not automatically become a member of another group but becomes a social outcast. There are possibilities of people from one group to be 'assimilated' into another ethnic group through adoption or marriage and thereby gaining admission on fictional kinship.

In other cases, people may adopt the values and customs of another group and eventually assimilates into it; although, Hiebert says that kind of process may take several generations (Hiebert 1992). In *shared values and traits,* Hiebert substantiates that individuals within a group share certain distinctive cultural values and traits that symbolize their identity. In that kind of identity, several ethnic groups in a single society may share many traits while, in other cases the cultural patterns of members of one ethnic group may differ greatly (Hiebert 1992). Another characteristic given by Hiebert is *limited interaction among groups*. In this understanding it is vital to note that despite free interaction of members of one ethnic group with another, these roles of relationships are mainly coloured by ethnicity and the 'others', in a sense that 'others' are always regarded as outsiders. There are several aspects in these relation restrictions.

In spite of people of diverse ethnic backgrounds commonly meeting for instance at market places; at political or religious centres, kind of interaction with outsiders that seem to threaten or diminish the cultural distinctions of a group are resisted and denied. Intermarriage with outsiders is a threat (Hiebert 1992). He adds saying,

> *Attendance at the religious services of others is considered threatening by groups whose identity is centred in terms of religion, for it undermines the boundaries that help to keep groups separate and distinct. Particular roles in an ethnic group may be reserved only for members of the in-group. Thus, outsiders may be permitted to attend ethnic ceremonies, but priestly offices and leadership are generally reserved for members of the group (Hiebert 1992).*

The above will be evident when talking about the model of leadership in the Moravian Church later on the study. Hiebert concludes that despite a great deal of interaction between groups yet, there is a clear sign that this flow is more common than formerly believed and it results from conquests, migrations, social interaction,

trade, and the assimilation of ethnic groups by dominant societies (Hiebert 1992). In line with the above highlighted characteristics, we now come to see how different scholars define ethnicity. In his book '*Is there a God of Human Rights: a complex relation between human rights and religion'* Johannes van der Ven (2004) define ethnicity by using a combination of primordialist (or of basic/origin view) and circumstantialist (or those based on inference) views in a 'way of constructivism'. Their construct is as follows:

> *...the primordial rootedness in distinctive ethnic group with myths, rites and customs from bygone times is reconstructed anew each time in accordance with changing circumstances, including the tension between individuality and collectivity and between collectivity and universality-both of which are likewise subject to constant change (J.A. van der Ven, et. al, 2004).*

Considering the existence of many definitions around us then the above will help to serve the deficit of others, either it will supplement the purpose of this study together with other relevant definitions available. There are similarities on many definitions, which make the playing ground with the subject become wide. For example, Cohen (1974) as cited in Kees Schilder (1994) defines ethnicity as 'a form of interaction between culture groups operating within common social context'. Schilder writes that ethnicity is not only the product of developments in (the wider) society but also anchored in a core of local culture. The important aspects mentioned in ethnicity are place of origin, paternal or maternal descent, skin colour, place of residence, totems or clan ancestors, etc. All these may provide the symbols of ethnic identity. He says that this experience consists of sharing a wide range of understanding and lifestyles within the wider society, hence the cultural items vary from one group to another in a way that each group has symbols specific identical to that particular group. As such,

it is possible people to shift between different cultural spheres, depending on the

political pressures (Schilder, 1994). In another definition, Schilder make a translation

of Van Binsbergen (1993) as follows:

> *Ethnicisation projects ethnic identity (expressed by the group name) as an ultimate, overriding and deepest anchored identity in which all the other identities absorbed as member of the local society are combined. Ethnicity apparently includes the process of becoming aware in the context of which diffuse identities are combined under one single ethnic identity, marked by a specific name (Schilder, 1994).*

Ethnicisation in this discourse is explained as 'the generation of a sense of

community' that is, 'this who and what we are' feeling, in a kind of understanding

internal divisions within the group are suppressed or pushed to the background

(Schilder, 1994). In this study the wide range of understandings as described will be

well utilised because the researcher is aware of the existing internal divisions of the

ethnic groups under study in terms of their names, clans and where they came from,

etc.

The main attempt as far as Ndali and Nyakyusa identity are concerned is to show that

a range of local identities, roles and related norms and statutes have become

subsumed under and encompassing these two groups in large context (cf. Schilder,

1994). Schilder like other scholars elaborates more that one can use ethnic

consciousness to either exclude outsiders from the group or include the group into

the outside society through ethnic assertion. This means one can employ local culture

to claim autonomy within the wider society and at the same time, claim incorporation

into that wider society. As such an ethnic boundary may be created and transcended

as well strengthened and blurred (Schilder, 1994). It is the idea of this study to go

beyond ethnic boundary of origin and concentrate on both the created and

transcended boundaries as well to other working combinations as clarified above. Another important aspect is the possibility of introducing local culture as an explanatory factor into the analysis of ethnicity. The notion has to do with the reality of many ethnic groups in Africa that uses culturally defined symbols to express their distinctiveness in the wider society (cf. Schilder, 1994). Without entangling oneself into the problem of the definition of culture, as it may be the case for the many definitions explored in the preliminary chapter, then, the study settles for a working definition. For this limited scope the research assume that culture refers to a system of beliefs, practices, institutions and relationships that is used by a community of people to identify and distinguish themselves from other communities.

4.1.3   Defining Traditions and Culture

There is a close relationship between culture and traditions. In additional to definitions given in the above section and in preliminary chapters, Vanhoozer defines tradition as a kind of ongoing cultural interpretation of certain foundation works. Whilst, in another meaning tradition is a long established action or pattern of behaviour in a community or group of people. Tradition is often one that has been handed down from generation to generation; is the process of handing down patterns of behaviour, practices, and beliefs that are valued by a culture; it suffices to say that tradition is beliefs and customs that are not written (Encarta 2008).

In contrast, Vanhoozer considers culture as the world of human meaning, and the sum total of a people's works that express in objective form their highest beliefs, values, and hopes; it is their vision of what it is to be fully human (Vanhoozer 1993).

In other words, he assimilates culture with a text that calls for interpretation. Moreover, Vanhoozer considers culture as a way of sharing what other people consider valuable ways of thinking and living. So to say, a given set of ideas and values would disappear unless they are culturally transmitted from one people group, from one generation, to another (Vanhoozer 1993). Through Vanhoozer's opinion in order to benefit from history, then there is a need to interpret culture in order to overcome cultural distance (Vanhoozer 1993). The suggestion is vital for this study.

4.2 Determinants of Domestic Abuses among Moravian Christian Households

Determinants of domestic abuses in all spheres of society accumulate from social, economic, political, cultural, as well as religious beliefs and gender background of an individual person. In this section, the researcher tries to answer the question: "What are the main influential factors of domestic abuses among Moravian Christian households? The objective of the study is to try to explore in details the causes of domestic abuses in our society in general and in the Moravian Christian households in particular. Essentially, it is clear to say that domestic abuses are partly violation of human rights; though, the prime concern of this study is how this crucial aspect is consideration in the society around the study. The answer raised will try to find some answers in this chapter. First, we will try investigating some possible sources of domestic abuses.

4.2.1   Types, Causes and Prevalence of Domestic Abuses

In the previous study of distinguishing the types of abusive related violence (2.2 Concept of Domestic abuses above), it was learnt that violence may be in the form of

structural violence, embedded in unjust or grossly unequal social systems involving economic, social and political deprivation and discrimination. Hence, revolutionary violence means to aim at countering structural violence that in its turn calls forth a reaction. Another type mentioned was an ideological violence, which justifies structural and institutional violence and hardens into ideology which is imposed (by violent means) on people. The most crucial is pathological violence, which is said to be a destructive response to present or past pain, fear and confusion, causing people to inflict on others the hurt they themselves have experienced (Van der Ven, 2004).

Some researchers have associated domestic violence in homes with alcoholic behaviour and drug use but it is necessarily not the case in many incidences of domestic abuses as the later typology of violence indicates. Instead, alcoholism and drug uses become an alternative option of their frustrations of the present or past pain, fear and confusion; be family situations, social situation like, unemployment, discrimination in work places and alike. Hence, an increase of the trend of poverty among members of the society contribute to frustrations as well as into alcoholism, drug addictions and developing a tendency of battering a partner as a scapegoat for the problems prevailing.

The fact that for centuries our ancestors have been making and using alcohol (i.e. local beer or drink) for good purposes of friendship and in reconciliation events and some were even sacrificing local brewed beer when seeking good fortune augments this understanding of alcoholism. However, when drinking alcohol was associated with wrongdoing during missionaries era things changed to the worse. As such

wrong teachings (as it will be later discussed again in this study) or for the specific purpose, some missionaries discouraged the use of local beer and members of the Church who sought to take alcohol got threats into excommunication from the Church. Which means through that move one of the main pillar of solidarity among the people was purposely broken.

Today most people who identify themselves with the Moravian Church in local settings of Tanzania and do take alcohol as the normal drink, they have to do it in hiding or in secrecy, away from the Moravian Church leaders. Contrary to that they are excommunicated or their names are mentioned publicly so that the society should know their 'wrong doing'. The more serious thing, which is even prescribed in the constitution, is the practice of 'drinking alcohol' prescribed as sin (cf. MCT-SP-Constitution 2000). In the same manner, some traditional norms and values got modifications and adjustments, while others became harmful to the next following generations. Thus through generations of the Moravian Missionaries coming most of good values seem to have been replaced with others which were not thoroughly tested in our environment to see whether they can work or not.

As a result, the main trend the researcher may say is the rigidity of some people on traditional norms in our society and do not accept nor cope with changes taking place. Restrictions in different aspects of life in the Church and in the society in general have played more harm than blessing; that is to say, people have become more evil and aggressive than ever and even extremist especially on drug addiction

and alcoholism. The implication for this as noted above is the emergency of structural violence; revolutionary violence; ideological violence; pathological violence and the least but not last is criminal violence, which is more in relation to individual crimes committed for personal motives or gain because of pathological violence (Van der Ven, 2004).

In cases that do not relate to drug and alcohol, addictions there are several evidences; one is an evidence of a number of couples who the researcher managed to have counselling sessions with them on domestic abuses; yet they do not take alcohol at all and yet they abuse their partners. The perpetrators are not limited to those unemployed only but educated and employed people with a very good package of salaries and fringe benefits befalling them including reliable transport, housing, medical facilities and a number of maids at work and home, may be as bad as anyone else when it comes to domestic abuses in their homes. As such, the abuses have physical and psychological effects to the victims and their families as well as perpetrators themselves. This is evident due to the fact that their abuses and violence sometimes amount to madness easily noticed to the entire society around them; at times a disturbance to others and themselves.

4.2.1.1 Physical Domestic Violence

Physical domestic violence includes exchanges of punches between man and woman, battering of a wife or husband using bare hands or sticks, ropes even teeth, cutting tools or sharp edged domestic utensils like knives, hoes, axe, hacksaw, hot water and

alike, forced sex and rapes, et cetera. All this and many others may eventually result in physical injuries, bruises, burns, bite marks, fractures at times deaths. One woman, allies Rebecca, a widow is a resident in one of Mbeya municipality suburbs testifies saying that during the farmer's day celebration his husband came home extremely drunk. After reaching home, he started acting violently and battered her for unspecified reasons. Following that violence she experienced serious bruises and cuts around her face and body in such a way she became seriously ill and unable to move for a couple of days nursing her wound within their house. No body was aware of that incidence in such that when it came to the knowledge of her relatives she got threats of repel from the family line if she dared to report, divorce or leave her husband. In few months later the husband died from unknown diseases, she is now a widow with several children but at least now safe from the abuse of the husband but not clear if whether she is free from abuses from the remaining relatives of the husband or not (cf. Chibona, 2009).

Rebecca's incident is one of many others, which are likely not to be reported to police or any other place for seeking justice. Hereunder is a case study of another woman, who after several years of domestic abuse and violence under her husband decided painfully to separate from her husband pending legal divorce. The woman left behind the house they built together with her husband and decided to rent a room in a remote area of Mbeya Municipality suburbs. The woman, a mother of two daughters is now living as a single parent at some other place within the study area taking care of her children alone because the husband had refused to be involved in that task of children care. A woman (Lady X 2010) in mid 30s and the Ndali by

ethnic group along with her husband is a secondary school teacher in one of the Secondary schools in Mbeya Municipality. The story begins with explaining the plight she came into just after boring the second child (a daughter) she says to have forced herself from her husband pending formal divorce which for the Church will take years to materialise if the Church will act at all because of the so called, "Until death set apart us" oath.

In her case, she says that she has been married for only two and half years to a husband who is an engineer at one of the famous institution in Mbeya Municipality. The first year of marriage was, "as sweet as heaven" according to her. She managed to conceive and they have their first baby girl born, it was not a big deal in the first place; after all it was their first test of their sexual organisms and ability to have a family. Thus, the baby girl enjoyed the love of her parents to its peak only because the two couple managed to know that there family is not a barren family. However, things changed when the woman conceived for the second baby only nine months after the birth of the first baby; and that was the end of that beautiful family. Abuses in that family as the woman reports amounted from disguising the pregnancy to other unexplainable insults, the husband was even not ready to escort her wife to the clinic neither to labour when the delivery date approached.

The woman became a single parent from conceiving to deliverance of the baby; the husband moved from their master bedroom to the other room leaving the wife struggling alone. After delivery of a child no assistance were rendered to her except for verbal and physical harassment of all sorts; from pouring water on the bed of the

mother, insulting, battering and alike. The silence continued for many months and the healthy of the mother was deteriorating. However, both the husband and the wife continued without missing to attend all Church services and even giving tithes and thanks giving and other contribution demanded by their Church without realising that this family was already on the messy of being broken. Their fate came into the knowledge of the pastor only after the pastor advised the family to baptise their older daughter because now she was becoming two years old (normally in the Moravian Church a six month old baby is baptised). The woman had to explain the reason for delay that made for more inquiries that followed and had a negative impact on the husband in such a way he was not ready to cooperate on all counselling activities. The husband later accused his wife for reporting their problem to the Church leaders; because she is, a 'man' and can handle things concerning her home.

Despite many appointments from a pastor to this couple for counselling sessions, the situation worsened. When the researcher came to know them the relationship of these two couples had already being a concern of other members of their immediate families from both side (husband and wife). A blame game continued to be the order of the day and none of these families were ready for compromise and the hardship in reconciliation only increased a pinch of the husband to his wife and she forced herself out of their home with her two children. The effort to solve her problems never materialised to this day and is not likely in a near future because the husband is now living with another wife. It is only for this brave woman (in the eyes of some people), a learned person and a teacher who managed to escape atrocities from her husband.

Another case study is of a young lady (Lady W) who was raped when she was working at Tengeru, Arusha and conceived; now she has a child of nine months old. Unfortunately, she lost her job and had to return to Mbeya municipality. The man who raped her had a wife thus refused to take care and abandon her. She had to return to Mbeya hoping to get assistance from her relatives, but to the contrary the sister gave advice to the young lady to commit abortion so that she remains safe. According to her she explained to the pastor that she refused abortion because of the dangerous involved which accumulates from barrenness to death.

Meanwhile, she is taking care of the child by herself and working as petty trader in a very hard and challenging situation; as such she can't even afford to pay the rent of her room as well as feed herself and the child. Physically, her healthy and the child seem to be deteriorating because of malnutrition and lack of proper care. The last option after refusing abortion the young lady explains was to seek the help of the Church for the plight she came into (Lady W 2012). The option only materialized after the parish pastor organized a seminar inviting a teacher from outside Mbeya municipality to conduct the seminar during Easter celebration week. The religious leader and a teacher had time to attend people with different problems; thus the lady became few lack persons to be among those attended. The counselling session came up with both spiritual and social solution.

The development of the story led the Church leadership at that parish decide to take care of the problem on its own. Conversely, the local Church realised that they have

a number of burdens to take care of including that of the young lady who is also the member of that particular parish for many years. Hence, this was only possible after spiritual revival seminar that gave a lady the courage of breaking her silence and spoke out of the problem.

The idea of this study on explaining the above incidence is to insist that seminars and regular training sessions in a parish are vital to unveiling problems within the family and social settings. However, so many other women out there are still suffering in different ways under their husbands close relatives of the husbands and social life after the fate from abuses. At times even battered to death because of different reasons amounting from child bearing, barren reasons, cultural norms, religious beliefs and other social related issues one being marital relation such as sex and they never run away; they rather die under those circumstances because of fear from their families, relative, friends and the society around them.

4.2.1.2 Forced Sex, Rape, Defilement and Others

Among the known obstacles to the liberation of women against gender violence despite the government and gender violence based organisations efforts to fight against the social evil are oppressive customs and norms. Hence, the director for Gender in the Ministry of Community Development, Gender and Children, Meshack Ndaskoi says that, gender violence is part of human rights violations and it affects more women and children. He describes violence among others as, "rape, sodomy, forceful unprotected sex, female genital mutilation (FGM), early pregnancies and marriages" (Ndaskoi in IPPMedia 2010). The Law Reform Commission of Tanzania

Report (LRCT) says, "Sexual violence is instigated by social forces and exists in various forms i.e. mental, physical, environmenta1 etc." The Commission says that sexual harassment and battering are said to be among the worst ever forms of violence against women in Tanzania (LRCT, 1998).

Despite the Tanzania, government's definition of what entails forced sex, sexual abuse, and rape the problem is far from the proper addressing. According to The Law Reform Commission the following Penal Code are in place as follows: offences of rape and attempted rape will carry a maximum penalty of life imprisonment respectively with or without corporal punishment. Hence, defilement of girls less than 14 years of age will eventually carry a minimum penalty of 20 years in jail with or without corporal punishment. In additional to that law an indecent assault on female is punishable with a maximum penalty of seven years while abduction of a woman or girl for sexual purposes is punishable with a maximum penalty of seven years (LRCT, 1998).

Despite the laws described, the number of rape cases in the country has increased from 3,721 in 2002 to 8,878 in 2007 and the number of sodomy cases from 490 in 2002 to 567 in 2007, according to the Ministry of Home Affairs research statistics. An increase in the number of sexual abuse cases or the high number of well-informed people, who know their rights and are able to report abuses to the responsible authorities, enable an increase in awareness and the number of cases reported (IPP Media 2010).

Forced sex or rape is sometimes problematic to understand in most African cultures because of the tradition that the husband is always the one who has the right to demand sexual intercourse to his partner (a wife) even if the wife is not ready or not prepared for such action. For instance, according to the 2004/05 research by the Department of Statistics in Tanzania, 46 per cent of women, who accepted interviews, agreed that it was fine if a husband beat his wife during an argument. Whilst 43 per cent agreed that, the wife can allow a husband to beat her if she left home without permission from the husband. In the same research, 47 per cent of women said it was okay if a man beat his wife for not taking care of children accordingly. Hence, 29 per cent agreed that a husband is allowed to beat her if she refuses to fulfil marital obligations and 20 per cent agreed that a husband should beat the wife if she charred food (IPPMedia). However, it is a different story when forced sex involves two partners who do not cohabit or not a boy friend.

Table 4.1: Reported Domestic Violence Cases in Mbeya Courts

YEAR	DEFILEMENT	DOMESTIC VIOLENCE	INDECENT ASSAULTS	RAPE	TOTAL
1990	8	29	1	5	43
1991	6	21	4	2	33
1992	5	14	2	6	27
1993	-	22	2	-	30
1994	-	26	4	-	30
1995	-	8	-	45	53
TOTAL	19	120	13	58	210

Source: Ministry of Home Affairs (in LRCT, Nov. 1998)

The seriousness of the problem is evident because of frequently reported cases in newspapers and available cases around the Tanzanian courts. In the tables are some

statistics of the problem. The first tables have statistics of reported cases of domestic violence in Mbeya Courts from 1990 to 1995. The table (Table 4.1) indicates that through these years (1990-1995) 19 cases were reported on defilement, 120 cases were reported on domestic violence in general, 13 cases were reported on indecent assaults and 58 cases were reported on rape cases. The total number of reported cases for those years accumulates to 210 cases. According to the tabled result, domestic violence seems to be the main determinant of domestic abuse, followed by rape case, defilement and indecent assaults (LRCT 1998).

Table 4.2: Reported Incidences of Assault, Sodomy and Rapes against Women from 2002-2006

Year	Reported Indecent Assaults, Sodomy	Reported Rapes
Jan – Dec 2002	430	3,721
Jan – Dec 2003	488	3,089
Jan – Dec 2004	541	4, 621
Jan – Dec 2005	420	3,997
Jan – Dec 2006	863	7,402

Source: www.policeforce.go.tz (04.03.2010)

In Table 4.2 are recorded cases by Tanzania Police Force from January 2002 to December 2006. The most singled out and reported are indecent assaults or sodomy and rapes. The table indicates that 430 women were assaulted in 2002, 488 in 2003, 541 in 2004, and 420 in 2005. The total number from 2002 to 2006 is 863 indecent assaults for women were reported. According to the reports described in Table 4.2 reported cases of rapes are as follows: in the year 2002, 3.721 cases were reported; in the year 2003, 3,089 cases of rapes were reported, while in 2004, 4,621 cases were reported and 3,997 cases were reported in 2005. The reported cases from the year 2002 to 2006 accumulates to a total number of reported rapes becomes 7, 402.

It might be noted in the tables above that in normal circumstances the problem is very serious but there are other cases which are not reported by either victims or even witnesses because of the said cultural sanction that prevent victims and witnesses alike to report cases of those sort. It may be speculated that the reported cases are not even half of what is going on the ground. The only thing, which reveals the incident later, is the death or injuries of the victims. Another cause of domestic abuse is poverty.

4.2.1.3 Poverty

Poverty sometimes is a result of unjust or grossly unequal social systems involving economic, social and political deprivation as well as discrimination. Poverty could no longer be seen as having less than one dollar a day but it is more being associated with weak endowments of human and financial resources (UNESCO). Still this view of poverty could be given a deeper meaning. Poverty might mean the lack of even the necessary needs, a situation that reduces a human being to a scavenger, whose life is a constant struggle for survival, without relaxation, without creativity, without happiness, without hope and without a future. A situation which makes one viciously vulnerable to injustice and exploitation and which generates envy, privileges, black markets and alienation (Ruch and Anyanwu, 1981). Poverty thus becomes understood as a dehumanising situation, which constantly pits one against his neighbour in the contest for the scarce resources to meet the most basic needs of life (Ela Jean-Marc, 1986). Poverty may be seen as a lack of natural and material capacity as experienced in many parts of Africa, is "the perfect storm of human deprivation", situation that brings together climatic disaster, impoverishment, the

AIDS pandemic and the longstanding burdens of malaria, cholera and other diseases (cf. Bellamy in Times Magazine 14 March 2005). Amartya Sen has a comment on Structural Poverty, as the deprivation of the basic capabilities and the lowness of income (Sen, 2001). A process in which its dynamic and crucial form may degenerate to exclusion from participating in decision-making and political process, access to employment and material resources; integration into common cultural processes (Munck, 2005) and right into domestic abuse and violence.

One of the fundamental sources of continual impoverishment in the Tanzanian society has to do with the adoption of pseudo legitimate strategies of survival in political and social life. A Nigerian scholar Innocent Asouzu observes that the preceding adoption of pseudo strategies as an act by which people seek to secure consistently their private interests at the expense of the common good or in total or partial disregard of the interest of others in an apparent legitimate manner (Asouzu, 2003). According to Asouzu's views, this attitude has been instrumental in widespread corruption, nepotism, embezzlement, pillage, mismanagement of public funds and property, immorality, secret cult activities, assassinations, election riggings, religious fanaticism and ethnic violence, thoughtless call for mass actions, disregard for the welfare of people et cetera (Asouzu, 2003).

In Tanzanian context, pseudo legitimacy is similar to a kind of institutionalised form of selfishness and non-reciprocity since it appears to serve the common good but in a fact it is a service to self. In this kind of arrangement that tends to favour the wealthy people, praise singers, sycophants, hangers on, paid and wooed admirers for the

purposes of institutionalised exploitation of the unsuspected commoners, majority of descent people are automatically left. As such for Tanzanian context pseudo legitimacy is likely to be associated with the famous '*Ufisadi*' whereby the few elites of the country are allegedly squandering country economy leaving the majority of people (especially mothers and children) in abstract, extreme and unbearable poverty at their expense. Literary, the popular '*Ufisadi*' and '*Mafisadi*' terms are results of such kind of institutionalised form of selfishness. Moreover, Mbeya municipality is not exceptional in this scenario because the standard of living is overwhelmingly increasing every day. The price of their cash crops is falling dramatically because of several factors including those may possibly be controlled and uncontrolled such as droughts natural disasters and others.

In this area Oduyoye with the understanding of women being the most producers of farm products says that when one speaks of the impoverishment of women in Africa, then is referring to persons who uses physical labour to fetch them enough sustenance for themselves and their families. However, unfortunately they can no longer cope, because the market value of their products has fallen, or the land that they used to deploy the government appropriated them. Either those with for more 'profitable' enterprises have acquired them (Oduyoye, 2004). Unfortunately, she says that such 'profits' do not benefit women in Africa. Yet, international economic injustice that impoverish the states no longer have the means to sustain women's welfare and makes the women more poor (Oduyoye, 2004). Oduyoye's concern is the case for Mbeya people as well since most people in Mbeya Municipality have lost their fertile land to the so-called 'investors'. The investor whom in return

provide little or not at all to people on the ground, in many cases conflicts are created or have erupted between investors and original owners of the land (the people) that lead to violence because of unjust ruling and inequity distribution of resources. Oduyoye goes into blaming western technological culture that claims to be the human culture and imposes its norms of what is legal and ethical on the rest of the world; she names it as a socio-cultural impoverishment and is more evident vividly seen in Africa (Oduyoye, 2004) than many other places. Poverty is likely to be associated with discrimination. In addition, Oduyoye considers discrimination as the penalty of motherhood because a dramatic change in the economic basis of life in Africa has led to directly associating women with poverty in such a way that the prevailing system makes women poor through deliberately excluding them from what generates wealth (Oduyoye, 2004). Undeniably, socio-cultural impoverishment is another source of domestic violence occurring in Mbeya city.

The real roots of impoverishment of women socially and economically are partly a result on one hand of the joint effects of western Christianity and other religions and on the other hand of Arabic and are mostly found in the materialistic western culture with its androcentric laws and perspectives. These reinforce African ones and they together suppress and often eliminate women's welfare from their provisions (Oduyoye, 2004). It is right to say, that material and economic poverty are the experience of many women and mothers and unfortunately the system often shields the fathers from the 'poverty' that could be associated with their paternity (Oduyoye, 2004). In many cases, poverty leads some parents to drive their daughters into early marriages or polygamous marriages. Poverty affects very much young girls

especially grade seven dropouts in such a way that they are forced to get married so as to satisfy the basic needs of their families. Most of the girls do not get chances to continue with secondary education and if they do, then, they are the victims of some prostitute teachers that eventually leads them into early pregnancy because of poverty and the needs involved in acquiring proper and quality education. Some of them aspire for early marriage in seeking a good fortune from their well-off husbands; or even forcing themselves into urban area for the same reason of running away from 'poverty' ending up into more abusive life and discrimination. It is contrary to the idea of "Knowledge is power" because "women are kept ignorant of how, and what, political, military and economic arrangements are arrived at" (Oduyoye, 2004). So to say, "poverty is put together with motherhood when women are penalised by state, religion and culture for becoming mothers" (Oduyoye, 2004).

Nevertheless, Oduyoye substantiates and advocate that in cultures that do not understand the African concept of family and mothering, a woman who bears her traditional responsibility for children of the family even if they are her mother's children, is not supposed to be penalised because of western ideas of adoption. Rather respected because even if is 'single' her home is full of human beings to be nurtured and loved. The survival of these children depends on her contribution and doing this has nothing to do with biology. However, it is an indispensable aspect of the mothering that human life needs, in order for human community to be humane and creative (Oduyoye, 2004). Oduyoye is referring to poverty related to the idea of the unmarried woman or without children. Unfortunately, when it comes to employment Oduyoye substantiates that women in Africa do not fall into the

category of the under-employed, because of the fact that they are always employed at times even for more than 40 hour a week. In addition, to their disadvantage the labour rendered by them goes undocumented. She says that if one looks at government spending, then, it is evident that women are either not accounted for among producers or no do they get recognition as entitled to consume any social services (Oduyoye, 2004). Even if this is a generalisation of the problem in Tanzania and Mbeya city in particular, women are over-employed and it is true to say their labour are undocumented at either domestic level or social level. In many cases, traditional cultivation because of poverty and inadequate or primitive tools leads the victims to more poverty because the outcomes of their productions are always discouraging and insufficient even to feed themselves. Poverty then becomes a timing bomb in the family that eventually leads to abusive and violent life. It is always the denial of Adam against Eve on wrongdoing (Gen.3:12). Other aspect of condoning domestic abuse is traditional norms and cultures some of which sanction silence among women.

4.2.2   Traditional Norms and Their Diversity

Traditional norms in its essence are not always bad but when they deem to suppress others regardless how good they may look become harmful and unbearable to many. It is understandable that violence against women in the family is rooted in the hierarchical/social economic structure of inequality, where women become subordinates to men and women are the property of men. On subordination Oduyoye quoting Emecheta (Emecheta, 1986), substantiates that there are fundamental questions being asked about women and marriage which seem to have become the

locus of much of African women's limitations, especially when dealing with the lack of choice and voice, that women experience in that institution (i.e. marriage) (Oduyoye, 2001). She says, 'there are several areas of women's lack of personhood, but the institution of marriage crystallizes the situation" (Oduyoye, 2001). It is unfortunate to comment that the traditional institution of marriage always goes beyond the deceased husband when it comes to treatment of widows and children alike. In many cases widows and children are robbed of their rightful property which either they participated in or earned together with their deceased husbands and parents. Therefore, initially, unbalanced or unequal traditional marriage norms may be said to be one of the reasons of domestic abuses which are likely to become or result to violence not only in homes but in society in general because abuses creates frustrations of individuals and their impact are likely to spread to other areas of concern in societies.

When Ndali and Nyakyusa traditions set aside then most traditional norms among them, (Ndali and Nyakyusa) do not entertain women and girls inherit property from their husbands and fathers. In addition, at times other members of the family after the father or husband has died possess the property of the deceased. That means in many traditional norms regard a woman or a girl as a commodity that can be for either sell or disposal. Women and girls as soon as they get into marriage they always lose their image of their own, "Emecheta, in the critique of marriage, envisions a future in which her 'sons would treat their wives as people, individuals, not like goats that have been taught to talk ([Emecheta, 1986] in Oduyoye, 2001)". The study will come back to this understanding when talking about Ndali and Nyakyusa culture and

traditions. Hence, the study has learned that men conduct not all traditional norms and cultures oppressing women in the society, but in particular cases some women themselves are the causes. For instance, some women have the mentality that if a husband does not beat the wife then he indicates that the love to his wife is weak; that means in some traditions battering is one of the proofs of love between a husband and a wife.

It seems to the researcher as noted earlier in this study that jealousy is one aspect of the reasons for battering behaviour among men and women. Tuli Jocelyn Kassimoto substantiates by saying that some societies view battering as a way of disciplining a wife and she terms a wife to be a powerless, and adds that in some other societies the belief bases on wife battering as a sign of love (Kassimoto, 2008). My comment on the idea of the powerless 'wife' as a researcher is a little bit skeptical to agree because even the stronger women may insist or demand their husbands to beat them as the 'sign of love'. Moreover, things in some areas of Tanzania are dramatically changing because husbands are now battered without mercy and they have nowhere to hide and even reveal their mercy from their wives.

The preceding kind of understanding reveals how diversity our cultures and traditions have managed to split our country from one Tanzanian society into several, the situation in Mbeya municipality being not exceptional. Essentially this probes us to look into this kind of diversity of traditional norms as one way of understanding domestic abuse in different contexts.

4.2.2.1 Syncretism as Part of Church Traditions

The English term, "syncretism," comes from the Greek word, *synkretismos*. *Synkretismos* derived from the verb, *synkretizein*, meaning, "to combine." The former (*synkretismos*) was the name given to united quarrelling factions (Gehman, 1989). Syncretism is defined by some other scholars as a mix of Christian and non-Christian beliefs (Hiebert, 1985). While Richard Gehman defines syncretism as the combination or reconciliation of differing beliefs in religion, philosophy, et cetera. or an attempt to effect such compromise (Gehman, 1989). Gehman characterises syncretism in both negative and positive ways. Positively, he says that cultural adaptation is not necessarily syncretism though it may be. Hence, the absorption of cultural ideas and practices in a local Christian community need not be syncretistic as long as these ideas and practices are consistent with the scriptures and do not conflict with the essential message and world view of the Bible; that means in that setting syncretism is not a problem.

Moreover, syncretism in a positive sense is an attempt to unite, harmonise or fuse together the diverse beliefs of one religion with the conflicting beliefs of another (Gehman, 1989). In a negative sense, syncretism is the denial of any unique revelation or exclusive faith. That is to say, syncretism is rooted in the belief that all theology is relative and biased (Gehman, 1989). The study tends to endorse the positive meaning of syncretism as Gehman describes. Based on the same understanding, Hiebert is of the opinion that the decision of the missionaries on the first place to reject most of the old customs as 'pagan' turned the missionaries and Church leaders into police.

Therefore, they kept converts from growing by denying them the right to make their own decisions. Harry Sawyer substantiates that Christianity in Africa naturally bore and still bears the marks of those who introduced it into Africa; even assuming superiority of the culture of the West (Sawyer, 1996). Sawyer is not satisfied on the little attention paid by the early missionaries to the religious thought forms and practices of the African peoples, since they have never fully felt at home with the 'imported' forms of worship. He therefore suggests for the African Christian leaders and missionaries alike to consider an intensive study of the ingredients of the indigenous religious thought-forms and practice in order to ensure a truly effective communication of the Gospel (Sawyer, 1996).

For Hiebert, its members learning to apply the teachings of the gospel to their own lives (Hiebert, 1985) can only achieve spiritual growth of the Church. Nevertheless, Hiebert substantiates that uncritical contextualization made loophole for the 'old' to be accepted. That is traditional practices of the past got room and have acceptance uncritically into the Church. In that regard he says, "…old cultural ways are seen basically good, and few, if any, changes are seen as necessary when people become Christians" (Hiebert, 1985). Another challenge with old cultural ways as Hiebert put them is the tendency of those cultural ways merely going underground and on secrecy (Hiebert, 1985). That means they continue operating in silence. Sawyer is on the opinion that we should exercise care while theologising in African context to avoid both syncretistic tendencies and a hollow theology for Africa.

Elizabeth Isichei categorises syncretism in two main forms: one are movements founded by the educated or scholars in the name of cultural patriotism, and the neo-traditional ritual groups, which she compares with Mumbo in East Africa. According to Isichei, Mumbo incorporated Christian elements in what she calls an older worldview and praxis (Isichei, 1995).

The study tends to disagree with the notion she put of 'older world-view' because it does not exist but rather is what people realise is their proper identity without undermining the sending religion (Christianity). Moreover, most suppressive traditions and cultures in the Church are a result of uncritical contextualization of the past and partly incorporated in our contemporary traditions of most Churches today including the Moravian Church. That means it is suggested using Harry Sawyer's opinion that the rigorous pursuit of systematic Theology, based on philosophical appraisal of the thought-forms of the African peoples is vital for the way forward (Sawyer, 1996).

4.2.2.2   Lack of Adequate Knowledge for Clergy to Deal with Domestic Abuses

The amount and type of counselling training priests receive will also have a direct influence on the responses they take towards domestic abuses. As far as pastoral care is concerned, there is some doubt from some scholars whether Africa may have some resources for pastoral care or not. The doubt is due to the pastoral crisis raised concerning values, purpose and confidence. Peter Lechion Kimilike is on the opinion that the pastoral crisis in Africa is reinforced by lack of proper training, resulting into discrepancy between what he names as theological training and actual situation in

congregations (Kimilike, 2008). Kimilike elaborate that there are three dimensions of crisis as follows:

- *A crisis of values because pastors still have the values of the past, from the traditional culture, and yet are trying to create the values of the future.*
- *A crisis of purpose because the Church lacks a clear expression of her purpose as church today. It may appear to be simply doing what has always been done.*
- *A crisis of confidence in pastoral care and pastors in Africa (Kimilike, 2008)*

In the later dimension, Kimilike substantiates that the crisis of confidence raises partly from pastors seen as implementers of rules and regulations that people do not own or understand how those rules of the church came into being. They lead to people attending the church on their own terms while ignoring what the pastors teach. The consequence of that scenario is lack of confidence from the pastors about how they can meaningful minister to the immediate congregations of the present times (Kimilike, 2008).

The assertion Kimilike tries to make is in line with the survey carried out during the study whereby the response seem to concur with the above scholarship that demand a creation of an agenda for pastoral studies in Africa based on African identity in self perception, community consciousness and sense of solidarity for pastoral care (Kimilike, 2008). Hence, in general terms, the study has demonstrated that priests with more counselling training and education on the mentioned perspective find themselves to be more proactive in prevention practices for intimate partner violence.

A research carried on 80 Moravian pastors; 90% of them felt the need to improve how they were dealing with domestic abuses. Some pastors, in this study recognized

spouse abuse as a serious problem and they suspected several aspects to be the prime reasons: one is lack of information on treatment programs; programs for abusers, ignorance in legal/state laws and lack of counselling training programme as hindrance to their proper response to domestic abuse cases. Other pastors indicated that they had encountered wife battering/abuse and felt it was the most difficult pastoral problem they faced in their ministry. Although 60 % of those participating pastors claim to have received minimal specialized training specifically on this problem, they still found domestic abuse cases a challenge to manage because of its complexity.

Moreover, the survey indicates that what they call specialized training is very small in content and is always part of the ordinary curriculum on pastoral counselling during their theological training. So to say, pastors' knowledge about domestic abuse did not translate into greater preventive practices, instead favourable attitudes towards marital violence has elements of vivid influence from their cultural background. Hence, 35% of them indicated to lack adequate training to be able effectively advise people for cases of domestic abuse and violence. Only 5% claimed to have training on domestic violence, although they felt that the training they got was minimal compared to the overwhelming situation in their particular Church communities.

In general speaking the study indicates that the majority of the Moravian priests felt their skills were not adequate for dealing with spouse or child abuse. In other studies carried out by other scholars, it reveals that pastors with more counselling education

or training would be more proactive in responding to domestic abuses and less forgiving of domestic abuses. They could also manage to counsel more victims, refer out more, and had greater confidence to deal with domestic violence (Lowe, 1986; Moran, *et al.,* 2005; Wood & McHugh, 1994).

A pastor's level of counselling education and training has always is beneficial for them to understand how it may influence their responses to domestic abuse leading to violence. Moreover, the Churches that discussed social problems more openly helped create an environment in which victims were more willing to seek help through their Church. Hence, liberal priests were more proactive in using prevention practices against intimate violence as compared to more conservative priests who either their influence comes from fundamental belief of their particular religions and Churches or their traditional virtues of ethnic groups they belong to (Moran, *et al.,* 2005).

 Some scholars like Strickland and others from their sample, they found that larger Churches and female priests provided more prevention practices, though knowledge on the issue itself did not guarantee greater effectiveness on addressing domestic violence. Essentially, priests with more formal education did not exhibit greater knowledge of domestic abuse nor did they to demonstrate favourable attitudes towards it (Strickland *et al.,* 1998). There was also a positive correlation between the size of a congregation and a priests' willingness to refer. Additionally, higher education made no difference in the referral rates of the priests. In comparison, ministers' views of battered women among Catholic male priests, Protestant male ministers, and Protestant female ministers suggest that the extent to which a minister

holds to fundamentalist religious beliefs and their gender may shape their perspectives of and interventions with battered women. In effect, ministers with fundamentalist beliefs had a narrower definition of spouse abuse, adhered more to male headship and myths of spouse abuse, and were not as likely to ask a woman about spouse abuse (cf. Gengler & Lee, 2001).

Studies of priests' responses to domestic violence have also shown that more counselling training produces greater effectiveness. Lowe (1986) found in her study that education and training made a difference in the counselling and referral practices of ministers. Those with training that is more formal or education in counselling were less likely to assign Bible reading, devotions, or prayer to their clients. Instead, they were more likely to use indirect, Rogerian approaches to counselling and they took into consideration that is more serious their role as counsellors (Lowe, 1986). Furthermore, Wood and McHugh (1994) reported that clerics with specific training on spouse abuse were more apt to help victims secure help from community agencies and shelters. (Moran *et al.,* 2005) also support this theme in their findings. They noted that clerics who have more Clinical Pastoral Education (CPE) training are more confident in dealing with a range of problems usually presented in pastoral counselling (Moran *et al.,* 2005).

Thus, in summary, research has demonstrated that priests with broader definitions of the role of women, female priests, and priests with more formal counselling training and education were more proactive in prevention practices for intimate partner violence, counselled more victims, referred out more, and had greater confidence to

deal with domestic abuse. These findings emphasize the importance of ongoing research to understand what active pastors need to learn and what factors prevent them from overtly recognizing and addressing this issue (Miles, 2000; Shannon-Lewy & Dull, 2005; Sheldon & Parent, 2002; Wolff *et al.,* 2001).

The study did not go further to compare the Moravian priests with other Churches in Tanzania because of some limitations. However, through the response of participants who had mixed backgrounds in terms of denominations it is possible to land to a conclusion that the Churches in Tanzania generally have no adequate resources on dealing with domestic abuses. The complexity of domestic abuse is immense and is a global problem. As such, this reveals that priests of all backgrounds have no sufficient training in seminaries and colleges to cope with the situation that develop new challenges every day. Therefore, the Church needs to be adequately prepared if it has to deal with dynamic changing domestic abuses effectively. There is a need of proper adjustments for future purposes on the same.

4.3 Nature and Frequency of Domestic Abuses

As noted previously in this study, the nature and frequency of domestic abuses varies in many places and ways because of the fact that not every abuse is openly noticed or even reported unless it accumulates to violence or its outcome are vividly seen; especially for health or life threatening abuses. However, as described earlier the nature and frequency of domestic abuses in this study were predicted to be emotional and verbal, physical abuse, sexual, psychological, et cetera. The prediction was that indicators of violence should manifest in a form of threats, punches, beatings, forced

sex or rape and other related forms and even death related cases. For instance in the local newspapers there are series of Police reports of incidences of suicide and killings related to domestic abuses. In one of the reports captured by the IPPMedia through the Swahili News Paper, *NIPASHE* has the following heading, "*Mume achinja Mke naye ajinyonga afa*" (Literary: The husband kills his wife and hangs himself). The first report of incident is from Dodoma as follows:

> *Josephina Tatu (42), ameuawa kwa kuchinjwa na mume wake ambaye naye alijinyonga hadi kufa baada ya tukio hilo. Kamanda wa Polisi Mkoa wa Dodoma, Zelothe Stephen, alimtaja mume wa marehemu huyo kuwa ni Lucas Makomelo, (55), mkulima katika eneo la Nala. Alisema marehemu wote walikutwa uchi wa mnyama kwenye chumba yalipofanyika mauaji hayo na inasadikiwa kwamba Makomelo alijinyonga baada ya kumuua mkewe. Alisema uchunguzi wa awali unaonyesha kuwa mauaji hayo yalisababishwa na kutoelewana baina ya wana ndoa hao (IPPMedia 2011).*

The summary of the literary translation of the above Swahili version report is that her husband a farmer at Nala area in Dodoma district whose name is Lukas Makomelo aged 55 slaughtered a woman with a name Josephina Tatu aged 42 to death. The husband hanged himself after killing his wife and investigations are under way to find the cause of those deaths but preliminary investigations indicates that the misunderstanding between the couple was the cause of the killings.

In the second reported incident is from Karatu, Arusha whereby a man with a name Ephence Damiano (43) killed brutally his four children by killing them with an axe before hanging himself to death; the children were between 4 years and 10 years old and all them were pupils in different school levels. Before killing the children, the man fed them with poisoned food and then axed them to death. The Swahili version reads is as follows:

Mkazi wa Kijiji cha Gyekrum, wilayani Karatu, Mkoa wa Arusha, Ephence Damiano (43), aliwaua kinyama watoto wake wanne kwa kuwakatakata na shoka na kisha kujiua kwa kujinyonga kwa kamba ya katani, baada ya kutokea ugomvi kati yake na mkewe. Katika tukio hilo, Polisi walisema watoto hao waliuawa kwa kukatwakatwa kwa shoka baada ya kuwalisha chakula cha sumu. Watoto hao walikuwa ni wanafunzi wa Shule ya Msingi ya Karatu Misheni ambao ni Theophil Ephence (10), wa darasa la tatu na Litha Ephence (8), wa darasa la pili. Watoto wengine waliouawa ambao wanasoma shule ya awali (chekechea) katika Shule ya Msingi ya Karatu Misheni ni Didimo Ephence (4) na Teodoli Ephence (4) ambao ni mapacha (IPPMedia 2011).

As it was for the former incident, the reason for the killing of this time was a misunderstanding and conflict between husband and wife. The third incident is of a secondary school teacher who brutally killed two children of his brother and their mother with a sharp knife through her chest. The name of the person is Kassim Bindo (25) and the incident took place in Dar es Salaam

Mwalimu wa Shule ya Sekondari Mondo, Wilaya ya Kondoa, mkoani Dodoma, Kassim Bindo (25), alituhumiwa kuwaua Mwanamkasi Shabani (4) na Asha Shabani mwenye umri wa siku 40 saa 5:30 usiku wa kuamkia Aprili 18 wakati watoto hao na mama yao wakiwa wamelala nyumbani kwa babu yao, Bakari Bindo (IPPMedia 2011).

The fourth incident of killing related to domestic violence occurred in Moshi whereby somebody McMillan Msami (46) killed by slaughtering two his children before killing his own mother who was taking care of her grandchildren. The children killed were school pupils at Kokirie Primary School. The names of the victims are as follows: one Emmanuel Msami (12) a standard four pupil and the second Ezekiel Msami (8) a standard two pupil. The name of the mother of the killer was Christina Leonard Mamkwe (69) who was living with these children before they came to this fate. The reason for the killings is unknown but it is likely to be domestic violence related cases.

Mkazi wa Kijiji cha Kokirie Kata ya Mamba wilayani Moshi Vijijini, McMillan Msami (46), aliwaua watoto wake wawili na mama yake mzazi kwa kuwachinja mithili ya mtu anayechinja mnyama kwa ajili ya kitoweo. Kamanda wa Polisi mkoani Kilimanjaro, Lucas Ng'hoboko, aliwataja waliouawa kuwa ni watoto wake

waliokuwa wakisoma Shule ya Msingi Kokirie iliyoko katika Kijiji hicho, Emmanuel Msami (12) ambaye alikuwa darasa la nne na Ezekiel Msami (8) wa darasa la pili. Mama mzazi wa kijana huyo alikuwa Christina Leonard Mamkwe (69), ambaye naye aliuawa kikatili na ndiye aliyekuwa akiishi na watoto wa Msami akiwalea na kwamba aliwachinja kwa zamu kwa kutumia kisu kikali (IPPMedia 2011).

The fifth incident was in Mbeya Municipality whereby unknown people brutally committed a murder to three women before removing their breasts. Reasons for the killings are unspecified but have relation to witchcraft beliefs. Swahili version of the story reads as follows,

Mapema mwezi huu mjini Mbeya wanawake watatu waliuawa kikatili kwa kukatwa-katwa kwa mapanga na watu wasio fahamika hivi, karibu na mlima Mbeya.Wauaji walidaiwa kuchukua sehemu zao za maziwa (IPPMedia, 2011).

Another witchcraft belief killing was an incidence in Handeni of Mashaka Athuman (45) who killed his two children after being instructed by a witchdoctor to do so for wealthy related purpose (IPPMedia, 2011). The last incident in this series is of one person in Kigamboni, Dare Salaam who decided to set a house on fire killing a family of five people including his children and wife. The Swahili version story reads as follows,

Mwaka jana huko Kigamboni jijini Dar es Salaam, mtu mmoja alifanya unyama wa kuchoma nyumba na kuwaua mama na watoto wake pamoja na ndugu kadhaa, jumla ya watu watano walikufa katika tukio hilo (IPPMedia, 2011).

The above incidences are just few of many incidences in Tanzania related to domestic violence related cases and others such as seeking wealth through shortcut ways and witchcraft related beliefs. However, even without seeking the participants' opinion on the indicators of domestic violence, it is obvious that through frequently media information reports available on domestic abuses and violence the extent of the problem is overwhelming and terrifying to the general public. Utmost abuse is

revealed only when its consequences is known to the general public but in its essence abuses are kept secret and goes underground in silence within the homes, families and sometimes within religious communities involved in counselling activities. Therefore, the result of the research carried out is only for getting a blink of information on the frequency of domestic abuses. The data results collected will mainly base on the estimation by individual participants and not necessarily the actual situation on the ground. The possibility of not getting accurate information on the degree of abuse is because of the nature of domestic abuses and culture that prevent many victims reporting abuse and witnesses of the abuses preventing themselves or prevented by people superior to them in terms of family and social status; others is just fear of not interfering with other peoples affairs. Others just keep their fate in silence as noted in previous accounts.

Having explored the connection between traditions and cultures, in the next section the study presents and discusses results of the data collected on personal experiences and cultural values. This will surface the intention of the study later on to embark into investigating influential factors of traditional and cultural values on attitudes towards domestic abuses. The formulation of some statements intends to try to see how participants might respond in favour of their traditions.

4.4   Data Results

In the table and figures below the study specifically intended to investigate from the participants on how they may respond to the questions of their belongings in terms of ethnicity and Church membership. The study uses SPSS programme to differentiate

between ethnic or cultural background denominational homogeny and gender. In the first place, this particular section of the study intended to know the percentage of those who identify themselves as male in relation to female participants.

Table 4.3: Gender

What is your gender?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	276	54.9	54.9	54.9
	Female	227	45.1	45.1	100.0
	Total	503	100.0	100.0	

On Table 4.3 and bar chart (Fig. 4.1) was the response of the question, "What is your gender?" The response was as follows: 54.9 percent of the participants were male, 45.1 percent were female, and the total number of those responded to the questionnaire were 503.
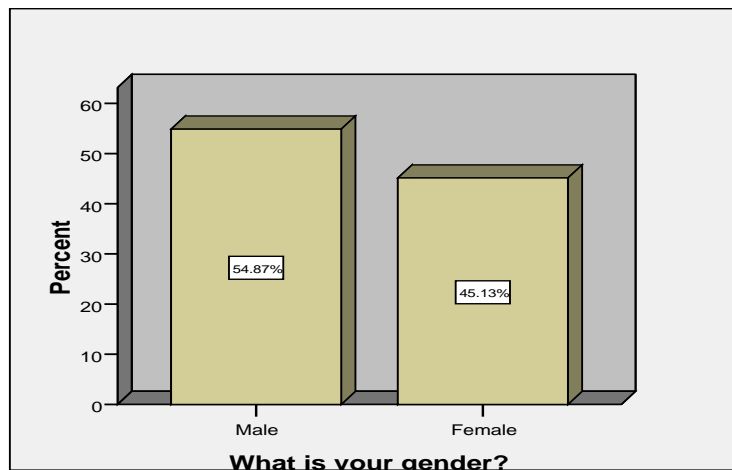
Figure 4.1: Gender

In enquiring, the identity of the participants in terms of cultural background that in a particular ethnic or cultural background the valid total number of those responded to the question remained 503 participants. The question they responded to was, "What do you consider to be your primary ethnic/cultural background? The following bar chart (Fig. 4.2) was their response: 26. 8 percent identified themselves with the

Nyakyusa ethnic group and 19.5 percent had the Ndali identity, Ngoni was 5.4 percent of the participants and 25.4 percent were the accumulation of Malila, Nyamwanga, Nyiha and Safwa ethnic groups, while the accumulation of Bena, Hehe, Kinga and Wanji had are total number 86 which was 17.1 percent of the total participants. Participants from Chagga, Nyamwezi, Kulya, Bungu, Fipa, Haya and others made a total number of 29 participants, which is equivalent to 5.8 percent of all participants who managed to respond to the questionnaire.
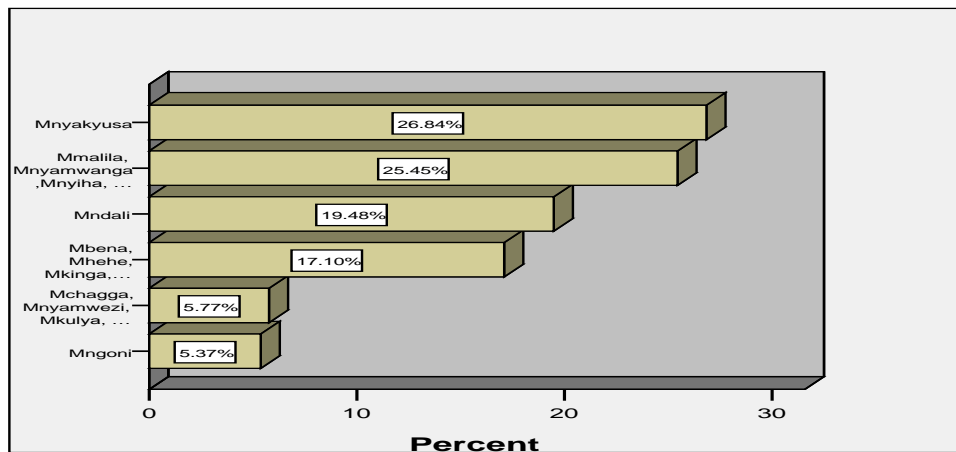
Figure 4.2: Cultural Background
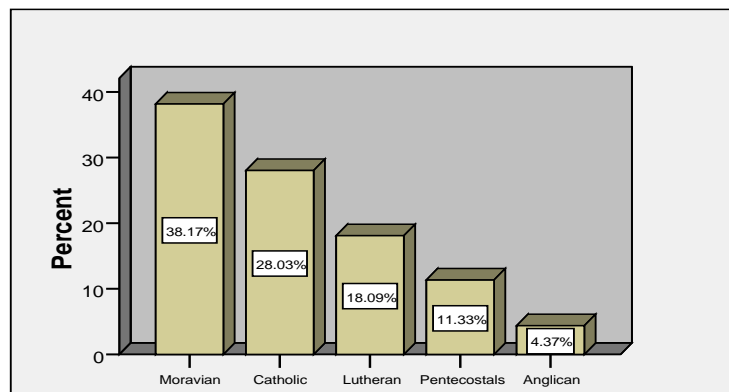
Figure 4.3: Denomination

The next question posed was, "What is your specific denomination? The following (Fig. 4.3) above were their response: 192 participants identified themselves as

members of the Moravian Church and those make 38.2 percent of the total valid

participants of 503. One hundred forty one (141) participants identified themselves

as members of the Catholic Church and they make 28.2 percent of the total valid

participants. Ninety one (91) participants were Lutherans (18.1%), 57 participants

were Pentecostals (11.3 %) and 22 participants were Anglicans constituting 4.4

percent of the total participants who managed to fill in their questionnaires.

Table 4.4: Cross-Tabulation of Gender, Cultural Background and Church Denomination

Denomination	Gender	What do you consider to be your primary ethnic cultural background						Total
		Malila, Nyamwanga, Nyiha, Safwa	Nyakyusa	Ndali	Bena, Hehe, Kinga, Wanji	Ngoni	Chagga, Nyamwezi, Kulya, Bungu, Fipa, Haya and Others	
Moravian	Male	22	38	32	6	2	6	**106**
	Female	24	39	19	2	0	2	**86**
Lutheran	Male	2	12	9	24	0	0	**47**
	Female	2	17	7	18	0	0	**44**
Anglican	Male	0	0	2	2	2	0	**6**
	Female	10	0	4	0	0	2	**16**
Catholic	Male	22	6	8	18	20	10	**84**
	Female	26	8	9	8	3	3	**57**
Pentecostals	Male	16	9	2	2	0	4	**33**
	Female	4	6	6	6	0	2	**24**
Total		**128**	**135**	**98**	**86**	**27**	**29**	**503**

The study uses SPSS programme for a cross-tabulation with the Moravian Church

from different ethnic background, while controlling their gender. The following

questions are cross-tabulated (Table 4.4): "What is your specific denomination?" and

"What do you consider to be your primary ethnic/cultural background" to make the

responses as follows: 77 participants were Moravian from Nyakyusa background, 51

participants were Moravian from Ndali background. Forty-eight participants from

Malila, Nyamwanga, Nyiha and Safwa ethnic groups identify themselves as Moravian Church members. Eight participants were Moravian members from Bena, Hehe, Kinga and Wanji ethnic groups while 2 of the participants from the Ngoni ethnic group identified themselves with the Moravian Church. Eight participants is an accumulation of Chagga, Nyamwezi, Kulya, Bungu, Fipa, Haya and others who identified themselves to belong to the Moravian Church. Therefore, a total number of Moravians from different ethnic groups accumulated to 192 of 503 who participated to fill the questionnaires.
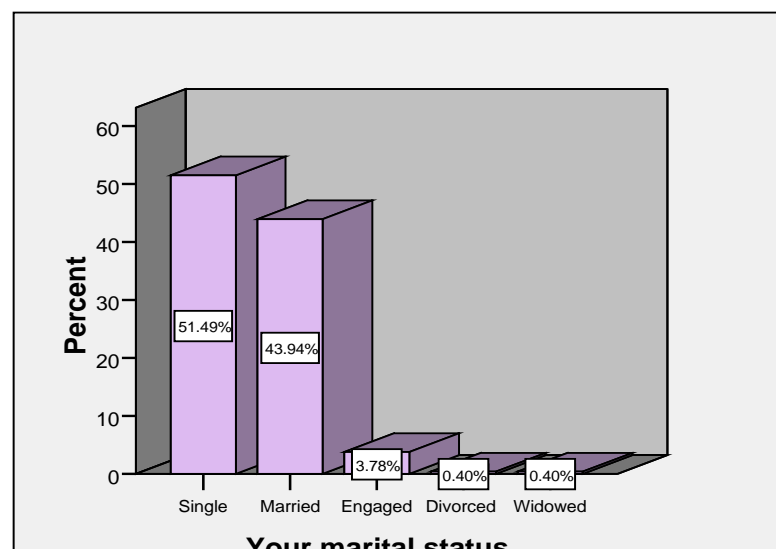
Figure 4.4: Marital Status

On the question on marital status the response indicates that 43.9 percent identify themselves as married, 51.5 percent single, 3.8 percent engaged, 0.4 percent divorced, 0.4 percent widowed which makes the total number of 503 of the valid frequency. When asked on their level of education through the question, "What is your highest school level of education? The study as indicated on the Figure 4.5, 93.24 percent claimed that their highest level of education was either college or university level, 6 percent has a basic secondary education while 0.8 percent has a

primary basic education. The results are encouraging to the study to presume that the majority of people who managed to respond to the questionnaire were learned people thus with constructive and genuine thinking of what they stand for.
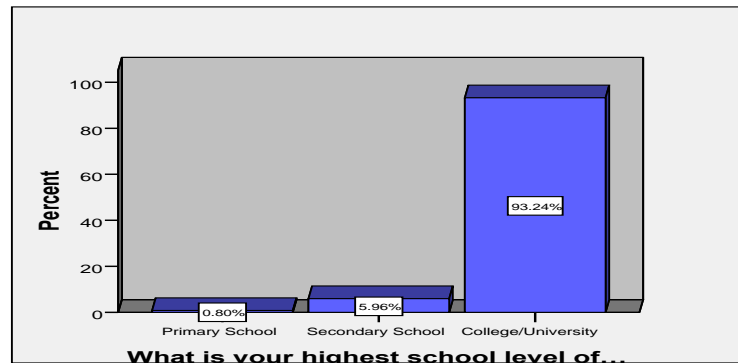
Figure 4.5: Level of Education

Table 4.5: Cross-Tabulation on Gender, Cultural Background and Occupation

What do you consider to be your primary ethnic/cultural background								
Occupation	Gender	Nyakyusa	Ndali	Malila, Nyamwanga, Nyiha, Safwa	Bena, Hehe, Kinga, Wanji	Ngoni	Nyamwezi, Bungu, Fipa, etc	Total
Teacher/ Lecturer	Male	41	40	26	40	22	10	179
	Female	49	25	20	28	2	6	130
Entrepreneur	Male	18	0	26	4	-	-	48
	Female	21	8	34	2	-	-	65
Civil Servant	Male	-	6	10	8	2	6	32
	Female	-	9	2	4	0	2	17
Farmer	Male	6	0	0	-	-	-	6
	Female	0	3	8	-	-	-	11
Doctor	Male	-	3	-	-	-	0	3
	Female	-	0	-	-	-	1	1
Nurse	Male	-	-	-	-	-	-	0
	Female	-	-	2	-	1	-	3
Social Worker	Male	-	2	-	-	-	-	2
	Female	-	2	-	-	-	-	2
Pastor/ Priest	Male	3	4	2	-	-	2	11
	Female	-	-	-	-	-	-	0

In Table 4.5 is a data result on cross-tabulation for gender, ethnic or cultural background and occupation. The main questions in this area were, "What is your

gender?" "What do you consider to be your primary ethnic/cultural background?" and "What is your occupation?" On the table 4.5 is a cross-tabulation on gender, ethnic/cultural background and occupation. The data results indicates that 309 participants identified themselves as teachers or lecturers, 113 participants were entrepreneurs, 49 participants were civil servants, 17 participants were farmers, 4 participants were medical doctors, 3 participants were nurses, 2 participants were social workers, and 11 participants were pastors.

Table 4.6: Cross-Tabulation on Gender, Church Denomination and Occupation

Occupation	Gender	What is your denomination					
		Moravian	Lutheran	Anglican	Catholic	Pentecostals	Total
Teacher/ Lecturer	Male	60	35	6	62	16	179
	Female	47	35	2	31	15	130
Entrepreneur	Male	27	7	0	8	6	48
	Female	25	5	12	16	7	65
Civil Servant	Male	8	2	0	14	8	32
	Female	5	4	2	4	2	17
Farmer	Male	0	3	0	0	3	6
	Female	7	0	0	4	0	11
Doctor	Male	3	0	0	0	0	3
	Female	0	0	0	1	0	1
Nurse	Male	0	0	0	0	0	0
	Female	2	0	0	1	0	3
Social Worker	Male	2	0	0	0	0	2
	Female	0	0	0	0	0	0
Pastor/ Priest	Male	11	0	0	0	0	11
	Female	6	0	0	0	0	6

The next Table 4.6 is a cross-tabulation on denominational identity and occupation while controlling gender of the participants. By contrast, the above results indicate that the study managed to accommodate as many participants as possible from

different places in society. The results is an essential tools that lead to a meaningful outcome of what these people will come forward with through their response in different areas of concern. Moreover, the study is likely to have fair representations as members of the society some of which are victims if not perpetrators of domestic abuses. Even when we make a cross-tabulation through gender, occupation and denominational homogeny, the representation seem to be fair among many denominations such as Moravians, Lutherans, Catholics, Anglicans and Pentecostals. The above, makes the study claim or expand the horizon of importance and its significance beyond the Moravian Church as originally thought.

Literary, the general interpretations on the results means that other denominations face these challenges of domestic abuses in the same way as the Moravian Church does which necessitate to think that the basic importance from this particular study have to do with other Churches as well.

Table 4.7: Cross-Tabulation on Marital Status, Cultural Background and Ordination for Pastors

Are you an ordained pastor?	Your marital Status	What do you consider your primary ethnic/cultural background?						Total
		Nyakyusa	Ndali	Malila, Nyamwanga, Nyiha, Safwa	Bena, Hehe,	Ngoni	Chagga, Nyamwezi Kulya, Bungu, Fipa, Haya, etc.	
Yes	Married	3	2	2	0	0	4	**11**
	Single	0	0	0	0	0	2	**2**
	Widowed	0	2	0	0	0	0	**2**
No	Married	70	40	36	42	13	9	**210**
	Single	59	48	82	42	14	12	**257**
	Engaged	3	6	6	2	0	2	**19**
	Divorced	0	0	2	0	0	0	**2**
Total		**135**	**98**	**128**	**86**	**27**	**29**	**503**

Table 4.7 is a cross-tabulation on marital status, ethnic/cultural background and the quest of whether the participants are laity or ordained pastors/clergy. Majority of the participants are not ordained pastors. Among them, only three were Nyakyusa ordained pastors while Ndali has four ordained pastors: in the group of Malila, Nyamwanga, Nyiha and Safwa only two of them were ordained pastors. While, a group of Chagga, Nyamwezi, Kulya, Bungu, Fipa, Haya and others comprises 6 participants who identified themselves as ordained pastors.

Table 4.8: Cross-Tabulation on Marital Status, Denomination and Ordination

	What is your denomination					
Are you an ordained pastor?	Your marital Status	Moravian	Lutheran	Anglican	Catholic	Pentecostals	Total
Yes	Married	11	0	0	0	0	**11**
	Single	0	0	0	2	0	**2**
	Widowed	0	0	0	0	2	**2**
	Total	11	0	0	2	2	**15**
No	Married	70	48	6	54	32	**210**
	Single	96	43	6	54	32	**210**
	Engaged	13	0	2	4	0	**19**
	Divorced	2	0	0	0	0	**2**
	Total	**192**	**91**	**22**	**141**	**57**	**503**

The Table 4.8 is a cross-tabulation on marital status, denominational identity and the quest whether the participants are laity or ordained pastor/ priest. The data indicate that 11 participants identified themselves as married ordained pastors from the Moravian Church and two participants were single Catholic priests. Table 4.9 is a

cross-tabulation on marital status, ethnic or cultural background and occupation of the participants. Majority of this were mainly teachers or lecturers at a total number of 309 participants. Among whom 89 were from Nyakyusa origin, 65 from Ndali ethnic group and 46 participants is a combination of Malila, Nyamwanga, Nyiha and Safwa ethnic groups. Sixty-eight (68) participants is a combination of Bena, Hehe, Kinga and Wanji ethnic groups, while 24 participants are from the group of teachers and lecturers who belong to Ngoni ethnic group. The last group has 16 participants from the combination of Chagga, Nyamwezi, Kulya, Bungu, Fipa, Haya and other ethnic groups with minority in Mbeya municipality.

