

DAUGHTERS IN-LAW IN BLACK FAMILIES

A PASTORAL CARE PERSPECTIVE

BY

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ABSTRACT

This study is a research and the investigation in order to find out why young daughters in-laws in the Black Families are badly treated. The researcher tried to find out whether there was any writer who had done any work on this study in order to ascertain some facts form the olden way of treating daughters in-law.

The author found out that there was no work concerning the relationship of daughters in-law and their mothers in-law. Most of the work in this study was done in China, India, Philippines and Western Countries.

The author took the initiative to interview young women and the old women in order to dig out the problem of abusive relationship between them. **Two models** were used in this study in order to find the healing process for both parties. *The Methodology of **Shepherding*** was used in order to find method of journeying with abused daughters in-law. *The model **Positive Deconstruction*** was used in order to help people to replace what is not good with something better.

The objective of the study is to empower and raise awareness of the cultural system which continuously oppress women. The abusive relationship leads to the separation of extended families. The aim of the study is to construct a good relationship between the daughters in-law and their in-laws.

The study revealed that mothers in-law abusive attitude is propelled by the love of their sons. They are so attached to their sons in such a way that they do not trust another woman in their sons' lives. The study found out that the bond of the son and mother is caused by genetic impact. The love between these people is the umbilical cord which does not separate them. The relationship between them would become healthy if the love for each other become the man needs both women in his life.

The study revealed again that if the mother in-law was abused by her mother in-law it was likely that she would abuse the daughter in-law. This act is caused by the low self esteem she carried and experienced in her abusive relationship.

Acknowledgement

Kader Asmall defines reconciliation like this: *“The heart of reconciliation is not the manufacture of cheap produce. It is not reached through the avoidance of debate and accountability. It focuses unwelcome truths in order to harmonize people’s differences, in order for people to live with each other.*

Again reconciliation is the closing of the ledger book of the past. Ending divisive cycle of accusation, denial and settling them through a process of evaluation. Like an accountant reconciling conflicting transactions before closing a ledger book. All in all I would say reconciliation restores ubuntu (humanness) to persons.”

It was the restoration of ubuntu which made me to write about my sister’s traumatic experience and for other women.

I would like to acknowledge the following people who journeyed with me during this research.

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Thanks for working through this work without even knowing the writer of the work. May God bless you for your kindness.

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Thank you, Sandra for doing the final editing of my work within a short space of time.

DECLARATION

I Declare that the dissertation: *Traumatic Dehumanisation and Exploitation of Women by in-laws A challenge to pastoral Care*, which I hereby submit for the degree MA

Theology at the university of Pretoria, is my own work and has not been submitted by me for a degree at this or any other tertiary institution.

Signed _____ Date _____

Rev Rachel Sukumile Mildred Sibiya

Signed _____ Date _____

Professor Maake JS Masango

Dedication

This thesis is dedicated to those women who have experienced exploitation and dehumanization by their in-laws. Especially to my sister Thembi (not her real name).

“You are a great woman for bringing up your children under those traumatic experiences you encountered”.

Jobe KaMatsana

Jacob Sithole

My father who brought me up with love when my mother passed on when I was two years old. It was not easy for you but you taught me to respect the old and young. I will always remember your teachings. Thank you.

Gogo Magubane Rosertta

My pillar of strength without you I would not have known how to love. You taught me to love, respect and to appreciate the image of God in other people. Most of all, you taught me how to pray. Thank you gogo for bringing me up after the death of my mother Betina whom I love. The two of you are special women in my life.

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Mbusi Sizakele Sihle Thando

To my children grandchildren Siphesihle, Thandolwethu and Nosipho. I owe you some time. We could not play together while I was unavailable. Thank you for your love and understanding.

KEY WORDS AND PHRASES

ACRONYMS (ABBREVIATIONS) and GLOSSARY

Umakoti	-	Bride or daughter in-law (Zulu)
Izintaba Zokhahlamba	-	Drakensburg Mountains (Zulu)
Silomo kaMdlalose	-	King Solomon's mother maiden name (Zulu King)
Lebitla lamosadi kebohadi	-	Woman's grave is in the in-laws (Sotho idiom)
King Shaka	-	Zulu King who consolidated the Zulu Nation
The Field of Nomkhubulwana-		The Sacred Field of the Zulu Intercessory Queen
King Zwelithini	-	Current Zulu King / Monarch
Umfazi	-	A married woman (Zulu)
PTSD	-	Post Traumatic Stress Disorder
Umusa	-	Grace (Zulu)
Ubuntu	-	Humanness (Zulu)



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CHAPTER 1

1.0 INTRODUCTION

This Chapter contains an introduction in which the researcher shares the traumatic experiences and exploitation of her sister by her mother- in-law, problem statement, aims and objectives, research gap and preliminary conclusion. This topic grew out of the experience of seeing my sister being abused by her mother-in-law. My memories went back to my birth place.

1.1 Background

The author grew up in a rural area where women experienced oppression dehumanization and exploitation by their mothers- in-law. As a young person her sister was exploited by her mother-in-law. This cycle of abuse was also experienced by the author.

Thembi (not her real name) experienced exploitation and dehumanization from her in laws. Strange tragedies followed one another throughout her life. As a researcher and a minister of religion in the Methodist Church of Southern Africa, this calling caused me serious concern about the lack of counseling women who experience the same problems.

1.2. Thembi's story

Mhlumayo is a rural area situated near Ladysmith in Natal South Africa. It is a very poor rural area. Men leave their homes to work in Cities such as Durban and Johannesburg. This leaves women and children left behind alone and lonely. According to Zulu culture, if the mother-in-law is still alive she becomes the head of the family. She controls the bride (umakoti) of her son and their children. The Researcher's sister Thembi was caught up in this abusive situation. She was martyred by her mother-in-law who was abusing her role as head of the family.

As a result of this, Thembi became a servant to the entire family by doing all the house chores for her mother-in-law without any help from her sister-in-law or any other members of the family. Thembi was pregnant with her first born baby at the time of the abuse and did not get help from any member of the family. She experienced verbal abuse which made Thembi feel frightened, as a result it lowered her self esteem. Her mother-in-law used to yell at her humiliating and abusing her by using sarcasm and insults all day long. The researcher was traumatized to learn that she was spiritually and emotionally abused by her mother-in-law. The worst aspect of this is that because of cultural restrictions she was not allowed to respond to her. The process of abuse continued when the in-laws took Thembi's money, telling her that she was not capable of managing her husbands money. The method of abuse then started to take a turn by using material things for example the second step of trauma and abuse occurred when the mother-in-law took her baby away from her after birth. Thembi was deprived by

mother-in-law from raising her baby. She was only allowed to see her baby at breast feeding time. This affected her to such an extent that she became sick and depressed. The Researcher has been traumatized by the tragedies that have occurred one after the other in Thembi's life. Members of her sister-in-laws family died accidentally in the district of Ukhahlamba (Drakensburg Mountains), while they were digging for so called gold, the hole collapsed, stones fell on top of them and they were killed. On the 12 April 2006 Thembi's son committed suicide. The Symptoms of abuse were putting a strain on the family. One incident after another occurred and developed into stress and depression for Thembi. There is a question to ask should women be faithful and learn to be close to their mothers-in-law like Ruth? Even in the mist of pain? Pastoral care givers should research as to why women would not prefer to be Orpah. Maybe the answer would be that women cannot face communal criticism. So women do not want to be different and be like Orpah who was not a blessed role model in the Bible. Women who are like Orpah, choosing to be independent, are not considered to be good role models like Ruth who cleaved to her mother-in-law. Pastoral care givers need to reach out to those women who are in bondage culturally in order to liberate them. (Ortega1995:22). Even though the South African constitution has liberated women, they are still oppressed by the culture and theology of the Church. How do we enter into their space in order to help them? Black women of Africa, especially in rural areas experience what many feminists call triple oppression which affects poor women in the following way: (1) race, (2) gender and (3) class. I agree with two things that Ortega shares, especially when she says the spirituality and humanity of women has been restricted in the whole

social order as seen in the feminization of poverty, violence and abuse against women. She blames Christian teaching, practices and praxis emphasizing self denial and self-sacrifice which were developed by males from their own experience. Ortega quotes Caron saying that rituals relating to their experiences empower. If sexism can be removed from God it will assist us in knowing more of god and holiness than we currently know. This knowledge will lead us into creating justice and peace for all humanity in the world. (Ortega 1995:117,131-132). The author agrees with Ortega, that women are not only victims but perpetrators who contribute violence against other women, causing discourses in the name of culture (Ortega 1995:23). This process can also be seen in the Bible e.g. in the story of Sarah and Hagar in the Old Testament, One can see jealousy, competition and revenge between the two women. This story shares the kind of violence that is perpetuated by another woman. Sarah had power in order to violate Hagar by virtue of being a woman married to Abraham. Even when I researched this problem, I realised that women need to address this issue, because they often oppose other woman, as a result women need to remove the log in their own eyes before they can remove a speck in another person. Submission in terms of relationship between mothers and daughters in-law oppresses many women even today. Reyer points out that King Solomon's mother (Zulu King), (Silomo Mdlalose) Gatsha Buthelezi's grandmother used to compose praises of infancy for her daughter Constance expressing the discomforts in the royal household Mdlalose says that:

Poem

I wonder father if the deceitful creature over there hears my words?

The broad-tipped woman peruses me.

The one with Labia like puff-adder.

They plaited for me a rope of mutual disclaim.

All royal household turned in disdain from me (Reyher 1999: 2003)

The author does agree with the above poet.

Some women do plait or weave a rope for other women because of jealous e.g. Sarah and Hagar. Sarah plaited a rope for Hagar in order to protect her son's heir (Genesis 16:1-16, 21:9-21). Opposing women in an African culture used to pass on messages in the form of songs and poems. Women tried in different ways to be heard from long ago. Their unheard voices came through poems and songs of praise. Oppression is also seen among Jews and Gentiles in order to challenge and transform culture. The author is reminded of the counsel of Jerusalem which did welcome Gentiles to participate in Jewish religion because they were not proper Jews in Christianity. They were free to respond to the Gospel in accordance with Gentile cultural norms. The culture of oppressing women by other women in the name of custom should be reviewed (Nicholls and Wood 1984:108). Human beings should learn from Augsburg when he says that every person is in certain respects.

Like others

Like some others

Like no other (Augsburger 1986:49)

These three dimensions allow us to look at our humanity, cultural embeddedness, our unique human nature and personality. An important issue is that a person is being shaped by their community into person hood. A person could be raised in the same clan or tribe but universality unites us as humans. Culture identifies us with significant persons and the individual affirms our identity.

There are many factors which cause domestic violence. The sensitive issues are emotional abuse, isolation; humiliation and making women feel worthless (Waruta and Kinoti 2005:121). A woman minister was discriminated against when the Jericho (not real name) Church Counsel took two years to accept her into their ministry. (Sowetan Edition 21: 3). This affirms that women are tripled oppressed. Women are oppressed even in the Church where the Word of God is preached that male and female are made in the image of God (Gen.1:27). When a woman is exploited and dehumanized Christ also exploited and crucified afresh. The above experiences challenged the author to ask herself why mother-in law problems have not been dealt with. According to Horsley there has been no ensuing research into in-law relationships. It has been a neglected area in family research. The above comments are true because there has not been much research is done in the area of in-law abusive relationships, especially in Africa where

there are no researchers of this nature (Horsley 1997:19). According to Chung Crawford and Fischer they share a Asian experience working to maintain. In Korea conflicts between mothers- in-law and daughters- in-law is a traditional family issue. There are three causes of strained relationship.

First it's the strong relationship of mother and son which has caused conflict between a mother- in-law and daughter- in-law. Mothers- in-law continues to have a close relationship with their sons. Secondly the dominant value origin of Koreans creates conflict between mother- in-law and daughter- in-law. Thirdly traditionally in Korea daughters- in-law must be submissive to their mothers- in-law (Chung, Crawford and Fisher 1996:58). As the author has indicated above, culture identifies our personality, but in Korea studies conveyed that in-law problems are a cause of oppression for Korean women. The Korean research has also indicated that conflict between mothers -in-law and daughters-in-law leads to 34% of the female Korean psychiatric patients.

Furthermore high divorce rates had been reported, it's also a major source of stress for married Korean women. The author will explore in this research ways of caring for daughters-in-law who are living stressful lives due to relationships of conflict with their in-laws. She will use Horsley's therapeutic techniques, where she viewed the in-law problem as family of origin issues. It helped the family and the therapist gave them the opportunity to start to live a normal family life. The in-law's can make use of different approaches and therapy depending on the problem and the requirements of individuals and families in dilemma. Finding the differentiation of the individuals self, means having

a good capacity for different therapeutic techniques. The advantage of successful therapy is that each person receives tools in order to comprehend who they are within the boundaries of their families. Horsely says, that successful therapy is that individuals should receive tools to know themselves. (Horsely 1997:20). Horsely conducted the in-law therapy in four week sessions consisting of two hours at one week intervals which included:

- Psycho educational techniques

Structural and strategic techniques

Genogram

Family sculpture

In this research the author will use the shepherding model of caring for the individual and Christian Community where Tradition, Culture Individual, families and Community of Christians is addressed in order for ministers to be equipped to care for their Communities and particularly in-laws. (Horsely,1997:23). The study will analyse how culture in Korea, China and Western contexts have continued to oppress daughters-in-law. The questionnaires prepared will help this study to dig out what culture has done to daughters-in-law emotionally, physically and socially as mentioned previously.

1.3.Problem Statement

The study concentrates on the violation of women from other women which destroys in particular family relationships. This needs to be broken as it's taken and used in the name of culture. This study will help every woman to confront the practices of institutionalized culture which promotes conflict between mothers and daughters- in-law. The researcher's question in this study is, should women be faithful to their in-laws when they marry just like Ruth was? Especially those who have experienced deep isolation, rejection and humiliation from the family of her husband?

- This problem will be addressed through out this thesis.
- The main problem is why do woman stay with in-laws who abuse them?
- Do they hope that things will change?
- Why are violated and abused woman followed by strange tragedies in their lives?
- Why men do not leave their father's house in order to be united to their wives (Gen 2:24). Pastoral care will analyse the problem of certain woman oppressing each other especially mothers who control their sons.

Oppression, which promotes traumatic experiences in the lives of daughters-in-law.

The story of Hagar and Sarah will help us; it is a classic story of abuse. It will also help therapeutically to research and discover the problem of patriarchal customs and the world view that locks women into competition (Ortega 1995:106).

1.4.Aims and Objectives

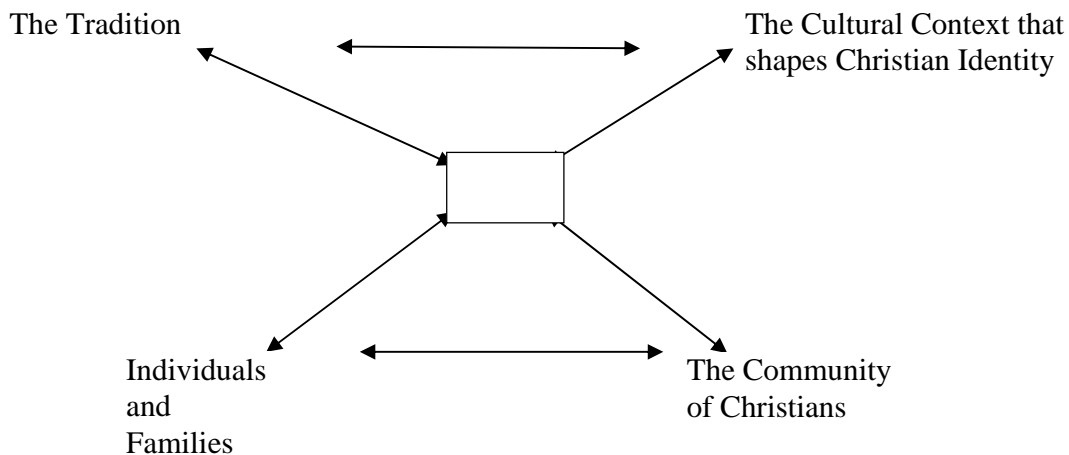
The aim of this research is to empower abused woman and to raise awareness about a cultural system which continuously oppresses women. It will finally sensitize daughters in-law in order for them to be aware of how certain mothers- in-law abuse their daughters- in-law. Finally the research will aim at educating marriage counselors who will be able to counsel and care for such woman when they get married.

1.5.Methodology

1.5.1. Method of Quadrilateral

This research will explore Western and African cultural concepts of marriage and will employ Gerkin for his shepherding model for pastoral care, Gerkin's traditional method of shepherding, in which he shows trio logical concepts. e.g. Leadership structures of how priests, prophets, wise men and wise woman collectively took the authority of shepherding of God's people in the Old testament. The researcher will apply the quadrilateral schema of Gerkin's for pastoral care. Quadrilateral structures consist of care of the Community of Christians.

The study will look at the care of the sick souls. The sketch below explores patterns and ways of caring for sick souls; it examines tradition, culture, individuals and community.



