

**THESIS IN PARTIAL FULFILMENT FOR THE DEGREE
MASTERS IN THEOLOGY
PRACTICAL THEOLOGY**

**TOPIC: TRAUMATIC EXPERIENCE OF VIOLENCE-ABDUCTION
LEADING TO MARRIAGE.**

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Dedication

This thesis is dedicated to young African girls who lost their dignity during the process of abduction.

And to the church, community, chieftaincy and government officials who willingly embarked on awareness campaigns against abduction.

Acknowledgements

I thank the University of Pretoria for giving me the chance to study with them.

I thank Prof. Masango who works tirelessly molding his students, like clay in a potter's hand and whose door is always open for his students.

I thank my classmates who contributed a lot towards my work.

I thank my co-researchers who trusted me and shared their pain.

Most of all I thank you my Lord for deeming me to shepherd your flock.

Declaration

I declare that the Thesis on Traumatic experience of Violence-Abduction leading to Marriage, is my work, and the quotations used are genuine.

Signature

date:

Glossary

1. *Ukuthwala*- to abduct a person by force.
2. *Nanga ningalala nibabini nivuke nibathathu*- (a wish for a newly wed couple to have a baby soon).
3. *Bhaca*- to hide.
4. *Imago Dei*- God's image.
5. *Ilobolo*- Price paid for the bride.
6. *Igqubu*- grudge.
PTSD- Post Traumatic Stress Disorder.
7. *Indaba ithi ingaba nkulu ingazekeki*- anxiety to tell the story is part of the problem).
8. *Baphuma ekamabuya ze*- (to come back with nothing).
9. *Qabu uNoqolombefile nje*- (relief of anxiety).
10. *Umlahla nkosi*- (fever tree).
11. *Ukubuyisa*- (to bring home).
12. *Akulahlwa mbeleko ngakufelwa*- (life goes on)
13. *Okungapheli kuyahlola*- (nothing stays forever)

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Summary of the study

Abduction of young girls by older men has been thought and also defined as culture, by those who believe in abduction. However, some people have come to realize that it is not culture but violence and abuse of women by male species.

For too long, women have been treated as second class citizens and or objects.

One day the researcher witnessed six men abducting a fifteen year old girl, while she was on her way to school. The girl said “no” but no one cared. She cried bitterly but they continued to drag her away. The girl shouted for help but the adults who were there turned a blind eye. One of the women who were there said: “we were also abducted too and this is the way how things are done. The researcher is ministering among the Bhaca people who are no strangers to this cruel practice. Some parents do not care about their children’s education, in a way that they orchestrate their children’s abduction. Their concern is the number of cattle they will get for their daughters. Perpetrators too do not care that they a ruining the girls future and their program of education is disturbed.

The girls' childhood is cut short, and they become mothers too soon and this leads them to traumatic experiences.

Ministering among broken souls made the researcher's pastoral work difficult hence, ninety percent of the congregants bear scars and hatred caused by abduction experiences. The whole community needed to be educated about abduction; men, women, young and old. Young women needed to be educated about their rights, restoration of their dignity, and the importance of their education.

Some of the girls manage to escape from their forced marriages, when they arrive at their homes, their parents or relatives force them to return to their husbands. The church decided to build a care centre to accommodate those who are not welcomed at their homes.

The government has passed a law, which stipulates that whoever abducts a girl, should be imprisoned together with the parents or relatives who orchestrated the plan. The girls are learning about their rights. The care centre is sheltering 34 girls under the age of 20years, who ran away from their forced marriages. These stress survivors decided to pursue their dreams. Some are taking part in athletic sport and some are helping newly admitted victims to deal with their pain, and focus on hope and a brighter future.

Those who decide to stay in their marriages, are taught forgiveness, so that they can move away from their pain and learn to depend on what they can achieve, rather than their husband's money.

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**TOPIC: TRAUMATIC EXPERIENCE OF VIOLENCE-ABDUCTION LEADING
TO MARRIAGE.**

CHAPTER 1

1. INTRODUCTION:

South Africa is going through tough times since the dawn of the new democracy. Women are being abused and violated daily. The media has highlighted violent incidents, especially about the horrific experiences and the results of women abuse. These kinds of experiences have long lived among women, even though they were kept as a secret.

The researcher wants to deal with the topic, **Traumatic experience of violence-abduction leading to marriage, on girls and women.** This is experienced daily by young girls particularly in the former Transkei. Some authors have written about this topic. My topic will concentrate on young girls between the ages of thirteen and seventeen years, who are forcefully abducted and forced into marriage with men they do not love especially in rural areas.

The researcher will analyze how their future is destroyed by a culture that gives power to the perpetrators. Their schooling is interrupted, as they are abducted at an early stage.