Table 4.9: Cross-Tabulation on Marital Status, Cultural Background and Occupation

		What do you consider your primary ethnic/cultural background?						
Occupation	Your marital Status	Nyakyusa	Ndali	Malila, Nyamwanga, Nyiha, Safwa	Bena, Hehe, Kinga, Wanji	Ngoni	Chagga, Nyamwezi, Kulya, Bungu, Fipa, Haya, etc.	Total
Teacher/ Lecturer	Married	66	29	32	34	12	6	179
	Single	21	36	14	34	12	8	125
	Engaged	3	0	0	0	0	2	5
Entrepreneur	Married	4	0	4	4	0	0	12
	Single	35	5	52	2	0	0	94
	Engaged	0	3	4	0	0	0	7
Civil Servant	Married	0	6	2	4	0	2	14
	Single	0	7	8	6	2	6	29
	Engaged	0	0	2	2	0	0	4
	Divorced	0	2	0	0	0	0	2
Farmer	Married	3	0	0	0	0	0	3
	Single	3	0	8	0	0	0	11
	Engaged	0	3	0	0	0	0	3
Doctor	Married	0	3	0	0	0	1	4
Nurse	Married	0	0	0	0	1	0	1
	Divorced	0	0	2	0	0	0	2
Social Worker	Married	0	2	0	0	0	0	2
Pastor/ Priest	Married	3	4	2	0	0	2	11

Table 4.10 is a cross-tabulation on marital status, denominational identity and occupation of the participants. From the majority group of teachers and lecturers, 60 members of the Moravian Church were married. While 44 participants are, single and three participants engaged. Forty-two (42) Lutheran members identified themselves as married and 28 were single; 6 Anglican participants were married none of them were single; 44 Catholic participants were married and 49 participants were single; and Pentecostals members had 27 participants married and 4 participants single. In this category, two nurses identified themselves as divorced from their husbands and they both belong to the Moravian Church.

Table 4.10: Cross-Tabulation on Marital Status, Denomination and Occupation

Occupation	Your marital Status	Moravian	Lutheran	Anglican	Catholic	Pentecostals	Total
Teacher/ Lecturer	Married	60	42	6	44	27	**179**
	Single	44	28	0	49	4	**125**
	Engaged	3	0	2	0	0	**5**
Entrepreneur	Married	4	4	0	4	0	**12**
	Single	41	8	12	20	13	**94**
	Engaged	7	0	0	0	0	**7**
Civil Servant	Married	6	2	0	4	2	**14**
	Single	7	4	2	10	6	**29**
	Engaged	0	0	0	4	0	**4**
	Widowed	0	0	0	0		**2**
Farmer	Married	0	0	0	0	3	**3**
	Single	4	3	0	4	0	**11**
	Engaged	3	0	0	0	0	**3**
Doctor	Married	3	0	0	1	0	**4**
Nurse	Married	0	0	0	1	0	**1**
	Divorced	2	0	0	0	0	**2**
Social Worker	Married	2	0	0	0	0	**2**
Pastor/ Priest	Married	11	0	0	0	0	**11**

4.4.1   Attitudes on Cultural Values

Through measuring the level of agreement on some of the statements formulated, the study tests attitudes towards cultural values influence on domestic abuses. The prediction is that those who have strong cultural belief would mostly agree in all statements that safeguards their traditional beliefs. In figure 4.6, the first statement stated as follows, "Domestic violence issues should be kept private within the family". The response was as follows: On the valid percentage 24.7 percent, agreed and 19.8 percent fully agreed. These two groups under agreement and fully agreement make a total percentage of 45.5.
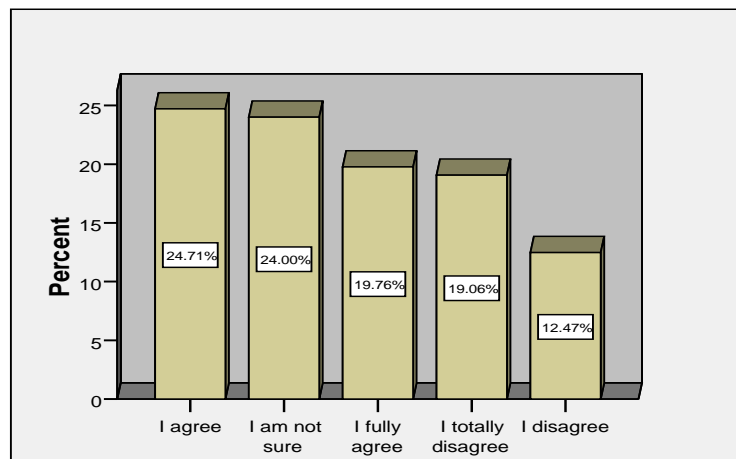
Figure 4.6: Domestic Violence Issues Should be Kept Private Within the Family

As predicted previously in this study there are indications on strong traditional and cultural beliefs around the study area that safeguard the values of the family and traditional norms, which is normally the case for most traditional cultures especially in the Ndali and Nyakyusa as well as other related ethnic groups around the study. Twenty-four (24%) percent of the respondent indicates that they are not sure of whether the society should keep domestic violence private within the family or not.

The response implies that there is a sense of an effective developing culture and traditions that keep the participants' away and unconsciousness or rather civilization. Globalisation can partially be accountable for this. Since most foreign cultures under the umbrella of international treaties has been acquiring a strong influence against indigenous or native cultures. Globalisation as part of new trends, which makes the world to be like a village that make every life aspect known and transmitted very easily and quickly to other parts of the universe. Apparently, mostly transparency prevails and nowhere to hide anything as it used to be in former days. In such development, then it is likely that other weak cultures and traditions may lose their identity or even disappear. The same description applies for the 12.5 percent of those in disagreement and 19.1 percent of total disagreement. So to say, ambiguity is sometimes a result of confusion among people of different backgrounds such as that of Mbeya Municipality.

A modern global culture sometimes has a tendency of ruining group of people, especially the young generation who tend to embrace foreign cultures and as a means of becoming modern; as such pretending to look at issues in a modern and sophisticated way. The argument of this study for such assertion is based on traditional way of understanding of a family in African perspective which keeps the family matters in privacy and not exposing to people who are not part of that family or community including domestic abuses and violence, because essentially, revealing them may be interpreted as 'shame acts' to the community. In the following two figures (4.7 & 4.8) the statements posed were, "One should not deviate from familial and social norms" and the second, "Following the familial and social norms is

important" The two statements are similar in content but were aimed at testing the validity of the answer given with the participants. The responses are likely to be similar to the previous statement (Fig. 4.6) but with slight difference because 'social norms' is added in both statement as an expansion of testing the participant's agreement from familial to the society around them. The following was their response for the first statement (Fig. 4.7): 39 percent are in agreement with the statement and 30 percent are in fully agreement. 11.3 percent of the participants are not sure, while 11.1 percent and 8.5 percent totally disagreed and disagreed respectively. The level of agreement accumulates to 69 percent and level of disagreement accumulates to 19.6 percent.
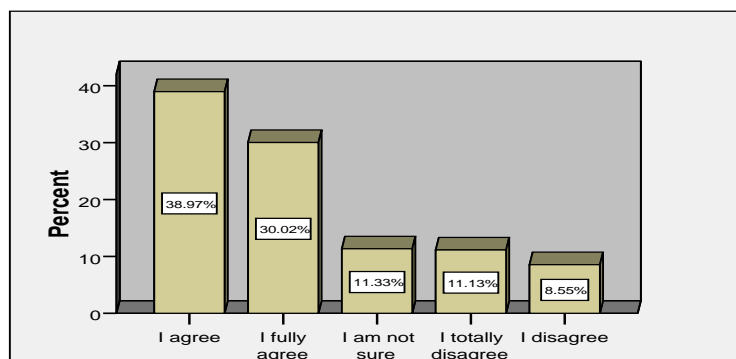
Figure 4.7: One Should not Deviate from Familial and Social Norms

The response for the second Figure 4.8 is as follows: 43.5 percent of the valid percentage is in agreement with the statement and 28.8 percent fully agrees. 15.7 percent are not sure while 5.4 and 6.6 totally disagree and disagree respectively. Explanation on the Figure 4.8 is much the same as the Figure 4.7, for the reason described above that every group from those in fully agreement to those in total disagreement to the statements (Fig. 4.7).
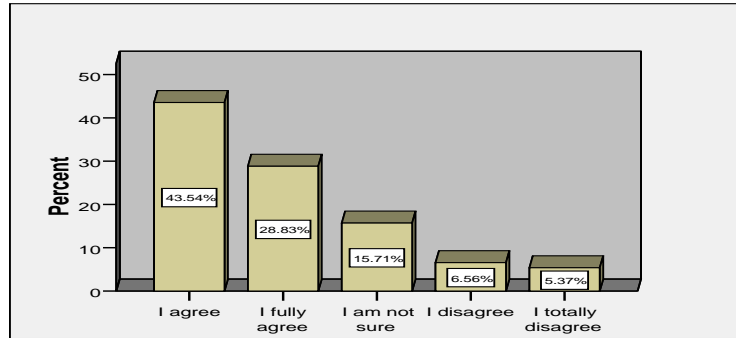
Figure 4.8: Following Familial and Social Expectations is Important

From the presented figures we should note however, that most people do not differentiate between familial norms and social norms and they always expect social norms to go along with familial norms in place as we may see in the next two figures with a different approach.
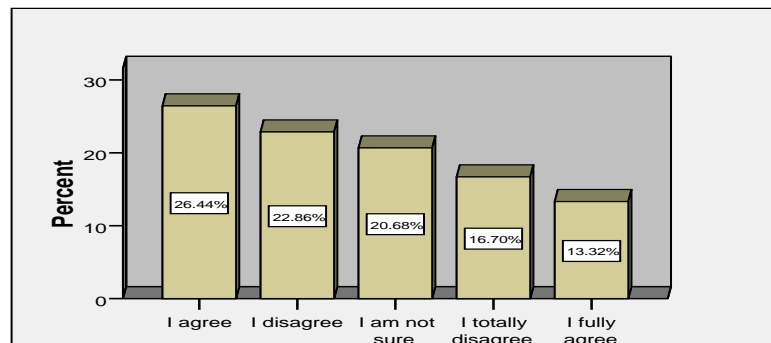
Figure 4.9: One Need not Follow One's Family and Society's Norms

The next statements as they appear in the next two figures (Fig 4.9 and Fig.4.10) are the opposite to the above two previous tables. The statement state as follows: "One need not follow one's family and the society's norms" the second is, "One need not conform to one's family and the society expectations" The following is the response for the first statement: 26.4 percent agrees and 13.3 percent totally agree to make a total percentage of 39.7 percent in agreement. 20.7 percent are not sure while 16.7 percent and 22.9 percent totally disagree and disagree respectively. The level of disagreement accumulates to 39.6. Therefore, the level of disagreement and

agreement are almost similar at around 40 percent disregarding the group of uncertainty, which is around 21 percent. The results are signs of paradigm shift of some kind in the way people used to understand their self-belonging. Other coming results may give us a clear picture on the attitudes on the ground.
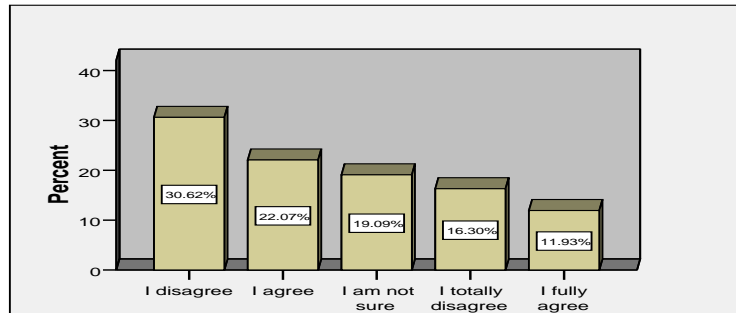
Figure 4.10: One Need Not Conform to One's Family and the Society Expectations

In the second statement, "One need not conform to one's family and the society expectations (Fig. 4.10) the response were as follows: 22.1 percent agrees and 11.9 totally agrees. 19.1 percent are not sure while 30.6 percent disagrees and 16.3 percent totally disagrees to make a total percentage of disagreement become 46.9 percent. As long as the results are from the same participants, then the first prediction for those with strong cultural traditions conviction prevails. That is, to safeguard their cultural norms and traditions, this implies that the results outlined are not a surprise except for exceptions in some cases.
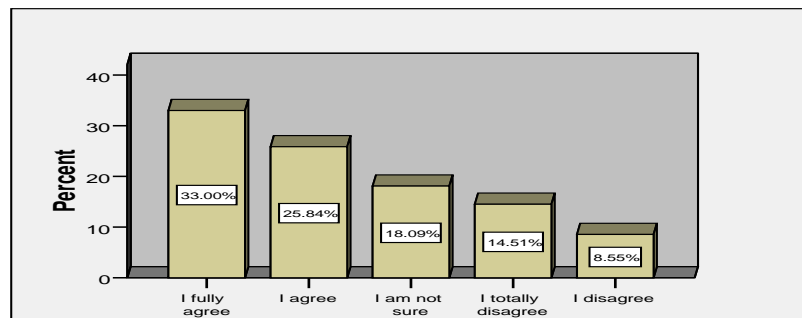
Figure 4.11: The Worst Thing One can Do is Bring Disgrace to One's Family Reputation

The next two figures are about family reputation. The statements posed read as follows, "The worst thing one can do is bring disgrace to one's family reputation" (Fig. 4.11) and the second is, "The family's reputation is not the primary social concern" (Fig. 4.12). The responses for the first statement (Fig. 4.11) are as follows: 33 percent fully agree, 25.8 percent agree, 18.1 percent were not sure, 8.5 percent disagrees and 14.5 percent totally disagrees. The level of agreement accumulates to 58.8 percent and the level of disagreement accumulates to 23 percent. Therefore, the majority of participants believe that the worst thing one can do is to bring disgrace to one's family reputation. As it can be reminded in this study in most African traditions family or communal reputation is always more important than the individual, that means every individual is obliged if not encouraged to fit in family or communal standards of particular society he or she belongs to, at least in almost every life aspect.
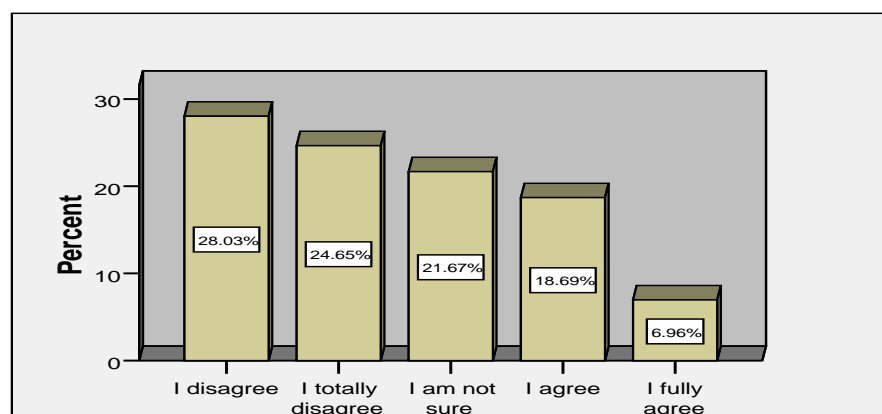
Figure 4.12: The Family's Reputation is Not the Primary Social Concern

On the second statement Figure 4.12, 28.03 percent disagrees, 24.7 percent totally disagrees, 21.7 percent were not sure, 18.7 agree and only 7 percent fully agrees. The level of agreement accumulates to 25.7 percent and level of disagreement accumulates to 52.68 percent.

The majority believe that the family reputation is the primary social concern. That means the society always gives a first priority the common good of the family, than an individual reputation. That is to say, in African context it is possible to sacrifice an individual for the survival of the family or particular community group. A child has to behave like a child among parents; and a woman has to behave like a woman in the midst of men. The same apply to young people among elderly people, students and pupils among their teachers. Unlike the cultures and traditions of other parts of the world, African cultures and traditions have always assumed power and authority against individuals and self-oriented characters that are neither compatible nor acceptable in a particular community, regardless of how good they may look like.
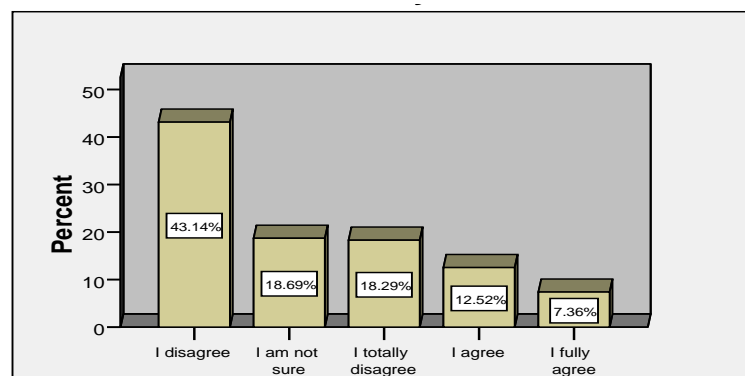
Figure 4.13: Occupational Failure Does Not Bring Shame to the Family

On the statement, "Occupational failure does not bring shame to the family" (Fig. 4.13). 43.1 percent disagree, 18.3 percent totally disagrees, 18.7 percent were not sure, 12.5 percent agrees and 7.4 percent totally agrees. The level of disagreement accumulates to 61.4 percent and accumulation of the level of agreement is 19.9 percent. Therefore, majority of the participants are on the opinion that occupational failure brings shame to the family. It is easy to understand that most people in

African context even if they do work on their own, or are self employed, yet, they believe that doing better is a pride and dignity to the whole family. It is typical African understanding to know that an individual being attached to ones' community in every aspect of life for achievement, success and even sorrow and disgracefulness is part of the common good of the society he/she belongs. It is a culture and tradition, in most African understanding for every member of their community regardless of where they are or when to perform according to the expectation of the sending community.
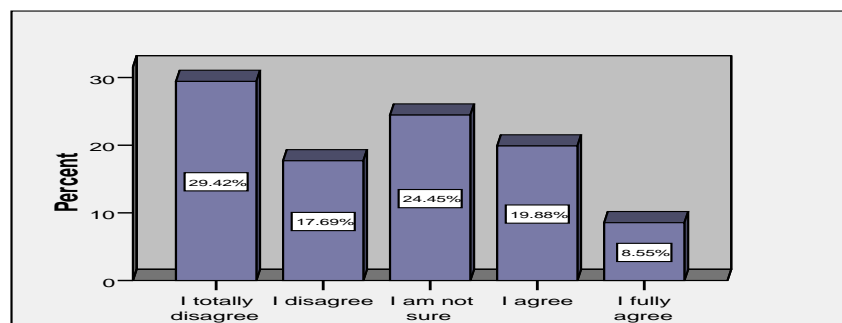
Figure 4.14: Elders May Not Have Wisdom than Younger Persons

The Figure 4.14 has the results for the statement, "Elders may not have more wisdom than younger persons" The response are as follows: 29.4 percent totally disagrees, 17.7 percent disagrees, 24.5 percent are not sure, 19.9 percent agrees and 8.5 percent fully agrees. The level of agreement accumulates to 28.4 percent and level of disagreement accumulates to 47.1 percent.

The results on agreement may imply that majority of participants are trained and gloomed to believe that the elders are supposed to have more wisdom than younger persons do. It is unfortunate to the level of agreement and those not sure, because their attitude seem to be incompatible with traditional norms on the ground. Another

aspect in these results is the possibility of an indication of how new understandings and invading cultures and traditions can devastate African values.

4.4.2 Attitudes Towards Marriage

Attitudes towards marriage in this study fall under intermediate variables category that include also attitude towards love concepts, God concept and gender. In this particular section, the study tries to investigate whether the participant see marriage as a traditional-patriarchal, therapeutic-individualistic, or otherwise they regard is as an interdependent-flexible relationship. Therefore, the question posed to participants included marital status of the respondent, that is, whether they were single or married and how they define marriage. While controlling independent variables such as age, gender marital status, ethnic background, denominational homogeny education levels, and employment status.

The following were some of the categories assumed to be part of what the participants define the meaning of marriage to them: Traditional marriage only, civil marriage only, Church marriage only, both Church and civil marriage, both Church and traditional marriage, et cetera. The prediction is that a group of fundamental Christians would favour to regard marriage as Church traditions or rather Christian traditions marriage only. The expectation was that for those who have a strong influence on traditional cultures and norms might favour marriage as traditional marriage only; while for moderate Christians with less Christian values might regard marriage as an arrangement of both the Church traditions and traditional cultures on the ground. The prediction of the rest who were minority was the inclusion of the

Church marriage as part of civil society arrangements. The Figure 4.15 is what entailed in the study on the question, "If married what do/will you consider (to be) type of (your) marriage?" The following was the results: The number of participants responded to the question were 503. The table and diagram above implies that the majority (48.9%) of participants understand marriage as the combination of Church and indigenous cultural traditions. Fundamental Christians who understand marriage as belongs to Christian tradition only (33.0%) closely follow the figure. Church and traditional understanding of marriage comprises 48.9 percent while traditional cultural understand of marriage stands at 6.2 percent. Last in the list is civil marriage, which accumulates to 3.6 percent.
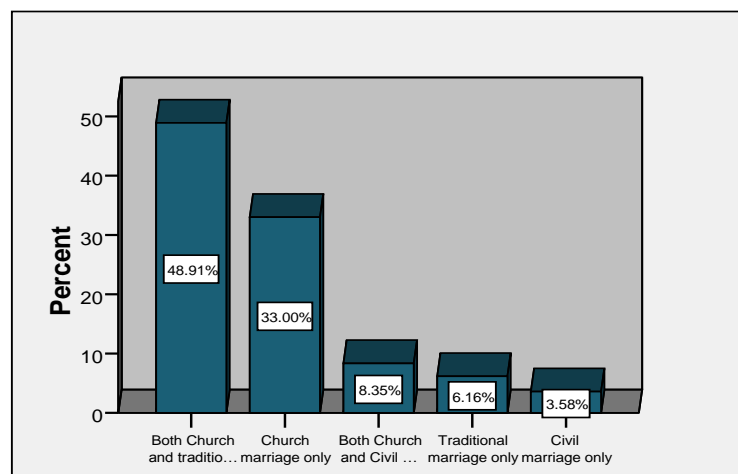
Figure 4.15: Type of Marriage

The above results are astonishing in the sense the certificate of marriage they get during matrimony services does not necessarily convince the general public to understand that the communion between man and woman is sealed under governing laws of the country in place. Hence, the idea of the Church minister or religious leaders acting as government agents to officiate the ceremony/ event is not very clear to many.

This understanding leads us to the following consequences: that is when the majority does not recognise or notice marriage as something bound with civil laws in place, then, it is likely that those people may easily fall into becoming victims or perpetrators of domestic abuses. They may operate under the umbrella of traditional virtues and norms in place, disregarding other binding laws pertaining in their contract; and gender role attitudes embedded within and religion values will be strong and much applicable in an ignorant way. That makes us to go further to checking attitudes towards sexuality and gender roles in the next section.

4.4.3   Attitudes Towards Gender Roles

Gender is a term describing the relationship between men and women; it will not be possible to talk of gender for animals or insects. In recent years if not in history gender has become a major concern of many scholars and activists especially feminist theologians. Gender role beliefs are a complex subject because it interrupts and questions the creation of God: Man and Woman.

4.4.3.1 Traditional Gender Role Beliefs

In many researches carried out in different places worldwide there are indications that gender role attitudes, religion, and spirituality utmost predicted views about violence against women. The reason bases in the fact that cultural and religious values embed gender role beliefs. Despite measuring normal gender, role beliefs as a separate variable in domestic violence studies, some studies indicate that individuals with less equal views of gender roles are more inclined to accept the use of violence in relationships (Berkel, Vandiver, & Bahner, 2004 as cited in Hsieh, 2007). Moreover, equal relationships appear to have the lowest levels of violence and

conflict (Coleman & Straus, 1990). One of the earliest studies conducted by Burt (Burt, 1980) demonstrates how beliefs in rape myths (i.e. a woman who dresses promiscuously is asking for it) and the blaming of rape victims strongly connects traditional sex role stereotypes They discovered that gender role attitudes were the strongest predictor of sympathy towards battered women. Men in the study with more egalitarian views of gender roles were more likely to sympathize with battered women. They found that egalitarian views of gender roles were more associated with broader definitions of wife abuse with male police officers having the most conservative gender attitudes and the narrowest definitions of psychological wife abuse (Hsieh, 2007).

The women idealises more when she sacrifices more for her family and silently suffers the abuse. It is discouraging that this kind of behaviour is sometimes encouraged by the priests. In some studies a woman's religiosity and ethnicity seem to be an influential factor in affecting gender role attitudes stronger than being a Muslim or Christian (Read, 2003 as cited on Hsieh, 2007). Hsieh asserts that women who attach more to their ethnic religious institutions had less gender egalitarian views. Which means the interplay between religion and culture can affect one's views on gender roles and abuse (Hsieh, 2007). In the next results, the study poses a statement to test the above assertion on gender role beliefs. The statement reads as follows, "One need not follow role expectations (gender, family hierarchy) of one's family". Family was included on this because of the expectations that most people who adhere to family norms and hierarchical order of the family will have some settings of role expectations as well.
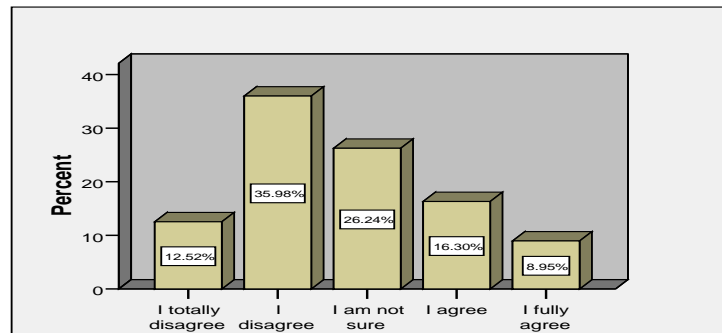
Figure 4.16: One Need not Follow the Role Expectations (Gender, Family Hierarchy) of One's Family

In the figure 4.16, the data indicate that, 36 percent of the valid percentage disagrees to the statement and 12.5 percent totally disagrees. 26 percent of the participants are not sure while 16.3 percent and 8.9 percent agrees and fully agrees respectively. The accumulation on the level of agreement has a total value of 25.2 percent and a level of disagreement accumulates to 48.5 percent the highest in this category. The data results for those in disagreement who constitute a total percentage of 48.5 percent implies that there is a strong belief on the need for individuals to follow role expectations in gender and family settings; the notion represent collective cultural values which have bound together most African families for many years.

4.4.3.2 Gender Role Attitudes

Based on the above evidence, the study investigates a brief account of participant's gender role beliefs. The prediction was that those with strong traditional gender role beliefs would be more tolerant to domestic abuse and less proactive in dealing with cases of domestic abuse. The study poses the following statements: Q. 31.2 (31.3) 'It is mainly the man's (woman's) responsibility to provide for the family'. The second statement Q. 31.5 (31.6) says, 'It is mainly the woman's (man's) responsibility to care for the children'. The third statement Q. 31.7 says, 'A wife should have equal

153

say in all family decisions'. The fourth statement Q. 31: 8 says, 'Men should have

equal share of the housework'; Q. 31.9 'It is alright for a woman to work if she wants

to even if her husband disagrees'; Q. 31.11(31.12) ' The husbands (the wives) are the

ones best able to deal with cases of domestic violence within their homes.
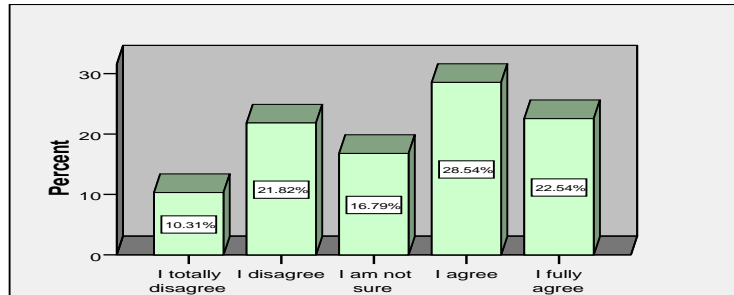
Figure 4.17: It is Mainly Man's Responsibility to Provide for the Family

The following was the response: On the statement, "It is mainly the man's

responsibility to provide for the family" (figure 4.17), 28.5 percent of the valid

percentage agrees and 22.5 percent totally agrees, 16.8 are not sure, while 21.8

percent and 10.3 percent respectively disagrees and totally disagrees. Majority (51%)

in this question are in favour of a man providing for the family the notion, which is

in line with the tradition on the ground or general understanding of most African

people.
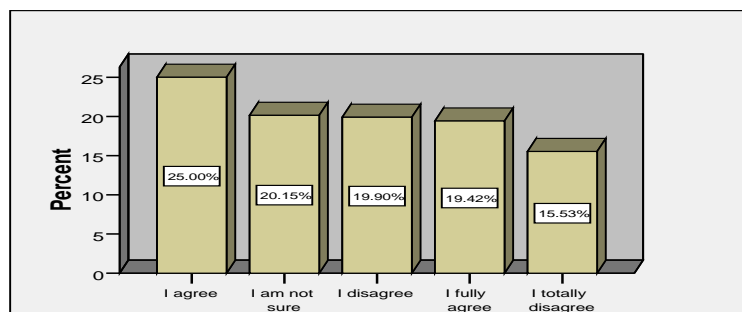
Figure 4.18: It is Mainly Woman's Responsibility to Provide for the Family

In figure 4.18 the statement was, "It is mainly the woman's responsibility to provide

for the family". The response was as follows: 25 of the valid percentage agree and

19.4 percent fully agrees. 20.1 percent are not sure while 19.9 and 15.5 percent disagrees and totally disagrees. Literary those in agreement seem to be the majority, but slightly lower than for men responsibilities at 44.4 percent. This means that despite disagreement in other areas in gender role belief when it comes to providing for the family, women in most cases are the providers of the family needs in terms of food and other necessary requirement of humankind in the family.

Although men in many African societies get credit for that most of them are not doing enough to provide for their families, therefore to make women fill the gap. But the idea as noted is only vividly seen in urban areas and among learned people, the situation in rural areas might have a quite different scene. This makes us proceed to the next statement, "Women have much ability as men to make major family decision". The response as the Figure 4.19 indicates: 34.9 of the valid percentage of participants agree and another 34.9 percent totally agrees. 12 percent are not sure while 12.3 percent and 6 percent respectively disagrees and totally disagrees. In the statement accumulation of 79.8 percent are in agreement with the statement while only accumulation of 18.3 percent are in disagreement.

The results indicate the changing attitude in the society that embraces equal participation between men and women. The results a positive achievement after many years of struggle of women activists and others to achieve the goal and have equal say in the family and society.
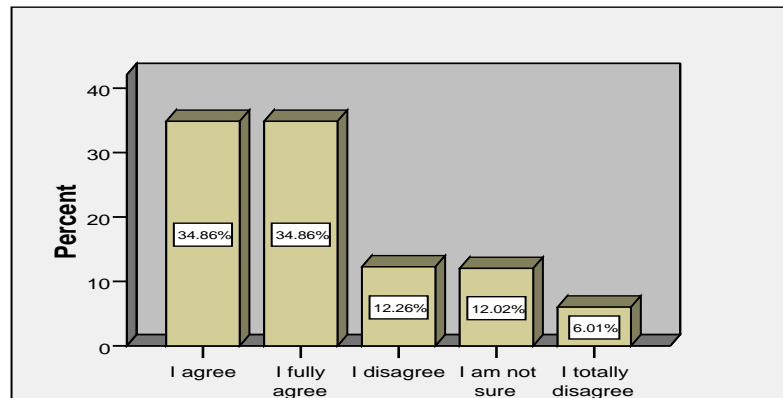
Figure 4.19: Women Have as Much Ability as Men to Make Major Family Decisions

In the next two figures the study presents statements about who is responsible for children' caring between men and women. The statements posed were as follows: "It is mainly the woman's responsibility to care for the children" (Fig. 4.20) and "It is mainly the man's responsibility to care for the children" (Fig. 4.21). The response for the first statement is, 30 of the valid percentage of the participants agree and 23.9 percent totally agrees. 18.5 percent are not sure, while 14 percent and 13.5 percent respectively disagrees and totally disagrees. The level of agreement in the first statement is 53.9 percent and the level of disagreement accumulates to 17.5 percent.

The uncertainty to the previous statement (figure 4.19) describe a growing concern among the members of the society on the need of parents (father and mother) taking care of their children. It is the consideration of the society that a father and a mother should together make efforts for nurturing their children to the right and expected values. As well, strive to safeguard the family's reputation to the society around them.
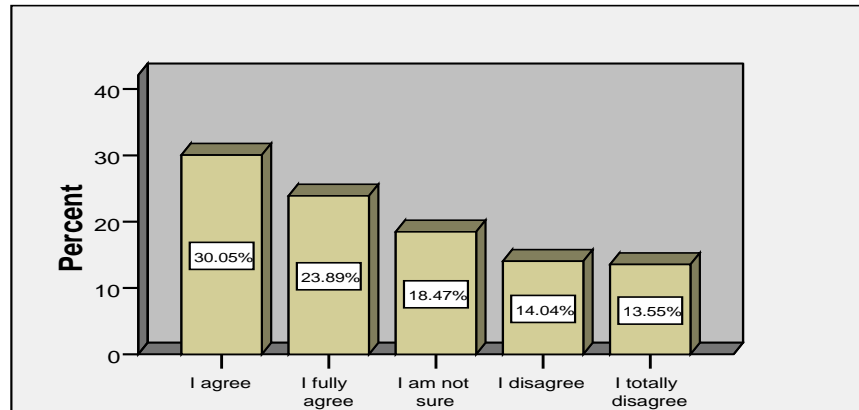
Figure 4.20: It is Mainly Woman's Responsibility to Care for Children

The response for the second statement (Fig. 4.21) which meant for men responsibility to care for children is, 31.8 of the valid percentage agree and 18.3 percent totally agrees. 18.6 percent of participants are not sure, while 19.5 and 11.8 percent respectively disagrees and totally disagrees. That makes a total number of participants in agreement to 51.1 percent slightly lower to the percentage for the first statement that meant for women. Thus, the participants in this area indicate their agreement of the role of both men and women to take care of children collectively.

So to speak, that is an encouraging attitude towards achieving our goal of non-abusive society in Mbeya Municipality and Tanzania as a whole, because when the families know their responsibilities towards children's care then it is likely that they will also encourage dignity and respect among themselves. Moreover if children's care will be left to themselves and partially their teachers is it emancipate in our contemporary world then in due time we should expect for the worst of our children. The decay of values (*mmonyoko wa maadili*) in the society that have been taking place and ever experienced in recent years. And the extent of creating or naming the so called, 'street children' and drug addicted young men and women is the result of

broken families and societies that no longer value their responsibilities but rather care for themselves abandoning their children and their parents.
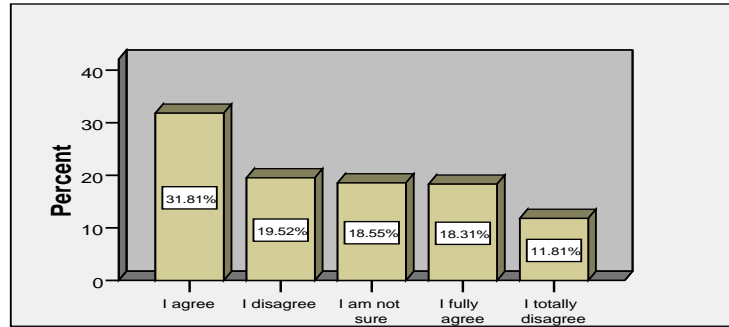
Figure 4.21: It is Mainly Man's responsibility to care for Children

In the Figure 4.22, the statement is almost similar to other previous ones. The statement tests the attitudes of participants on the role of women in decision-making in the family, but this time not generalizing a woman instead a wife is in study. The statement is, "A wife should have equal say in all family decisions". Here is the response: 27.6 of the valid percentage of the participants agree and 24.4 percent totally agrees. 16.9 percent were not sure, while 17.4 percent and 13.7 percent disagreed and totally disagreed respectively.

The above makes a total number of agreements to 52 percent, which is the highest compared to a general understanding of the African perspective in such a kind of statements. Traditionally, a man (a father) is the one who has authority over family matters. Thanks to sensitisation campaign that have been taking place through the government bodies and nongovernmental organisations (NGOs) which tirelessly have been keen to make changes on the society on the roles women play in the society. Today we talk of equal opportunity of work, education and incentives in social and political arena between men and women. Everything is systematically

changing in the social setting for the better or for the worse; depending on the interpretations used.
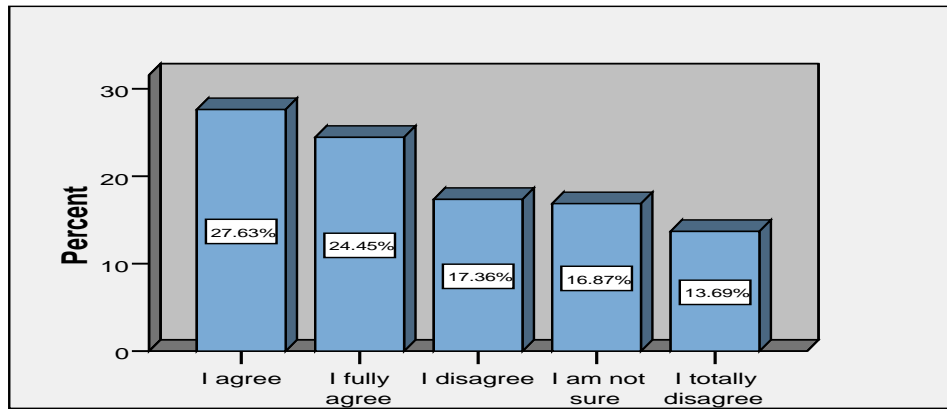
Figure 4.22: A Wife Should Have Equal Say in All Family Decisions

The Figure 4.23 poses with the results of the statement, "Men should do an equal share of the housework" The response is, 38.7 percent of the valid frequency agrees and 27.4 percent fully agrees. 21. 3 percent are not sure, while 8.7 percent and 3.9 percent disagrees and totally disagrees respectively. The level of agreement that accumulates, to 48.7 percent is likely to be higher than expected of the traditional cultural trend which imposes a heavier load on women than to men in all aspect of life. The load rangers from child bearing, caring as well providing for the family, in terms of food and other necessary commodities in the homes; not forgetting the women serving as tools for their husbands in farm work and others.

The data result depicted does not necessarily represent the situation on the ground, unless a wind of change is taking place, but that will take sometimes to materialize in every place especially in rural areas; the changes in urban places might be obvious because of global orientations.
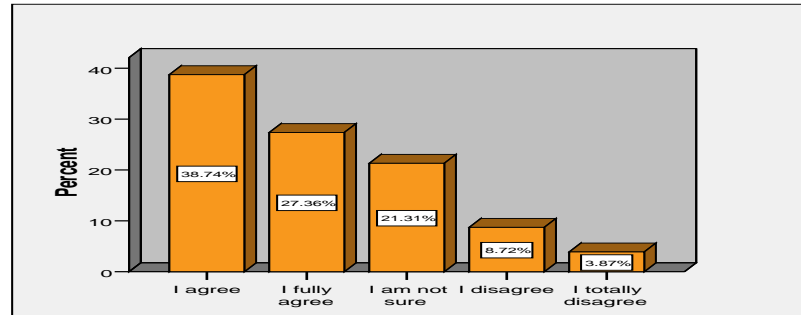
Figure 4.23: Men Should Do an Equal Share of the Housework

The figure 4.24 is the results of the statement which represents the so called 'modern world' whereby the wife does not need permission from the husband to do anything as long as is not against the law of the country. The statement posed is a little tricky as follows, "It is alright for a woman to work if she wants to even if her husband disagrees". Here is the response, 31.1 percent of the valid frequency indicates their agreement with the statement and 21.4 percent totally agrees. 18.6 percent are not sure, while 17.1 percent and 11.8 percent disagrees and totally disagrees respectively. Total agreement is 52.5 percent the highest we should say for this kind of study and a consolation to the so-called new world order whereby men and women are in equal terms.

However, take this with caution because that does not represent the whole situation on the ground as those who are in disagreement indicate. The same applies to those who are not sure who makes a total percentage of 47.5 percent. Otherwise, without a consensus between men and woman, then, we should expect marital conflicts; since by paying dowry for men to take his wife, then the society expects that a particular woman will automatically belong to her husband and the extended family of the man as far as Ndali and Nyakyusa traditions are concerned.
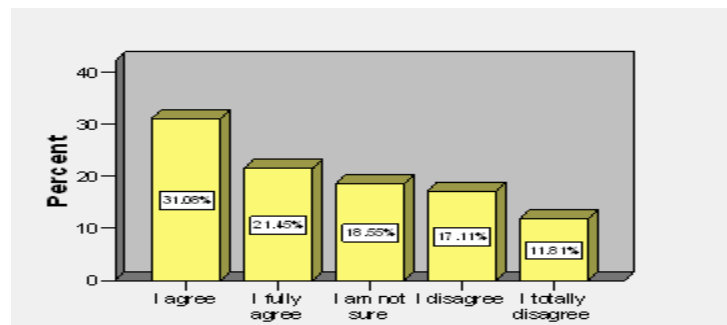
Figure 4.24: It is Alright for a Woman to Work if She Wants to Even if Her Husband Disagrees

The next two Figures 4.25 and 4.26, explore the question who is the best-known person to deal with cases of domestic violence between a husband and a wife within homes? The prediction was that both men and women have equal responsibility of taking care of their marriage and preventing domestic abuses and abstaining from violence. However, as it may indicate in the data results that there are mixed feelings on who is the suitable person to deal with domestic violence between the two in the couple.

The following chart represents the data results as follows: On the statement (Fig 4.25), 'The husbands are the ones best able to deal with cases of domestic violence within their homes', 20.8 percent of the valid percentage fully agree and 28.1 agrees, 21.3 percent responded they are not sure, while 16.6 percent and 13.2 percent disagreed and totally disagreed respectively. Total agreement for husbands' responsibility was 48.9 percent whilst total disagreement for the same was 29.8 percent.
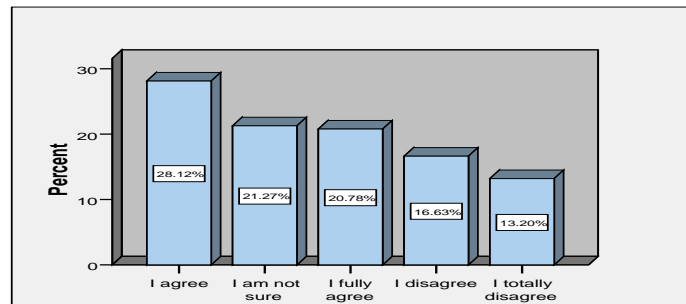
Figure 4.25: The Husbands are the Ones Best Able to Deal with Cases of Domestic Violence Within Their Homes

The following chart (Fig. 4.26) is for the statement, 'The wives are the ones best able to deal with cases of domestic violence'. The responses for the valid percentage were as follows: 22.5 percent fully agreed and 27.9 percent agreed, 16.6 percent were not sure, while 21 percent and 12 percent disagreed and totally disagreed respectively. Total agreement for wives' responsibilities on cases of domestic violence was 50.4 percent, whilst total disagreement for the same was 33 percent of the valid percentage.

Comparing the results for men (figure 4.25) and for women (figure 4.26), then, there are some similarities on the response although many (50.4%) of participants are in favour of women responsibility to domestic violence administrations than men. Hence, 48.9% percent thought men are best able in dealing with domestic violence in homes.

A general description on both results is that men and women have equal chance of dealing with domestic violence problems effectively and efficiently if they choose to and not biased with unhealthy traditional cultures of the past or the present.
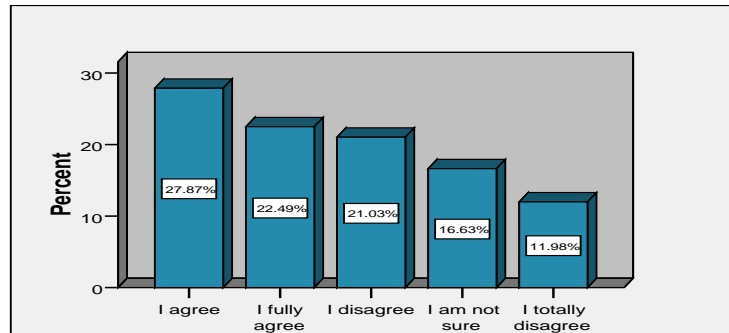
Figure 4.26: The Wives are the Ones Best Able to Deal With Cases of Domestic Violence Within Their Homes

The above figures wind up the quest to know the attitudes of participants on gender role beliefs. It came to our knowledge through the above depicted results that there is a kind of paradigm shift of individuals from the typical traditional cultural beliefs that identified some roles for women alone and others for men alone. This implies that a new generation has come with a new thinking. The dramatic change across the globe which necessitates the inclusion of both genders in every aspect of life from flying the planes, piloting the ships, driving the trains and even going to space which are the possible influences.

In such understand there is no exemption of the role of both gender which mean any can serve in the positions of presidencies, prime ministers, members of parliament, speakers of the parliaments as well as heads of different international institutes and organisation such IMF and others. The study came to understanding as well that Tanzania and in particular, Mbeya Municipality is not exceptional to what is going on around the world. As such, even if practically it may seem things are not going well as anticipated but as noted on the data results that there is a sense of awareness

of a need to change into a more inclusive society free from domestic abuses and violence against women and men alike.

4.4.4 Attitudes Toward God Concepts

In this particular section, the study measures the data results on the attitudes towards God concepts in several aspects as follows: belief in God as an author of the world and humans as His creatures. Others are individual trust in God; experience of individuals in God through peace of nature around them and whether they believe that God understands them or not; and their level of experience of God on the beauty of nature.

The formulations of statements are in the level of agreement from total disagreement to a highest of total agreement. Hereunder are the results: On the Figure 4.27 below the statement in the questionnaire was, "God set the world in motion and left to humans to take care of it". The response was 38.8 of the valid percentage fully agreed and 25.1 percent agreed. 18.5 percent was not sure, while 9.6 percent and 8 percent disagreed and totally disagreed respectively. The agreement percentage accumulated to 63.9 percent, which makes the highest in this group and a hint of participants' strong faith on God. The question that always remained through this study is the difficulty of identifying which particular God the participants are referring. Influences of traditional cultures and local religions around them largely engulf their responses. At the same time, modern world religions of our time such as Christianity and other religions have much influence in their lives.
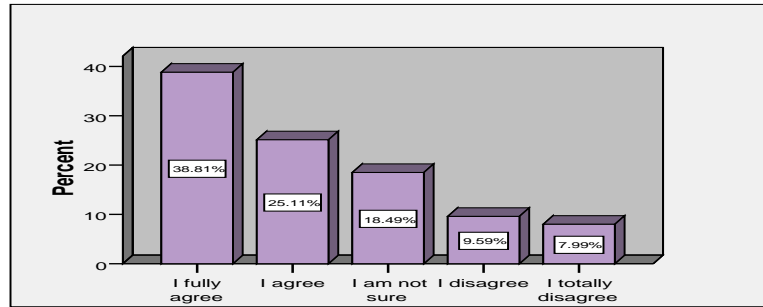
Figure 4.27: God Set the World in Motion and Left to Humans to Care for It

In the Figure 4.28 with the statement, "I trust God never to abandon me", the response was as follows: 50.9 of the valid percentages fully agreed and 29.2 percent agreed. 7.5 percent were not sure, while 7.2 percent and 5.2 percent disagrees and totally disagrees respectively. When the study accumulates the level of agreement and total agreement, then 80.1 percent have a strong belief on God not abandoning them, which yet as the previous statement above indicated there is strong participants' belief and faith in God.
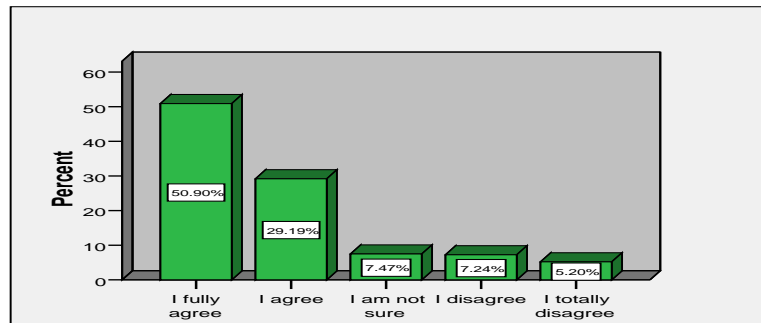
Figure 4.28: I Trust God That He will Never Abandon Me
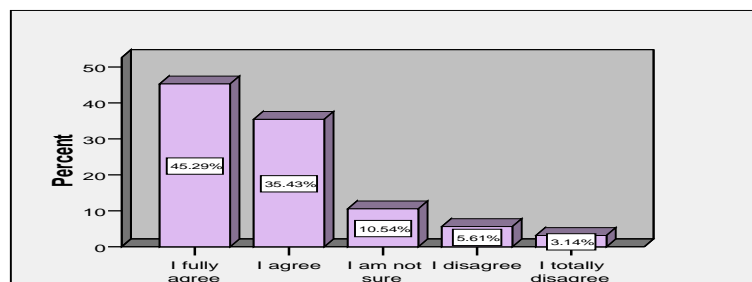
Figure 4.29: I Experience God's Goodness in the Peace of Nature

The next statement in the Figure 4.29 is, "I experience God's goodness in the peace of nature" The following is the response: 45.3 of the valid percentage fully agree to the statement and 35.4 percent agrees. 10.5 percent are not sure, while 5.6 percent and 3.1 percent disagrees and totally disagrees. Total agreement level makes 80.7 percent of those responded to the statement a positive sign of another strong belief to God.
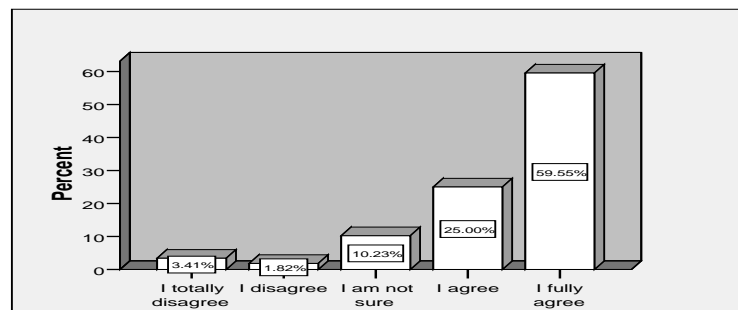
Figure 4.30: God Knows and Understands Me

The next statement is, "God knows and understands me" (Fig. 4.30). The data results in the table below depict as follows: 59.5 of the valid percentage are in fully agreement with the statement and 25 percent agrees. 10.2 percent are not sure, while 1.8 percent and 3.4 percent disagrees and totally disagrees. Those in agreement make a total number of about 372 participants who are equivalent to 84.5 percent, another strong belief in God.
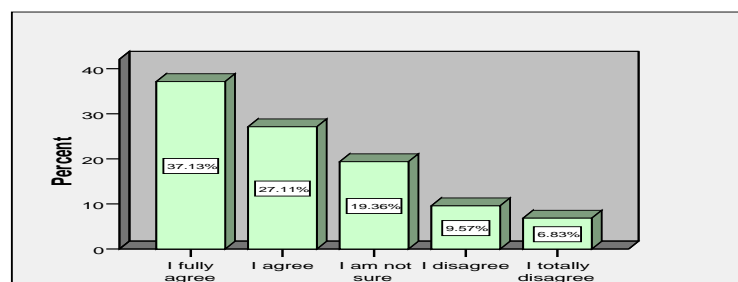
Figure 4.31: God Got the World Going and Left the Responsibility for It to Humans

The Figure 4.31 comprises the statement, "God got the world going and left the responsibility for it to humans". The participants responded as follows: 37.1 of the valid percentages were in total agreement with the statement and 27.1 agreed. 19.4 percent were not sure, while 9.6 percent and 6.8 percent disagreed and totally disagreed to the statement respectively; 12.7 percent did not respond to the question. Accumulation of those in agreement becomes 282; the number is equivalent to 64.2 percent slightly lower than the previous results on belief(s) to God. The description of the results bases on either because of the complexity of the statement or the belief that humans cannot become fully responsible in taking care of the world unless God remains in control. "I experience God's presence in the beauty of nature" is the next statement in the coming figure (35) results, 51.25 of the valid percentage fully agreed to the statement and 30.61 percent agreed. 9.52 percent were not sure, while 4.1 percent and 4.54 percent disagreed and totally disagreed. The level of agreement makes a total number of 361, which is equivalent to 81.8 percent of the valid percentage yet a strong belief towards God's beauty of nature.
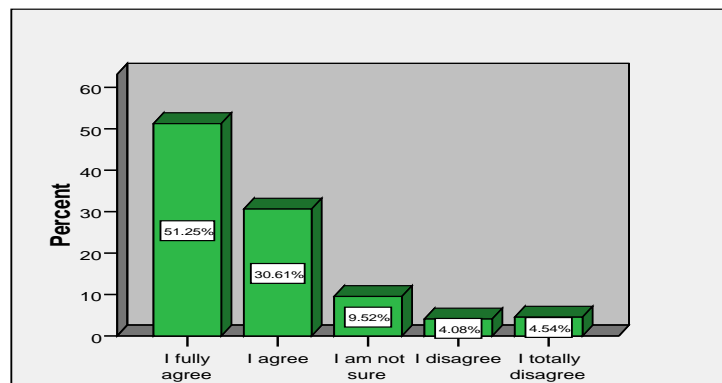
Figure 4.32: I Experienced God's Presence in the Beauty of Nature

The next coming figures (Fig. 4.33 & 4.34) are the results on the attitudes of participants towards 'Satan' opposite to God. The first question was the statement on

the description of Satan and the statement read as follows: "Who is Satan to you? Is just the name people give to their own bad impulses! The result is that 23.5 of the valid percentage fully agrees and 17.9 percent agrees, 24 percent are not sure, while 14.3 percent and 20.3 percent disagrees and totally disagrees respectively. The accumulation of disagreement is 34.6 percent while the accumulation of agreement is 40.4 percent. It is not clear what these results may mean unless. However, if we take the general trend on the attitudes towards God then the general idea we get is that those who have a strong belief on God should as well have a strong belief on the existence of Satan, as the opposing force to the power and mighty of God.
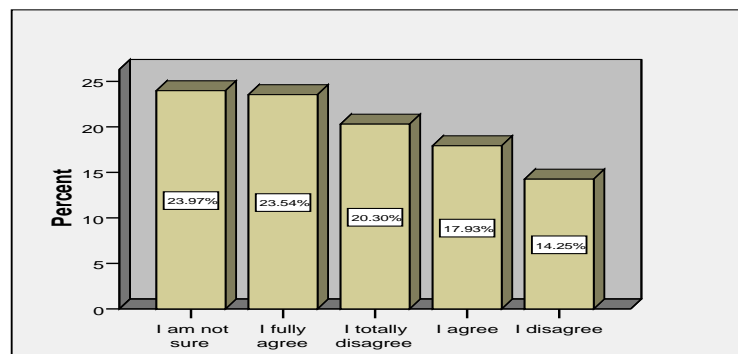
Figure 4.33: Satan is Just the Name People Give to Their Own Bad Impulses!

Next statement (Fig. 4.34) reads, "No such thing as a diabolical 'prince of darkness' who tempts us". The table below are the results: 14.7 of the valid percentage fully agree and 12.5 percent agrees. 20.1 percent are not sure, while 29.8 percent and 22.9 percent are in disagreement and total disagreement respectively. To the contrary of previous results a level of disagreement have risen to a total percentage of 52.7 while those in agreement accumulates to only 27.2 percent slightly above the half of the previous results on the first statement. A percentage of those who are not sure have

dropped by almost 4 percent. The results are at least convincing to the general trend experience when discussing about belief to God.
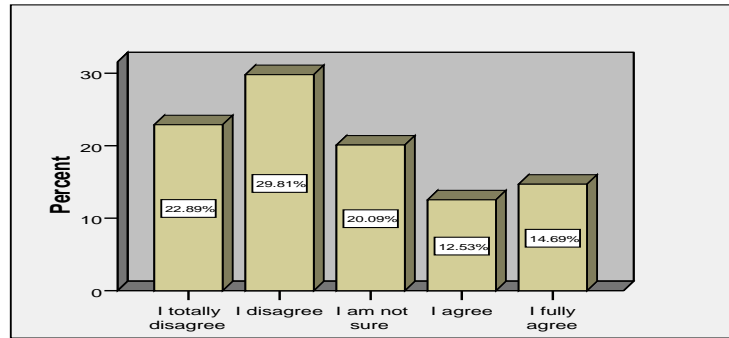
Figure 4.34: No Such a Thing as Diabolical "Prince of Darkness" Who Tempts Us

Another statement is, "[Satan] does not exist is a construct of religions for their own good" (Fig. 4.35). Here is the response: 33.8 of the valid percentage totally disagree and 20.1 percent disagrees. 28.5 percent are not sure, while 10.3 percent and 7.3 percent agrees and fully agrees respectively. The level of disagreement has risen to a total percentage of 53.9 (52.7% previous results) and those who are not sure to 28.5 (20.1%).

The last statement in this category was, "Satan exists in reality as a spirit against God's will" (Fig. 4.36). The response to this statement is as follows: 52.7 percent of the valid percentage fully agrees and 25.1 percent agrees. 10.2 percent are not sure, while 9.4 percent and 2.6 percent disagrees and totally disagrees respectively. Total agreement in the statement accumulates to 77.8 percent the highest in this category and it balances the results on strong beliefs on God to have a strong belief on the existence of Satan as well.
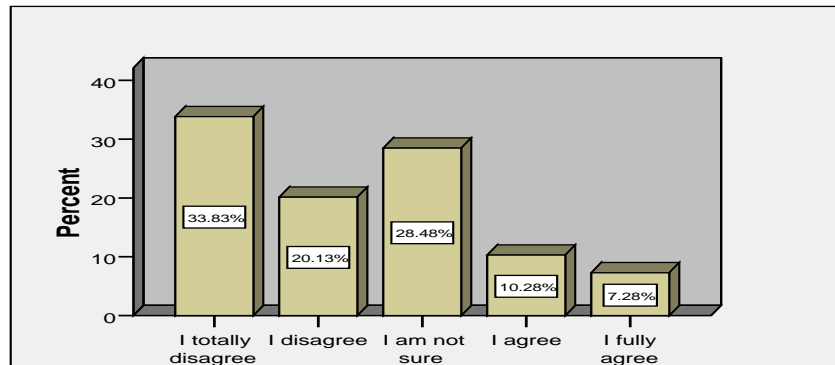
Figure 4.35: [Satan] Does Not Exist is a Construct of Religions for Their Own Good
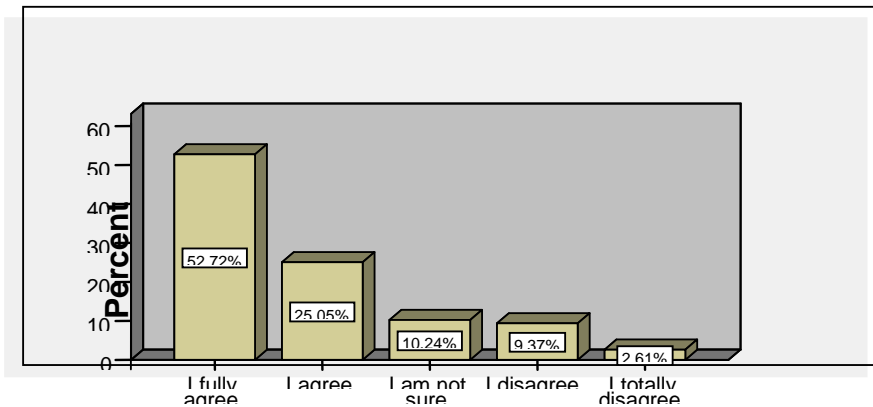
Figure 4.36: Satan Exists in Reality as a Spirit Against God

In this section the study dealt with the results on participants' attitudes towards belief in God and in the last part the study came to investigate the participant's response to whether the devil or 'Satan' real exist or not. The idea for checking this attitude were to affirm if the strong belief depicted on God will also be able to recognise Satan as the opposing force towards God's will and strength. The study has a feeling that majority of participants have a strong belief in God because of the way they responded to the statements raised. However, some of them indicate their doubt in some of the statements and this is among the expectation because of different ways of perceiving who is God by definition and what he does to human kind. There is

another sense that arose in the study for the group, which seems to be not sure on some of the statements. We should explain that as a lack of detailed knowledge in some of the issues, which describe God in their beliefs. Hence, the physical and spiritual raising of the participants in particular the immediate religious communities, traditional cultures and religions, gives us a crew on what they currently believe. The description of the second part on the way participants understand Satan is that there is a sense of reluctance on acknowledging the existence of Satan as the first statements entails. However, the participant seem to gain momentum at the end through proving to acknowledge the existence of Satan as an opposing force to God with some exceptional in some statements. The explanation of some exceptional is possibly a lack of adequate knowledge of who is Satan and its existence. That is evident in a high percentage of those who are not sure to the statement raised.

4.4.5   Attitudes Toward Love

The study investigates attitudes towards love in the second place on intermediate variables and they combine with concepts of God especially those, which fall under the category of love of God. The first statement posed in this category is, "When people are friends, that is, God's love is at work" (Fig. 4.40). Here is the response: 39.7 of the valid percentage fully agree to the statement and 36.2 agree. 13.8 percent are not sure, while 6.7 percent and 3.7 percent disagrees and totally disagrees respectively. The level agreement accumulates to 73.9 percent that means people have a belief that God has ability to make people love one another and become friends, thus love is something constituted and sustained by divine power.
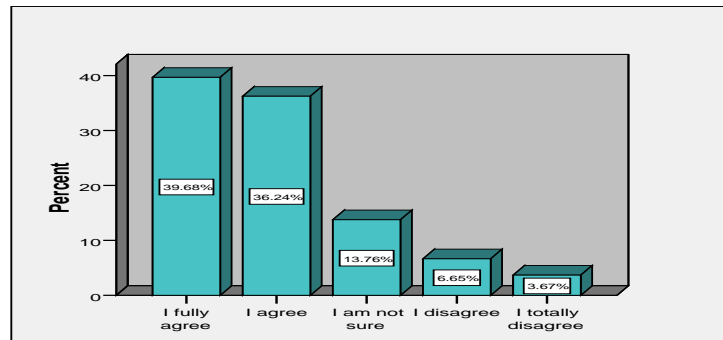
Figure 4.37: When People are Friends That is God's Love at Work
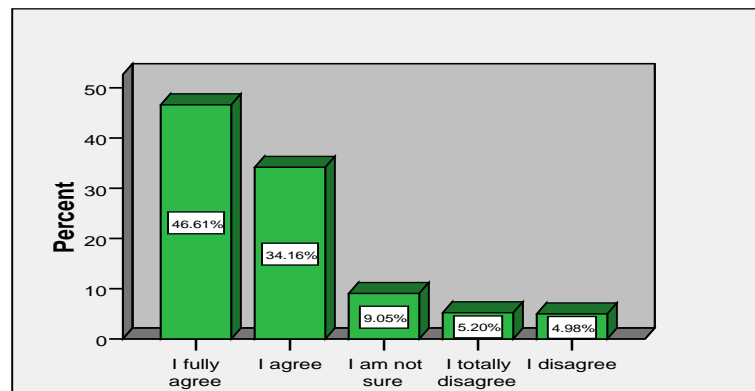
Figure 4.38: When People Live in Friendship, God's Love is Present

In the second statement, "When people live in friendship, God's love is present" (Fig. 4.38) has the following responses as depicted in the table below: 46.6 valid percentages fully agree to the statement, 34.2 percent agrees, 9 percent are not sure, while 5 percent and 5.2 percent are in disagreement and in total disagreement respectively. The agreement percentages accumulate to 80.8 percent of the total valid percentages and that makes the belief in peoples' friendship with the presence of God's love to be very high among the participants. Through the results above, we should say that there is a strong sense among participants in this study of associating people's friendship and love among them with the divine. In its essence, the study uses the understanding outlined above as a capital when finding possibilities on how to deal with domestic abuses among couple's in Mbeya Municipality.

4.4.6   Attitudes of the Role of Religious Leaders on Cases of Domestic Abuses

Variables tested in this section were consequent variables as follows: types of advice from ministers' help and effectiveness of counselling. The question to ask ourselves should be, "Why should domestic abuse be a priority for a religious leader, pastor, or a priest, when there are so many other pressing challenges?" The straight answer to that is religious leaders are key players in the process of eradicating and preventing the cases of domestic abuses in our society along with or ahead of other responsible bodies, including sustainable government policies for all. As well as organised and unbiased processes to the victims and survivors of domestic abuses. In spite of many issues facing religious communities, domestic abuses are more sensitive and burning issues in families and societies. The domestic abuses problem may cause deaths of members and destruct the families and societies. Therefore, in this section the study deals with the awareness of respondent on the place of clergy in solving the problems of marital conflicts.

The study tends to view religious leaders as valuable community resources to their members. The combination of Christian and African values may create unique perspectives for African Christians on domestic abuses and gender roles. The first question raised in this topic was about a feeling of the respondents on whether there is a place of a pastor to recognize some sign of domestic violence or not. The second was a feeling on the level of confidence the participants' have for the pastors ability to adequately deal with domestic abuses related cases. The following were the questions posed in this study: One asked, "A pastor should be able to recognise the signs of domestic violence" and the second was, "Pastors are the ones best able to

deal with cases of domestic violence within the church community". The range of response was between total disagreements to fully agreement. The prediction is that participants might be supportive to pastors' ability to recognise signs of domestic violence. It is the prediction that they might render their confidence and support to them for being able to efficiently deal with the problems in their particular church community.

The pastor as a spiritual leader is the one who involves oneself in a daily basis with that community. Therefore knows the blessings and problems as well as challenges of his/her members as an individuals as well as a group. Thus, he/she is able to handle them in a right direction: literary taking care of the flock. However, it is rather different when cultural influences are strong among the pastors and when their individual belief systems embed on individualism, patriarchy, and adherence to African values. For example, a man who strongly adheres to a particular cultural value (e.g., men are superior to women) is more likely to treat women as inferior; a pastor if he is a man as well would not be exceptional (it is not possible at this stage to talk of women pastors because of their limited in number). Thus, an individual's belief system will affect how he/she makes moral judgments and justifies actions.
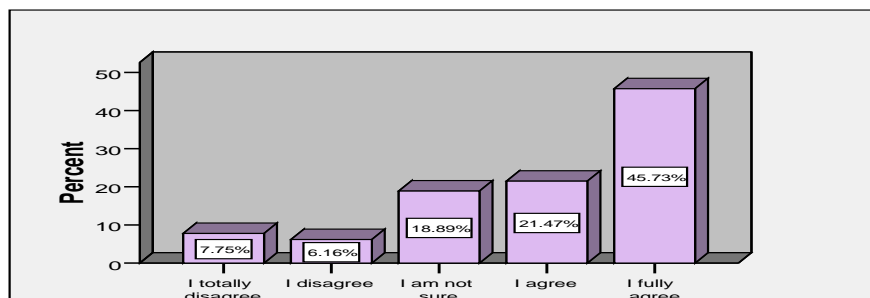
Figure 4.39: A Pastor Should be Able to Recognise the Signs of Domestic Violence

In African cultures, values that emphasize collectivism over individualism, patriarchy, family harmony (i.e. avoidance of conflict to prevent loss of face), traditional views of marriage (i.e. divorce viewed negatively), and view endurance of suffering and self-control as virtues, can influence individual attitudes toward family violence and response to them alike. It was predicted that adherence to African values like patriarchy may make it more likely for one to be more tolerant towards wife battering or ill-treatment. Figure 4.39 are the results of participant's attitudes on pastors as first hand counsellors of the victim of abuses.