The flow of events and Changing Cultures Through History

Fig One: the interpretive structure of Pastoral Care Quadrilateral Schema (Gerkin 1997:35).

The sketch above demonstrates that the metaphor model for the ministry of the Church, including care of the identified Christian traditional needs of individuals, community and cultural context. The fourfold ministry consisting of healing, sustaining, guiding and reconciling provide helpful guidelines of the main purpose of pastoral care in the Church today. The guideline will develop our understanding of others and also understanding ourselves. (Gerkin 1997: 25). Gerkins says that, care of the people of God involves care that confronts issues of just and moral integrity in the life of people. Gerkin will be used again to restore justice and the morals of people and the community of Mhlumayo. Gerkin's method of shepherding and caring for the flock will be used. He suggests that this was used as a way of caring for Israel. He says quote him: His method will help the author to journey with daughters- in-law who are oppressed. Pollards method of deconstruction will help the author therapeutically to work with these women.

1.5.2. Method of Deconstruction

Pollard shared a way of reconstructing the lives of those who have been oppressed; this method will help them to examine the way they relate and help them to reconstruct new patterns of relating. This method of Pollards' positive deconstruction of caring will help the researcher to analyse why certain woman tolerate being abused by certain mothers- in-law. Pollard says that the process is positive because deconstruction is done in a positive way in order to replace it with something better. (Pollard 1997:44). The main aim is to help abused woman to construct their abusive relationship in such a way that they will gain strength to reject the abuse. This process will help them to claim their own space. The method of positive deconstruction can be helpful for daughters and mothers- in-law in order to de-construct the inadequacies of the underlying world views they have absorbed. (Pollard 1997:44).The positive use of this method will help abusive woman to change their oppressive abusive attitude towards other woman. Again the method can be helpful for pastoral care givers who are challenged to pastor woman effectively.

1.6. Qualitative Research

Finally the author will use a qualitative method in order to research how women have dealt with this problem. The qualitative research method will be used focusing on a literature review. The Bible will be the main source; Gerkin says this is our most reliable

source regarding the beginning of pastoral care (Gerkin 1997:23). The researcher will interview different people both in rural and urban areas, African and Western cultures. The researcher will draw a questionnaire which will allow woman to narrate their experiences of trauma exploitation and their abuse by their in-laws. (see appendix A for questionnaire)

1.7.Group discussions of mothers and daughters- in-law

The researcher will create a group which will help women to relate their own stories of conflict with their daughters- in-law. The study will create a therapeutic way of healing daughters and mothers- in-law. The study will also look at problem solving strategies with mothers and daughters- in-law. The study will look at this discussion firstly at regular contact serving to connect extended families. Secondly, there will be a significant inclusion of mothers-in-law or daughters- in-law in family activities. Thirdly the study will look at premarital counseling in order to assist professional community leaders and Christian leaders in helping woman to assess possible future mother- in-law conflicts. The different Problem Solving Test DPDT will be used in order to handle conflict between mothers and their daughters- in-law. The DPST will measure how women could use specifically four strategies in handling conflicts with mothers-in-law, which are avoidance, tactful, assertive, defensive and compliant. These strategies will be presented to each conflict. (Jackson Berg-Cross 1988:294).

1.8. Research Gap

Research has been done in a Western concept of relationships between mothers and daughters-in-law nothing has so far been completed in from an African perspective. Literature on dehumanization and exploitation of women by their, mothers-in-law illustrate that daughters-in-law were treated different from the other members of the family. Daughters-in-law felt that one of the major challenges of their relationship within the family was having feelings of being a stranger. They had to deal with the intrusion of their mother-in-law. (Limary 2002 : 773). Horsey, a therapist who dealt with some of the problems, which brought clients into therapy, especially of unproven marriage grudges scarce resources and undefined roles. She re-framed these problems as law problems (Horsey 1997:18). Korean culture confusion ideology stipulated that a daughter-in-law must obey her mother-in-law. Dominant values cause conflict between mothers-in-law and daughters-in-law. According to some authors, those families who keep a tradition of confusion ideology, conflict occurs more frequently. However the confusion ideology has been weakened by Western values as they have affected the lives of Korean people. Where it is not practiced there is no problem. (Chung Crawford Fischer 1996:58). Literature search in Journals on the international studies in Pretoria database and world wide indicates that research on this study had been done in South African. Great research has also been done in the Eastern and Western part of the world.

1.9.Preliminary Conclusion

Chapter one will deal with the author's background in the rural area where women experienced oppression dehumanization and exploitation by their mothers- in-law. Literature on oppression of poor women has been consulted. Literature showed that in-law problems have been a neglected area of family research. Again, literature showed that research on this field had been done in Asia and in the Western countries but not in Africa. Therapeutic techniques would be used in order to care for daughters- in-law living stressful lives in rural areas. The role of Ministers as caregivers of communities has been seen as guiders of people in cultural communities. The conflict method of quadrilateral has been seen as a guider for people within their culture. The conflict method of quadrilateral has been suggested in order to be used as a tool by ministers for reconciliation. The method of positive deconstruction will help pastoral caregivers to reconstruct abusive relationships.

1.9 Outline of Chapters

1. Chapter One

This chapter contains an introduction in which the researcher shares the traumatic experience and exploitation of her sister by her mother-in-law. This chapter will again lay out how young women are exploited by their mothers-in-law and how these women can be helped. Problem statement will look at, why are daughters-in-law exploited. Aims and objectives will be empowering abused women. Research Gap will look at what has been done in this field of study. Preliminary conclusion will summarise the chapter.

2. Chapter two

Chapter two will focus on the methodology of Gerkin and Pollard. The research will provide educational material to educate and empower women in rural areas. Pollard's positive deconstruction will help to look at Western and African cultures, their relationships, and how they hinder or help in relationship between mothers and daughters-in-law.

3. Chapter three

This chapter will focus on the relationship between mothers and daughters-in-law. Again the chapter will look at the conflict caused by abusive relationships by mothers-in-law which causes conflict among women. The research will provide guidance, healing and reconciliation and empowering methods of transforming their lives.

4. Chapter four

Therapeutic issues and stories of abused daughter- in-law will be provided. This chapter will look at tragedies following after one another. The therapeutic issues and stories of abused daughter- in-law will be shared as a way of further investigating abuse. The issue of ancestors and culture will be looked at. Questions about the daughter- in-law problem will be analysed.

5. Chapter Five

2. Chapter five will dwell on the theology of suffering not only the women of Hlumayo but other women as well. All women who are in abusive relationships with their mothers-in-law will be embraced upon in order that other women could be educated and empowered by their stories.
3. The Church should educate women in such a way that they don't oppress each other.
4. The chapter will look at the social spirituality and development and empowerment of all women.

6. Chapter six

The conclusion will focus on the overall findings of this research study. Providing some innovative ideas and recommendations in regarding how daughters and mothers- in-law could have good relationships.

Preliminary Conclusion:

This chapter introduced an historical perspective of conflict between mothers-in-law and their daughters-in-law. Problem statement, aims the methodology and objectives were analysed. In the next chapter the author will explore the methodology of the shepherding based on Gerkin and positive deconstruction of Pollard.

4. Chapter two

2.1 Introduction

Pastoral care has a long history. It can be analysed in Western Eastern African or Christian culture. All cultures have their own background of Pastoral care. The last Chapter gave a tool of quadrilateral schema to be used by ministers to deal with traditional individuals and cultural communities. Positive deconstruction will help in replacing the unwanted features of tradition and culture with something better and will help women to reconstruct their lives.

The author will look at the methodology of Gerkin in dealing with the shepherding model. The model came from the Bible. It was the assignment given to the people of Israel who worshipped God. God required leaders who would lead and care for His people. Priests were the leaders of the people and their responsibility was to worship and live ceremonial lives this kind of shepherding natured the Israelites in such a way that they grew spiritually and physically. Prophets were responsible for ethical and social live of the people. Wise men and women offered counseling. Along their journey, these people often quarreled with their caregivers. (Gerkin 1997:23) I have learned that the shepherding caring model is like a farmer who prepares a garden before he plants the seeds. Seeds need to be nourished, watered and protected when the young plant begins to sprout and the farmer also prevents insects from destroying them.

1. Gerkin will be helped by Pollard who shared methods of positive deconstruction. Shepherding is important but deeper work of reconstructing lives is needed. The methodology of Pollard will help caregivers to solve the problem in Pastoral Care. Pollard calls this process a positive deconstruction, which help people to analyse their beliefs. This model will help people to make their own decisions in a positive way. The model will later explore Western and African cultures. (Pollard 1997:44).

2. Gerkins says that the shepherding model cannot be pinpointed to deriving from the Israelite community. In other words, the shepherding motif started as a metaphor for the task of a king during the monarchical period of Israelite history. The motif could be clearly said that the psalmist wrote the Psalm to praise the shepherd's presence amongst His people in Israel. It also helped in entering the lives of those who were troubled by life.

3. Gerkin goes back to history telling us that tradition shaped Christian Identity for individuals, families and the community which affect people in different ways. That was the mode of caring offered by the leader of the community. They provided answers. Even the pastoral care of the present is influenced by Christianity which is anticipated by the Kingdom of God. Pastoral care of our day

should keep faith in God alive, hoping for a better future. Pastoral Care should keep consciousness of Christian people, maturing their faith in God in order to live faithfully in a secular world which is shaped by concerned lifestyles and values. (Gerkins 1997:29)

4. Anderson in his book, *The Living World of the Old Testament*, says that ruling as a Shepherd King is seen through an appointed King who helped restore a helpless and hopeless people. Anderson captured the shepherding metaphor in Psalm 23 and in John as he depicted God as the one who is a good shepherd who goes out to seek the lost and the crippled in order to restore them. In John's Gospel, God is identified as "the Good Shepherd" who knows his sheep and they know Him. (Anderson 1967:372) This method will provide a way of working with
5. mothers and daughters-in-law.

2.2 The Pastoral Leader as a Shepherd

. When the daughters-in-law are affected by their abuse, they also affect the children that they are caring for. The author's life has been challenged by the caring of babies cared for by their mothers. As a young girl, I saw young mothers taking care of their babies, nurturing them in order to grow. Feeding them at their specified feeding time. When a child reached a toddling stage, the mother chose a young

responsible girl to look after an active toddler. As the author grew up in the rural area, the environment was not safe for a toddler to be alone. The yard had stones which would hurt a child. The carer was supposed to be cautious and quick to save the child from damaging herself / himself. The young girl was also supposed to see that the baby was well fed. The food had to be nourishing its spiritual life.

Armstrong says that children are not fooled by pretentious affection. He says that children have a gift of sensing insincerity in a person. (Armstrong 1984:108-109) It is important to be comfortable with children. A person should like a child in order to care for a child. Again, it's important to have knowledge of theology in pastoral theology as a pastor to children in order to relate to them at their level. (Matt 18:3)

A caring mother would clothe her child according to the weather; if it's cold she would select warm clothes. If it is hot she would insist that the caregiver protect the child from harsh exposure to the sun. The Zulu idiom says Intandane enhle umakhothwa unina (meaning that a child with mother is well cared for). The author would like to tell the reader that the Pastor is the carer of God's flock. The above illustration of umzanyana (a girl looking after a child) is taken as a pastor. The mother is taken as God who is concerned when the child is not cared for.

It is important to instigate caring education for the community of Mhlumayo in order to present the abuse of daughters-in-law by their in-laws. There should be a transformation from treating daughters-in-law like slaves or objects. That transformation would bring healing and reconciliation. That will empower women in order to fight for their rights.

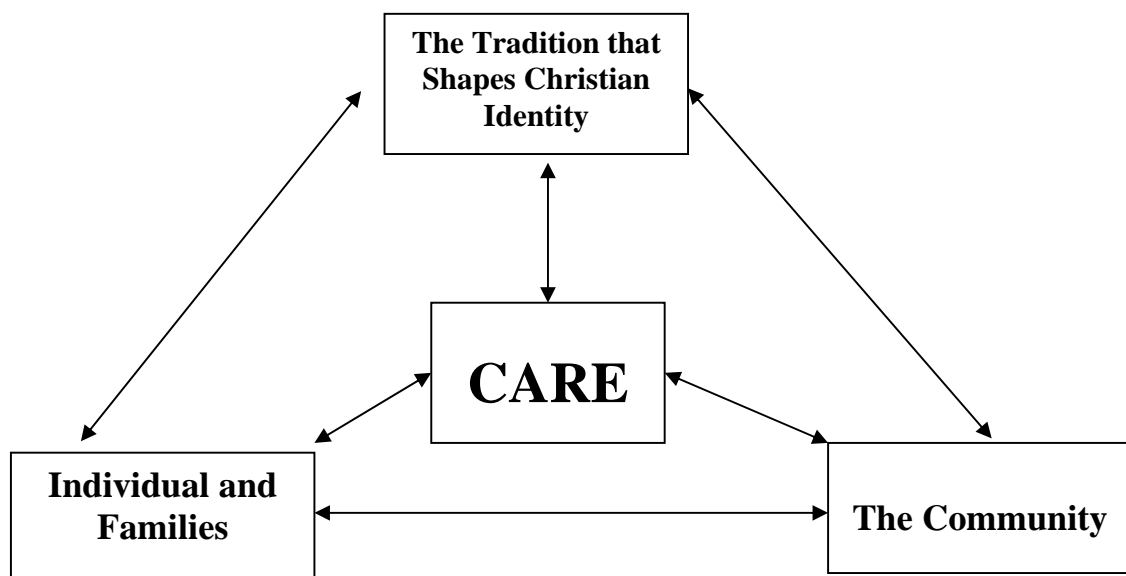
Pastors and community leaders should engage in community work. They should encourage people to be open when telling other people about their bad experiences in order for healing to take place and to restore people's souls. The mothers-in-laws of Mhlumayo should be taught to change their attitude towards their daughters-in-law. Positive deconstruction is done in a positive way in order to replace it with something better. Pollard says that positive deconstruction dictates that it has to have truth elements and should help people to discover what they have absorbed in their world view. The author is intending to help mothers-in-laws and daughter-in-laws to learn to solve their problems by keeping what is good in tradition and leaving out what is not good. (Pollard 1997:44)

The author would ask the reader to go back to the, three primordial ancestral role model, where the prophets spoke for tradition on behalf of God. The priests were

leading people in cultic worship. Wise people gave advice to the people. The scheme involved the three points of schema.

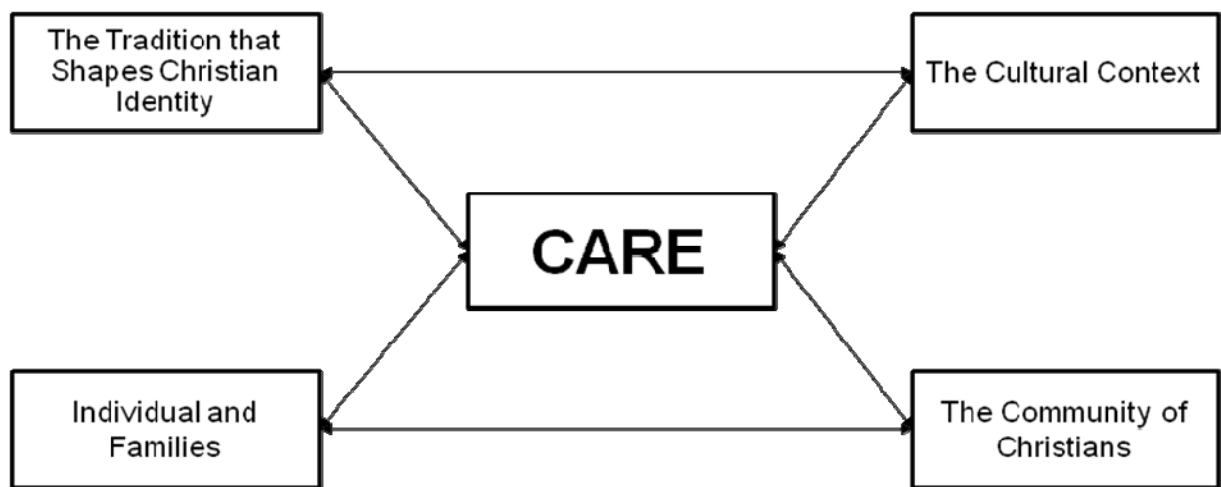
Gerkins illustrates the three points of schema which was used to attend to the life the community of faith.

The Flow of Event and Changing cultures through History



Gerkins further illustrates and connects this (dialogical) interaction with the four hermeneutic narrative elements that shape the Christian pastoral care story as shown in Figure 1&2

Gerkins' Model of Pastoral Care The following charts will help with the flow of event and changing cultures in history.



I assume that a chart will be here?

These charts when followed will guide the shepherd in caring for his flock.

The Flow of Events and Changing Cultures through History.

2.4 Education and empowerment of women.

The reader needs to go back to the quadrilateral structure of care of the tradition, care of the culture, care of the individual and care of the Christian Community. Don Browning, a pastoral theologian and ethicist, observed that the changing cultural context of societies of the West which had been taken for granted, needed to be altered. He suggested on setting aside the issues of morality and ethics in order to communicate acceptance and forgiveness. Morality and ethics would be brought back because they are a stable cultural moral context for the pastor and help seeker. He highlighted several ways of caring and duties of a caregiver.