The researcher resides in a manse, which is next to the high school (Colana Methodist Mission in Mt. Frere). Some of the students are traveling by bus to and from school, while others live in the girl's hostel. This is where the problem lies. The girls will be abducted by men who are not educated (formally).

The researcher experienced the trauma affecting these young girls, and is placed in a situation of working with them. One day the researcher witnessed six men abducting a sixteen year old girl, while she was going to school. Amazingly, the elder people responded by saying: **“this is our culture, and it is a process of marriage”**. It did not worry them, that force was being used, and the school programme was being disturbed. This kind of relationship presents problems in ministering, to both young and old in that village. The author was so traumatized and helpless. The researcher began to ask this question: **“how do I help these young girls whose school process is being interrupted?”** The reader needs to know that the interruption is violent and abusive, especially if there is resistance.

The researcher is having difficulties in ministering among the Bhaca (Xhosa word for tribe) people since the majority of the women are carrying hatred and scars from abduction. In other words they were violently separated from their love ones (family), and males who are complete strangers forced themselves on young girls, destroyed their dignity and made them to feel dirty and useless, or second class citizens. The researcher was reminded of Sinclair who said the following words when experiencing trauma in front of him:

- *“I do not ask how the wounded feels, I myself become the wounded one” (Sinclair 1997: VX).*

This is one way in which the wounded one joins the other who is hurt. Their journey will then help them to work on trauma as it affects both of them. In order to address the issue of pain, the author is going to use several stories where women are being abused by men, e.g. when Amnon raped Tamar the following statements were made in the book of Samuel:

- *Verse 11 “Then he said, Pray let the king invoke the Lord your God, that the avenger of blood slays no more, and my Son be not destroyed. He said, as the lord lives, not one Hair of your son shall fall to the ground.*
- *Verse 12 then the woman said; pray let your handmaid speak a word to my Lord the king. He said, Speak.*

- *Verse 13 and the woman said, why then have you planned such a thing against the people of God? For in giving this decision the king convicts himself, inasmuch as the king does not bring his banished one home again.*
- *Verse: 14. We must all die, we are like water spilt on the ground, which cannot be gathered up again, but God will not take away the life of him who devises means not to keep his banished one an outcast.” (II Sam 13:11-14).*

Actually women are thus treated as second class citizens. They (perpetrators) forget that human beings are created in the image of God irrespective of their gender. According to the book of Genesis God said:

- *“Let us make man (mankind) in our image, after our likeness” (Gen 1:26), and it continues to say:*
- *“So God created man in His own image, the image of God, He (God) created them” (Gen: 1:27 KJV Bible).*

It seems the image and likeness of God is regarded as lust to these violent and abusive perpetrators. The researcher is reminded of the book 1John, for John in this letter addressed to Christian readers says:

- Verse 8 *“Whoever does not love does not know God, because God is love”*
- Verse 9 *“This is how God showed his love among us; He sent his one and only son into the world that we might live through him*
(1 John 4: 8-9, K J V Bible).

The *Bhaca* perpetrators do violate the issue of love. To them, love is one sided, if that can be named love, not lust, because it is from perpetrators only. Women are expected to love this forced marriage later on.

The problem of women being treated like second-class citizens is a serious issue. History has a way of sharing about arranged marriages, in each generation. In the light of Hebrew marriage custom, marriages were arranged for individuals by parents, and adults negotiated contracts. The reader must notice; women were not involved in the arrangement. After this was accomplished, the individuals were called husband and wife. There was no negotiation with the man (husband to be) let alone the woman. Only the parents arranged this marriage for their children.

The process had to be maintained as part of their culture. In other words, the waiting period was to demonstrate the faithfulness of the pledge of purity, given concerning the bride, hence Luke suggests that:

- *Verse 27: “To a virgin pledged to be married to a man named Joseph betrothed to a man named Joseph, a descendant of David. The virgin’s name was Mary” (Luke 1:27).*

This process had a way of respecting the other person who is in love with the man. The research is going to expose some of the humiliation of not respecting women or young adults who are attending school. In this area girls are taken as property of men. Even the family collaborates with the abductor, in the name of culture. This process is taken as a norm, and violence that takes place is not addressed.

Walvoord says:

- *“If she was found to be with a child in this period, she obviously was not pure, but had been involved in an unfaithful sexual relationship, therefore the marriage could be annulled. If however, the one year waiting period demonstrated the purity of the bride, the husband would then go to the house of the bride’s parents, and in a grand processional march lead his bride back home. They would begin to live as husband and wife, and consummate their marriage physically (Walvoord & Zuck R.B. 1984:20).*

In Mt Frere, *Bhaca* perpetrators will abduct the girl, and then man will break her virginity, and then start negotiating for marriage. Once in this situation no man

can propose marriage to her. There is no respect towards the girl in this case. In other words, the girl is violated, so that no man can take her. Once she has had intercourse with him, then she remains in his presence as his property. Then the negotiations resume.