In the first statement, "A pastor should be able to recognise the signs of domestic violence" (Fig. 4.39) the following were the response: 45.7 percent of the participants were in fully agreement and 21.5 percent agreed. 18.9 percent were not sure, while 6.2 percent and 7.8 percent disagreed and totally disagreed respectively. If we consider the level of agreement then 338 participants equivalent to 67.2 percent are in agreement with the statement.
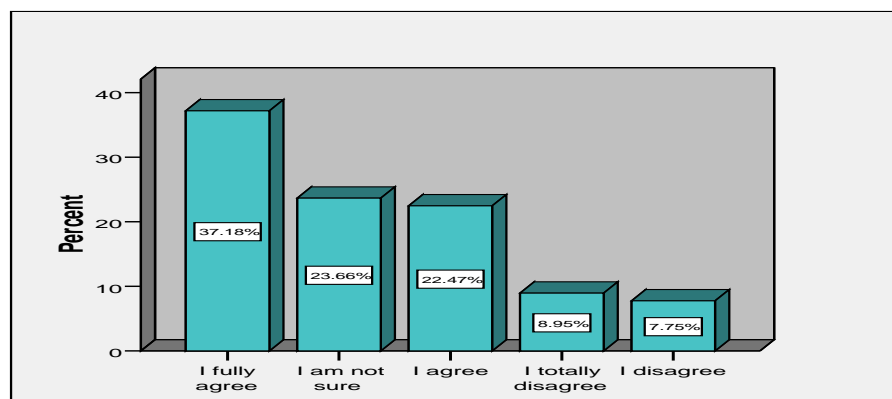
Figure 4.40: Pastors are the Ones Best Able to Deal With Cases of Domestic Violence Within the Church Community

The result goes along with the prediction of participant being confident with the pastor as the one able to recognise signs of domestic violence. However, because of the significance number of those who are not sure and those in disagreement, it is likely that there are some participants who are not happy with the pastoral care rendered by pastors in domestic abuses cases. The description of the study as we note from the earlier discourse has to do with some individuals' belief systems among some pastors, which influence their response to domestic, related abuses. The second statement was, pastors are the best able to deal with cases of domestic violence within the Church community. Here Figure 4.40 depicts the results as follows: 37.2 percent fully agrees and 22.5 percent agrees. 23.7 percent are not sure, while 7.8 percent and 8.95 percent disagrees and totally disagrees. The level of agreement has slightly dropped from the previous statement of 67.2 percent to 59.7 percent. Those who are not sure have increased their number by 24 participants from the previous 95 participants to 119 participants. The group of disagreement has also increased from 14 percent to 16.7 percent.

The results implies that like in the first statement, a number of participants are not convinced that the pastors are the ones best able to deal with cases of domestic violence within the Church communities. In spite of the reason described above of cultural influences on individual pastors and other traditions on the ground, which favour male dominance in marital relationship another aspect, can be identified as inadequate knowledge on dealing with kind of problems and challenges around them. Yet, majority of those responded to the statement have a confidence on a pastor to deal with domestic related abuses.

Summing up in this section, it is evident that majority do favour the pastors contribution on dealing with domestic violence. Although that will not go without dispute from some of the participants who either hid themselves through being 'not sure' and others through disagreement. For the later group it is an indication of their dissatisfaction on the way pastors are dealing with domestic abuses and violence in Church communities. Through this study, we understand that cultural factors have some influential perceptions towards domestic abuses. Lack of confidence is partly the result of one's behaviour especially those dealing with domestic violence. Hence, one's belief systems largely influence lack of confidence that at most have a negative implication towards domestic abuses and the victims. The study has revealed that adherence to patriarchal values among various African groups is a contributing factor to domestic violence and the way counsellors like pastors may respond to them. The reflection in higher rate of violence among many African ethnic groups as it is now emancipated to Mbeya Municipality esteem the degrees to which patriarchal cultural beliefs embed the society.

Thus, this study in the coming chapters focuses instead on adherence to African values as a predictor of African priests' views and responses to domestic abuses. The expectation is that pastors who adhere more to traditional African values would be more tolerant of domestic violence and less proactive in their responses to it. In the survey carried out alongside with the data results of this study, it has been learnt that there are different opinions on the nature of domestic abuses among religious members, although, this may differ from one tradition to another. For instance, there

are moderate Christians who believe that African culture and values should have the first priority before other matters such as the world religions of Christianity and others. That means the others should fit in the realm of African cultures and values. Whilst fundamental Christians have a belief that Christianity is the only authentic religion surpassing all understanding and should come in first place as a testing tool for African values and norms. For the preceding conflict with Christian traditions should be abandoned outright while, those in line with Christianity be carried forward along with Christian values. In the same survey, others had a belief that African values are essential for surviving in African context or in our societies in general. Therefore, an interpretation of Christianity should be in the light of African values and norms. Nevertheless, differing views of the above kind of understanding simply influences and perpetrates to the greater extent domestic abuses. Hence, adherence to African values seems to be the main trend in this study even to those who claims themselves to be fundamental Christians.

The study learn that many participants believe in not abandoning African values and at times syncretism is a trend whereby both African culture and religion on one side goes in hand with Christian values and the so-called 'modern values'. It is likely that both African cultures and Christian traditions have some forms of abusive norms and traditions that are harmful to the civilised society of current generation. In the next section, the study will try to look for the extent and impact of domestic abuses in the homes of Moravian Christian couples through the data result collected in this study.

4.5   Extent and Prevalence of Domestic Abuses

In this section, the study tries to answer the research question, "To what extent are Moravian Christian couples affected by domestic abuses in the homes?" The study presents and analyses data results in the way it reveals on the ground. The discussion will include effects and consequences brought by domestic abuses attitudes in Mbeya municipality, focusing more in the Christian households. The study begins with the data results coupled with analyses and discussion on the posed questions of the prepared questionnaires. Two questions have the aim of testing the frequency or rather prevalence rate of domestic violence, one question was for the congregation and the other for the Church. The answer expectation bases on estimations in percentage from the participants as follows: (0% effects); (1-2%); (3-5%); (6-19%); (11-15%); (16-17%); (21-25%); and (Above 25%).

The questions read as follows, 'How prevalent is the problem of domestic violence within your congregation?'(q13) was the first and the second was, 'What do you suspect to be prevalence rate of domestic violence within your Church?' (q15). The answer expected for the first question had five categories which represent physical violence and one was likely to represent both verbal and psychological abuse (i) Threats (ii) Punches (iii) Beatings (iv) Forced sex or rapes and (iv) All sorts. The participants were asked to tick one appropriate answer the way they see it and answers were put in level of percentages from zero percent effect to above 25 percent effects as described.

4.5.1   Prevalence of Domestic Abuse Problem

The following charts below are the results for question 15. 8.5 percent thought the

prevalence of domestic in their congregations is above 25 percent, while 35.8 percent

suggested the prevalence is between 21 and 25 percent. 6.8 percent suggested the

prevalence to be between 16 and 20 percent, 5.2 percent (11-15%), 4.8 percent (6-

10%), 12.3 percent (3-5%), 17.5 percent suggested the prevalence to be between 1

and 2 percent, while those who say there is no prevalent at all accumulated to 9.1

percent. Therefore, the largest percentage for this question is 35.8 percent who

suggested the prevalence of domestic violence in their congregations to be between

21 and 25 percent. Taking into consideration of all who acknowledge the prevalence

of domestic violence in their congregations then 90.9 percent acknowledge the

presence of domestic violence in their congregations but in different levels.
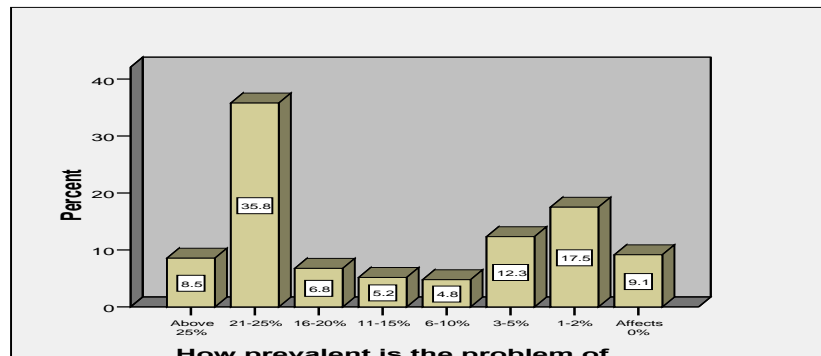
Figure 4.41: Prevalence Rate of Domestic Violence Within the Congregation

On the question for the prevalence of the problem within the participant's Churches

the following was the results: 10.1 percent predicted the violence rate to be above 25

percent; 27 percent thought the prevalence was between 21 and 25 percent; 7.6

percent (16-20%). While 4.8 percent predicted the prevalence to be between 11 and

15 percent, 11.3 percent (6-10%), 9.7 percent (3-5%), 14.1 percent (1-2%), and 15.3

percent indicated there are no effects in their Churches. In contrast, of the percentage in congregations and Churches we get the following: Those who say the effect is above 25 percent are 8.5 percent for the congregation and 10.1 percent for the Church; that accumulates to 18.6 percent. Those who say the rate is between 21-25% are 35.8 percent for congregations and 27 percent for the Churches; that accumulates to 62.8 percent. Those who say the rate is between 16-20% are 6.8 percent for congregations and 7.6 percent for the Churches; that accumulates to 14.4 percent for the congregation and the Churches. For those who say the rate is between 11-15% are 5.2 percent for congregations and 4.8 percent for the Churches; the total rate for both the Churches and congregations is 10 percent.
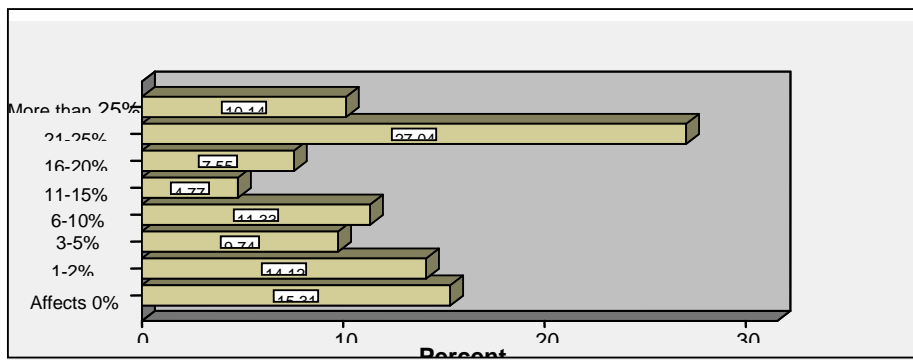
Figure 4.42: Prevalence Rate of Domestic Violence Within the Church

For those who rate the prevalence between 6-10% are 4.8 percent for congregations and 11.3 percent for the Churches: accumulation for both the Churches and congregations becomes 16.1 percent. Those who rate the prevalence between 3-5% are 12.3 percent for congregations and 9.7 percent for the Churches, to make a total percentage of 22 percent. The lowest prevalence rate of between 1-2% is 17.5 percent for congregations and 14.1 percent for Churches; which makes a total percentage of 31.6 percent. For those who say there is no problem at all accumulates

to 9.1 percent for congregations and 15.3 percent for Churches; that accumulates to 24.4 percent. If we ignore the no problem group then the majority in both congregations and Churches acknowledge the prevalence of domestic violent in either their congregations or their particular Churches although in different rate. The above are serious and alarming results as far as the Churches are concerned because it assures the study as predicted earlier on the extent of abuses and violence in the homes of the so-called Christian couples to be high. For those who indicated 0 percent effect or prevalence is an indication of the level of denial of the existence of the problem as it may apply in many marital conflicts in African perspective whereby most of them fill ashamed to admit their problems thus denying them.

4.5.2 The Extent of Domestic Abuse Problem in the Homes of Moravian Couple's

In the bar chart below the study presents the data, results for the question to the participants on what they think to be indicators of domestic violence. It is the prediction in this study as highlighted earlier when explaining the concept of domestic abuse that in most cases domestic abuse and violence are likely to manifest in physical, psychological, sexual, spiritual, emotional and structural issues. Moreover, the data results only base in estimations because the actual data may not be available in this kind of investigation unless the public know through media or reports and legal proceedings the consequences of violence. The secrecy surrounding domestic abuses and violence that operate mainly in closed doors where the public can hardly take notice necessitates the quest for estimations data from the participants.
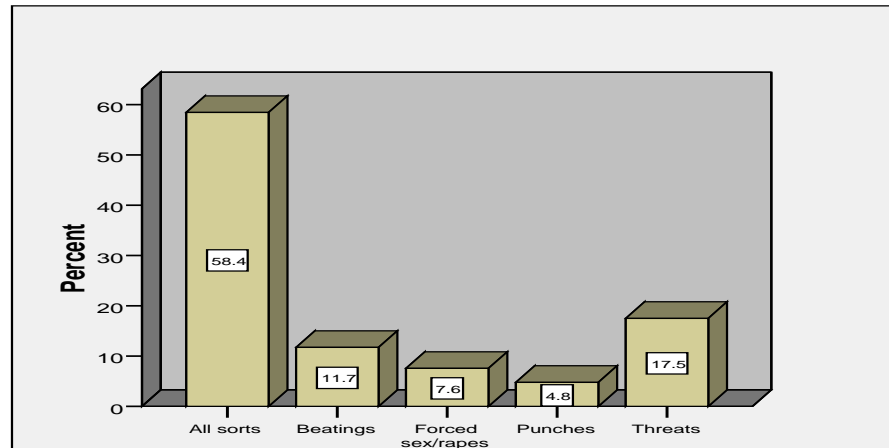
Figure 4.43: Indicators of Domestic Violence

Through that prediction, we pose the following questions, 'What do you suspect to be indicators of domestic violence?' (q14) According to the chart above the following is the outcome of the study: 58.4 percent answered that indicators of domestic violence emancipate in all sorts such as forced sex or rapes, beatings, punches, threats and others alike. 7.6 percent categorised forced sex and rapes as indicators of domestic abuse while 11.7 thought beatings or battering is an indication of domestic violence. 4.8 percent said punches is an indication of violence and 17.5 percent believes domestic violence begins by threats therefore threats is an indication of domestic violence.

When analysing the above results, then it is likely for this study to be on the opinion that most people around the research area are aware of domestic abuse and violence related cases. And most of them have been either fall victims or perpetrators of domestic abuses in the homes, workplaces, Churches, and other public places. At times, some of them might have even witnessed such abuses and violence. Some others even assisted the victims of abuses in different ways: if not assisting to cause

domestic violence or part of the violence. The study reveals how the participants have responded through their feeling on what is going around them and around the societies as whole, to the extent they feel effects of those violence and abuses.

4.6 Need to Address Domestic Abuses and Roles of Church Communities

In this section, the study presents analyses and discusses the data results on the need to address domestic abuse. The discussions will entail the outcome of the study on the questionnaire prepared and the survey carried out during the study. The study take into consideration suggested ways from different participants on the level of importance on dealing with the problem of domestic abuses. The study support and demonstrates in tables and figures coupled with analyses, descriptions and discussion as they appear just as in other previous sections. The study begins with the results of the data collected on the need to address the problem.

4.6.1 Attitudes Toward the Need to Address Domestic Abuse Issues

The first intention of the study was to find out whether the participants consider the need of their Church to address the problems of domestic abuses or not. In case the response is yes then at what level. From the inquiry, the study came with the following questions, "What is your feeling about the need to address the issue of domestic violence within your church? Please answer this question for your level of need." The range of answers were formulated as, 'It is not needed at all', 'It is not so needed', 'I am not sure', 'It is needed' and 'It is extremely needed'. Hereunder is the outcome:
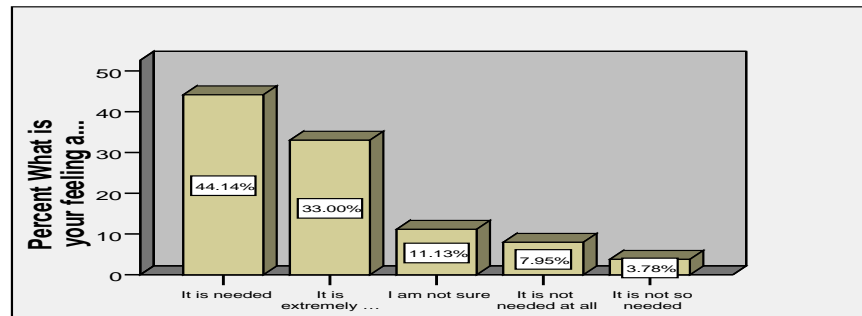
Figure 4.44: Feeling About the Need to Address Domestic Violence Within the Church

The above bar chart (Fig. 4.44) indicates the agreement to address the domestic abuses problem as follows: 33 percent said 'It is extremely needed' and 44.14 percent said, 'It is needed'. 11.13 percent were not sure on the need, while 3.78 percent indicated that, 'It is not so needed' and 7.95 percent thought 'It is not needed at all'. If the response 'It is needed' and 'it is extremely needed', are combine together then the accumulation percentage in the agreement on the need to address domestic violence in the Church was more than 77.14 percent of the participants. This implies that the mentioned percent of participants are in favour of the Church taking actions to address the problems of domestic abuses. However about 3.8 percent did not see the need of addressing domestic violence is a ('so needed') priority, while 8 percent rejected outright that addressing domestic violence is not a necessary at all through, 'It is not needed at all'. Hence, 11.13 percent thought they are not sure of the right answer on this matter of addressing domestic violence. The majority support changes or the need to address domestic violence. That means there is a need to have new strategies of dealing with domestic abuses. The above results consequently, are indications to the way religious communities and particulars Churches have failed to address domestic violence in their particular Churches and in societies in general.

Table 4.11: Cross-Tabulation on the Need to Address Domestic Violence in the Church Between Gender and Church Affiliation

Denomination	What is your about the need to address the issue of domestic violence within your Church?	What is your Gender		
	Please, indicate the level of need	**Male**	**Female**	**Total**
Moravian	It is not needed at all	4	6	10
	It is not so needed	3	6	9
	I am not sure	12	15	27
	It is needed	45	40	85
	It is extremely needed	42	19	61
	Total	106	86	192
Lutheran	It is not needed at all	2	0	2
	It is not so needed	0	8	8
	I am not sure	7	0	7
	It is needed	22	14	36
	It is extremely needed	16	22	38
	Total	47	44	91
Anglican	It is not needed at all	-	-	-
	It is not so needed	-	-	-
	I am not sure	0	4	4
	It is needed	0	8	8
	It is extremely needed	6	4	10
	Total	6	16	22
Catholic	It is not needed at all	15	0	15
	It is not so needed	2	0	2
	I am not sure	8	6	14
	It is needed	43	22	65
	It is extremely needed	16	29	45
	Total	84	57	141
Pentecostals	It is not needed at all	9	4	13
	It is not so needed	-	-	-
	I am not sure	2	2	4
	It is needed	18	10	28
	It is extremely needed	4	8	12
	Total	**33**	**24**	**57**

Therefore, religious communities and the Moravian Church in particular should acknowledge the existence of shortfall on how the Church over years has been taking into consideration domestic abuses in their Church and society around them. The

acknowledgement will help the Church to change their strategies to curb the hidden consequences and unveil the hindrance that have been preventing the Church to perform well on maintaining peace and tranquillity among its members. If the actions do not get necessary urgency then domestic, abuse problem may have everlasting effects for the Church and the society in general; now and in future. We will come back to this when giving recommendations to the way forward.

The Table 4.11 presents the data results on comparison of the Moravian Church to different denominations. Under this category, the study investigated how different denominations responded to this particular question. Thus, the study investigates cross tabulations on the question raised between two variables of gender and denomination homogeny as follows: Cross tabulation on gender and specific denomination on the question, 'What is your feeling about the need to address domestic abuse within your church?'. The first column represents denomination of the participants; second column was the question rose, "What is your feeling about the need to address the issue of domestic violence within your Church? The second column is the level of need, the third and fourth column is gender differences of the participants (i.e. male and female) and the last column (5th) is the total number of each category. The data presented are for those who indicated belong to Moravian, Lutheran, Anglican, Catholic, and Pentecostal Churches. A general sense indicates that through the data presented majority of people on those Churches are supportive to the need of addressing domestic violence in their Churches and not left to other institutions alone.

187

The results in the Table 4.11 are as follows: The Moravian participants who responded to the question among them, 106 are males and 86 females. The results indicates that 146 of them (i.e. it is needed + it is extremely needed) indicated the need for the Moravian Church to address domestic violence issues, 27 participants were not sure, 9 participants thought it is not so needed, while 10 participants did not see the need of addressing the issue at all. Among the Lutheran participants, 47 males and 44 females responded to the question, among them 74 participants supported the need to address the problem. 7 participants indicated they were not sure, 8 participants thought it is not so needed, while 2 participants who were both male did not see the need at all of addressing the problem. The Anglican members' response to the raised question indicates that the number of participants in this particular group was 6 males and 16 females. The very special thing with this group as compared to the other two above despite its small number of participants, no one indicated to be against the need to address the issue of domestic violence in their church. All 6 male participants were in favour of the need to address the problem and 4 female participants were not sure, 8 female participants said, 'it is needed' while 10 male participants thought 'it is extremely needed'. For the Catholic members' response for the question, 84 participants were male participants and 57 participants were female. Fifteen (15) male participants responded it is not needed at all; while, none of those female in this group said 'it is not needed at all'. Otherwise, 8 males were not sure while 6 female were not sure, whilst 43 male participants said, 'it is needed', 22 female said, 'it is needed'. Sixteen (16) male participants thought 'it is extremely needed' and 29 female participants indicated the extreme need to address

the problem. None of the female participants indicated to be against the need to address the problem neither indication of 'not so needed'.

The Pentecostal participants' responses on the same question, the result indicates that 33 participants were male and 24 were female. Among them nine (9) male participants and four (4) female participants indicated that there is no need of addressing the issue of domestic violence. Two (2) male participants and two (2) female participants said, 'it is not so needed'. Level of agreement on the need to address the problem for those who thought it is needed were 18 participants for males and 10 for females, whilst for 'it is extremely needed' was 4 for male participants and 8 for female participants. The results imply a different way women are raising their voices to the Church, which is a male dominant Church to acquire or have the need of addressing the problem. Through the variety of responses above from different denominations, especially in some cases, we should say attitudes have to do with emphases the church leaders put in their biblical and theological teachings on marital relationship in their particular Churches. The more the teachings are inclined to patriarchal views and understanding the more it is expected the teachings to favour maleness and subordination of women in relationship and not companionship.

Summing up in this section, as indicated in the tables and charts above, a total number of 192 Moravian members have responded to the question, among them 106 are males and 86 are females. Ninety-one (91) participants were Lutherans, among them 47 males and 44 female. 22 participants were Anglicans, among them 6 males

and 16 females; 141 participants were Catholics, among those 84 were males and 57 were females; and 57 participants were members of the Pentecostal Churches, among them 33 were males and 24 were females. Through the above tables and figure, the interpretation indicates that beyond doubt majority members of our Christian denominations in Mbeya Municipality are in favour of addressing the issue of domestic abuses. Despite few discrepancies that indicated the negative side of it and uncertainty, in its essence we should conclude, therefore, that our study is genuine and mandated by the data results to take action. As such, it is likely that the study, which is mostly encouraged by these positive attitude responses, will acquire the effective suggestions that may help and pave the way into proper measures for responses to domestic abuses. The religious response to domestic abuses has to include and involve each member of the Church as one of the stakeholder to act seriously and implement the rightful measures they proposes through their recommendations. Hence, the Church members of different denomination will stand firm on addressing issues of domestic abuses in our Churches, homes and in society in general.

4.6.2   Attitudes Toward the Role of Religious Communities in the Society

The variables tested in this section are consequent variables that comprise; role of Church ministers, role of communities and effectiveness of counselling. People have all sorts of ideas about what religious communities should or should not do. Some think they should follow changes in society, others think their task is to preserve the tradition. In this section, the study tries to explore what the participant thought of

these matters. Statements that follow ask the participants on their extent of agreement to the statements about religious communities. The questions read as follows, 'What do you think of these matters? Would you please indicate the extent of your agreement with the following statements about religious communities?' The following hereunder are figures of data results.
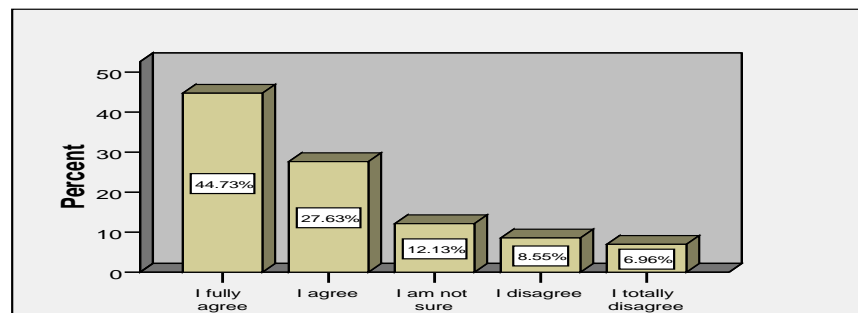
Figure 4.45: Religious Communities Should Publicly Stand up for the Underclass

In the first figure 4.45 the statement posed on the questionnaire was, 'Religious communities should publicly stand up for the underclass. The following were the responses: 44.7 percent of the participants fully agreed, 27.6 percent agreed, 12.1 percent were not sure, while 8.5 percent and 7 percent disagreed and totally disagreed respectively. The accumulation on agreement and fully agreement made a total percentage of 72.3 percent.

The result suggests overwhelming support of the religious communities to the underprivileged people or those thought by the society to be underclass. The literary interpretation of the results indicates that the society should secure accommodate every individual person within particular society including women and children as well as other vulnerable individual groups such as albinos and others.
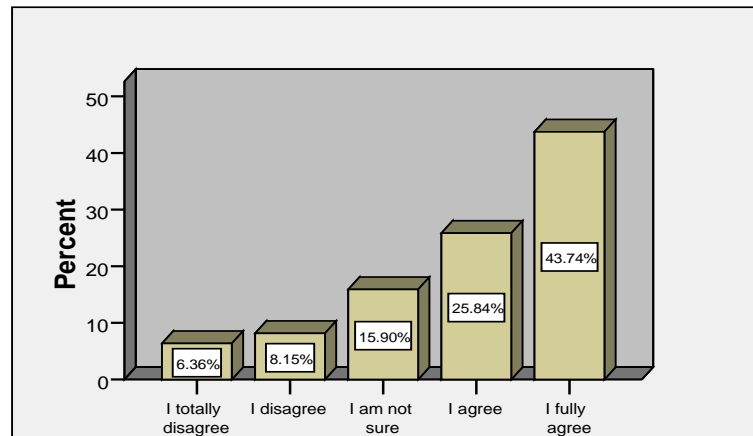
Figure 4.46: Religious Communities Should Join in New Trends in Society as Far as Possible

The second statement as depicted on the data results on the figure 4.46 is the statement, 'Religious communities should join in new trends in society as far as possible'. The response for the above statement indicates that 43.7 percent of the participants fully agree and 25.8 percent agrees. 15.9 percent are not sure, while 8.2 percent and 6.4 percent of the participants disagree and totally disagree respectively. Again, when the level of agreement on both, 'I agree' and 'I fully agree' accumulates together then a total agreement leads to 69.5 percent of the participants, slightly lower than the previous statement.

If compared to those who indicated they are not sure (15.9%), then, the drop has to do with improper understanding of the statement or just rigidity to the traditions in place. The disagreement group, which makes a total accumulation of 14.6 percent, is likely to be associated with the traditionalists who stick to their traditions; resisting changes taking place around them because of globalisation. Essentially, some individuals opt to retain their beliefs or traditional virtues.
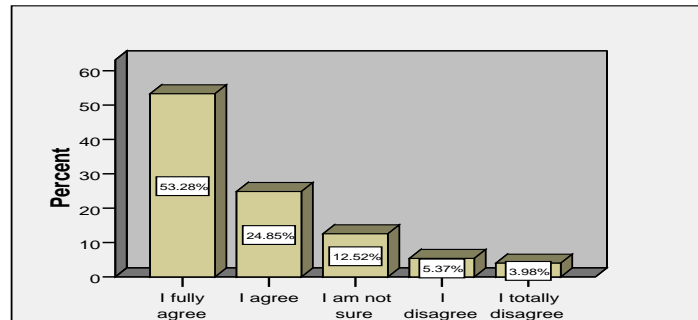
Figure 4.47: Religious Communities Should Never Reject People Who Want to Become Members

Next statement is 'Religious communities should never reject people who want to become members'. The following is the response: 53.3 percent are in fully agreement and 24.9 percent agree. 12.5 percent are not sure, while 5.4 percent and 4 percent are in disagreement and total disagreement respectively. A level of agreement in this statement has risen to 78.2 percent, surpassing the two above responses. That means majority of religious members has no objection on others joining their groups either conditionally or unconditionally. It has learned that in spite of the simplest and clearness of the statement, yet, their indications of existence of resisting individuals in different ways, through their response of indicating uncertainty (not sure) or just being in disagreement. There are two possible explanations for such response: one may be selfishness of individual persons and cultures of some clans and a group that does not easily accept people from other traditions and cultures different from their own. In such a kind of groups or families, even getting married to people outside their lineage is not acceptable. For instance, traditionally, the Bena, Wanji and Kinga and other related groups are likely to be resistant getting married to people outside their own groups probably for the sake of safeguarding their cultures and traditions in place. Other reasons beyond cultures and traditions may also apply to such a kind of attitudes.
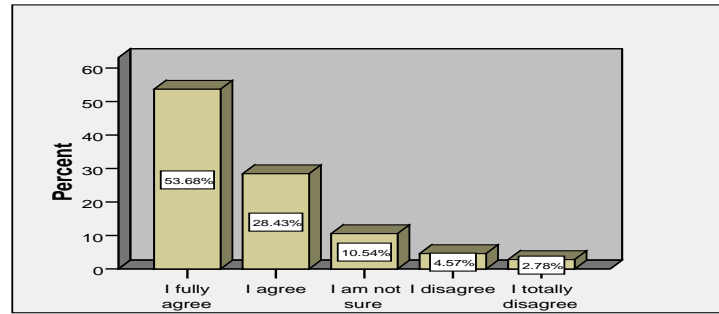
Figure 4.48: Religious Communities Should Try to Influence Public Opinion on Social Problems

On the next figure 4.48, it was inquired the opinion of the participants on the statement, 'Religious communities should try to influence public opinion on social problems'. The prediction was that religious communities as stakeholders in solving social problems around them then there should be a sense of influence to the public on raising their opinion on social problems. The data result came up with the following responses: 53.7 percent of the participants fully agreed and 28.4 percent agreed. 10.5 percent were not sure, while 4.6 percent and 2.8 percent disagreed and totally disagreed respectively. The level of agreement has risen again to 82.1 percent higher than the previous. The results indicate the awareness of religious communities on their task to influence public opinion. Unlike the politician sermons of appealing to the religious leaders and communities alike not get involved in raising their voices on social problems rather concentrate on religious matters only i.e. preaching Gospels and Quran (cf. A Swahili statement like, "*Viongozi wa dini wasiingilie mambo ya siasa na ya kijamii; bali wahubiri dini tu ndio wito wao!"* (cf. Response to Tamko la Bagamoyo, 2000). Literary the statement can mean religious leaders should not involve themselves in social matters but stick to preaching religions only. However, the statement is misleading to general public and disguising statement to religious leaders because even those politicians are members of certain religious

groups or have been influenced or even raised and nurtured by their particular religions to the ambitions of becoming politicians and even government officials and leaders. Kwame Bediako argues that African Christianity, now with greater consciousness of its African identity and character, may face an even greater challenge to be of service to Africa not only in religious and spiritual matters but in political realm as well (Bediako, 1997). Therefore, religious communities not only should try but it is one of their obligations to influence public opinion on social problems. As such, the well-being of the society in history always depended on how religious communities acted against or corroborated with corrupt governments to the disadvantage of their people.
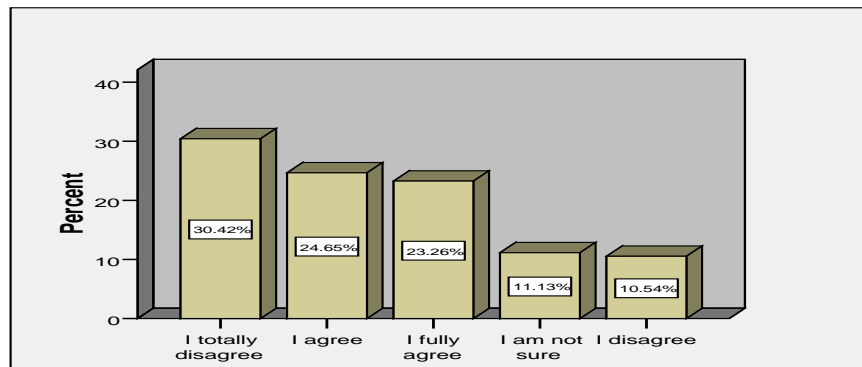
Figure 4.49: Religious Communities Should Exercise Their Authority Over People's Thinking About Social Problems

The Figure 4.49 represents the data results of the statement, 'Religious communities should exercise their authority over people's thinking about social problems'. 23.3 percent of the participants fully agreed and 24.7 percent agreed. 11.1 percent were not sure, whilst 10.5 disagreed. 30 percent of the participant totally disagreed. The level of disagreement accumulates to 40.9 percent while the level agreement accumulates to 48 percent. The result presume that the statement were not very clear to the participants in such a way of misleading their responses.

However, the results were included for those who meant on their response. The aim of the study using such a tricky statement has a meaning of checking the validity of previous response on the similar statement. For instance the statement, 'religious communities should try to influence public opinion on social problems'. Literary exercising authority over people's thinking about social problems is similar to influencing public opinion on social problems.
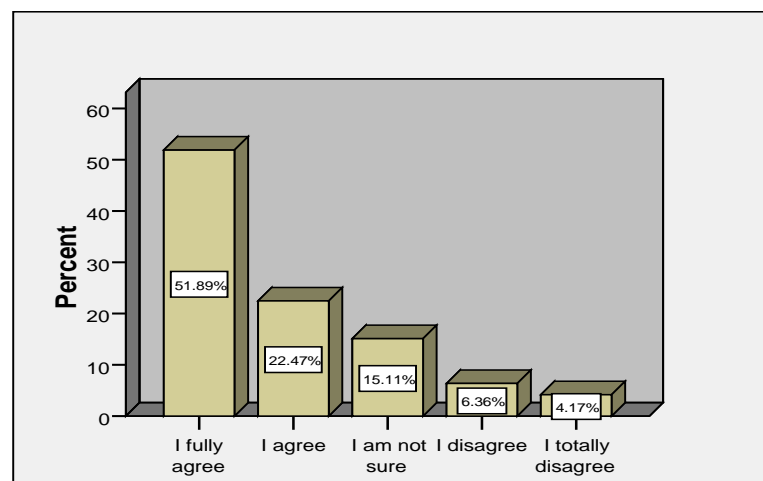
Figure 4.50: Religious Communities Should Strive to Influence People's Attitudes Towards Social Issues

Next similar statement (Fig. 4.50) to the former says, 'Religious communities should strive to influence people's attitudes towards social issues'. The data results indicate that 51.9 percent of the participants fully agree and 22.5 percent agrees. 15.1 percent are not sure, whilst 6.4 percent and 4.2 percent disagrees and totally disagrees respectively. A total agreement is 74.4 percent of the participants. Despite a slight drop percentage on agreement level, majority of participants support the idea of the involvement of religious communities in social issues, which is also an encouraging trend to this particular study.
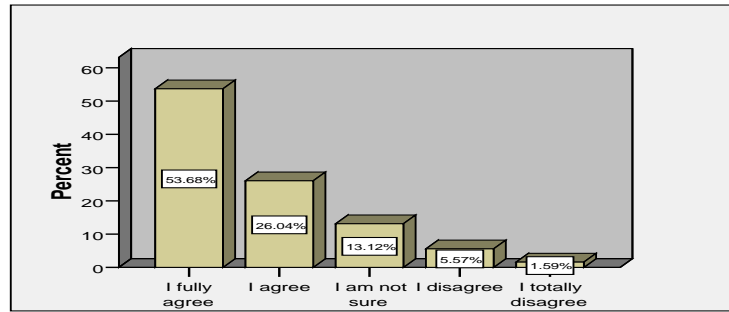
Figure 4.51: Religious Communities Should Get Enough Information to Deal with Social Problems effectively

In the next statement (figure 4.51), 'Religious communities should get enough information to deal with social problems effectively'. The results indicate that 53.7 percent of the participants fully agree and 26 agree. 13.1 percent of the participants were not sure, whilst 5.6 percent and 1.6 percent of the participants disagreed and totally disagreed respectively. The total results for agreement is 79.7 percent as an indication of the support rendered by the participants on the need of religious community to get enough information to deal with social problems effectively. Initially, the results confirm this study as one of the authentic resources of getting enough information as it happened to this survey. The study itself is full of information on social problems that will enable the religious communities to deal effectively with social related problems.
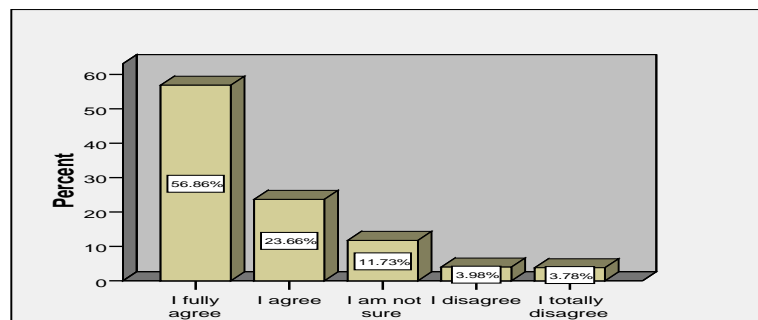
Figure 4.52: Religious Communities Should Get Enough Knowledge to Speak Sensibly About Social Issues

The figure 4.52 is the results of the statement, 'Religious communities should get enough knowledge to speak sensibly about social issues'. 56.9 percent fully agreed and 23.7 percent agreed, 11.7 percent were not sure, whilst 4 percent and 3.8 percent disagreed and totally disagreed respectively. As it were for other responses above the level of agreement accumulates to 80.6 percent slightly high than the previous statement and authentic percentage. To sum up, majority support the idea of religious communities getting enough knowledge to speak sensibly about social issues. Knowledge is always power. Therefore, a support to knowledge acquirement is vital for religious communities, especially as long as the society regards Churches as institutions, which deal with a whole person from birth to death. The entire life of a human person depends on this institution 'religion'. Which means, religion is a key prayer of every individual aspect of human person; that is from home, at work, and beyond towards consummation. In the next statement (figure 4.53), 'Religious communities should get sufficiently qualified to speak authoritatively about social problems' the results are as follows: 49.9 percent of the participants fully agree and 26.4 percent agrees. 14.1 percent are not sure, whilst 6 percent and 3.6 percent disagrees and totally disagrees respectively. Total percent of agreement is 76.3 of the participants.
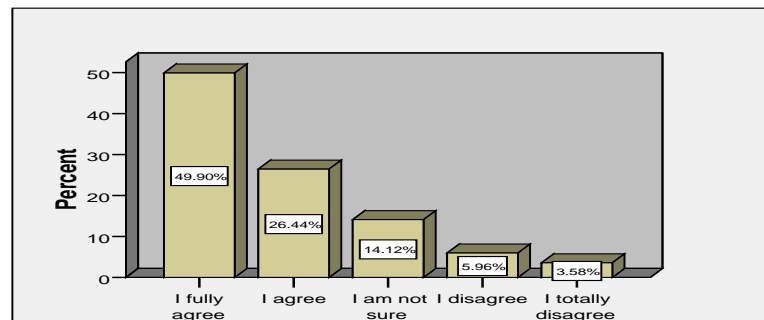
Figure 4.53: Religious Communities Should Get Sufficiently Qualified to Speak Authoritatively About Social Problems

Qualification is similar or goes together with knowledge, that means when religious leaders and community alike have enough knowledge on social problems then they may be automatically qualified for the task of assisting people in the society in different life aspects. However, they need something more that is courage to speak authoritatively about what they already know of social problems around them and within their society.
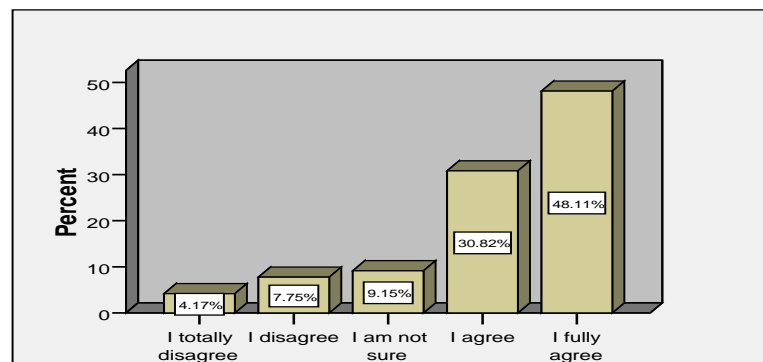
Figure 4.54: Religious Communities Should Publicly Discuss Social Issues

On the statement (figure 4.54), 'Religious communities should publicly discuss social issues' the responses were as follows: 48.1 percent of the participants were in fully agreement of the statement and 30.8 percent just agreed. 9.1 percent of the participants were not sure, while 7.8 percent and 4.2 percent disagreed and totally disagreed respectively. The total number of agreement accumulated to 78.9 percent. That means, majority supporting the idea of religious communities to publicly discussing social issues. As noted in some figures above there are some efforts especially among politicians to try building a fence between religious community and social issues which always are related with policies in place that have direct effect to public in general and religious communities in particular; that basically is a means of preventing criticism directed to them by religious leaders. Thus, the support

for religious communities publicly discussing social issues is in line with religious communities' obligation to regulate both social issues and religious matters.
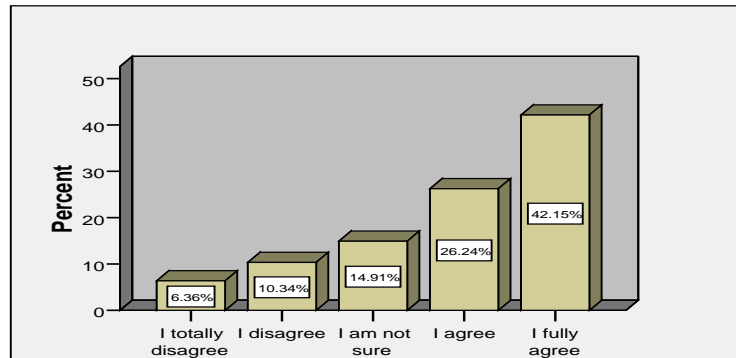
Figure 4.55: Religious Communities Should Go Along with Changing Ideas in Society

'Religious communities should go along with changing ideas in society' is the next statement depicted in the figure 4.55 as follows: 42.1 percent of the participants fully agreed and 26.2 percent agreed. 14.9 percent of the participants were not sure, whilst 10.3 percent and 6.4 percent disagreed and totally disagreed respectively. The results make the total percentage of participants on agreement to be 68.3 percent slightly lower than the above two statements and the level of disagreement accumulates to 16.7 percent. As described earlier most religious communities are not always happy with the changing ideas in society because at times they go against their beliefs and traditions of the sending particular religions; as mentioned before rigidity is a trend in many religious communities (i.e. as our fathers did so we do). However, the accumulated agreement percentage is vital and a promising results to the changing society against unhealthy traditional cultures on the ground. The results pave the way forward for a change. However, we cannot ignore the level of uncertainty and disagreement for the same because, despite their number, they are

practically able to influence the situation in the society and make obstacles when seeking the changes for the better.
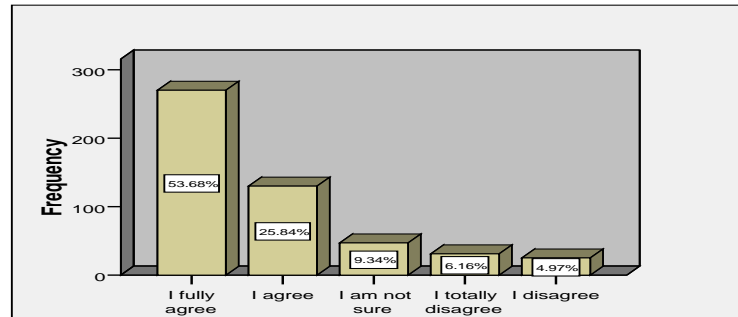
Figure 4.56: Everyone Should be Able to Join a Religious Community

The next statement (figure 4.56) is about freedom of involvement in religious communities and it says, 'Everyone should be able to join a religious community'. The responses were as follows: 53.7 percent of the participant fully agreed, 25.8 percent agreed, 9.3 percent were not sure, whilst 5 percent and 6.2 percent disagreed and totally disagreed respectively. Level of agreement accumulates to 89.5 percent of the participants and the level of disagreement accumulates to 11.2 percent. Another similar statement to the above (figure 4.57) is 'Anyone should be able to participate in religious community without precondition' with the following results: 49.3 percent fully agrees and 22.9 percent agrees. 12.5 percent are not sure, whilst 11.3 percent disagrees and 4 percent totally disagrees.
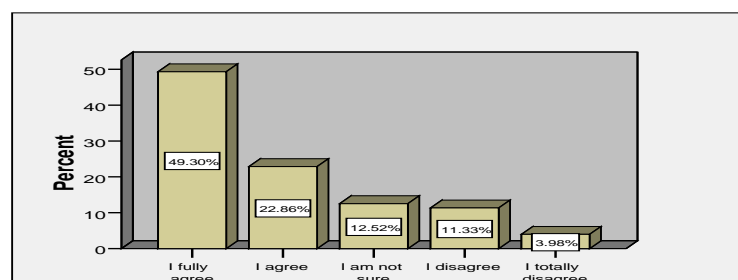
Figure 4.57: Anyone Should be Able to Participate In Religious Community Without Preconditions

Level of agreement accumulates to 72.2 percent and level of disagreement accumulates to 15.3 percent. The high percent on agreement level for Figure 4.46 and 4.57 is an indication of the participants' majority of the inclusive attitude towards acceptance of religious community to accommodate every individual person to their groups. The attitude is typically an African one and Tanzanian in particular because of the basis our fore fathers and mothers built among us. Swahili to Tanzania is a unifying language that goes beyond tribal and ethnic background; as far as religious affiliations and political identities; and even geographical location of where we come from does not prevent the Tanzanians in communicating and relating to one another.

The figure 4.58 has the following statement, 'Religious communities should publicly denounce social abuses people suffer'. The following are results: 50.3 percent fully agrees, 25.6 percent agrees, 15.5 percent are not sure, whilst 5.4 percent and 3.2 percent disagreed and totally disagreed respectively. Level of agreement in this respect is 75.9 percent and level of disagreement is 8.6 percent.
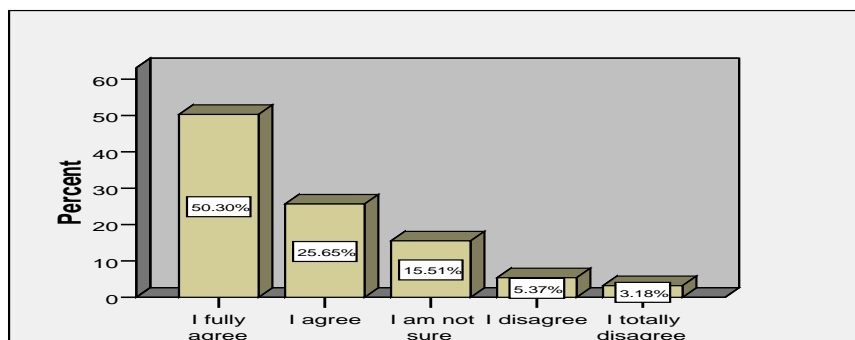
Figure 4.58: Religious Communities Should Publicly Denounce Social Abuses People Suffer

The results have good value that rends support from the participants to the religious communities for publicly denouncement of social abuses people suffer. It is an excellent step towards seeking solutions for domestic abuses problems, along with other social abuses among the members of the society.
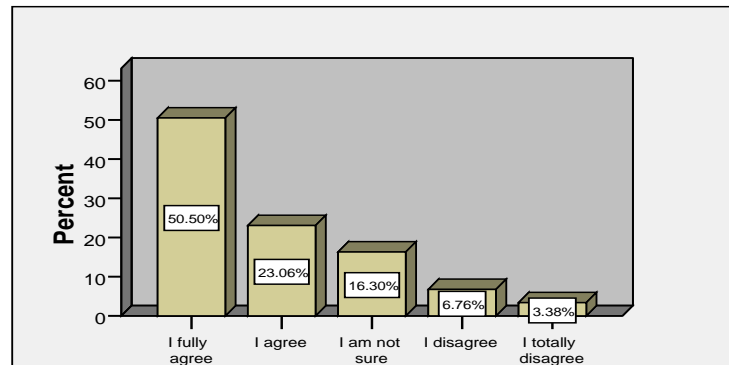
**Figure 4.59: Religious Communities Should Always Keep Up with Current
Social Trends**

The next (figure 4.59) states that religious communities should always keep up with current social trends with the following results: 50.5 percent fully agrees and 23.1 percent agrees, 16.3 percent are not sure, whilst 6.8 percent and 3.4 percent disagrees and totally disagreed respectively. Total agreement is 73.6 percent of the participants. Level of disagreement in this category accumulates to 10.2 percent. Majority in this category support the idea of religious communities' initiatives to take a note on the current social trends and possibly take actions when it is appropriate.

Concluding, in the chapter the study presented, classified and discussed the data collected coupled with analysis, on the outcome of the study. The study attempted to answer main research questions raised earlier aligning with specific objectives of the study. The study began, with awareness about domestic abuses among couples, and

discussed on the main influential factors of domestic abuses among Christian households. Hence, the chapter defined in detail the meaning of ethnicity, traditions and culture, before presenting the determinants of domestic abuses. Among them, the following have a description and analysed because of their level of importance in this study: physical domestic violence, such as forced sex, rape, defilement death and others. The study came to present causes related to poverty, traditional norms and syncretism as part of Church traditions. Moreover, lack of adequate knowledge to the pastors and counsellors were analysed and discussed. Later on, the study presented analysed and discussed the data on the impact of domestic abuses in the homes of religious couples and some proposed intervention measures of domestic abuses among Christians in Mbeya municipality.

It came to the knowledge of this study that majority of the participants admit the existence of domestic abuse problems and even goes further to indicate the causes and prevalence of the problem. Hence, a number of them were in favour of taking proper actions as short term and long-term solutions. However, the study reveals that the Moravian Church in local settings has some influences of the traditions and cultures of the Ndali, Nyakyusa and other ethnic groups around the study. Therefore, the mentioned influences is a potential challenge to the Church as long as the setting of many cultures and traditions always is to hold the communities together and preserve the identity of who they are, thus a glimpse of those traditions are vital to be explored to get an idea of what they entails.

CHAPTER FIVE

5.0 NDALI AND NYAKYUSA TRADITIONS IN RELATION TO DOMESTIC ABUSES

In this chapter, the researcher investigates whether there are some influences of Ndali and Nyakyusa traditions and cultures on perpetrating domestic abuses. At times, the study will take Ndali to mean Nyakyusa as well. Despite identical distinction among them that the study will analyse during the course, many noticeable similarities do exist between the two ethnic groups. The study will cover the following topics in this section: Religious as an ambiguous term; Background of Ndali people (which in some instance will mean Nyakyusa as well); Ndali Religion; and Suffering in Ndali religion. The later topic is included because domestic abuses in its essence cause suffering to an individual and the community around him or her. The last topic on this chapter will be the quest for human rights. Human rights get a priority because of its special consideration throughout the study as one of the turning alternatives towards recognition of individual rights against the existing community rights as we are going to discuss later. We begin with 'religion as an ambiguous term' as a point of our departure.

5.1   Religion as an Ambiguous Term

The term "religion" together with being defined in preliminary, chapters it is hereby worthy to have a definition again for the reason that the term has deliberately become an ambiguous terminology. As such, it has neither come to an agreement with many scholars when thought to have one definition of religion. There is no consensus to one definition that may discern all aspect of religion. Nevertheless, together with

other definitions cited previously the following are among many may serve as well by first adopting Gunnar Norlén definition that put religion as, "as belief in God or spiritual beings" (Norlén, 2000). Other definitions that will also be favoured by this study describe religion through borrowing other working definitions that fit well with the trend on the ground which is likely to combine more than one religious traditional beliefs in one hand and the existing beliefs on the ground on the other simply through investigating its origin. Mbiti explains that 'all African peoples believe in God'. He adds saying,

> *They take this belief for granted. It is at the centre of African Religion and dominates all its other beliefs. But exactly how this belief in God originated, we do not know. We only know that it is a very ancient belief in African religious life (Mbiti 1991).*

Together with the above explanations, Mbiti tries to put three possible assertion of its origin as follows:

1. People came to believe in God trough reflecting on the universe;

2. People realised their own limitations; and

3. People observed the forces of nature (Mbiti, 1991).

This may be evident on some of the results of the data collected when trying to find out whether religion has influenced the present lives of the participants or not. The data results indicate that religion of the participants has a vital influence to the present life of the majority. However, it is hard to figure exactly that trend of religious influence. For instance, when we pose the question, 'which religion are they talking about?' It is possible to get many answers from that particular question. However, this study draws the main conclusion that religion may mean a combination of indigenous or native cultures and traditions. Moreover, religion may

mean modern religions such as Christianity and others on one side and the emerging human rights culture on the other that as well seem to be claiming a place in our modern generation (cf. Is there a God of Human Rights? The Complex Relationship between Human Rights and Religion: A South African Case, a title of a book by Johannes A. van Ven, et al. 2004). As such, it is hard to avoid syncretism when attempting to answer that kind of question. Hiebert substantiates that past missionaries often made the decisions and tended to reject most of the old customs as "pagan". He mentions things like drums, songs, dramas, dances, body decorations certain types of dress and food, marriage customs and funeral rites to have been condemned on allegiance that they are directly or indirectly related to traditional religions and not acceptable for Christians. The result of that kind of suppressing these old cultural ways he says that has created a tendency of going underground. For instance, people conduct formal Christian wedding in the church, yet they are not satisfied and therefore they go to the village for the traditional celebrations. Through that Hiebert argues that when pagan customs are practiced in secret, combined with public Christian teachings they form the so called 'Christopaganism' – which he terms it as 'a syncretistic mix of Christian and non- Christian beliefs' (Hiebert, 1996). The word 'pagan' comes from a Latin word *paganus*, 'a countryman' used by Christians from the fourth century to indicate the country people who had not accepted the new faith like town dwellers. The similar English word is heathen to mean believers in other religions or in none (Kato, 1987). To get a hint on what the researcher wants to say hereunder is the demonstration of the participants' response: the study poses several questions to test the participant's attitude towards response to religions influence in life and as well as the place of ancestors in their lives. The

prediction as noted previously is that there should be a sense of mixed beliefs in most of them especially between Christianity and traditional beliefs. When the participants asked to comment on the level of agreement on displeasure to one's ancestor; religion as a great influence on daily life; or if whether their decisions are influenced by their religions; or their life could be different the following came into light:

Table 5.1: Descriptive Statistics Table on Religion and Traditional Beliefs

	One should avoid bringing displeasure to one's ancestors	My religion has great influence on my daily life	If I have to take important decisions, my religion plays a major part in it	My life would be quite different, if it was not my religion
N	503	503	503	503
Minimum	1.00	1.00	1.00	1.00
Maximum	5.00	5.00	5.00	5.00
Sum	2607.00	2126.00	1999.00	1971.00
Mean	3.1948	4.2266	3.9742	3.9185
Std. Deviation	1,21978	1.23379	1.20644	1.27155
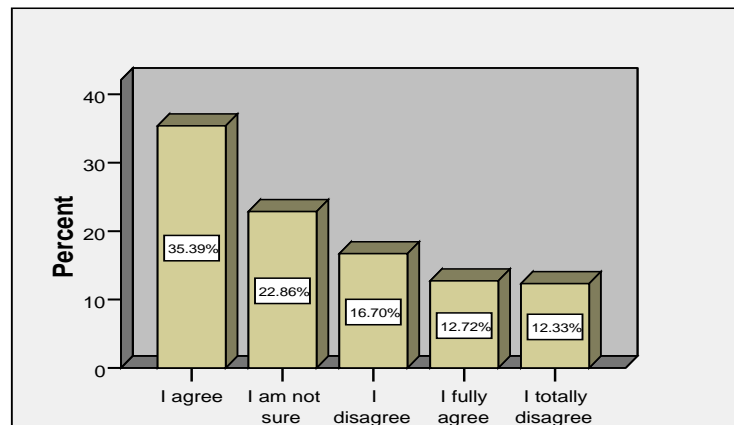
Figure 5.1: One Should Avoid Bringing Displeasure to One's Ancestors

On the first statement (figure 5.1), 'One should avoid bringing displeasure to one's ancestor', 35.4 percent agreed with the statement, 12 percent fully agreed, 12.3 percent totally disagreed, 16.7 percent disagreed, while 22.9 percent were not sure.

Taking into consideration of those in agreement and fully agreement, then those in favour of the statement accumulate to 47.4 percent against 29 percent who decline the statement outright. The analysis for those who are not sure the study considers as either they did not understand the statement or they developed some fear of disclosing what they believe. A kind of trend can easily get attribution to many African people, who in secrecy always believe in ancestors and tradition religions while embracing world religions such as Christianity and others as noted earlier. It should be argued that, although in public those people go unaccounted for and even if it should not be necessary for them to be in favour of the statement most likely are in favour of the statement for not 'bringing displeasure to their ancestors' as it may be for the trend of most African people.
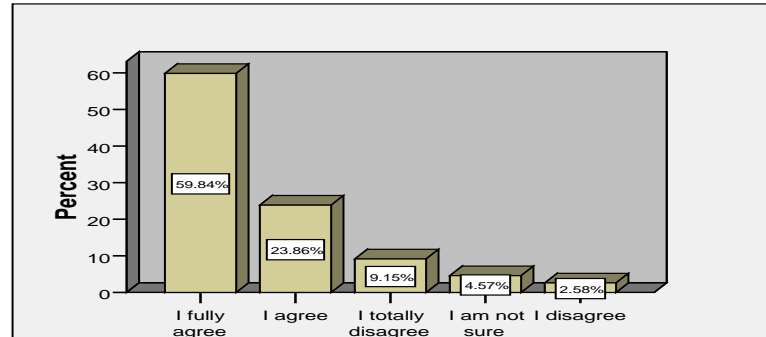
Figure 5.2: My Religion has Great Influence on My Daily Life

On the second statement (5.2), 'My religion has great influence on my daily life' (Fig. 5.2), 23.9 percent agreed, 59.8 percent fully agreed, while 2.6 percent disagreed and 9.1 percent totally disagreed, on the other hand only 4.6 percent were not sure. When accumulating those on agreement and who fully agree to the statement then we should say the majority of people (63.7%) believe on the place of religion influencing their daily lives. No comment for those who disagree neither who are not sure because their response are rather peculiar to most African understanding.
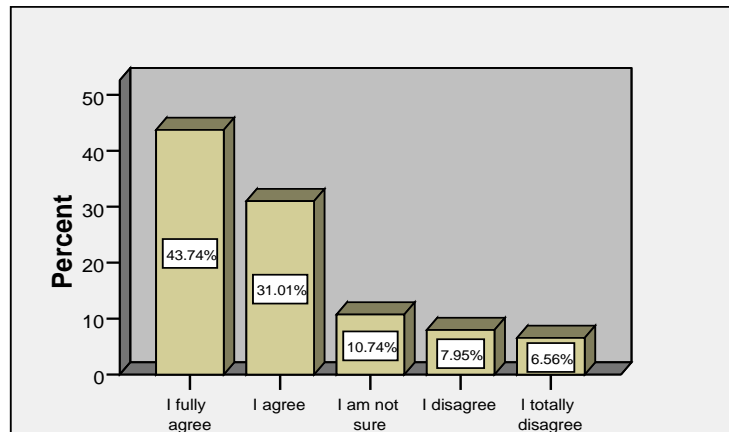
Figure 5.3: If I Take Important Decisions, My Religion Plays a Major Part in It

On the third statement: 'If I have to take important decisions, my religion plays a major part in it' (Fig. 5.3), 31 percent agree, 43.7 percent fully agree, 8 percent disagree and 6.6 percent totally disagree. Those who are not sure are 10.7 percent. As the previous statement the level of agreement accumulates to as high as 74.7 percent against about 14.6 percent level of disagreement while uncertainty is low at 10.7 percent. The level of agreement makes us to a conclusion that most people around the study area are dependant to their religion on the way they make decisions. However, as previously noted, is for us to ask the question, 'which religion are Mbeya municipal people most dependent upon? Is it Christianity or tradition religions or both of them or each one has its own place and meaning at a particular time and purpose?' Another question is that if the answer favours the combination of Christianity and tradition religions, then, what is the most dependant religion during crisis or conflict such as of domestic abuses and violence? Before answering the raised question, we go to the next related statement that says, 'My life would be quite different, if it was not my religion', the level of agreement are as follows: 21.9 percent agreed, 46.5 percent full agreed, 7.4 percent totally disagreed and 8.3 percent disagreed. Those who are uncertain with the statement accumulate to 15.9 percent. If

we take into consideration on agreement and full agreement then those in favour of the statement accumulate to 68.4 percent.
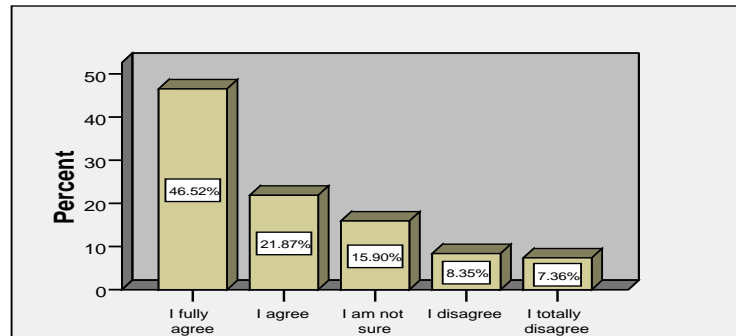
Figure 5.4: My Life Would be Quite Different, If it was Not My Religion

The result is slightly lower than the previous statement but gives the same picture, which indicates positively a level of agreement among majority of the participants of this study on the interpretation that religion is part of their lives, and has some if not full influence on their daily lives. Albeit to say that the above tables and diagrams seem to favour the notion of religion influence to the participants' lives with few discrepancies seen on those who rejected outright the statements. However, the general observation remain that most African people are shaped by their involvement on religions of some kind either be material or just psychological.

In addition, for the case of this study Ndali religion is on special focus to represent others on what they believe and pursue to have influenced their lives. To the contrary, even though the official identity of the participant may mean they belong to world religions like Christianity and others. The truth remains that Christianity is rooted in specific traditional and cultural religions like that of Ndali religion. We can easily see the evidence on the response to the last statement on the last table above. The above understanding necessitates and gives some assurance when trying to

investigate traditions, cultures and religions of one of the ethnic groups around the study area 'the 'Wa-Ndali' in contrast to 'Wa-Nyakyusa'. The study will go into a brief exploration of Ndali religion and begins by giving a brief discourse on the background of Ndali vis-à-vis Nyakyusa people.

5.2   Background of Ndali and Nyakyusa People (Comparison and Contrast)

Ndali and Nyakyusa people originated from southwest Tanzania in Mbeya region, occupying Ileje districts and some parts of Rungwe and Kyela districts. They border with Malawi to the south. There is a considerable emigration to other places in Tanzania and to the neighbouring countries of Zambia and Malawi. Ndali is a language of Tanzania but also spoken in Northern Malawi. The Ndali people according to population of 1987 were 150,000 in Tanzania and around 70,000 in Malawi (SIL, 2003). The total population in these two countries is estimated be to around 220,000. The Ndali lives in Mbeya Region, Ileje District, an across into Malawi, between Lambya and Nyakyusa. Alternative names of the Ndali language are, Chindali, Kindali, and Ici-Ndali. Their dialects are Sukwa classified with: Niger-Congo, Atlantic-Congo, Volta-Congo, Benue-Congo, Bantoid, Southern Africa, Narrow Bantu, Central Africa and Nyika-Safwa (Ethnologue.com. 2011). Existence of the Ndali and Nyakyusa in Mbeya Municipality is part of the emigration process-taking place for many years and they are among those who came to establish the Moravian Church in Mbeya, Mbozi and other place working as assistants to the missionaries during the missionary era on 19[th] century. A lack of academic adequate literature that separates or distinguishes the two ethnic groups exists. In many available literatures, there is a tendency of equating different groups around the area

especially in southern part of Mbeya region with one another or written about them collectively. For instance, Monica Wilson substantiates that "in the broken country to the north of lake Nyasa live the Ndali, Nyakyusa and Ngonde people who, with closely related to them in language and culture, number nearly quarter of million. There are stretches across the river which divides Tanganyika [Tanzania] territory from Nyasaland [Malawi]" (Wilson, 1957). Conversely, in some historical literature some scholars mistakenly identify the Ndali people with the Nyakyusa because of the limited number of them. It is evident in Wilson's literature when she says, "the term 'Nyakyusa' and 'Ngonde' are used …in an extended sense." Meaning that 'Nyakyusa' is used to include Selya, Kukwe, Ndali, Sukwa, and the small groups of Penja, Lugulu, Nyiha, and Kisi which they are said to have absorbed (Wilson, 1977).

However, Nyakyusa and Ndali are two distinct groups and even rival to each other in ways that sometimes neither of the members from one part could get married to another group. For instance, the Nyakyusa characterized some of the hereditary diseases to be of Ndali (e.g. blindness) (Wilson, 1977). "The Nyakyusa (once known, together with the closely related Ngonde, as the Konde) live on the plains and in the mountains at the northern tip of Lake Malawi. Their language, like that of the Poroto, belongs to the Corridor group of Eastern Bantu, but is classified, together with that of the Ndali, in a separate sub-group" (Nurse, 1988). Hence, while most of the Nyakyusa people seem to be more rather identified as an open society, the Ndali are likely to be a more closed society. For instance, when a Ndali person says 'Yes' to something asked for it may mean practically 'No', while in the other round 'No' means 'Yes' and that is happening in many occasions especially in public meetings

and reconciliation sessions, as it has been experienced by the researcher of this study for many years. Kapuulya Musomba, who belongs to the Ndali by origin, attributes the Ndali people to the patrimonial society whereby the children get identity through the fathers' clan by names. While the Nyakyusa the children are attributed to matrimonial the names of the mothers and uncles' clan are identical in to differentiating them with the others. Thus, the Ndali uses the fathers' names and Nyakyusa the mother's names (Wana-Ileje Group, 2010). Another attribute given to the Ndali is unity in most aspect of life and secrecy surrounds what they plan and do. Commenting on unity and secrecy, Pastor 'B' a prominent long time leader with the Moravian Church (a Ngonde as his origin) and during the study chairing a Provincial Board of the MCT- SP affirms that the Ndali are identified as a closed society. He says that they work in a teamwork manner in every aspect of life by defending themselves during crisis and conflicts. He adds, "Secrecy always surrounds their deeds which for the outside world it is very difficult to notice" (Pastor 'B', 2012). When compared to Ndali, Pastor 'A' says the Nyakyusa is an open society with most individuals working selfishly; being proud of themselves and not the group. He says that the Nyakyusa only come together and unite when they find themselves in danger and threatened and therefore rise to defend their course.