2.5 *Pastors duties-growing awareness*

- Alleviation of structures of poverty.
- Race, class ageism sexism.
- Societal inequities and problems causing human pain.
- Societal transformation.
- Oppression of women by a cultural patriarchy.
- Pastors need to open discussions between Christian ways of speaking and ordinary language of people.
- Pastors need to be interpreters of Christian languages.
- To be evaluators of human affairs.
- To be interpreters of the cultural languages.

The above duties of pastors will help pastoral caregivers to deal repetition with the needs of people for both the immediate future and the long-term future. As pastors, we need to be aware of the needs of societal transformation. (Gerkin: 1997:74-76). Once we diagnose the problem, we will be able to care for them. The African way of caring, at times, differs from the western way of caring, especially in the treatment of troublesome mothers-in-law.

2.6 Western Culture

In Western Culture the study found out that the mother- in-law was the most ill-treating in-law and was listed at 51% and daughter in-law listed at 2.8%. The second problematic person in the family was the husband's sister rating second place in the family for ill-treatment.

Mother In-Law was identified as:

- Talking a lot.
- Mrs. knows all.
- Finding fault with people.
- She is an evil woman.
- Not a lover of peace.
- Visits too often.
- Better when stays away.

(Data base up ac za: 3)

Let us now analyse the role of mothers-in-law

2.7 Lost role of mothering

The author asks if the role of the mother-in-law has changed. Dural says that the mothers-in-law problematic relationship is caused by her domination over the young couple. She is more intrusive than the father-in-law. Problems are caused by the loss of her role to mother her son. Psychologists say that certain mothers find it difficult to cut off the umbilical cord with their children.

2.8 Depression mood

The researchers claim that the source of tension is related to the empty nest syndrome experienced by a mother-in-law. Beside the emptiness syndrome of the mother- in-law it has been suggested that women are reported as more depressed than men during their life circle. It is advisable to examine the state of mood of both the mother- in-law and daughter- in-law in order to construct a satisfactory relationship between them. Added to the above, is the unemployment factor that could cause depression in women.

2.9 Employment

Middle age mothers- in-law working outside home who are satisfied with their financial status and life in general are found to have a satisfying relationship with their daughters-in-law. Lubin says that working mothers-in-law experienced a “positive” empty nest. They have replaced the loss of their sons by working and becoming financially empowered. Positive relief will be a help for women who are abused by their mothers- in-law. It is suggested that mothers- in-law who replace their empty nest by going to work outside the home in order for the relationship be healed. Positive deconstruction, suggested by Pollard fits in very well with the ideology of Lubin 1980. Pollard says that his positive deconstruction process involves four elements:

1. Identifying the underlying world-view.
2. Analysing the world-view.
3. Affirming the elements of truth it contains.
4. Discovering its errors.

The process of positive deconstruction is based on reconstructing the lives of people by helping them to relook at their lives. The above elements will help a person in his/her belief. After finding the error a person will replace what she/he

believed in by something better. (Pollard 1997:44) she/he will gain “positive relief”.

The other study which will help in problematic relationships between the two women, is the theory of moral connection suggested by (Gillgans 1982) which is self explanatory; it says that daughters-in-law preferred definition of self in order to resolve their dilemmas which annoyed their mothers- in-law. They say that daughters- in-law are hostile in their behaviour and they tend to be reserved (Data base U.p 2006:12).

The researcher agrees with the above author. The upbringing and morals of a person depends on how a person reasons and being capable of knowing right and wrong. If a mother- in-law or daughter- in-law does not have good manners, the two women will have conflict. Authors who are dealing with the psychology of moral connection say that family education should be studied in the light of the concept of trust, respect and caring. Family educators should teach human development, interpersonal relationships, family Interaction, ethnic communications, decision making and problem solving. The above concept will assist the two women to construct harmony in the family. (Data base U.P. 2006:12). The aim of this study is to assist women to reconstruct their lives by living in harmony with each other. Let us now analyse the concept of African culture as it contributes to this issue.

2.10 African Culture

The author had indicated in Chapter one that African researchers had not written about mothers and daughters-in-law relationships. Wasike in his book, *Pastoral Care in African Christianity* pointed out that the main cause of domestic violence is caused by the fact that men and in-laws think that the herd of cattle, goats and sheep that they pay as bride -wealth for their wives and daughters-in-law gives them permission to abuse their daughters-in-law in whatever way they see fit.

For example, sisters and mothers-in-law are perpetrators of violence by reporting to the husband any wrong things that have occurred during the day. Some of what was reported might be true but it depends on how the story is related, the complaint might be that the daughter-in-law is mean not sharing with them bountifully. The problem comes when the husband does not listen to his wife. Violence could erupt through interference from the brothers and sisters-in-law, claiming to discipline her on behalf of their brother. In some cases it might be unpracticed customs like circumcision. The in-laws might circumcise the daughter-in-law by force. This can be done without her permission because once she is married she has no say in certain issues suggested by the mother-in-law. This is where some pastoral care could play an important role.

Pastoral care concern is that women and men are created in the image of God and no person should be violated by another person. The Church should reach

out to abused women in order to present Gods compassion and healing to abused daughters-in-law. The Church, Community leaders and Counselors should be good shepherds in order to restore broken lives and in bringing wholeness to Gods creation (Waruta and Kinoti 2005:131-132). Reconstruction of a broken soul is an important part of caring.

An interesting point is raised by Henrietta Abance who points out in her paper called 'Dimension of Marital Conflict' in Ghana that the extended family system was blamed by 56% for creating tension between spouses. In-laws from the husband's side tend to interfere with decision making. Mothers-in-law blame daughters-in-law if the sons do not help them financially. He is called an irresponsible son. At times, money will be given to the mother-in-law instead of the daughter-in-law. Couples staying with in-laws lack healthy relationships. In-laws gossip about their marriage, sisters-in-law telling their sister that if she leaves their brother, they would always be supportive of him. The above incidents are promoted by living together as an extended family (Abame 1997:46). The above, is a challenge for therapeutic intervention.

Here are steps which can be used by the therapist in order to resolve daughter and mother in-law conflicts.

1. The therapist may assess the system and identify triangles.
2. It analyses culture and the intervention defocusing the cultural issues and helps the adult child.

3. De-triangulate from balancing role in the parent's marriage helping parents to de-triangulate within extended family.
4. Listening to those in conflict is a helpful way of addressing problems. The reader needs to remember that daughters-in-law are not listened to. This second step is therapy.

2.11 Therapeutic Steps

The therapist may begin by assessing the system and the identify triangles:

1. Who is the customer?
2. Who is in middle?
3. Who is fighting?
4. Developments to be obtained by whom?

Example is a daughter-in-law may complain about mother-in-law. The son may take responsibility to find the solution of the problem. Identifying the problem is important in order to therapeutically work with troubled souls. The next step is to contextualize the issue.

2.12 Contextualizing the problem

1. The therapist explores belief actions surrounding the problem.
2. The therapist will inquire about the effects of the current situation on the lives of family members.
3. The therapist explores solutions that the family members have tried in order to deal with the problem.
4. The therapist becomes acquainted with family beliefs (Meyer stein 1996:472-474). The above will help both concerned (in-laws & therapist) to explore different ways of dealing with the problem, especially in the context of Africa.

2.13 African Culture

Prof. Bryaruhanga- Akiki points out that culture is the source of oppression of women in Africa. The professor has written about the oppression of women. The author seeks to find out what culture has done in the lives of people. Culture has preserved language, thought patterns, ways of life, attitudes, symbols and presuppositions. Culture is heritage handed down to generations still to come. African culture should be carefully analysed to ensure that African people retain the good aspects of African people retain the good aspects of African and rejects the negative ones. The culture of an oppressor should be liberated from ignorance, prejudice and the evil of oppression. Oppression of women by other

women has got no name or a place in society but it happens. There are other elements that oppress women as well. Prof. Bryaruhanga –Akiiki says that racism, capitalism and sexism are recognized as oppression of women. Culture and religion has been manipulated by oppressors in order to keep others down (W.C.C. 1985 :154 LXX14). Culture oppression cannot be addressed in singularity. It has to be addressed holistically. Cultural ideologies regarding gender roles in power within society are placed in our lived experience. When building a future it does not help to attack men. However it is better to find methods of coming up with change together with them. Another area which may assist in analysing and which will help us to confront is the practice of institutionalized cultural violence is an area where women who are abusing other women in the name of culture. This study is not at war with mothers-in-law who are against their daughters-in-law. The aim of the study is to empower women who are oppressing other women. They should refuse to participate in a system that promotes vicious behavior towards other women (Ortega 1995:23).

2.14 *What helps and hinders the relationship between a daughter- in-law and her mother-in-law? How can Culture help?*

Traditional marriages formalized a relationship between two clans which may not have had a good relationship. This was practiced by the Xhosa tribe, for example. A bride was expected to show respect to her parents-in-law and all senior members of the homestead (Magubane 1998:28). In the Zulu culture, a

bride at first would be under the control of her mother-in-law. She would become a community member after having given birth to her first baby. The Community would have respect for her (Magubane 1998:43). In the Tsonga culture, marriage is more than a relationship between individuals. It makes strong concrete relations between two families. Traditionally, the bride should respect and stay with her mother-in-law. She should help the mother-in-law with housework and have respect for her brothers-in-law and father-in-law. Generally speaking, indigenous African cultures have one common aspect of respect (Inhlonipho) of the elders. However, the cultural changes as people are liberated. The author discovered that there were certain times stipulated for the bride to be under her mother-in-law's supervision. She would then be promoted after the birth of her first born baby. African culture did help to promote good relationships between mothers and daughters-in-law (Magubane 1996:96). Good relationships can be seen from mothers-in-law in Christian culture, a good example was shown by (King Solomon's Zulu wife) when she intervened when her husband was beating his wives. The royal mothers called the king to order. One of the mothers said "Stop! We command you to stop". Solomon accused his wives of cheating on him. The mother raised her voice saying. "I don't know of these men you are talking about. You are shielding yourself because you have discarded your wives" (Reyer 1999:15). Such female intervention and authority in a domestic crisis is very rare in Zulu history. Culture allowed elders to stand by the weak, children, women and disabled people whenever they were violated.

In short, Africans had a way of solving problems faced by weaker people in society.

2.15 *How can culture hinder good relationships?*

Culture, in another perspective, hinders good relationships between daughters-in-law and her in-laws. The great wife of King Solomon Zulu (Christina) had sound qualities. Other women in the royal household disliked her because the king respected her. One of the mothers of the king heard that Christina's son, Hezron, was to be the king's successor. Christiana's son died instantly. The mother put poison at the gate of the cattle kraal. The process of in-laws continues to affect the children of the daughter-in-law for example. The boy inhaled the poison secreted specifically for him. The fumes had gone to his head and killed him (Reyer 1999:146) .The boy's life would have been saved if all the Kings children were given their shares evenly. The culture of families and extended families living together promotes conflict, bewitching, jealousy and hatred.

2.16 *Summary*

This Chapter dealt with the shepherding methodology of Gerkin and positive deconstruction of Pollard. Educational materials for women, who are victims of culture, were provided. Positive deconstruction was a tool to de-construct the concept of Western and African cultures and it blends the two cultures, where necessary, in order to address the issue of daughter-in-law abuse. The research

ascertained that there were good and bad parts of culture. Relationships between daughters and mothers-in-laws were hindered by bad cultural aspects, while good cultural practices helped strengthen mother and daughter-in-law relations through Christian principles. Chapter three's aim is to give guidance, healing and reconciliation to broken relationships caused by the abusive behaviour of some mothers-in-law.

5. CHAPTER 3

Relationship between mothers and daughters- in-law

3.1.INTRODUCTION

This chapter may start by helping us to understand what a relationship between mother and daughter-in-law is before dwelling on marriage. In order to understand what relationships are, let us focus on the word “Fusion”. In counseling and therapy fusion is an important concept. Fusion represents a deep closeness between two individuals so that at times the two individuals become one. The closeness gives each individual a reason for being in relationship (Ivey, Ivey, Simek-Morgan 1996:355).

To be together with another person in a relationship illustrates the importance of “being with” by “respecting the culture of the person”, developing trust in the relationship and respecting a person in the relationship. Hashayi 1926 points out that it is important to include spiritual/religion in peoples relationships in order for them to share their relationship in mind, body and spirit. (Ivey, Ivey,Simek-Morgan 1996:370-371).

Many studies confirm that the most complicated relationships are with in-laws. Experts agree that three quarters of married couples have problems with their in-laws (Kincaid 1996:10). Horsley says that she was surprised to learn that extended families were viewed negatively by some of the staff members or that they were taken as an annoyance and toxic agent instead of being a resource (Horsely 1996: The researcher

agrees with Horsely whose stories about the in-laws were commonly known at work.

The following story will share some insights about the conflict that occurs.

Lolo said “I don’t care about my mother and sister- in-law, I only care about my father and brother- in-law, they are darlings”. These were **lamentations** and some were saying that extended families were viewed as trouble makers. In an African manner, these kinds of words are daily bread especially between daughters and mothers- in-law. The author would like to draw attention to the reader on how communication can contribute to healthy relationships. Those people who are victims of unhealthy relationships need a counselor who can create a supportive environment for healing that relationship. The survivors should respect and be truthful to one another.

3.2. Case study 2

Saddam Hussein and George Sada, an Iraqi fighter, had a relationship with each other.

He called it a strange relationship. Their relationship was based on truth and respect.

George described the relationship as strange because he assumed that he hated Saddam for telling the truth. George felt that way he did not listen to anyone because they lied in order to survive. Their relationship was healthy because it was based on truth and respect. Saddam respected and listened to George because of the truth.

(Sada. 2006:130) The ill health of Saddam and George was healed because he was the only general who was a Christian, truthfulness and respect healed their relationship.

3.3.Aim of the Chapter

This Chapter will attempt to offer new hope to restoring daughters and their In-laws relationships. Pain caused by abusive relationships caused by mother- in-laws will be looked at. Guidance healing and reconciliation will be provided. Methods of empowering and transformation themes will be offered. Principles of life changing from Gods Word, which has been proven through the test of time that it can bring change to relationships, will be included (Kincaid 1996:15). Mothers who are possessive about their sons, in such cases it will be difficult to introduce another person when they are so close to their own sons. They are not ready to let go, hence the abuse. The main question to ask is what went wrong.

3.4.What went wrong?

When the researcher's sister Thembi's fiancé decided to marry her, his mother was not happy at all. The beginning of the morose relationship began. The problem started when her family charged a very high price for lobola (Bride wealth). The researcher would like to convey this. The researcher's great grandfather Jobe KaMatshana (Jobe whose father was Matshana) was a headman of King Shaka Zulu who consolidated the Zulu nation. Jobe was given authority by Shaka to see that the social and justice structure was kept at Ilenge, where cannibals were killing and eating humans (story told by grandfather). Since then the Sithole clan now live around this area of Ilenge near Ladysmith. The authority from Shaka is still practiced. That was the reason the researcher's sister bride wealth was fifteen cows instead of eleven cows. In the Zulu culture, the Lobola is an

exchange of gifts, the bride gives her in-laws gifts in exchange. When they experienced excessive additions they get angry and they start to build the relationship from a wrong footing. In short, it was not valued as an exchange of gifts.

The exchange of gifts consolidates a strong relationship between both families (Waruta and Kinoti 2000:107). Thembi's mother-in-law caused a terrible conflict between the families. She was scared to give away her only son. The researcher would agree with that comment because if the couple was to leave and stay on their own home, she would remain alone. The empty nest syndrome was another problem. In Zulu culture the bride stays with her husband's parent's in order to care for them until 'death do they part'. I do agree with Horsely when she says that when a person gets married, she or he marries the entire family (Horsely 1996:2). This is true of women who are married and where the relationship is also centred by the idiom "Lebitla Lemonadi Kebohadi": "Lebitso la Mosadi kebohadi" (The grace of a woman is in the in-laws.) Let the author share the in meaning that a woman belongs to her in-laws even when she is dead. In short, you are married into a family, clan and tribe. There is no room for individualism.

3.5.Premarital problem signal

Problems started in this family by comparing the future bride with previous girlfriends that her husband had. Bilosky says this is real life such as in Thembi's story, that Frank Sinatra once told Nancy that Dolly, Frank's mother, was antagonistic towards anyone her son dated. Another famous figure she mentioned is Milton Berles' mother who did not want to see her son dating a girl for more than three dates. His mother would

see to it that he breaks the relationship. Milton says that breaking away the umbilical cord is a difficult issue; his mother was scared of losing him. (Bolosky 19991: x111) Part of the abuse occurs because of the fear of losing a son. In other words, the girl is perceived as an intruder. Horsley says that during therapy sessions she asks couples if they have had their parent's permission to marry. The custom might be outdated but she found out that the thread running through many troubled marriages, is results from parents who have not given permission or blessings for their son to marry. It will be interesting to research whether the same occurs when females marry and leave the family.