A sad story is that of a 14 year old girl, who was verbally, sexually and physically abused by her husband and his family. Lindiwe Skosana (Not her real name) was also forced to marry a 35 year old man. Her parents accepted 3 cows as *ilobolo*. When her siblings cried foul their father said that was how things were done. “My mother did not want me to go but she had no choice. I cried for three days, refusing to eat or sleep. My mother-in-law would come into our hut to beg me to accept the situation, saying her son had chosen me. After a while I realized that there was no going back. I had to sleep with a man I did not love. She (Mother-in-law) and her son called me names when I could not conceive. When I finally did and gave birth, the child was still born. The second time I had a miscarriage,” said the teenager.

Lindiwe was married for two years. Her husband worked in Johannesburg and came home every two months. She escaped after the initiation of awareness campaigns against *ukuthwala* (*abduction*). She is now back at school doing grade 7.

Another example for marriage was that of God being mediator between Isaac and Rabekah. Abram’s servant prayed and said

- Verse 12: “O Lord God of my master Abram, grant me success today, I pray thee and show steadfast love to my master Abram” (Gen.24:12).

God intervened; Rebekah came with her jar vs15. The man (servant) did not grab or abduct Rebekah, but he gazed at her in silence, to learn whether the Lord had prospered his (servants) journey or not vs21. Rebekah herself said:

- “I will go” (Gen.24:58).

There was negotiation even though one sided. Isaac did not force himself on to Rebekah, he (Isaac) brought her into the tent, and she became his wife, and he (Isaac) loved her (Gen.24:1-67 RSV Bible).

There is mutual respect and understanding in Hebrew marriage and is God centred, while the *Bhaca* marriage is centered on the privileges awarded to the gender (male) and protected by culture.

Another example of these marriages is of the orthodox marriage in the Chinese traditional system which was characterized by a complex negotiation between the two families, over the dowry that the bride provided (the bride price paid by the groom to the bride’s family). Because this form of marriage of gift giving, posed considerable economic burden on both families due to *lobola* or dowry during the imperial period, there was flexibility in interpreting what constituted

orthodox marriage, in order to allow less wealthy families to marry off a daughter, or to obtain a bride for their son. One such marriage is too deviant and primitive, that is usually relegated to the dawn of history of the Han Chinese race, or place in the category of objectionable customs (**Lousu tribe**) of the imperial past. The reader needs to know that the issue of abduction is a long-term problem, especially in African marriage. This was marriage by abduction or “gianggqin” and it was prevalent in many areas of China until the 1940’s.

In the lower Yangtze Delta during the Qing period, widows of reproductive were often abducted and forced into marriage. They were even not allowed to mourn death of their husbands. Some abductions were rationalized as being done because a woman was indecent in her behavior (LMC View Database record).

Reading and researching this topic shows clearly that abduction is the issue of power over women. Hence the research of this thesis will focus on empowering young girls, in order to take a stand against abduction, as well as to know their rights. Through therapeutic group process of empowering them, they will know that the image of God should not be violated.

Thus it is written that:

- *Everyone has inherent dignity respected, and protected (Bill of rights S.A. 2:10).*

The core issue is about healing the scars and the old wounds since the researcher's pastoral work is being challenged by these events. As a female, I am not even respected by parents, especially women who will allow their girls to be taken in a violent way as a process of marriage.

2. BACKGROUND OF THE STUDY:

The thesis begins from creation times in looking at violation of **Imago Dei** in a marriage, and pastoral challenges in healing the broken society, then to challenge the culture of abduction (*ukurhuqa* in IsiXhosa language).

The investigation will try to research the reason why the abductors behave like wild animals, and show whether there is something that has been lost or there is need to recapture the;

- *“Love thy neighbor” concept (lev119:18).*

A process that respect the other person for who they are. The African culture does not even observe this process of respecting thy neighbor.

Several questions come to mind as I deal with this issue. It appears that members are not even bothered by this issue. Few preachers are addressing it through sermons, but no mobilization of the community.

Intrinsic questions addressed are:

1. Are there organized, collective attempts by certain members of the society who feel that something must be done?
2. Are there laws being enacted to criminalize the behavior, and the individuals who are responsible for the traumatic conditions?
3. Does the undesirable condition appear in the list or ranking of society's social problems according to their importance (such as the way in which crime is at present the highest priority in the ranking of social problems in South Africa?)
4. Is there any public discussion taking place about the condition in the media, and does it ever happen that dramas are presented in theaters with the undesirable condition of abduction as their theme?