Another aspect of the Nyakyusa as compared to the Ndali is straightness and transparency. For instance, if someone is guilty of something is not hard for him or her to confess and admit wrongdoing. While, to the Nyakyusa mostly 'Yes' is 'Yes' and no alike, unless in some very special incident where they may notice the safety is threatened or in a serious danger. At times the Nyakyusa who dissolves into Ndali

culture and traditions may behave like Ndali as well, especially in areas where different ethnic groups merge or live together such as in Rungwe districts, Mbeya Municipality and others. In such areas Mwaitebele comments that people always operates in team work and unity among them always prevails; and these makes them strong and always determined and ready for challenges. The only undoubted similarity among them is the place of women in their societies. Pastor 'A', comments that when it comes to women treatment then Ndali and Nyakyusa are similar. Even for women who seem to be much stronger than men are, the traditional observation that exists in these two groups is that beating a man is a taboo and may inflict suffering to the violators, which means even if a husband beats his wife it is not permitted for a woman to revenge.

This is important when studying these two groups and the way they respond to domestic abuse. Because as it may be learnt later, community decisions and ruling is the model of operations in the Ndali traditions while individualistic and selfishness in dealing with different matters in most Nyakyusa traditions is a trend, unless in very peculiar and special circumstances as described above. Hence, as highlighted earlier and because of the mentioned problem of assimilating Ndali, ethnic group with Nyakyusa group an independent literature for the Ndali or the Nyakyusa proper does not exists, but rather what is written of Nyakyusa sometimes is for Ndali or for both.

In this regard, with the kind of limited sources concerning literature, the experience of the author, as one of the Ndali people will be very much useful in this study. According to census report of 2002, the number of Ndali people was about 110,194 (Census, 2002). On the dawn of colonialism and mission work, the Bundali fall to

the Germans by the terms of the 1890 Anglo-German Treaty (Wrights, 1971). The Ndali are essentially subsistence farmers. The rich soil of their land, coupled with favourable weather, allows them to grow variety of crops like coffee, tea, rice, cashew nuts, bananas, maize, cassava, legumes, beans, groundnuts, vegetables and others. The Ndali attach great importance to farming, and no man can be despised more than, if he/she fails in this. Moreover, Wilson clarifies that, "They [Ndali just as Banyakyusa] are skilful herdsmen and cultivators, well fed, and practicing a system of green manuring and rotation which allows of fixed cultivation, in contrast to the shifting system of most of their neighbours" (Wilson, 1957). Linguistically, the Ndali relates to the eastern Bantu and most likely moved into present day Tanzania during the great Bantu expansion.

Traditionally, Ndali people lived in dispersed settlement, usually consisting of one or more elder men and their extended families. A paramount chief who inherited his position and power in the divine manner of a king heads the Ndali. However, this kingship heads identification with some specific clans with explicit names from the definite places. In addition, usually are from the so-called elites of the Ndali people with recognizable wealth of cattle, land and other possessions, polygamous being one of them. The study may come to learn later that poor clans and those convicted of some crimes circumstances forced them to immigrate to other places such as Unyakyusa, Unyiha, Unyamwanga, and Umalila and beyond assuming the new names of their hosts and mixing with the new societies. However, in some cases the Ndali people retained their originality, 'Ndali' through practice of their religion as we now come to it next.

5.3   Ndali Religion

Ndali people believe that, belief in God (Supernatural Power) originated from ancestral-worship, in which they get assistance on prayers, sacrifices and offerings. Like all other people of the world, Ndali have their own beliefs, superstition and taboos, some of which appear in their oral literature. This means as in most African societies, Ndali have no clear distinction between religion and society. In this fact, Mwakasaka clarifies that "they have been telling tales, singing songs, repeating proverbs and posing riddles ever since God created them" (Mwakasaka, 1978: 'Preface'. They believe that God created them as nothing else but the Ndali.

On one of the hot debates the researcher was involved on the internet was on the topic: "Wandali ni Wanyakyusa waliopitia njia ndefu" (literary meaning: Ndali people are Nyakyusa who used a long root to their destination- Bundali). There are those who partially agreed with that statement but the majority insisted that they are just Ndali and nothing to do with either Ndali who used a long root or not (Wana-Ileje Group, 2010). This supports the way most indigenous people would like to preserve their identity. Professor Norlén clarifies further saying that in most traditional languages there is no even a word for religion, a fact that clearly shows integration of religion as part of society (Norlén, 2000). Thus, for the Ndali, 'religion' implies the whole life of that society. We should take note that, "what makes the term culture or religion multiform is the concept of life, shared socially" (Nkemnkia, 2002). Therefore, we should note that in African context, we conceive the religious reality in the daily living (Nkemnkia, 2002). Kyomo notices a belief in all activities of Ndali people. He says continually that traditional teamwork among

Ndali society was a symbol of unity as part of their religion. According to him the proverb, "Unity is Strength" is well known among the Ndali society in such a way that every individual was expected to value and enhance teamwork. The Ndali experiences the spirit of teamwork through preparation of farms for planting the seeds at the beginning of the rainy season, special festivals, marriage celebration, building houses, and funerals defence/security for community, New Year celebration, etc. Marriage is a very special occasion because both the bride and the bridegroom belong to the whole community (Kyomo, 2003).

According to Monica Wilson, the [Ndali religion as related to] Nyakyusa religion has three elements namely: the living belief in the survival of the dead and in the power of senior relatives both the living and dead over their descendants. Second, there is a lively belief in medicines and in a mystical power residing in certain material substances, those who have the requisite knowledge uses them. Third, there is a belief in witchcraft, which is an innate power to harm others exercised by certain individuals and in the mystical power of fellow villagers to punish the wrongdoers (Wilson, 1957). The belief has to do with a theory that the witch devours the spiritual life of an individual that eventually causes physical death (Kato, 1987). This means that the general expression of religion in the Ndali tradition is in performing rituals rather than dogma and every individual participates in a variety of rituals that are highly structured. This assertion is well supported by Nkemnkia who comments that each religion has its own structure, for this matter, African traditional religions have fixed structures, altars, ritual places, cult ministers, formulae and sacred rituals, centre from which everything ends. He says that the divinity is involved in an

essential way in daily life of African people (Nkemnkia, 2002). Kyomo elaborates more that overseers of the traditional teamwork in the society were traditional elders who were highly respected because of their wisdom and experience. The elders acted as the "eyes" of the whole community (Kyomo, 2003).

5.3.1   Belief in Supreme God (Mulungu)

The Ndali believe in *Mulungu* (the supreme God) and ancestors (*abashuka*) who are the Supreme beings. According to Ndali belief, "*Mulungu*" is the Supreme God of the traditional religion who was worshipped at all three central grove-sanctuaries as well as at family sanctuaries in Bundali (a place of Ndali People) (Mwakagali, 1992). For Ndali, *Mulungu* is a Creator and controller of life patterns of the society through ancestors (*Abashuka*). Mwakagali adds, "At the conception, both Kyala (*Mulungu/Chala*) and *Abasyuka* (*Abashuka*) are present watching. It is vital to note that the sexual desire, which results in conception, in both men and women comes from *Kyala* (*Mulungu*) and *Abasyuka* (*abashuka*). When the support of Kyala and Abashuka is lacking a person may become impotent or barren" (Mwakagali, 1992). Thus, no human being has any power to control his or her life. This kind of belief is still alive among the Ndali and Nyakyusa even today among the traditionalists and even others as noted above on the data results. Ndali and Nyakyusa believe that *Mulungu* (*Kyala*) is omnipotent and omnipresent meaning is everywhere and always present as Norlén clarifies when he explains, "…according to some tribes in Africa, God is omnipotent and omnipresent everywhere and at all times, manifested in natural objects of different kinds: the one who feels everything" (Norlén, 2000). Mbiti writes of both immanence and transcendence of God. The concept of God's

transcendence according to him is well summarized in Bakongo saying which says, "He is made by no other; no one beyond Him is" god is the most abundant reality of being, transcending all boundaries; omnipresent everywhere and at all times (Mbiti, 1969). In many acts of worship, men acknowledge that God is near and approachable. In this fact, Mbiti summarizes as follows,

> *African people place God in the transcendental plane making it seem as if He is immanent, being manifested in natural objects and phenomena, and they can turn to him in acts of worship, at any place and time. The distinction between these related attributes could be stated that, in theory, God is transcendental but in practice, he is immanent (Mbiti 1969).*

Ndali and Nyakyusa generally, express God's majesty by different words. The words are '*Isoba*' (protector of herds), '*Kapela Ng'ombe*' (creator of herds), '*tende or tenende*' (the one who passes through the earthquake); '*Isuba lya kumwanya*' (who is in heaven like the sun which shines everywhere), etc. They also believe that *Mulungu / Kyala* (God) is kind and good and does not possess human nature that lie, steals, insults and even cause suffering to human nature. Therefore, they believe that God is righteous (*Mulungu mugolofu*). He is usually involved in daily life of people. The immanence of God among the Ndali and Nyakyusa is experienced through sacrifices, prayers or different kinds of invocations. In summarizing Nkemnkia says, "God is so present in the events of the tribe, the village, the individual and the entire community that one can only acknowledge His existence (Nkemnkia, 2002). The assertion of goodness and righteousness of God probe us into asking, "If God is not the cause of suffering, what is the cause of suffering in Ndali religion related to Nyakyusa?" The answer to the raised question will deal with in details when discussing suffering in Ndali religion but now we turn to belief on supreme beings (shades).

5.3.2 Belief on Supreme Beings (Shades)

The Ndali and Nyakyusa people believe in two types of spirits. Alien spirits (*mbepo*) most often considered to be the outside or wandering spirits and *abashuka* (ancestral spirits) are always ancestors' spirits. The alien spirits may be either malevolent to mean having a desire to cause harm or benevolent to mean showing kindness or goodwill. Bad spirits are associated with witchcraft; while good spirits may inspire good talents associated with healing, music, or artistic ability, they also believe in magic. Ancestral spirits represent all that is ideal and moral for Ndali way of life and are usually associated with recent ancestors or with more remote cultural heroes whose exact genealogy are forgotten. The ancestors (*abashuka/ abasyuka*) are believed to participate at the sacrificial feast, and get their portion of sacrificial meat or other desirable items like food and local beers or alike. They serve to protect society but may withdraw this protection if Ndali/Nyakyusa moral ideals are not respected (Kyomo, 2003). The Ndali and Nyakyusa as other African societies believe in the supreme beings (shades). A shade (*unsyuka* "*unshuka*" pl. *abasyuka* "*abashuka*") is literally a person who has risen from the dead, that is the resurrected one (Mwakagali, 1992). The Ndali and Nyakyusa regard the dead as shades because they are still alive and can appear in a non-physical body. Mwakagali substantiates that, "the dead are believed to be living (*bumi*) as they still have relationship with the living members of the family and visit them regularly. The dead are believed to exist in the form of the shades (*Abasyuka* "*abashuka*") walking freely in the world of the living and the dead (*pasi*) (Mwakagali, 1992). Essentially, the belief that the dead are still living is accepted almost everywhere in Africa. Mbiti as recited in Norlén prefers to replace this term "Shade" with the designation "living dead" (Norlén,

2000). Ndali have a belief that Abashuka (living dead) have somewhere they dwell, which is called '*kubashuka*.' Theodor Meyer prefers to call it "land of the resurrected (*ikisu kya pasi*)" (Meyer, 1993). A place where every living creature is destined shall have to go: although no one would like to. For Ndali people when a person dies they have a say that "a dead is called back home" (the land of origin) for they believe that life on this earth is temporary. They also believe that the departed are not very far away. Therefore, they watch over their families and are considered and consulted on all- important matters. After the above, it is worthy now to discuss on graveyards (*mapumba*) as sacred places, which is now next.

5.3.3   Grave Yards (Mapumba) as Sacred Places

In this part, the study discusses religious significance of graves in Ndali related to Nyakyusa religion of Tanzania in the light of Eliade's concept of sacred places. The study begins to discuss Eliade's theory of sacred places. The exploration relies heavily upon one of Eliade's book, *The Sacred and the Profane*. Profane according to Eliade is the realm of the everyday business – the arena of human affairs, which are changeable and often chaotic; the sacred is the sphere of order and perfection, the home of the ancestors, heroes, and gods (Pals, 1996). First, the study tries to answer the question "What is sacred place?" and secondly, looks at sacred space as it relates to graves. After this follows a discussion of how the Ndali religious beliefs are interwoven with graves (*mapumba*) as sacred places.

5.3.3.1 Eliade and the Reality of Sacred Place

Eliade begins his discussion of sacred place as it relates to the idea of the Holy/the sacred. The sacred is an awesome power that brings mystery and majesty to secular

lives. It has the potential to make them sacred. The sacred, the infinite presence of the holy other encounters the finite human world with sacred and therefore brings transcendence to the human world. The sacred chooses to break through our mundane world-to the regular, everydayness of life and reveals itself to us (Cf. Pals, 1996).

In the light of this thinking, sacred place is a place where people meet their object of worship/ultimate reality. The understanding may have some assimilation with the Bible verse that reads, "*This is none but the house of God, and this is the gate of heaven*" (Genesis 28:17f). For example, as we have seen above and shall see later for the Ndali it is a place where they meet God through the reality of ancestors. Further, sacred place consists of three very different but important realities: it is a place that is set apart from all other places in the world, it is a place where people meet God and God meets people, and is a place that evokes communion and worship. In short, Eliade argues that sacred place can be any disrupted, set-apart place that calls us to worship and provides context where people can connect with ultimate reality (Eliade, 1957).

In his chapter on Sacred Space and Making the World Sacred, Eliade presents three characteristics of every sacred place: disruption, orientation and communication. The study briefly highlights these categories because they are the categories that will be applied to as we study graves as sacred places among the Ndali related to the Nyakyusa people. We need to note that these connections proceed from one point to the other: the disruption of ultimate reality leads to orient people in a chaotic (profane) world and then to communicate with their object of worship.

5.3.3.2 Sacred Space Differentiates Space

Eliade states that for religious people, space is not homogeneous. People experience interruptions, breaks in it. Some parts of space are qualitatively different from others. Using the example from the biblical tradition he says that at some points on the earth's surface it makes sense to say put your shoes off from your feet for the place where you stand is holy ground (cf. Exodus 3: 5). Such holy space is significant space, and its recognition Eliade affirms, is not a matter of theoretical speculation, but of primary religious experience respection on the world. Profane space on the other hand, is homogeneous, neutral without orientation, chaotic (Eliade, 1957).

5.3.3.3 Sacred Space Gives Orientation to Space

Sacred space creates meaning within space. A sacred space is often regarded as the navel of the world, as an *axis mundi* (Pals, 1996), a centre around which the live-in world revolves. Eliade states that religious people always seek to fix their abode at the centre of the world. This place creates the meaning of live-in world. It is the place of meaningfulness in the world of profane experience (Eliade, 1957).

5.3.3.4 Sacred Space is a Point at which Two Worlds Meet

Eliade argues that in the sacred space the world of humans and the world of gods meet. As such, it can become the vertical axis of communication between heaven and earth. One can think of Jacob's ladder at Bethel.

> *The biblical patriarch Jacob tired from his travels… During the night, he dreams of a ladder extending from the place where he sleeps all the way to heaven, while angels rise up and come down upon it… For Jacob, this special place is axis mundi, the spot where one finds the sacred pole that connects heaven and earth, the holy place where the separate worlds of the sacred and the profane are joined (Eliade, 1996).*

Such a place is typically determined and differentiated from profane space by a hierophany (sacred doctrines or mysteries).

5.3.3.5 Graves as Sacred Places among the Ndali

In following part, the study tries to explore the extent to which the three aspects of sacred places described above are recognizable in relation to Ndali traditional beliefs related to graves. In traditional Ndali religion graves, particularly of male heads of the extended family are significant. The reason is that their religion is based on ancestors. They believe in the influence of ancestral spirits in their daily lives. For one to be an ancestral spirit guardian proper burial rituals have to be followed. In these rituals, the grave becomes important because it becomes the point of future contact with the dead ancestors. Like most Africans, the Ndali communicate with God through the spirits of the dead ancestors. In most cases, all communication with God via the ancestors is performed at the gravesite. Therefore, it is very traumatic for the Ndali if a member of the family dies and they are not able to get the body for burial. Therefore, if we follow Eliade's thinking we first identify the reality of the sacred as symbolized by the ancestral spirits. In addition, the usual point of contact with this spirits begins with the ritual visit of the grave of the ancestor. The way the Ndali go about locating or choosing gravesites seems to be consistent with Eliade's idea of making space qualitatively different from profane space.

The location of the grave depends on the choice of the family members. In some cases, it depends on the choice of the deceased and sometimes on the head of the paternal family especially the father. In most cases among the Ndali the elderly

people choose gravesites before they die. The eldest male member of the family ritually points to the spot, starts the grave digging by digging twice at the spot, and leaves other people to do the rest. He comes again at the end to confirm the depth of the grave.

After the gravesite is located, the Ndali perform rituals to consecrate it. Since they regard a grave as the home of the deceased, the place to do rituals in which they inform God through ancestral spirits. For example, when the father of the researcher died, considering that he was the head of the family two healthy male cows were ritually killed beside the grave symbolizing that people were going to have a meal with him at his new home. Usually, when they slaughter a beast they do not strangle. However, in this kind of ritual they strangle a beast in order to prevent blood spilling at the gravesite.

In some cases, if people violate the choice of the deceased the burial may not go well because of mysterious happenings that do occur in the meantime. The belief is that a dead person should not have a shadow. When a shadow appears, it is a sign that the dead person is not happy with the location of the grave. Once the burial is complete, one should observe special restrictions and taboos when approaching the gravesite. If children used to play around at this place, they are barred not to continue. In addition, the members of the family no longer use the plant life around this place in the homestead. In short, the family and the surrounding community are aware that the place on which there is a gravesite is an abode of the ancestral spirits and one should approach ritually. The place according to Eliade is imbued with religious significance an issue that is related to Eliade's second characteristic of sacred places.

Once the gravesite is differentiated as sacred place, it becomes a place of orientation. A place tells the journey and destination of Ndali life. Since it is the abode of the ancestor, it invokes ancestral spirit beliefs particularly ancestral spirits as part of the family. They are the living dead who act as guardians of the family. It invokes every orientation that involves right relationship with ancestors. Every Ndali aspires to live a good life and have a good death that culminates in rituals that make a dead person into an ancestral spirit. The grave is therefore a place of orientation that brings stability. By being at the gravesite, the Ndali return in memory or in reality to make sense of their world and lives. The grave is the place where they can meet ancestral power and move on from there. So frequently, the Ndali cannot wait to visit the grave. It symbolizes the fixed point, the central axis for all future orientation.

Because of this, the gravesite becomes what Eliade calls the *axis mundi*. It is the place where two worlds meet. For the Ndali it is the meeting of the human world and the spiritual world. It is the place where people met the ancestors and be able to coerce and placate them. In every homestead, they hold ritual to address the ancestors. This does happen at the grave of the deceased person in belief that his/her ancestral spirit is the guardian of the family. Therefore, in a way the Ndali regards the grave as the centre of the world. It is the home of the ancestors. The grave is the foundation of traditional Ndali worldview. It is the channel of vitality from the spiritual sphere to the human. The grave therefore exists for the primary purpose of placing the Ndali in communication with the world of the ancestral spirits, a place of communication that brings connection. The grave among the Ndali as a sacred place is avenue for the Ndali to repair alienated relationships with the ancestors. It evokes

speech and conversation. In the end, the grave is not about place but relationship. Difference, orientation and communication are essential categories in graves as sacred places to bring the Ndali in relation with God, ancestors and others. Following the thinking of Eliade, the Ndali graves are sacred places where they commune with God through the ancestors, and connect with the sacred world.

Concluding in this section the study has an honour of following Eliade's theory of sacred places in which the study demonstrates the extent to which the Ndali regard graves, particularly of the male head of an extended family, as places set off from the rest of the world. Men, women and children have to approach graves in a particular way. The admission of all members of the family takes place around the grave but only the ritual elder of the family can sit on the grave itself. If one violates restrictions related to the graves, then there might be misfortune in the form of mysterious disease or death. It is the expectation that people should respect the area around the grave. To sum up the study has reiterated Eliade's theory that insists on differentiation, orientation and communication as characteristics of the sacred places. Therefore, graves among the Ndali are sacred places that are set apart from other place that bring order to their chaotic lives, the place where the Ndali meet God and the ancestors and where these spiritual beings meet them.

Therefore, it is no wonder to get the overwhelming results on the data above (47.4%) which indicate majority of people are not pleased to cause displeasure to their ancestors. Again as said above if, there are violations of restrictions related to the graves then there might be misfortune in the form of mysterious disease or death.

Domestic abuse and violence that causes chaos in the family may as well cause displeasure to ancestors and lead to misfortune. Thus is worthy now investigating some beliefs on mystical power, magic, witchcraft and sorcery as we now turn to the next section.

5.3.4   Belief in Mystical Power, Magic, Witchcraft and Sorcery

One of the fascinating beliefs in Ndali religion just as in most African tradition religions is the belief in mystical power, magic, and witchcraft. Even those who seem to be most 'civilized' and 'intellectuals' believe strongly in magic, witchcraft and sorcery. So to say, African Tradition Religion is a comprehensive title for the religions of Africa. The religions are traditional as opposed to the new religions in the continent such as Islam and Christianity. Hence, tradition is the 'handing down of information, beliefs, and customs by word of mouth or by example from one generation to another, without written instruction' (Kato, 1987).

Witchcraft as used by Allan Harwood is a belief, which attributes misfortune to innate psychic powers, and he defines sorcery as a belief attributing misfortune to maleficent physical substances (Harwood 1970). However, the above definition does not necessarily fit well to the real practice in African perspective. Because unfortunately, no anthropologist can observe one of the above mentioned beliefs or even prove in a Western laboratory. Mystical powers are very independent from modern scientific measurement, but that does not deny its reality. Mbiti substantiates that African people do not look at mystical power as a fiction but whatever it is, it is

a reality, and one with which African peoples have to reckon (Mbiti 1969). Monica Wilson comment as follows,

> *I see witch beliefs as the standardized nightmares of a group, and I believe that the comparative analysis of such nightmares is not merely an antiquarian exercise but one of the keys to the understanding of society (Wilson 1963).*

The above beliefs among the Ndali draw a line on what might be the possible causes of suffering in this society. In the next part, the study tries to answer the question raised earlier on the cause of suffering in Ndali tradition we begin with the concept of suffering in Ndali religion.

5.4 Suffering in Ndali Religion

In this section the study discusses the concept of suffering in Ndali religion in the light of the relational approach to suffering and how their religious beliefs come into play in that approach to suffering. Thus, the study explores on relational mystical power causes; witchcraft as a cause of suffering; social causes and how they deal with suffering. First, the study elaborates the origin and causes of suffering.

5.4.1 Origins and Causes of Suffering

John Hick makes a distinction between pain and suffering. He defines pain, as a specific physical sensation while suffering is a mental state, which may be as complex as human life itself. He believes that endurance of pain is sometimes, but not always an ingredient of suffering (Hick, 1966). This study tends to agree with him. Although pain does not very often, lead to an experience of suffering but other elements associated with that situation may cause suffering. Hick gives some examples like fear of permanent disability or death; anxiety about one's family, or

finances, or career; the frustration of one's plans; humiliation of helplessness and of dependence upon others (Hick, 1966). In addition, the study adds the following as well such as fear of children to get curses from their parents, fear of divorce or bad relations with close partner and abuses as well as the ancestors (*abashuka*) as it may apply to the Ndali people may result into suffering. Aylward Shorter adds more causes of suffering as follows: human wickedness, inherent cause in the nature of human (might be original sin!), through natural disasters such as earthquakes (cf. Tsunami disaster), famines, droughts, volcanic eruptions, cyclones, storms at sea, floods, through poverty and social deprivation etc (Shorter, 1985). In a general sense of suffering is a diverse topic in human challenges but since this study is dealing with domestic related abuses then we might say that domestic abuses which are likely to cause violence on its essence is suffering and include pain incurred to a victim.

5.4.2   Relational Mystical Power Causes

Mbiti gives an example of mystical power found in the words of parents especially when spoken to children: they 'cause' good fortune, curse, success, peace, sorrows or blessings, especially when they are spoken in crisis. Therefore, he says, "formal 'curses' and 'blessing' are extremely potent; and all are careful to avoid formal curses" (Mbiti, 1969). The Ndali believe on curses as one of the causes of suffering especially when the parental relational tie in a clan or family is broken. Relational tie within the clan/ family is vital for the well-being of the Ndali society. Therefore, when a husband and a wife are not in good relationship or one is abusing the other then the family involved is obliged to investigate the root cause of the problem. Interview with one of the victims of domestic abuses a woman of Ndali by origin,

married to Ndali husband. She told the researcher that she decided to leave her husband because of abuses inflicted on her, revealing that she associate her bad relationship with her husband whom she loved with mystical power overshadowing the clan of her husband. She says, "My husband's family do not last longer in their marriages bonds" (Interview with Lady X). When asked to clarify she said that the elder brothers of the husband divorced their wives or the wives decide to flee because of the abuses inflicted on them. In addition, she says, "Even the uncles and aunts are not in good relationship with their wives" (Interview with Lady X). She believes that there are some mystical powers under all this and probably it was a result of wrongdoing of one of the ancestors and failure of rectification to present times (Interview with Lady X [2010] Mbeya. The woman is not the only one who has that kind of beliefs but there are many more like her who associates their marital conflicts and problems with some mystical power behind them; it is a general understanding of most Ndali people so to say. Some associate suffering with witchcraft, which we now turn to it.

5.4.3   Witchcraft as a Cause of Suffering

Witchcraft is another strong believed cause of suffering which leads to diseases, sorrows, misfortune and even deaths. Usually, people fear any one with accusations of witchcraft. For instance, there was a special village, which was nicknamed of '*wamanyafu*', which means the village of the witches. Therefore, people from other villages feared even to pass through that village. In addition, even getting married to one of the members identified as '*wamanyafu*'. Barren to women (*sometimes to men although that is not a Ndali belief*) as well is mostly associated to witchcraft. There

are other social causes, which in Ndali eyes may be associated to witchcraft, as well as we now turn to it.

5.4.4   Social Causes

During the confusion imposed by Nyerere's concept of African socialism people in the countryside (Hatch, 1972) suffered, among them were Ndali people because they resisted to the unorganised plans of the government. The victim of that resistance was the government official who one of the villagers of Ndali people got allegation bewitching him. The official went to a village to organize them in order to stimulate greater production of their crops. However, his harsh language did impress some of the elders in a village. Therefore, consequently the man died on the spot just after that meeting. After his death, the government was shocked with the incident and without investigating the cause of his death; they decided to disperse the whole village to different places of the country to avoid such an event from happening again in future. Nevertheless, those people never forgot what happened to them to this day, which means, they are still suffering to present times. This implies that even some African governments (if not their leaders) believe on the existence of witches and mystical powers among the society. In similar incident during the same period, the angry farmer shot to death one of the region commissioners after threatening to take his farm, the court imposed a death sentence to him later. Moreover, his family members and friends never forgot nor compromised to what happened that means they are still suffering and although many years had passed. In conclusion to this part, is vital to note that suffering has more to do with several aspects in human person such as anxiety, fear, remorse, failure in personal relationships, or a terrible

engulfing inner emptiness and despair. Initially suffering may also be associated with social, economic, spiritual and natural related problems of the past and present or may be as Shorter puts it that suffering is rooted in human nature and human experience (Shorter, 1985).

5.4.5   How the Ndali Deal with Suffering

In maintaining the moralities, African worldview's criterion should be to identify good acts and bad acts, as well help the elders to be fair in dealing with every day's life problems in a society. Kyomo formulates this criterion in this way: "Good acts are those that sustain and enhance life and Bad acts are those that diminish life" (Kyomo, 2003).   Considering this idea the Ndali traditional leaders had a role of maintaining that criterion as a way of trying to avoid suffering as much as possible. This is because the African attitude to God is a reflection of his experience of his relationship with his chiefs, influenced in certain respects by his attitude to the ancestral spirits (the living dead) as Sawyer put it (Sawyer, 1970). Healing the state of bereavement and the fear of death for instance depend on a positive attitude of faith that is already experienced to some degree in life, (Shorter, 1985) which for that matter most of the Ndali people in particular the chiefs understand well this belief in its wholeness. One of the initial practices to evade suffering is in the practice of worship.   The Ndali people feel the experience of God in worship generally conducted at the sanctuaries depending on the need of that prayer or worship. During the worship, prayers and sacrifices go together as they are inseparable.   During the communal worship or prayer, normally the chief offered a bull for communal sacrifice. While at the family level members of the family usually comes with dishes

of food and local beer to the ancestors. In both categories of prayers, offerings go with prayers. They address prayers to the ancestor by mentioning their specific names. Normally, the ritual is two ways traffic that means the living gives their offerings to the ancestors; the ancestors respond positively to their needs, and requests put before them. Considering this close and strong relation between the ancestors (living dead) and the living, whatever suffering associated with epidemics, drought, an expected death (i.e. un-timely death) and alike which arises on the family, clan, or among the Ndali community is associated with wrong doing among the living people or as a result of the anger from the living dead.

Therefore, this kind of communication (worship) is an attempt of going back for reconciliation or trying to close the gap that prevails among the family or clan. Let us take one usual example in Ndali and Nyakyusa context. According to the Ndali and Nyakyusa belief, the characteristic of illness sent by the living dead is sores around the mouth and fever. They interpret these symptoms as *imindu*, which means affliction from the ancestors (living dead). If such thing happens, the junior begs pardon to his senior whom in response he acknowledges his anger and expresses his forgiveness by taking a mouthful of water from his calabash cup (*ulupind*i) and blowing it out (*ukuputa*) in his sacred banana grove, and then the patient is healed. Considering the above, in Ndali and Nyakyusa context there were several sanctuaries, which right from the family level to the tribal level uses them. Each family had its sacred place where it had to present its religious matters at the family level. For instance, each family had to have one banana plant or a special tree (*ichijinja icha chikolo* or *mpandapanda or masyeto*), which is generally used, as a

sacred place of worship and prayers. Sometimes they used the front ground of the house (*umpulo*) for prayers sacrifices. The people around Ndali area and beyond still use graveyards as sacred places. It happened when the father of the researcher died his installation as the head of the family took place at on one of the graveyards (*pa mapumba*). The graveyards belongs to the clan and is just adjacent to the houses which are built surrounding the graveyard and he is obliged to visit that place once every year for rituals of his family although he is now a Christian, a priest and a church leader.

For communal worships and prayers, the chief was responsible for that obligation. There are grove-sanctuaries, which the community uses them as sacred places as well. One of the famous sanctuaries which can be identified to this day is called '*Katengele Balindu*' (found in Ileje district) where communal prayers were conducted or even now and sacrifices offered. That is how initially Ndali deal with suffering. In their worldview, such a formula was and it will remain an adequate solution to suffering as far as they were concerned. However, during colonial rule (particularly German and later Britain) and after the coming of the missionaries, the people were displaced from their places because of colonialism and imposed taxes which were unbearable to them. Some got employment in tea or sisal farms in places far from their homes to earn money for paying their taxes thus living far from their people and ancestors shrines. In another development, as highlighted in the previous chapters the missionaries taught the indigenous people to abandon their 'old' ways some dared to say 'uncivilised' ways of the past. In that regards, the Ndali people were not exceptional (although not all) they (just like others) fell victims to a 'new civilization' (Christianity). Christianity with such exclusivism excluded everything,

which were to belonging from other culture and religion. Kwasi Wiredu looks at such kind of exclusivism as a denial of the richness of incarnation for the fact that different cultural traditions are relative, as each defines a people as creation in the image of God (Kwasi Wiredu, 1990). The contemporary situation of Christianity in Ndali context has proved not to be the only religion, which can compliment other traditions religions ever existed. As such, Christianity does not address every problem in every culture or tradition. Simple example from the Ndali context is the dualism of people's faiths or rather syncretism as noted previously. They pretend to be faithful Christians in public but in privacy, they remain typical traditionist, which means they accepted the new religion but retained the 'old' also. The above idea most missionaries never understood.

In comparison to other related group, the Ndali people contain a big number of learned people than other groups in southern Tanzania put together despite their small number in respect of population. This indicates that being the most despised people the only way they saw to get out of that suffering was to get education and educate their families. The take note that one of the first and the second ministers in the first Tanzanian government were from southern Tanzania and from the Ndali ethnic group. In this regards, the Ndali people have a new way of dealing with suffering through perceiving modern knowledge in this globally changing world. In the light of different approaches to defining suffering the researcher tends to categorize Ndali people as a closed society that were not open to other traditions. And Ndali people look at suffering as something relational as explained above, the understanding may be very important when try to find the remedy of domestic

abuses. Now we come to another concept that equally has its implications in Ndali in relation to Nyakyusa traditions: 'Quest for Human Rights'.

5.5 Quest for Human Rights

If taken into consideration, then the question whether African culture in general and Ndali culture in particular, is opposed to human rights has assumed a special significance. Although Tanzania as a member state within the United Nations has ratified many of the international human rights instruments and hence undertaken binding legal obligations, the Ndali people of Tanzania's dissatisfaction at what they perceive as the secularisation and westernisation of human rights is evident. Most Ndali people in Tanzania do not relate to the rights language and concepts emanating from certain human rights instruments, perceiving them as manifestations of cultural imperialism and euro-centrism. In the context of Ndali communities, the situation becomes worse when we consider some aspects of international human rights law as both culturally and religiously alien (Fumbo, 2011).

Thus, the primary objective of this particular section is to engage in a description of the relation between African cultures and human rights, with special reference to Ndali culture of Tanzania. The aim is to shade light on the extent to which the study can perceive Ndali culture as an authoritarian, meritocratic tradition that is intrinsically resistant to human rights of any sort (Fumbo, 2011). Indeed it is generally claimed by some scholars that most African cultures in particular Ndali culture are simply incompatible with human rights as understood by the international community. Another point of view is that the African cultural context of family-hood system guarantees respect for individual as well as collective human rights (Fumbo,

2011). Hence, this section attempts to answer the following questions; One is, "what is the degree of compatibility or otherwise between the concept of human rights in the Ndali cultural tradition and that viewed from an international legal perspective?" The second quest is, "Are women and children regarded as being equal to men in traditional Ndali legal system?" (Fumbo, 2011).

It is a desire of this study to propose that by relating Ndali culture to the three generations of human rights-civil-political, socio-economic, and collective developmental we establish the resonance and dissonances between Ndali culture and international human rights. The study argues that Ndali culture and human rights collide not primarily on the issue of universality of the human rights idea itself but on the philosophical justification. The dissonances are largely a result of western legal tradition, legitimating certain kinds of legal moves, and empowering certain kinds of people to make them. In this respect the crucial question on Ndali culture and human rights is not so much whether Ndali can accept any particular human right but rather whether the idea of human rights as such can find a philosophical justification within the overall Ndali vision of individual and social good (Fumbo, 2011).

In the first part, the study presents a sketch of some basic characteristics of the idea of human rights. In the second part, the study gives a summary of the cultural and human values in Ndali culture that interact with the rights culture. In the third part, the study deals with the question of potential resonance and dissonances between Ndali culture and the three international human rights generations. In addition, in the fourth part the study highlights some problems and promises in the interaction between Ndali culture and human rights before concluding.

5.5.1 Interaction between Ndali Culture and Human Rights

There is a growing interest on finding out whether African culture and the standards stipulated in the three generations of human rights are mutually exclusive or supportive. In this section, the description of the relationship between human rights and African culture with special reference to Ndali culture of Tanzania is under scrutiny citing some examples. On the discourse, relationship under the headings of first, second and third generations is discussed highlighting resonance or dissonances with particular attention to women and children rights who in most cases are vulnerable groups. After this, the study describes efforts being made to address the dissonances and conclude by raising the concern that the encounter between African culture and human rights creates a conflict that need to be addressed. The study argues that Ndali culture and human rights collide not primarily on the issue of universality of the human right idea itself but on the universal reception of that idea particularly its justification. Ndali culture is not fully receptive to the notion of universal human dignity and equality, particularly women and children because of the primacy of the community over the individual in its concept of justifications. The study begins with definitional problems.

5.5.2 Definitional Problems and Concept of Human Rights

In dealing with the questions posed in the previous section, the study take as point of departure the definitional debate over the term human rights. Despite many works on the subject of human rights and the importance it has acquired in domestic and international law, it is interesting to note that for the most part, there is lack of agreement even on the meaning of either right or human rights. In this study, the

research will not entangle oneself into the controversies about right and human rights. However, in order to start our discussion it is enough to give a portrait of the language and notions of human rights. A human rights notion has its roots in the West and enshrined in the international declaration of human rights. This suffices to enable our study proceed to identify resonance and dissonances between them and Ndali culture (cf. Fumbo, 2011). The United Nation's *Universal Declaration of Human Rights* formulates universal rights as valid for every individual human being regardless of race colour, sex, religion, birth, etc. These above point us to the most important feature of the idea of human rights, which is the protection of the individual. This means the protection of the individual against powerful institutions of state, society, religion or others. Therefore, human rights protect individual self-determination and free agency. Perry Schmidt-Leukel elaborates this idea well. He writes:

> *Human rights define the minimum of what is necessary in order to guarantee the freedom of the individual agency and the freedom of self determination. By the definition of inalienable rights such as, the right to life and security, the right to freedom from torture, inhuman treatment and discrimination, the right to protection against arbitrary arrest, the right to fair legal proceedings, to freedom of opinion and expression, to free choice of one's spouse or mate etc, the idea of human rights sets limits to those collectives and institutions in which we usually live, limits which for the sake of the basic liberty of the individual are not to be transgressed (Perry Schmdt-Leukel, 2004).*

The above idea points widely, to the opinion that 'individualism' is at the core of the universal declaration of human rights. It is this notion of individual that make most people to intrinsically link human rights with western thought, culture, religions and civilizations. In fact, the current formulation of human rights as highlighted by Shaheen Sardar Ali may be seen to contain three elements that reflect western values:

1. *That the fundamental unit of society is the individual, not the family.*

2. *The primary basis for securing human existence in society is through rights, not duties.*
3. *The primary method of securing rights is through legalism where-under rights are claims that can be adjudicated upon, not reconciliation, repentance, or education (Ali, 2000).*

The implication raising is that if we understand that human rights are primarily the rights for the protection of individuals, then a further crucial aspect is that these rights hold for all individuals in an equal way and that therefore the claim for their validity is universal. The idea of equality and universality points us to the problem of how to justify the claim to universal validity of the human rights idea within the horizon of different cultures and ideologies (cf. Fumbo, 2011). To solve this problem most scholars take recourse to the idea of human dignity, notwithstanding the problem of possible culturally diverse concepts of human dignity. Despite this, most Africans tend to concede that the specific association of the idea of human dignity and the idea of free individual self-determination is of western origin. It will be argued later that the question of origin does not necessarily determine the range of validity. What is important here is to point out the relativistic position that most Africans take. This helps to shade light on the persistence of human rights violation among the Ndali today (Fumbo, 2011). The position is:

> *...what we call universal human rights are, in fact, an expression above all of western values derived from the enlightenment. Understood in this light, the human rights idea is at best misguided in its core claim that it embodies universal values- and at worst a blend of moral hubris and cultural imperialism (Perry Schmidt-Leukel, 2004).*

The Africans' relativists' argue that culture of human rights excessively bias towards morally individualistic societies and cultures, at the necessary expense of the communal moral complexion of many African societies (cf. Fumbo, 2011). J. van der Van give the most penetrating analysis of these problems that haunt the nature of

human rights. In the first part of his book, *is there a God of Human rights?* Van der Ven draws our attention to the development about the concept of human rights. He takes the concern over the presumed incompatibility between human rights and communal moral systems head on. After acknowledging the western origin of human rights and the attended individualistic characteristic, he explores the question on whether; human rights-historically was a product of west's growing concern over the individual which make the definition itself 'individual'. However, in the light of Hegel's idea of mutual recognition, he argues that on scrutiny human rights prove to embody the social constitution of human beings (Johannes van der Ven, 2004). This is supported by the recognition of three generations of human rights one of which are collective rights that are far more attuned to the communal and collective basis of many individual lives.

First generation human rights consist primarily of civil, political and judicial rights. Second generation rights are construed as economic, social and cultural rights. The final and third generations of rights are super-individual rights involving right to development, right to a health environment, right to peace and right to national self-determination (Van der Ven, 2004). The problems of western origin and individualism raised in this section seem to be majority opinion and one to which even most Ndali traditionalists would subscribe. If human rights in their present formulations are indeed a western construct, should the Ndali simply renounce human rights and withdraw from any discussion on the issue? This may not be possible because the idea of human rights that have been described above is implied in the preamble of the constitution of Tanzania adopted in 1977 and amended in

1995 (cf. Fumbo, 2011). The preamble implies a commitment to freedom, peace, justice and tolerance. It reads as follows:

> *Whereas we, the people of the United Republic of Tanzania, have firmly and solemnly resolved to build in our country a society founded on the principles of freedom, justice, fraternity and concord:*
> *And whereas those principles can only be realised in a democratic society in which the Executive is accountable to a Legislature composed of elected members and representative of the people, and also a Judiciary which is independent and dispenses justice without fear or favour, thereby ensuring that all human rights are preserved and protected and that the duties of every person are faithfully discharged:*
> *NOW, THEREFORE, THIS CONSTITUTION IS ENACTED BY THE CONSTITUENT ASSEMBLY OF THE UNITED REPUBLIC OF TANZANIA, on behalf of the People, for the purpose of building such a society and ensuring that Tanzania is governed by a Government that adheres to the principles of democracy and socialism (Tanzania Constitution, 2005).*

Explicit declarations of rights are in part three of the constitution. It sets out eighteen provisions detailing what are the fundamental rights and freedoms of the individual which are to be protected subject to the limitations contained in the constitution, being limitations designed to ensure that the enjoyment of those rights and freedoms do not prejudice the public interest or the rights and freedoms of other persons. Some of the declarations are fundamental rights and freedoms of the individual, protection of right to life, protection of right to personal liberty, protection from slavery and forced labour. Others are protection from inhuman treatment, protection from deprivation of property, protection from arbitrary search, provision to secure protection of law, protection of freedom of conscience, protection of freedom of expression. As well as protection of freedom of assembly and association, protection of freedom of movement, protection from discrimination on the grounds of race, gender, religion, etc and enforcement of protective provisions (cf. Fumbo, 2011). Thus, the study seeks to initiate the debate on the relation of Ndali culture and human rights based on recognition in principle by the government of Tanzania of the

conviction that human rights are indeed imperative for human life and dignity. Nevertheless, before relating human rights to Ndali culture brief characterization of Ndali cultural and human values is necessary, particularly when explaining human rights violations based on Ndali culture (cf. Fumbo, 2011).

As previously highlighted, on Ndali traditions, like most African societies the premises of Ndali culture relies on a community spirit. The central belief is that community, primarily the family, is the paramount social reality apart from which humanity cannot exist. The further understanding is that sacred phenomenon is God created, have protection of divinities and ancestral spirits govern it (cf. Fumbo, 2011). Therefore, full participation in the community is fundamental requirement of all humans. It comprises the nature of cultural devotion. Mbiti says it well:

> *To be human is to belong to the whole community, and to do so involve participating in the beliefs, ceremonies, rituals and festivals of that community. A person cannot detach himself from the religion of this group, for to do so is to be severed from his roots, his foundation, his context of security, his kinships and the entire group of those who make him aware of his own existence. To be without one of these corporate elements is to be out of the whole picture. Therefore, to be without religion amounts to a self-excommunication from the entire life of society, and African peoples do not know how to exist without religion (Mbiti, 1970).*

In this context, the ancestors comprise the principal link between the community and the realm of the spirit. As it has already noted in this study, a community is the primacy of the institution of the family in the spheres of social reality and personal identity. It is the locus of moral development. The Ndali family is a large, closely-knit community of blood relatives that is constitutive of the life and destiny of each of its members. They believe that all family members descend from a common ancestor. Also in traditional Ndali families, all elderly men and women, including uncles and aunts, assume the names of father and mother, while those closer to one's

own age are called sisters and brothers. With such kinship relationship in place, all concerned are duty bound to accept the corresponding behaviours as prescribed by tradition (cf. Fumbo, 2011). Besides the Ndali defining themselves in terms of their family they do so in accordance with their place in the family, which like all social reality in Africa is hierarchically ordered from the oldest living member to the youngest. The family hierarchy is merely an extension of the cosmological order that begins with God and extends through ancestors to elders of the family to the youngest member of the family. Patriarchal rule is the norm in the family (Paris, 1995). Patriarchy generally means that form of social organisation in which the father is the head of the family or tribe (Russell L. et. al., 1996). The trace of descent is usually through the male line. It is the rule or domination by men. In traditional or primitive patriarchy, religion and traditional belief system endorse the chief authority to reside in the head or chief of a family or clan with all-encompassing power, including juridical ones, as it is the case in Ndali family system. The Ndali often regard patriarchal status as biologically determined and even divinely ordained. In some communities in Ndali land with high patriarchal social set-ups, women particularly face unfavourable access to land and other valued resources. However, the wife as part of the household authority makes an invaluable contribution to the family. The general observation is that the cooperation of man and woman in the family lead to the growth and progress of the family.

As noted in the above chapter on 'Ndali Religion', among the most significant cultural practices of the Ndali is the establishment of age villages. Villages are organized and arranged according to age groups. A group of age-mates together with their wives and young children occupies each village. In the age villages, people

share land-rights; they herd, fight, and do much of their fieldwork together. They consider the village as the ultimate owner of the land. The idea is in comparison the Akan people by Kwasi Wiredu whereby in traditional times there was a prohibition of the sale of land because land was supposed to belong to the whole lineage and not individuals (Wiredu, 1990). The headman of the village is the guardian of the land rights. It is his duty to control unused land and to allot it to newcomers. He settled land problems and disputes, which arose, in his village. If one leaves the village, then any newcomer who joins the village gets the land pending his return (Mwakagali, 1977).

The above implies a certain idea of the Ndali understanding of a person. It means that in Ndali traditional life, the individual does not and cannot exist alone except corporately, he owes his existence to other people. He is simply part of the whole. The community must therefore make, create or produce the individual. Physical birth is not enough: the child must go through rites of incorporation so that he or she gets fully integration into the entire society. Therefore, the value in Ndali traditions on the individual is not the primary good. Instead, the family always assumes priority over individual members (cf. Mwakagali, 1977). This implication of the idea of a person is in the Ndali ethics, particularly in the idea of justice. In all human activities the Ndali are primarily concerned with two forms of justice: first, the individual's obligations to the community as mediated through the many dealings individuals have with one another and, secondly, the community's obligations to its members and itself as noted above. It is beyond the scope of this study to give a full-scale of Ndali concept of justice. Suffice it to say, however, that the ultimate goal of justice is also the preservation and promotion of a society (cf. Fumbo, 2011).

Until now, we can see the polarities between the international human rights idea and Ndali cultural values. The main contention revolves around the human rights notions of individualism and individual rights and the issue of the relationship between the individual and society, particularly the individual's membership in a family on the part of Ndali culture. In the next section, the study relates particular human rights violation in Ndali culture under the headings of the three-generation of human rights in order to highlight the dissonances between the international human rights idea and Ndali culture. It has to be noted that the term 'generation' should not be confused to mean one generation supersedes the other but rather they should be conceived as the interdependence with mutual reinforcement between each other. As van der Ven puts it quoting Donders as follows:

> *The term 'generation' may cause confusion in the sense that it suggests that the next generation supersedes the previous one, whereas in fact they are conceived of as interdependent and mutually reinforcing. The substantive designation could also be misleading, as if the term 'social' applies only to the second generation and the term 'collective' only to the third generation, whereas the first generation also has social and collective aspects (Donders 2002 in Van der Ven, 2004)*

As highlighted above under 'Definitional Problems and Concept of Human Rights' in this discourse the most cited examples are from the Universal Declaration of Human Rights (1948) and Tanzania constitution, 1995).

5.5.2.1 Ndali Culture and First Generation Human Rights

International human rights law requires societies and governments to respect claims to non interference, right to take part in government of one's country and the right to defend and assert all ones' rights on terms of equality with others and by the due process of law (Van der Ven, 2004). Ndali cultural beliefs and practices violate some of these human rights standards. The majority of Ndali people who live in rural areas

are not able to participate fully in the village politics and government. The institution of chieftaincy is hereditary. As highlighted in previous sections Chiefs come from a particular family historically associated with the founding of the area. The implication is worse for women because mostly the right to be a traditional chief is the absolute prerogative for men. Therefore, men constitute village courts deciding disputes in rural areas while traditional law forbids women in these courts. The above observation means that women have no right to defend and assert all their rights in terms of equality with men. For example, divorce is the prerogative of men. Even in cases of violence against women by men, such as wife beating, indecent assault, rape, sexual harassment whereby women have no right to defend themselves. For instance, if a woman reports that her husband is maltreating her, she is told to go back and obey. Hence, the parent will say, "we are not able to pay back the dowry we got for you". If we relate this to the values of Ndali culture above we can explain this by referring to the dominance of patriarchy. This is based on social hierarchy that values honour and not dignity. Honour is intrinsically linked to inequalities. The system allocates dominance over women by male elders. This is sustained by the spiritual principle of the concept of the founding ancestor of the clan who is always a male (cf. Fumbo, 2011).

In this context, the girl child is also vulnerable as compared to the boy child who thrives on Ndali strong son preference. She is subjected to forced marriage or betrothal, and forced ritual rape. In these examples mostly tradition, culture and religion are used. Refusal is uncalculated as taboo, that is an act which Ndali custom and religion regard as forbidden. Taboo (*mwiko*) dictates the social and moral roles.

Moreover, the community uses them to avoid the obligation of eliminating such human rights violation. The advantaged position of the son over that of the girl is in relation to violation of second-generation human rights. This treatment of the girl child has to do with the communal view of personhood as described above. Therefore, for the Ndali in certain conditions a human sacrifice may take place for the well-being of the corporate body. The situation is difficult for children who are gloomed to respect authority, old age and the ancestors. The notion is that Old age is sacred and the old person is in close proximity to ancestral spirits (cf. Fumbo, 2011). Overall, the plight of children remains to the family as long as they are natured into family values as noted above. These are the power of the elderly to bless or curse and unquestioned obedience to the authority of the parents and the elderly. This makes it difficult for government to deal with such human rights violations particularly or mostly in the rural areas.

5.5.2.2 Ndali Culture and Second Generation Human Rights

The international human rights law on the second-generation rights highlights on, economic, social, and on cultural aspects. It also stipulates the rights to work, rest, leisure, welfare/well-being, education, social security, general health/medical care etc (Van der Ven, 2004). Ndali culture tends to fail when these rights relate to women and children. For example, the usual trend is to impose have burden of domestic tasks and childcare in the girl child in rural and poor urban families. This deprives the girl child recreation. Young boys have fewer demands. Further, there is a systematic denial of the girl child to education through the practices of forced marriages and child betrothals as mentioned under first generation rights.

In Ndali culture, men are married at the age of twenty-five; while girls are betrothed when they are still young (about ten years) and sometimes even before birth. It sometimes happened that when a family loved the other, it promised to give a daughter for marriage. The later gave a cow to the former as a sign of the promise. They said, "*ungetege ulusogolo*" literary meaning, "wait until a daughter is born." This act built a strong relationship between the two families, which are even strong today. In spite of legal prohibitions, it is still possible for a man to favour a friend or an associate with the promise of a small daughter in marriage. The reason is that consistent with the primacy of the community marriage among the Ndali is primarily a contract between groups rather than individuals (cf. Fumbo, 2011).

Women are socially and economically disadvantaged. They have no land rights. Traditionally in Ndali, a woman had no right on children, property, and land and had no right to speak before the public neither can hold title to land. It is the exclusive preserve of the male and in turn, male sons are heirs in the family. Customary laws show that the woman had no right to claim children when her husband and the family divorced her (Mwakasungura, 1976). Concerning the possession of property, in Ndali, a woman had no right to claim on property in the family especially when the father dies or husband. There exists inheritance of widows without any opposition (cf. Mwakafwila, 1980). This issue of inheritance also affects the girl child in the sense that she cannot inherit the estate of her deceased parents unless in a very peculiar case such as when a female remains in a family. In the practice of polygamy, women and children also feel the plight. Sometimes there is no proper care and financial support especially if the wife is no longer the favourite of the husband.

Furthermore, where the husband has meager resources it leads to inadequate provision of basic education and health care. These issues also connect with third generation rights, which now follow next.

5.5.2.3 Ndali Culture and Third Generation Human Rights

Third generation rights are super-individual / collective rights. These are the right to development, peace and to a healthy environment (Van der Ven, 2004). The right to peace in Ndali exists based on maintaining right relationship with other people, spirits and nature. We need to note that much of the violation of individual rights have premises on the belief in ancestors under the *dictum* 'as our ancestors used to do so we do'. As hinted in the description of Ndali cultural values the presence of the spirit guardian and their power over the lives of their descendants are so real to the traditional Ndali that in many respects they remain part of the community, spirit elders whose influence remains very much alive. The main issue seems to be that of maintaining an illiberal religion based on social hierarchy. Therefore, the idea of right to peace is at most a potential resource on which right to peace surface. We need to note that the primary symbolism is honour rather than respect as premised on the idea of international human rights (cf. Fumbo, 2011).

About right to a healthy environment, we may appeal to the Ndali symbolism expressed in the rituals and environmental taboos/restrictions. This rests on the belief that kinship ties extend to nature. Here we also need to be cautious. In Ndali culture and political authority is drawn from ancestral spirits. Some people have emphasized the role these spirits have in providing communal ecological benefits. Yet the notion

of a healthy environment is not the main emphasis of Ndali rituals and taboos. This does not mean that the taboos do not have ecological effects. It is just that the beliefs and practices do not generate healthy environment consciousness in the scientific sense assumed in the international third generation human rights. Therefore, the shadow side in relation to human rights is that in this practice, ruling lineages uses local religious institutions for political control and for granting preferential access to particular resources. For instance, in several cases some religious leaders assimilate into government authority as part of the ruling class and get all respect the government official may get in government institutions. This means that more frequently, the taboos become a tool to legitimise authority. As a result, much of the taboos restrict women's access to resources as we have already indicated and their position regarding land ownership. Up to this point, with the few examples we can give a tentative conclusion that with regard to women and children's rights Ndali culture and international human rights standards clash. They seem to be more mutually exclusive than supportive (cf. Fumbo, 2011).

5.5.3 Challenges and Promises

The major controversy in this discourse lies in the fact that the liberal individualistic ethos does not seem to meet traditional values of a patriarchal hierarchy based on honour, social harmony, respect for family, authorities, emphasizing duty and responsibility rather than rights that can be claimed. Therefore, the difference that separates Ndali culture and the international liberal human rights idea has to do with the nature of society and an individual. The Ndali tend to reject the notion implied in the nature of human rights in favour of the society consisting in contractional

relationships of contending individuals. For the Ndali human rights have to do with the whole communities and not individuals. They do not presume or promote the idea of the autonomous individual. As we can see from the examples cited, in practice human rights are not about protecting individual autonomy; rather they are about primarily securing the well being of the community. Thus, we can say that they recognize value in the individual, but not in the same way western liberalism does. Instead of asserting immunities and entitlements of autonomous individuals, the Ndali root the value of each individual in the potential enjoyment by the community. This is very detrimental for women in cases of marriage and circumcision rituals. Therefore, these communal justifications of human rights promote illiberal beliefs and practices that affect mostly women and children (cf. Fumbo, 2011). The crucial challenge is for the Ndali to support the key intention of the idea of human rights, even and in particular if this entails restricting the power of traditional cultural institutions. The Ndali should make this intention their own. At present, the government of Tanzania has put legislations that intend to put an end to traditional practices that are not congruent with international human rights. These include laws governing operation of chiefs, diviners and customary laws related to inheritance marriage and divorce and laws related to child labour and child abuse (Fumbo, 2011). The government has also introduced the human rights subject in the school curriculum an effort that women civic and non-governmental organizations such as the Tanzania Media Women's Association (TAMWA) complement. The later is a Non-Governmental Organisation (NGO) formed in 1987 by 12 women journalists and broadcaster who strongly opposed the way media portrayed women and determined to join hands to remedy the situation. Tamwa project and other Church

organisations were in the first place committed to deal with rights of women and children. Behind these efforts still remains the fundamental practical question, 'what is to be done when generally accepted international human rights standards conflict with long standing religious-cultural practices?' as is with the case presented where Ndali culture collision mostly with women and children's human rights.

Concluding, in this chapter, the study investigated the Ndali and the Nyakyusa traditions on perpetrating domestic abuses. The study began by comparing the Ndali and Nyakyusa traditions amidst limited resources on literatures that single out one ethnic group. It is evident through the study that there are some similarities especially on the areas of women ill-treatment in both Ndali and Nyakyusa traditions. Despite similarities highlighted, literary these groups are two distinct ones in terms of their values and traditions. In addition, while the Ndali seem to be more likely a closed society; the Nyakyusa is comprised of both semi-closed and open society. Yet, while, secrecy, unity and teamwork prevails in Ndali traditions. Selfishness, individualistic and proud of oneself is a trend in most Nyakyusa people and traditions. Such findings prompted the researcher to concentrate more on investigating the Ndali cultures and traditions in the light of Nyakyusa understanding where literature are available and using the experience of the author as one of the members of Ndali ethnic group as another resource as well as interviews with several Ndali and Nyakyusa elders. Therefore, after highlighting the content of Ndali religion, the study later described and explained through examples of Ndali culture and traditions the relationship between African concept of community and international human rights ideas in order to find out resonance and dissonances

between the two as far as women and children rights are concerned. After a brief sketch of Ndali culture, the study raised the issue of definitional debate and nature of international human rights and settled for the classification of human rights into three generations. Then it gave a brief outline of Ndali cultural beliefs and practices as the backdrop for understanding the interrelation between Ndali concept of community and human rights. This led us to an analysis of the interaction between Ndali culture and human rights focusing on examples of violation of rights concerning especially of women and children's rights. The major finding is that Ndali concept of community is largely not compatible with human rights, particularly on first and second-generation rights. Potential resonance can be developed from the third generation. The reasons for dissonances lie in the way human rights are justified. Whereas the Ndali give primacy to community and honour international human rights, give primacy to individual autonomy and human dignity. In the final section of this chapter on problems and promises, the study highlights some efforts by the government to address the problem. Eventually the study suggests deliberative democracy and the principle of overlapping consensus as a practical way to bring Ndali culture and human rights to a fruitful dialogue. It is a quest for a dialogue that may also be vital for achieving those rights and a possible remedy to the prevailing domestic abuses, which are likely to be a challenge. Result into necessitated challenges of globalisation or the so called "*utandawazi*" that limit the Ndali people remain comfortably in a 'closed society'. In the next chapter, the Moravian Church traditions are investigated in relation to its response to domestic abuses.

CHAPTER SIX

6.0 MORAVIAN TRADITIONS: PERPETRATORS OR HEALERS OF DOMESTIC ABUSES

(A survey in influence of traditional cultures on domestic abuses)

In this chapter, the Moravian Church traditions and teachings on local setting will be under closer investigation to see whether there are some influences of the Church on perpetrating domestic abuses or healers on the same. In order to make the study effective, a closer look at indigenous traditional cultures in the church settings are investigated as well as seen in their involvement in day to day running of the Church activities and their effect on responding positively to domestic abuses in our local Church and society around the study area. The study begins with an historical perspective through investigating the coming of the missionaries and the way they did their mission work.

There is a famous saying on the cooperation of the missionaries in the colonial occupation of Africa, which as John Baur put it says, "First the explorer, then the missionary, then the soldier" (Baur, 1998). After the Berlin conference in 1884, seven European nations namely, Germany, Italy, Belgium, France, Portugal, Britain and Spain divided the African continent into several countries or territories (Baur, 1998). Tanzania Mainland (then Tanganyika) fell to Germany who established the 'German East Africa.' During this time, there was a universal conviction that European occupation of Africa would be the only means to stop the slave trade and colonization would "bring to Africa the blessings of European civilization" (Baur, 1998). Following this development, the missionary societies in Germany were

interested in having their 'mission' in their colony. As a result two of them, the Lutherans (Berlin Mission) and the other from the Moravians (the Herrnhuters), agreed and signed a treaty on how they will divide the country for mission work. Thus, the fact that the implantation of modern Christianity took place during the colonial period can easily lead to the conclusion that it was just a by-product of colonialism and western civilization. However, John Baur writes that Christian evangelisation always has been in its essence the execution of Christ's Great Commission (Math. 28:19). He says that at that precise time of history Christian evangelisation got a new inspiration by religious revival in the Christian homelands and a special motivation as atonement for the slave trade in Africa (Baur, 1998). Kwame Bediako comments that Christianity enabled Africans to participate in the European intellectual discourse and to challenge some of its assumption and in the process it helped to produce early political consciousness in Africans, especially those who managed to go to school (Bediako, 1997).

Therefore, the understanding of historical background of the Moravian Church in Tanzania is partially in the light of the above perspective but with some caution as may be described later in this chapter. Moreover, Moravian Church in Tanzania-Southern Province (MCT-SP) will be very much on the agenda as it was the first province in southern part of Tanzania and a mother province to the Moravian Church in Tanzania- South Western (MCSWT) where partly the Mbeya Municipality is situated. The Southern Province of Moravian Church in Tanzania (MCT-SP) is one of four provinces, which make the Moravian Church in Tanzania. The four provinces are the Southern Province (since 1891), the Western Province (1897), the

South Western Province (1976) and the Rukwa Province (1986). As highlighted above, the Moravian Church in Tanzania Western Province shares the history of MCT-SP because was part of that province up to the year 1976, about eight years after the coming of the missionaries. Therefore, in the following discourse the MCT-SP will be in the agenda.

The Moravian Church in Tanzania Southern Province (MCT-SP) started in 1891 in Rungwe, in southern Tanzania. The missionaries from Herrnhut (Germany) pioneered the mission work in this area, starting work on the slopes of Mt. Rungwe (Hamilton, 1967). The official registration of MCT-SP as the Moravian Church in Southern Tanzania (MCST) took place in 1966 about 75 years after the pioneer missionaries first arrived (Constitution of MCT-SP, 2000). The establishment of Moravian Church in Tanzania-Southern Province (MCT-SP) is in some parts of Rungwe, Kyela and Ileje Districts in Mbeya Region and in some places of Ruvuma and Iringa Regions. MCT-SP is also a founder of newly established Eastern Province, which comprises Dar es Salaam regions, Coastal Regions, Morogoro Regions, Lindi and Mtwara regions, as well as Zanzibar. The origin places of the Nyakyusa and Ndali People are in the particular province that is Rungwe, Kyela and Ileje Districts. All these mentioned places accommodate the different clans of Ndali and Nyakyusa people to the present day and others have scattered around the country and beyond. At present, the MCT-SP has more than 100 parishes and mission areas with a number of about one hundred thousand members; the number increases now and then while MCSWT has more than 200 parishes and mission areas in Mbeya District, Mbozi District, and Chunya District and beyond.

In the coming section, the study will try to explain the content of the Moravian Church teachings and their strategies in history, which initially attracted Tanzanians to join. The study will also elaborate a bit on what is unique in the Moravian ministry internationally and in local settings. The historical background of its mission in this geographical location is of prime importance but the study will further attempt to investigate the possible involvement or rather understanding of the Moravian Church on domestic abuses.

6.1   Historical Background

In January 1891, the Berlin Mission and the Herrnhuters (Moravians) signed a treaty in the town of Halle in Germany. Both missions intended to evangelise in the area of the Nyasa Corridor in southern Tanzania (by then Tanganyika). Marcia Wright writes that the Halle meeting was also part of organizing colonial affairs by arranging regular channels of communication between missionaries and government officials (Wrights, 1971).

The Moravians and Berlin Missions agreement on the following boundaries: They set the boundary at 34^{o} degrees longitude and westward to the shores of Lake Tanganyika as the mission area for the Moravians (approximately following northwest of the river Mbaka) (Shao, 1990). The other part, which covered the eastern part of the Rungwe district going east to the Indian Ocean, went to the Berlin Mission (Fumbo, 2004). Following this agreement, on 21^{st} August 1891 the first missionaries including Theodor Meyer (teacher) and Theophil Richard arrived at the place we now call Rungwe in Chief Mwakapalila's territory. They settled at a high

and relatively healthy spot inland on the southwestern slope of Mt. Rungwe and built their first station at Rungwe where they built their first missionary house there. Later, another group of missionaries came to Rungwe including John Kretschmer and Traugott Bachman. At the end of 1894, they inaugurated the first worship building (Fumbo, 2004). This was the beginning of the Moravian church in this area. The following in the next section comprises the topic, "The Challenges Faced by Missionaries on Evangelisation Process". The initial attractive qualities of the Moravian missionaries to the local people, and shows how they managed to obtain converts.

6.1.1   The Challenges Faced by Missionaries on Evangelisation Process

Most Tanzanians (by then 'Tanganyikans') at the beginning of the Moravian mission were attracted to the Church because of the positive appreciation by the Moravian missionaries of the culture of the people, their traditions and their language. In some instances, some missionaries assumed local names. According to Wright, these missionaries fought against ethnicity and tribalism that was dividing the tribes and ethnic groups. Waruta defines tribalism, "as thinking and acting in favour of one's tribe at the expense of some other tribes": he adds saying that tribalism presupposes not merely belonging to a particular tribe but it uses that sense of belonging in order to promote one's interests (Waruta, 1992). So to say, tribalism is a negative term because of the moral content it implies in a way that as long no one can choose to belong to a particular tribe then one has freewill to choose practicing tribalism (Waruta, 1992). Nevertheless, Wright adds that, despite working among several racial groups, Europeans, Asians and Africans, the Moravian missionaries

maintained their doctrine of equality according to the teachings of the Moravian Church (Wrights, 1971). This approach was a great deal of help in developing a good, close relationship between people of various ethnic groups and the Moravian Church (Anderson, 1977). Even after the end of the missionary era, the local ministers continued to use the same principle adopted by the missionaries in every new mission area. They positively encouraged the culture of the people, their traditions and language (Fumbo, 2004). Therefore, modern times, people developed a willing to accept their message.