Horsley is quoted (Duralls 1954) saying that there was a study agreement, that the young couples who are facing problems in their marriages, are those whose marriages were disapproved of by their parents or that during the blessing of the wedding both sets of parents were not present to give their blessing to the couples (Horsley 1996:36). It is important for the clergy to note that they address this issue during pre-marital counseling.

The other problem faced by Africans is of marrying a man of another tribe or clan, especially if the parents of the boy are a typical old fashioned couple, the woman will suffer abuse. This study raises a question about the research of culture. Zulu culture does not allow the mother of the bride to attend her daughter's wedding whether it is in African culture or Western Culture. The reason for the bride's mother not to attend her daughter's wedding is because she is taken as a woman in labour. A woman in labour stays at home. In other words, she is considered to be giving birth on the wedding day.

Even after delivery she feels weak because part of her had detached from her. She fastens her stomach with a scarf in order to strengthen her waist. In the Zulu culture, her daughter is no longer a member of her family after marriage. The ancestors are told that she is going to build a good relationship between the two families. Ancestors are normally asked to look after the child (bride) in the new home. The researcher got the information from her grandmother (Malozi Mangubane-Madonsela) her real name. The scarf is a symbol of the deep love of the mother. The mother's waist resembles the unbreakable circle of love between the mother and the child. Both parents of the researcher's sister were not present when she got married only the witnesses were present.

They were married by a registrar in court despite the absenteeism of parents. The researcher's father said that he gave his daughter all the blessings because Thembi's mother died while she was sixteen years old. The grandmother acted as a mother at home. Thembi's father-in-law loved her, the mother-in-law and two sisters-in-law were the biggest problem. They did not accept her in the family and as a result, certain rituals were not performed in order to welcome her into the family.

Firstly, the family paid a high dowry with which Thembi's mother-in-law did not agree with. According to her it was a waste. Her son should have married a cheaper bride. This started the problem and their conflict. Secondly, Thembi and her mother-in-law were supposed to share the money from her son's salary's and she did not like the idea. In addition her relationship with her son was changing.

Thirdly, the sisters in-law took Thembi as a stranger who came to dismantle their friendship with the brother.

Fourthly, Thembi's husband was the only son of his mother and as a result he became the centre of attention. The author will share what Chung, Crawford and Fischer say in their paper. 'The Effects of conflict with mothers-in-law' on the Psychological well being and marital adjustment of a Korean daughter-in-law is detrimental; the mothers love for her son is very strong. The relationship between mother and son is very intimate. This close relationship ends up with disputes after the son's marriage. The above writers say that mothers continue with their socio-emotional wrap with their sons after they marry. (Chung, Crawford and Fischer 1996:58). The above process excludes the bride, who participates as an outsider in the marriage. The son is more loyal to the mother than the wife. As a result of loyalty, he is split between the love of his mother and his wife.

Secondly, Zulu culture is similar to Korean culture in this respect. A bride is not married to her husband alone but she is married to the entire family. The orientation of Korean and Zulu cultures might promote tension as they both accommodate family relatives to interfere in the marriage. In other words, they have more power over their son. Thirdly, in both to the Zulu and Korean cultures, daughters-in-law traditionally must obey their mothers-in-law. They are not allowed to question anything that occurs between mother and son. Daughter-in-law resentment may always result in open conflict between mothers-in-law (Who still keeps to tradition) and daughters-in-law (who are

educated and liberated) (Chung, Crawford and Fischer 1996:58). Jin-sun Kim had done a study in South Korea of relationships between daughters and mothers-in-law who had been accepted as caregivers of parents-in-law and nothing else. That is traditional social values in Korea. The researcher ascertained that Korean and Zulu culture, and Biblical concepts are the same, especially in the Old Testament. (Jin-Sun Kim 2001:399). I agree with Horsely when she says that clergy therapists need a range of techniques in order to help their survivors to learn how to avoid the pitfalls that await those who are not aware that success

in-law relationships need a great effort (Horsley 1996:2). Let us now analyse stories of married couples that will help us to understand the kind of conflict that occurs between mothers-in-law and their son's wife, where sons are caught in the triangle.

3.6. Case studies

Mike and Joyce got married. Joyce didn't get along with her mother-in-law. Mike was caught in between his wife and his mother. The conflict was caused by Mike's mother who had a relationship with Mike's ex-girlfriend. The mother-in-law used to talk about the ex-girlfriend, that she was the best girl for Mike and he should have married her. This person was used as a way of breaking up the new relationship that was present in the marriage. The abusive relationship a lot of discord in the couple's marriage. Mike's mother was repeating her own abusive relationship that she had had with her mother-in-law. This was a cycle of abuse that was passed on from generation to generation. She released all her pain on Joyce's marriage.

3.7.Pain Caused by abusive relationships

The above can also be explored in the Bible. A classical case is found in the Bible which help us explore abusive relationships. Kincaid says that difficulties with in-laws go way marry off his beautiful daughter, Rachel before marrying off his oldest weak-eyed daughter Leah. (Gen 29:17). Tricky Laban gave Jacob Leah instead of Rachel. When Jacob wanted to leave he planned to detain him further, was it the fear of the empty nest syndrome? Kincaid says that Laban might have been scared to lose his daughter (Kincaid 1996:11). In the African culture the eldest daughter should get married first. The younger ones could then follow. It is believed that if the younger ones get married before the eldest daughter, it brings bad luck to the eldest daughter. This belief has been used to delay marriages of younger daughters. It happened to the Researcher's mother who happened to be the second daughter (assumption in African family). The researcher's father paid lobola quickly before the other man did; and elders refused so that the eldest could marry first. One wonders whether love plays an important part in these relationships. The researcher's grandfather refused the lobola for the researchers mother. That act caused so much pain. The researcher grandfather and her fathers relationship was not healthy from that time sure this act resulted in conflict. The researcher agrees with Kincaid that unhealthy relationships cause strain either to couples or to parents. In the story of Jacob and Rachel, Rachel's barrenness might had been caused by the jealousy of her father, Laban, who did not bless her marriage. That caused a strain in the relationship and to Rachel's life. The researcher's mother died in the third year of her marriage. That might had been because of an unbled

relationship between her father and his daughter, husband and her in-laws. One can see the close connection with Zulu culture as well as Korean culture. All of the above are also in action in the Old Testament.

The researcher's sister's bad relationship with her mother-in-law was that the mother saw her son going away from her. The most important reason was that her daughter-in-law would be in charge of her son's money. Mother-in-law felt left out and ignored while her daughter-in-law was the centre of attraction. The mother-in-law started abusing her in all attempt to get rid of her. Cutting off the umbilical cord is important in relationships, otherwise families will continue to have conflict which will lead to abuse and violence.

3.8. Family anxiety on both vertical and horizontal levels

Horsely refers to (Carter and McGoldrick 1980) that vertical flow relationships include interaction meaning family patterns, attitudes, expectations, labels and myths which are carried from generation to generation. Horizontal flow includes predictable events as well as life style, transition, birth and death. War and chronic illness (Cancer Diabetes etc) are also regarded as **horizontal stressors**. Carter and Mc Goldrich say that the most stressful times for families are when they are involved with horizontal stressors such as retirement, illness, birth of a child and families may experience vertical stressors such as attitudes towards in-laws (Horsely 1996:77). The two kinds of relationships play a significant part in the life of a family. The abuse leads to three kinds of dimensional

relationship with the parents of the son-in-law and for the family due to illness. It is important to ask: when the daughter-in-law enters into the family what is happening? What kind of stresses are there? If for instance, she enters at time of a retirement of parents; certain dynamics will come into play in their relationship.

Retirement, lets analyze the system. The two authors examined these stresses in terms of three systems that are at play in their lives:

- a. Social system.
- b. The extended family in-law system.
- c. The nuclear family system Horsely says that retirement could be classified as a horizontal stressor if mother-in-law retires and comes to stay with her son, they will interact with the vertical stressor of the daughter-in-laws attitude towards the in-laws which might have been collided by her relationship with her own mother (Horsely 1996:77). Tension builds up between daughter and mother-in-law and the abuse begins and this may lead to violence. The son is caught between the love of a wife and a mother. He then suffers emotional abuse while the two and experience physical abuse from each other. The problem started with the bridal price and is now acted out in a bitter relationship within the family. The author wants to help the reader to understand the depth of abuse which creates a cycle of stress between the two, which finally affects the son, This life cycle of stress will help us to understand how the relationship develops. In short, not only the daughter and the mother-in-law are in an abusive

relationship, the son is also involved in the whole process. He may take the side of the mother and join in abusing his wife in view of the above. Let us now analyse the cycle of abuse.

3.9 Fig 1.1. In-Law Life-Cycle Stressors

Vertical in-law stressors - family attitude towards in-laws ;expectations of in-laws

In-law stories, jokes and myths. (bridal price plays an important part and also the tribe to which one belongs (authors idea). If, for example, she comes from a so called lower class of Zulu tribe she will suffer for being lower, let alone the high bridal price.

Introduction of in-} if the bridal price becomes law to the family} a problem the stress level system began when mother- in-laws abuse is to get rid of the daughter- in-law.

Horizontal Point of conveyance Death of in-law {becomes a blessing for daughter- in-law}

Developmental Marriage and Siblings

in-law life parents becoming in-laws cycle grandparents

Transition aunts + uncles

Retirement ageing of in-law Death of in-law

health problem in- laws spouse

This cycle makes the in-laws positive of their son, especially when they grow old, in particular the mother in-law. They exclude an outside (bride) who is married to their son and this brings problems to the cycle. Every problem that occurs is blamed on her. The outsider will always remain out of the circle of the family no matter how hard she tries. The following will come into play for the in-laws

External issues- Unpredictable behavior resulting in anger towards her.

Untimely death of in-law brings release to her but tension is the same.

Chronic illness of the in-law, she becomes a nurse in spite of the abusive relationship.

Divorce of an in-law finds- freedom from an abusive relationship.

This leads us to vertical stress which has its own dynamics. Vertical stressors are attitudinal and therefore can be changed. Any changes will affect the impact of the horizontal stressors on the in-law relationship. Horsley says that the degree of anxiety is produced by stress on the vertical and horizontal line at the point where they meet; this will be determined by the families' well being in managing its transitions through life (Horsely 1996:78). Again; one is dancing on emotional imbalance and instability within the family.

The diagram is designed to give therapists and families a feel for in-law stressors. How can these concepts be utilized to help extended families to conceptualize their past and their future lives (Horsely 1996:78). Once the therapist understands the cycle of stress;

he or she will be able to attend to the daughter or family threatened by stress. The entry point of the therapy is to understand the dynamic and to help the family to view and analyse themselves in talk therapy.

Waruta and Kinoti point out that every living organisms behavior is controlled by their environmental contacts and exposure. The behavioral psychologists developed their approaches from the studies of B.E. Skinner and others. They emphasize that most people's behavior is an effect of the surroundings they find themselves in. The author shares the following with the reader: "we are what we have gone through but it is possible to change how we live and behave" If human beings could implement positive attitudes and useful behavior negative attitudes would be diminished. (Waruta and Kinoti 2005:3). Clergy and therapists are to assist people towards positive directions.

Going back to Thembi, the researcher's sister, whose family lived in a rural area. This affected her upbringing she internalized norms and morals in a different way. Troubles within the family were discussed within the family of the husband. The researcher would like to bestow how difficult it was for a woman's lamentations to be heard if the household was not honest in dealing with the tension she was experiencing. Their emotions were directed to their son and she felt excluded and an imbalance was developed.

In-laws can create unhealthy relationships by judging a person. A daughter- in-law would like to change her mother- in-law to be like her. Mothers, and mothers- in-law would like to change their daughters- in-law to be like their daughters. In other words

listening and not questioning her. The researcher had heard about the mother-in-law who used to examine her daughter-in-law's laundry. She talked about her saying that she was a bad girl and that her son's shirts were dirty. She chose to do her son's washing, and she also told her daughter-in-law that she was not a good cook. The author will add how she will address this negative attitude of the mother-in-law through positive deconstruction. Pollard challenges us to deconstruct negatives in a positive way. This process will help us to reconstruct new ways of relating to the in-laws. The mother-in-law should be helped to find out for herself the insufficient underlying world-view she has occupied. (Pollard 1997:44). There is nothing good she could do in caring for her son. The researcher agrees with Kincaid that God made us as we are and only God can transform us if we get his mercy.

There will always be differences between families and individuals. Differences present challenges. Differences do not give us the freedom to judge other people (Kincaid 1996:99). An African theologian; Waruta ;says that an African marriage is a community affair involving family and clans. Waruta says that the African society should not take marriage as an affair of two people and their children but to bring and bear the incorporate the extended family and its perpetuation. (Waruta and Kinoti 2005:18). In other words Thembi will be taken as one who belongs to the whole family of her husband before she could even relate to her husband. This process is neglected by dysfunctional families especially mothers-in-law hence she is controlled by her in-laws, her sisters-in-law who even use her in any way they want. In short; she is not part of the clan until they extend that kind of friendship.

The researcher would like to make the reader aware that Western and African worlds can come together to move people from their past to their new future. This can happen when clergy and therapist can address this problem. Looking at Waruta's opinion, he says that the church should minister to the African family in an African context, especially by challenging this oppressive system (Waruta and Kinoti 2005:118). In short, diagnosis should be to address the issues that oppress others.

3.10. Guidance promoting and mending in-law relationships

How then can the church address these issues? Horsely suggests that a therapist should provide a variety of theories and techniques to families who have a history of in-law problems. She prefers the problem oriented approach as it is less threatening and blaming. In order to deal with Thembi and her in-laws; this theory approach will be helpful in caring for them. Horsely says that one's parents are one's spouses in-laws, the problem can be viewed as a family of origin issues. Hence the clergy must concentrate on the root problem, in other words the origin of the problem. Defining the problem as an in-law problem gives the therapist the opportunity to view the problem differentiation of self. (Bowen 1976). She looked at the approach as differentiation within the family emotional system, where people find out who they are within the boundaries of their families repetition . The therapist enters into the family and its dysfunctionality, opening this up and mirroring new ways of relating. Addressing them differently, so that they can emulate him/her.

The researcher grew up in an African extended family where the researcher's father's brothers used to invite all members of the family and the extended family to deal with conflict within the family or any issues of conflict in the extended family. This process of discussions helped us to solve problems and deal with issues. Thembi is questioning of her mother-in-law was her way of trying to discuss their problems but it was interpreted as arrogant. That was the way he was trying to strengthen the relationships of family members. There is a belief that if there is harmony in the family the ancestors would be happy as well. There is a belief that when a family (brothers and sisters and their extended families) come together to eat and drink; they promote relationships and unity among the family, clan and ancestors. The slaughtering of a goat and/or cow, braaing meat and burning incense was part of the thanksgiving and praying to the elders who have Passed. Family members used to remember old stories of the family and appreciate their upbringing. This process could be a helpful way of solving issues but at times, it could be oppressive and abusive if it is not handled well. This will be where pastors could help with healing the relationships because Africans will not eat with you if the relationship is broken. In other words, eating is a sign of fellowship and good communication. It is a process that is allowed for those who are in good relationships. Whenever there is a broken relationship; a large number of people or the community will not fellowship until they clear their problems. Let us now analyse this concept. This process introduces us to the body of Christ – the Church; especially- the Eucharist process of worship.

3.11. Eucharist and African Relationship

Healey and Sybertz say that a family that shares meals together deepens the meaning of life. The author joins other authors who say that the past; the present and the future are celebrated and given meaning through a meal (Healey and Sybertz 1996: 257). The author continues by referring to Brian Hearne, who says that the presence of Christ in the Christian Community is in the meal. He continues to say that forgiveness while sharing a meal **IS** a sign of reconciliation (Hearne 1993:72). Years back in the days of King Shaka Zulu; people used to plough insimu ka Nomkhubulwana (the field of the great queen). The field belonged to the almighty God and from that field food was not eaten. The first fruits that came from the field each year; were used for celebrating with the rest of the community. The meal would be held near the field for daily use. Produce that was not harvested; belonged to the creator. It was set aside for God's purpose and widows and orphans were fed from this field. The researcher heard about this educational narrative from her grandmother. The story takes us back to Matthew's Gospel; where Jesus taught his disciples that God looks after His creation (Matt 6:25-34). The fruits were eaten by the birds of the air. This was a way of thanking the creator for the produce of the year. This custom vanished but the King of the Zulus' Zwelithini meaning- (What is the world saying) re-introduced this custom. Again; this way of living began to help people to care for the weak within the village. It encouraged them to relate differently to others, in a loving way. It takes the whole village to care for people. This way of living will address the problems faced by in-laws. One can also see

similar patterns in the Eucharist. In the Eucharist, Christians thank God for what has been done for them in Christ. Mather reminds us that if you are about to celebrate, then you must remember the tension you have with others and try to solve the problem.