The researcher is ministering among the *Bhaca* nation, where abduction of girls for marriage has become the cheap way of getting a wife. However, they are misusing their forefather's method of abduction (*ukurhuqa*). This is causing problems to the researcher's pastoral way of care, let alone the issue of poverty among people, and infrastructure that is not helpful. What makes things worse is the major destroyer of love, bearing of grudge (*igqubu*), which used to be buried alive due to abduction. Different kinds of violence are afflicted during the course

of abduction, such as rape, beating, dragging and closing of the mouth with the scarf, so that the girl may not be heard screaming. The latter is so dangerous that some girls suffocated and died during the process of abduction. The questions the author asks are: “How can such an act of violation happen in the new democracy?”

“What is the role of the church in such violent acts committed by persons who claim to be Christians?”

Another example is of a young girl; who was gang raped by the abductors because she was refusing to co-operate and fighting the abductors, and up to now she is not prepared to forgive her husband and his friends, for what they have done to her. In other words, she is stuck in that kind of relationship of hate and anger with no one to turn to for help.

There are values enshrined in the African traditional cultures, some of which have unfortunately been lost, such as respect and empathy. The African culture has always prepared its young generation for responsible roles in life. The initiation school, which was more than just a circumcision rite, prepared young men for responsible leadership in the family and community.

The same process was done with young women called *inkciyo* (virginity promoters) by matured young women (*amaqhikiza*). These schools were

branded barbaric and inhumane by the western civilization and Christians were forced to abandon these practices. The positive side of the initiation schools was that they groomed men into responsible leadership (Daily Dispatch 2009, June 29).

Our forefathers use abduction in a responsible way. There was neither violence, nor abuse because abduction was their culture and was respected. Culture is and was not bad but humankind abuse culture to suit their desires .The rules of a culture are supposed to be shared by everybody, and not to be oppressive to others. Culture rules should not cause people to inflict pain on others, but should influence people to behave in an orderly manner, which helps them to understand each other. In the past each and every parent was expecting *lobola* (dowry) for their daughters, and that was it. Happiness and education was not considered an important part of a woman's life. With the changing times, daughters need to be educated, and occupy high positions in the sector, so that they can be as equal as the sons.

The reason God created Adam and Eve was for procreation based in love and not in domination and abduction.

3. THE PROBLEM STATEMENT:

Several questions emerge when dealing with the issue of abduction e.g. What is it that has made African people to bless the culture of violent abduction especially in the former Transkei?

How can one work with these young girls so that they begin to fight back at the humiliating process they are experiencing?

What role can the Church play in such a violent society?

The main problem faced by women or girls in rural areas is to be treated as second-class citizens. The perpetrators are allowed to take over their lives, and schooling can be interrupted at any time. There is no negotiation with the women. Once the perpetrator abducts the girl, forces intercourse with her, other men can no longer marry her, because she is “damaged goods”. The difficulty with this process of marriage is that it places difficulty in ministering to perpetrators who abduct girls especially if the minister is a woman. Those perpetrators end up not respecting you, because you are regarded as their property too.

Various questions arise from this practice such as:

1. Why do perpetrators violate the image of God?
2. Does the abducted girl ever love the abductor?
3. Can abduction be the cause of extra marital affairs?
4. Is there any blessing from the ancestors when one enters into such a union?

There are other questions asked by the victim girls e.g.

1. Why are the perpetrators violent when abducting us?
2. If I am not interested in this union, will the ancestors punish me and the rest of the family?
3. My mother and two sisters were abducted and were never happy with their husbands. Am I going to be miserable for the rest of my life like them too?

The above questions challenge my own ministry to seek ways to minister to both the perpetrators who abduct, and girls that are violated.

4. RESEARCH GAP:

Several researches have been conducted but they concentrate on men. No one has ever researched about the pain these young girls experience.

The researcher will concentrate on empowering these young girls through group discussions and counseling, especially those who are fighting against this process. This is a challenge to pastoral care.

An overview of this thesis will be, to focus on restoration of the females' dignity and healing of the wounds of anger caused by abduction. The process of research is also aiming at educating young girls and exposing this violence-abduction and violent perpetrators.

The process of empowering them will include the following issues:

- (a) Helping them to understand their rights. This will be conducted through group therapy, and discussing the Bill of Rights. Moral regeneration will be discussed in churches, in the student Christian movements, Wesley Guild and also outside school gatherings.
- (b) Spiritual formation, values such as ubuntu (humanity), social gatherings to support each other.
- (c) Cultural lessons at high schools.
- (d) The 16th June 1976 was known as the day of the uprising whereby the students of Soweto took a stand against the use of Afrikaans as a medium language of instruction at schools as its aim was to promote the apartheid system. Now South Africa is a democratic country and the same date is used to promote *ubuntu* (humanity). Inviting speakers on the 16th of June to address the youth. This process will be part of empowering the girls and humanity.