However, this did not easily find its way because native people already had their beliefs and traditions, which shaped their daily lives. They already had their 'religion.' However, the missionaries rejected some traditional beliefs and practices. As noted in the previous chapters, the traditional practices like veneration of ancestors, using local herbs for treatment as well as crop and animal sacrifices were discouraged. The missionaries interpretation of the use of local songs, dancing, funeral celebrations and rites of passages (initiation), were evil and sinful, therefore restriction set among the Christians. Christians were not allowed to consume some local foods and drinks, including local beers (Musomba, 1990). On the other hand, missionaries continued using their own like wine and other alcohol from Europe! That caused a problem and later on; a long struggle ensued following the misunderstanding between the African Traditional Religion and Christianity. As a result, many people in the Nyakyusa area were not easily persuaded to become Christians until the missionaries changed their strategy. 'Nyakyusa' as described in previous chapters is one of the Ethnic groups within the Moravian Church of Tanzania-Southern Province (MCT-SP and MCSWT) found in Southern part of

Tanzania particularly in Mbeya Region. The change entailed careful study of African language and customs. One of the recorded uprisings against the colonial powers in this area was the Nyakyusa Rising of 1897. Wrights says, "The Nyakyusa resistance grew from popular animosity, above all against forced labour for construction of the district headquarters" (Wrights, 1993). Therefore, the above-mentioned problems and others endangered the life of the missionaries themselves and the mission work as a whole, and this necessitated the change of strategy.

6.1.2   Social and Political Motivated Aspects

Tshishiku Tshinbangu asserts that Christianity has a contradictory role of religion in the social transformation of Africa because it was both a resource and a problem. On the resource side he says, "there was no doubt that Christianity had been welcome and had grown because of its direct involvement in the development of Africa thus a great attraction of Christianity was in its essential pioneering effort in progressive measures" (Tshinbangu et al., 1993).

In this section, some of these progressive measures are considered. That is, although the primary aim of the missionaries was to preach the Gospel, the missionaries also provided some material needs for the people. Material provision for the needs of the people became one of the main missionary approaches used by Herrnhut missionaries. Material things or rather substance brought by the missionaries such as the indigenous people welcomed clothes, and foods. The missionaries also introduced crops such as cassava, potatoes, maize and cash crops such as coffee, cocoa fruits and vegetables, which became important African crops. The greatest

beneficiaries of these new foods were the chiefs and the new Christian converts. This key material element became a condition for mission work wherever they went (Fumbo, 2004). They simply brought bread in order to talk about Jesus. Some of the Herrnhut missionaries suffered epidemic diseases. They became victims of African infectious diseases and thus needed medical care and treatment. For example, on 10[th] September in 1891, one of the missionaries known as George Martin died after becoming ill with fever. Traditional rituals dominated his burial ceremony as part of their integration into local tradition.

The missionaries managed to build hospitals and health centres such as Isoko Hospital, Rungwe Health Centre, Mbozi Mission and Ipyana Leprosy Centre, which benefited both the missionaries and the local people. In this way, the Christian converts and other indigenous people realised that the missionaries were people of God sent to serve them (Fumbo, 2004). The missionaries also tackled poverty among the indigenous people. They were eager to help poor people and felt a responsibility to help with their basic needs. Just like Tabitha (Acts 9:36; 1Tim. 5: 10) devoted to good works and acts of charity to help people in need, the missionaries held a number of fund-raising activities in their home countries that enabled them to help the local people. One effect, however, of the missionaries' compassion and help, was that the indigenous people developed a tendency to stay dependent on foreign missionaries and they ceased to be socially and economically independent (Fumbo 2004) the problem that prevails to the present days. In many cases, the missionaries themselves encouraged a degree of dependency to win more converts.

6.1.3   Provision of Education

The Herrnhut missionaries, like other Christian missionaries in Africa, knew about the importance of education, which was a key in attracting Africans to mission stations (cf. Hamilton, 1967). Their priorities in education was first to educate the sons of chiefs and some new converts. These people learnt how to read and write so that they could read the Bible. They slowly started to train people in other educational skills like teachers, doctors, nurses, electricians, carpenters, painters, musicians, pastors, lawyers, public administrators and others (Hamilton, 1967 cf. Musomba, 1990). For example, on 14[th] October in 1924 the church established a Bible and a Mission school at Lutengano. The primary aim of this school was to train the indigenous people including non-Moravians for the various church ministries (Fumbo, 2004 cf. Hamilton, 1967). Pertaining to the achievement on the provision of education under the Herrnhut missionaries, Taylor observed by writing:

> *'Village schools' were entrusted either to the evangelist or to any individual who could assist children to acquire the rudiments of knowledge; at best, they offered the equivalent of grade 1 to 3. More advanced 'Swahili schools' had trained teachers who used Swahili the 'lingua franca' of Central Africa in their class work…The mission has persevered in its education all efforts after the war with the active assistance of the government. The policy of the latter has been to give financial aid to such schools as meets its standards, and in those years, its subsidies have provided roughly half of this entire program (Hamilton, 1967).*

Slowly the missionaries raised the standard of education from the village schools to middle and high schools. Local Christians surround many mission stations and schools today, because many converts were allowed to live around mission-established areas. Most of them were employed as gardeners, security guards and house servants. As the school pupils and other converts spent most of their time with the missionaries, many of them adopted the lifestyle of the European missionaries. In this way, the African Christian converts were becoming 'civilized' in the eyes of

their fellow indigenous people. Their children were in school, they knew how to read, write as well as knowing western music. These people also used European goods such as tables, cups, plates and similar utensils in their homes. Following this new and 'civilized' way of life among African Christians, many indigenous were attracted to join the Christian faith, (Fumbo, 2004) in particular the Moravian Church.

Through the education system of educating chiefs' sons and daughters, the missionaries managed to win the recognition of many chiefs. This was very helpful in the mission work because traditionally people honoured and respected their chiefs. As such, the chiefs provided land to the missionaries and allowed their people to join them. Many of the mission stations and houses for the missionaries were built under the supervision of the chiefs. That led in some cases to the identification of the church as being owned by the chiefs (Fumbo, 2004). This identification of the Church with the chiefs promoted a tendency to submission on the part of the people. Most of the later Moravian members inherited this attitude of submissiveness and lacked a critical attitude to authority, whether religious or secular. The text that was mostly used to legitimise this kind of submission as Henry Okullu put it is Roman 13 that says: "every person must submit to the supreme authority" (Okullu, 1975). One of the church elders Mzee 'I' commenting on the submissive attitude asserts that the Moravian members easily secured employment because of their credibility and obedience towards authority (Mzee 'I', 2006). Despite the weakness of submissive attitude, the first educated Moravian members had an advantage on the employment market because of their good attitude, credibility, obedience and strong discipline when employed.

6.1.4 Religious Aspect

The first and primary aim of the Herrnhut missionaries was to preach the gospel and win people for Christ. The missionaries based their preaching on spiritual matters and moral conduct according to their Christian beliefs (Fumbo, 2004). The approach was very helpful in developing a good and close relationship between various people in the Moravian church (Anderson, 1977). Their efforts to abolish slave trade led to acceptance of the missionaries by the people. The missionaries confidently approached the chiefs who were leading figures in slave trading with the Arabs and discouraged them from this ruthless trade. The efforts of the Christian churches, including the Moravians, contributed to the abolition of slave trade in 1822 by the Sultan of Oman (Were, 1972 cf. Hamilton, 1967; Kollman, 2005). The Southern Part of Tanganyika, which was among the areas disturbed by the slave trade, became one of the areas that benefited from the abolition of the slave trade (cf. Fumbo, 2004). Persuading people to believe in the Christian God was the main task, which meant to convert people to the Christian belief.

The first converts to Christianity in Africa as McGrath writes, "were often those who were on the margins of traditional African societies-such as slaves, women, and the poor" (McGrath, 1998). These were several areas in which missionaries were active, he says, "…the number of Christian women became far greater than the number of Christian men" (McGrath, 1998). Thus in the same way the first Christian convert to the Moravian church was a woman named Fyabalema. Fyabalema, at first came to the mission station for medical treatment but finally she was converted to Christianity (Isichei, 1995 cf. Musomba, 1990). The woman was baptized on 7[th]

February in 1897 acquiring a new name 'Numwagile'. *Numwagile* literary means I have found Him (Jesus). After her baptism, she remained at Rungwe mission station assisting the missionaries in different activities. Later on, her son was also baptized with the name "Niganile" (I like). More other people joined and were baptized. In that way, the church started growing slowly because people were attracted by baptism (Musomba, 1990). The secret behind baptism is its association with purification and initiation rituals in African Tradition Religion. Different stages of rite of passage in Nyakyusa and Ndali culture (i.e. during the birth of a child, puberty age, marriage and death) served as a ground for missionaries to teach new converts how baptism in Christianity replace the understanding from African Tradition Religions on initiation rituals (cf. Fumbo, 2004).

At first, these missionaries did not have converts but they had many helpers. One of the first strategies used was to invite people to attend worship services and allow them to ask questions. It took them almost two years to start preaching because of the local language, which was difficult for them. They needed these two years to learn the Nyakyusa language, which later became the medium of communication between the indigenous people and the missionaries, (Musomba, 1990) even when it meant evangelising to other ethnic groups like Ndali and others. The mission work expanded to other parts of southern Tanzania. Here are some of the first, famous mission stations: Lutengano and Ipyana, which were built in 1894, Utengule (Mbeya), 1895; Mbozi, 1899; Isoko (Undali), 1900; Ileya, 1906; Mwaya, 1907; and Kyimbila, 1907 (Hamilton, 1967 cf. Musomba, 1990). After these first achievements, the Moravian Church, following the changes that were taking place

around the world at that time, found itself/herself going through three stages in the following 100 years. The first stage (1890-1916) was under the Germany missionaries (the Herrnhuters). The World War I interrupted them and they had to leave for a while from Tanzania (Tanganyika by then), leaving behind the unfinished missionary work, they started. The missionaries of the Presbyterian Church who were in the neighbouring Malawi (south of Tanzania) took over (1916-1925) during the absence of the Germany missionaries as caretakers of the Moravian church (Mwakipesile, 2006).

Literary, the Presbyterians had their own way of doing mission work; therefore, they introduced new principles of mission work in addition to those already in place. For example, Mwakipesile says that during the time of German control, missionaries themselves did the mission work and made the decisions in the Church. The Africans served only as the assistants to the implementations of missionaries' decisions. However, under the Presbyterians, introduction of African church elders was among new development although without much power. In that way, there was participation of indigenous leadership in mission work for almost nine years (Mwakipesile, 2006). It is during this time, says Mwakipesile, that the idea of 'three selves' (self-supporting, self-governing and self-propagating), was introduced, because the church found itself in financial difficulties. In the above idea, Hiebert comments that the missionaries sought to transmit their theologies unchanged to the national church leaders and deviation from the missionary's was often branded as heresy (Hiebert, 1994). Hiebert is unhappy because he says a little was said on the fourth self: *self theologising*. He elaborates that national leaders were not encouraged to study the scripture for themselves and develop their own theologies. As a result, young

nationalistically minded leaders branded this as theological colonialism (Hiebert, 1994); the implication of their understanding will come later on the discourse. In 1925, the Germany missionaries came back and remained part of the Church leadership within the Moravian church up to 1968 when they elected the first indigenous leader (Mwakipesile, 2006), before that, none among the Africans who became a bishop or a church leader. In some Moravian provinces, there is a separation between the office of the bishop and the chairperson (church administrator) of the Church. In that case, the bishop serves as a spiritual leader but without less power and authority. A pattern was inherited from the missionaries, therefore no longer applicable to some provinces. However, for the case of the Moravian church southern province, the bishop is a spiritual leader under the chairpersonship of someone else who is a presbyter elected after every four years.

6.2   Uniqueness of Moravian Ministry

Claims of the uniqueness of Moravian Ministry despite its communal setting are twofold: one is the fact that the Moravian church as a global religious institution asserts to stand for basic religious principles for more than five hundred years. Throughout this time, the Church has put the precepts of its faith and practice in what is called the "Covenant for Christian Living." Second is the unique nature of its management that gives room to every individual member of the Moravian Church to participate fully in managing the Church. This is also known as the theology of "Priesthood of all believers". In this part, the study presents some aspects of good management as prescribed in the Moravian Constitution and later some features that constitute the beliefs of the Moravian church in history. For example, one of the

major and enduring contributions of the Moravians in history is the constitutions of the 19[th] century missionary organisations and the employment of church discipline as an instrument of social control (Wrights, 1971). The constitution as a means of good governance and as tool of proper and systematic management in any society has been vital to the Moravian church worldwide.

According to the constitution of the Moravian Church of Tanzania-Southern Province (MCT-SP) the mother to MCWT Province, the roots of the Church are in a congregation. All initial decisions of the church are processed through it, and then they come up from the level of the ward, to the district, up to the highest body – the Synod of the MCT-SP. In the organisation of the congregation Schaller says, "The congregation is organized for self-government purposes" (Schaller, 1975). According to the MCT-SP constitution, the natural, normal and predictable sequence of responsibilities in the congregation makes it propagate, support and govern itself. The ultimate goal is to create and carry out prescribed purposes for the aim of achieving and fulfilling the desired goals. The process aims at strengthening initiative and creativity of the participating individuals. The congregational council (session) is clearly understood to be the governing body for the congregation as the constitution directs, "The session is obliged to manage and plan the spiritual; Christian teachings; building and other economic developments of the congregation" (Constitution MCT-SP, 2000). The council of the congregation normally makes its decisions according to the Constitution of MCT. In the Moravian Church, the local congregation makes a budget according to its collection and contributes to the needs of the head offices (i.e. Districts and Provinces) in their congregational budget. This

means the expectations is that the congregations should fund all additional financial requirements of the head offices despite the constitutional demand of a 10% and 40% contribution to the district and central fund respectively from total collections. Initially this is the requirement of the Unitas Fratrum.

Generally, most Moravian congregations are self sufficient in running their activities. One of the Church elders asserts, "We are not used to ask for assistance from the Province because we are self-sufficient in money collected from the congregants." Moreover, another says, "We are using our own resources and income to build our parish buildings and other infrastructures. The congregants finance the church at the congregational level by making contributions" (cf. Fumbo, 2004). "The Provinces are made up by all parishes of the Church which are found in the Moravian Church in Tanzania" (Constitution MCT-SP, 2000). The synods of the provinces elect the provincial boards as the highest administrative authorities of these provinces. These boards are responsible for carrying out the Church's orders laid down for their provinces, districts, congregations and fields of work and other resolutions of the provincial synods (COUF, 1995). This means that the provincial board is an effective implementer of the Synod's resolutions at the provincial level. The beautiful structure of the Moravian organisation is one, which makes the church unique and special. The structure enables every person who is a member of the church to find himself or herself involved as a part of the Unitas Fratrum decision-making body from the grassroots (congregation) to the main body Synod, where every congregation has equal representation. However, this kind of structure cannot go without dispute, as we shall discuss in the section on the 'status of women'.

6.3   What the Moravians Believe

The Moravian Church (as other churches) believes in the whole Christian faith, in God the Father, the Son, and the Holy Spirit; Cf. Apostle's Creed and Nicene Creed are part of Moravian liturgy. Moravians believe and confess that God has revealed Himself once and for all in His son Jesus Christ, and that their Lord has redeemed them with the whole of humanity by His death and His resurrection; and that there is no salvation apart from Him (Sawyer, 2002). The above understanding manifests in the data results obtained during this study research carried out on the study area.
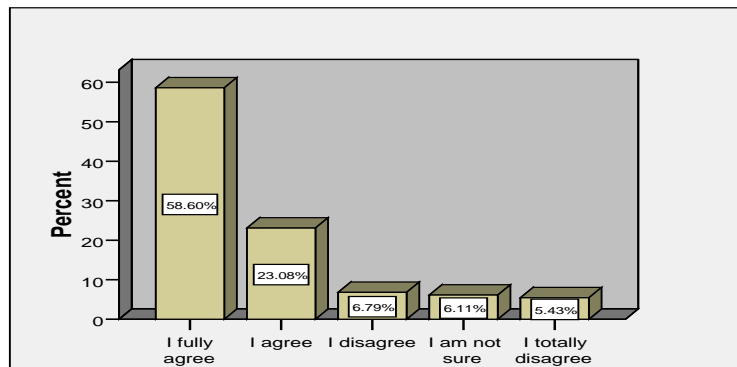
Figure 6.1: God sent His Son Jesus to Earth

The participants were required to indicate their level of agreement on the statement posed which says: 'God sent his son Jesus to earth' (Fig. 6.1). The response was as follows: 51.5 percent fully agreed with the statement and 20.3 percent agreed while 5.4 percent were not sure while 4.8 percent and 6 percent totally disagreed and disagreed respectively. The results that accumulate to 10.8 percent only decline the statement while only 5.4 percent seem to be not sure but an accumulation of those who agrees and totally agrees come to total number of 71.8 percent. Through the above results, we should take note most of the participants believe God sent Jesus Christ to earth.

The results make the study presume that Christians in Mbeya municipality particular the Moravians are among many others in a status of strong believers in Christian faith attributed to Jesus Christ Son of God and this as well confirm the reasons of why the Mbeya municipality contains a large number of existing Churches. We should not presuppose that the Christian Churches in Mbeya Municipality belong to the Ndali or Nyakyusa alone. The main factor as Kimilike asserts is the question of openness and closed-ness nature of the society around the research area that determines the receptiveness of the new changes (Kimilike, 2012).

I tend to concur with the idea with the exceptional that other factors like ethnicity and economic reasons may drive people to form Churches. The Churches that are meant for the living purpose or earning money from the converts through their giving (cf. it was written earlier in this study that there are more than 200 Churches that claim to be Christians denominations) than any other places in Tanzania. When it comes to the beliefs in Scripture and Sacrament, the Moravian believes on Christ's presence in the Word and the Sacrament, thus He directs and unites them through His Spirit and forms them into a Church (COUF, 1995). In the light of divine grace, Moravians recognize themselves to be a community of sinners. They require forgiveness every day, and live only through the mercy of God in Christ Jesus, their Lord. He redeems them from their isolation and unites them into a living Church of Jesus Christ (COUF, 1995). The above statement and data results implies that although many have maintained that the Moravian Church has no theology, the Moravian Church, just like other evangelical Protestant Churches is Trinitarian in doctrine (COUF, 1995). The Moravian Church also recognizes the creeds of other

churches as part of the acclamation of the Body of Christ (COUF, 1995). For the Moravians creeds assist the church in formulating a scriptural confession, in marking the boundary of heresies as well as in exhorting believers to an obedient and fearless testimony in every age. However, the Moravian Church maintains that all creeds formulated by the Christian Church stand in need of constant testing in the light of the Holy Scriptures. Hereunder are the data results on the place of scripture in nurturing the people of God. Several statements were formulated to see the level of agreement from the participants. The question posed was, "What is the Bible for you? Please indicate the extent of your agreement with the statements below, according to the following" (Please tick/circle only one for each statement): *1= I totally disagree; 2= I disagree; 3= I am not sure; 4= I agree; 5= I fully agree*. In the next coming table and diagrams are the results of what entailed for that question.
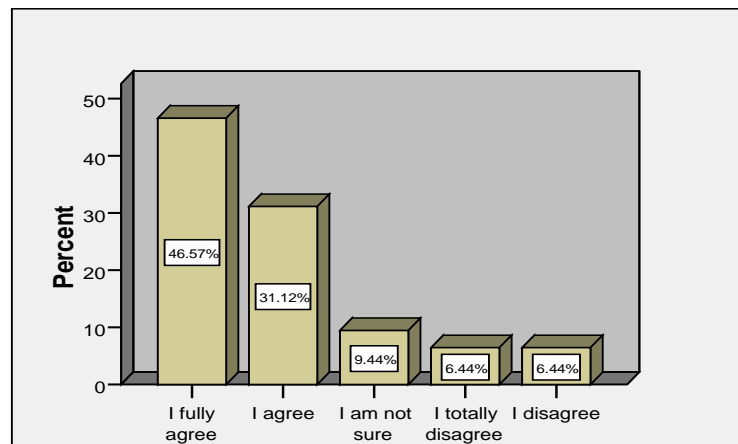
Figure 6.2: 'The Bible' a Source of Inspiration and Wisdom for life

In the Figure 6.2 responses to the Bible as, "A source of inspiration and wisdom for life" are presented: on the valid values, 46.6 percent fully agree, 31.1 percent agree, 9.4 percent not sure, 6.4 percent disagree while the other 6.4 percent totally disagree. When taken into account the cumulative of those agrees and totally agrees then those

in favour of the statement becomes 79.9 percent and rules out to become the majority around the research area and a proof of how the Christian beliefs may be taken to have rooted into many Mbeya municipality residences.
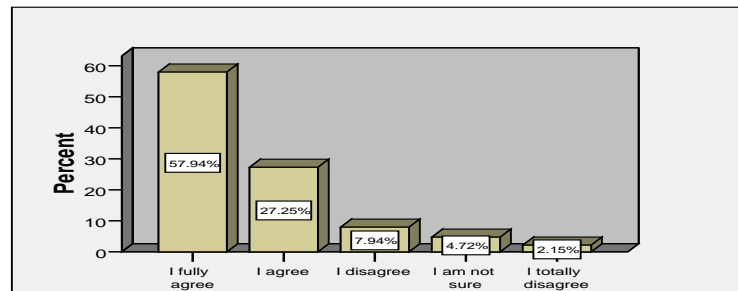
Figure 6.3: 'The Bible' the Word of God

On the next statement (figure 6.3), " 'The Bible' the Word of God" the response are as follows, on the valid response the result indicates that 57.9 percent fully agree to the statement while 27.3 agree, 4.7 percent are not sure 7.9 percent disagree and 2.1 percent totally disagree. The results for those in agreement and fully agreement accumulate to a total number of 85.2 percent which makes the highest score when compared to other response. In addition, that makes us understand again that most Mbeya Christian residents believe on the Bible as the word of God. If we analyse the results of those who are not sure and those on disagreements with the statement then we may speculate that there is an existence of other beliefs rather than Christianity if not necessarily other religions which do not recognise the authority of the bible such African traditions religions and others.
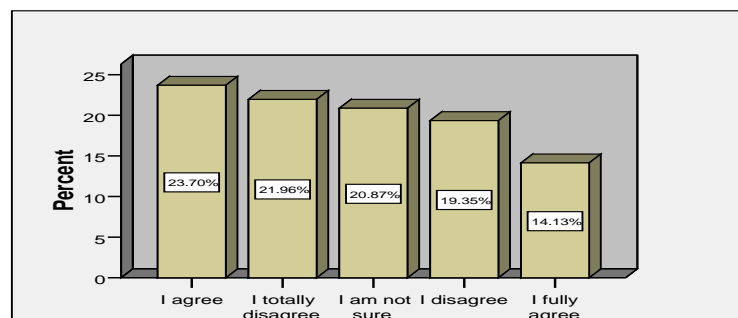
Figure 6.4: 'The Bible' Just a Collection of Humans, Cultural Texts

The next two statement are rather tricky ones but necessary for testing the validity of the previous responses. The first statement (figure 6.4) was meant for the Bible as, "Just a collection of human, cultural texts". The following is the results: On valid values, 22 percent totally disagree and 19.3 percent disagree. Those who are not sure were 20.9 percent; while those in agreement with the statement were 23.7 percent and for those who said they fully agree their percentage was 14.1 percent and became the lowest. Taking into consideration for those in disagreement then 41.3 percent disagreed to the statement to mean as well that they are in favour of the Bible as the word of God. We cannot speculate much on those who are not sure but for those who are in agreement with the statement may be associated again as mentioned earlier with the beliefs on other sources of inspirations some of which have already mentioned.
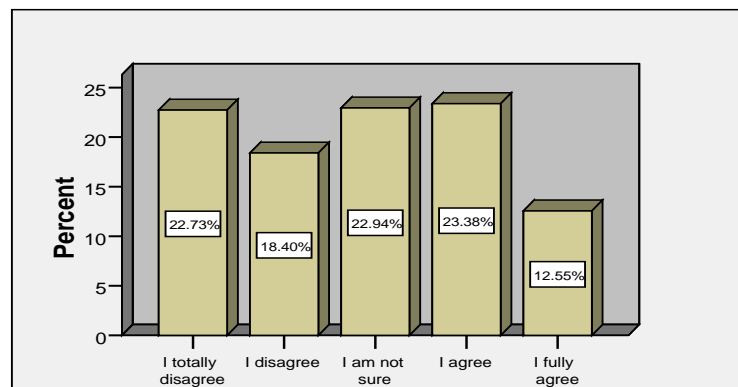
Figure 6. 5: 'The Bible' May Contain Truths, but Should NOT be Considered Completely, Literally True from Beginning to End

When coming to the next statement, "May contain general truths, but should NOT be considered completely, literally true from beginning to end" (Fig. 6.5). On the valid data, the results are as follows: 22.7 percent totally disagrees, 18.4 percent disagrees, 22.9 percent are not sure, 23.4 percent agrees and 12.6 percent totally disagrees. The level of disagreement is slightly lower than the previous statement because now it

has dropped to 41.1percent while the former was 41.3 percent. The level of those who were not sure is also increased by 2.9 percent, while those who agree and totally agrees dropped by 0.3 percent and 2.5 percent respectively. This may be explained on the complexity of the statement and level of understanding of the individual participants, who in some instance during the interview complained on some of the statements becoming too difficult to understand for ordinary people who are not well acquainted with scientific research of this kind. In general, terms majority of people through these study indicated their level of agreement that literary the Bible is the word of God, which is very important when we go forward to seek the best way of interpreting the scripture in our context.

When discussing the Moravian practice, then, the Moravian Church believes that every true theology comes from worship either in the form of *'adoration'* or *'service'*. Thus, beautiful hymns and comprehensive liturgies of the church make an eloquent, complete and forceful statement of the Moravian beliefs. Hence, the whole belief of the Moravian Church is reflected in communal life of the people. As a family of God, the Moravian communities in family setting and outside are responsible for each other and in broad sense to the society, they belong. Therefore, the teaching of the Church aim at making its members eligible and acquire adequate knowledge of nurturing their family to the extent that they may respect each other as well as other people around them regardless of their status and social differences. It is no wonder that this message of the Moravians is prescribed through the motto: *In essentials, unity; in nonessentials, liberty; and in all things, love.* It is the argument of this study that if family aspects of mutual respect are positively considered with all bodies and individuals involved especially those in power in the Moravian Church

as well as our society then this world will be our heaven on earth. Moreover, it is unfortunate that the local Moravian Churches in Tanzania does not follow that understanding in different degrees of importance as stipulated in our Unitas Fratrum Church Order (COUF).

In conclusion, for this part, the indication is that some members especially of the younger generation became members by virtue of being born in a Moravian family. This is evident when one looks at the members who constitute the Moravian Church in Tanzania, most of them are directly associated with their geographical background. For instance, in the Netherlands and other parts of the world, most members who constitute the Moravian Church have their background in Suriname. Suriname is where their parents or they came from. They were members of the Moravian Church before they came to Netherlands. Therefore, as Diasporas they remained with their Church and continued to serve in this church (Moravian church) with members of their family including children. For the case of Southern Western Province (MCSWT), in which the study is carried out the most of its members are from the ethnic groups that are from the southern part of Tanzania namely the Nyakyusa, Ndali, Safwa, Nyiha, Nyamwanga, Lambya, Malila, and Bungu etc. Therefore, despite migrating to other places most of them would like to remain in their 'home church'. Initially that is how the church has been expanding. The communal aspect remains in place when the Moravian families expand by marriage or birth because ninety percent of the Moravian members are in family settings. That is, the parents with their children as well the extended family regard the Moravian Church as the family church. As in most African societies Ndali and Nyakyusa who

are many in the Moravian Church, do not distinguish between religion and society. As understood in this study, Gunnar Norlén clarifies that in most of traditional languages there is not even a word for religion that exist, a fact that clearly shows the integration of religion as part of society (Norlén, 2000). That means in the African context, people do conceive the religious reality in daily living (Nkemnkia, 2002). Thus, it is unusual for most Africans in the same family to have different beliefs and faiths. This indicates how complex dealing with domestic abuses in such a kind of setting. That is the case for most Moravian families. The new members of the family automatically either become members of the Church through baptism or through just normal procedures of joining as adult members, if they were from other Christian denominations and the Moravian church takes care of them. This idea is in line with by the research on '*Human rights, values and religion among high secondary school students*', conducted between July and August 2005 (Fumbo, 2006). The research indicates that the values and religious behaviour among the young people in Tanzania depend on their relations with their parents. This means that their religious life and values bases on the foundation of what the parents believe and that is the case with the Moravian families, which attracts all members of one family to the same church or belief. However, because of the growing spirit of Christian fundamentalism in particular Pentecostalism as well as secularism and globalisation, this understanding is rapidly changing and it is acquiring a new face.

6.4   The Moravian Church Among Other Churches

In this section, the study tries to look at the Moravian Church in Tanzania in contrast with other Moravian Churches worldwide as well as other churches of the world. Through the data results observation, then it is evident that the Moravian Church has

always worked amidst other churches. When the participants were asked to write which denomination they belong to the following was their response:

Table 6.1: Denomination

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Moravian	192	38.2	38.2	38.2
	Lutheran	91	18.1	18.1	56.3
	Anglican	22	4.4	4.4	60.6
	Catholic	141	28.0	28.0	88.7
	Pentecostals	57	11.3	11.3	100.0
	Total	503	100.0	100.0	

Despite being at the midst of other Churches at times, it speculations is that the Moravian Church like other mainstream Protestant Churches does not have a theology for or about women, although such assertion has real backing. Hence, the Moravian Church has some written agreements on how to deal with women and children discrimination although not fully implemented in most places constituting the Moravian Church worldwide.

The case is more serious when talking about the local Moravian Churches in Tanzania. Unlike the Catholic Church that insists on biological differences between men and women in terms of their *sex*, and rejects the so-called 'cultural element' termed *gender* (Ratzinger and Amato, 2004)*,* the Moravian Church despite theories in place it is mostly practically quiet. And to a large extent when a reference is made to the Moravian Church in Tanzania, especially among most provinces in Tanzania, then, in practice it does not seem to deny the Catholic Church's stand (in the same way as any other church with the same background will do). Nevertheless, the Church has a general concept of women embedded in the idea that all men and

women are the children of God. Therefore, there should be equal treatment to all according to the scripture. The idea has something to do with the historical situation in which the first group of the Moravians under Zinzendorf operated. Although even under Zinzendorf, women had problems despite the fact that they had some opportunity to participate in Moravian meetings chaired by Zinzendorf. Nevertheless, some historians say that this changed gradually after the death of Zinzendorf in 1760 (cf. Smaby, 2005).

Beverly Prior Smaby writes:

> *Members of the 1764 synod prohibited women from holding any "general" offices with authority over the entire Moravian Church, as Anna Nitschmann had done. In the new directorship established by this synod, women were to be no more than "helpers and advisors." This same synod decided that women's choirs needed male oversight in secular matters. For that purpose, the office of Curator was established. After the synod of 1775, only Bishops could ordain deaconesses and women were even prohibited from assisting in ordinations (Smaby, 2005).*

Thus, the argument is that there has always been a space for women in the Church but with limitations. On the other hand, the theological position of the Moravians in relation to women in history always depended on the type of leaders in the Church. This is evident in the diversity of traditions and emphases within the Church worldwide and even in Tanzania itself. For instance in recent years the question of whether the church should discuss the rights of homosexuals and gays or not has acquired a significance importance in the Worldwide unity level while having a stiff resistance in some provinces especially in Tanzania, whereby some of the provinces reject outright the idea of discussing the issue. In the latter, it is alleged to be beyond their ethical obligations and against traditional cultures on the ground as well as against civil laws in place that made the Churches to exist. However, other places around the Moravian Unity the idea is allowed to be debated and possibly exercised

as part of 'biblical, theological and pastoral' issues on which the Church 'must dialogue' (cf. COUF, 2009). Because of such diversities, the study shall only concentrate on the theology of the Moravian Church in Tanzania as stipulated in the constitution of MCT-Southern Province. In the Moravian Constitution, there are theological references to the position of women. Although the Church accepts only the Bible as its authority and Jesus Christ as the Chairperson, for instance, the constitution of the Moravian Church in Tanzania-Southern Province is inclusive in its character.

The Church does not have any distinction of gender in its requirement for membership. The constitution reads, "Members of the Moravian church are people baptized with water in the holy trinity [i.e. in the Name of the Father, of the Son and of the Holy Spirit]. Or those from other churches recognised by the Moravian Church (i.e. including those from the Roman Catholic Church, Anglican, Lutheran, etc) and their names are recorded in the Church register" (MCT-SP Constitution, 2002). The constitution has also a provision for Women and Sunday School Departments. The current constitution, which is, (a product of men) describes the aim of Women and Sunday School Department as to unite Christian women and give them chance to use their talents to nurture oneself spiritually and physically and to serve God and one another. The general aim of the Sunday school sub-department under the Women's Department is to consider the place of women for taking care of children and preparing them to know Jesus Christ. In addition, the Sunday School Department with the assistance of parents teaches their children to know, as well believe in Jesus Christ as their saviour (MCT-SP Constitution, 2002). Sunday school prepares

children for their later confirmation class during puberty age and leads them into a moral life appropriate to their immediate societies. The age involved in puberty age is between the age of 13 and 17 or even below or above depending on the decision of the parents and children themselves, as it is the case at present times.

The Moravian Church regards women as teachers of the Moravian family. A woman in the Moravian Church is expected to be a teacher not only within her family but also to the entire church and society. It is worth noting that practically all the Sunday school teachers for children in parishes are mostly women. Although two women head the Women and Sunday School Department at the provincial level, the guardian of this department as depicted in the constitution is the secretary general of the church who is always a priest and traditionally a man. According to one of the leaders of the women department of the Church (MCT-SP) Pastor 'S', it is sometimes difficult for women to perform their duties because of the limitations and prejudices imposed by men (Pastor 'S', 2010). In principle, there is only a clear stipulation in terms of gender balance at parish level. The constitution indicates that a parish is constituted by the congregation of a number of streets found in a particular parish. The 'street' is the group of Jesus Christ followers [Moravian Christians] under the leadership of Church elders, a man and a woman elected by the members of the street. 'Street' (*Mtaa*) in the MCT-SP is used to identify an area set by parishes in urban areas as their prime beginning of the parish; in the rural areas, the term 'village' (*Kijiji*) is used instead for the same. The two elders are the street representatives in the congregation council under the chairpersonship of the priest (pastor). The council also has four lay members, whom the members of the

congregation in their general meeting elect them. These include two men and two women as prescribed by the constitution (MCT-SP Constitution, 2002). Beyond the parish that is on the district level up to the provincial bodies such as Provincial Board and Provincial Synod and other Provincial decision making bodies there is no provision for women but rather the general advice on the consideration of gender on a kind of representation is encouraged. Thus, this silence gives room to the dominant male tradition to fill the gap.

6.5 Religious Status of Women Compared to the Moravian Church in Tanzania

The religious, social and economic status of women in Tanzania is the same as that of women in other developing countries. Creation stories in almost every religion and tradition have led to misconceptions about the role of women in the society. As such, the society perceives women as second-class citizens of God's creation. Majority uses the Bible in both the Christian and Jewish traditions to affirm the dominant culture and this has created a negative attitude towards women. Hence, the society led the notion of a belief in the superiority of one sex over another. Despite the fact that women are more religious than men are, the Church has not acknowledged the value of women's contribution in this institution. It is the intention of this section to try to investigate the status of women in the church, the Moravian Church in particular and in society in general. The aim is to look at the status of women from a religious perspective in relation to other churches and social settings. The status of women in the Moravian Church worldwide has some improvement especially in the 21st century. The change in the social status of men

and women is one important aspect and the general awareness of women on their rights in the society and in the Moravian Church in particular. It is no longer a sin for a woman to stand among men and express her ideas. Even so, a great deal is still in need to achieve full women's basic rights in the Moravian Church.

It is not very clear if whether the Moravian Church in Tanzania South West Province where the study is carried out abides with the treaties made during Unity Synods or not because there are some cases where by women are discriminated systematically. However, MCSWT is one of the provinces of the Unitas Fratrum worldwide, which ratified resolution for the article No. 909 of the Moravian Unity (Unitas Fratrum). The province, established in 1976, is obliged to implement the issues discussed and agreed upon in the Unity Synod. The Unity Synod, held in Dar es Salaam in 1995, amended some rules so that all provinces should implement them and one of the articles, is the article number 909 that states as follows:

Whereas violence against women and children in all manifestations, is on increase globally; and whereas violence in all manifestations affects congregations and communities;

Therefore be resolved that:

(a)   [Unity Synod] recommends to all provinces of the Unitas Fratrum to raise the awareness of its congregations and members in regards to this problem and its effect, through sermons, educational programmes, and personal interactions.

(b)   [Unity Synod] recommends to all provinces of the Unitas Fratrum to establish and support existing education and resources centres to benefit the victims of such violence.

(c)   [Unity Synod] mandates all provinces of the Unitas Fratrum to form support and study groups to provide contexts for discussions, counselling and support to victims and perpetrators of violence.

(d)   [Unity Synod] mandates all of the Unitas Fratrum to address themselves to violence in the media in their respective areas, by bringing to bear pressure on their respective governments to pass legislation, which will have the effect of controlling the volume of violence in movies, and on television.

(e)   [Unity Synod] mandates all provinces of the Unitas Fratrum to bring to bear pressure on their respective governments to pass legislation penalising violence against women and children.

(f)   [Unity Synod] mandates all provinces of the Unitas Fratrum to educate its congregations and members of their rights under existing legislation (COUF, 2009).

Be it further resolved, that in the report of each province to Unity Synod 2002, a progress report on this matter has to be included (COUF, 1995).   In response to the resolution of the Unity Synod of 1995 held in Dar es Salaam, the Moravian Church Tanzania South West Province set up the following objectives as a road map to combat domestic violence in the communities:

1.   To break the chains of silence and denial in regard to prevalence and consequences of sexual and domestic violence and promote the voice of the churches and religious institutions to speak against it.

2.   To build capacity of the Churches/Religious Institutions in providing support and opportunities to victims and holding perpetrators accountable as well as to help them to come to terms and reconcile to the society.

3. To strengthen networking and collaboration between Churches/Religious Institutions, civil society, health providers, local administrators and other stakeholders in addressing the problem of sexual and domestic violence (Chibona, 2009).

Practically, this seems not to be in place despite good reports derived from time to time, which means more efforts are essential for the same. In addition, that leads us to exploring the Moravian Church teachings on Domestic Abuses and the challenges of implementing them amidst traditional cultures and understanding that have influences on the local Churches.

6.6 The Church Teachings and Traditional Cultural Influences

It is a presupposition that in the Moravian Church teachings there has always been a space for women in the Church but in practical sense that is not the case because there are some limitations existing related to traditions and cultures on the ground. On the other hand, the theological position of the Moravian Church in history in relation to women always depended on the type of leaders in the Church who were men. The above notions are evident on the diversity of traditions and emphases within the Church worldwide and even in Tanzania itself (cf. Fumbo, 2006). For the same reason, a number of scholars have noted that religious teachings and ministers have both helped and hindered efforts that seek to establish non-violence in relationships (Alsdurf & Alsdurf, 1989). Hence, Brinkerhoff, Grandin, and Lupari (1992) define religious patriarchy as a set of personal, marital, and religious relationships that allow men to have power over women although in social realm power over men are currently amounting to a serious problem in our societies

(Mckenna, 2000 cf. Weems, 1988). As such, although the power over men is dramatically mounting to a serious problem as said its significance is not as vivid as for women. Moreover, that is not the case to the Moravian Church because the Moravian Church traditions in place on one hand and men on the other are been subjects to systematic abuses for women; the trend that has a connection to cultures and traditions on the ground (i.e. Ndali and Nyakyusa traditions etc). As noted in previous chapters, the Christian scriptures (the Bible) have provisions for both women and men as creation in the image of God but always their interpretations led to the emphasis of position status (Genesis 1:27 cf. Van Der Ven, 2004). Hence, the Moravian Church does not have any distinction of gender in its requirement for membership as noted in the formula quoted from the Moravian constitution. However, some religious organisations and writings may espouse patriarchal views which, when coupled with the batterer's interpretation of those views, may increase the use of controlling tactics and the likelihood that victims remain in potentially dangerous relationships. It is unfortunate that most religious teaching in place insist on the wife submitting to the husband with obedience and fear and not respect and love. The more serious thing is that the Moravian Church being an institution which favours patriarchal kind of norms neglect women with allegiance of proper teaching of the Bible which insist on respect and love. As such, syncretism of traditional cultures so to say and Christian traditions in its entirety may not walk away in condoning abuses against women. Consequently, in Tanzania women constitute the majority of the Moravian Church members but yet unprivileged as we now come to Moravian Church for women in the next coming section titled "Moravian Church 'a refuge' for women.

6.6.1 Moravian Church: 'A Refuge' for Women

The word 'refuge' derives from the Latin word *refugium* to mean a, 'place to free back to'. A 'refuge' is simply a sheltered or protected state safe from something threatening, harmful or unpleasant (Encarta, 2009). Oduyoye asks a question, "Why are women filling the Churches, given the Church's lack of solidarity with women (Oduyoye, 2001)?" The literal answer to the raised question is that it is the Church's teaching arising out of men's interpretations of the Bible and the Church's history that the women have come to disparage themselves, but otherwise, "as far as attitudes towards women are concerned, many church women in Africa are no different from men" (Oduyoye, 2001). Therefore, as Oduyoye puts it, 'women's solidarity is with the Church as they see it through the eyes of Jesus and with the Church that they envision Christ represents'. Women know the real Church and its shortcomings as well as its strengths. Oduyoye adds saying they remain in the Church because they are called by the Christ to do so (Oduyoye, 2001). However, she says that only a few may say they stay in the Church because they hope to participate in transforming the Church from within but the majority are in the opinion that they stay in to nurture one another. To them the Church provides one more umbrella organization, like the traditional markets of many African contexts, where women get together and 'do their own thing' (Oduyoye, 2001).

It is right to say, "Women create for themselves a Church within the Church, 'a Church in the round' that they seek within the pyramidal Church run by the men" (Oduyoye, 2001). In the Swahili Bible there is a famous saying, "*Twende kwa nani? Wewe unayo maneno ya Uzima wa milele.*" It literally means, "…to whom shall we go? You have the words of eternal life;" (cf. John 6:68ff). For women in the

Moravian Church Tanzania, Tanzania is their home country; in the Moravian Church where 85 percent of the members are women, the Moravian Church is their refuge against the unfriendly global changes in terms of social, economic and religious contradictions. The survival depends on their social and religious life in the Church. Giving an example of the Akan people Oduyoye describes the traditional hope for fullness of life "as the gift of graces that include having all one's faculties in a functioning order, health, procreation, prosperity, victory, rain for the removal of evil, and harmony with nature" she says, "Africans are at home when they can celebrate life" (Oduyoye, 2001).

In contrast, women in the Moravian Church and other Churches alike had always hoped for the better despite the hardship they may face. Hence Oduyoye comments, "African women believe in and operate in the context of human links to the spiritual world, and it is this that empowers them to cope with, combat, and control the harshly oppressive physical, economic, psychological and political conditions of their continent" (Oduyoye, 1998). Oduyoye adds saying:

> *With Christianity promising fullness of life, women have stuck closely to churches in the hope that as the body of Christ, the Church, by God's grace and the power of Jesus, will meet their need through its ministrations; if not now, then in the near future. Women never say 'never'; when it has to do with the good expected of life, what they say is 'not yet' (Oduyoye, 2001).*

She says, "Their hope is that God will liberate the Church from gender dualism and make all real participants in this household of God" (Oduyoye, 2001). Time will on the determinants of the endurance of women in all aspects of life, yet most women know well how to utilize their time. In this aspect the proper use of time, one church leader confirms that most African women are not properly educated, are not

employed full-time, and thus have enough time to attend Church activities and they are efficient on that. The prominent Church leader Pastor 'F' substantiates that women's foremost contribution in the Church is their time (Pastor 'F', 2010). In the informal sector are main employers of many women others are self-employed. In the Moravian Church, women who contributed most of the material and other resources built the majority of the first Church buildings. Therefore, women, rather than men, have a right to claim ownership of the Church. For others the Church serves as a place of safety; while for widows and those who are single parents, the Church is a place of consolation, a place where people of the same problems come together. This is where they go to escape from the atrocities imposed on them by society.

In Church development strategies, women get first priority in the Church in terms of providing them with capital for different projects. In the first place, priority is given to women because that is one of the requirements set by most donors when they send money for Church projects as part of trying to empower women in the Church. However, that does not give enough freedom to what they render to the church. Another reason is that historically speaking the Church relied on women contribution to sustain the Church activities.

During Zinzendorf, leadership women were holding the administration of financial matters and later women have been organising small projects that benefited themselves and the Church as well by free will giving. In Tanzania, the Moravian women were among the first Christian women to have *Saving and Credit* associations. In the Moravian Church depicts the women association as "*Kitulano*" (literally: helping one another). There are other similar women associations in social

level (in Kiswahili pronounces the associations as *Upatu*) (Cf. Smaby, 2006). Experience indicates that women are trustworthy and have been making substantial contribution to the Church's central funds. For example, the collections of the International Women's Day each March every year is coordinated with the Churchwomen organisation; this means women have a place of boosting Churches' economy in almost all provinces in Tanzania despite discrimination imposed on them. For instance, for the past ten years collections of Women's Day have improved with an increase of over hundred percent each year. The money collected serves as a payment for women class instructors and as well as other provincials' project and a portion remains in parishes. Another portion is a contribution to the women wing of the Church Council of Tanzania (CCT) of which the Moravian Church is a member. Several international organisations collaborate with women to make about a change in the advancement of women in different aspects of life. The Church eventually benefits in terms of giving and getting tithes from them.

Among many organisation are Moravian Church Foundation (MCF); the Moravian Mission Society in the Netherlands (ZZG), that is assisting a number of women's and Church projects in Tanzania and other parts of the world including Suriname, South Africa and other areas of concern. BDM the mission agent in Denmark is also serving some of the projects worldwide including Tanzania. American Mission Agency is doing the same as well as HMH of Germany. There are other co-operations and partnerships among Moravians worldwide. Among others, projects conducted are not only for improving women conditions but are also serving their families as well as schools building projects, health centres and hospitals, water

improvement projects, vulnerable children and orphans and many others. More projects are in place for the development of women and girls, conducted with the assistance of the Tanzania government as well local and foreign donors. Projects for improving the health of women and children are also in place under the Moravian Church owned hospitals and health centres. For example, Isoko Hospital has a project in collaboration with the government on strategies against HIV/AIDS and life prolonging tablets (ARVs) are given free of charge. These are steps forward; however, a number of items are missing to make the Church become more prophetic in the light of biblical and theological teachings about the place of women in society. Next section is a discussion on misconception of roles of women and matters that the study deem abusive in the Church.

6.6.2 Misconception of Women's Roles and Abusive Matters in the Church

Despite the social pressure to improve the status of women, some provinces are reluctant to include such issues in their particular churches. That means, discrimination against women continues on different levels. As highlighted earlier most provinces limit the roles of women in the Church to the level of the parish as Sunday school teachers and women groups' members. Oduyoye on these related allegations above argues that as far as attitudes are concerned, this way of viewing women in the Church is found not only among men but among women too (Oduyoye, 2001). It is unfortunate she says, "African women have so internalised this low esteem of women in the Church and other prevailing values that they become accomplices in the suppression of their own gender" (Oduyoye, 2001). Oduyoye is trying to reveal discrimination of women in the church from their fellow

women. In addition, this is the case in many provinces within the Moravian Church in Tanzania. To her dissatisfaction, Oduyoye in her discourse concerning roles based on gender admits that the theory of complementarity plays a negative role for women in domestic organisations and in the church (Oduyoye, 2004). She says, "In practice, complementarity allows the man to choose what he wants to be and to do and then demands that the woman fill the blanks. It is the woman, invariably, who complement the man" (Oduyoye, 2004). Generally she adds, "the woman has little or no choice in the matter – she has to do 'the rest' if the community is to remain whole and healthy" (Oduyoye, 2004).

Literary speaking the traditions and cultures on the ground necessitates this kind of understanding to the advantages of women and a quest for their support. For example, in the Moravian church in Tanzania together with complementary roles to men, the Church did not allow women, to participate in Provincial Synod on moral grounds until recently. The belief was that since all priests and members of the Provincial Synod were men, women would tempt men to commit adultery! Adultery is a very serious matter in the Moravian church, that means if the accusation of adultery is rend to an ordained minister then (even if it has not been proven) he would lose his ministry. Recently an incident occurred that involved a woman minister in one parish. As a woman among men, in her ministry she had to work with men in every department at the parish level. Thus, because of unfamiliarity with women ministers in the Church, the allegation was that she had an affair with her treasurer (who is a man). Despite lack of proof, she was immediately removed from the parish the Church authority suspended her. Later on the findings came out that

the allegations were a complete fabrication, but the Church authorities were reluctant to accept her back to the ministry and wanted to reduce her to a simple class teacher. Fortunately, in the Moravian Church, the executive committee has no authority to dismiss anyone from the priestly ministry unless the Provincial Synod (MCT-SP, 2002) [in which women are also represented] approves it.

Therefore, because of the pressure from the provincial board, the woman priest was reinstated, but this time she was not given a parish but assigned to other duties as a Christian education instructor in schools and colleges. However, when it comes to adultery allegations against a male minister, he is either serve a suspension for a short period or just gets a transfer to another place and then accepted back to the parish ministry for 'lack of evidence.' There are some examples where male ministers who committed adultery went back to work and given parishes, allegiance was 'the Church has a shortage of ministers'. The ministers were suspended for a short period, and then went back to work in parishes. Again, male ministers campaigned to have only male delegates to the provincial meetings to 'avoid suspicions of adultery.' However, this remains a problem when a priest is a female with a male delegate. According to the recent survey, this tradition is still very strong among the members of the Moravian Church in rural areas as well among the older generation of the Moravian Church including some senior Church leaders.

The perception is also strong among the male ministers who have inherited an orthodox Moravian tradition that regarded some duties as only appropriate for men. As a result, the number of female ministers in parish ministry is minimal. In another development, one female church leader complained that, despite being nominee to

head one of the Church departments, it was difficult to work among some male Church leaders because of the stigma associated with women. When it comes to performing duties, Pastor 'D' says that some young men tend to ignore instructions from a female instructor, although she comments, "this is also changing dramatically," (Pastor 'D' 2010). Hence, during meetings that involve other Church leaders who are mostly men, the traditional androcentrism is inevitable. For example, in a meeting a female member is usually required to perform other duties that are regarded as female, such as serving refreshments, and taking messages.

However, for the past ten years there is a limited representation, a few number of women are representatives in the Synod meetings and other bodies and some are now ordained as ministers. This is necessitated by their recognition in the Tanzania society in general. In the case of lay female leaders, their responsibilities in civil service and high-ranking posts in society are also having an effect in the Church. The MCT-SP has three laity female members out of 14 members who constitute the Provincial Board; two members represent priests in the board, one is a female priest. Hence, some women have even participated in the amendment of the current constitution of the Moravian church to include gender consideration in the church. Nevertheless, the prevailing challenges are the position of women in the ordained ministry as is now described.

6.6.3 Theological Education and Ordination of Women

There has been a significant acceptance of both theological education and ordination for women in the Moravian Church in Tanzania. However, this has not come by surprise but through tireless effort from the local Church and international pressure.

Under COUF resolution number 910 of 1995 that was later reaffirmed in COUF resolution number 844 of 2009 it was resolved that:

(a) Representation of women in Provincial and Unity Synods be considerably increased in order to reflect the actual participation of women in church life.

(b) In provincial Boards and all other decision-making bodies in all Provinces and at all levels of church life, women be represented similarly.

(c) All Provinces of the Unity make every effort to encourage their own Provincial Boards and congregational boards to accord women the same opportunity with full access to lay or ordained, part or full-time, Christian ministry, as is provided to men ([1995, #910] COUF, 2009).

However, as noted above despite the affirmation of the Moravian Unity Board on 'Equal opportunity for women,' but through a number of years, men and women alike in the Church have been opposing the ordination of women. The resistance seems to embed on men and women traditions and cultures of the sending ethnic groups that affirm women and men differences based on biological differences. On the suppression of own gender Oduyoye admits that it is most obvious in the question of ordination, because women's experience of the Church is no different from the culture outside the Church structures. She says women experience more recognition of their humanity outside of the Church but when it comes to ordination their suppression in socio-culture is referred back to religious teachings and demands (Oduyoye, 2001). On the above, Alina Machema from Lesotho writes,

> *Although Christianity has long been experienced in Africa and has preached that Jesus Christ came to liberate everybody irrespective of sex, race, strength or financial status, African women have been locked up in a safe compartment together with their good ideas (Machema 1990 in Oduyoye, 2001).*

In her concern, Oduyoye says that there is argument in the debates on ordination of women that the maleness of Jesus of Nazareth and his twelve disciples precludes women from representing Christ at the Eucharist. However, she has been curious to find that ethnic factor has not been similarly used against Gentiles (Oduyoye, 2004). She argues, "Maleness, however, has not been used to hedge the table from women. Women can receive the ministrations of men, but they themselves cannot 'serve at the table'". She asks that if men serve 'at table' in Church (spiritual) and women serve 'at table' in the home (material), does it mean the church has succeeded in making motherhood incompatible with priesthood and why are spiritual needs separated in this way from material needs? She terms this kind of understanding and practice as 'docetic' (heretical) Christianity that goes against all integrated world-views, whether they are African or theological (Oduyoye, 2004). Mbiti puts the Priesthood clear when writes,

> *Priests in African societies may be either men or women. Their work is to look after temples and religious places, to pray, to lead in public worship, to receive presents on behalf of God or other spirit beings, and in some cases to act as seers and mediums. They are also well versed in religious knowledge, in matters of myths, beliefs, traditions, legends, proverbs, and in the religious practices of their people. Traditional priests are found in Uganda, Tanzania, Nigeria, Ghana and other parts of West Africa, where people had or have temples and cults associated with major spirits (or divinities) (Mbiti, 1991).*

The above understanding contradicts with the Moravian Church in local setting to be reluctant on involving women in priesthood. Nevertheless, the Moravian Church Southern Province ordained the first woman in 1995. This was Pastor 'C' who is now one of the parish ministers in the MCT-EP as well as a long time serving member of Provincial Board representing priests (pastors) of MCT. The ordination happened after many years of debate within and outside the Church. It is not clear to whether

the decision taken by the church to ordain women has dared to think the above criticism and general observation on African traditional religion priesthood that involved both genders. Formerly, women had access to join theological colleges provided the donors of the Church paid their college fees. However, ordination proved to be a practical problem because the majority of people were not ready to accept women's ordination, including women themselves. As Oduyoye substantiates,

> *Some women have awakened to the fact that they have surrendered not only to a 'man'- made world but also to a 'man' – made God who has decreed their isolation from public life and sentenced them to serve in obscurity and silence (Oduyoye, 2004).*

In the Nyakyusa and Ndali areas where the Moravian Church began, ordained ministry was associated with chieftain status, and was reserved for men. Mbiti confirm the above by saying,

> *A lot of religious ideas surround the person and office of traditional rulers. In almost every society where they are found, their kingship or chieftainship is linked by myth and legend with God….For that reason the ruler has names of praise like 'child of God', 'son of God', and 'the chosen of God'. Such rulers are have been or are still found in many countries of Africa such as Ghana, Nigeria, Ethiopia, the Sudan, Uganda, Tanzania, Rwanda, Burundi, … They are often spoken of as 'divine rulers', or 'sacred rulers'. The idea is that their office is believed to be chosen and approved by God, and in holding it they are like God's earthly representatives. Therefore they are in effect religious leaders (Mbiti, 1991).*

It is no wonder to find the same pattern in the Moravian Church because when the missionaries came they affirmed these traditions and made them even stronger and exceptional to that it excluded women in that office which made the situation more difficult and unbearable to most women. Therefore, several Synods before 1995 rejected the idea of women's ordination on the basis that 'the time had not yet come.' Pastor 'A', (a retired pastor) by then a chairperson of MCT-SP, said: "we decided to ordain women because of the pressure, which was prevailing in the society and from

abroad" (Pastor 'A', 2010). By that time, the Beijing conference was taking place. The publicity of the ordination was extreme in Tanzania even outside Tanzania. As such, it became an instrument to attract donors' funds since the Church was in financial difficulties. Wherever the Church leaders went searching for aid from the donors, the newly ordained minister would accompany them!

After 1995, women's ordination stopped temporarily, although there were other female theologians who had also completed their studies. On that new ruling, the Church authorities explained that there is now a probation period in order to check if whether ordination of women is acceptable among Southern and South Western Provinces Moravians or not. Some of the senior Church leaders were among those who campaigned against the ordination of women into the ministry. Some expressed their views openly; others used male ministers to influence other Christians against accepting female ministers.

Thus, the next ordination of two more women took place in the late 1990s. Nevertheless, they were not given parishes to serve but remained at the head office and were given other duties. Commenting on the place of women in the Church, Pastor 'B', the chairperson of MCT-SP, says that women are still not accepted in the ministry because their performances are rather poor than men. Another aspect described by Pastor 'B' is traditional virtues surrounding the Moravian Church ministry in local Church settings that have been dominant through years. In such a kind of setting, he says that men have been dominating the ministry just like in the place of chieftain and chiefdom in which women are not acceptable and left in companion position (Pastor 'B', 2012).

Generally, women ministers face many problems from the beginning of their theological training. For example, in the first place the nomination for theological education; discrimination in theological colleges and bible schools; working under supervision of male ministers during internship, and later on after ordination. Pastor 'D' says that when she first went to a parish for internship, the parish minister did not accept her. Therefore, the parish minister who was her boss as well incited the parishioners to embark on a 'go slow' during her services. Nevertheless, the Christians did not notice the difference of the service between the male and female minister so they accepted her ministry! As such, she influenced other women to become interested in the ministry (Pastor 'D', 2010).

Literary, most ordinary people or members of the Moravian Church today no longer have problems with female ministers. Because when asked on their preferences they are on the opinion that both male and female ministers have the same, strengths and weaknesses when it comes to performance in the ministry and some women perform even better than men do. However, most male church ministers always boast themselves to be more superior than women ministers as the traditional trend may suggest. Although actually, Church ministry performance does not depend on sex or gender difference but rather on the level of commitment and devotion on one hand and hardworking and good performance on the other. The structural discrepancies in theological and biblical studies in the Moravian Church are also discriminatory because they do not have a clear syllabus that indicates the objectives of the courses to the candidates and what is expected after completing the courses. This creates possibility of discrimination against female candidates. For example, in Bible

colleges' enrolments, a number of female and male students are registered for studies for the same period and same course but are treated differently. Thus, when it comes to allocation of places to serve, female candidates end up being Christian Education teachers and their salaries do not come from the central fund of the Church but from the fund collected from the Women's Day (*Siku ya Maombezi kwa Dunia Nzima*) in March every year. The first week of March every year the Moravian Church in Tanzania participates in a worldwide special prayers day for women. The Christian Council of Tanzania (CCT) coordinates the event by making a translation of a prepared text of the day from the country dedicated for that particular year for the use in all Protestant member Churches. Part of the collections of that day is sent to a selected country.

By contrast, the church traditionally, employs male candidates as evangelists and pays their monthly salary from the central fund, as well as allocating them in parishes to assists ministers. Eventually these male evangelists are promoted to become ministers and ordained, an opportunity that women 'evangelists' do not have. As one of the women Evangelist 'E', class instructor for women laments, "I graduated with several people who became evangelists and later were promoted to become ordained pastors." She adds that they have more privileges than she does or even female students have and they are secure in their jobs, because the parish takes care of them. "For us it is a problem because we have no budget wherever we are allocated except for the generosity of our hosts who are the women themselves. Our salary depends on the collections of women's day (which is amounting to equivalent of 30 US dollars per month)" (Evangelist 'E', 2011). Lower salary levels are a very serious

problem in the MCT-SP, and this is a result of theological and Bible colleges that are failing to address the real problem. The Moravian Church in its curriculum does not address both religious and social problems including economic and financial sustainability. The argument of some church leaders is that the Church is a mission oriented therefore should not get involved in income generating projects. However, this view does not prevail in our contemporary world because we need money is in the first place for Church sustainability. Therefore, the tradition and its teaching are wrong and lead the Church to depend on both its members and foreign donors.

Another problem is that most female students do not attend theological colleges. They have a low education level and therefore cannot attain high academic qualifications that the colleges demand. Hence, the old and traditional way of grooming theologians is the order of the day; that is, of training people with no vision and insights for the development of the Church but with a high degree of obedience and submissiveness. The situation is practically a discrimination against women and a systematic abuse by the Church systems. As such, as Oduyoye writes,

> *The Church's silence over women's subordination, over the violence and discrimination against women, the hypocrisy around sexuality and men's lack of solidarity, all mark the Church of women's experience as different from the Church that can be the body of Christ and the hearth-hold of Jesus[Christ] (Oduyoye, 2001).*

The above discourse takes the study to exploring the model of leadership in the Moravian Church and local traditions influences.

6.6.4 Model of Leadership in the Church and Local Traditions Influences

Traditionally, the Moravian Church has been commended for its high degree of democracy in the Church operations. Although it is a detrimental to the real situation on the ground, practically against God's rule which is rather theocracy in tendency

than democracy. In democracy, mainly few people acquire ruling positions. However if the desire to become leaders is not God's ordained plan the majority suffer. Every Church leadership is expected to fall under God's plan and under his guidance. Jorgen Boytler insists that the democracy, which has been used in the Church for many years, was meant only of acquiring leaders in democratic way. The role of leading is left to the particular leaders with the guidance set forth by the majority for a particular time of period. Thus in such a kind of arrangements, selfishness is not expected since if you do not do well in your position then you should expect the worse in the next election (Boytler, 2012). Unfortunately, the model of leadership in the Moravian Church in Tanzania is that of 'divide and rule'. It is inheritance model definitely from the missionaries in the late 1960s to maintain their grip over the Church even after handing over the reign to local leaders. Nevertheless, even after over forty years of local autonomy of the Moravian Church in Tanzania, the problem seems to be vividly alive and its effects are intensifying to the expense of women and the marginalised majority of Church members. It is even difficulty now to associate the missionaries because forty years is a long period of span in such a way that if it meant for a person, then is full grown up, mature enough, and should be able to handle matters in a precious way.

Therefore, it is even exaggerating to associate missionaries on this kind of prevailing mess. The problem manifests itself on the way elections are prepared and conducted in almost every province within the Moravian Church in Tanzania and not necessary connected with missionary past anymore, except for the grip of power and authority in local settings and privileges sought. While the Church constitution does not

provide for anyone to be elected based on where they come from, or in the basis of corrupt measures, in practice, ethnicity, clan identity and place of origin are very much issues of concern during elections. Unfortunately, most ethnic groups strive to be superior against the other by backing their 'sons' not necessarily daughter because usually are not counted for. Elections in the MCT do not consider ability to perform instead the place where the candidate comes from or belongs.

The study has learned that the constitutional division of the offices of the bishop for 'spiritual' related matters and the chairperson of provincial board for 'administrative' work of the provinces has always not passed without disputes: especially to the dissatisfaction of the bishops in almost all provinces at local settings. The claim of some of these bishops is against Moravian traditions and Church Orders in place through the years. Bishops in the Church traditionally have the advisory roles in all matters and spiritual fathers of the 'Unitas Fratrum' (Moravian Unity) as a whole but residing at a particular Unity Province. Power and authority of the bishops over the chairpersons to the extent of sacking or replacing chairperson of the Provincial Board when not in agreement with them or misunderstanding is not a Moravian tradition but rather a grip of power for the chairperson and struggle to gain control of the bishop. However, constitutionally, the chairperson is the 'chief executive' of the province. Hence, in some cases as it happened recently in one of the provinces the ordination of Church members to become Church ministers were controversial. While the constitution clearly stated that, the Provincial Board will decide on the names of people who are accepted for ordination and the names handed over to the bishop for action. The bishop decided to delete some of the names for his own

reasons, which were not disclosed to anyone; unfortunately, the names were of women. It came to the knowledge of this study that the bishop was trying to punish the chairperson through demonstrating his power against the former to the expense of the victims. However, the constitution states clearly that if the bishop is not happy with a name or names on a group of people handled to him, then he/she has option to reject the whole group and allow another bishop be consulted for the same purpose.

Initially, the Moravian Church in the southern part of Tanzania was formerly comprised of four to five distinctive ethnic groups namely: Ndali, southern Nyakyusa and northern Nyakyusa, Nyamwanga and Nyiha to the West of Mbeya Religion. For instance, to the dissatisfaction of this study it came to be learned that in the Southern Province there is an 'unofficial requirement' or we may call 'a tradition' that the first four top leaders should be distributed evenly among this main ethnic groups. The positions involved are for the Bishop, Chairperson, Vice chairperson and Secretary while the groups are the Ndali, southern Nyakyusa and northern Nyakyusa. It was learnt as well that in the synod of 2010 that requirement did not materialize to the dissatisfaction of Western District (Ileje) where Ndali and other related ethnic groups belong. The delegates from that area were accused of being too lenient allowing such result to happen of losing a position of managerial post to the Nyakyusa and were threatened punishment. As a result, it became extremely hard as well for the new leadership to work among the Ndali people for that kind of reasons to this day. For women, as the majority in the Church the above analysis has a negative effect because very few women are ready to compete with men in this kind of election and disputes. Again, the fear of being isolated from fellow traditionalists is very high.

This model also creates divisions among the ordained ministers, because corruption creates factions in favour of candidates. And because the Church has no binding rules on the span of leadership, some leaders have been in power for more than thirty years, or more, thus creating 'chiefdom' in the Church. The study reveals that the sending ethnic groups are aware of their Chiefs endorsing someone from their original places for Church leadership. That means this Church leader comes from the royal family of the particular group. Therefore, their service in the Church partially represents traditional leadership back home.

As such, their people back home become proud on their chief who is regarded as having extended his rule into the church leadership to the expense of others. Initially, this makes Church activities and development to slow down and at times be stuck because the leaders are always biased towards the sending groups. In that, way the set goals are hardly achieved and difficult in practice because people always wait for their turn of ruling the Church in traditional way. Intrinsically, that traditional way of ruling makes the development of the Moravian Church in Tanzania not go in an expected pace of our contemporary world even when compared to other churches of the same category and to those new churches which have no background like that of the Moravian Church. In the same manner, because of differences in financial status, some parishes are financially independent, others are not and this affects the allocation of ministers in parishes, because such allocation depends on one's relationship with the people in power. Although, men and women are both affected women are more affected because most of them are faithful and credible. Culprit sometimes uses material things as a bribe to convince people in authorities to allocate

someone at a parish that is financially well off. In addition, people cling to power because they are always afraid of stepping down because of the way they treated others whilst they were in power, and think they are subjected to revenge from discriminated individuals. For example, one minister was nominated to attend further studies at an international university and the Church agreed to sponsor the candidate but the Church ordered him to return after only a few months of study alleging that they were no longer ready to pay for his college fees because of funding problems which was not necessary the case. Another challenge related to the Moravian Church leadership in local settings together is with the good organisation and arrangements in place of recruiting new members. So far, the Moravians find themselves working hard to get new members but eventually, end up being fished by other Churches with less effort because of some of the above-mentioned discrepancies and others. As such, the above-mentioned problems and other challenges concerning the structure of Moravian leadership and its unofficial systems that is in place have prevented the advancement of women to be part of decision-making bodies of the Church and utmost they remain victims of abuses in the Church systems and organisations.