When we gather together to sacrifice and thank God, we are like the Leper who returned to thank Jesus after being healed. (Luke 17:11-19). As the researcher previously said, the above stories about family gatherings created a good bond within the family. If a daughter-in-law is abused, there would be no bond between her and the family. They are forced by this tradition to face their problems first. By eating from one wooden bowl (ugqwembe) and drinking from one ukhamba (clay pot) food became multiplied, as it was believed that the ancestors would be happy. The creator multiplies food because the table is open to everybody. Strangers are invited to the feast which is an African Custom. Even daughters-in-law who is unwelcome in the family, will be welcomed through a ceremony that the in-laws must perform.

Healy and (Sybertz 1996:256). Some denominations do not allow drinking from the same cup any more. Where is unity and fellowship? (Ephesians 4:16) Can Christians say that they are united in the Body of Christ? Paul says that we can be united when we love each other, this also applies to loving daughters-in-law, welcoming them because they are made in the image of God. By doing this in-laws would be promoting unity in the Body of Christ (Ephesians 4:15). The author agrees with Horsely when she says that it's advisable to offer therapy to both sets of parents of the couple (Horsely 1998:78). By

talking to both sets of parents, the therapist can bring reconciliation to both the family and the extended family.

Horsely's therapy goes hand in hand with Healy and Sybertz when they say "In African tradition personal relationships are deepened on eating together. Which is a sign of unity and sharing (Healey and Sybertz 1996:256-257). As Africans a meal is pertained when people have completed their broken relationships. In Eucharist, Christians follow the footsteps of the Master. The Church used to get together by breaking bread and when this reconciliation took place, they then prayed (Acts 2:42). These are some of the ways of tackling the tension affecting in-laws. This old Zulu tradition this is extremely important in helping daughters and mothers- in-law resolve their conflict and getting in touch with their problems.

3.12. Causes of abusive relationships

The researcher would like to further expose to the reader that any abusive relationships are rooted in the boundary of power created by an undefined hierarchy and structures that continue to affirm them. Certain daughters-in-law, in rural areas, are left behind by their mothers-in-law as Thembi experienced. They suffer a lot and, most of the time; they are forced to relate to their mothers-in-law while their husbands are working in the mines. When the husband comes home during the Christmas holidays, he is pulled in two directions, that of the mother and that of the wife. If he does not attend to the mother, he is accused of neglect. In other words, he is a child therefore he belongs to his parents even if he is married. He has to listen to his parents, especially his mother.

The scriptures are encouraging people to have hope and start a new life with their wives. After marriage, the mother-in-law may feel as if the young wife has snatched her baby out from her arms. That is one reason she may not welcome her daughter-in-law. She becomes empty because of this change of relationship. In the Zulu culture, the mother of the bride stays in the house during her daughter's wedding because of pain of separation. As mentioned before, the wedding day is like the labour ward for her because she regards it as if she is losing a child. This practice is healthy to a certain point because it forces her to face separation. The young man's mother also stays in the house. She only goes out of the house to welcome her daughter-in-law into the household. Elderly women advise her to fasten a cloth around her waist to keep her stomach firm. This is symbolic of birth giving and away something precious. This is done because of a strong affection for her son who can result in a problematic relationship between mother-in-law and daughter-in-law. One can understand why there is tension between them. This ritual, when used properly, can help in welcoming the daughter-in-law. Conflict can be avoided by the mother-in-law, who would take their daughter-in-law as her caregiver and as an addition to the family. Comparing the Korean and the Zulu culture, one sees the same struggle with mothers who are not ready to welcome their daughter-in-law. Daughters-in-law are taken as caregivers, as workers who have come to perform certain duties such as child bearing and caring for their elders. The study says that in Korea, daughters in-law are compared with caregivers. Daughters-in-law discovered that they had less social support and greater social conflict than the daughters (Kim 2001:402). This would create problems and pains for daughters-in-law

who would fight with their mother's and sisters-in-law. Kim says that the countries' modernization has changed family factors because Korean daughters-in-law generally accepted their care-giving roles (Kim 2001:399-400). Daughters-in-law experimented live in (Kim 2001:400). In the Zulu culture, young men, when proposing marriage, the woman was told by her husband that she was going to look after his parents, bear his children and look after him and his entire family. King Solomon Zulu made it clear to his wife Christina that he married her because she knew how to cook for him. She was told to stay with his mother (Reyher 1999), emphasizing what the researcher has said in the paragraph above, that Korean and Zulu daughters-in-law are expected to care for their in-laws. Conflicts occur when daughters-in-law are not doing what they are expected to do for their in-laws. In other words this role is not of a wife but of a care-giver. Kim says that further studies are needed to explore family conflicts regarding Korean daughters-in-law as care-givers (Kim 2001:407). One is able to understand why conflict develops between the two, especially when the daughter-in-law challenges the system.

The researcher was amazed to learn that there is no study of this nature in an African, and especially from the pastoral care, perspective. Kenoti mentions a staff that is given to a daughter-in-law on entering her new home as (Umfazi) a married woman. She carries the staff on her first visit which is called (Impinda) soon after marriage. The staff is well preserved because she would use the same staff in her old age. The staff would give her support when she needs the third leg for support (Kinoti 2001:198). Rituals concentrate on entry into the family, but do not explain the conflict that could develop between the two women. The researcher thinks that this particular aspect of

African culture means that the daughter-in-law should not think about divorce because she now belongs to their new home, even if the relationship with her husband turns sour or if her history of emotional disorder, is more likely to turn to Post-Traumatic Stress Disorder (PTSD) (Scotts and Palmer 2007:37-38). That is not as important as the vows, what is valuable is the vow, “for better or worse”. McCann and Pearlman say that assessment of previous history on social and cultural context it is common to work with non-trauma psychotherapy. Exploring the early experiences of a client and their context, the clinician starts to develop a hypothesis about self-capacities, ego resources and psychological needs (McCann and Pearlman page 83).

Self capacities of a daughter-in-law reflect the individual’s ability to regulate self-esteem. Again ego resources result in the psychological reserves of the person enabling her to manage relationships with other people. Self can be violated by trauma disrupting, and self-capacity can be strengthened for an individual enabling them to tolerate the painful emotions and thoughts combined with memory work from the situation a person is in, to move to a new reality (McCann and Pearlman 2005: 86). When a daughter-in-law strengthens her ego then, she is considered to be arrogant. Back to African issues a young wife who lost her husband while staying in the husband’s family house and is forced to move out of the family house with her children without any accommodation provided. She is told that what brought her into the family has died, therefore the relationship has ended. The daughter-in-law is chased out by her mother-in-law. The mother-in-law then brings in her daughter’s son who is single and without children in order to occupy the house. Mothers-in-law generally do not care

about her sons' children her responsibility is to care for her daughters child. The English Idiom articulates this situation well by saying, blood is thicker than water.

Her story reminds me of Hagar's story and Sarah Ortega which states that the problem is not Sarah and Hagar but it was Abraham and God. Ortega says that it was the patriarchal custom and world-view that locked the two women into a downward spiral of competition. Ortega reveals something new for the researcher and the reader.

Mothers and daughters- in-law are competing with each other. Each one wants to be the best wife in the entire family therefore the two women see each other as enemies. Ortega says that patriarchal methods could be defeated by using the Bible as the liberator (Ortega 1995:106-107). The competition continued between her and her mother- in-law who went behind her back to her husband's company in order to claim his estate. Fortunately her husband had listed his beneficiaries as his daughters and his wife and excluded his mother. Stories like this can help the therapist to restore the ego resources and self capacity in therapy, especially for those who have been abused in life. The issue of guidance for the abused and violated needs to be dealt with by a guidance therapist.

3.13. Guidance

Guidance for an abused person can be hospitalization if she experiences symptoms of anxiety or severe depression. Educating people about PTSD will normalize a people's

reaction, especially when they know what is happening in their lives. Education will help a person not to be scared when feeling crazy or losing control. Appropriate treatment for the individual's background and resources can be useful in the early stages of therapy. How do you correct the hurt caused by in-laws? Confession, and repentance lead to reconciliation, these are the steps necessary in order to move towards forgiveness.

3.14. Healing and Reconciliation

The story of the Exodus is a well rehearsed event in Africa. It is always retold whenever there is a thankful deliverance. (Exodus 1-3), It has become the African, story not only for descendants of the Hebrew nation. In Africa healing combines herbal medication which is a gift from God to the ancestors. It comes through the actions of psychotherapy, psychology and religion, healing ceremonies and herbalist people who administer medication. These practices involve confession, atonement, forgiveness and reconciliation. When there is a conflict in an African home, there might be illness or misfortune, and the process forces one to embark on healing that leads to reconciliation.

The African belief is that the human beings are not a fragmentation but a complete entity within community. A person in an African perspective needs to be healed in a holistic and spiritual way. Conflicts between daughters and mothers involved confession, forgiveness and reconciliation because if the matter is not dealt with, then people will become sick. According to African culture and especially Zulu culture, some

sickness are brought by furious ancestors who do not want any quarrels within the family. Some sicknesses are punishments. Sometime sacrifices are performed when forgiveness from the ancestors is needed. (Waruta and Kinoti 2005,78-79).

In the Hebrew nation, disease was regarded as a punishment from God because the nation had disobeyed God. (Job 2:7). The sins of parents were regarded as sin which could be transferred to children. In comparison with African culture, there are similarities between the cultures. In the Hebrew tradition there is a relationship between sin and sickness. Forgiveness and reconciliation brought healing to Gods people when relationships were handled well. Liberation from culture is brought about through forgiveness, confession and reconciliation. These concepts were used in the early Church by pastors and they became the best medicine (Gerkin 1997:30). I want to convey Georges Sada's, statement Saddam's top general, on his view about love and forgiveness as a military advisor. He chose to work for peace and reconciliation in the Middle East. He said that the only way to solve a problem, was to create dialogue and engagement for peace and openness to reconciliation. He said "hatred, jealousy and envy will eat us up from inside but love in a person's heart will improve a person's life" Hatred, jealousy and envy between certain daughters and mothers- in-law can be removed by implanting love in their hearts in order for them to live in peace (Saddam's Secrets 1984:306).

3.15. Empowerment and Transformation

The researcher would suggest the use of powerful stories of women in the Bible.

Women should not fight each other but should fight the patriarchal system. Fighting with patriarchy is not to fight with men but we need to understand that all people are made in the image of God. In the story of Hagar and Sarah, the problem is not between the two women it is between God and Abraham and the patriarchal customs that repress women into a spiral of competition. The Bible should be read as a guide to liberation and empowerment not as a patriarchal power (Ortega 1995:107).

In Mathew 13:33, transformation through love is the main focus; hence the research will use Bible stories to help the women in Mhlumayo and any other women who are having problems with in-laws. Mothers and daughters- in- law should be seen as good yeast in their families as well as in their extended families family. The scripture shows us that wheat, yeast and water could be transformed into food which nourishes the whole family. Mother- in-law, yeast combined with water (love), the three combinations will show in the growth of love and strength in the family. Theologically, the Triune is inseparable. Mothers and daughters- in-law should work hand in hand in order to bring healing. (Ortega 1995:142) Luke 8:40-56

3.16. Reaching out

Daughters- in-law who are ill-treated by their mothers- in-law should take a risk. They should trust themselves and challenge the abuse they are subjected to. They should

approach the mother-in-law in order to heal their relationship and for self healing. Listening, again, to talks from abused women would also be a healing element, therapeutically. A woman with the flow of blood reached out to Christ with the hope of being healed. She touched Jesus and she was healed. Her healing healed others. The veil was a healing agent in healing others. Daughters or mothers-in-law should break through dominant social structures in order to correct injustices of patriarchy, like Bernice (The woman with the flow of blood who was not supposed to be among men because she was regarded as being unclean).during her times a woman was banished from society during her time of menstruation. She took the risk of being stoned to death. In the story, we see God who is approachable in the strict tight patriarchal system. (Ortega1995:143-144). Breaking the barriers that oppressed her was the beginning to change the structures that neglected women in life.

3.17. Family Strengths

Family therapists and counselors discovered that certain family strengths are very helpful in treating family problems. The list below could be helpful in assessing ones family and its strengths. One has to go through these stages in order to grow.

3.18 Qualities of Strong Families

1. Cohesion	
A. Trust	B. Time together
<ul style="list-style-type: none"> • Honesty 	<ul style="list-style-type: none"> • Quality time
<ul style="list-style-type: none"> • Dependability 	<ul style="list-style-type: none"> • Enjoying each other's company
<ul style="list-style-type: none"> • Faithfulness 	
<ul style="list-style-type: none"> • Commitment 	<ul style="list-style-type: none"> • Have fun together

2. Flexibility	
A. Ability to deal with stress	B. Compassion
<ul style="list-style-type: none"> • Taking crises as a challenge of growth 	<ul style="list-style-type: none"> • Share ethical values
<ul style="list-style-type: none"> • Openness 	<ul style="list-style-type: none"> • Oneness with humankind

3. Communication	
A. Positive communication	B. Appreciation
<ul style="list-style-type: none"> • Sharing feelings 	<ul style="list-style-type: none"> • Respect each other
<ul style="list-style-type: none"> • Giving compliments 	<ul style="list-style-type: none"> • Sense of humor
<ul style="list-style-type: none"> • Agree to disagree 	<ul style="list-style-type: none"> • Build friendships

(Oslo 1985:14)

The above will help and challenge one to grow especially when handled in a proper way.

The above qualities are strong elements which are helpful in African settings, especially in approving marriages and customs which are observed structures that prohibits culture in a community based in instant of individualism. American authors agree with Waruta (Pastoral Care in African Christianity). As we see the qualities of strong families, Waruta emphasises on the creation of families rather than concentrating on expensive rings and paper certificates. Africans used to tackle their emotional problems as a community which was considered better than being counseled in a small office. Pastoral counseling of families should treat the cause of the disease of abusive relationship between daughters and mothers- in-law properly. Traditional African values should be

re implemented by counselors in order to empower and for the transformation of bad relationships (Waruta & Kinoti 2005:115,117).

Pastoral care could empower women by using these tips from Johnson's book, Relationship Problem solver. He says that when a person enters into a relationship with another person one enter into a relationship with their family, clan and community. It could be a mutual friend dating or married. Treating ones parents and relatives with respect is extremely helpful because it prepares one on how to relate to other people. If it starts on a bad footing it produces bad results which finally become problematic. Johnson has listed the problems and solutions.

3.19. Problem One

When your in-laws interfere in your relationship by telling you where to send your children for Schooling, where you should spend holidays and why. How can you handle the situation, becomes part of the problem of solving the problem. There are several ways of handling problems. These steps will help you in seeking a common solution for solving the solution?

3.20 Solution One

Step 1:

You and your partner must be in charge of your relationship. If your partner listens to his/her parents it will lead to the creation of another problem, in other words it becomes a real battle. Johnson suggests these solutions.

Step 2:

Tell his/her parents that you are not replacing them while your partner is there whilst he relates to you as his wife. This process produces another addition within the family.

Step 3:

Tell your partner that the two of you are now the team. You will make decisions. Accept some advice, occasionally, from outsiders. Accept some criticism from the in-laws. Your partner should consult you, respect your feelings and wishes, and work together with you for the common good.

Step 4:

The process of blood is thicker than water becomes a problem, Do not give your partner the ultimatum about who comes first This problem creates conflict because in-laws

need to become first. Wait until the relationship is solid and then you could say you are number one! Work on knowing each other.

3.21. Problem Two

If your in-Laws do not like you for some unknown reason, and the mother in-law is shutting you out of the family functions, do not react violently. Approach your partner so that you work on this issue together. This process when handled properly, will yield good results.

3.22 Solution Two

Try to have a good relationship with your in-Laws. If they are hostile to you, try to understand that you have done anything wrong and then relate or bounce this problem with others outside the family.

3.23. Problem Three

At times, your in-laws control you in such a way that you think they want you to forget your own family in order to see them only as your family. Know that you are all relating in a new relationship of marriage.

3.24 Solution Three

As you address this problem, know that you and your partner need to be united. See people you prefer to see on scheduled time and relate normally. It is difficult but it can be done. If you have children, involve grandparents as much as you can by letting them raise them do not prevent them, from caring. This will help in a family bonding experience for everyone in the family.

3.25. Problem Four

If your partner can't break free from seeing his/her parents everyday. Try to journey with him in such a way that you educate him about your place and the dilemma that you are facing with his mother.

3.26 Solution 4

His parents are not your priority that has brought you into this relationship but your own family is the priority. Parents are responsible to teach you to be an adult. It may fail because of their dysfunctional concentration on building a new pattern of relating which will free you from their problem. You and your partner are number one to each other.

3.27. Preliminary Summary

Preliminary Conclusion

This Chapter dealt with the abusive relationship between mothers and daughters- in-law. It looked at the pains caused by abusive relationships between some of them. Guidance, healing and reconciliation have been provided for healing psychologically and emotional problems. It finally focuses on empowerment and transformation. The next Chapter will deal with tragedies that one after the another and the curses of rejections from the in-law. The issues of ancestors and cultures will be analysed in order for the study to dig deeper into the problems faced by many daughters-in-law.