AIMS AND OBJECTIVES OF THE STUDY:

The study aims to support and empower these young girls, so that they know how to address this violent culture, and also to remind them that they are created in the image of God too. Therefore they should not be treated as second class citizens. Finally it is to help the community to respond to these abductions and violence, which need to be attended to therapeutically. The aims are thus a tool of empowering girls in order to stand for their own rights, and to restore the dignity of the victims. Using the creation story will provide a way of entering into their world of abused, and then help correct this false image that women are second-class citizens.

Summary

The researcher is ministering in rural areas where young girls are abducted by complete strangers and force them to be their wives. Throughout the research, violence, abuse and trauma are remarkably noticed. Therefore empowering of the girls to fight abduction, and restoration of their dignity is a great need.

CHAPTER 2

Introduction:

Having done the research on how these young girls are being abducted, the researcher will now turn to the methods which will be used to empower and heal the girls from traumatic experiences. The thesis will have a multiple prone approach.

5. METHODOLOGIES:

The research of this thesis will have a multiple prone approach. The qualitative and quantitative methods will be employed. Gerkin's method will be used as a pastoral care method, which will shepherd these young girls and men who abduct them.

The researcher was reminded of Anthon Chekov 1902 who said "The techniques used in qualitative analysis vary in the complexity depending on the nature of the sample. In some cases it is necessary to only prove the presence of certain elements for which specific tests such as sport tests or flame tests may be applied directly to the sample. More often the sample is a complex mixture of unknown substances, and a systematic analysis must be made in order to identify all the unknowns". He continues to say: "the physical methods which are used in quantitative analysis are many, and they involve measurement of some

physical property such as density or refractive index that is, the extent to which a solution of the unknown bends the beam of light” (Compton’s Encyclopedia 1995, Volume 4:291, Chicago, USA A Tribune Publishing Company).

The researcher will go with Allen and Earl who say “Qualitative methods research emphasize depth of understanding that attempts to tap deeper the meaning of human experience, which are not easily reduced to numbers. While quantitative methods emphasize the production of precise and generalisable statistical findings. (Allen and Earl 1993:30).

The researcher grew up in a rural area in a village called Lusikisiki in the Eastern Cape where she used to look after her father’s flock, being a shepherd. It is the researcher’s duty to shepherd and also to help people to explore the meaning of human experience. Gerkin’s shepherding methods will be used. This process will help them to explore ways of relating to each other. Questions are going to be a helpful way of researching this problem. The shepherding way will be used to enter into the world of these young girls who live in fear of abductors, the author will priestly approach to promote healing and a form of questionnaires will be prepared.

See Appendix A.

LITERATURE:

Basically the researcher will explore and research this problem through journals, electronic literature, books which relate to the subject and any relevant sources will be used in gathering data and finding out about abduction that leads to marriages of other cultures.

ANALYSIS OF DATA AND INTERPRETATION:

The data gathered through those multiple prone methods; literacy genre, interviews and questionnaire will be analyzed in the light of practical theology, especially how it affects the young girls.

6. THE SIGNIFICANCE OF THE STUDY:

The research proposal is significant in that, though many authors have written about the topic of abduction, empowering young girls and restoration of dignity remains a gap to be filled in pastoral care among Bhaca tribe. Therefore the study is necessary and significant, and its contribution to practical theology is important, because young girls will be able to carry on with their studies and their dreams be fulfilled educationally. Women have been neglected for too long. The

constitution also protects them. The most important thing that these girls need is education, a process which will empower them.

7. DELIMITATIONS AND LIMITATIONS OF THE STUDY:

The research will be done in the Eastern Cape region around Mt. Frere among the Bhaca nation. The material engaged will have classical and current practical theology literature that has trauma, violence, healing and restoration of **Imago Dei**.

8. CONCLUSION:

Women have experienced the problem of abduction for many years. They (women) are not cared for during difficult time. The researcher is a clergy working at Colana Circuit where the culture of abduction is practiced. The aim of the researcher's study is to help empower these young Bhacha girls.

Clarification of terms:

Abduction/ukuthwala: - to take a person by force against her will.

Restoration: - to put to its original status.

Imago Dei: - God's image.

Bhaca: - to hide.

Summary

The use of qualitative methods emphasizes the meaning of human experience, the pain and trauma. Quantitative emphasize statistical findings. As a pastor, there is a need to shepherd both girls and the community to pursue healing of the wounds. The researcher will educate everybody about abduction.

CHAPTER 3.

Introduction

Having dealt with methodologies, in chapter 3 the researcher will be dealing with marriage, as a union between two people, culture, adolescence, feminist theology as praxis of liberation. Violence-abuse inflicted on young girls during abduction and after. Imago Dei; women too are created in the image of God, traumatic experience and post traumatic disorder.

As this research explores traumatic experience of violence- abduction leading to marriage, the researcher will now explore what marriage is.