6.6.5 Comparison and Contrast of the Church Worldwide and Tanzania

By contrast, other provinces of the Moravian Church in Tanzania either do not involve women in decision-making or have limited their roles. For example, the Rukwa province of the Moravian Church in Tanzania has declared that time to ordain women have not yet come. The Southern Western Province has ordained less than ten women to date. Western Province has ordained less than five. Recent survey

indicates that no female theologian is enrolled for theological studies in the Moravian colleges but only one ordained pastor has pursued second-degree studies at one of the Church-owned universities in the country and she has now retired. There is only one province of the Moravian Church in Tanzania as compared to other provinces, which is a little exceptional with a high rate of ordained women church ministers. The Eastern Province has 17 ordained women pastors out of the total number of 60 ordained Church ministers of the Province; two women are in theological colleges. Hence, because the geographical location of Eastern Province is on the regions with multicultural populations such as Dar es Salaam, Coast, Morogoro region and others, then the acceptance of women as Church ministers is very high. For instance, 10 women pastors out of 17 women pastors are parish pastors and perform well just as men do in some cases more efficiently than men perform.

Multiculturalism within this part of the country (Eastern Tanzania) has a positive influence to the Church members and leaders alike to accept the ordained ministry for women. The acceptance of women ministry is not limited to the Moravian Church alone but other Churches in this part of the country enjoy the same privilege, simply because of the exposure to outside world and social influences. Essentially, people and Moravians at least from all Moravian Provinces in Tanzania who migrated to Eastern side for seeking education, good fortune and other reasons such as; work, marriage, business and alike comprises the Eastern Province. This kind of privilege is missing in other provinces because of the strong cultural traditions and less mixing opportunities they have compared to for instance to Dar es Salaam, which may change the situation to the difference. However, in the provinces other

than the Eastern Province, there are some projects for economic empowerment of women and poverty alleviation at different levels. In contrast with the Moravian in other parts of the world, South Africa seem to be more advanced than Tanzania and is the place where the large community of Moravians is found after Tanzania. South Africa is more advanced in terms of empowerment of women in decision-making and economic empowerment programmes for women. For example, the chairperson of the South Africa province of the Moravian Church within five years ago was a woman; her name is Angelene Swart. Swart was also the vice-chairperson to the Unity Board of the Unity Synod of the Moravian Church Worldwide. The Moravian Church in United State of America (USA) has managed to go as far as electing a female bishop; her excellence the Rt. Rev. Dr. Kay Ward of Bethlehem in the Northern Province of the Moravian Church of America and the Rt. Rev. Blair Couch and it likely the number to have been increased in recent years (Fumbo, 2006).

In the history of African-American Christianity, some slave women turned into evangelists and inspired the rise of black Christianity in the Atlantic world. One of them was Rebecca Freundlich Protten (1718-1780). After gaining her freedom from slavery, Rebecca joined a group of German proselytisers from the Moravian Church. Protten and other preachers created the earliest African Protestant congregation in the Americas. Protten worked in the Caribbean and North America as an evangelist, as well Africa and Europe. She visited London, Copenhagen, and Amsterdam, Herrnhaag, Herrnhut and many other places during her ministry (Sensbach, 2005). Jon F. Sensbach writes that the same woman who preached to the slaves "later became a spiritual leader for white women in Germany and apparently the first

woman ordained in western Christianity." He says, "Rebecca had a way of turning up in unexpected places at important times to help conduct social experiments that challenged strictures of race, religion, and gender" (Sensbach, 2005). We have such women even today who can make a difference in the Moravian Church when they are given opportunity. The situation in the Moravian Church in Europe is encouraging but not so far in including women in high decision-making position such of president and bishop. Nevertheless, there are number of women movements that exist in Europe and are ready to assist their fellow women in other continents where the assistance is desperately needed including Tanzania. For example in the Netherlands, Sr. Dinie Donze of ZZG is a coordinator for women projects in Tanzania and other African countries as mentioned above. The movement creates a network within the Moravian Church that serves to stimulate changes to internal structural changes in the Moravian Church.

Describing the situation in the Church in Philippines Mananzan explains that in spite of these efforts, unfortunately, there is a glaring failure in the continuing discrimination and subordination of women in the church. She adds that the fact that women continue to be the ones most active in the church, they are still relegated to minor roles in the liturgy and are still barred from the decision making bodies within the Church (Mananzan, 1991). This means that the cry of women is not limited to the Moravian Church only but women in other churches and countries are suffering and struggling in different levels. Moreover, Mananzan says that since Vatican II, the spirit of openness and renewal has greatly affected the lives of many religious women in Philippines (Mananzan, 1991). She adds that religious women have since

then been in the forefront of the 'progressive Church' leading cause-oriented organisations like the Task Force Detainees, the Women's National Federation, Gabriela, the AMRSP Justice and Peace Commission, the Citizen's Alliance for Consumer Protection,"(Mananzan, 1991) etc. This signifies that there are efforts within the church worldwide, which have a positive aim for the change in order to include women in church ministry. Nevertheless, it is not enough. Despite the efforts described above, related to the different measures taken by the Church, there is a lack of a visible support for change for the betterment of women in the MCT from both the leaders and ordained ministers. The structure of the executive bodies of the MCT does not facilitate inclusiveness. For example replacing male leader with a female leader does not solve the problem because even a female leader will work under structural setting that does not favour gender equality.

The problem of ethnicity and tribalism in general elections of the Church overlooks the problems of women or rather delays the efforts to include women in Church decision-making processes. Despite the Church's admission, in theory, of the need to include women in the day-to-day running of the Church, the Moravian church has no theology in relation or that transparently can address the challenges faced by women. Hence, if the theology exists then it has no place in the local church. In such scenario the Church and the society in general assists to make the secular world fill the gap in unhealthy way and at times creates women activists. The main problem may be the changing of the mindset of the Moravians to accept changes. To this far not everyone is ready for the changes that are taking place in the social level which have a direct effect to the Church. As demonstrated in the following example, whereby, one

orthodox Moravian minister during one of the discussions of the synod session to the ordination of women he said to the chairperson, "If you allow women to be ordained in this 'holy ministry' I will bring my priesthood cassocks to you" (this implied that he would resign). Anyway, he did not resign and now is a retired priest! The Church is in error, because we have breached the plan of the creator who commanded men and women to work together to sustain the universe. Contrary to this command, one sex assumed power over the other, which, the researcher thinks, is not God's plan.

Concluding this chapter which began by describing Moravian ministry from its setting in history, its teachings, practice and organisation and how the Church is highly influenced by the cultures and traditions on the ground particularly the culture of the sending ethnic groups such as Ndali, Nyakyusa and other related groups. Then it is the opinion of this study that the Moravian Church by its settings, teachings and traditional influences around them are both perpetrators and healers of domestic abuses which makes the Church in a double standards in need of purification and proper adjustment. Despite many good policies and promises in place against gender equity, the Moravian Church in Tanzania found herself practically engulfed by unhealthy cultures and traditions influenced by ethnic traditional cultures that are embedded on the hearts of church leaders and members alike through generations. Colonial power, which came along with missionaries who planted Christianity, did not create patriarchy but instead it strengthened it (cf. Oduyoye, 2004). At times mission work, which came with the colonizing culture, despised the good values that kept the community together and in peace against unlawful behaviour like those of domestic abuses and violence between partners and within family members. It is unfortunate that when compared to other churches the Moravian Church does not

seem to be much better than others that principally affirm equal treatment to the household of God; Men, women and children alike while practically are bound with their unhealthy traditions and cultures on the ground that condone abuse. However, the Moravian Church has something special that can contribute for the way forward.

CHAPTER SEVEN

7.0 INTERVENTION MEASURES OF DOMESTIC ABUSES AMONG MORAVIAN CHRISTIANS IN MBEYA CITY

In this chapter, the study explores intervention measures on domestic abuses among Christian couples using topics covered and presented from previous chapters through literatures, data results and interviews; discussed recommendations from the respondents as solutions and suggestions from previous chapters in this study will be highly valuable. The question the study is trying to answer is, 'What should be done to alleviate domestic abuses in Mbeya City?' The main goal is to explore the religious and social dimensions that can serve along with other government and international measures in place.

There are many intervention measures of domestic abuses in Tanzania that ranges from legal measures; social economic, cultural and political measures; services to the victims or survivors of violence and education, training and awareness building (National Plan for Action [NPA] 2006). However, the Church should have her own initiatives independent to other bodies involved. As it may be noted in the previous chapters, the religious organisations and institutions are named and identified as part of key players in government action plan for many issues around the society and they are strategically registered as Non Governmental Organisations (NGOs) and incorporated within the government framework. Thus, they are also included in government plans of prevention and eradication of violence against women and children 2001-2015. The particular areas which mentions religious leaders as actors and part of the service providers are: (i) Education, Training and awareness building

and (ii) Service to the victims and survivors of domestic violence (NPA, 2006). It is the main objective of this study now to involve the religious pattern to acquaint oneself into full initiatives by adjusting itself as well as formulating workable plan which will eventually bare fruitful outcome and everlasting independent efforts from those of government and non government organisation as well as international treaties in place for dealing with domestic abuses. Essentially, there are needs for the Moravian Church leaders to adjust themselves and possibly detach themselves from unhealthy traditions, norms and cultures as well as doctrines at the expense of ill treatment to women and children.

Initially, the move will make the church in a mode to try resolving their own discrepancies as the local Church before involving oneself with other bodies to preach against or dealing with the problems of domestic abuses. In short, the purification process within the Church will trigger the positive move towards the intended care for the flock of God, women and men alike. Hence, the Moravian Church and other bodies mentioned by the government as key players will have a common ground on tackling the challenges raised in the previous chapters, especially on domestic abuses. Thus, together with dealing with other possible efforts ranging from social, economic, cultural and political measures the religious dimension will be vital and has to be taken seriously with other measures in place. For the above purpose the following topics will be covered: the role of religious leaders in cases of domestic abuses; spiritual healing and prevention measures as the way forward, this will include reviewing of religious teachings and Biblical interpretations as well as suggesting on reforming or restructuring the way the Moravian church utilise the

traditions and cultures on the ground. The study will suggest on the possibilities of trying to go back to original teachings of the Moravian Church whereby the Church embraced equity and dignity to every individual person regardless of their gender orientations. Conversely, through discussions in the chapters above the role of religious leaders on domestic abuses and others, has a very high recognition among the majority of the public in the study.

Therefore, a glimpse of information on the need to address the problem of domestic abuses is necessary when exploring social prevention measures underway by different players. Later on, the study present and analyse theological purification proposals in the light of the Church Order of the Unitas Fratrum (COUF). The aim of analysing the Moravian Church in local setting is to suggest the way forward beyond traditions and cultures. The suggestion beyond the years of obstacles than blessing to the Church and to the victims and perpetrators of domestic abuse, lastly, the chapter will describe the proposals on effective pastoral counselling as part of prevention healing measures to our contemporary local Moravian Church.

7.1 Social Prevention Measures

In this section, the study presents and analyses social prevention and eradication measures as proposed and presented by government and non-government organisations. The measures will include social preventive measures in place and those in need of improvements. Prevention and eradication of domestic abuses that eventually lead to violence is possible if all parts involved in one way or another through coordination and cooperation as well having a common understanding of the

proper definition of domestic abuses. Tanzania government under the Ministry of Community Development Gender and Children has drawn a national plan of action for the prevention and eradication of violence against women and children. The plan range from the year 2001 to 2015 with four priority areas have being drawn out namely: legal; social, economic, cultural and political measures; services to the victims/survivors of violence; and education, training and awareness building (Ministry of Community Development, Gender and Children: 2006). The areas cited are in line with the *addendum* on the prevention and eradication of violence against women and children to the Southern African Development Community (SADC) Declaration on Gender and Development (SADC, 1997). Under that arrangement, the plan regards religious leaders are highly and include them in at least every aspect especially from Education, training and awareness building to sensitising process as well as service to the victims and survivors of abuse and violence.

7.2 Social Support for Change on Women's Situation

Another important aspect is social support for change policy which the government of Tanzania under the Community Development Policy, adopted soon after the Beijing Conference (1995). The policy is based on the principle of "peoples centred development." In this regard, the people themselves are responsible for initiating development, while the government and other donor partners assume a facilitatory role. The majority of the people who are involved in community development are women (Beijing +15 2010). That means women are primarily responsible for the development of society. In the government's development plan up to the year 2025, there are directions and instructions on several strategies for building and sustaining gender equality. In addition, the government of Tanzania has also planned and

implemented several policies for women and children. For example, since the year 2000 the policies of social development, gender and children were in place. This led to the formation of a ministry dedicated to social development, gender and children. The majority of the support for women emancipation in Tanzania depends on the government policies of the day. Apart from government support, multilateral, bilateral and non-governmental organisations (NGO's), local and international, also provides a lot of support to the development of women. Some of the NGO's that are directly related to development and assistance of women are: CSW, FAWETA, CBEG, GFP, TAMWA, TAWLA, TAWLAE, TFTW, WAT, WDF, TWPG, TGNP, KULEANA, SACCOS, UMATI, WLAC, TAHEA, VETA and others (Beijing +5, 2000:14). Some international organisations supporting women in Tanzania are: UNDP, UNIFEM, ILO, FAO, UNFPA, UNICEF and WFP. Others are DFID, USAID, NORAD, CIDA, WHO, UNIDO, SIDA, DANIDA, GTZ, AIDOS (Italy), FHI, JOICIP, Path Finder and Irish Aid. Countries are The Netherlands, China, and Finland (Beijing +15, 2010).

Tanzania is also one of the countries that ratified the United Nations convention for human rights of 1948, and other international treaties against discrimination of women and children such as the Convention on the Elimination of all Forms of Discrimination against Women (CEDAW) and others. Premier Mizengo Pinda in one of then interviews with BBC Swahili service in Kampala, Uganda reported by the IPPMedia was asked to utter measures undertaken by the government of Tanzania on addressing outdated laws, which bar women from owning land. On response, Mizengo Pinda began by making a call to the public to stop discriminating against women. He outlined, land ownership as a challenging problem to women with more

adverse implications on children's future. He said, "Women should not be stigmatised; they deserve all the rights to employment and land ownership" (IPPMedia, 2010). Hence, the report adds that Pinda underscored a need to step up the fight against male domination under old forms and systems still popular in some tribes, where women are being treated, as less important human being, when it comes to property ownership. He however noted that the problem of land ownership for women in Tanzania is not as serious as others may deem. This is so because many of them own land after purchasing plots and registering them under their names. The only challenge Pinda observes is of women residing in rural areas, who had no right to their produce including land ownership. So to say, men who normally sell it for personal gains take most of what women harvest. In addition, men normally have powers to decide even on what women should produce. The urgency of Pinda to curb this problem is the need of concerted efforts to stop the problem with the collaboration of civil societies, non-governmental organisations and the government in ensuring proper implementation of human rights for both women and men (IPPMedia, 2010).

Probably we should say therefore, that the government at least theoretically and through policies in place is committed to the eradication of all forms of discrimination against women in the country as provided for in the Constitution of the United Republic of Tanzania of 1977 and revised in 1984. This constitution has a provision for human rights (Tanzania Constitution, 1977 revised 1984). The right of every citizen to live with freedom and assurance of legal protection of personal property is enshrined in the constitution. However, these inclusive rights overlook the rights of women in several areas. Tanzania is also committed to the full

implementation of the Beijing Declaration and Platform for Action, although the documents do not cover all areas. The Beijing Platform for Action had the following items: women and poverty; education and training of women; women and health. Others are violence against women; women and armed conflict; women and the economy; women in power decision-making; institutional mechanisms for the advancement of women; human rights of women; women and the media; women and the environment and the girl child (Beijing +5, 2000). However, Tanzania accorded priority to four areas only which are enhancement of women's legal capacity; economic empowerment of women and poverty; women's political empowerment and decision-making; and access to education, training and employment (Beijing +10 Women, 2005). The following is a description of each of the effort taken on the above concerns according to the reports available.

7.2.1   Enhancement of Women's Legal Capacity

Lack of knowledge and understanding of legal issues is one of the problems that the government is concerned. Together with other stakeholders, the government undertook several measures such as:

- Public awareness programmes through mass media and drama in schools and other public places (For example, the formation of Tanzania Women Media Association aimed at public awareness on the rights of women);

- Translation and dissemination of legal information such as the CEDAW, Land Act No. 4, and the Village Land Act No. 5 of 1999 into user-friendly language and Establishment of Legal aid counselling centres (Beijing +10 Women 2005).

Following the above programmes, there is evidence that Tanzanian women are increasingly becoming aware of legal issues and this necessitated the review of 12 pieces of legislation that discriminated against women. These are:

- The Law of Marriage Act of 1971;
- The Probation of Offenders Ordinance of 1964;
- The Affiliation Ordinance of 1964;
- The Disabled Persons (Care and Maintenance) Act Of 1982;
- The Employment Ordinance Cap. 366;
- The education Act No. 25 of 1978;
- The Penal Code Cap. 16;
- The Age of Majority (Citizenship) Act No. 24 of 1970;
- The customary Law Declaration Order of 1963 and The Probate and Administration (Deceased Estates) Ordinance Cap. 445 (Beijing+10 Women 2005).

For example, in many ethnic groups in Tanzania, women have no power over children (children belong to the husband), property and land. Women also had no right to speak in the public. According to customary law, a divorced woman had no right to claim over children. A woman was only allowed to take care of the child during period of breast-feeding, and after that, she was expected to return the child back to the 'owner,' who is the ex-husband (Cf. N.E.R. Mwakasungura, 1976). Therefore, with the revision of the above legislations the parliament did enact the following laws: the Sexual Offences (Special Provisions) Act (1998), The Land Act No. 4, and the Village Land Act No. 5 of 1999. Recently, it has been reported by the ministry responsible for Community Development Gender and Children that the

government is finalising amendments to the Marriage and Inheritance Acts that was to be tabled on April 2012 Parliamentary Session (IPPMedia, 2012).

The remarks by Sophia Simba the minister for Community Development, Gender and Children was made recently when addressing journalists at Marangu before scaling Mt Kilimanjaro in a campaign against gender violence in Africa, in which 75 activists from 36 African countries took part according to the reports (IPPMedia, 2012). She said that the present Marriage and Inheritance Act had shortcomings in enforcing women's rights; therefore, the government has included various stakeholders, including civil societies, to come up with amendments to the legislation. The shortcomings in Inheritance Act includes the fact that when the head of family died, children and widows suffered a lot in securing their right to the property left behind, while court proceedings took very long to settle matters. Simba substantiates saying, "In these Acts, there are sections that do not help women and children. We have already taken note of that and that is why we are working on the amendments. We urge social welfare officers to sensitise the people on the importance of writing wills, irrespective of their age," (IPPMedia, 2012). Minister Simba reiterated that the government was aware of the increasing number of children living under difficult conditions, particularly street children, pointing out that families had the prime responsibility of caring for their children. Great erosion of social values has been blamed because they lead to the suffering of children (IPPMedia, 2012). If the above initiatives are seriously taken especially involving a variety number of stakeholders then it will be an encouraging move by the government to a positive change.

In the past few years, there has been a notable increase in the number of female professional lawyers, thus improving women's access to legal services. The setting up of Tanzania Women Lawyers Association (TAWLA) has a motive on the need to make legal services available to poor rural women. Unfortunately, the majority of the poor rural women are not aware of legal issues due to the unavailability of the media in rural areas and the high rate of illiteracy among rural women.

7.2.2 Economic Empowerment of Women and Poverty Alleviation

In Tanzania, women have taken upon themselves the onus to challenge the oppressive customs and traditional values, which previously prohibited women from participating in economic enterprises. Women are now getting involved in investment ventures particularly in the informal sector. The problem today is finding ways to assist women entrepreneurs to move from the informal sector to the formal sector, particularly to the more productive sectors of the economy. The Tanzanian Report on Implementation of the Beijing Platform for Action and the outcome says that, although, women have managed to participate in trade fairs and secure orders from international buyers, they fail to meet large orders due to low production capacities resulting from limited capital that is made available to them (Beijing +10 Women 2005).   In addition, the majority of women, especially those in the rural areas, have no access to information technology. Nevertheless, the government through the National Micro-Finance Policy (NMFP) of 2000 provided guidelines to achieve gender equity in accessing financial services as a move to empower women economically. The policy also suggests special efforts to incorporate mechanisms

that would make the services accessible to both women and men. Women in small and medium enterprises are facilitated in terms of financial assistance in the form of credit, training in entrepreneurship, business management and accessing markets. Credit facilities that target women have been established under the support of the government such as the Women Development Fund (WDF) and others.

There are other funds outside the government, established by different stakeholders targeting poor women. These include, among others, CREW Tanzania, PRIDE, FINCA, Gatsby Trust and SELF (Beijing +10 Women, 2005). The International Labour Organization (ILO) in collaboration with the Ministry of Labour, Youth Development and Sports is also implementing a project for 'Promoting the Linkages between Women's Employment and the Reduction of Child Labour'. The project was started as part of the government efforts to alleviate poverty among women and promotion of gender equality (GENPROM, 2003). In spite of these efforts, some assistance does not effectively benefit the targeted groups because the funds are individually targeted or politically motivated to achieve the donors' or the agents' goals, leaving most women without assistance. In addition, corruption is a big problem and there are reports of abuse of funds or benefiting only a few. However, it is a step forward to the full realisation of capacity building for women and freedom from domestic abuses related to economic dependency.

7.2.3 Women's Political Empowerment and Decision Making

Traditionally, women in Tanzania have not been fully involved in the decision-making at various levels of the society. At the family level, the general understanding is that men are the head of the family, and are expectation is for them to make most

of the decisions. The bases of this attitude is on patriarchal and androcentric structures in most parts of Tanzania, which limit women's voices especially in the allocation of domestic resources. For example in Nyakyusa and Ndali communities with a large number of Moravian members, women never held the position of leadership, nor did they hold public meetings. One Church leader Pastor 'A'', substantiates on the same when he says that the majority of men of Unyakyusa and Undali consider allowing women to hold positions of responsibility in their communities is not acceptable and against their 'culture' therefore they have to be forbidden (Pastor 'A', 2010). At the national level the Beijing +5 reports elaborates that such attitudes influence the election and appointment of women to high profile positions thus limiting their participation in the decision-making and planning processes (Beijing +5, 2000).

Therefore, one of the strategies implemented by the government was to increase the participation of women in politics and to increase the number of women in decision-making positions. In the general election Act of 1994 and the local government Act, affirmative action was taken whereby special seats for women within the 15 percent in parliament and 25 percent in local government councils were set-aside. Women were also mobilised to contest for constituency seats. There were also efforts to ensure that a large proportion of women register for the election both as voters and candidates (Beijing +5, 2000). The introduction of political pluralism in Tanzania in 1990s, increased women's participation in the political arena in line with the provisions of the Tanzania Constitution after amendments that recognizes the capacity and right of women to participate in politics, social and economic life of the

country. The report concludes that there are clear indications that there is an encouraging environment for women to participate freely and equally with men in politics and decision-making in Tanzania. Thus it, means the government and other collaborators, are optimistic about the future of women participation in all sectors (Beijing +5, 2000), which means the Church will follow suit.

However, in the general election of 2010, the number of women who contested in constituencies was minimal; most of them had to wait for special seats. Article 66 of the constitution is a record for categories of members of parliament. The provision is as follows: "Members elected to represent constituencies. Women members whose number shall increase progressively starting with twenty percent of the members named in sub-paragraphs (1), (3) and (4) of this paragraph. These women are to be elected by the political parties that are represented in the national assembly in terms of article 78 of the Constitution and on the basis of proportional representation amongst those parties and others". Thus through the above arrangement, the 2010 general election produced the following numbers:

Table 7.1: Structural Composition of the Members of Parliament in Tanzania

1.	Members elected from the same number of constituencies	239
2.	Special seats women members	102
3.	Members elected by the Zanzibar House of Representatives	5
4.	Attorney General	1
5.	Members appointed by the President	10
Total		**357**

Source:http://www.parliament.go.tz/bunge/aboutus.php?cat=2&subcat=4
         retrieved on 28.03.2012

Among the nine presidential candidates, who contested for the ruling party, Chama Cha Mapinduzi (CCM), none of them was a woman. The incumbent elected president Jakaya Mrisho Kikwete is nominating more women in his cabinet but out of 29 ministers, only eight are women; among 21 deputy ministers, two are women (www.parliament.go.tz, 2012). Although the number is still small in comparison to men, society slowly accept the idea of more women in politics and decision-making.

7.2.4 Women's Access to Education, Training and Employment

One of the areas in which women were disadvantaged in the society was access to education. Traditionally, the expectations are that women and girls get married as early as possible. As highlighted in previous chapters, some parents did not even dare to educate girls and sometimes encouraged them to quit education and get married instead. A girl in a family was considered as a sign of wealth, the more daughters you have the wealthier you are. Lieve Troch a scholar and woman activist commenting on the trend has the opinion that women were used as production machinery (Troch, 2006). In addition, that has some facts when comparing with the way development situation is undertaken in polygamous families, whereby a husband gets married to many wives as working tools in farms in business and for bearing children, which is a pride of many African men. However, there has been an overwhelming understanding about gender equity in education. The reason for that is the realisation of the society about the importance of education. The contemporary society has an idea that even elementary education can make a big change in a person's life. Acquiring the skills of reading, writing and numeracy can make a

woman more productive farmer, a better manager of her home and business and improve her confidence as well as her participation in social activities. Thus, in the area of assisting women to have access to education, the government has taken measures to increase the enrolment by making the school environment more attractive to girls. Such measures include increasing the number of female teachers and lecturers, financial and institutional support to improve academic performance and adolescent reproductive health education. The government has also increased women's enrolment into vocational, tertiary and higher education. There has been also a strategy to introduce short courses and open colleges at flexible hours and location to attract many women. The establishment of Training for Tanzania Women (TFTW) also aims at increasing their managerial and decision-making capabilities (Beijing +5, 2000). Because of these efforts, there is an increase of professionals among women including university professors, doctors, teachers and many others. Some of them are heading different government and private departments; others are directors of a number of firms and organisations in the country as well Members of Parliament and ministers. However, the percentage of women in these positions is still very low and some areas are still reserved for men.

Nevertheless, these are government plans for eradication and prevention of violence and involve the social and cultural factors, which influence domestic abuses to women and children. As noted in the previous chapters, the religious dimension has failed to explore fully this problem to both men and women. Even through the study there is an indication that religious leaders have not done enough to try to prevent and eradicate the problem. Religious response to domestic abuses has been detrimental to the welfare of women and at times men alike who have become

victims of domestic abuses. As such, lack of adequate response to abuses has led to a hindrance of the victims' journey to spiritual healing. Therefore, theological purification of the Moravian Church in local settings will help the Church to do the necessary adjustment in order to acquire credibility to all kinds of flock of God (i.e. men and women).

7.3   Theological Purification of the Moravian Church

Theological purification of the Moravian Church is in two fold; one through adjusting itself in terms of structural, theological and biblical interpretation and the second is detaching from influences of the chiefs and head of the clans. The two are opposing forces and have consequences on the current setting of the Church. However, the move may create an important place on the way forward for the Moravian Church into full responsibility on dealing with domestic abuses.

7.3.1   The Church Without Theology: Our Way Forward

Traditionally the Moravian Church claims to have no theology. The claims are associated with the nature of its beginning which limited itself to remain a pietistic movement therefore not aiming to become a church but its members were allowed to join other churches. However, the Moravians affirm their doctrinal statement in the so called "The Ground of the Unity" which is the summary of what they believe Nevertheless, it is a Trinitarian church that borrowed its doctrine from several other traditions like Lutheranism, Methodism, Presbyterianism, and Anglicanism as well Catholicism, etc. For example in liturgy, some parts of the order of service for Eucharistic mass are typical of Roman Catholic or Anglican Church order of service.

The affirmation that the Bible is the ultimate authority and Jesus Christ the head of the Church serve as a distinctive factor of the Moravian, but in reality it does not make it different from other traditions.

The Church claims that its beliefs are rooted in communal life which individuals try to lead; that is, pietism. Pietism is no longer (if it was) unique and limited only to Moravians but other denominations also emphasize piety among their members. For example, for most Pentecostals and other evangelicals, pietism is the first qualification of becoming a member before baptism. *Evangelicalism* is defined by Alister McGrath, as a term associated with a transdenominational trend in theology and spirituality that lays particular emphasis upon the place of Scripture in the Christian life (McGrath, 1998). In that respect, the Moravians are more liberal because they accept members from other denominations without a piety or any requirement to be 'born again.'

The Moravian communities in the family setting and beyond consider themselves as family of God therefore responsible to each other and in a broad sense to society. Their beliefs are described in hymns, liturgies and in the act of worship. However, the Moravian Church does not deny other theologies, formulated, because they accept that "every true theology results from worship whether that worship takes the form of *'adoration'* or *'service'"*. As noted above on what the Moravians believe (6.3), the Moravian Church recognizes the creeds of other churches (like the Catholic Church) as part of the acclamation of the Body of Christ. For the Moravians creeds aid the Church in formulating a scriptural confession, in marking the boundary of heresies, as well as in exhorting believers to an obedient and fearless testimony in

every age. The Moravian Church maintains that there are needs to be constant testing of all creeds formulated by the Christian Church in the light of the Holy Scriptures. However, the Moravian Church does not have a creed of its own. The following motto summarizes his understanding: *In essentials, unity; in nonessentials, liberty; and in all things, love.* If carefully scrutinised, this understanding is inclusive in character but exclusive in tendency, because most of these understandings are adaptations and assimilations of other existing or prior traditions. It is not the aim of this study to go as far as investigating the origin of that understanding but rather to indicate that the Moravian understanding and tradition is not different from others but rather complements them.

Therefore, the Moravian Church has no concrete teaching about women since this is also missing in other traditions. Apart from the tendency to embrace the beliefs and practices of other Churches, the Moravian Church is not different from other churches when it comes to treating women in the Church. Nevertheless, the positive element about the Moravian Church is that their motto makes them flexible and easy to adapt and integrate in different situations unlike other Churches with fixed and unchanging traditions rooted in their theologies (Fumbo, 2006). For instance, the Moravians in the early years of their formation were protected by the Lutheran priest Ludwig Nicolaus Zinzendorf during persecution. Jon Sensbach (2005) writes that the Moravian refugees afterwards reorganised in 1727 under Zinzendorf as the Renewed Unity of Brethren were not a separate church but a branch of the Lutheran Church loosely affiliated with Pietism. When they survived, they adopted some Lutheran values, even if Zinzendorf was later identified with the Moravians. In Tanzania when

the German missionaries left their mission stations for political reasons, the Moravians were taken care of by the Presbyterian missionaries. As under Zinzendorf, they adapted some new values and traditions from the Presbyterians and survived. The idea of having Church elders' ministry in places without ordained ministers was borrowed and assimilated from the Presbyterians (Mwakipesile, 2006).

Again, the Moravian Church of Tanzania historically once came under the Anglican Church, the Methodists, and others. As a result, the current Moravian Church of Tanzania comprises aspects of the Pentecostals, fundamentalist Christians, liberal Christians, African traditionalist Christians, traditional Moravians and others. This diversity is obvious from one parish to another, and sometimes in one parish it is possible to find several groups with differing views. One of the leaders of the Church Clement Mwaitebele confirms that the Church is coping with the situation by accommodating different groups in one umbrella [of 'the Moravians'] (Mwaitebele, 2012).

Jorgen Boytler, the Unitas Fratrum Business Administrator confirms the assertion by saying that the Moravian Church around the world is facing many challenges and at times the unity struggle to accommodate differing groups in similar and diversity cultures for many years (Boytler, 2012). The argument behind this explanation is that the Moravians have experience in coping with new situations and adapting new practices. The understanding is important when suggesting some solutions for the problems in the Church. Although there are many historical theologies, this study will consider four of them for their importance to this topic namely: liberation theology, feminist theology, women's theology and intercultural theology.

7.3.1.1 Liberation Theology

The term 'Liberation theology' can be applied to any theology which deals with an oppressive situation. It became popular in Latin American in the 1960s and 1970s. The theology of liberation was formed in 1971, when the Peruvian theologian Gustavo Gutierrez introduced the characteristic themes that later became norms of the movement. The move was the result of the Meeting of CELAM II that acknowledged that the Church had often sided with oppressive governments in the region and therefore they are changing direction towards the poor in future. CELAM II is the meeting of the Latin American Catholic bishops gathered for a congress at Medellin, Colombia. CELAM I was held in 1955. Other theologians involved in the movement were the Brazilian Leonardo Boff, the Uruguayan Juan Luis Segundo, the Argentinean Jose Miguez Bonino and others (McGrath, 1998).

The content of Latin American liberation theology is as follows:

- Liberation theology is oriented towards the poor and oppressed. That is "the poor are the authentic theological source for understanding Christian truth and practice" (Sobrino) and that God is clearly and explicitly on the side of the poor (Bonino). Therefore, the poor are important in the interpretation of the Christian faith (McGrath, 1998).

- Liberation theology involves critical reflection on practice. Theology is not and should not be detached from social involvement or political action. Action comes first and reflection follows: opposite to classical western theology because in it action is the result of reflection (McGrath, 1998).

Latin America liberation theologians insisted on Christian theology and mission to begin with the 'view from below,' that is with the sufferings and distress of the poor

(McGrath, 1998). McGrath writes that Gutierrez used Marxism as a "tool of social analysis" to make possible for the insights concerning the Latin American society have a ground and as a means of remedy to the appalling situation of the poor people (McGrath, 1998). Bonino says that theology should not attempt to explain the world, but should start transforming it. The true knowledge of God comes in and through commitment to the cause of the poor (McGrath, 1998). Later this model of Liberation theology served as a support for other liberation theologies formed in different parts of the world such as black theology and others.

7.3.1.2 Feminist Theology

According to McGrath, *feminism* is a significant component of modern western culture. At its centre, he says, feminism is a global movement working toward the emancipation of women. The older term for the movement was "women's liberation" that expressed the fact that it is at the heart a liberation movement directing its efforts toward achieving equality for women in modern society, especially through the removal of obstacles-including beliefs, values, and attitudes-which hinder that process (McGrath, 1998). To prove that every theology is a response to the human situation McGrath confirms that feminism came into conflict with Christianity when after examining its traditional discrimination against women. The treatment of women is described as reducing a woman to second-class human being, in terms of the roles, which Christianity allocates to women, and the manner in which they are understood to be the image of God (McGrath, 1998). One of the pioneers of this movement is Simone de Beauvoir. Prof. Robert Schreiter comments that Simone de Beauvoir is a pioneer in non-religious feminism (Schreiter, 2006).

Some of the areas of concern to feminist theology are the maleness of God, the nature of sin and the person of Christ. About the maleness of God, Mary Daly and Daphne Hampson, argue that Christianity, with its male symbols for God, its male saviour figure, and its long history of male leaders and thinkers is biased against women, and therefore incapable of redemption.

They argue that women should abandon its oppressive environment (McGrath, 1998). That means they should leave their respective Churches because they are oppressive. Carol Christ and Naomi Ruth Goldenberg argue for religious emancipation through recovering the ancient goddess and leaving traditional Christianity (McGrath, 1998). They argue that notions of sin as pride, ambition, or excessive self esteem are fundamentally male in orientation, therefore do not correspond to the experience of women, who tend to experience sin as lack of pride, lack of ambition, and lack of self esteem(McGrath, 1998). Concerning to the person of Christ the misuse of the maleness of Christ is criticised because it has sometimes been used as the theological foundation for the belief that male human is solely able to adequately express the image God, or the provision that only males appropriate the role models for God. For example, Elizabeth Johnson declares that the maleness of Jesus has been the subject of theological abuse (McGrath, 1998). She gives an example of Thomas Aquinas who described women as misbegotten, the norm that describes humanity as based in male being, with the female being second-rated. Feminists argue that maleness of Christ is a contingent aspect of his identity, on the same level as his being Jewish and therefore not an essential aspect of his identity. Thus, it cannot be allowed to become the basis of the domination of females by males, because it is like legitimising the domination of Gentiles by Jews or plumbers

by carpenters (McGrath, 1998). Hence, Rosemary Radford Ruether insists that Christology is the ultimate ground of much sexism within Christianity (McGrath, 1998). However generally, "All feminist theologies seek symbols of the divine that function to endorse women, build just and equal relations in the community of women and men, and, increasingly, create harmony between humanity and the living earth itself" (Letty M. Russell and J. Shannon Clarkson (eds), 1996).

7.3.1.3 Women's Theology

Women's theology has to do with historic African American women's experience in the context of white-dominated social system in America. American black women and black families because of their race found themselves oppressed by the white males and white females who were the administrators of the mainline social systems, because of their race. Thus, the African American women attempted to find the means of surviving under this situation (Williams 1993). Women's theology used the Hagar-Sarah stories (cf. Genesis 16: 1-16; 21: 1-20) to make their affliction known. The brutal treatment by Sarah of Hagar makes visible the conflict and brutal treatment women with upper-class privilege can impose on women of lower classes (Williams 1993). Williams says, "the hope of oppressed black women got from the Hagar-Sarah texts has more to do with survival and less to do with liberation" (Williams, 1993). Therefore, women's theology is mainly a survival movement rather than a liberation movement. She points that Women's theology probes the social, cultural, political and religious significance of the biblical Hagar as appropriated by African Americans (Williams, 1993). She writes in her account that Hagar has been a model of full womanhood for many African Americans. She adds

that Hagar was freed from slavery into poverty and life that can be regarded as an impossible situation. Thus when black Christian women and their families get into serious social and economic straits, they believed that God helped them to make a way out an impossible situation (Williams, 1993). The vital source for women's theology is based on the black women's record of survival and achievement, in spite of their historical experience of complex oppression (Williams, 1993).

The differences between feminist and women's theologies according to Williams are: first, the understanding of "what is acceptable female" in different cultural context; second is the scope and definition of the term 'patriarchy', their different hermeneutical positions and the different responses to the question of God in relation to the oppressed in history (Williams, 1993). She added that the feminists have a "liberation lens" while the women's theology have a "survival lens" in their understanding of women in relation to their situations (Williams, 1993). Neither of the above will be explored in detail, but mentioning them is intended to recognise the difference existing between the two as both struggles for the emancipation of women.

7.3.1.4 Intercultural Theology

Frans Wijsen says that Walter J. Hollenweger first propagated the term 'Intercultural Theology' in 1979 (Wijsen, 2003). Hollenweger regarded missiology and ecumenism as a coherent whole. He says that studying the common witness of formerly divided churches amid rapid development of church and theology in the 'third world'[now two third world] and the emerging gospel of the newer Pentecostal, Evangelical and

Independent churches was the reason for an alternative theology (Wijsen, 2003).

Hollenweger replaced missiology with intercultural theology, whilst Wijsen argues

that missiology and intercultural theology are two distinctive approaches and

therefore intercultural cannot replace Missiology but that they can complement each

other. Wijsen defines "intercultural theology" as the theology that encounter in the

context of multicultural societies and a globalising world (Wijsen, 2003). He adds

that in situation whereby the traditional theologies are raising conflicts because of

unfair theologising grounds, then something new is needed, that is "Intercultural

Theology" (Wijsen, 2003). In another discourse, Hollenweger says that a truly

universal and ecumenical theology must be intercultural. He gives the following

reasons as vital for that argument:

1. *All theologies are contextually conditioned;*
2. *There is nothing wrong with theology being contextually conditioned;*
3. *It may take others to show us how conditioned, parochial, or ideologically captive our own theology is;*
4. *Even if once we could ignore such voices, now we can no longer do so;*
5. *The point of contact between our traditions and the new theologies…is Scripture;*
6. *Only in creative tension with the widest possible perspective can we develop theologies appropriate to our own situations;*
7. *Since within the church the ultimate loyalty is not simply to nation, class, or culture, the universal church is uniquely suited to provide the context in which the task of creative theologising can take place (Hollenweger, 2003).*

He further argues that the search for intercultural theology is vital for academic

theologians both black and white and other people who want to contribute to the

theological decision making process without being forced to use the jargon of

theological academia (Hollenweger, 2003). Literary intercultural theology is a

paradigm shift which makes possible other cultures and traditions to be heard and

listened universally.

7.3.2   Some Theological Proposals for the Moravian Context

The above reflection was meant to discover some positive elements in some of the contemporary theologies that can be used to construct a Moravian theology that is inclusive for men and women. Although the theologies described above try to solve a problem in a particular discriminative situation, they cannot offer any meaningful solution to the current problems facing women in MCT-SP and the society of Tanzania in general because of several reasons. Firstly, by their nature their formulations were not meant to solve the problems of women in African context. Secondly, most of the problems that these theologies address are not regarded as serious problems in the African context. For example, some of the key issues in feminism theology are maleness of God, nature of sin and person of Christ but these are not problematic in many traditions in African context. Thirdly, they do not solve the problem of gender equity to both men and women, the existing discriminatory setting of both the church and the society in Africa.

Masculinity is a problem among many societies including Tanzania, whereby men and women embrace "masculinity". Maaike de Haardt a scholar and woman activist put it that every perfect man must have some feminine values (Haardt, 2006); though the same applies also to women having masculinity values. Despite discrepancies noted on theologies described, literary they may serve a basis for formulating a theology that can fit well with Moravian context that her calling are rather in inclusive nature. Literary, theology is important because it is a discipline that its formulation is systematic with potential useful aspects, of individual selection. For instance, the Christian idea of a male God is strange to most ethnic groups in

Tanzania. In Swahili language, which is spoken in some parts of East and Central Africa, God is just *Mungu* not a male or a female *Mungu*. In Ndali tradition and Nyakyusa tradition where the Moravian Church began, God is *Chala* or *Mulungu* and *Kyala* respectively to mean God without gender. Christianity however, introduced Lord God (*Bwana Mungu*). Cf. 'Bwana' in Kiswahili is simply a husband. Associating God with an earthly husband is new to many Tanzanians but they had to accept what they were taught. When Christianity came to Africa as Oduyoye writes that Africans never saw the God of the Christian religion as different from the God they had known in their pre-Christian religions (Oduyoye, 1998); that is true when the understanding is related to the syncretistic tendency among modern Christians. Jesus as our mediator in Ndali perspective serves in the place of our ancestor who after their deaths are no more recognised in terms of their sex but rather the ability to mediate to the God they knew even before Christianity.

Therefore, the idea that men and women can be ancestors can easily be assimilated in the Moravian Church. In this respect, Elizabeth A. Johnson in the *Dictionary of Feminist Theologies* says that women theologians of the Two-Thirds World consistently approach the divine as life-giving Spirit, the divine presence walking with people in their struggle for justice. When it comes to belief in Jesus Christ, Johnson says that many women's theologians bring the experience of friendship with Jesus Christ to bear when interpreting divine intentions for the world (Letty M. Russell and J. Shannon Clarkson (eds), 1996). According to Delores Williams "Women theologians claim the importance of family (female, male and children) for women's liberation and survival" (Williams, 1993). The description Williams is

giving is typical African that regards the prime importance to the community and family. In history, people in Africa never had to wait for the Church to legitimise their traditional practices and rituals, which involved their family in terms of female, male and children but rather took action regardless of the consequences that may arose in relation to the Church doctrines and leaders. They knew that in traditional practices, cultures and rituals they will find answers to their daily problems they face which other means had failed. The issue of "masculinity" (or '*masculinism*') is complex in the society as well as in the Church and it involves men and women. For example, most advocates of feminist theology and gender activists are women themselves, and seldom men (if they are available at all). Maybe this is because some feminists are radical in their suggestion they make against men, effectively discouraging the opposite sex. This is evident in the following newspaper headline that appeared in Tanzania: "*Should gender activists fight for women or men's rights*" (IPPMedia, 2005). The writer of this article argues that it seems women in Tanzania have more rights than men. At times, he says, it is not possible to compete with women when it comes to seeking for jobs or even scholarship for studies. In this regard, the writer says that men are also in trouble therefore in need of rescue. Such a development is a result of a declaration of 1975 concerning more opportunities for women.

Consequently, there are classes arising among, the elite, the rich and the poor. In recent research in Tanzania, a female pastor Joycline Njama wrote that gender equality in some areas has been interpreted as a revenge of women against men (Njama, 2006). Therefore, the cases of assaults by women and discrimination

against men are increasing, but since men are believed to be culprits and not victims, they cannot get help anywhere. After all, it is cultural barrier of not being seen 'a man' to acknowledge that you are sometimes controlled or assaulted by your wife. In that regard, something more is needed in the MCT-SP context; a Moravian theology. That will not be a strange idea because one of the agenda's of the Unity Synod held in Bethlehem (U.S.A.) in August of 2002 was the role of the Moravian theological institutions in forming theology. Therefore the Unity Board standing committee on theology was formed with eight members representing four regions constituting the Moravian Church namely: Europe, North America, South America and Africa (COUF, 2002). The combination of good and inclusive values in the mentioned theologies may contribute to the emancipation of men and women in MCT and in the Tanzania society as a whole. For example, the woman's theology insists on the importance of a family (female, male, and child) and this in line with the African communal life, which insists the unity at a family level.

However, the most effective solution borrowing Mercy Amba Oduyoye's idea is the use of spiritual experience of African women themselves (in particular Moravian women) will help to make a difference. Oduyoye says that in matters of religion African women have not been as completely subverted as in other aspects of life. Moreover she adds that women's cults and women-founded Christian congregations are common developments and in these movements, it is easy to observe the spirituality of African women (Oduyoye 1998); in a sense that the power of women if they to stand up for the rights of both men and women then no one can reckon with them. That should be our present goal and for the future to come.

7.3.3 Biblical Interpretations

As noted earlier in this study (2.6.3) when exploring biblical and theological interpretations concerning women, then it is right to affirm our position that biblical writings cannot be correctly understood without an examination of the historical circumstances that shaped them. However, as it has been learnt, through the study the traditional biblical interpretations have been dominated by the powerful against the powerless, thus resulting into many approaches and forms of interpretations. Hence, diversity in biblical interpretation has been a cause of much misery in humankind's history, which has consequences to our modern times, as it is the case for men and women and other underprivileged groups.

Therefore, this study makes three suggestions: first, there should be a consensus on biblical interpretations, which unite the body of Christ: inclusive, not exclusive and not divisive in terms of gender, class, colour, geographical differences and the like. We should learn from the problems we have encountered so far in our modern times to make changes in the way biblical interpretation is done so that men and women benefit and are accommodated. Secondly, there should be a closer cooperation among biblical exegetes in Tanzania and in MCT biblical scholarship particular with contextual, gender and intercultural considerations. The nature and tradition of the Moravian biblical interpretation is not limited to one systematic interpretation but rather the belief on the guidance of the Holy Spirit's as an inspiration to most biblical exegete. As such, the "priesthood of all believers" is the norm of interpretation in the Moravian Church. For example, any member of the Moravian church can deliver a

sermon or a bible study even if he/she has not attended any course of biblical study. In this way, there is formation of a diversity of interpretations in the same Church. Therefore, it is suggested that there should be few methods of biblical interpretations (that are gender sensitive) in the Moravian Church to avoid confusing Christians. The idea of the "priesthood of all believers" is commendable but there should be a common understanding of the teachings of the Church, which as described in the beliefs of the Moravians do not allow "heresy." The Moravian biblical interpretation needs that provision only to provide a space for gender equality in biblical scholarship. Lastly, more research is needed to find the nature of some of the biblical interpretations in Tanzania, which cannot be identified with any of the existing Church denominations. The reason for that appeal is the fact that biblical interpretation has been one of the causes of women's exploitation and discrimination in the Church; abuses being part of them in the name of 'God' for the past many decades.

7.3.4   Genuine Reformation

The Moravian Church does not claim to be infallible and, therefore, it is subjected to corrections and adjustment whenever necessary. Thus, one of the areas that the Moravian Church should reform in it is 'unscriptural' treatment of women. The reform should be preceded by a public admission, apology and denunciation by the Church of the discrimination against women which has had direct consequences on them. In some areas, the Church has been keen to apologise and there has been a positive outcome. The same should be when it comes to gender equality. For example, one provincial leader made a very difficult decision when trying to solve a

financial constraint in his province. The leader with his deputies went around the province (to all parishes) apologising for the teaching of the Church on the topic of Church giving. Thus, instead of the traditional "*Ahadi*," they switched and taught to something 'more biblical,' this is "tithing." "*Ahadi*" literally means promise, a Church member fills in a form promising to contribute a certain amount of money annually; the amount is contributed in installment manner. However some people pledged very few unproportional to what they actually got annually, that contributed the Church to remain dependent to foreign donations because the amount collected could not cover the church administration costs. In the new system of tithing, which was there but ignored, a person contribute one tenth of every earning he/she gets as salary or other earnings. The *Ahadi* tradition was inherited from the end of the missionary era to sustain the Church after they leave. Because the errors in the previous teaching of the Church were admitted it was immediately changed. As a result, a dramatic increase of church collections was noted. The church is becoming lesser and lesser dependent on foreign donors and can manage to fund a number of its projects locally.

The argument is that changing perspectives quietly has proven to retain grievances among people and support a less active tendency when it comes to admitting errors. It is also possible that women, who are not sure whether these changes will be permanent, will retain their grievances. It is no sin for one to say 'I was wrong' and seek for forgiveness. However, Swahili has a proverb that says, "*The wife is not beaten with a stick but through buying her a cloak.*" Literary it means a husband does not apologise to his wife by words but through giving her something instead as

a compensation for any harm inflicted on her. This kind of interpretation is misleading and wrong in such that it does not promise a new future but rather covers evils. Although this model of apology is used in some cases by the church in different denominations by giving women material support, the guilty conscience remains, so that there is no realisation of wrongdoing against women. For example, the tendency of some churches keep discussing whether there should be ordination of women or not is misleading and not part of Church mission, but Church politics, and will eventually lead to confrontations. That should not be the mission for change. Reconciliation and genuine forgiveness of spirit is needed in the Moravian Church before taking more changes, which project to a more inclusive understanding of gender and other similar matters. Robert Schreiter makes a distinction between personal and social forms of reconciliation. He says, "In personal reconciliation, from a Christian point of view, God restores the humanity of the victim, making of the victim a "new creation" (cf. 2 Cor 5:17). He adds that God, allowing the individual to contemplate the possibility of forgiveness, restores the humanity that has been wrestled from the individual.

In social reconciliation, Robert Schreiter writes that reconciliation builds on individual reconciliation. He states that social reconciliation can only succeed if there is a group of people who have experienced personal reconciliation. The reason for that he adds is the need to have a more ample vision of the future, a vision that is more than an extrapolation of the present (Schreiter, 2003). Both social structural settings and individuals cause the problems facing the Moravian Church. For example, one of the traditions rooted in the Moravian church is the dependence on

the spirit of the person in power to the detriment of the Church. This means what the leader favours most in his/her program is the direction the Church takes. It is the structure related to chiefs and kings but used in the Church. This kind of structural setting needs revision because it does not address important aspects of the church including that of gender equity. Peer pressure should not serve as a factor in decision mechanism of improving our humanity in the Church. Instead, belief in God as the creator should be realised through our good relation with our fellow human beings; that is vertical and horizontal relationship.

Unless the roles of women in the Moravian church are well defined, the church will not fully realise its full growth potential, because the current strategies do not properly address the place of women as partners in the church growth. Hence, because the situation of women in Tanzania are related, it is likely that in order for women to get rights in the Moravian Church then men and women of Tanzania as a whole should get those rights. The Church should not be the recipient of the changes in the society but should get involved to be part of those changes. The Moravian Church should have something to say about women. The constitution that represents the Moravian beliefs and theology should clearly disassociate itself from those traditions of the Church, which have been discriminatory to women. In addition, The Church should declare a commitment for change for the improvement of women's position in the Church for the next generation. Although, some efforts are being made in Moravian provinces in other countries about the place of women these, concerns are yet to be well addressed in the Moravian provinces in Tanzania.

7.3.5   Some Steps to an Inclusive Theology

The social and global changes, which are taking place worldwide, are affecting not only the society but also the Moravian Church that has been surviving on funding from donors. Therefore, it can be argued that the social, economic and religious survival of the Church will mainly depend on how the Church treats both men and women. Hence, gender equality cannot be ignored anymore because, despite their lesser involvement in decision-making and Church ministry, women are the majority and the prime contributors in all areas of concern in the Church, thus economically, socially and spiritually nurturing the Church. For example, women in the MCT-SP are the majority group in the Church with income generating projects. Women in Tanzania are the most producers of food and cash crops in Tanzania. Therefore, the Church desperately needs them.

There should be an increase in women's representation in all Church bodies, but because of the discrepancies on their qualifications, proper arrangement are important for on job training programmes, which will enable them to be up to date so that they may cope with the demand on them. Education for girls and adults should receive more priority in the Church so that there are graduates who are prepared to serve the Church in future. Convenient should be a deliberate encouragement for girls and young women to join theological colleges for the Church ministry. Ordination of women should no longer be an optional but become a commitment of the Church. Thus, deliberate short-term and long-term plans should be in place for women empowerment in decision-making. The few potential women in the Church, that is lawyers, administrators, politicians and other policy makers in the public

sector, should be well utilised for the development of the Church and should be encouraged to continue working for the good of the society in Tanzania because that is how the Church can make their contribution on the social level. The Church should not try to put blame on globalisation in order to keep old and unhealthy traditions. The social change-taking place in addition to globalisation and secularisation processes should not hinder the advancement of women and gender inequality in the society but should lead to the full realisation of gender equality in both the religious and social spheres. We should not rely on external solutions for our internal problems related to Church and women.

The Church should adapt and consider initiating other projects, which can make Church members self-reliant so that they can contribute to Church growth. For example, an asserting Church remains a mission-oriented Church no longer serves as a means for the Church to survive in the current challenging world. The Church should consider economically empowering its members in particular; women as well consider forming and operating cash generating projects, which will be beneficial to both men and women within the Church and beyond. Hence, the Church should formulate solutions for some of the problems that prevent inclusiveness of women. For example, Oduyoye says that commitment to community well-being, beginning with the immediate family and expanding to the wider community, gives women a sense of participation in life-giving and life-protecting processes (Oduyoye, 1998). She adds that the understanding makes a woman an important and a respected person in the society (Oduyoye, 1998). A movement for change should consider the power that women's historic power to make a difference in a society for the good of all.

Long term and short-term programmes should not only consider economic empowerment of the Church but should also address other areas of concern including that of women and men alike. Women as part of our production machinery of Church growth should participate fully to establish and implement the future Church policies that will not condone abuse in the society for women, children or men for that matter. Women participation in the Church as it is to domestic abuse is one of the most hotly debated issues in the Church today. Despite the fact, that many changes are taking place in the society as regards the advancement of women, in the Church; the process has not yet gained momentum and women are still a vulnerable group when it comes to domestic abuse and discrimination. In society, women are climbing the social ladder, taking positions in politics, civil and economic and business spheres.

The problem that this section 7.3 has been trying to address is that it is surprising that today the Church is lagging behind in this process of allowing women to participate and hold leadership positions in Church structures. The problem is that the patriarchal attitude still dominates the Church such that women's positions in the Church are 'window dressing' whilst men are in full control. There is a need to change not only the Church structures but also to change the androcentric attitude that prevents women from leading the Church together with men. As previously mentioned, there is a need to revisit some of the contemporary theologies that are not addressing adequately the problems facing Tanzanian women today and to construct an inclusive Moravian theology that takes into account the situation of women in society today and promote the equality of men and women as God's creation.

7.3.6   Detachment of the Church from the Influences of the Chiefs

The calling of the Church will remain intact if it is seriously committed to act for the service of God. Therefore, it should detach itself from the influence of the traditional elders namely the queens, chiefs, diviners and other clan elders. Thos are the ones whom have been keeping their hand in the Church and prevent it from growing and performing its calling in a smooth way. Detachment from traditional influences on the Church is necessary as means of the way forward. The Moravian Church in Mbeya Municipality and beyond in local settings in Tanzania has been under influences of the chiefs and heads of the clans ever since its inception; that is to say, from the missionaries' era to the time when the Church was declared autonomous. The Moravian Church in local setting has been under the control and influences of cultural traits of the traditional leaders. The traits of the ruling class of the ethnic groups in the study area.

Thus, despite the presence of good values and traditions of the Moravian Church worldwide shaped by many years of self-adjustments and commitment to serve humanity in its entirety the idea in local setting has failed. On the affirmation of the dignity and worthiness of every person the Church Order of Unitas Fratrum (COUF), states that unity relationships and new world witness begin with the affirmation of the infinite worth and value to God of every person. Hence, every human being bears of the divine image of the God who loves the whole world and who has affirmed, through the death and resurrection of Jesus Christ. It is his desire that all should be saved and come to knowledge of the truth (COUF, 2009). The above affirmation of COUF is meant for the strategy the Church to take action for the affirmation of

mission outreach. When it comes to ministry of the Church, the 1957 Church Order of the Unitas Fratrum (#847.a and #847.h) granted permission to each Province to ordain women; the 1967 Church Order (#759) and others which followed, reiterated this position (COUF, 2009). Moreover, the Unity Synod which was held in 1981 resolved that the Moravian Church is convicted that all of God's people whether male or female are equal. The notion means any persons feeling a call to ordained ministry of the Moravian Church shall be given equal consideration without reference to their sex (COUF 2009:98) resolutions numbers 843 to 845 is about violence against women and children; equal opportunity and justice for women. On violence, the (COUF 2009) recommends to the Provinces on the need to raise the awareness of its congregations and members in regards to domestic violence problems and its effects through sermons, education programmes, and personal interactions.

Hence, the Provinces should establish and support the existing education and resource centres and shelters to benefit the victims of such violence; form support and study groups to provide contexts for discussion, counselling and support to victims and perpetrators of violence. As well as, mandates all Provinces of the Moravian Church to educate its members of their rights under existing legislation (COUF, 2009). On the resolution of the Unity Synod of 2002, the Moravian provinces were recommended to develop and implement policies, including a focus on family life and values, which provide an environment for well-being and equal moral and spiritual development of all persons (COUF, 2009: 94). The above resolutions are evidence that in its setting the Moravian Church as a World

Organisation has always been keen in its teachings and theological understanding on the place of men and women as creation and on the image of God. It is therefore a high time for the committed Church members and the clergy in the local setting to take initiatives of the rescue mission to the Church from the hands, influence, and traditions of the chiefs, queens and kings and strategically give back to originally ordained plan, which was meant to be the Church of Jesus Christ. That will be a purification mission of the Moravian Church because the theological ingredients were already available and affirmed since the year 1957 as noted above. The ministry of Jesus Christ for years has been based on equality and dignity to all regardless of gender constructed systems of the world and social differences. Cultures and traditions are only good when they address problems and concerns of the need and unprivileged people.

7.4   Effective Pastoral Counseling as Part of Prevention Measures

By definition, pastoral theology simply means the theology for understanding and interpretations of human experience. In other words, pastoral theology provides the theological foundation for pastoral ministry; stimulates theological reflection on pastoral experience and at the same time reflects on theology from a pastoral perspective. Moreover pastoral theology draws together but not limited to practical theology which is related to worship, homiletics, mission and administration on one side and applied theology that relates to ethics or moral theology with a provision of spiritual direction on the other. Pastoral theology may also include ecclesiology in its broader sense as the doctrine of the organisation of the Church and the Church's role and mission (NDT, 1994).

7.4.1   Content of Ministry of Counselling

The ministry of counselling is an important part of pastoral care under practical theology or applied theology. Moreover, pastoral care mainly means helping people to meet the various crises and changing situations, which come about in life (Harold Taylor, 1983). Harold Taylor mentions four involved processes in counselling as follows:

- *Healing people, by helping them to become 'whole', both physically and in their personal relationships;*
- *Sustaining people, in times of difficulty, frustration, and sorrow;*
- *Guiding people, as they seek to clarify their thinking and decide on the way to act in different situations; and*
- *Reconciling people, challenging them to face the weakness and guilt of their broken relationships and find reconciliation and restoration, both with God and with other people (Taylor, 1983).*

The word counsel has a usage of expressing several different ideas. (Taylor, 1983) uses several different Greek words to describe the various different aspects of counselling as follows:

(a)   *Nouthesia to mean 'giving advice or instruction' to someone who needs help*

(b)   *Paraklesei to mean 'exhort, comfort, encourage, strengthen'. Cf. The Holy Spirit as the 'Paraclete', who comes alongside another person to guide, comfort, advise and strengthen them (John 14:16, 26). The word in an extended meaning is the idea of active involvement and sharing in the troubled situation. That means the helper or counsellor stands closely alongside the person in need, not apart from or far away from them. The closeness is equated with the ministry of Jesus who shared fully in the living situation of men and women in order to help them.*

(c)   *Parmutheomai means to 'cheer up, to encourage' someone who is timid or easily encouraged; to 'console or comfort' someone who is sorrowful.*

(d)   *Antechomai means to 'cling to' or 'hold fast to' something or someone; it means to hold on to or to hold up spiritually and emotionally someone who is weak (Taylor, 1983).*

Therefore, the content of counselling is varsity and contains many ideas. The Bible contains a number of figures who directly were involved in counselling activities. Jethro was the father-in-law of Moses and when he saw that Moses was overworking, he advised him to appoint helpers to share in the work of counselling the people, and so lightened the burden of it (Exodus 18: 1-2 cf. Deut. 25: 5-10).

In the ministry of Jesus, the Bible presents many examples of counselling such as: of the Samaritan woman at the well (John 4); the sinful woman (John 8:1-11); with Zaccheus (Luke 19: 1-10); with Simon the Pharisee (Luke 7:36-50). Paul was also a good counsellor, there are some references of his letters that were directed to his counselling the needy people in different ways as well as comforting them (2Cor. 1:3-11); instructing and correcting them (Acts 20:31); warning and teaching them (Col. 1:28).

According to Taylor (1983) in our contemporary world:

(a)   *Counselling is a relationship between two or more people, in which one person seeks to advice, encourage, help, and support another persons, or persons to deal more effectively with the problems of life.*

(b)   *Counselling is a series of direct contacts with a person, with the aim of offering him (or her) assistance in changing attitudes or behaviour.*

(c)   *Counselling is a changing purposeful relationship between two people in which methods vary according to the client's need. Both the counsellor and the client share together in this relationship, which aims to help the client to understand his situation and decide what, should be done.*

(d)   *Counselling is an active process, which joins the client and the counsellor, when the client wants assistance and the counsellor may be able to give it. The aim is to help the client to learn to deal more effectively with the reality of his or her environment (Taylor, 1983: 84).*

In many African and other non-western societies counselling is an important part of the traditional social structure because the methods used relate directly to and only have meaning in the particular culture and customs of the people. This is necessitated by diversity of languages and many different tribal groupings and customs like of Mbeya Municipality. Culture counselling is an effective way of counselling because it covers all sorts of social and religious matters and sometimes aimed at settling problems that concern the whole community, and/or only advising individuals (Cf. Taylor, 1983). The nature of domestic abuses in Mbeya municipality needs this kind of approach in counselling. It should be noted that traditional cultural counselling was, and in many parts of Tanzania is, part of the traditional *educational system* of the community, by which the advice and wisdom of the elders is passed on to younger generations just like '*jando na unyago*'. The description of this kind of approach as adopted from (Taylor, 1983) and proposed with this study is in the following highlights:

(a) The methods of counselling should follow the traditional social patterns. That is through a chain of authority, from the top, down through various leaders and people with special responsibilities, up to the ordinary members of the community, and their children; people who are recognised as having authority to speak and advice should give counselling thus. The pattern proposed by Taylor is that used to be for the clan chiefs, leaders, fathers, mothers and others with adequate skills and experience. The elders are those who know the secrets of the spirit world or worldview of their particular places etc.

(b) A counsellor in cultural counselling did not come from techniques of counselling out of textbook alone. Thus counselling should be based on

wisdom and experience. A person would be regarded as a wise helper or counsellor only if he or she shows a deep understanding of people's experiences and difficulties. The community as a whole should be confident that the advice they give works out well for individuals. It is necessary that skill in counselling should be judged on experience and results, not on taking a course or passing an examination.

(c) Because of the nature of acceptance of patterns of authority in the society, a younger person should obey a counsel given by an older and more experienced person. In exceptional to some in very special circumstances whereby some elders may loose dignity and respect because of their behaviours being incompatible with the society around them (cf. the so-called '*fataki*' advert in the media). It is not expected younger and less experienced people would refuse to listen or disobey the advice given by elders; disobedience if it happens will always be detrimental to the particular family or community.

(d) The advice and counselling instructions given to people as members of the group will achieve best results, preferably a family or clan, rather than to separate individuals. Individuals' problem such as of domestic abuses and violence should be seen as problems within the family or community group therefore dealt with collectively and effectively. As such in manner that portrays urgency before causing harm to individuals, because any delay has serious implications that may imposed to individuals and particular community, such as health problems, deaths and more conflicts in the society.

(e) Together with individual counsellors involvement the more effective way in African perspective is a community based or group counselling. Traditional

cultural counselling is always that demand the counselling in community context so that the solution met should be acceptable to the community as a whole and part of education system to similar problems in future. In this arrangement, individuals are 'adjusted' to the community expectations. Community based counselling is one of African culture values that conceive life as sacred because of the integrity of spiritual and mystical nature of creation (cf. Moila 2002 cited in Kimilike, 2008).

The importance of this approach is in two fold: one it helps to facilitate down-to-earth teaching that can assist ordinary African Christians to grapple earnestly with the issue of integrating faith and daily life crisis including contextual issues such as marriage, HIV/AIDS, death et cetera. Second it has an aspect of effective pastoral care ministry because it takes into consideration the African perspective of caring that affirm authentic African Christianity in an interpretive and applied practical values and experience of the life of the people (Kimilike, 2008).

7.4.2 Some Steps into Effective Counselling

There are varieties of options on dealing with cases of domestic abuses ranging from education on marital conflicts and counselling, religious education and convictions, traditional cultures, legal advice, counselling activities, spiritual and physical healings for victims, and others like social, political, and human rights related demands. In this section, the results of data collected on what should be done in cases of domestic abuses are presented. The formulation of two case studies to participants and with several statements aimed at getting a hint on how the respondent may deal with such cases. The main objective in that study was to get a

general opinion of the participants on what we should do or rather the possible ways of dealing with domestic abuses towards acquiring everlasting solutions. Furthermore, as the way of testing the workability of the above highlighted approach towards effective counselling and healing.