6. Chapter 4

Therapeutic issues and stories of abused daughter's in-law will be provided.

4.1.Introduction

In the previous chapter the author dealt with the conflict caused by abusive relationships by mother's in-Laws. Guidance for healing and reconciliation, and the empowering method of transformation of lives was provided.

This chapter will explore the tragedies following after one another. The Theological question here is ' why these abused women experience tragedies one after another like Old Job of the Old Testament? Culturally, were the ancestors fighting with them? Stories of abused daughter-in-Laws will be told in order to help other abused women. The process is what Wimberley calls the process of Externalization (Wimberley 2003: 99). Daughter's in- Laws will be asked about their problems which will be described in this chapter.

Whenever humanity encounters suffering, we always ask these questions. What is God trying to tell me? Does God have a specific message for me by this tragedy? The author came to write about this topic because Thembi suffered so much as stated in Chapter One. Yancey in his book, " Where is God When it Hurts"? He quoted C.S. Lewis talking about "pain as the megaphone of God". He continues by saying that God whispers to us in our pleasures and speaks in our conscience, but shouts in our pains. It is His

megaphone to rouse a deaf world that something is wrong. Many authors had written about the book of Job. Most writers try to find out why was God silent in his suffering? Where was he when he lost everything? God did not speak from chapter one of the book of Job, He only spoke on Chapter thirty eight. God did talk but he left unanswered questions about Job's suffering (Long 1994:17).

4.2. Why me?

In South Africa we are experiencing bus accidents mostly in the Eastern Cape and Northern Province. As I am writing one of the ladies in our church has just lost her second daughter. The first one died last year. In less than a year the other daughter was stricken by a stroke. Where she was in a coma for two weeks and died.

The author thinks that whenever tragedy strikes, we start wondering what God is trying to tell us? What is the message that God is saying to us?

4.3. What does the Bible say about suffering?

Many Old Testament passages warn against the painful consequences that will follow if a person has not followed a specific action. The Psalms and proverbs and some books present an idea of wrong decisions that lead a person to painful consequences. The prophetic books give warnings that judgment will come if people do not listen to God. The Israelites knew very well why they were suffering because God revealed himself through the prophets, warning them about the consequences they were about to encounter.

Let us look at how Jesus dealt with the question that is responsible for suffering. Jesus was sensitive to the people who were suffering. Jesus never punished, instead he went around healing people. He used his super-natural power to heal. Jesus gave clear answers about the above question. In (Luke 13:16) Jesus gave a clear answer to the onlookers that the suffering of the woman for eighteen years was by Satan. The tragedies in the world of New Testament (Luke 13:2-5). Jesus pointed out that the Galilean people were not the worse sinners. The tragedy was more a lesson to the people who saw the catastrophe and, a lesson to comfort those people who were also hurt. Tragedies prepare us to be strong in order to strengthen the weak and give them love. (Yancey 1990 : 82:83). The author found out that unanswered questions on why God allowed Job to suffer, as he was a righteous man, was answered by Jesus Christ. Jesus' healing power holds out hope for the future that even suffering can be transformed. Human tragedy can suffering can be transformed. Human tragedy and display God's work ((John 9:3).

4.4.No specific Answer

Going back to Thembi's abusive relationship and tragedies she experienced. It was not her fault. The answer to the question: Why me? Thembi's suffering gives no specific answer but it holds hope for the future. It gives hope to other people that no matter how much people could suffer, it can be transformed.

A tragedy can be used as a lesson to other people who could fall into the similar situation (Yancey 1990: 84). The author wants to emphasize on Thembi's suffering as a

lesson. The death of her son sent a message to her that she has a responsibility to look after her sons' children. The grandson was at a University in Durban. The youngest daughter was doing her standard ten. Thembi helped them by paying their school fees out of her pension money. They are educated today because of their grandmother. My emphasis is on that out of darkness the light appeared. The concept of ubuntu (humanness) that she practiced by her through helping his brothers' children was what the Wesleyan tradition call the process of sanctification social holiness and reclaiming the **imago-dei**. (Wimberly 2003: 20). The author agrees with the Wimberley that when athletes are jumping hurdles, they jump them and leave them. The athletes do not take them home. When transformation has taken place, a person jumps over the suffering (hurdles). They are left behind in order for a person to survive. This reminds me of transformation which took place in Ezekiel's vision of the dry I bones. God will always recreate people who are in Thembi's situation.(Ezekiel 37:1-14).

4.5.The therapeutic issues and stories of abused women daughters-in-Laws

The author invited the Women of Prayer and Service in her Church in discussion in order to good relationships between daughters in-law and mothers in-law. As the author is a member of the organization, it was easy to be offered a platform.

Most of the prayer women in my Church are from the rural areas, mostly from the Eastern Cape. Culture to them is the backbone of their lives. I related the story of Thembi as my introduction. I opened the book of (Ruth 1:1-22). my intention was to

divide women into groups of Daughters –in law and mothers-in-law. I told them that the subject I was introducing was not to create problems.

The objective was to build good relationships between mothers and daughters-in-law. There was resistance about which group do people belong to. In an African Culture a woman is a daughter-in-law (Makoti) to her in-laws for the rest of her life. Women preferred to be interviewed in their age group. Some women who were hurt as young wives, preferred to be in a group of daughters in-laws. Women who were mothers-in-law remained in the group of mothers –in-law.

4.6. Therapeutic Conversation

The daughters in-Law group were to discuss sensitive issues in the absence of the mothers –in-Law. A question which was raised: What is/was your relationship with your in-Law? Daughters in-Laws who were out of their marriage were free to tell their horrible relationships about their mother’s in-Law. Lizzie (not the real name) ,a brave woman ,shared her story with us. Her husband had an affair before she met him. He had a child with his previous girlfriend. They never got married. The girlfriend had an affair with another man while their relationship was on. Lizzie met her husband. She fell in love with him. Their relationship was three months old. He proposed marriage to her. They were in a process to get married. Her husband to be, told her about the previous relationship and about the baby.

They carried on with the preparations of their marriage. Lizzie did not know that there was a big battle between her husband's mother-to be and her future husband. The mother in-Law wanted the ex-girlfriend to be her daughter in-law not Lizzie. Her husband did not tell his mother the reason for leaving the mother of the baby. They got married. Lizzie gave birth to a baby boy.

The unhealthy relationship between her sister and mother in-Law expanded to the entire family. She was outcast by the family. Luckily her husband stood by her.

The reason the mother in-Law hated her was that she grew up together with the other girl's parents. The other reason was that Lizzie was getting money from her husband. The mother was not getting money any more.

The question was: did they visit each other? She agreed because of cultural reasons. She was not supposed to fight with her. When the mother-in-Law was about to die she called Lizzie in order to make peace between themselves; unfortunately time was short and she died before Lizzie's arrival.

Lizzie related her story as a woman who was crippled for eighteen years. She said she was staying in her mother in-Law's house for eighteen years. Her husband did not want to part with his mother because he was the only son in the family. The sister was married already. Her life was transformed when her employer assisted her financially in order for her to pay a deposit for a house. She left her mother's in-law at short notice. She classified herself as one of the Orpah because she left her mother-in-Law to start

her own life like Orpah of the Old Testament. Who did not get all the blessings like Ruth, got all the blessing because she clung to her mother in-Law which Israel culture. The author will look at ancestors and culture in the next sub-topic. (Ruth1:16-17)

The writer of the book of Ruth does not tell us about the life of Orpah after she parted with Ruth and Naomi. The author would like to encourage women who opted to be independent like Orpah that racism and culture should not prevent them to challenge cultural and Church structure of God. And to draw attention to the rejecting oppressive structures that independent women are made in the image of God (Ortega 1995:144). The author would like to borrow the words of Wimberley. Wimberley used the term “internalization” (generation to generation beliefs) and externalization (Growth and Development) in his book *Claiming God reclaiming Dignity*. Wimberley said that internalization comes when a person had lived a life of avoiding internal pain. Externalization is the process where the ego looks directly at the internalized pain, which was previously stored in a person’s life. (Wimberley 2003: 27-28).

Orpah decided to look at herself internally. Her ego was strengthened; she opted to go her way in order to start her new life. The Bible does not tell us what happened to her afterwards. Dee Brestin the author of a “Women of Love” says that Orpah disappeared from the Bible because she chose to go back to Moab, the Land of idol-Worshippers. The above author defined her by a name which means “stiff-necked” Or “double minded.”

We will see what culture says to these different women from the book of Ruth later in this chapter. (Brestin 2000: 39-40). The author related the story of Orpah, who decided to be different from Ruth. This is to encourage daughters-in-law, who prefer to be independent not to think negative about their future. Cultural beliefs should be examined. You might be

a rejected woman like Orpah, a Moabite gift. Different cultures from Israel. Daughters-in-law are encouraged not to internalize negative teaching if they are oppressive. Externalization will liberate and restore person's dignity. (Wimbley 2003:30).

4.7. Norah's Story

Norah a lawyer's receptionist, she was married but she was not blessed with children in her marriage. Her mother-in-law was calling her "the barren woman". In the African culture, if a woman is married but could not bear any children a man was allowed to marry another wife. In some parts of Africa this particular culture is still practised. Norah's mother-in-Law used to tell her son that he should marry another wife. Norah's relationships with her in-Law deteriorated.

She decided to move back to her parent's home. She lived with her parents for a few months before she rented her own place. Norah was not free to have another relationship because she was still married to her husband. In the long run, she fell in love with another man. They went out and she fell pregnant. She gave birth to a baby girl. Her husband had affairs as well but could not have a child. By law of God, they

were both wrong to be involved in those relationships. The husband begged Norah to come back with the child.

In the African culture, when a woman has child during separation, the child belongs to the previous husband. In Norah's case, it was that the husband could not have any children. Norah's depression was lifted.

The author, Gwen Smith, in her book 'Broken into Beautiful' pointed out that some people had experienced the harsh weather of the wilderness. Our unchanging God knows our needs. Hagar is a good model for a person who had been rejected. God sees and knows us by our name. Hagar responded by giving God a new name. El Rio "The God who sees me" (Smith 2008:3). The above story teaches people who are in abusive relationships that they should confront their problems and not to run away from them by seeking help from God, He will intervene.

4.8. The issue of ancestors and Culture

African culture had caused a lot of layers and layers of pain in some South African women's lives. The social construction on the domination of vulnerable women like Orpah need be examined. The author's objective is not to condemn culture but to analyze culture in order to empower women who are oppressed by culture. The book of Ruth is a good model of women who do not encourage cultural expectations.

The author would like to look at the culture of Israel, which is very similar to the Zulu culture. Some Zulu women are aware of being oppressed. Their loyalty to their culture

prevents them to fight the cultural system because of the fear and honor of the ancestors. Israelite culture compelled a widow to marry the brother of a deceased husband, in order to protect the widow and keeping the family alive (Matt 22:24). The Zulu culture is the same as the Israelite. Both cultures make women powerless. There is no freedom of choice.

In Thembis' case it was not easy to complain to her mother in-Law because, culturally, the ancestors would not be pleased with her. Disagreement and fights might bring calamity at her home. The author agrees with the above author on women's vision when she pointed out that it would be no use to attack men as oppressors of women. Women theologians should seek ways and methods of eradicating oppressive cultures against women. Men are not only the oppressed by they are oppressors. In the case of Thembi, no man was involved in her oppression. The mother-in-law practiced the institutionalized cultural oppression (Ortega 1995:23).

4.9. The use of Culture in the Bible

The author would like to raise some points about two cultures which contribute oppression on women. African traditional Culture and Biblical culture are both patriarchal. Both cultures violate women's' dignity. Firstly, I will look at the Biblical Culture and secondly, I will talk about African Culture. The Old Testament, which was and it is today the law of the Hebrew people, treat women in-humanly. Women were classified as properties of men. That is the reason why Orpah is not amongst the blessed women in the Bible because she broke the Hebrew Law. If she followed her mother in-

Law, she would be the best daughter-in-Law. According to the book of Hebrew the author found out that Biblical culture forced women to internalize their pain and hurt which lowered their self esteem. The author found out that it was the Hebrew culture which made Naomi to send her daughters-in-Laws back to their homes. She thought that her daughter in-Laws, who would not be accepted in Bethlehem, should go back to their parents' home where they will be accepted in Bethlehem. Brestin in her book "A woman of Love" says that Ruth heard the melody Orpah missed it. (Brest in 2006:43).

What is interesting is that Jesus restored the lives of women who were violated by the Biblical Culture. Mother Mary's life was restored where she was introduced to John the disciple, whom Jesus loved. Mary had a new family not much of blood but made out of love. (Holiness 2008:130). Mother Mary sang a song after the Holy Spirit had empowered her for being the mother of Jesus. God used ordinary women to turn around the world. (Holiness 2008:130- 135). Thembi's life which was filled with many tragedies such as losing her children in tragic ways, like mother Mary, she is a good example of what suffering women learn from her not give up. Her life is a lesson showing other women how to cross the bridges of suffering by standing up for her family and by giving them the meaning of living (Holiness 2008:138) to oppress the powerless people.

Maimela gave an example of how colonizers came to Africa as an agent of the European empire to dominate African culture for destruction of African culture. To destroy the African sense of history and identity, in order to replace African culture by European

culture. Maimela pointed out that when culture is discussed, it should not be discussed in order to help people in their own situation. Demonstrating how culture is being used in order to manipulate and dominate control weaker group. (Maimela 1991:6)

As the author had explained in Chapter one that Thembi was left by her husband with her mother-in-law, who was the head of family. In the African culture, she was classified as a child to her mother-in-law. Masimiyu- Wasike pointed out that the in-laws could harass the wife on behalf of the brother and their son by claiming to discipline her. In that way, the-in-laws use culture as an instrument of dominion to the daughter-in-law.

4.10. *African Culture*

In the African Culture, marriage was not an easy issue. Divorced went through a vigorous scrutiny of elders. Divorce was not approved easily. That could be a result of where the bride price was too high. That was when the woman had to marry her brother's husband. As Mbiti points out that polygamy was not a selfish marriage. It should be seen as a value system for immortality through ones offspring. The author agrees with Mbiti if those women were involved in those kinds of marriages unwillingly. There is so much competition in polygamous marriage that causes hurt and humiliation in the name of culture (Waruta and Kinoti 2005: 106). Competition among wives create conflicts which is transferred to their children e.g. we see even today the war in Palestine and between the Jews and the Palestine between the Jews and the Palestinians. This is the result of the polygamous marriage of Abraham.

Some women were harassed by the in-Laws over their deceased husband's property. A widow, culturally, was not allowed to go back to her family or live on her own because she was the property of her in-Laws.

4.11. *Maimela*

In his paper "Religion and Culture Blessings or Curses" he pointed out that to his understanding, culture is not a thing which exists on its own or existing out there. According to him, culture and religion is lived by people. He continued saying that culture is used by dominant people as an instrument to oppress the powerless people. Culture could be used as an instrument of domination and resistance. The misuse of Jewish culture, to oppress the publicans, lepers and the marginalized. The oppressed could resist domination by using the liberation theology. Mary's song could be sung by women who are oppressed by their in-laws, expressing the God who could release women who are oppressed by their in-laws.

This shows that culture could be used as a manipulative instrument. It could be used to resist oppression by the oppressed. EATWOT 1991:11 Maimela.

The author agrees with Maimela's view that African Culture and Biblical Culture had been used as instruments of domination and as resources of resistance. The author will always go back to Ruth's book and highlight Orpah as a resistant character who preferred to be liberated from the Jewish dominant culture. She used culture by going

back to her people. Culturally, the Moabite people and Israel were associated with sin (Nehemiah 13:1).

Orpah opted to go back to her father's house because culture did not allow her to worship in the Israelite temple. African Culture might have been copied from the Bible because they are very much alike. Ruth was liberated by the Jewish.

4.12 Questions which could be asked by daughters and mothers in-Law who are in bad relationships

1. What do in-Laws do that is troublesome?
2. Do men or women have more in-Law difficulties?
3. Is the mother-in-Law the most difficult of all in-Law? If so why?
4. Daughter in-Law is taken a stranger by her in-Laws. Why?
5. How can the in-Laws be good in Laws? (Duvall 1954:46).

4.13. *Summary*

This chapter discussed the theology of suffering. There are questions asked by people, who find themselves, suffering. The study found out that in the Old Testament people suffered because of their wrong doings. The New Testament presented Christ as the healer of tragedies. Christ restored lives of suffering people. The other discussion was on culture and religion. Culture and religion was used as an instrument of oppression, especially to the daughter in-Laws. Ancestors were used as scapegoat to frighten a

vulnerable daughter in-Law. Ancestors were, again, used to keep a woman in the family.

The questions usually asked about in-Law relationships. These questions will help people who will want to build healthy relationship with their in-Laws. The stories of women in the Bible and the women's stories in this research helped the author to externalize the inner pain of her sister which she kept since she was a little girl.

The next Chapter will deal with the theology of suffering. Daughters' in-Laws who are in abusive relationships would be explored to disclose their hurts and pains. The church would be drawn in as a healer the caregiver and an educator in order to empower women spiritually.