Definition of marriage

According to Mbiti marriage is a complex affair with economic, social and religious aspects, which often overlaps so firmly, that they cannot be separated from one another. For African people, marriage is the focus of existence. It is a point, where all the members of a given community meet the departed, the living and those yet to be born. All the dimensions of time here and the whole drama of history is repeated, renewed, and revitalized. He continues to say, "We must know also that marriage, and procreation in African communities are a unity, without procreation marriage is incomplete". (Mbiti, J.S 1997:130).

The researcher concurs with Mbiti Thus in Africa relatives and friends use to say to the newly weds, “***Nanga ningalala nibabini nivuke nibathathu***” (A wish for a newly wed couple to have a baby soon).

However, Tulloch says: “Marriage is the legal union of a man and a woman in order to live together and often to have children” (Tulloch 5.1993:935)

The above will help us understand how forced marriages violate the purpose of marriage. The researcher will mention and give brief description of forced marriages; hence, the focus will be on marriage by abduction.

Child marriage usually refers to two separate phenomena, which are practiced in some societies. The first and more widespread practice is that of marrying a young child to an adult. In practice, it is almost always a young girl married to an older man.

In child betrothals, (Luke 1:27), a child’s parents arrange a match with the parents of another child from another family. The betrothal is considered a binding contract upon the families and the children. This is the reason Joseph decided to end betrothal privately (Matthew 1:19).

In a “short-gun wedding’ the groom is forced to marry the bride due to unplanned pregnancy. It is given the colloquial name from the traditional method of force used, holding a short-gun to the groom’s head until he is married.

(<http://en.wikipedia.org/wiki//childmarriage>).

Despite many countries enacting marriageable age laws to limit marriage to a minimum age of 16 to 18 years, depending on jurisdiction, traditional marriages are widespread. Poverty, religion, tradition and conflict make the incidence of child marriage in Sub-Saharan Africa similar to South Asia, there are legal provisions made for respecting the marriage laws of traditional marriages, whereby a person might be married as young 18 years and 22 years for males. Early marriage deprives women of education, and significantly lowers their chances in the labour market.

Arranged marriages are a standard practice in many parts of the world, and most studies of arranged marriages have been undertaken in countries, where tradition is more universally practiced than the United States. Ushraf U. Ahmed, for example wrote about arranged marriages in Bangladesh, and listed a number of functions, that these marriages serve. He noted that marriages help to maintain the social stratification, to affirm and strengthen parental power over children to keep the family traditions, and value system intact, to consolidate, and extend family property, enhance the value of kinship group, to maintain the

tradition of endogamy, and to young persons in findings mates, (Magill Frank N. Encyclopedia of Sociology Volume one 92).

Another example is of the orthodox marriage in the Chinese traditional system, which was characterized by a complex negotiation between the two families, over the dowry that the groom provided (the bride price by the groom to the bride's family). This marriage of gift giving, posed considerable economic burden on both families. During the imperial period, there was flexibility in interpreting what constituted orthodox marriage, in order to allow less wealthy families to marry off a daughter, or to obtain bride for a son. One such form of marriage is too deviant and primitive, that it is usually relegated to the dawn of the history of the Chinese race, or place in the category of objectionable customs (Lousu tribe) of the imperial past. The reader needs to know the issue of abduction is a long-term problem, especially in African marriage. Abduction of "giangqin" was prevalent in many areas of China until the 1940's, (LCM view database record).

The researcher is reminded of the story of an 18 year old Halima Miah (not her real name), who was called from London by her parents to Bangladesh. She thought she was going to Bangladesh to look after her sick father, unaware that her parents were going to force her into a marriage. She says:

- *“As soon as I got to Bangladesh, my parents introduced me to this man, and they continued to say, that I had nothing waiting for me in London. She finally says, “I am all for rights and choices, but I feel like I did not have a choice”.*

<http://news.bbc.co.uk/1/hi/england/1640861.stm>

Halima, like the rest of young girls at Colana in the Eastern Cape are victims of tradition, whereby their input is not needed, or does not count when their parents are arranging their future, only the parents from both sides, who seem to be more influential in taking decisions for them. The worse part is when a parent gets into negotiations for *lobola*, after the daughter has been abducted by strangers.

Most contemporary Americans virtually have no experience of arranged marriages, yet arranged marriages do occur in the United States among many Ethnic groups.

Many people fall in love, and they get into marriage and assume that their job is complete. However there are those who tend to think, that everything will work out automatically. Abductors say, “As long as I have broken her virginity she will learn to love me, if she does not then I (the perpetrator) will force her to love me.

Anyway she will be damaged goods hence she will no longer be a virgin and with no dignity or self-esteem”¹.