The cases meant for men and for women separately and the cases read as follows:

CASE SCENARIO

The following are hypothetical situations you might face as a pastor/ church elder or laity within a church community. In each case, imagine you are the pastor/church elder or laity of a church where you have served as the primary pastor/church elder or just a member for several years and have established a good relationship with church members. Please read each case carefully. Then indicate how strongly you agree or disagree with each possible response.

Case I: *You get a phone call from a woman in your church that is married to one of your church's leaders/members. She says she is calling from work, so her husband won't know about this phone call. She tells you that she has finally had the courage to call you and tell you about the way her husband has been treating her all these years. She tells you about the verbal insults, beatings, and assaults that she received from him over years. She also says she is fearful for her life and the safety of the two children and doesn't know what do, but felt that you could help her. She wants your advice on how to deal with her marital problems.*

Case II: *A man in your church comes to your office and asks to speak to you. He says that he's having marital problems and needs your advice. He tells you that his wife doesn't listen to what he asks her to do and it makes him angry when she argues back. He says that he has slapped her several times before to make her stop arguing, but now that isn't working and he has now tried other things like holding her down, threatening her, and occasionally hitting her to make her listen. He wants advice on what to do about his marital problems.*

Based on this limited information, indicate how likely it is that you would respond with the following actions. Please indicate for each of the following statements to rate your answers:

1. *I totally disagree*
2. *I disagree*
3. *I am not sure*
4. *I agree*
5. *I fully agree*

In the series of the tables and charts below the data results of statements raised are presented as a response of the participants to the two case studies described above. Each case study were meant to represent either for a wife or a husband, individuals and religious leaders, as well as extra help proposed such as legal advice, police interventions, Church communities initiatives and faith related matters such as praying, scriptural readings, etc. Some of the responses will be cross-tabulated to see their relationships or/and similarities. The subheadings involved in dealing with the above case studies ranged from traditional virtues and norms initiatives; contemporary initiatives; social and legal initiatives; and Church communities' initiatives. The data are processed by SPSS programme and presented the way they revealed on the study.

7.4.2.1 Traditional Virtues and Norms Initiatives

Traditional virtues are those good and admirable values that have been keeping the societies intact for years, while norms are standard patterns of behaviour that are considered normal within the particular society. In this particular section, the initiatives suggested by participants on the above-categorized pattern are presented. Through the statements, which, the respondents were asked to give, a description of their view on the way should have acted or take actions to situations rose on the case

studies above. In Figure 7.1, 25.56 percent of the participants were not sure, on whether they should call the wife and refer her to parents or not; 21.91 percent disagreed to the statements and 15.73 percent totally disagreed to the statements. Whilst 20.79 percent and 16.01 percent, agreed and fully agreed respectively, that makes a total number of agreement to 36.8 percent. Level of disagreement accumulates to 37.64 percent. If we ignore the group of uncertainty then the level of agreement and disagreement have almost similar or rather equal with a slight difference of percentage between the two groups, which implies that there is ambiguity on what should be done when the couples are in conflict.
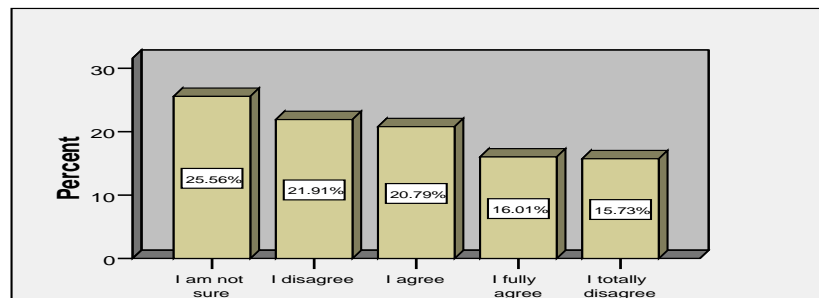
Figure 7.1: Call the Wife and Refer Her to Parents

The study interpret agreement as a sense of awareness of traditional virtues that regards parents and other elders appealing courts for misunderstanding of marital conflicts in the society, because they are the ones in the first place who give permission and through their blessing to the young couples getting married. In some cases even, give advice to seek assistance when they get into problems during their marriage life. There is some sense to believe that those in disagreement and who are not sure to be described as the victims of global changing world in such a way slightly or completely losing their identity or not even aware of what should be done in case of misunderstanding arousing in the society; marital conflicts being among of them.
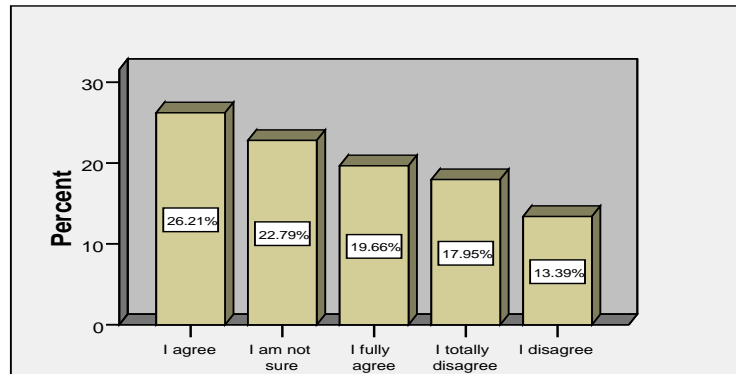
Figure 7.2: Confront the Wife and Encourage Her to Respect Her Husband

In Figure 7.2, 26.21 percent of the participants are in agreement to the statement 'confront the wife and encourage her to respect her husband'. 22.79 percent indicated to be not sure and 19.66 percent fully agreed, whilst 17.95 and 13.39 percent, totally disagreed and disagreed respectively. The level of agreement accumulates to 45.87 percent and level of disagreement accumulates to 31.04 percent. The explanation to the figure 7.2 is similar to the previous one (Figure 7.1); that is to say 45.87 percent are likely to have been influenced by the traditions on the ground while 31.04 percent of disagreement may have diverted from the traditions of their parents. Uncertainty means, either they do not understand the statement or rather they are in between the global and the particular or just on transition to other understanding.
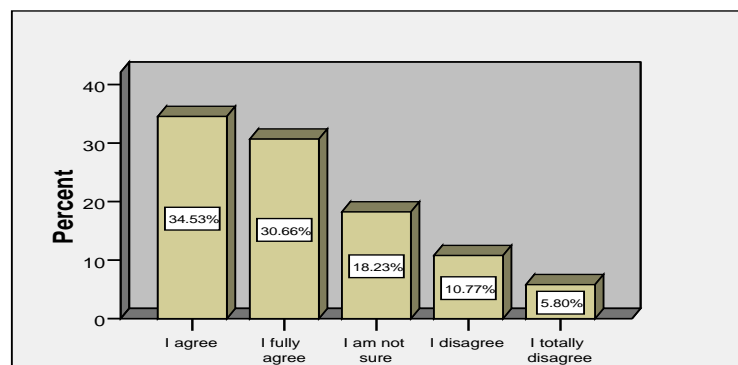
Figure 7.3: Tell Him He Needs to Work Harder to Make His Marriage Work

In the Figure 7.3 the statement raised was, "Tell him he needs to work harder to make his marriage work". The statement has a background on cultural traditions and some religious traditions and teachings whereby a husband is taught and instructed to strive hard to make his marriage work. The data result for the above statement indicates that 34.53 percent of the participants agree and 30.66 percent fully agrees. 18.23 percent are not sure, while 10.77 percent and 5.8 percent disagree and totally disagree respectively. The level of agreement rose to a total percentage of 65.19 and level of disagreement dropped 16.57 percent from the previous figures (7.1&7.2) above. As noted, the improvement is due to the statement being compatible with both cultural traditional values and norms and religious traditions: especially Church traditions and teachings.
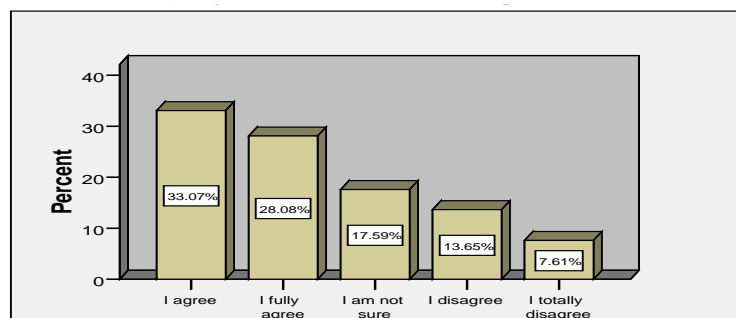
Figure 7.4: Tell Her she Should Submit to Her Husband and Pray that God Will Change Him

The Figure 7.4 is the results for the statement, "Tell her she should submit to her husband and pray that God will change him". 33.07 percent of the participants agree and 28.08 percent fully agree. 17.59 percent are not sure, while 13.65 percent and 7.61 percent disagree and totally disagree respectively. The level of agreement accumulates to 61.16 percent and its description is the same as the above two figures (fig. 7.2&7.3). However, for the disagreement level that accumulates to 21.26 percent can be explained as the global influences that are taking place. As well as

the effectiveness of gender sensitive activists who have managed to preach gender equity and theoretically changing the gender role belief that meant for the wife to obey the husband and the husband to respect the wife (cf. Ephesians 5:22ff)
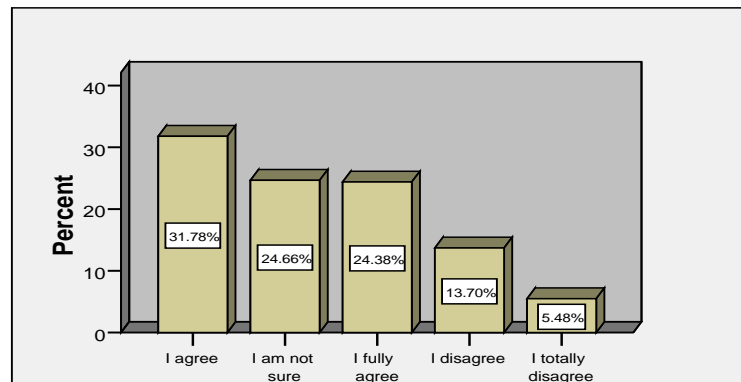
Figure 7.5: Tell Him that He Has Authority to Teach His Wife to Submit

In the Figure 7.5 is the statement, "Tell him that he has authority to teach his wife to submit". There some notions as noted previously in this study that the wife is like a child therefore should always be taught what is good or bad; partly the wife is obliged to obey and submit. The data results on the above statement indicate that 31.78 percent of the participants agree and 24.38 percent fully agree. 24.66 percent are not sure while 13.7 percent and 5.48 percent disagree and totally disagree respectively. The above presented results indicates that traditional virtues and norms are very much in place among many Mbeya municipality residence with some slight changes in mindset of some participants that need careful consideration so that nobody is left out when proposing the way forward.

7.4.2.2 Contemporary Initiatives

Contemporary initiatives are mixed actions and solutions that may be taken to deal with domestic abuse problems; the initiatives in this category are influenced by the social changes and globalisation in our contemporary world. Thus, initiatives may

range from human rights aspect, traditional cultures and in religious related aspects and others. The motive behind these initiatives is initially a result of global orientation of people. As such, the more the world is becoming small in terms of information technology the more things are revealed and put into practice. For instance, the trend of individualistic against the communal has an impact on contemporary initiatives on dealing with domestic abuses. The statements hereunder are presented in bar charts, as part of formulated inquiries to find out how the participants may respond. As noted in previous chapters, there are some influences of religion and traditional cultures on the ground and study area on the way participants may behave in some aspects, which mean, even in this part, it was expected that the attitudes of the respondents would have a direct influences on them.
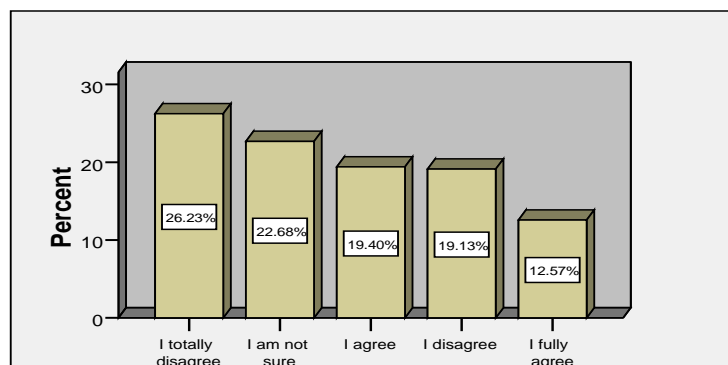
Figure 7.6: Don't Give Any Advice, Just Listen

In the Figure 7.6 is the statement, "Don't give any advice, just listen", 26.23 percent totally disagree and 19.13 percent disagree. 22.68 percent are not sure, while 19.40 percent and 12.57 percent agree and totally agree respectively. The level of disagreement accumulates to 45.36 which means there is a strong feeling among the participants that action must be taken in such cases of domestic abuse. The description of the level of agreement, which accumulates, to 31.97 percent may be attributed to either global trends of individualistic behaviour or hierarchical beliefs or

lack of professionalism in such kind of problems therefore silence may mean reserving to other expertise on that particular area. Being not sure may mean in between the hypotheses mentioned.
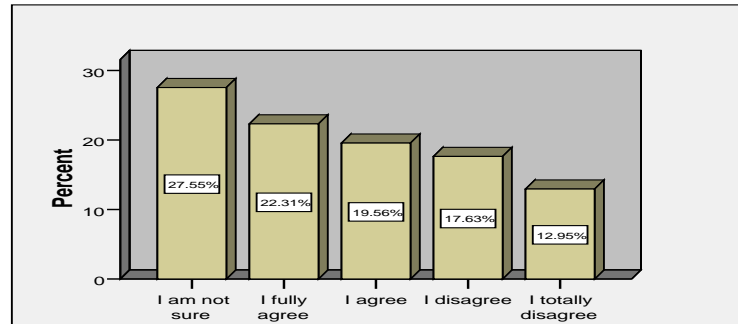
Figure 7.7: Keep This Family's Problems Private So That the Husband's Reputation Won't be Ruined

The Figure 7.7 is the data result on the statement, "Keep this family's problems private so that the husband's reputation won't be ruined". Data indicate that 27.55 percent of the participants are not sure the highest in this group. 22. 31 percent fully agree and 19.56 agree. While, 17.63 percent and 12.95 percent disagree and totally disagree to the statements. That makes a total number of agreements to 41.87 percent against 30.58 percent of the disagreement. 27.55 percent they are at the middle of agreement and disagreement. The results do not have a new   picture to the previous results but rather reaffirm what have been described above on influences of both traditions and the so-called global culture.
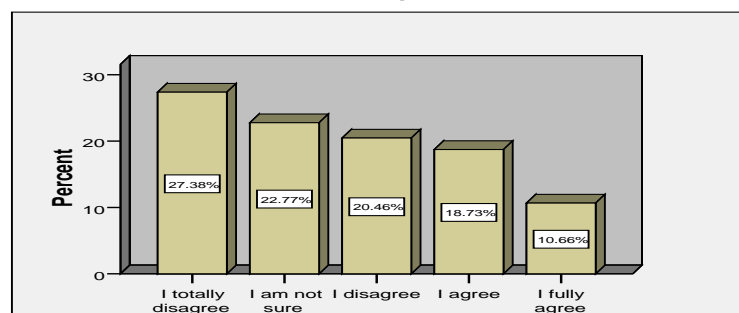
Figure 7.8: Recommend That He Separate Temporarily From His Wife

The Figure 7.8 is the recommendation of temporary separation to the husband. The results indicate that 27.38 percent of the participants totally disagree and 20.46 percent disagree. 18.73 percent of the participants agree and 10.66 percent totally agree. 22.77 percent of the participants are not sure therefore probably in between agreement and disagreement. Total disagreement accumulates to 47.84 percent and level of agreement accumulates to 29.39. Level of disagreement may be affirming the position that is not the culture for most African to temporary separate the wife because the basic understanding is that when a woman is married to a man she becomes the property of that man and belongs to the family of the husband. Temporary separation may mean bleaching some traditional and cultural beliefs unless the separation may mean the wife to be taken care of the mother-in-law.
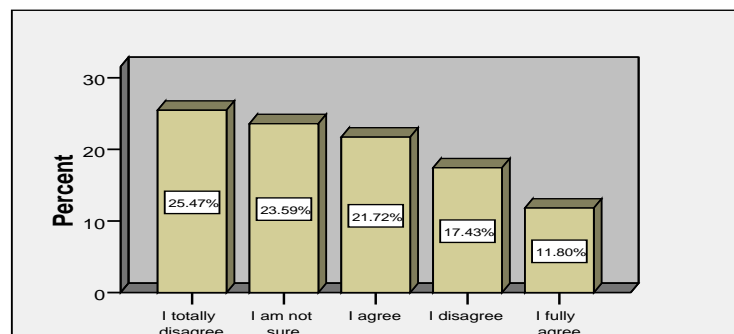
Figure 7.9: Recommend That She Temporarily Separate From Her Husband

In the Figure 7.9, the result on recommendation of the wife is given; that is temporarily separate from her husband. 25.47 percent of the participants totally disagree and 17.43 percent disagree. 21.72 percent of the participants agree and 11.8 percent fully agree, while 23.59 indicated to be not sure. Level of disagreement has accumulated to 42.9 percent and level of agreement accumulates to 33.52 percent. The results are similar to the above previous results except for the shifting for those not sure which has raised for one level to around 24 percent, while agreement has

dropped to the third place at around 22 percent unlike the previous which was around 19 percent. Level of agreement has also slightly improved from the previous around 29.4 percent to 33.52 percent and level disagreement dropped from the previous around 48 percent to around 43 percent. The description rather remains the same as the previous one for Figure 80 because in many cases, we have been dealing with the same people but in this case, they seem to be gender sensitive and more percentage of around 5 percent increase favouring the wife to temporarily separate from the husband. In urban areas temporarily separation may mean divorce as well because is likely to the husband or the wife has another partner abandoning the former. Therefore, there are some risks involved that is the reason the response should appear as it is for the level of disagreement. Agreement with the statement is a contemporary way of looking at issues with freedom of decision necessitated by individualistic trends in place. Uncertainty is just a transition from one understanding to another or rather hesitations on taking a right stand.
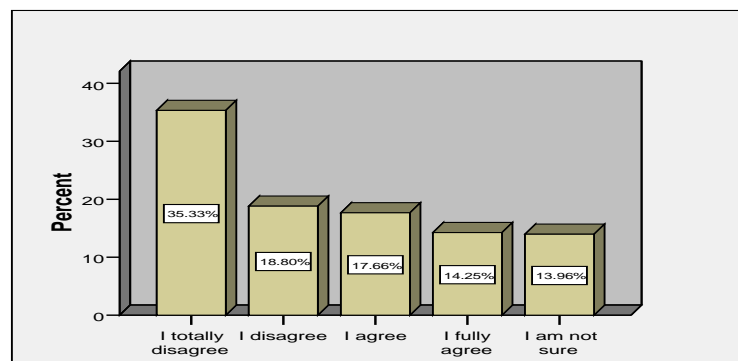
Figure 7.10: Suggest That the Husband Divorce His Wife

The Figure 7.10 is the data result on the suggestion to the husband to divorce his wife. The results indicate that 35.33 percent of the participants totally disagree and 18.8 percent disagree. 13. 96 percent of the participants are not sure while 17.66 percent and 14.25 percent of the participants agrees and totally agrees respectively.

Level of disagreement accumulates to 54.13 percent and the level of agreement accumulates to 31.91 percent.
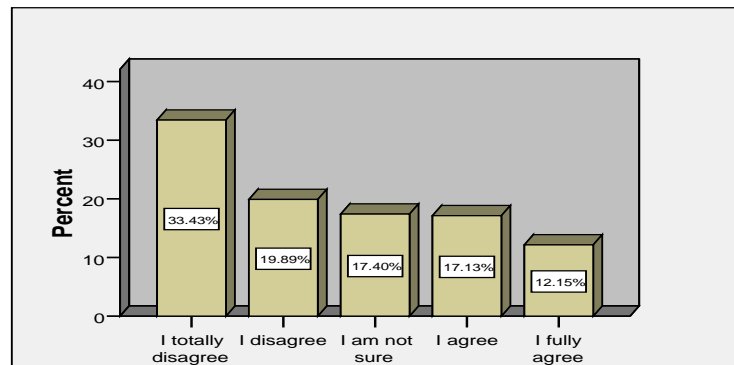
Figure 7.11: Suggest She Divorce Her Husband

In the Figure 7.11 suggestion for a wife to divorce, her husband is given and the following data results indicate that 33.43 percent of the participants totally disagree and 19.89 percent disagree. 17.4 percent of the participants are not sure, while 17.13 percent and 12.15 percent agree and fully agree respectively. Disagreement level accumulates to 53.32 percent and level of agreement accumulates to 29.28 percent.

In comparison, the level of agreement for the wife and the husband is almost similar with a slight difference of 0.81 percent favouring the husband not to divorce the wife and level of agreement has a slight difference of 2.63 percent favouring the husband to divorce the wife. If the slight difference is taken into consideration and the traditional cultures are taken into mind that the husband is the owner of the wife then the results influenced by the cultures and traditions on the ground still favour the husband to be the one who should take the initiatives to either divorce or not divorce his partner (wife). Little percentage on agreement for the wife to divorce her husband is a contemporary way of solving marital conflict problems, which means we should not blame cultures, traditions and religions of most African people but rather global culture. The group of uncertainty in both accounts has to do with warring forces on

the ground which traditional cultures and religions are conflicting with human rights culture on one hand and global culture on the other; Tanzania is always not exceptional.
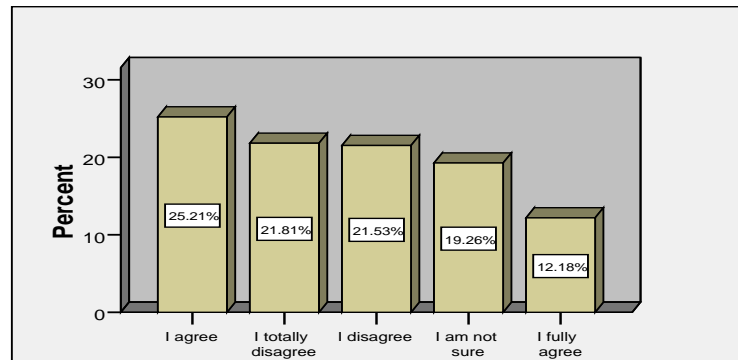
Figure 7.12: Have Family or Friends of the Wife Help Her Stay Safe

In the Figure 7.12 the suggestion, "Have family or friends of the wife help (her) stay safe" is given and the participants responded as follows: 25.21 percent agree and 12.18 fully agrees. 21.81 percent of the participants totally disagree and 21.53 percent disagree, while 19.26 percent indicated to be not sure. The level of agreement accumulates to 37.39 percent and the level disagreement accumulates to 43.34 percent. The level of disagreement surpasses the level of agreement by for around 6 percent but it is not clear why the level of agreement and fully agreement is separated in between by levels of disagreement and uncertainty. However the peculiarity of these results may be described as a mixed feeling among the participants if whether the family or friends of the wife may be able to handle the situation or not. At times probably is the right way to handle situations but not always the case in our contemporary world whereby every individual is almost busy to take care of oneself and his or her closest issues of concern like economic problems, family problems, social problems and others therefore not ready to carry the burdens of others as far as possible.
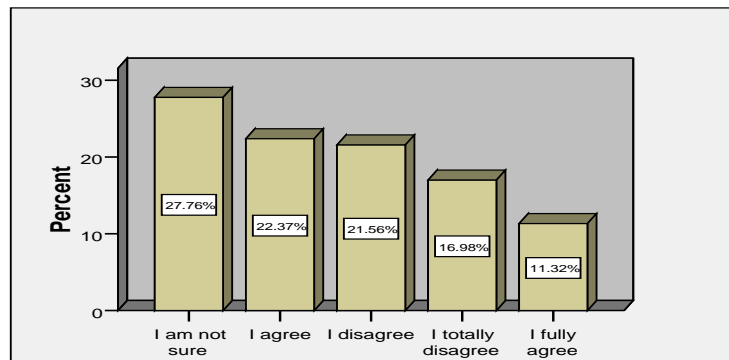
Figure 7.13: Refer Her to Parents and/or Help Her Find Friends That Might Keep Her and the Children Safe

The Figure 7.13 is the result of the advice, "Refer her to parents and/or help her find friends that might keep her and the children safe". The results indicate that 27.76 percent are not sure if that is a right move. 22.37 percent of the participants agree and 11.32 percent fully agrees, while 21.56 percent and 16.96 percent disagrees and totally disagrees respectively. Level of agreement accumulates to 33.69 percent and level disagreement accumulates to 38.52 percent. As in the previous results, the level of disagreement has surpassed level of agreement by around 5 percent (previously it was 6%). The explanation is likely to be the same given for previous figures. Despite difference entailed in this section the general idea we learn is that our marital relationship in the society we live is very much different to the past of our fathers and fore fathers. We are living in a new developing culture, a culture of a mixed feeling, whereby people do not necessarily share the same background any more. In such a culture of a contemporary world, anything can be possible as long as the society decide. The same applies when dealing with marital conflict in a kind of new environment that lacks a static formula that can be applicable in every situation. That means every situation in marital conflict should be handled in particularity by itself; if it has to achieve the desired results of counselling the victims of domestic abuse.

7.4.2.3 Social and Legal Initiatives

Social and illegal initiatives have to do with social and legal action to the victims and perpetrators of domestic abuse proposed by the participants in this study on the case studies presented earlier. The proposals were presented on the level of agreement or disagreement to the statements formulated.
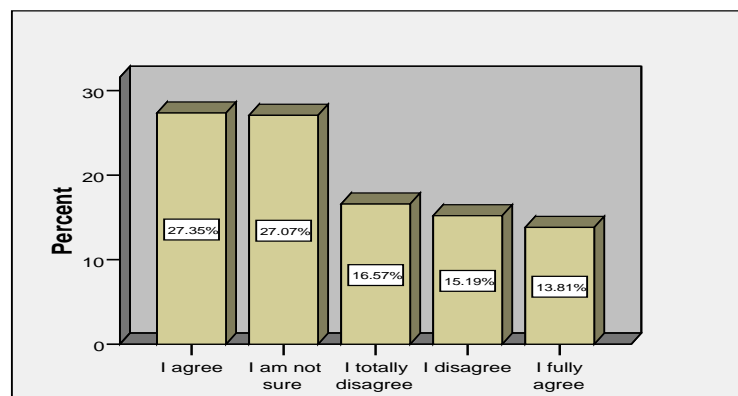
Figure 7.14: Refer Him to a Domestic Violence Management (Ustawi wa Jamii)

In the Figure 7.14 the results on the advice, "Refer him to a domestic violence management (*or Ustawi wa Jamii*)". This may include local government (*Serikali za Mitaa*) in Tanzania context, Reconciliation councils (*Mabaraza ya Wasuluhishi*), to the ten cell leader (*Kwa mjumbe*) etc. The results in this category indicate that 27.35 percent of the participants agree and 13.81 percent fully agrees. 27.07 percent of the participants are not sure, while 16.57 percent and 15.19 percent totally disagrees and disagrees respectively. The level of agreement accumulates to 41.16 percent and level of disagreement accumulates to 31.76 percent. Analyses on the meaning of uncertainty and disagreement to the suggestion are mainly based on lack of trust to the described institutions as the experience may indicate and corruption involved during the process of seeking assistance. People have been complaining in some of these institutions as practicing unlawfully against the weak and the poor to the

expense of those who are powerful and haves, i.e. the service for the have against the have not. Initially, corruption has been a main cry in most of these institutions in such a sign of loosing trust among the public population. The few who are in favour to the suggestion are either members or beneficiaries of the services rendered by those institutions.
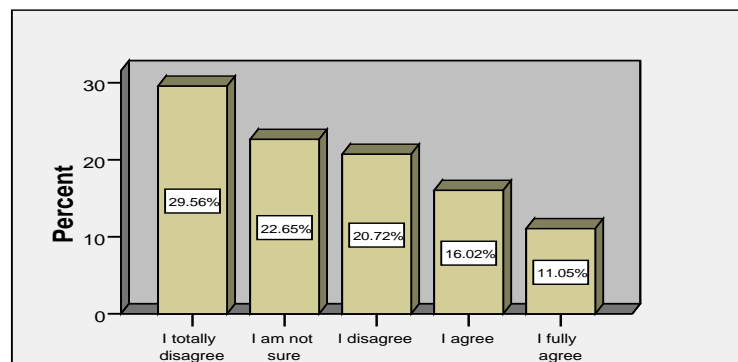
Figure 7.15: Call the Police

The advice given in Figure 7.15 is, "Call the police". The results indicate that 29.56 percent of the participants totally disagree and 20.72 percent disagrees. 22.65 percent are not sure, while 16.02 percent and 11.06 percent agrees and fully agrees. The level of disagreement accumulates to 50.28 percent and level of agreement accumulates to 27.62 percent. The level of disagreement surpass by almost half of the level of agreement. The reason for that kind of results is not very different to the previous other response in regards to social and government institutions as far as trust is concerned. Like other countries, the republic of Tanzania has enforced a charter, which is in substance based on the Convention of Human Rights and Fundamental Freedoms (cf. Daneshyar, 2001). In part three of the Tanzania constitution there are particular guarantees of right to life, liberty, and protection from inhuman treatment, and provision to secure the protection of the law (Fumbo, 2011). However, Osama Daneshyar substantiates that largely many of the suspects who come before the

criminal justice system these various protections remain only on paper, while practically is the opposite. Hence, Daneshyar complains that there is a concerted attempt to undermine the rights guaranteed by the constitution by various members of the police force in a number of countries including Tanzania under the protection of the political authorities (Daneshyar, 2001). For the above accusations, there is no big deal for participants loosing trust to police operations or services. Corruption is another reason, which has been consuming this institution for years, and at times, it became part of their qualification at least in every aspect of life concerned whereby the institution was sought to be of help.

Therefore unless there might be some changes on the structural feature of this institutions there will remain mistrust and disbelief of the ability of the so-called '*Usalama wa Raia*' to handle cases responsibly especially for marital related conflicts and others. In that area trust may mean ability to preserve victims and perpetrators privacy. To those who responded positively to the suggestion it is because either they are beneficiaries of that institution or members of their family are beneficiaries of the institution. Others use the institution as a means after all other options have been exhausted and were not fruitful, therefore that is the only means remaining. Again it is an institution that have been operating through years mainly based on the haves against the have not.

In the Figure 7.16, the data results on the recommendation of the wife seeking the advice of the lawyer are presented. On the results, 26.68 percent of the participants disagree and 19.95 percent totally disagrees. 21.29 percent agrees and 15.36 fully agree, while 16.71 percent indicated to be not sure. Total disagreement accumulates

to 46.63 percent of the participants and level of agreement accumulates to total percentage of 36.65 percent.
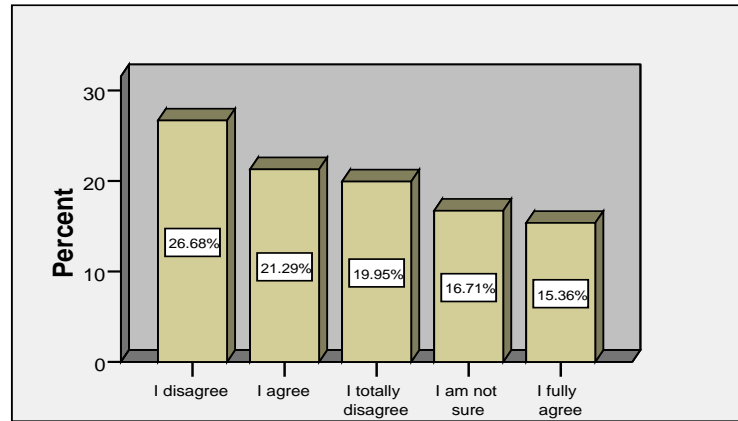
Figure 7.16: Recommend That She Seek the Advice of a Lawyer

Level of disagreement is based on two speculations; one is not the culture of most Tanzanians to take their marital conflicts problems through legal framework because of either financial or social implication, but above all cultural, traditional and religious implications. In some cases, even mistrust is likely to be involved in such attitudes and is not likely to bear desired results if someone has limited resources.

7.4.2.4 Church Communities Initiatives

Church communities initiatives range from theological and biblical teachings of the particular churches and the traditions of those churches. For Church leaders the initiatives accumulates to pastoral counselling education they got through their theological education and experience acquired through the ministry and imparted also to members of the Churches in particular traditions. Suggestion given in figure 7.17 is, "Question more his story to understand what she did to cause the violence". The response indicates that 35.88 percent of the participants agree and 27.12 percent fully agree. 29.16 indicated to be not sure while 11.02 percent and 1.82 percent

disagreed and totally disagreed respectively. The level of agreement accumulates to 63 percent whilst level of disagreement accumulates to 13.84 percent.
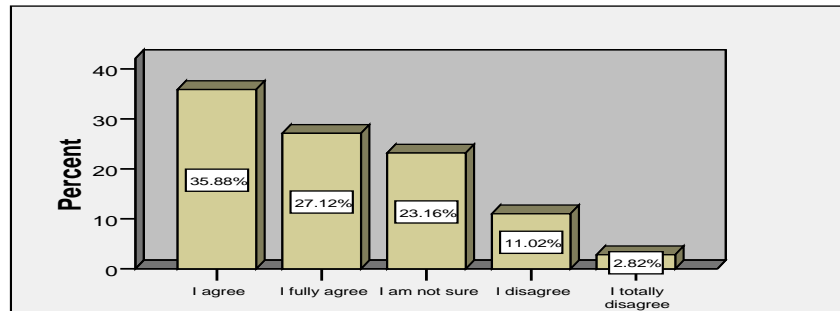
Figure 7.17: Question Him More on His Story to Understand What He Did to Cause Violence

Initially, the level of agreement high percentage of 63% suggests the trust by the participants on the procedures of counselling that inquire the victims and perpetrators story before proceeding to other stages. This approach seems acceptable simply because counselling is always a process with several stages as highlighted earlier and involves adequate knowledge on the extent of the problem and the later consequences involved later. Disagreement and uncertainty may mean lack of counselling knowledge or unspecified reason related to trust and mistrust to the counsellors. It should be borne in mind that some people who participated in this study have been direct or indirect victims of domestic related abuses and therefore some may have even fallen under pastoral counselling discrepancies and thus losing their trust to future counsellors. In the Figure 7.18, there is a similar suggestion but this time to a wife and the following are the results. 37.4 percent agrees and 22.02 percent fully agrees. 21.49 percent of the participants indicated to be not sure, while 11.41 percent and 7.69 percent disagreed and totally disagreed. The total accumulation of agreement is 59.42 and the accumulation of disagreement is 19.1 percent.
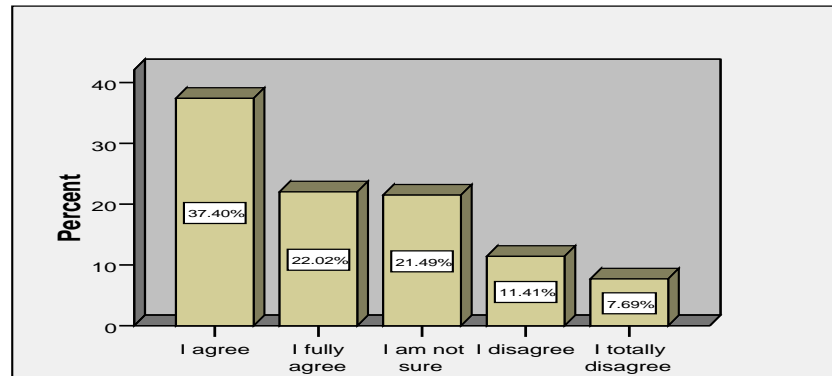
Figure 7.18: Question Her More on Her Story to Understand What She Did to Cause Violence

In comparison to the above results for husband suggestion level of agreement for the previous (fig. 7.17) is high by around 3.6 percent while level of disagreement is less by around -5.3 percent to later (fig. 7.18). The explanation for both results are the same as far as counselling activities are concerned because they always involve two partners who are in some misunderstandings for the sake of seeking short term and long term solutions to the problems.
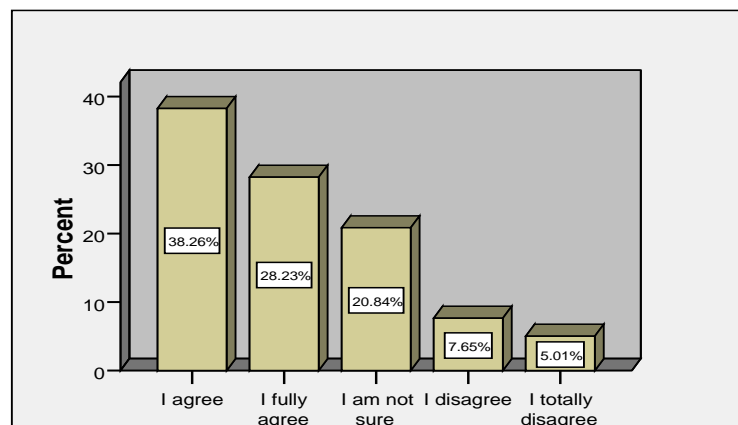
Figure 7.19: Explain to Her How She Can be Better Wife

In the Figure 7.19 the study present with some results the suggestion, "Explain to her how she can be a better wife". In the figure, 38.26 of the participants agree to the suggestion and 28.23 percent fully agree. 20.84 percent of the participants indicated to be not sure while, 7.65 percent and 5.01 percent disagreed and totally disagreed

respectively. The accumulation of agreements is 66.49 percent and accumulation of level of disagreement is around 13 percent. Again, the majority of people in this study support the process of counselling by explaining the better ways of going along with the marriage, simply because no one is born to know her husband or his wife before marriage. Rather the two unequal people need to learn how to live together because when they got married every individual needed to be taught how to be in that new situation of marital relationship. The couples of these days always come from quite different backgrounds and orientations therefore are in need of adjustments here and there to suit their particular situations.
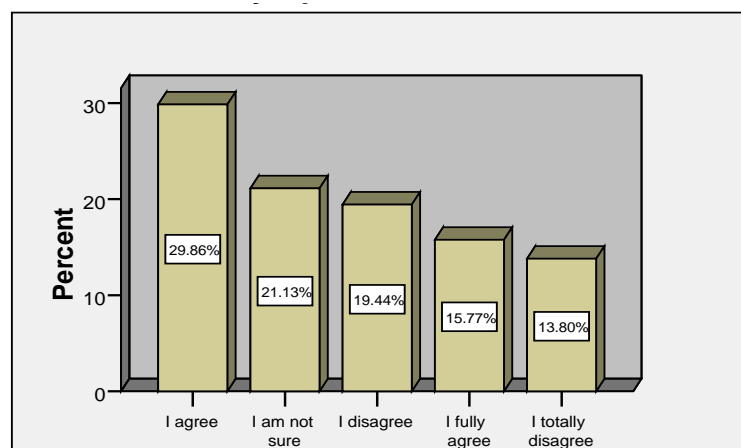
Figure 7.20: Have the Church Community Deal With This Family's Problem on Its Own

The Figure 7.20 is the results for the suggestion, "Have the Church community deal with this family's problem on its own". The idea of this formulation was because not every family or couple problem resemble with another in different family settings. Thus, as far as the Church community is concerned on the well-being of its members and their prosperity then singling out different problems that appear in their way to get proper solution is essential. Hence, the results in this category were as follows: 29.86 percent of the participants agreed and 15.77 percent fully agreed. 21.13 percent

were not sure while 19.44 percent of the participants and 13.8 percent disagreed and total disagreed respectively. Accumulation of the level of agreement was 45.63 percent and level of disagreement accumulated to 33.24 percent. The difference between the levels of agreement is only 12.39 percent. The opinion of the study for such results is partly because of mistrust to Church community and for the case of the Moravian Church, the Church Elders Council. The level of trust on the Church ability to deal with marital conflicts and family problems is declining over yeas because of many reasons some of which have been outlined earlier in this study such as biasness, patriarchalism, cultural influences, both Church and ethnic groups' traditions and other social related issues of limited resources etc.

It is unfortunate that the Moravian Church found itself caught in many places and occasion when they are to make important ruling or decisions. Practically the Church found itself influenced and entangled by cultural and traditional beliefs on the ground in such way of being biased on their decisions for most of its dealings with either its members or for important decisions in the Church ministry. The second aspect has to do with the privacy of the victims and perpetrators. Therefore they may opt and become comfortable as noted in previous figures (cf. figs. 7.17 to 7.19) that individuals are more likely to endorse individual counsellors than community as a whole in that respect. However, as some percentage indicates the positive confidence on the Church communities to deal with family problems then to a large extent the Church is the most trusted means of reconciliation, counselling, and place where is sought mostly helpful from the victims and perpetrators of domestic abuses when compared with other means described. The only thing that

needs to be affirmed by the Church is its commitment to the service of God and its members through re-adjustment and born again to meet the members' expectations and trust.
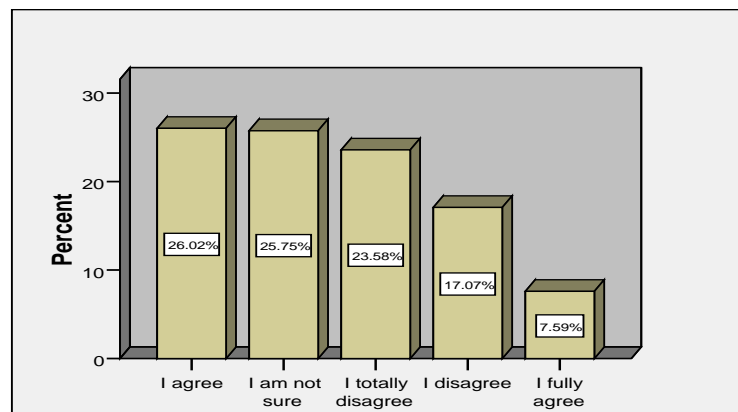
Figure 7.21: Confront the Husband and Have the Church Community Accountable for His Actions

In Figure 7.21 above the suggestion, "Confront the husband and have the Church community accountable for his actions" was depicted. The following are the results: 26.02 percent of the participants indicated their agreement to the statements and 7.59 percent fully agreed. 25.75 percent of the participants were not sure while, 23.58 percent and 17.07 percent totally disagreed and disagreed respectively. The accumulation for the level of agreement is 33.61 percent and accumulation of the level of disagreement is 40.65 percent. The level of disagreement surpasses the level of agreement by 7.04 percent. The results imply that many participants are not happy with the traditional way of the Church of confrontations and excommunication but rather communication and effective counselling of the victims and perpetrators alike. So to say as previously noted the Church need to re-examine itself in terms of structural practice and procedures that may meet the need and expectations of the contemporary generations: the generation, which is always inquisitive and full of

doubt in every aspect of life. Church leaders are mostly victim of loosing members trust and doubt, therefore, they need always to be exemplar in deed and words if they are to win members confidence and trust.

Table 7.2: Cross-Tabulation: Pray with the Woman; Pray with the Man

Level of Agreement	Pray with the woman; pray with the man	
	For Woman	**For Men**
I totally disagree	7%	11%
I disagree	7.9%	10.7%
I am not sure	17.1%	15.7%
I agree	31.2%	33.4%
I fully agree	36.8%	29.2%
Total	**100%**	**100%**

The Table 7.2 depicts the cross-tabulation table for the suggestions prayer with the woman and the man. The results indicate that total disagreement for man is 11 percent while for woman is 7 percent. Disagreement level for man is 10.7 percent while for woman is 7.9 percent. Those who indicated to be not sure for man is 15.7 percent while for woman is 17.1 percent. Agreement level for man is 33.4 percent while for woman is 31.2 percent. Fully agreement for man is 29.2 percent while for woman is 36.8 percent. Therefore, level of agreement accumulates to 62.6 percent for man and 68 percent for woman, while accumulation of level of disagreement for man is 21.7 percent while for woman is only 14.9 percent thus indicating that there is sympathy of praying with a woman in marital conflicts problem than for men.

The Table 7.3 is a cross-tabulation for recommendation to read the scripture for man and woman. The results indicate that 13.3 percent totally disagree for man and 16.7 percent for woman. 60 percent disagree for man and 50 percent disagree for woman. 26.7 percent fully agree for man and 33.3 percent fully agree for woman. None of the group between man and woman indicates to be not sure neither just agrees but they are both in fully agreement. Accumulation in disagreement level is 73.3 percent for man and 66.7 percent for woman.

Table 7.3: Cross-Tabulation: Recommend Scriptures They can Read
(i.e. Man & Woman)

	Recommend Scriptures She or He can read/study	
Level of Agreement	**Male**	**Female**
I totally disagree	13.3%	16.7%
I disagree	60 %	50%
I am not sure	0%	0%
I agree	0%	0%
I fully agree	26.7%	33.3%
Total	**100%**	**100%**

The level of disagreement on the idea of reading or studying scriptures during the time of marital conflicts crises is very high in both men and women. Although the slight accumulation on the level of agreement of about 27 percent for man and 33.3 percent for woman, suggest that women are more likely to be encouraged to read the scripture than men did. The biological nature of a wife and husband mostly demand more from a wife than a husband in terms of caring and loving husband and children, the assertion that the scriptures affirms. The wife is more likely to be a mother and a

comforter of her husband. Therefore, she needs more spiritual and scriptural knowledge that can help her manage her husband and the entire family. The Figure 7.22 is the suggestion, "Recommend that this couple meet with you for marriage/couple's counselling". The results indicate that 33.24 percent agree and 26.99 percent fully agree. 23.86 percent are not sure while, 9.94 percent and 5.97 percent disagree and totally disagree respectively. The level of agreement accumulates to 60.23 percent and the level disagreement accumulates to 15.91 percent. The level of agreement of 60 above percent is an encouragement for the pastors and counsellors for their duties and communities to the member of the public and the Church community in particular.
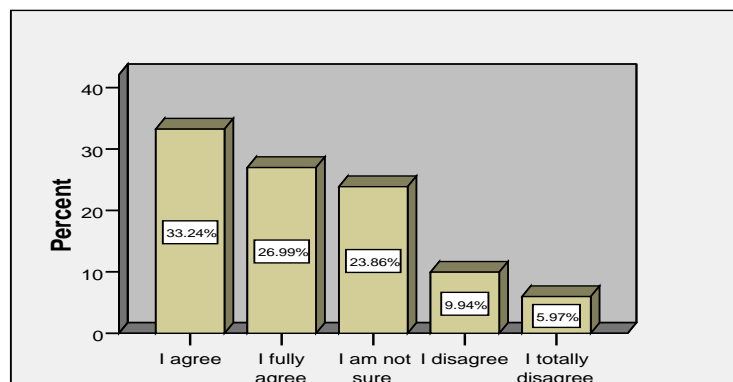
Figure 7.22: Recommend That This Couple Meet With You for Marriage/ Couples Counseling

The percentage in uncertainty and disagreement is a signal to the counsellors to make more effort on increasing their efficiency on what they do to meet the expectations of the clients. Moreover, the attitudes of disagreement or uncertainty may be contributed to the fact that some pastors and counsellors in the first place are the victims of marital conflicts in their home or are experiencing marital conflict problems. Therefore, they loose the credibility of managing the same conflicts to others through helping to solve and find solution.

Figure 7.23 is the suggestion on preaching the issue of domestic violence from the pulpit. The results indicate that 39.96 percent of the participants fully agree and 16.9 percent agree. 19.28 percent are not sure while, 12.92 percent and 10.93 percent disagree and totally disagree respectively. The level of agreement accumulates to 56.86 percent and the level of disagreement accumulates to 23.85 percent.
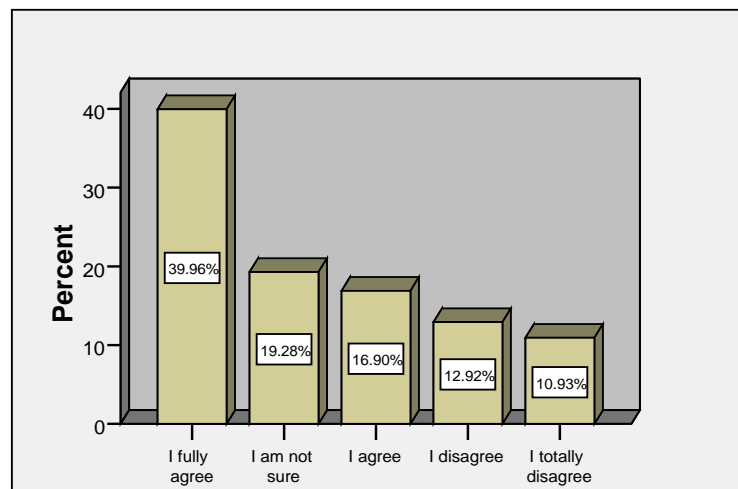
Figure 7.23: Preach on the Issue of Domestic Violence from the Pulpit

In this category there is a sizable support on the idea of preaching against domestic violence in the pulpit but may be the disagreement and uncertainty indications is a doubt among the participants of some preachers using examples of counselling activities under way to the dissatisfaction of the clients under counselling sessions. Hence, considering the sensitivity of counselling activities and privacy involved probably preaching domestic violence on the pulpit may be harmful and dangerous to the victims and perpetrators if not carefully conducted. The last Figure 7.24 is a suggestion to seek further training and education on how to effectively deal with and recognise the signs of domestic violence. The formulation of this suggestion has to do with the idea of maintaining efficiency and confidence indicated to the counsellor. The results in this category indicate that 45.33 percent of the participants fully agree

and 26.04 percent agree. 17.4 percent are not sure while 7.75 percent and 3.36 percent disagree and totally disagree respectively. The level of agreement accumulates to 71.37 percent and the level of disagreement accumulates to 11.11 percent.
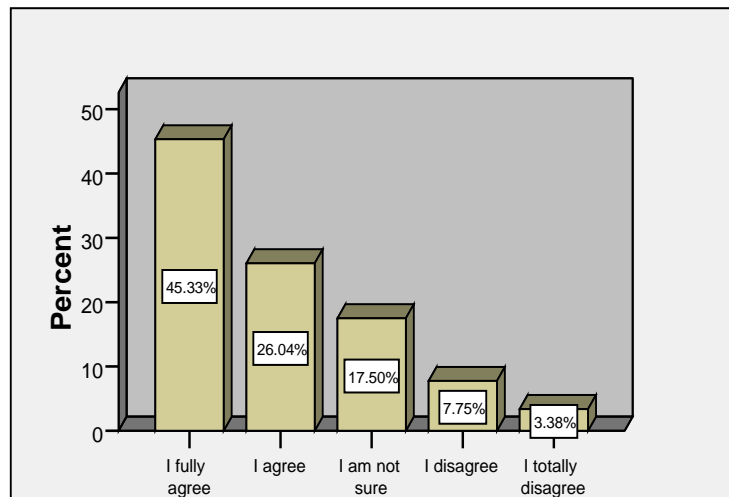
Figure 7.24: Seek Further Training and Education on How to Effectively Deal With and Recognise the Signs of Domestic Violence

The agreement percentage is a comfortable capital for the counsellors to make more efforts on getting adequate knowledge and enough training for better performance. As well as for achieving the best possible results on their counselling session and be able to recognise the signs of domestic abuse and violence far ahead before they are beyond control and causing harm and death to victims and others. The disagreement and uncertainty responses should not be taken negatively but should be regarded as challenges in need to be sorted out in a modern and more professional way of counselling without disregarding traditional ways that have been used for years. The combination of the modern and traditional ways of counselling will make a difference and may be more effective and less demanding to both the counsellors and the victims.

7.4.3   Focusing Towards Renewed Pastoral Counselling Methods

Modern ways of counselling if they are necessary should be combined with the above traditional cultural ways of counselling for effective results. However, as it is indicated on our study on the prevalence of domestic abuse then it is obvious that the contemporary ways of counselling do not work effectively and should be reviewed as suggested. As noted, the most important person in the counselling situation is the counsellor himself. For effective counselling the counsellor needs aim; the aim based on an awareness and understanding of the facts and feelings involved in the situation. Hence the counsellor needs to have positive attitudes, that will make him or her approach to people and their problems in an open and hopefully way. Lastly but not least the counsellor need to recognise and avoid negative attitudes, which can prevent good counselling (Taylor, 1983). Concluding the Moravian Church in all areas of social, cultural and religious realm has its vital contribution in minimising or alleviating the problem of domestic abuse for good and permanently. The social and religious solutions highlighted have a positive outcome not only to the Church but also in a larger context of Mbeya region and Tanzania as a whole. As noted the Moravian Unity body has all blessing to the Church in local setting on shaping the theological understanding in line with international standards and that embrace dignity to all, men, women and children. Effective pastoral counselling is also possible in the Moravian Church if the traditional ways of cultural counselling will be revived and respected. Therefore, it is possible for the Church in all levels to be shaped and equipped as the body of Christ where people of all races, cultures and genders will find a refuge, peace and tranquillity as children of God; the Church that will form a society free from discrimination, abuse and violence.

CHAPTER EIGHT

8.0 GENERAL CONCLUSION AND RECOMMENDATIONS

8.1   Introductory Remarks

The purpose of this study was to explore the response of the Moravian Church towards domestic abuses among couples in Mbeya Municipality, and suggests interventions measures for effective response to the problem. The reason behind that study were based on the available analysis of intimate partnerships that reveal, not only a high incidence of domestic abuses against women, in Mbeya Municipality but also that the abuses emerge from deep cultural assumptions about women and their worth within relationships, families and communities (cf. TAMWA, 1998). Initially the focus of this study was to find out the nature, causes and reasons of domestic abuses among Moravian Christian households and possible measures taken by the Moravian Church leaders. Thus, the study set to achieve that goal. The underlying theories on this study were ecological systems and anthropological theories on religions in general, systematic theology theories and gender theories in the study of domestic abuses that lead to violence among Moravian Church couples.

The study began with discussing theories pertaining in this particular research and later the study analysed the following: globalisation as a catalyst to global trends: the concept(s) of domestic abuse. Traditional Framework on African 'Culture' vis-à-vis Domestic abuses; studies on domestic abuses; influence of the Church on women treatment; and lastly but not least the topic on studies on impact and spread of domestic abuses were analysed. Next, the study presented methods, methodology,

techniques and tools used in this study for the sake of guiding the reader through the study. Data analyses, results, and discussions on the main questions raised in this study came later in line with investigating the Moravian Church response amid challenges and influences of Ndali and Nyakyusa cultures and traditions on the ground. The study presented the data, analysed and discussed on the result on the topic raised before on its sequence of importance as follows: determinants of domestic abuses; awareness on domestic abuses; impact of domestic abuses and alleviation recommendations on domestic abuses against Moravian Church women and to the Tanzania society as a whole in general.

Hence, because of the complexity of the study on domestic abuses and diversity of understandings in different cultures, traditions and backgrounds, then it was vital to highlight and analyse some of them in between the data presentation for smooth exploration through the topics. The social setting in general terms in regard to Tanzania were also came under closer scrutiny because of its importance to the Church initiatives and considering that the Church is part of that society. The current problem of domestic abuses in the Moravian Church in Mbeya Municipality in particular and Tanzania as a whole cannot be comprehended without understanding the above-explained essence.

Findings
- In the first place, the study has indicated that Moravian Church in local settings in Tanzania has not significantly been able to contextualise from the original teachings of the Moravian Church at its inception. As a result, there are many available theologies and biblical interpretations, which had confused both the

Church leaders and ordinary members in as such of being tolerant to domestic abuses and has become a hindrance to spiritual growth of the Church.

- Secondly, it came to the knowledge of this study that there are some good values from traditional values and cultures that were neglected and left over after or during Christianisation. As such the gap were created in families and societies, to the extent of causing the prevailing problem of marital conflicts within Moravian couple's or the gap has some relation to what have entailed in existing problems of domestic abuses.

- Third, the Moravian Church in local settings is one of the main violators of Human Rights under the umbrella of religious norms and traditions.

- Fourth, it came to the knowledge of this study that there are some bad values and cultures that have been continued despite Christianisation. As a result, there is a mixed feeling among the society in the study area on the concept of domestic abuse because of denial and the 'culture of silence' to both men and women, making harder to acquire or seek proper collective solutions.

- Fifth, there is an evident missing of the voice of women with regard to authority. As a result, the Church organs do not significantly address the issues related to domestic violence. The small amount of progress achieved so far at all levels of social concerns in respect to gender equity should lead to major and genuine reformation in the Moravian Church in Tanzania as well as Mbeya Municipality in particular.

8.2   Recommendations

Practically, through the initiatives hereunder, gender differences, which have divided the Church for many years and as source of domestic abuses, that has caused a lot of atrocities can be avoided.

- For the Moravian Church is called to redefine, redesign and reformulate its teaching and practice by discussion with African cultural values that will help elucidate their impact on their views on domestic abuses.

- It is recommended by this study that more women practitioners and researchers should be involved to examine how cultural influences impact domestic abuses in African families and Tanzania in order to acquire a balanced picture.

- It is high time for both men and women to work together to make a difference in the Moravian Church by involving more in decision-making and authority organs.

- Oduyoye's words on defining 'gender' are important in order to live balanced life. To her, "one's neighbour is often not even the people next door but the people of one's home, household, workplace and religious community" (Oduyoye, 2004). Oduyoye explanation of one's neighbour as the opposite gender is necessary for the way forward against domestic abuses of all sorts (Oduyoye, 2004).

- There is a need for the Moravian Church to establish relationship between groups, institutions and individuals that fight against domestic abuse in our society.

8.3 Further Research

Domestic Abuses and violence is a multi-face and a complex phenomenon. Therefore, this study has not exhausted the problems to its entirety. Thus, it is the suggestion of this study that there should be more research on gender, spirituality, and the concept itself of domestic abuse from a different social, economic, religious perspective.

8.4 Conclusion

It came to the understanding of this study that the high incidence of domestic abuses against women, in Mbeya Municipality has been caused by cultural assumptions about women and their worth within relationships, families and communities. In order to understand the above the study briefly defined Domestic abuse which eventually leads to violence as any act or attitude that is likely to result into physical, sexual, cultural, psychological harm, suffering and death. Through that goal the study-analysed literature relevant to the study topic and the study area as well as an analysis were made on various stories and opinions from the key participants. The study has indicated that the Moravian Church in local settings in Tanzania has not significantly been able to contextualise the original teachings of the Moravian Church at its inception. Moreover, available theologies and biblical interpretations had confused both the Church leaders and ordinary members in as such of being tolerant to domestic abuses and become a hindrance to spiritual growth of the Church. It has been noted that there are some good values from traditional values and cultures that were neglected and left over after or during Christianisation. The discrepancy created a gap in families and societies, to the extent of causing the prevailing problem of marital conflicts within Moravian couple's.

However, some bad values and cultures have been continued despite Christianisation. As a result, there is a mixed feeling among the society in the study area on the concept of domestic abuse because of denial and the 'culture of silence' to both men and women, making harder to acquire or seek proper collective solutions. Thus, bad values negligence of good values by the Moravian Church has exacerbate domestic abuse on one way or another. At another level, there is a missing voice of women when it comes to the idea of authority that has a significant effect of the Church organs to address the issues related to domestic abuse.

Therefore, it is suggested that through redefining, redesigning and reformulating its teaching and practice by discussion with African cultural values, the Moravian Church can make effective contribution in the fight against domestic abuse. It should be summed up that both men and women are urged to work together to make a difference in the Moravian Church in the issue of domestic abuse. In that case, the oppressor will be liberated from their mindset and the oppressed will be empowered. An encouragement is hereby made to the Moravian Church to ascertain relationship between groups, institutions and individuals that its prime aim will be to struggle against domestic abuse in our society.

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APPENDICES

Appendix I: Sample of Questionnaire

(a) English Version

Questionnaire for Research into Values, Religion and Marital Conflicts among Senior University Students, Members of the Society and Clergy 2010-2011

Dear Reader,

This questionnaire poses some questions about values, world view, religion and marital conflicts among senior university students, clergy/ Church ministers and members of the society.

It is not a simple subject. We value your views and would appreciate it if you would answer these questions as fully as you can. In most cases this could be done simply by marking the options that seem most appropriate to you with a cross.

It is your own personal view that interests us. Please be assured that there is no such thing as a right or wrong answer. What concerns us is that it should be your personal answer.

Do not spend too much time thinking about your answers. What we want is your spontaneous reaction.

We would like to emphasize that the completed questionnaire will be processed anonymously.

Thank you very much for your cooperation!

Organizer:
Rev. Clement D. Fumbo
PhD Candidate
The Open University of Tanzania
P.O. Box Dar es Salaam
Tanzania

A. BACKGROUND

First we would like to know some things about your background (circle one):

(i)   What is your gender
    (a) Male
    (b) Female

(ii) What is your age? I am ……….. years old

(iii) Your marital status
    (a)   Married
    (b)   Single
    (c)   Engaged
    (d)   Divorced
    (e)   Widowed
    (f)   Others (please specify)

(iv) If married what do you consider to the type of marriage
    (a)   Traditional marriage only
    (b)   Civil marriage only
    (c)   Church marriage only
    (d)   Both church and civil marriage
    (e)   Both church and traditional marriage
    (f)   Others please specify

(v) What do you consider your primary ethnic/cultural background? (tick one)
    (a) Nyakyusa
    (b) Malila
    (c) Ndali
    (d) Nyiha
    (e) Bungu
    (f) Nyamwanga
    (g) Wanji
    (h) Hehe
    (i) Bena
    (j) Fipa
    (k) Ngoni
    (l) Chagga
    (m) Safwa
    (n) Others (Specify)

B. PERSONAL AFFILIATION

Now we like to ask you a few questions about your personal affiliation

(vi) Were you born in mbeya?
- (a) Yes
- (b) No

If not how long have you live in Mbeya……….years…………………….

(vii) What is your specific Denomination?
- (a) Moravian
- (b) Lutheran
- (c) Anglican
- (d) Catholic
- (e) Pentecostal
- (f) Assemblies Of God
- (g) Baptist
- (h) Other (P/specify)………………………..

(viii) What is your highest school level of education
- (a) Primary school
- (b) Secondary school
- (c) College/University

(ix) What is your occupation (please tick/circle the appropriate) Teacher
- (a) Entrepreneur
- (b) Civil servant
- (c) Farmer
- (d) Doctor
- (e) Lawyer
- (f) Nurse
- (g) Social worker
- (h) Pastor/priest
- (i) House wife
- (j) Politician

(x) Other (specify) Are you an ordained pastor/clergy (yes/no)_____ if yes how many years have you served as an ordained pastor priest _____ years

(xi) If not are a church elder/laity (write one)_____for how long _____years

(xii) Did you take a (pastoral) counselling class over the course of your education?
- (a) Primary school
- (b) Secondary school
- (c) College/university
- (d) Other (specify please)……

C. KNOWLEDGE ON MARITAL CONFLICT/ DOMESTIC VIOLENCE

(In this section you are kindly requested to tick one appropriate answer to you)

(xiii)   How prevalent is the problem of domestic violence within your congregation
      (a) Affects 0%
      (b) 1-2%
      (c) 3-5%
      (d) 6-10%
      (e) 11-15%
      (f) 16-20%
      (g) 21-25%
      (h) 26 % and above

(xiv)   What do you suspect to be indicators of domestic violence
    (a)   Threats
    (b)   Punches
    (c)   Beatings
    (d)   Forced sex/ rapes
    (e)   All sorts

(xv) What do you suspect to be prevalence rate of domestic violence within your church (tick the appropriate)
    (a)   No Effects
    (b)   1-2%
    (c)   3-5%
    (d)   6-10%
    (e)   11-15%
    (f)   16-20%
    (g)   21-25%
    (h)   26 % and above

(xvi)   How often do you teach/preach about domestic violence from the pulpit
    (a)   Never
    (b)   1-2 times/year
    (c)   3-5 times/year
    (d)   6-10 times/year
    (e)   11-15 times/year
    (f)   16-20 times/year
    (g)   21-25 times/year
    (h)   above 26 times/year

(xvii) In your career, how many couples/individuals/children have you counselled that experienced or are experiencing domestic violence?
  (a)   No one
  (b)   1-2
  (c)   3-5
  (d)   6-10
  (e)   11-15
  (f)   16-20
  (g)   21-25
  (h)   Above 25

(xviii) In your career, how often have you referred couples/ individuals/ children that experienced or are experiencing domestic violence to additional help/ assistance?
  (a)   No one
  (b)   1-2
  (c)   3-5
  (d)   6-10
  (e)   11-15
  (f)   16-20
  (g)   21-25
  (h)   above 25

(xix)   What is your feeling about the need to address the issue of domestic violence within your church? Please answer this question for your level of need.
      (a) It is not needed at all
      (b) It is not so needed
      (c) I am not sure
      (d) It is needed
      (e) It is extremely needed

D. PERSONAL EXPERIENCES ON CULTURAL VALUES

(xx) The following statements are about cultural values. would you please indicate for each of the following pronouncements the extent of your agreement, according to the following:

  (a)   I totally disagree
  (b)   I disagree
  (c)   I am not sure
  (d)   I agree
  (e)   I fully agree

1 One should not deviate from familial and social norms
   (a) I totally disagree
   (b) I disagree
   (c) I am not sure
   (d) I agree
   (e) I fully agree

2 Following familial and social expectations is important

   (a) I totally disagree
   (b) I disagree
   (c) I am not sure
   (d) I agree
   (e) I fully agree

3 One need not follow one's family and the society' norms
   (a) I totally disagree
   (b) I disagree
   (c) I am not sure
   (d) I agree
   (e) I fully agree

4 One need not conform to one's family and the society expectations
   (a) I totally disagree
   (b) I disagree
   (c) I am not sure
   (d) I agree
   (e) I fully agree

5 The worst thing one can do is bring disgrace to one's family reputation
   (a) I totally disagree
   (b) I disagree
   (c) I am not sure
   (d) I agree
   (e) I fully agree

6 When one receives a gift, one should reciprocate with a gift of equal or greater value
   (a) I totally disagree
   (b) I disagree
   (c) I am not sure
   (d) I agree
   (e) I fully agree

7   One need not follow the role expectations (gender, family hierarchy) of one's family
    (a)   I totally disagree
    (b)   I disagree
    (c)   I am not sure
    (d)   I agree
    (e)   I fully agree

8   The family's reputation is not the primary social concern
    (a)   I totally disagree
    (b)   I disagree
    (c)   I am not sure
    (d)   I agree
    (e)   I fully agree

9   Occupational failure does not bring shame to the family
    (a)   I totally disagree
    (b)   I disagree
    (c)   I am not sure
    (d)   I agree
    (e)   I fully agree

10 One need not achieve academically to make one's parents proud
    (a)   I totally disagree
    (b)   I disagree
    (c)   I am not sure
    (d)   I agree
    (e)   I fully agree

11 The ability to control one's emotions is a sign of strength
    (a)   I totally disagree
    (b)   I disagree
    (c)   I am not sure
    (d)   I agree
    (e)   I fully agree

12 One's achievement should be viewed as family's achievements
    (a)   I totally disagree
    (b)   I disagree
    (c)   I am not sure
    (d)   I agree
    (e)   I fully agree

13 One should not be boastful
    (a)   I totally disagree
    (b)   I disagree
    (c)   I am not sure

    (d)   I agree

    (e)   I fully agree

14 One should be humble and modest

    (a)   I totally disagree

    (b)   I disagree

    (c)   I am not sure

    (d)   I agree

    (e)   I fully agree

15 One's family need not be the main source of trust and dependence

    (a)   I totally disagree

    (b)   I disagree

    (c)   I am not sure

    (d)   I agree

    (e)   I fully agree

16 One should have sufficient inner resources to resolve emotional problems

    (a)   I totally disagree

    (b)   I disagree

    (c)   I am not sure

    (d)   I agree

    (e)   I fully agree

17 Children need not care of the parents when they become unable to take care of themselves

    (a)   I totally disagree

    (b)   I disagree

    (c)   I am not sure

    (d)   I agree

    (e)   I fully agree

18 Elders may not have more wisdom than younger persons

    (a)   I totally disagree

    (b)   I disagree

    (c)   I am not sure

    (d)   I agree

    (e)   I fully agree

19 Educational and career achievements need not be one's priority

    (a)   I totally disagree

    (b)   I disagree

    (c)   I am not sure

    (d)   I agree

    (e)   I fully agree

20 One need not be able to resolve psychological problems on one's own
    (a)   I totally disagree
    (b)   I disagree
    (c)   I am not sure
    (d)   I agree
    (e)   I fully agree

21 One need not control one's expression of emotions
    (a)   I totally disagree
    (b)   I disagree
    (c)   I am not sure
    (d)   I agree
    (e)   I fully agree

22 One need not focus all energies on one's studies
    (a)   I totally disagree
    (b)   I disagree
    (c)   I am not sure
    (d)   I agree
    (e)   I fully agree

23 One need not minimize or depreciate one's own achievements
    (a)   I totally disagree
    (b)   I disagree
    (c)   I am not sure
    (d)   I agree
    (e)   I fully agree

24 One need not remain reserved and tranquil
    (a)   I totally disagree
    (b)   I disagree
    (c)   I am not sure
    (d)   I agree
    (e)   I fully agree

25 One should avoid bringing displeasure to one's ancestors
    (a)   I totally disagree
    (b)   I disagree
    (c)   I am not sure
    (d)   I agree
    (e)   I fully agree

26 One should be able to question a person in an authority position
    (a)   I totally disagree
    (b)   I disagree
    (c)   I am not sure
    (d)   I agree

(e)   I fully agree

27 One should be discouraged from talking about one's accomplishments
   (a)   I totally disagree
   (b)   I disagree
   (c)   I am not sure
   (d)   I agree
   (e)   I fully agree

28 One should not make waves
   (a)   I totally disagree
   (b)   I disagree
   (c)   I am not sure
   (d)   I agree
   (e)   I fully agree

29 One should not inconvenience others
   (a) I totally disagree
   (b) I disagree
   (c) I am not sure
   (d) I agree
   (e) I fully agree

30 Younger persons should be able to confront their elders
   (a)   I totally disagree
   (b)   I disagree
   (c)   I am not sure
   (d)   I agree
   (e)   I fully agree

E. PRACTICES

Now we would like to ask some questions with regard to your practices in religion

21. We would like to know how important your religion is to you. please indicate to
     what extent you agree with the following statements by marking the appropriate
         (a) I totally disagree
         (b) I disagree
         (c) I am not sure
         (d) I agree
         (e) I fully agree

1.   My religion has great influence on my daily life
   (a)   I totally disagree
   (b)   I disagree
   (c)   I am not sure

        (d)   I agree

        (e)   I fully agree

2.   If i have to take important decisions, my religion plays a major part in it

        (a)   I totally disagree

        (b)   I disagree

        (c)   I am not sure

        (d)   I agree

        (e)   I fully agree

3.   My life would be quite different, if it was not my religion

        (a)   I totally disagree

        (b)   I disagree

        (c)   I am not sure

        (d)   I agree

        (e)   I fully agree

22.   How often do you go to normal religious services in a religious community (Church, etc)?

        (i)   Never

        (ii)   On feast days

        (iii)   Now and then

        (iv)   Monthly or several times a month

        (v)   Weekly or several times a week

23.   How important is it to your father and/or to your mother that you participate in religious services? Please answer this question for your (step) father and (step) mother separately.