1. Chapter five will dwell on the theology of suffering (Trauma) not only from the women of Mhlumayo but to all women who are in this situation in order for them to disclose so that other women could learn about their stories.
2. The church should educate women not to oppress each other.
3. This Chapter will also dwell in:
 - a. Social
 - b. Spirituality
 - c. Development; and
 - d. Empowerment

4.13. CONCLUSION

Chapter Five will focus on the overall findings of the research study and provide some innovative ideas and recommendations with regard to how daughter and mother-in-laws could have good relationships.

7. **CHAPTER 5: The Theology of Suffering**

5.1 Introduction

Pain and suffering are part and parcel of our planet. Christians and decent people are not exempted. Today's Christians believe that bad actions may lead a person to suffering tragedies. The second principle says that God talks to us by punishing us. Suffering should be understood by all of us, whether we are suffering or not suffering, that God was working in us through harsh circumstances.

A Christian response to suffering should bring hope to people who are sick and healing to those who hurt. We can become better people because of suffering and pain. Sometimes suffering people cannot find meaning in their suffering. This question will always be asked by hurting people. Where is God when we are hurting? God is in us, God is not in the things and people who are hurting us. In other words, God is recreating good out of evil. Suffering has become part of our lives especially these days. People are struggling with issues of evil in order to find answers that lead to goodness.

5.2 Another Thembi's tragedy

The author goes back to Thembi's life. She was struck by another tragedy this year. The second wife of her dead son removed all her son's property from her son's house without telling her that she was leaving. She told her while she was removing the furniture into a hired truck. She said she was going back to her mother's home because

her husband and her baby had died. Her husband and her baby were the reason she stayed with her in-laws.

She left the house empty and she locked the house. Thembi begged her to leave the house open in order for it to be used for her deceased husband's children. Her pleading fell on deaf ears. She went away.

Naomi permitted her daughters-in-law to go and start their new lives. In my understanding, she would have been allowed to go but not in the manner she had parted from her in-laws. Emerging questions are these: What kind of relationships did she have with her mother-in-law (Thembi)? Was it like Orpah's relationship with Naomi? No! Naomi kissed and blessed them first and allowed them to go back to their parents home, Orpah kissed her mother-in-law in return and she went. (Ruth 1: 8-14) The abuse when it is connected to Thembi's experience will highlight the level of abuse and brutality that is taking place.

5.3 Hurt people can badly hurt other people

The story of Ruth is the story of a suffering woman who lost everything. Naomi was honest; she did not hide her grieving. "Don't call me Naomi call me Mara (bitter). I am afflicted, I am empty" (Ruth 1: 20-21). Naomi admitted that she was grieving. The reader needs to know that it's healthy to express grief when we are separated from our loved ones. We know that our separation is not permanent. Our hope is in the resurrection of the dead. The author wants to highlight a way to build good

relationships between mothers, and daughters-in-law, even if people are hurting.

Brestin in her book, *A Woman of Love*, pointed out that hurt people hurt other people.

Thembi's daughter-in-law should have shared her hurt with her mother-in-law. The two women should have grieved together, but, usually, when people are hurt they withdraw from other people (Brestin 2006:59). The author might be wrong by saying that.

It is difficult that when we are left by loved ones we feel lost and "naked". T.D. Jakes calls it Gods "Scholastic achievement program" for strong believers, when we are hurt. When pain comes, we should not ignore it but we need to see it as a warning that something needs to be healed. We need not avoid the warnings however we must not allow them to control us. The author would like to bring in the story of Cain and Abel in this chapter.

Hudson in his book (*Questions God asks Us*) pointed out clearly that hurt people, hurt other people. They forget that God gave us a responsibility towards our neighbors but our actions towards them are opposite. Cain evidently saw Abel as a threat. Possibly, he had been hurt by Abel when they were young. He decided to kill him in a cold blooded and violent way. The story of Cain and Abel reminds us that God gave us a responsibility to be accountable to each other. When we see each other as enemies, destruction follows. We always forget that God loves those people we regard as our enemies. We want to hurt them because we have been hurt.

The author experienced her sister's (Thembi) humiliation and exploitation by her mother in-law as a result of her mother in-law being separated from her only son. She saw Thembi as an enemy. The two ladies forgot that they should be friends and be responsible to each other. They should accept each other as God accepts us as we are.

The author would like to go back to the story of Norah in chapter four. Norah decided to go back to her family because of her bareness. Later on, it was revealed that it was her husband who had a problem with fathering children. The story teaches the reader that when we exploit and dehumanize each other, God asks us these questions-where is your neighbor? Didn't I say be responsible of each other?

The two brothers, Cain and Abel, were worshippers of God. Out of jealousy, Cain killed his brother. Their lives were bound to each other. God is expecting us to be accountable to each other. Norah's mother in-law should have been sympathetic to Norah's situation of not able to have children. God did not reject Norah. He blessed her with a baby. The model of shepherding used by the author in chapter one, is a good model to all humanity. We should be shepherds of all the people around us. If we were good shepherds, there would be no conflicts, and all the people will live in peace. (Hudson 2008; 22-24).

It is difficult to come out with a good answer as to why God allowed suffering to good people. Most hurt people are good people. Most of the time, people who experienced tragedies, hurt and suffering in their lives is dedicated people of God. The scriptures give us good examples of good people who were oppressed and exploited by members of their families and friends. Joseph, whose father loved him so much because he was born at his old age, was sold by his brothers to slavery because of hatred. (Genesis 37:4). Job an upright man, lost everything, shame was upon him for an apparent reason. (Job 1:13-19). At first, Job seemed to be able to deal with those tragedies in good manner. He remarked to God, who is able to give a person and also take away from a person. (Job 1:21). Job is a good example to the suffering and hurt. In all his sufferings we do not hear Job cursing God. His wife tried to persuade him to curse God. Job's response was amazing. It is a good lesson to us all. Actually, Job's response is a key theme for the book of Job; which teaches all humanity that troubles and suffering are not always a punishment for sin for God's people. Suffering, hurt, oppression and troubles may serve as trials as Job was tested; Suffering may serve as a discipline that culminates in spiritual gain (Job 1:22).

What is important in the midst of troubles, is how we respond to the suffering. The above people are examples of how humanity responds to hurt and suffering. Some people blame those people around them and blame God for their pain. As I have suggested, Job's response was a good lesson for all humanity. People like Job would find comfort from God, who loves and care for His children because they have faith in Him during bad times and good times.

How should we respond to hurt and suffering? There is a good illustration that House and Grover gave in their book- “Does God feel your pain?” The authors say that “Life is like a multicolored and mingled group of threads on the back of a tapestry. The threads seem unrelated and make no sense, purposeless and confused. When the tapestry is turned around, we see beautiful woven colors with intricate details and clear sense of design by the weaver.”

The author’s illustration gives us a lesson, and teaches us that suffering, hurt and tragedies may seem so meaningless. We are looking at the back of the tapestry. When we turn the tapestry, all the mixed and confused colors will make sense. (House and Grover 2010:71).

5.4 When suffering we become Vulnerable

Suffering is the struggle of fighting with the unknown. The questions asked by suffering people come from the vulnerability of being in a strange situation. Thembi was so vulnerable as a result, she isolated herself. She was so scared of other people. During our discussion, she said her isolation was to hide from many questions people used to ask her. At that moment, Thembi was wrestling with the unknown figure like Jacob wrestling with God. It was a test of his spirituality. When Jacob was freed, he was not

the same. His hip was dislocated. Struggles make us aware that we are not superior to everything in life (Chittister 2003: 62)

Suffering leaves people wounded and vulnerable. Struggles may change and transform us. Transformation makes us to journey with people who had been hurt. It makes us to help other people by not looking away from their shame. A person who suffered learn to look beyond the present time but looks at the edges of the soul and what that person decides at the moment.

Not one person comes out the same after suffering. Some people come out worse than when they went into the school of suffering. I call it the school because a school transforms and liberates a person. A person, who went through hard time, wants to reflect on it, can find out that suffering strengthened and made him/her wiser. One thing suffering will not do is to leave a person neutral. Suffering changes persons.

Thembi, the author's sister, was a soft person who hoped that her husband will support the family but that did not happen. She had to educate her children by selling goods. She is naturally a quiet person but with very strong character. She became stronger when her son died. Leaving the children to be supported by her, she became stronger. She changed like Jacob, whose name was changed because overcoming suffering brings transformation. A transformed person is able to transform others. (Chittister 2003:86)

Vulnerability can be taken as weakness, yet to be vulnerable; a person sends a message that I have nothing to hide. I am genuine. I am ready to be changed. People who have been hurt know what they want. They do not want to be dehumanized and exploited. They know their boundaries. The author remembers the most vulnerable days of Thembi. Her father wanted Thembi to be separated from her husband. As vulnerable as she was, she refused. She said her children would lose their identity by leaving their home. Dr Klein in his book (Discovering an Authentic Lifestyle), points out that “Vulnerability is a gift not for power seekers in life, but for those who seek to be empowered by life, for life. It is an authentic strength disguised in softness.” Out of vulnerability, inner strength is revealed. Dr Klein gives ideas of healing by giving us the advice of opening up our doors of our soul’s hearts and minds in order to be healed. By allowing people to enter into your inner being, they will realize how strong you are. (Dr Klein 2010:89). Thembi’s father realized how strong Thembi was, when her kids became adults. The author agrees with the two authors Jakes and Dr Klein when they say that vulnerability and pain need not to be ignored or hidden.

Healing would take place when we resolve our unresolved issues. God’s power of healing will take a person from the pain to experience. It will take us beyond bitterness and set us free. People will begin to love and trust again. (Jakes 1995:96-97).

5.5 Transformation

Wimberly used the Wesleyan theology of transformation by saying that transformation is a lifelong process. Transformation is driven by God’s sanctification of grace. The grace

which God's gives, gives people the power to go on with their lives. Past sins and sufferings might come up again in order to teach us new lessons and make us grow (Wimberly 2003: 85). Thembi will be helped by the above in therapy. She will then have to recreate her life by coming up with new ways to her in-laws.

5.6 Faith in suffering

As the author is writing, these questions are emerging. Why did Thembi have to experience such a traumatic life? What went wrong? She is such a quiet and non-troublesome person. Why! Why! Why! The words of St Paul came into mind (2 Corinthians 12:10). Lament always, one has to examine new ways of solving problems. Thembi has so many thorns in her flesh. At this moment, Thembi is educating her grand children with her pension. The author is convinced from this point of view that the weak are used by God to confound the strong.

5.7 Education in Church

The Church should be a good educator of women. Women usually are the majority in all denominations. The author wants to help those who help hurt people, by this information taken from Archibald Hart and Catherine Hart Weber entitled "A Womens Guide for Overcoming Depression" The second one is "The Winds of Promise" by Anne Wimberly and Edward Wimberly. The third is "The Valley of Tears by Nola Shaw", Hart and Weber point out that to be around a depressed person, is a struggle. It does not

only take an emotional toll but it takes a physical one as well. If the strength is drawn out of you then, how do we deal with a depressed person? First of all, we need to enumerate different types of depression.

5.8 Types of Depression

According to Hart and Weber there are nine types of depression.

1. Unipolar depression – depressed mood unhappy and feeling worthless.
2. Dysthymia double depression – lasting for two years and without a break for more than two months.
3. Bipolar depression – not common as others it is irritable excitement.
4. A typical depression – this involves chronic depression.
5. Seasonal depression – occur in winter where there is no sufficient light.
6. Psychotic depression - This is the severest of the depression. People with unipolar or bipolar depression are affected.
7. Hormonal depression – attacks 10% of new mothers.
8. Post traumatic stress disorder – This occurs after exposure to violence or trauma. It may cause nightmares. It increases aggression and anger.
9. " Masked" depression – This may not be recognized both by the sufferer and loved ones. The sufferer hides it behind other problems like headaches, heartburn, joint pains and indigestion. (Hart and Hart Weber 2007 : 32-33).

5.9 Identifying the Symptoms

1. Mood / Emotions - Feelings of helplessness worthlessness. Unresolved grief issues.
2. Thought - Inability to concentrate and remembering things. Negative thoughts, how self esteem attitude such as what difference does it make.?
3. Physical functioning - Anxiety or panic attacks. Slow soft speech, inability to sleep or sleep too much.
4. Spiritual factors - Being angry and disappointed in God A feeling of heaviness in your spirit. Having no hope for the future. Feeling like a cloud of darkness is over you.
5. Spiritual factors
6. Suicide attempts.
7. Social withdrawn.
8. Not getting along with others.

Journeying with them in the above, will help me to identify the symptoms of depression and thus develop a relationship with a depressed person. The following way will help me to work with a depressed personality disorder.

5.10 *Practical ways you can Help a Traumatized person*

There are several ways you can use to depressed people

1. Listen and talk with a person about her/ his depression.

2. If she/he is not free to talk, encourage the person to talk to a trustworthy person.
3. Assist by taking children away during the weekend, if there are children, in order for the person to take care for his/ her personal needs.
4. Offer to make meals and some other work. Depression robs a person of all the energy.
5. Offer to accompany her to her appointments, suggest to make appointments for her. Avoid taking over the person's life.
6. Do not take full ownership of your loved ones condition. He/She must work towards getting well or better.
7. Encourage the person to keep appointments.
8. Show that you care by calling her on the phone. Your efforts will be noticed as she / he recovers.
9. Pray for or with her.

The writer's research has shown that the more a depressed person is supported at the worst time, the quicker they become better. A person depends on medication that will help as well. If there is no improvement, and if the person feels a great loss in his life, refer them to professionals. Depression can lead a person to suicide. Sometimes medicine is blamed for the suicide risk, especially the aftermath. The increase of despair is caused by the expectations of the traumatized person and those around her /him. Be patient if you are caring for a depressed person and take care of yourself. (Hart and Hart Weber

2007: 222). Depression when dealt with in therapy, may lead a person to the next step of bargaining with God. At times they may regress to the level of depression.

5.11 Attention to Church Leaders

The author would like to draw an attention to the leaders of the church by reminding them that they are the pilots who steer the ship through stormy seas.

Firstly, Sweet says that in his book Perfect Storm one way to handle a perfect storm is to accuse the weather for creating tragedies Sweet used the words of Rabia, a Muslim, who said that when he was asked to learn the virtue of patience “Stop complain” He said must adjust themselves accordingly because the storm can break anytime.

The congregants are taught that the storm may last for days, months, years and decades. One thing for sure is that the storm will leave as it came. People should be taught these words “It shall come to pass”.

Secondly; another way of not to handling a storm is to not to blame God for sending the storm your way, People should pray to God in order for him to guide them through the storm.

Thirdly, a person should have skills of crisis management. Damage will be done but the dust will settle down. Sometimes, damage cannot be managed if it is swept away or ignored under the carpet. Sometimes, people should live in bad situations.

Fourthly, To handle the storm is not to waste time by fighting with the passengers on the boat, while the boat is ready to sink.

Here are the five things that the author is giving the church to empower all women;

- 1.** In times of storms, do not stand on shore it is not safe. It is better to be into deep waters. Facing storms head on can bring a person a fortune.
- 2.** Steer into the wind. Learn to be at home in the situation you are in. Buffaloes put their heads down and walk into the storm. Cows try to get around the storm and they get trapped/Jesus Christ walked directly into a danger zone. He faced Jerusalem, He never looked back.
- 3.** Toss heavy burdens overboard. Life can compel us to part with essential things. The journey of life can heap up result us grudges and grievances which let us down
- 4.** Tie yourself to the mast of the master. It is in the cross that we find direction of our lives. The cross is our yard stick and timeline [Sweet 2008; 155].
- 5.** Enjoy an Epic Ride - Jesus is with us through our stormy situations. Jesus does not promise to calm the seas but He promises to calm us in every sea. When we are in the same boat with Jesus. [Mark 4; 35-41]. When we are trusting in the Lord, he will lead us through the perfect storm.

Women should be taught to live their lives knowing that life comes with storms in every day's life. The above advices are given to the church in order to assist women to stand the storms of this world.

5.12 Five things to empower women

Women should know from the above story that:

1. God sees you and loves you.
2. God is inescapable.
3. He is available to help you face trials with courage, strength and power.
4. Do not run away from your problems and sidestep accountability.
5. Seek Gods grace, his hand will guide you.

Each and every woman who is dehumanized and exploited should know that God always intervenes. Our unchanging God knows our names. He sees our burdens in our hearts through the blood stained curtain of Jesus Christ (Smith 2008:30-31)

5.13 The Church should educate women not to oppress each other

The author will use the story of Hagar and Sarah in (**Genesis 16 :46**) Hagar was a young woman who faced some serious challenges. Firstly, she grew up as a foreigner. She became unimportant, discarded and destitute. She might have been sold to Sarah, a lady who was rich through her husband possessions (Genesis 12:16). She was Sarah's property. She was free to do anything with her. That was the reason she forced Hagar to sleep with her elderly husband. The Dehumanisation and oppression of Hagar started that time because Sarah started to build her family without considering Hagar's emotions. Hagar's emotions resulted to anger. She began to despise her mistress. Hagar was mistreated and this led her to run away.