The researcher would suggest that a good enough marriage does not come spontaneously on by chance. Instead a happy and healthy marriage involves two people working their small differences together as well as big ones. God created marriage to be a union, in order to live together and to be his (God) co-creators. Procreation is a blessing from God. In the book of Genesis chapter 1 God says:

- *Vs 28:“Be fruitful and multiply and fill the earth and subdue it”
(Gen1:28).*

Marriage is not only a physical unity; it is also a spiritual and emotional unity of profound dimensions. A husband and a wife joined together in marriage are people whom God has joined together (Matt.19:6). Sexual union with someone other than one’s own wife or husband is especially offensive kind of sin against one’s body (1Cor. 6:16; 18-20), and, within marriage husbands and wives no longer have exclusive rule over their own bodies, but share them with their spouses (1Cor.7:3-5). Husbands should love their wives as their own bodies (Eph.5:8).

¹ These words are uttered by the perpetrator, when interviewing him.

The union between husband and wife is not temporary but lifelong (Matt.19:6; Mal.2:14; Rom.7:2), and it is not trivial but is a profound relationship created by God to picture the relationship between Christ and His church (Eph.5:23-32).

However, humankind in some places decided to change that legal act by introducing abduction as a process of marriage.

The majority would stay in those marriages for less than a year, and then they run away to the cities, in order to seek employment as domestic workers.

However, there are those who fear to disappoint their families, or ancestors, and would be compelled to stay in an unhappy, abusive violent and unwanted marriage, full of hatred and bearing scars of what was inflicted on them during the process of abduction. Extra marital affairs become their choices, in order to fill the void they feel inside.

In some rural areas when a young lady feels she is falling in love with someone, she starts beading *ucu* (a beaded necklace in English), using blue and white beads which symbolizes love. It is then, that the rumors will spread that so and so has fallen in-love. Then young man who was rejected when proposing love, or a complete stranger will waste no time ,and he will arrange to abduct her, so that the one (man) the lady has chosen should loose her.

The young lady will never stop to love a person she had chosen. This leads to endless unhappiness, then to extra marital affairs, which this subject may not cover.

* Nokubonga (*not her real name) said she was taken from her home by strange people and she continues to say “I said no, but my mother urged me to go with them. I refused but they manhandled me, and took me away. I was screaming for help but not one came to my rescue, not even my mother”.

These girls’ parents marry them off before their time, and they lose a lot of their youth experience, as well as their education. Their chances of employment fade like a shadow, and then they depend on the persons they do not love.

Laws to prevent forced marriages and to protect those who have already become victims have been introduced in England, Wales and Northern Ireland. The laws stipulate that anyone convicted of trying to force someone into marriage could be jailed for up to two years. We very much hope that the Forced Marriage Act will be of value to those at risk of forced marriage. The measures have been put in place to enable people to seek protection through court orders, and we hope this will help prevent forced marriages and assist those already forced into marriages.

Understandably, not all people will want to seek legal redress, but certainly this act sends a clear message that forced marriage will not be tolerated, and perpetrators will be held accountable.

The minister of Police giving a speech said,

- *“This is just simple human trafficking. It is not different from that, and those sleeping with these girls are rapists. They are doing what is called statutory rape. The Police must do their job, and arrest these people should there be any mother who gives away minor children for three cattle, that is human trafficking”. (Daily dispatch 2009, June 29).*

The intervention by the government came three months later after the local newspapers reported that, young girls aged between 13 and 15 years were being forced into marriage arranged by their parents, and families of the grooms. We have consulted with all agencies that have a duty to safeguard children, and adults to bring together with guidance, and we are confident that it will improve the support we can provide to victims of this appalling practice.

Another sad story is that of a 14 year old girl who was verbally, sexually and physically abused by her husband and his family. Lindiwe Mdingi (not her real name) was also forced to marry a 35 year old man. Her parents accepted 3 cows as *ilobolo*.

When her siblings cried foul their father said that was how things were done. “My mother did not want me to go but she had no choice. I cried for three days, refusing to eat or sleep. My mother in law would come into our hut to beg me to accept the situation, saying her son had chosen me. After a while I realized that there was no going back. I had to sleep with a man I did not love. She (mother in law) and her son called me names when I could not conceive. When I finally did and gave birth, the child was still born. The second time I had a miscarriage” said the teenager.

Lindiwe was married for two years her husband worked in Johannesburg and came home every two months. She escaped after the awareness campaign she is now back at school doing grade 7.

Meanwhile the Treatment Action Campaign has embarked on a campaign to encourage girls to join hands with the team in fighting *ukuthwala* so that the victims can restore their dignity and improve their lives.

The researcher is reminded of Swindoll, who wrote that (one of the most precious words in the lexicon of any language is freedom). He continues to say, we all want it, treasure it, even fight for it. Freedom for governmental tyranny; freedom to think and express ourselves; freedom to worship as we choose; freedom to pursue our dreams unshackled from prejudice and hatred. Human’s fiercest

battles have been fought over these and other issues, all stemming from that one prized word- freedom. (Swindoll C. 1992:95).