        (i)   It is not at all important [mother/father]

        (ii)   It is not so important   [mother/father]

        (iii)   I am not sure   [mother/father]

        (iv)   It is important   [mother/father]

        (v)   It is very important   [mother/father]

24.   What is the bible for you? Please indicate the extent of your agreement with the statements below, according to the following: (Please tick /circle only one for each statement)

        (i)   I totally disagree

        (ii)   I disagree

        (iii)   I am not sure

        (iv)   I agree

        (v)   I fully agree

1. A source of inspiration and wisdom for life
    (i)   I totally disagree
    (ii)   I disagree
    (iii) I am not sure
    (iv)   I agree
    (v)   I fully agree

2. The word of God
    (i)   I totally disagree
    (ii)   I disagree
    (iii) I am not sure
    (iv)   I agree
    (v)   I fully agree

3. Just a collection of human, cultural texts
    (i)   I totally disagree
    (ii)   I disagree
    (iii) I am not sure
    (iv)   I agree
    (v)   I fully agree

4. May contain general truths, but should NOT be considered completely, literally true from beginning to end
    (i)   I totally disagree
    (ii)   I disagree
    (iii) I am not sure
    (iv)   I agree
    (v)   I fully agree

25. Who is "Satan" for you? Please indicate the extent of your agreement with the following statements by a tick /circle [only one for each statement])
    (i)   I totally disagree
    (ii)   I disagree
    (iii) I am not sure
    (iv)   I agree
    (v)   I fully agree

1. Is just the name people give to their own bad impulses?
   (i) I totally disagree
   (ii) I disagree
   (iii) I am not sure
   (iv) I agree
   (v) I fully agree

2. No such thing as a diabolical "Prince of Darkness" who tempts us
   (i) I totally disagree
   (ii) I disagree
   (iii) I am not sure
   (iv) I agree
   (v) I fully agree

3. Does not exist is a construct of religions for their own good
   (i) I totally disagree
   (ii) I disagree
   (iii) I am not sure
   (iv) I agree
   (v) I fully agree

4. Satan exists in reality as a spirit against God's will
   (i) I totally disagree
   (ii) I disagree
   (iii) I am not sure
   (iv) I agree
   (v) I fully agree

26. Please indicate if reading the Bible forms part of your current life: Please tick or circle one number.

    (i) Never
    (ii) Rarely
    (iii) Now and Then
    (iv) Occasionally
    (v) Regularly

27. Please indicate whether praying forms part of your current life at home and/or elsewhere:
    (i) Never
    (ii) Rarely
    (iii) Now and Then
    (iv) Occasionally
    (v) Regularly

G. RELIGIOUS CONVICTIONS

These questions were all about your religion or worldview in general. Now, we would like to have your opinion on some statements about God and Jesus.

28. The following statements are about God. Would you please indicate to what extent you agree with these statements, according to the following?
    (i)   I totally disagree
    (ii)   I disagree
    (iii) I am not sure
    (iv)   I agree
    (v)   I fully agree

1. God set the world in motion and left it to humans to take care of it
    (i)   I totally disagree
    (ii)   I disagree
    (iii) I am not sure
    (iv)   I agree
    (v)   I fully agree

2. I trust God never to abandon me
    (i)   I totally disagree
    (ii)   I disagree
    (iii) I am not sure
    (iv)   I agree
    (v)   I fully agree

3. When people are friends that is God's love at work
    (i)   I totally disagree
    (ii)   I disagree
    (iii) I am not sure
    (iv)   I agree
    (v)   I fully agree

4. I experience God's goodness in the peace of nature
    (i)   I totally disagree
    (ii)   I disagree
    (iii) I am not sure
    (iv)   I agree
    (v)   I fully agree

5. When people live in friendship, God's love is present
    (i)   I totally disagree
    (ii)   I disagree
    (iii)   I am not sure
    (iv)   I agree
    (v)   I fully agree

6. God knows and understands me
    (i)   I totally disagree
    (ii)   I disagree
    (iii)   I am not sure
    (iv)   I agree
    (v)   I fully agree

7. God got the world going and left the responsibility for it to humans
    (i)   I totally disagree
    (ii)   I disagree
    (iii)   I am not sure
    (iv)   I agree
    (v)   I fully agree

8. I experience God's presence in the beauty of nature
    (i)   I totally disagree
    (ii)   I disagree
    (iii)   I am not sure
    (iv)   I agree
    (v)   I fully agree

29. The following statements are about Jesus. Would you please indicate to what extent   you agree with these statements, according to the following?
    (i)   I totally disagree
    (ii)   I disagree
    (iii)   I am not sure
    (iv)   I agree
    (v)   I fully agree

1. God sent his son Jesus to earth
    (i)   I totally disagree
    (ii)   I disagree
    (iii)   I am not sure
    (iv)   I agree
    (v)   I fully agree

2. Jesus was a unique prophet, as God's Spirit of mercy directed his work and deeds
    (i)   I totally disagree
    (ii)   I disagree
    (iii)   I am not sure
    (iv)   I agree
    (v)   I fully agree

3. Jesus works among the marginalised in their struggle for liberation
    (i)   I totally disagree
    (ii)   I disagree
    (iii)   I am not sure
    (iv)   I agree
    (v)   I fully agree

4. Jesus has shown us how to live in solidarity with others
    (i)   I totally disagree
    (ii)   I disagree
    (iii)   I am not sure
    (iv)   I agree
    (v)   I fully agree

5. Jesus is the God-man who existed with the father from the beginning
    (i)   I totally disagree
    (ii)   I disagree
    (iii)   I am not sure
    (iv)   I agree
    (v)   I fully agree

6. Jesus guides the oppressed to the land of justice and peace
    (i)   I totally disagree
    (ii)   I disagree
    (iii)   I am not sure
    (iv)   I agree
    (v)   I fully agree

7. Through his life Jesus showed us what it is like to be a loving human being
    (i)   I totally disagree
    (ii)   I disagree
    (iii)   I am not sure
    (iv)   I agree
    (v)   I fully agree

8. Jesus' only significance is that he started an important historical movement
   (i) I totally disagree
   (ii) I disagree
   (iii) I am not sure
   (iv) I agree
   (v) I fully agree

9. Jesus was a unique servant, as God's Spirit of compassion animated his life and words
   (i) I totally disagree
   (ii) I disagree
   (iii) I am not sure
   (iv) I agree
   (v) I fully agree

10. Jesus was a special person, no more
    (i) I totally disagree
    (ii) I disagree
    (iii) I am not sure
    (iv) I agree
    (v) I fully agree

11. Jesus was a real example of caring for everybody in need
    (i) I totally disagree
    (ii) I disagree
    (iii) I am not sure
    (iv) I agree
    (v) I fully agree

12. Before Jesus came to earth he had lived with the father from the beginning
    (i) I totally disagree
    (ii) I disagree
    (iii) I am not sure
    (iv) I agree
    (v) I fully agree

13. Jesus was a unique teacher, as God's Spirit of love was in him
    (i) I totally disagree
    (ii) I disagree
    (iii) I am not sure
    (iv) I agree
    (v) I fully agree

14. Jesus is no more than just one of the great figures in human history
    (i)   I totally disagree
    (ii)   I disagree
    (iii) I am not sure
    (iv)   I agree
    (v)   I fully agree

15. Jesus supports the poor by liberating them from injustice

    (i)   I totally disagree
    (ii)   I disagree
    (iii) I am not sure
    (iv)   I agree
    (v)   I fully agree

H.   RELIGIOUS COMMUNITIES

Now we would now like to ask you some questions about religious communities.

30. People have all sorts of ideas about what religious communities should or should not do. Some think they should follow changes in society, others think their task is to preserve the tradition. What do you think of these matters? Would you please indicate the extent of your agreement with the following statements about religious communities? (Tick or circle one number from each statement)

    (a) I totally disagree

    (b) I disagree

    (c) I am not sure

    (d) I agree

    (e) I fully agree

1   Religious communities should publicly stand up for the underclass
    (a)   I totally disagree (b) I disagree (c) I am not sure (d) I agree
    (e) I fully agree

2   Religious communities should join in new trends in society as far as possible
    (a)   I totally disagree (b) I disagree (c) I am not sure (d) I agree
    (e) I fully agree

3   Religious communities should never reject people who want to become members
    (a)   I totally disagree (b) I disagree (c) I am not sure (d) I agree
    (e) I fully agree

4   Religious communities should try to influence public opinion on social problems
     (a)   I totally disagree (b) I disagree (c) I am not sure (d) I agree
     (e) I fully agree

5   Religious communities should get enough knowledge to speak sensibly about social issues
     (a)   I totally disagree (b) I disagree (c) I am not sure (d) I agree
     (e) I fully agree

6   Religious communities should publicly discuss social problems people are subjected to
     (a)   I totally disagree (b) I disagree (c) I am not sure (d) I agree
     (e) I fully agree

7   Religious communities should go along with changing ideas in society
     (a)   I totally disagree (b) I disagree (c) I am not sure (d) I agree
     (e) I fully agree

8   Everyone should be able to join a religious community
     (a)   I totally disagree (b) I disagree (c) I am not sure (d) I agree
     (e) I fully agree

9   Religious communities should exercise their authority over people's thinking about social problems
     (a)   I totally disagree (b) I disagree (c) I am not sure (d) I agree
     (e) I fully agree

10   Religious communities should get enough information to deal with social problems effectively
     (a)   I totally disagree (b) I disagree (c) I am not sure (d) I agree
     (e) I fully agree

11   Religious communities should publicly denounce social abuses people suffer
     (a)   I totally disagree (b) I disagree (c) I am not sure (d) I agree
     (e) I fully agree

12   Religious communities should always keep up with current social trends
      (a)   I totally disagree (b) I disagree (c) I am not sure (d) I agree
      (e) I fully agree

13   Anyone should be able to participate in a religious community without
      preconditions
      (a)   I totally disagree (b) I disagree (c) I am not sure (d) I agree (e)I fully
             agree

14   Religious communities should strive to influence people's attitudes towards
      social issues
      (a)   I totally disagree (b) I disagree (c) I am not sure (d) I agree (e) I fully
             agree

15   Religious communities should get sufficiently qualified to speak authoritatively
      about social problems

      (a)   I totally disagree (b) I disagree (c) I am not sure (d) I agree
      (e) I fully agree

I.   MARITAL CONFLICTS AND DOMESTIC ABUSE

31.   The following statements are about gender role and pastoral issues. Would you
      please indicate to what extent you agree with these statements? (Please tick
      /circle only one for each   statement)

      (a)   I totally disagree

      (b)   I disagree

      (c)   I am not sure

      (d)   I agree

      (e)   I fully agree

1.   Domestic violence issues should be kept private within the family
      (a)   I totally disagree (b) I disagree (c) I am not sure (d) I agree
      (e) I fully agree

2.   It is mainly the man's responsibility to provide for the family
      (a)   I totally disagree (b) I disagree (c) I am not sure (d) I agree
      (e) I fully agree

3. It is mainly the woman's responsibility to provide for the family
    (a) I totally disagree (b) I disagree (c) I am not sure (d) I agree (e) I fully agree

4. Women have as much ability as men to make major family decisions
    (a) I totally disagree (b) I disagree (c) I am not sure (d) I agree (e) I fully agree

5. It is mainly the woman's responsibility to care for the children
    (a) I totally disagree (b) I disagree (c) I am not sure (d) I agree
    (e) I fully agree

6. It is mainly the man's responsibility to care for the children
    (a) I totally disagree (b) I disagree (c) I am not sure (d) I agree
    (e) I fully agree

7. A wife should have equal say in all family decisions
    (a) I totally disagree (b) I disagree (c) I am not sure (d) I agree
    (e) I fully agree

8. Men should do an equal share of the housework
    (a) I totally disagree (b) I disagree (c) I am not sure (d) I agree
    (e) I fully agree

9. It is alright for a woman to work if she wants to even if her husband disagrees

    (a) I totally disagree (b) I disagree (c) I am not sure (d) I agree
    (e) I fully agree

10. A pastor should be able to recognise the signs of domestic violence
    (a) I totally disagree (b) I disagree (c) I am not sure (d) I agree
    (e) I fully agree

11. Pastors are the ones best able to deal with cases of domestic violence within the church community
    (a) I totally disagree (b) I disagree (c) I am not sure (d) I agree
    (e) I fully agree

12. The husbands are the ones best able to deal with cases of domestic violence within their homes
    (a) I totally disagree (b) I disagree (c) I am not sure (d) I agree
    (e) I fully agree

13. The wives are the ones best able to deal with cases of domestic violence within their homes
(a) I totally disagree (b) I disagree (c) I am not sure (d) I agree
(e) I fully agree

J. CASE SCENARIO

The following are hypothetical situations you might face as a pastor/ church elder or laity within a church community. In each case, imagine you are the pastor/church elder or laity of a church where you have served as the primary pastor/church elder or just a member for several years and have established a good relationship with church members. Please read each case carefully. Then indicate how strongly you agree or disagree with each possible response.

32. You get a phone call from a woman in your church that is married to one of your church's leaders/members. She says she is calling from work, so her husband won't know about this phone call. She tells you that she has finally had the courage to call you and tell you about the way her husband has been treating her all these years. She tells you about the verbal insults, beatings, and assaults that she received from him over years. She also says she is fearful for her life and the safety of the two children and doesn't know what do, but felt that you could help her. She wants your advice on how to deal with her marital problems.

    Based on this limited information, indicate how likely it is that you would respond with the following actions.   Please indicate for each of the following statements to rate your answers:
    (a) I totally disagree
    (b) I disagree
    (c) I am not sure
    (d) I agree
    (e) I fully agree

1. Pray with the woman
    (a) I totally disagree (b) I disagree (c) I am not sure (d) I agree
    (c) I fully agree

2. Tell her that she should submit to her husband and pray that God will change him
    (a) I totally disagree (b) I disagree (c) I am not sure (d) I agree
    (e) I fully agree

3. Recommend scriptures she can study
(a) I totally disagree (b) I disagree (c) I am not sure (d) I agree
(e) I fully agree

4. Explain to her how she can be better wife
(a) I totally disagree (b) I disagree (c) I am not sure (d) I agree
(e) I fully agree

5. Question her more on her story to understand what she did to cause the violence
(a) I totally disagree (b) I disagree (c) I am not sure (d) I agree
(e) I fully agree

6. Refer her to a women's shelter and/or help her find friends that might keep her and the children safe
(a) I totally disagree (b) I disagree (c) I am not sure (d) I agree
(e) I fully agree

7. Recommend that she temporarily separate from her husband
(a) I totally disagree (b) I disagree (c) I am not sure (d) I agree
(e) I fully agree

8. Confront the husband and have the church community accountable for his actions
(a) I totally disagree (b) I disagree (c) I am not sure (d) I agree
(e) I fully agree

9. Keep this family's problems private so that the husband's reputation will not be ruined
(a) I totally disagree (b) I disagree (c) I am not sure (d) I agree
(e) I fully agree

10. Preach on the issue of domestic violence from the pulpit
(a) I totally disagree (b) I disagree (c) I am not sure (d) I agree
(e) I fully agree

11. Seek further training and education on how to effectively deal with and recognise the signs of domestic violence
(a) I totally disagree (b) I disagree (c) I am not sure (d) I agree
(e) I fully agree

12. Recommend that she seek the advice of a lawyer
   (a)   I totally disagree (b) I disagree (c) I am not sure (d) I agree
   (e) I fully agree

13. Call the police
   (a)   I totally disagree (b) I disagree (c) I am not sure (d) I agree
   (e) I fully agree

14. Suggest that she divorce her husband
   (a)   I totally disagree (b) I disagree (c) I am not sure (d) I agree
   (e) I fully agree

15. Don't give any advice, just   listen
   (a)   I totally disagree (b) I disagree (c) I am not sure (d) I agree (e) I fully
         agree

33. If a church member in this situation came to you, what scriptures would you recommend her study or read to help her with this problem?

34. A man in your church comes to your office and asks to speak to you. He says that   he's having marital problems and needs your advice. He tells you that his wife doesn't listen to what he asks her to do and it makes him angry when she argues back. He says that he has slapped her several times before to make her stop arguing, but now that isn't working and he has now tried other things like holding her down, threatening her, and occasionally hitting her to make her listen. He wants advice on what to do about his marital problems. Based on this limited information, indicate how likely it is that you would respond with the following actions:

   (i)   I totally disagree
   (ii)   I disagree
   (iii) I am not sure
   (iv)   I agree
   (v)   I fully agree

1. Pray with the man
   (i)   I totally disagree (ii) I disagree (iii) I am not sure (iv) I agree
   (v) I fully agree

2. Tell him he needs to work harder to make his marriage work
   (i)   I totally disagree (ii) I disagree (iii) I am not sure (iv) I agree
   (v) I fully agree

3. Recommend scriptures he can read
(i) I totally disagree (ii) I disagree (iii) I am not sure (iv) I agree
(v) I fully agree

4. Tell him that he has authority to teach his wife to submit
(i) I totally disagree (ii) I disagree (iii) I am not sure (iv) I agree
(v) I fully agree

5. Question him more on his story to understand what he did to cause the violence
(i) I totally disagree (ii) I disagree (iii) I am not sure (iv) I agree
(v) I fully agree

6. Refer him to a domestic violence or anger management program
(i) I totally disagree (ii) I disagree (iii) I am not sure (iv) I agree
(v) I fully agree

7. Recommend that this couple meet with you for marriage/couples counselling
(i) I totally disagree (ii) I disagree (iii) I am not sure (iv) I agree
(v) I fully agree

8. Call the wife and refer her to a women's shelter
(i) I totally disagree (ii) I disagree (iii) I am not sure (iv) I agree
(v) I fully agree

9. Confront the wife and encourage her to respect her husband
(i) I totally disagree (ii) I disagree (iii) I am not sure (iv) I agree
(v) I fully agree

10. Recommend that he separate temporarily from his wife
(i) I totally disagree (ii) I disagree (iii) I am not sure (iv) I agree
(v) I fully agree

11. have family or friends of the wife help her stay safe
(i) I totally disagree (ii) I disagree (iii) I am not sure (iv) I agree
(v) I fully agree

12. Have the church community deal with this family's problem on its own Call the police
(i) I totally disagree (ii) I disagree (iii) I am not sure (iv) I agree
(v) I fully agree

13. Suggest that the husband divorce his wife
    (i)   I totally disagree (ii) I disagree (iii) I am not sure (iv) I agree
    (v) I fully agree

14. Don't give any advice, just listen
    (i)   I totally disagree (ii) I disagree (iii) I am not sure (iv) I agree
    (v) I fully agree

26. If a church member in this situation came to you, what scriptures would you recommend he study or read to help him with this problem?

27. What else would you do in this case? (please write your thoughts in the space below or in additional paper)

FINALLY
- Please make sure that you have completed all the questions.
- Any remarks about the questionnaire itself or the way you have completed it may be inserted in the space below. Thank you so much for your cooperation and for the time and trouble you have taken to complete this questionnaire.

(b) Kiswahili Version

Dodoso (Questionnaire) katika **MAMBO YA MAADILI, IMANI NA MATATIZO YA NDOA** KWA WACHUNGAJI, VIONGOZI WA KANISA, WANAFUNZI WA VYUO VIKUU, WAKRISTO WALEI NA WANAJAMII *2010-2011*

Mpendwa Msomaji,

Dodoso hii ina maswali machache kuhusu maadili, imani na matatizo ya ndoa kwa wachungaji, viongozi wa kanisa, wanafunzi wa vyuo vikuu, wakristo walei na wanajamii.

Sio mambo rahisi sana kutokana na changamoto zake. Tunajali maoni yako na tutashukuru kama utajibu mas-wali yote kwa ukamilifu kadri unavyoweza. Sehemu nyingi utaombwa kuweka alama ya mviringo katika jibu unaloona ndio sahihi kwako.

Usiwe na hofu kufikiri kwamba kuna jibu sahihi au hapana kwa sababu mawazo na maoni yako ndio tunayohitaji. Jambo la maana ni kupata majibu ambayo ni yako mwenyewe au yanayotokana na utashi wako.

Muhimu zaidi ni mtazamo wako wa papo kwa papo. Kwa hiyo usitumie muda mrefu kufikiri kuhusu majibu yako.

Jambo la kusisitiza ni kwamba hatutahitaji kujua ni nani kajibu nini badala yake namba zitatumika kuonyesha matokeo ya utafiti huu.
Ahsante kwa ushirikiano wako!

Mtafiti: Mch. Clement D. Fumbo
Mwanafunzi wa Shahada ya Uzamivu
Chuo Kikuu Huria Cha Tanzania

A. MWANZO

Kwanza tunapenda kujua wasifu wako (Zungushia au weka alama V):

1 Nini jinsia yako?
   (i) Mwanaume
   (ii) Mwanamke

2 Umri wako? Nina miaka _____

3 Ipi inayokuhusu katika hizi zifuatazo?
   (i)   Nimeoa / Nimeolewa
   (ii)   Sijaoa/ sijaolewa
   (iii) Nimechumbia/ Nimechumbiwa
   (iv)   Nimeachika kwa mume/mke
   (v)   Nimefiwa na mume/mke
   (vi)   Nyingine_____ (Eleza)

4. Kama umeoa au umeolewa unafikiri ndoa yako inaangukia katika eneo gani
    katika hizi zifuatazo?
    (i)   Ndoa ya kimila peke yake
    (ii)   Ndoa ya kiserikali peke yake
    (iii) Ndoa ya kanisani peke yake
    (iv)   Ndoa ya kanisa na ya serikali
    (v)   Ndoa ya kanisa na kimila
    (vi)   Nyingine _____ (Eleza)_____

5. Asili yako au kabila lako ni nani? *Zungushia au weka alama "V"*

    (i)   Malila
    (ii)   Safwa
    (iii)   Nyakyusa
    (iv)   Ndali
    (v)   Nyamwanga
    (vi)   Wanji
    (vii)   Hehe
    (viii)   Bena
    (ix)   Chagga
    (x)   Nyamwezi
    (xi)   Kinga
    (xii)   Kulya
    (xiii)   Nyiha
    (xiv)   Bungu
    (xv)   Fipa
    (xvi)   Ngoni
    (xvii)   Haya
    (xviii) Kabila Lingine (Eleza)…………………………………………………

B. MAISHA YAKO

Tunapenda kujua maisha yako kwa ujumla:

6. Je, ulizaliwa Mbeya?
    (i)   Ndio
    (ii)   Hapana

    Kama hapana umeishi Mbeya kwa muda gani? miaka _____

7. Taja dhehebu lako kati ya haya yafuatayo:
    (i)   Moravian
    (ii)   Lutheran
    (iii)   Anglican
    (iv)   Catholic/ Katoliki
    (v)   Pentekoste
    (vi)   Assemblies of God
    (vii)   Baptist
    (viii) Lingine (*Eleza*) _____

8. Kiwango cha Elimu ulichofika:
    (i)   Elimu ya msingi
    (ii)   Elimu ya sekondari
    (iii)   Chuo /Chuo Kikuu

9. Kazi au shughuli zako (Zungushia au weka alama ya "V" kwenye namba) Elimu ya msingi
    (i)   Mwalimu/ mhadhili
    (ii)   Mjasiriamali
    (iii)   Mtumishi wa serikali
    (iv)   Mkulima
    (v)   Daktari
    (vi)   Mwanasheria
    (vii)   Nurse/ Muuguzi
    (viii) Mfanyakazi wa Ustawi/ jamii
    (ix)   Mchungaji/ Askofu
    (x)   Mama wa nyumbani
    (xi)   Mwanasiasa
    (xii)   Nyingine_____

10. Wewe ni mchungaji ?(Ndio/Hapana)____ Kama ni "Ndio" umetumika miaka mingapi kama mchungaji _____ (miaka)

11. Kama sio Mchungaji, ni mzee wa kanisa/ mkristo mlei (weka alama moja) _____ kwa muda gani ___ (miaka)

12. Katika elimu yako uliwahi kupata mafunzo ya ushauri nasaha (pastoral/ counselling)?
   (i) Shule ya msingi
   (ii) Shule ya sekondari
   (iii) Chuo/ Chuo Kikuu
   (iv) Nyingine (Eleza)_____

C. UFAHAMU JUU YA MATATIZO YA NDOA NA CHANGAMOTO ZAKE

(Katika sehemu hii unaombwa kuweka alama 'V' katika sehemu husika)

13. Tatizo la matatizo ya ndoa ni kubwa kiasi gani katika Ushirika au sehemu ulipo?
   (i) Hakuna Athali
   (ii) 1-2%
   (iii) 3-5%
   (iv) 6-10%
   (v) 11-15%
   (vi) 16-20%
   (vii) 21-25%
   (viii) Nyingine_____

14. Unadhani ni mambo gani yanayoashiria matatizo ya ndoa au mapigano? (weka alama "V")
   (i) Matusi/ Vitisho
   (ii) Mapigano
   (iii) Kupiga
   (iv) Kuingilia kinyumba kwa nguvu/ Ubakaji
   (v) Mambo yote

15. Unadhani kiwango cha matatizo ya ndoa katika ushirika au mahali ulipo ni ki-kubwa kiasi gani? (weka alama "V" kwa mojawapo)
   (i) Athali 0%
   (ii) 1-2%
   (iii) 3-5%
   (iv) 6-10%
   (v) 11-15%
   (vi) 16-20%
   (vii) 21-25%
   (viii) Nyingine_____

16. Ni mara ngapi kwa mwaka unahubri/ kufundisha kuhusu matatizo ya ndoa katika mimbara? (weka alama "V")
   (i) Sijawahi
   (ii) Mara 1-2
   (iii) Mara 3-5
   (iv) Mara 6-10
   (v) Mara 11-15

(vi)   Mara 16-20
(vii)   Mara 21-25
(viii)   Nyingine____

17. Katika huduma yako, wanandoa / watu mmoja mmoja/watoto wangapi walioathirika na matatizo ya ndoa umewafanyia ushauri nasaha (pastoral counselling)?
(i)   Sijawahi
(ii)   1-2
(iii)   3-5
(iv)   6-10
(v)   11-15
(vi)   16-20
(vii)   21-25
(viii)   Nyingine_____

18. Katika huduma yako, mara ngapi wanandoa / watu mmoja mmoja/ watoto walioathirika/ wanaoathirika na matatizo ya ndoa umewashauri wakatafute msaada mahali pengine?
(i)   Sijawahi
(ii)   Mara 1-2
(iii)   Mara 3-5
(iv)   Mara 6-10
(v)   Mara 11-15
(vi)   Mara 16-20
(vii)   Mara 21-25
(viii)   Nyingine____

19.   Unafikiri nini juu ya haja ya kushughulikia kikamilifu kwa matatizo ya ndoa katika Kanisa lako?
(i)   Hamna haja kabisa
(ii)   Hamna haja
(iii)   Sina hakika
(iv)   Ipo haja
(v)   Ipo haja kubwa sana

D. UZOEFU WAKO KATIKA MILA NA DESTURI

20.   Hapa chini ni sentensi kuhusu mila na desturi. Eleza jinsi unavyokubaliana au kutokubaliana kama ifuatavyo:
           (i) Sikubaliani kabisa
           (ii) Sikubaliani
           (iii) Sina hakika
           (iv) Nakubaliana
           (v) Nakubaliana kabisa

1.	Sio vizuri kuacha maadili ya familia na ya jamii zetu
	(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
	(v) Nakubaliana kabisa

2.	Ni muhimu kufuata matarajio ya familia na jamii zetu
	(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
	(v) Nakubaliana kabisa

3.	Mtu anatakiwa kufuata mila na desturi za familia na jamii yake
	(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
	(v) Nakubaliana kabisa

4.	Mtu hahitaji/ halazimiki kuenenda sawasawa na matarajio ya familia na jamii yake
	(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
	(v) Nakubaliana kabisa

5.	Kitu kibaya sana mtu anachoweza kufanya ni kuvunja heshima na kuaibisha familia yake
	(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
	(v) Nakubaliana kabisa

6.	Mtu anapoheshimiwa anahitaji kurudisha heshima ile ile au iliyozidi zaidi
	(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
	(v) Nakubaliana kabisa

7.	Mtu hahitaji kufuata taratibu zilizowekwa na familia /ukoo wake katika kufanya mambo yake
	(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
	(v) Nakubaliana kabisa

8.	Heshima ya familia au ukoo sio kipaumbele katika Jamii
	(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
	(v) Nakubaliana kabisa

9.	Kushindwa kazi au wajibu fulani hauleti aibu kwa familia au ukoo wako
	(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
	(v) Nakubaliana kabisa

10.	Sio lazima mtu asome sana ili wazazi na ukoo wampende na kujivunia
	(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
	(v) Nakubaliana kabisa

11. Uwezo wa kutawala hasira na hisia kali ni dalili za ukomavu
(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
(v) Nakubaliana kabisa

12. Mafanikio ya mtu yanapaswa kuona kuwa mafanikio ya ukoo na familia pia
(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
(v) Nakubaliana kabisa

13. Si vizuri kuwa na majivuno katika jambo lolote
(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
(v) Nakubaliana kabisa

14. Mtu anahitaji kuwa mnyenyekevu na ku-jishusha
(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
(v) Nakubaliana kabisa

15. Familia au ukoo wa mtu haupaswi kuwa ndio msingi mkubwa wa kutumaini
na kutege-mea
(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
(v) Nakubaliana kabisa

16. Mtu anatakiwa awe na uwezo wa kutosha katika nafsi kutatua matatizo yake
ya hisia kali na hasira
(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
(v) Nakubaliana kabisa

17. Watoto hawapaswi kuwatunza wazazi wao wanapokuwa wazee na hawawezi
kujitunza wenyewe
(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
(v) Nakubaliana kabisa

18. Wazee au watu wazima wanaweza kuwa hawana hekima kuliko Vijana
(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
(v) Nakubaliana kabisa

19. Elimu na mafanikio katika kazi havipaswi kuwa vipaumbele katika maisha ya
mtu
(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
(v) Nakubaliana kabisa

20. Mtu haihitaji kutatua matatizo yake ya kisaikolojia yeye mwenyewe
(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
(v) Nakubaliana kabisa

21.	Mtu hahitaji kutawala hisia na hasira zake
(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
(v) Nakubaliana kabisa

## F.	MAMBO YA IMANI

Sasa tunapenda kujua mawazo yako kuhusu sentensi zifuatazo kuhusu Mungu na Yesu.

28.	Sentensi zifuatazo zinahusu Mungu. Onyesha jinsi unavyokubalina au kuto-kubalina kwa majibu yafuatayo:

(i) Sikubaliani kabisa

(ii) Sikubaliani

(iii) Sina hakika

(iv) Nakubaliana

(v) Nakubaliana kabisa

1.	Mungu aliumba ulimwengu akaacha wanadamu wautunze n**a** kuuendeleza
(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika
(iv) Nakubaliana (v) Nakubaliana kabisa

2.	Namtumaini Mungu kwamba hataniacha kamwe
(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika
(iv) Nakubaliana (v) Nakubaliana kabisa

3.	Watu wanapokuwa marafiki maana yake upendo wa Mungu upo katika yao
(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika
(iv) Nakubaliana (v) Nakubaliana kabisa

4.	Nauona uwepo wa Mungu katika mema yote na amani katika nchi
(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv)
Nakubaliana (v) Nakubaliana kabisa

5.	Watu wanapokuwa marafiki, Upendo wa Mungu pia unaku-wepo
(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika
(iv) Nakubaliana (v) Nakubaliana kabisa

6.	Mungu ananijua na kunifahamu
(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika
(iv) Nakubaliana (v) Nakubaliana kabisa

7.	Mungu aliumba ulimwengu akaacha majukumu yake kwa wanadamu
(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika
(iv) Nakubaliana (v) Nakubaliana kabisa

8.   Naona uwepo wa Mungu katika uzuri wa uumbaji wake
      (i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
      (v) Nakubaliana kabisa

29.   Sentensi zifuatazo zinamhusu Yesu Kristo. Onyesha jinsi unavyokubalina au
      kutoku-balina kwa majibu yafuatayo kwa kuweka alama „V" katika jibu
      husika:
      (i) Sikubaliani kabisa
      (ii) Sikubaliani
      (iii) Sina hakika
      (iv) Nakubaliana
      (v) Nakubaliana kabisa

1.   Mungu alimtuma mwanae Yesu duniani
      (i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
      (v) Nakubaliana kabisa

2.   Yesu alikuwa nabii wa pekee wa Mungu mwenye huruma, aliyejdhihirisha
      kama roho katika kazi na matendo yake
      (i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
      (v) Nakubaliana kabisa

3.   Yesu hufanya kazi miongoni walioonea na kukandamizwa kwa ajili ya
      kupigania ukombozi wao
      (i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
      (v) Nakubaliana kabisa

4.   Yesu ametuonyesha jinsi ya kuishi kwa umoja na wengine
      (i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
      (v) Nakubaliana kabisa

5.   Yesu ni Mungu-mtu aliyeishi pamoja na baba kuanzia Mwanzo
      (i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
      (v) Nakubaliana kabisa

6.   Yesu huwaongoza wanaokandamizwa kwenda njia ya haki na amani
      (i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
      (v) Nakubaliana kabisa

7.   Kwa njia ya maisha yake Yesu ametuonyesha jinsi ilivyo kuwa wanadamu
      wenye upendo
      (i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
      (v) Nakubaliana kabisa

8. Jambo la pekee ambalo Yesu alianzisha ni ukristo
(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
(v) Nakubaliana kabisa

9. Yesu alikuwa mtumishi wa pekee, kwa kuwa roho wa Mungu mwenye
huruma alifanyika neno na mwili katika yeye
(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
(v) Nakubaliana kabisa

10. Yesu alikuwa mtu wa pekee, sio zaidi
(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
(v) Nakubaliana kabisa

11. Yesu alikuwa mfano wa kujali mahitaji ya watu wote
(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
(v) Nakubaliana kabisa

12. Kabla Yesu hajaja duniani aliishi na Baba kutoka Mwanzo
(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
(v) Nakubaliana kabisa

13. Yesu alikuwa mwalimu wa pekee, kwa kuwa roho wa Mungu wa upendo
alikuwa ndani yake
(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
(v) Nakubaliana kabisa

14. Yesu hakuwa zaidi ya mtu maarufu katika historia ya wanadamu
(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
(v) Nakubaliana kabisa

15. Yesu anawasaidia wanyonge katika ukombozi wao kutokana na
ukandamizaji na kukosa haki
(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
(v) Nakubaliana kabisa

G. WAJIBU WA JUMUIYA ZA KIDINI

30. Watu wana maoni/mawazo mbalimbali kuhusu nini kinapaswa kufanywa na
jumuiya hizo na kisichopaswa kufanywa. Wengine wanafikiri kwamba
wafuata mabadiliko yanayotokea katika jamii zetu, lakini wengine wana
mawazo kwamba ni muhimu ku-tunza mapokeo ya dini na madhehebu yetu.
Wewe unafikiri nini juu ya haya? *Onyesha jinsi unavyokubalina au kuto-
kubalina kwa kuweka alama "V" katika jibu husika*

(i) Sikubaliani kabisa
(ii) Sikubaliani
(iii) Sina hakika
(iv) Nakubaliana
(v) Nakubaliana kabisa

1. Jumuiya za kiini kinapaswa kusimama kwa uwazi pamoja na wanyonge mbele ya Jamii
    (i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana (v) Nakubaliana kabisa

2. Jumuiya za kidini ziungane na mabadiliko yanayotokea katika jamiii zetu kadri inavyowezekana
    (i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana (v) Nakubaliana kabisa

3. Jumuiya za kidini zisiwakatae watu wanaotaka kujiunga nazo
    (i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana (v) Nakubaliana kabisa

4. Jumuiya za kidini zinatakiwa kujaribu kuwa mstari wa mbele katika kushawishi jamii kutatua matatizo ya kijamii yanayotokea
    (i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana (v) Nakubaliana kabisa

5. Jumuiya za kidini zinapaswa kupata uelewa wa kutosha ili kuzungumzia na kutoa majibu kwa masuala yote ya ki-jamii
    (i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana (v) Nakubaliana kabisa

6. Jumuiya za kidini zinapaswa kujadili hadharani juu ya matatizo yote ya kijamii ambayo watu wanakabiliana nayo
    (i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana (v) Nakubaliana kabisa

7. Jumuiya za kidini zinapaswa kwenda na mabadiliko ya mitazamo inayotokea katika Jamii
    (i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana (v) Nakubaliana kabisa

8. Kila mtu ana Uhuru wa kujiunga na jumuiya yoyote ya kidini
    (i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana (v) Nakubaliana kabisa

9. Jumuiya za kidini zionyeshe mamlaka yake dhidi ya mawazo ya watu kuhusu matatizo ya kijamii
    (i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
    (v) Nakubaliana kabisa

10. Jumuiya za kidini zipate habari za kutosha kukabiliana na matatizo ya kijamii kikamilifu
    (i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
    (v) Nakubaliana kabisa

11. Jumuiya za kidini zipping hadharani unyanyasaji wa kijamii wanaoupata watu
    (i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
    (v) Nakubaliana kabisa

12. Jumuiya za kidini wakati wote zifahamu hali ilivyo katika Jamii
    (i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
    (v) Nakubaliana kabisa

13. Mtu yoyote ashiriki katika jumuiya yoyote ya kidini bila masharti yoyote
    (i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
    (v) Nakubaliana kabisa

14. Jumuiya za kidini zijtahidi kuwaelimisha watu juu ya tabia/mwelekeo mzuri katika mambo ya kijamii
    (i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
    (v) Nakubaliana kabisa

15. Jumuiya za kidini zinapaswa kupata sifa za kutosha ku-zungumza kwa mamlaka juu ya matatizo ya kijamii
    (i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
    (v) Nakubaliana kabisa

H. MATATIZO YA NDOA NA UNYANYASAJI NYUMBANI

31. Sentensi zifuatazo zinahusu majukumu ya mume na mke na mambo ya ki-chungaji. Onyesha jinsi unavyokubaliana au kutokubaliana kwa majibu ya yafuatayo kwa kuweka alama "V" katika jibu husika:
    (i)   Sikubaliani kabisa
    (ii)   Sikubaliani
    (iii)   Sina hakika
    (iv)   Nakubaliana
    (v)   Nakubaliana kabisa

1.	Matatizo ya ndoa yanapaswa kuacha ya siri ndani ya familia/ukoo
	(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
	(v) Nakubaliana kabisa

2.	Ni jukumu la mwanamume kutunza familia
	(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
	(v) Nakubaliana kabisa

3.	Ni jukumu la mwanamke kutunza familia
	(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
	(v) Nakubaliana kabisa

4.	Mwanamke ana uwezo sawa wa kutoa maamuzi katika familia sawa na wanaume
	(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
	(v) Nakubaliana kabisa

5.	Ni wajibu wa mwanamke kutunza watoto
	(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
	(v) Nakubaliana kabisa

6.	Ni wajibu wa mwanamume kutunza watoto
	(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
	(v) Nakubaliana kabisa

7.	Mke yanapaswa kuwa na saetí katika maamuzi yote ya familia
	(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
	(v) Nakubaliana kabisa

8.	Wanaume wanapaswa kushiriki katika shughuli za nyumbani
	(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
	(v) Nakubaliana kabisa

9.	Ni sawa kwa mwanamke kuamua kuajiriwa kufanya kazi hata kama mume wake hakubaliani
	(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
	(v) Nakubaliana kabisa

10.	Mchungaji anapaswa kutambua dalili za matatizo ya ndoa
	(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
	(v) Nakubaliana kabisa

11.	Wachungaji ndio wanaoweza kushughulikia vizuri matatizo ya ndoa katika makanisa yao
	(i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
	(v) Nakubaliana kabisa

12.   Waume ndio wanaoweza kushughulikia vizuri matatizo ya ndoa katika familia/nyumba zao
      (i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
      (v) Nakubaliana kabisa

13.   Wake ndio wanaoweza kushughulikia vizuri matatizo ya ndoa katika familia/nyumba zao
      (i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
      (v) Nakubaliana kabisa

I. KESI ZA MATATIZO YA NDOA

Zifuatazo ni hali/matukio ambayo Mchungaji/ Mzee wa Kanisa au mkristo mlei anaweza kukutana nayo katika Kanisa lake. Katika kila tukio, jaribu kufikiri kwamba wewe ni Mchungaji / Mzee wa Kanisa au Mlei katika Kanisa ulipo na umetumika kwa nafasi yako kwa miaka kadhaa na kujenga mahusiano mazuri na waumini wa Kanisa. *Soma kwa makini kila tukio na baadaye uonyeshe kiwango unachokubaliana au kutokubaliana na majibu unayoweza kuyatoa.*

32.   Unapata simu kutoka kwa Mwanamke mmoja aliyeolewa na mmoja wa wazee wa Kanisa lako au mlei. Anasema anapiga simu kutoka kazi ni ili mume Wake asique kuhusu simu ile. Anakwambia kwamba amepata ujasiri wa kueleza jinsi mume anavyomtendea kwa miaka mingi. Anakwambia jinsi alivyotukanwa matusi, kupigwa na kunyanyaswa kwa miaka hiyo yote.. Anakwambia pia kwamba sasa ana hofu ya maisha yake na usalama wa watoto wake wawili na hajui cha kufanya. Anahisi kwamba unaweza kumsaidia. Anataka ushauri wako wa namna ya kushughulikia matatizo yake ya ndoa.

      Kwa maelezo haya machache, onyesha jinsi unavyoweza kujibu shida yake. Weka alama 'V' panapohusika:
            (i) Sikubaliani kabisa
            (ii) Sikubaliani
            (iii) Sina hakika
            (iv) Nakubaliana
            (v) Nakubaliana kabisa

1.   Umuombee
            (i) Sikubaliani kabisa
            (ii) Sikubaliani
            (iii) Sina hakika
            (iv) Nakubaliana
            (v) Nakubaliana kabisa

2.   Muambie amtii mumewe na amuombee ili Mungu ambadilishe
      (i) Sikubaliani kabisa
      (ii) Sikubaliani
      (iii) Sina hakika
      (iv) Nakubaliana
      (v) Nakubaliana kabisa

3.   Mpe vifungu vya Biblia vitakavyomsaidia katika hali hiyo
      (i) Sikubaliani kabisa
      (ii) Sikubaliani
      (iii) Sina hakika
      (iv) Nakubaliana
      (v) Nakubaliana kabisa

4.   Toa maelezo jinsi anavyoweza kuwa mwanamke mzuri
      (i) Sikubaliani kabisa
      (ii) Sikubaliani
      (iii) Sina hakika
      (iv) Nakubaliana
      (v) Nakubaliana kabisa

5.   Muulize zaidi juu ya maelezo yake ili uelewa alichofanya kupelekea matatizo
      ya ndoa aliyonayo
      (i) Sikubaliani kabisa
      (ii) Sikubaliani
      (iii) Sina hakika
      (iv) Nakubaliana
      (v) Nakubaliana kabisa

6.   Mshauri kwenda kwa wazazi au msaidie kupata marafiki wanaoweza kumtunza
      yeye pamoja na watoto wake
      (i) Sikubaliani kabisa
      (ii) Sikubaliani
      (iii) Sina hakika
      (iv) Nakubaliana
      (v) Nakubaliana kabisa

7.   Mshauri watengane na mume wake kwa muda
      (i) Sikubaliani kabisa
      (ii) Sikubaliani
      (iii) Sina hakika

(iv) Nakubaliana

(v) Nakubaliana kabisa

8. Kutana na mgombeze mume wake na mpeleke kwenye baraza la wazee ili awajibike kwa vitendo vyake
   (i) Sikubaliani kabisa
   (ii) Sikubaliani
   (iii) Sina hakika
   (iv) Nakubaliana
   (v) Nakubaliana kabisa

9. Litunze jambo hili kuwa siri yako ili heshima ya mume isivunjike
   (i) Sikubaliani kabisa
   (ii) Sikubaliani
   (iii) Sina hakika
   (iv) Nakubaliana
   (v) Nakubaliana kabisa

10. Hubiri juu ya matatizo ya ndoa katika mimbara Ibada inayofuata
    (i) Sikubaliani kabisa
    (ii) Sikubaliani
    (iii) Sina hakika
    (iv) Nakubaliana
    (v) Nakubaliana kabisa

11. Tafuta kujifunza zaidi na ya kushughulikia na kutambua dalili za matatizo ya ndoa
    (i) Sikubaliani kabisa
    (ii) Sikubaliani
    (iii) Sina hakika
    (iv) Nakubaliana
    (v) Nakubaliana kabisa

12. Mshauri aende ustawi wa jamii au kwa wanasheria
    (i) Sikubaliani kabisa
    (ii) Sikubaliani
    (iii) Sina hakika
    (iv) Nakubaliana
    (v) Nakubaliana kabisa

13. Waambie police
    (i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
    (v) Nakubaliana kabisa

14. Mwambie aachane na mume wake
    (i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
    (v) Nakubaliana kabisa

15. Usitoe ushauri wowote, sikiliza tu
    (i) Sikubaliani kabisa (ii) Sikubaliani (iii) Sina hakika (iv) Nakubaliana
    (v) Nakubaliana kabisa

33. Iwapo muumini wako katika hali hiyo anakuja kwako ni kifungu gani cha Biblia ungemshauri asome ili kimsaidie katika tatizo lake?
    _____
    _____

34. Mwanamume katika Kanisa lako anakuja ofisini kwako na anaomba kuongea na wewe. Anasema ana matatizo ya ndoa yake na anahitaji ushauri wako. Anakwambia kwamba mke wake hamsikilizi kwa mambo ambayo anamuagiza kufanya, na hili linamkasirisha sana wakati anapojibizana naye. Kwa hiyo anasema amepiga mara kadhaa kabla ili kumnyamazisha asiwe anajibizana naye, lakini haikusaidia. Na hata alipojaribu, kumtisha na kumkandamiza chini kwa nguvu ili awe anasikiliza pia haikusaidia. Hivyo anahitaji ushauri afanye nini ili matatizo ya ndoa yake yaishe.

    Kwa maelezo haya machache, onyesha jinsi unavyoweza kujibu shida yake. Weka alama 'V' panapohusika:
      i. Sikubaliani kabisa
     ii. Sikubaliani
    iii. Sina hakika
     iv. Nakubaliana
      v. Nakubaliana kabisa

1. Muombee
    (i) Sikubaliani kabisa
    (ii) Sikubaliani
    (iii) Sina hakika
    (iv) Nakubaliana
    (v) Nakubaliana kabisa

2. Mwambie anahitaji kujitahidi sana ili ndoa yake iwe na amani
    (i) Sikubaliani kabisa
    (ii) Sikubaliani
    (iii) Sina hakika
    (iv) Nakubaliana
    (v) Nakubaliana kabisa

3. Mpe vifungu vya Biblia vinavyoweza kumsaidia kutatua tatizo lake
    (i) Sikubaliani kabisa
    (ii) Sikubaliani
    (iii) Sina hakika

(iv) Nakubaliana

(v) Nakubaliana kabisa

4. Mwambie kwamba anayo mamlaka ya kumfundisha mke wake amtii
   (i) Sikubaliani kabisa
   (ii) Sikubaliani
   (iii) Sina hakika
   (iv) Nakubaliana
   (v) Nakubaliana kabisa

5. Muulize zaidi juu ya maelezo yake ili uelewa alichofanya kupelekea matatizo ya ndoa aliyonayo
   (i) Sikubaliani kabisa
   (ii) Sikubaliani
   (iii) Sina hakika
   (iv) Nakubaliana
   (v) Nakubaliana kabisa

6. Mshauri kwenda ustawi wa jamii au Baraza la Kata
   (i) Sikubaliani kabisa
   (ii) Sikubaliani
   (iii) Sina hakika
   (iv) Nakubaliana
   (v) Nakubaliana kabisa

7. Shauri ukutane na wote wawili kwa ajili ya kuwapa ushauri nasaha kwa ndoa yao
   (i) Sikubaliani kabisa
   (ii) Sikubaliani
   (iii) Sina hakika
   (iv) Nakubaliana
   (v) Nakubaliana kabisa

8. Mwite mwanamke na umuambie aende ustawi wajamii
   (i) Sikubaliani kabisa
   (ii) Sikubaliani
   (iii) Sina hakika
   (iv) Nakubaliana
   (v) Nakubaliana kabisa

9. Kutana na mgombeze mke na umhimize amheshimu mumewe
   (i) Sikubaliani kabisa
   (ii) Sikubaliani
   (iii) Sina hakika
   (iv) Nakubaliana
   (v) Nakubaliana kabisa

10. Shauri watengane kwa muda na mke wake
    (i) Sikubaliani kabisa
    (ii) Sikubaliani
    (iii) Sina hakika
    (iv) Nakubaliana
    (v) Nakubaliana kabisa

11. Waambie familia ya mke wamchukue ili wamsaidie akae salama
    (i) Sikubaliani kabisa
    (ii) Sikubaliani
    (iii) Sina hakika
    (iv) Nakubaliana
    (v) Nakubaliana kabisa

12. Ita baraza la wazee washughulikie tatizo hili la familia Kipekee
    (i) Sikubaliani kabisa
    (ii) Sikubaliani
    (iii) Sina hakika
    (iv) Nakubaliana
    (v) Nakubaliana kabisa

13. Waite Polisi
    (i) Sikubaliani kabisa
    (ii) Sikubaliani
    (iii) Sina hakika
    (iv) Nakubaliana
    (v) Nakubaliana kabisa

14. Mshauri mume amuache mke wake
    (i) Sikubaliani kabisa
    (ii) Sikubaliani
    (iii) Sina hakika
    (iv) Nakubaliana
    (v) Nakubaliana kabisa

15. Usitoe ushauri wowote, sikiliza tu
    (i) Sikubaliani kabisa
    (ii) Sikubaliani
    (iii) Sina hakika (iv) Nakubaliana
    (v) Nakubaliana kabisa

35. Endapo muumini wako katika hali hiyo anakuja kwako ni kifungu/vifungu gani vya Biblia ungemshauri asome kumsaidia katika tatizo lake?
    _____
    _____

36. Jambo gani jingine ungefanya katika hali hiyo?
    (Andika katika karatasi ya nyongeza ikibidi)
    _____
    _____

Appendix II: Women and Men Political Empowerment and Decision Making

Table 1: Women Parliamentarians Compared to Men

YEAR	TOTAL NUMBER	WOMEN	MEN	% OF WOMEN
1995	248	28	220	11
1999	275	48	227	17.5
2003	275	62	213	22.5
2010	357	102+	250+	40

Table 2: Government Nominated Positions

Title/ Position	1994/95			1999			2012		
	Total	Women	%	Total	Women	%	Total	Women	%
Ministers	23	4	15	27	3	11.1	27	4	15
Deputy Ministers	-	-	-	16	3	18.7	17	5	29
Regional Commissioners	20	-	-	20	1	5	21	2	10
Regional administrative Secretaries	20	3	15	20	4	20	21	4	19
District Commissioners	82	15	18.2	99	20	20.2	107	23	21
District Administrative Secretaries	-	-	-	99	10	10.1	99	14	14
District Executive Directors	-	-	-	15	1	6.7	100	14	14
Permanent Secretaries	23	1	4.3	27	4	14.8	25	7	28
Ambassadors	31	2	6.5	30	1	3.3	34	1	3
Chief Justice	1	-	-	1	-	-	1	-	-
Judges of Court of appeal	-	-	-				9	1	11
High Court Judges	-	-	-	33	3	9	49	7	16
Primary Court Magistrate	N.A	N.A	N.A	N.A	N.A	N.A	695	149	21

Source: Beijing +15 (Women 2010).

Appendix III: Moravian Worldwide Unity

A. Moravian Provinces Worldwide

European Continental (1772)	South America	Africa	North America	West Indies
Germany	Suriname (1735)	South Africa (1735 and 1828)	North America (1744)	Eastern West Indies (1732)
Sweden	Jamaica (1754)	Tanzania Southern (1891)	South America (1753)	
Switzerland	Nicaragua (1849)	Tanzania Western (1897)	Labrador (1771)	
Denmark	Guyana (1885)	Tanzania South Western (1976)	Alaska (1885)	
British (1742)	Honduras (1930)	Rukwa (1986)		
Czech Republic	Costa Rica (1989)	D.R.Congo		
Netherlands		Tanzania Eastern		
		Kigoma		
		Zambia		
		Malawi		
		Northern Tanzania		

B. Mission Areas Worldwide

European	South America	Africa	North America
South Asia (British)	Belize (Honduras)	Kenya (Tanzania Western)	Peru (American Board of World Mission)
	Cuba (Jamaica)	Zanzibar (Tanzania Eastern)	
	French Guyana (Suriname)	Rwanda (Tanzania Western)	
	Garifuna (Honduras)	Burundi (Tanzania Western)	

Source: Moravian Daily Text Calendar (2012)

B.   Organisation Chart of the Moravian Church of Tanzania - Southern / Eastern
      Provinces

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┌──────────────┬──────────────────┬──────────────┐
│General Synod │Chairperson of the│Constitutional│
│              │Executive Board   │Synod         │
│              │is the Chairperson│              │
│              │of both Synods    │              │
└──────────────┴──────────────────┴──────────────┘
                        │
               ┌─────────────────┐
               │Bishop           │
               │Plays a role of  │
               │a Mediator       │
               └─────────────────┘
                        │
               ┌─────────────────┐
               │Chairperson      │
               │(Presbyter)      │
               │Executive Board  │
               └─────────────────┘
                        │
   ┌──────────────────┐ │ ┌──────────────────┐
   │Chairperson of the│ │ │Chairperson of the│
   │Executive Board   ├─┼─┤Executive Board   │
   │Executive Committee│ │ │Finance Committee │
   └──────────────────┘ │ └──────────────────┘
                        │
               ┌─────────────────┐
               │Chairperson      │
               │(Presbyter)      │
               │District(s)      │
               └─────────────────┘
                        │
  ┌──────────────┬──────────────┬──────────────┐
  │Chairperson   │Priest        │Chairperson   │
  │(Priest)      │Parish(es)    │(Priest)      │
  │Parish Council│              │Parish General│
  │              │              │Meeting       │
  └──────────────┴──────────────┴──────────────┘
                        │
               ┌─────────────────────┐
               │Chairpeson(s) (men   │
               │and women laity)     │
               │Street/Village Churches│
               └─────────────────────┘
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Source:
The Constitution of MCT-SP: Revised 1969, 1984, and 2000/ MCT-Eastern Province
2010.

Appendix IV: List of Interviewees

Oral Sources

Interview with Prof. Robert Schreiter, the Lecturer at Radboud University of Nijmegen January 2006.

Interview with Prof. Lieve Troch, at Radboud University of Nijmegen on 11.05.2006

Interview with Prof. Hedwig Meyer-Wilmes at Radboud University of Nijmegen on 11.05.2006

Interview with Prof. Maaike de Haardt at Radboud University of Nijmegen on 12.05.2006

Interview and lecture from Prof. Tigiti Sengo at The Open University of Tanzania from 2010 to 2012

Interview with Rev. Dr. Jorgen Boytler (PhD) at Christiansfeld, Denmark on 20.03.2012

Oral Sources for Anonymous

Interview with Doctor 'G' at Mbeya on 08.04.2012

Interview with Pastor 'B', the Chairperson of MCT-SP at Dar es Salaam on 15.02.2012

Interview with Pastor 'F' Chairperson of the Southern District of the MCT-SP on 10.02.2006 Lutengano centre on January 2012

Interview with Evangelist 'E', Christian women instructor of Morogoro Town in Morogoro on 05.03.2011

Interview with Pastor 'A' (a retired pastor), of the MCT-SP at Mbeya on 15.02.2010

Interview with Pastor 'D' (pastor), the departmental secretary of vulnerable children and Orphans at MCT-SP head office (Rungwe Mission) on 15.02.2010

Interview with Pastor 'S', the deputy to departmental secretary of women and children at MCT-SP head office 15.02.2010

Interview with Mzee 'I', the church elder of the Moravian Church at Uhuru parish in Dar es salaam, Tanzania on 05.03.2008

Interview with 'Rebecca' at Mbeya on July 2011

Interview Lady X at Mbeya on June 2010

Interview with Elder Y at Mbeya on August 2010
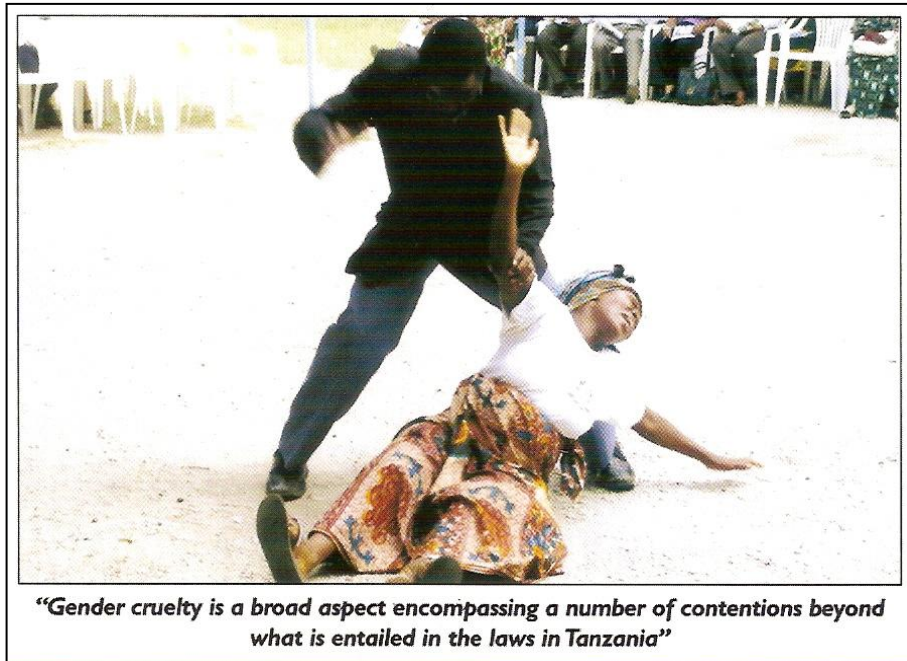
Interview with Elder Z at Mbeya on August 2010

Interview with Lady W at Mbeya on 08.04.2012

Appendix V: Focus Groups

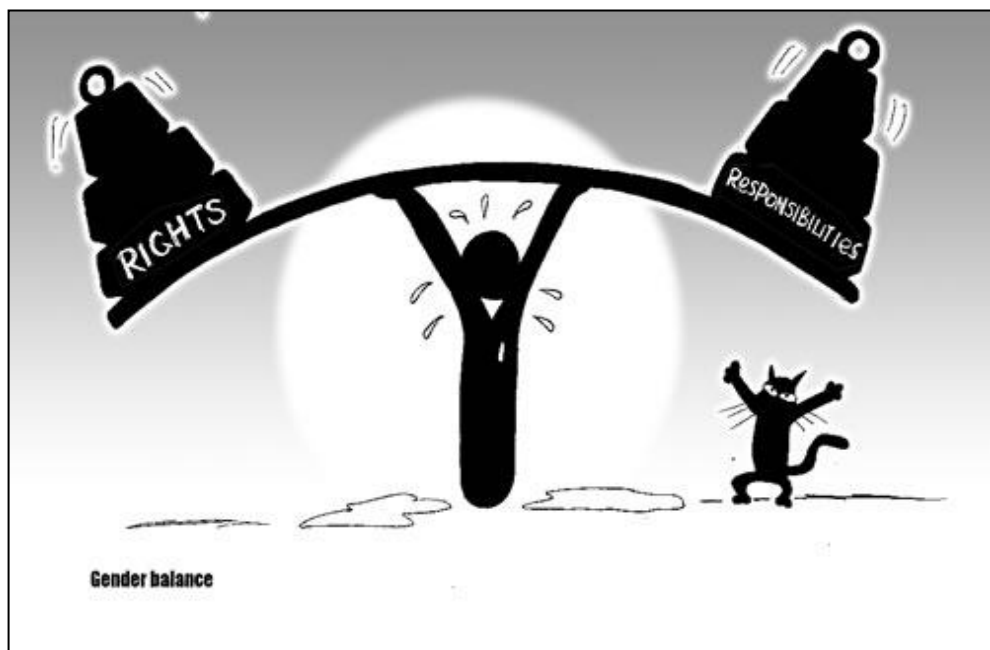| Date		Marital Status	Place
03.10.2010	Rev. Herry Mgombele Rev. Mdolo Rev. Rivas Chibona Rev. Amos Mwampamba Rev. Geofrey Mwatebela Rev. Michael Sinkamba	Married Married Married Married Married Married	TEKU-MBEYA
10.10.2010	Rev. Wilson Nkumba, Rev. Gama Simbowe Rev. Jackson Kasalama Rev. Lackson Mwampashi Rev. Neckwell Mfwomi Rev. Andrew Swila	Married Married Married Married Married Married	TEKU-MBEYA
17.10.2010	Rev. Andrew Swila Rev. Harold Kimwaga Rev. Madaraka Bukuku Rev. Wenseslaus Chapewa Rev. Stephen Mwaipopo Rev. Mathias Kiligito	Married Married Married Married Married Married	TEKU-MBEYA
24.10.2010	Rev. Mary Kategile Rev. Lilian Mwambeta Rev. Revocatus Meza Rev. Moses Mwatebela Rev. Arnold Mbulwa Ev. Enes Kibona	Widowed Married Married Married Married Married	TEKU- MBEYA
31.02.2011	Rev. Fred Mwakyusa Rev. Noel Mwakalinga Rev. Azaria Lwaga Rev. Nyambilila Lwaga Rev. Mwabwagilo Rev. Eliza Kipesile	Married Married Married Married Married Engaged	ILALA- DAR-ES-SALAAM
22.03.2012	Mrs. Allen Boytler Mrs Dena Grillo Mrs Vyouca Mazi Miss Miriam Boytler Br. Nick Boytler	Married Married Married Single Single	Christiansfeld-Denmark

Appendix VI: Miscellaneous

Image 1: Gender Cruelty

"Gender cruelty is a broad aspect encompassing a number of contentions beyond what is entailed in the laws in Tanzania"

Source: TGNP 2009

Image 2: Rights and Responsibilities

Gender balance cartoon [Ed-powers] (Source: IPPMedia 09.03.2012)

Image 3: "14 Days of No Violence!" Find a Lasting Solution

14 days of no violence [Ed-home] (Source: IPPMedia 29.11.2010)

Image 4: Men's Rights

Haki za wanaume [Kipanya Leo Cartoon] Source: Mwananchi Newspaper (06.03.09)

Image 5: Homosexual Rights versus Aid

Ed aid UK (Source: IPPMedia 04.11.2011)

Image 6: Reaction!? No to Homosexual

Source: IPPMedia 04.11.2011