The author wants to present the story of Hagar and Sarah as an example in order to teach women not to mistreat each other in the name of culture. We found out that the two women mentioned above, mistreated each other in order to gain recognition in the society. The writer of Genesis presented the kind of God who watched the hurt Hagar. God whispered to Hagar through the angel and said “I will so increase your descendents that they will be too numerous to count (Genesis 16:10)

5.14 It is possible to get over a past and begin to live the future

The church should help women to get beyond anger by stepping out of the blame mode and learn to grant forgiveness and, handle future conflicts. Learning how to combat negative emotions, when someone hurt or abuse them. Finding your own gifts and talents being burrier will help. Help yourself along in the healing process.

5.15 Stepping out of the Blame Mode

- † Getting past blame helps the person to get past the abuse and get on with one’s life
- † Blaming your abuser will have little negative effect on the abuser. It will have great effect on the abused.
- † Constant blame will only allow the abuser to continue to hurt you more
- † Blame continues the cycle, forgiveness ends it.

5.16 The Healing Power of Forgiveness

- † Forgiveness returns a person into a state of being in control
- † No one can bestow your forgiveness on another person but yourself.
- † A person has his/her own power to forgive

- † Forgiveness does not mean that you should forget what happened to you.
- † By forgiving ,you forgive the situation even if you cannot forgive the person By doing that, you receive back control
- † You can forgive a person even if he/she is dead by granting it
- † Forgiveness might not affect a dead person but can affect you
- † An abuser can be in denial so when confronting him/her, a letter or a phone call might be appropriate than physical confrontation.

5.17 Reclaiming your Personal Power

- † When you are abused, you become powerless
- † Nobody should take power from you
- † Nobody should verbally abuse you
- † You have the power to starting your own healing
- † Reclaim your personal power the self, even if you are in on abusive relationship
- † Tell yourself that you are an intelligent, responsible person and have direction for your own life
- † Reclaiming your power will mean to say yes to yourself and no to others

5.18 Avoid Conflicts

- † Get out of an abusive situation e.g. abusive individuals as you want to heal
- † Do not meet with your abuser alone, get someone in order to diffuse the situation
- † Avoid personal contact with an abuser
- † Abusers are private abusers. They act differently around other people

5.19 Nine Steps to help when one being hurt

1. Your guts are your judgment of what you really think. Think what you want to do about it.
2. Confront the person who hurt you and offer your point of view about the incident
3. Do not give a picture that you are alright. Your reaction might remind you of previous hurt if they are not dealt with
4. Apologize for your wrongs
5. Pause, think before you respond react in any situation
6. Choose an attitude of building bridges instead of attacking
7. You might be the target of anger but not the source of anger. Do not accept faults and guilt from others
8. Demand respect, this is part of reclaiming your power
9. No one should take away your happiness. If someone hurt you, you are in charge of your attitude, get over the hurt and move on. (Jantz and McMurray 2003:188-190)

5.20 Conclusion

Good relationship is when the individual's opinions and personalities are respected. Relationships are built on trust -which is a cornerstone of each and every relationship. When looking for a relationship, look for the following: how do they speak to you? How do they speak about you? Avoid people who show signs of any abuse. This chapter dealt with the above recommendations. Chapter six will focus on the recommendation on how daughters and mothers-in-law could have good relationships. The whole research study will be covered.

8. CHAPTER SIX

6.1. Concluding thoughts as a way forward

The main objective of this thesis was to explore: Why some daughters and mothers-in-law do not have a good relationship. This final chapter attempts to return to the main cause of this research. It started off with the author's sister's abusive relationship with her mother-in-law. Other women also shared their stories of their abusive relationships. The abusive relationships of women in the Bible had been retold, analysed and compared to the African women's stories of abuse. Women discussed their relationships with their mothers-in-law and how they were hurt. The research has helped the author because the author was able to tell other people how she was affected by her sister's abusive relationship with her in-laws. The author found out during the research that when the word mothers-in-law was mentioned, the image of her sister's mother-in-law emerged in her thoughts and anger arose. The researcher began to heal when she began dealing with her pain and her supervisor told her that the woman is insecure about losing her son. It's like the stranger who is the daughter-in-law, had come to rip off her baby from her womb. The author felt the pain in her stomach. The author realised that a good relationship between daughter and mother-in-law should be healed. The two women need each other. They both love one man, who is a husband to the wife and a son to the mother. The two women can come to a level of common understanding with each other. The man should build a good relationship with both

women. Therapy began helping daughters-in-law to relate to their husbands which changed the relationship with mothers-in-law. It is a slow process.

The author has mentioned in chapter 3 that mothers and sons have a strong relationship which can cause conflict between mother-in-law and daughter-in-law. The research journey was very challenging because the author realized that men did not like their wives to be interviewed on this subject. They said their mot

her would be vulnerable and exposed. Their remarks were that not all mothers-in-law are bad. Defenses were high to the extent that these men wanted to stop the interviews. The researcher focused on the abusive relationship of the daughter in-law. The above led me to work on the way forward. The following paragraph suggests that.

6.2 Practical Theology and Social Action

Jantz in his book, 'Healing The Scars of Emotional Abuse', pointed out that it takes courage to heal. Having courage in order to face difficult issues, will bring hope to a person. Hope opens the way to change a person's heart. Change brings healing and a person can jump over the past and live for the future. (Jantz 1995:177).

Healing maybe achieved for an abused person, hopefully, when they seek help. The guidance of a trained counselor will help. The counselor and the daughter-in-law will work together in order to attend to the anger, fear and guilt that prevents an abused

person from getting along with their life. Trust is an important element when working with abused and depressed people.

The author realised that some of the women interviewed were still angry. Anger could be a cleansing emotional process. It has a way of motivating normally unwanted actions which anger can block such as healing. One of the interviewees said “I still hear my mother-in-law’s voice the way she used to shout at me. She would immediately ridicule and abuse me, to the extent that I thought that I was wrong. I began being abusive to myself. I needed to do something for myself.

6.3.Reclaiming your personal power

She could still hear her mother-in-laws’ voice, especially the way she used to shout at her, calling me all the bad names, she began to internalise her in therapy. The lady began to cry, regretting what had happened to her. She said she felt such a pain in her heart which she had never experienced in her entire life. She became angrier when she remembered her mother’s in-laws scolding words, anger produced fresh pain. When the author discussed Thembi’s previous pain, Thembi’s reactions revealed that the wounds had never healed. Each time she thinks of the incident, the pain starts again. The problem is that she had never dealt with her issues.

It is important to note that anger can be the result of cleansing emotional pain; it draws out unwanted emotions that lead to healing. It is normal for an abused person to resent those people who abused them. Resentment could result in keeping the self in bondage

and in a blaming mode. Anger will stop being a cleansing mode but will control an abused person. The healing process over anger and self blaming mode, finding out what was behind the abuse (Jantz 2003:180).

6.4.The Healing Power of Forgiveness

By helping those abused daughters-in-law and other hurt people does not mean that the person should forget all that has happened. By forgiving the situation the person receives back the control. Change comes from the inner person, but change will come only when the person is strong enough to face the situation. The author agrees with the above concept. Healing is a process that needs to be followed through, a person who is not fully healed might make them vulnerable enough to face their own abuser. People who are hurt should allow themselves to go through the five stages of healing, which are: denial, anger, bargaining, depression and acceptance, in order to heal. Sharing their feelings with friends will bring healing, otherwise ,as the author mentioned in chapter five, people who are traumatized and depressed are also physically ill. In order to go through anger, guilt and fear the person should forgive oneself and others. Physical illness caused by anger, triggers most of the physical damage to our bodies (Jantz 2008:18). This is what therapy can achieve. The group of women who met together began helping each other, therapeutically.

6.5. How daughters-in-law could have a good relationship with their mothers in-law

The premise of the author connects humanity to God; hence all people were created by God for relationships. God did not create us in isolation but we were created to be connected to God and to one another. Our words can disconnect us from one another except when we are communicating, as well as they can disconnect us from God and others. Words have the power to build or destroy. An unhealthy relationship between a daughter and her mother-in-law is caused by judgmental words used to hurt each other. Words which are poisonous can destroy others emotionally and are dangerous. Pastoral care seeks to heal this relationship in order to restore good relationships to families and individuals. This research discovered that, years after they had parted with the abusers, emotional damage continues within the person and this reminds us that communication is very important. Wright & Renetzky in their book, 'Healing Grace for Hurting People', say that in order to build healthy relationship, competition results in resisting each other. Always when people are competing, one party will lose one winning. (Wright & Renetzky 2007:175). The author agrees with the above writers because most women in my church as well as the interviewees, lost the battle as their left the marriages because of the battles with their mother-in-law. They have lost the hope of reconnecting with their in-laws because of bad communication.

6.6. Communication in Relationships

Words of encouragement build each other in a relationship. Believing in each other build one's self esteem. One's self esteem, self-confidence and feeling of worth is nurtured by good people. Encouragement is a way of consoling and cheering up a person, especially the one who has been abused. Encouragement is a process which includes elements of understanding each other. The process shifts from negative to positive thoughts, affirmation and encouragement which can literally change people's lives because naturally people need to be believed in. (Wright & Renetzky 2007:176-179). This is what is lacking between mother and daughter-in-law relationships, which have gone bad.

The author agrees with the above authors that encouragement and affirmation can strengthen relationships. In the Zulu culture, if umakoti (the daughter-in-law) has acted irresponsibly she is taken to the elders of the family so that this may be discussed with her. The incident might be that she is not looking after her husband or members of the family. Negative things are not mentioned only words of encouragements are given. She is told about the honesty of her mother who raised her, they will remind her that surely the person she is would like to do all good things in future. This honest discussion happens in a good home that has welcomed her as a daughter. Mothers-in-law see that they are worthy because they brought their husband on earth because of birth. Relationships could be strengthened in this manner. In good African homes, communication focuses on people being created in the image of God. An African idiom

says, Umuntu ngumuntu nga bantu (a person is a person through persons). This concept introduces us the issue of respect.

6.7. Respecting each other

Respecting each other in a relationship, is important. Relationships have such a power that it forces a person to go back and resolve their issues in order to work together. In that way, relationships could be rebuilt. Daughters-in-law and mothers-in-law need to heal their relationships in order to restore wholeness. Broken relationships lead to alienation. Individualism is not accepted in Africa because we are inclusive people even though, at times, it crowds others. Hence, it is a disgrace to see an elderly person staying alone. It is such a disgrace to find out that one's parent died alone in the house without the care of his/her children.

Since the new democracy, this incident is common in urban areas. In rural areas, the villagers still care for each other. Mbiti says, "the individual does not exist alone except corporately". (Mbiti 1975: 100) If the daughter-in-law stays far from them she asks the neighbours to care for her elders. Respect of the elders means a lot in the African culture. If a person had disrespected the elderly, she/he should make sure that the issue has been resolved in order to restore a relationship with them (Masango 2005:91). This process needs to be rediscovered in the the modern urban Africa.

6.8.Receiving Grace and Giving Grace

Ubuntu then introduces us to the concept of Grace. Grace (umusa) works in a familiar fashion as Gods grace that is given to us, God wants us to give to others as we have received from him. The author has learned from her senior minister Bishop Paul Verryrn about receiving grace. One of the ladies, who fought constantly with other ladies, was eventually expelled from the Church because she broke one of the rules because she was pregnant before marriage. After some time, the Bishop sent somebody to go and fetch her. On the day of the arrival, she gave birth to a baby boy. In the discussions with her, she repented and was restored back into fellowship.

Building bridges of grace that result in restored relationships is most the imperative lesson of being a disciple of Jesus. Christ's teachings say that reconciled relationships are more important to God than the offering we offer before God. (Matt 5:23). Hence, she was reconciled back into the body. There are a few steps that helped in building bridges. I will just mention them and not discuss them.

6.9.Steps to building bridges of grace for reconciliation

2. Recognize that there is a problem in a relationship.
3. Discover and deal with the root causes of abuse.
4. Communicate to the offended party to seek counseling for the problem.
5. Accept the love of God through Jesus and His grace for healing.
6. Forgiveness, Gods amazing grace will building a bridge of grace.

These steps, when used well, can help in building up bridges of communication, especially between daughters and their in-laws.

These phrases of healing and encouragement can be part of our lives:

1. “ I was wrong”
2. “You were right”
3. ” I forgive you”
4. “ I am sorry”
5. “I forgive you”
6. “Please forgive me”
7. “ I love you”

The above is helpful in clarifying our stand in communication. The author is mentioning them as a way forward in working with people who are in conflict.

6.10. Summary

Exploited and dehumanized daughters-in-law by their mothers-in-law are challenges they faced in their lives. G. Smith in her book, *Broken into Beautiful*, says that “The journey to beautiful places includes valleys of emptiness for each of us” (Smith year, page) She meant that in order to be healed, Christians are not kept away from pain,

conflict and that difficulties are part of our daily lives.. The Bible does not give us a promise that we won't endure hardships. Gods promises to those who are hurting, promises that the waiting daughters- in-law would return to dancing one day as in Psalm 30:11-12. As the author mentioned in chapter one, shepherd models were used in Israel, even today our Christian shepherds are our ministers and priests. I would like to suggest to the hurt daughters- in-law to turn to God by going to their counselors, priests and ministers for caring. Hanna, our foremother who was humiliated and socially embarrassed, went to a counselor (the priest) in the temple and her dignity was restored. God looked at her misery and she was given peace and was later blessed with a boy. Eli answered her and said "Go in peace and may the God of Israel grant you what you have asked of him" (Samuel 1:17). Hannah's depression was lifted and her life changed. The scripture tells us that while Hannah was in pain she worshipped God and prayed to God seeking answers.

The reader needs to know that some of the humiliated women cease to seek help because they believe that this would bring shame on the family. The pressure is excessive and they are not allowed to share their problems with people from outside, especially in the rural areas. Smith in her book, 'Broken into Beautiful', advises people to tell everything to God. Empty yourself out to him, no matter what you are facing and God will do the rest. He will turn your emptiness into fullness. (Smith.2008:91).

The words of Nouwen in his book "Circles of love" are extremely important, especially when dealing with the issue of suffering, he says,

“How can wounds become a source of healing?” (Nouwen, 206:62)

“Making ones own wounds a source of healing does not call for a sharing of superficial personal pain. It is a Constant willingness to see ones own pain and suffering rising from the depth of human condition which all people share”

The above thought leads me to conclude that pain can be addressed by talk therapy.

6.11 Conclusion

This project helped me to analyse how emotional I was connected to the pain of my own sister. It also helped me to create (through pastoral theories of caring) a model of shepherding others. The issue of daughters-in-law is critical and needs attention, especially within black families. Restoring relationships became the main focus of the project. There are still a few issues that need to be researched such as the issue of sons who are still controlled by their mothers. Secondly, the issue of mothers-in-law themselves and the conflict that they can cause within their families. Lastly, the dysfunctionality that occurs within African Families.

3. **Appendix A**

QUESTIONNAIRE FOR WOMEN IN RURAL AREAS THAT EXPERIENCE DEHUMANIZATION
AND EXPLOITATION BY THEIR IN-LAWS IN BLACK FAMILIES

1. Date
2. Nickname
3. How were you accepted by your in-laws?
4. What type of relationship do you have with your mother in-law?
5. What is the relationship of your husband with your mother- in-law?
6. What type of demands do you face from her?
7. Have you shared this conflict with your husband (if yes or no) respond.
8. What coping mechanism have you developed?
9. Why didn't you opt to have your own home?
10. Do you feel your in-laws blessed your marriage?
11. Did you seek advice from elders from his family or your family?
12. How do the leaders of your community respond?
13. Did you seek advice from your minister?

APPENDIX B

The questionnaire for mothers-in-law who do not have good relationships with their daughters-in-law in Black Families.

1. How is your relationship with your daughter-in-law?
2. Does she regard you as her mother?
3. Do you have a good relationship with her parents? If not why?
4. How is your relationship with your son since he got married?
5. How was the relationship with your son before he got married?
6. Do you stay together with your son and his wife?
7. Did you bless your son's marriage?
8. What advice would you give your son if he decides to leave his wife?
9. Does your culture protect daughters-in-law from abuse from her in-laws?

APPENDIX C

Consent form for participation by abused daughters-in-law.

in Black Families a Pastoral Care Perspective

I have read the information concerning this project. Rachel has explained to me the purpose of the interview. I understand that I am free to request further information at any stage for clarity.

I know and understand that:

1. My participation in this project is entirely voluntary.
2. All personal information shared by myself will remain confidential through the research project.
3. I allow Rachel to use my contribution in her project.
4. I am aware that I can withdraw from the project at anytime without any feeling of regret.
5. I will receive no payment or compensation for participation in this project.
6. I am willing to share my experience and views in this research project.

I prefer that my name/pseudonym be used in the report from the information I shared with Rachel'

Name to be used

Signature of the participant

Signature of the researcher

Signature of the witness

Date of the interview

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