The researcher agrees with Swindoll, we have heard about many battles in KwaZulu-Natal which stemmed from proposing love to a certain girl. Many people have died at *Umsinga* because of taking a wife from a different tribal authority. It seems the girls are not free to choose to marry whoever they want.

The researcher strongly believes that the girls who used to be treated as second class citizens or objects with no dreams and ambitions, will get their freedom through Treatment Action Campaign.

In a society obsessed with gender inequality, children quickly learn that to be recognized, praised, and rewarded they have to show the world that they are grown ups. They cut their teeth on the hard fact that this world assigns value to people based on their bravery. Self worth is something that has to be earned. You do that by achieving more than many, so that you can be recognized as being better than most.

A 19 year old boy wanted to be recognized and praised by the community. He invited his friends to join him in abducting a 13 year old girl Viwe for his 65 year old grand father. He told the girl that, her father who is working in Durban has

sent them some money. The money was given to his uncle (the boy's uncle) and Viwe must go and fetch it. On her arrival (Viwe) the boys locked her in a hut together with the old man. Fortunately the girl (Viwe) overpowered the old man and escaped unnoticed by other people. She ran to the nearest police station. Two of the boys were arrested and the other three fled to Cape Town to hide. The police are still tracing their whereabouts.

The perpetrators are convinced now that the police are there to do their job thus we say *ingalo yomthetho inde* the law does not fail.

In the midst of the awareness campaigns, when the researcher was visiting her co-researchers to finalize her work, she was amazed to bump into Nomvula Duma (Not her real name) a 16 year old girl, who was previously abducted by two men, one of them her husband. She had to leave school and become a wife to the 48 year old man who later left her with his mother to go and work in Durban. He phoned her in December last year, after she had run away and ordered her to tell her father to return the two cows he had paid him for *ilobola*. The teenager escaped and went straight to the care centre at Palmerton in Lusikisiki, where she joined other traumatized girls who ran away from their forced marriages.

Culture

Culture is and was not bad but human abuse culture to suit their desires. The rules of a culture are supposed to be shared by everybody, and not to be oppressive to others.

Nel (2000:28) referring to culture says: “Culture in the sense of distinctive ways of thinking and doing, distinctive creations, language and symbols among the youth, can in a sense only be described retrospectively. Because the term “culture” usually refers to a blue print for the behavior norms and values in a given society, subculture often refers to the kind of phenomenon, but then in a smaller group in society”.

Cultural rules should not cause people to inflict pain on others, but should influence people to behave in an orderly manner, which helps them to understand each other. In the past each and every parent was expecting *ilobolo* (dowry) for their daughters and that was it. Happiness and education was not considered an important part of a woman’s life. With the changing times, daughters need to be educated, and occupy high positions in the sector, so that they can be as equal as the sons. Few cows for *lobola* do not cut it anymore.

Adolescence

Adolescence is derived from the Latin verb *adolescere* which refers to the one that grows. One of the important developments towards a distinctive and definable youth subculture was the coming of adolescence. Kotesky (1991:42) correctly refers to adolescence as a “cultural invention”. Up until the end of the nineteenth century, a person between 12 and 14 was already regarded as an adult in many cultures and the Jewish culture in specific. Boys at the age thirteen (plus one day) and girls at twelve (plus none day) observed the rite of **bar mitzvah** and **bar misvah** respectively. On that day the father prayed the blessing: “Blessed is He who frees me from responsibility for the one here” (Kaplan 1972:244). From that day forward you were of marriageable age and also responsible for yourself. As regards marriage itself several parts of the Talmud encouraged marriage at the age of thirteen (Kotesky 1991:44). Perhaps this is the basic reason why parents chose spouses for their children. (Malan Nel 2000:30).

Today the term adolescence refers to the time between puberty and adulthood. The researcher agrees with Kotesky (1991:43) who says: “Although a *puber* is biologically mature, and can procreate, it does not mean that he or she is treated as an adult”.

The researcher is reminded of Gnanadson, who wrote extensively about women.

He says,

- *“Women have begun to identify a new terrain where women’s experiences are no longer denied, where a woman gives strength to the dailies of her struggle for survival, where woman, listening to the earth, infuses magical colours into the razai in which she weaves worlds of meanings, creating new motifs, new metaphors, keeping children warm, making the depths of old wisdom visible”. (Gnanadson Aruma 1996:29).*

The researcher is reminded of Sinclair who suggested ways of dealing with loss, and says;

- *“At times is to suppress it”. He further says, “The in-ability to respond to the realities of the moment is the loss of”. (Sinclair 1993:71).*

The researcher agrees with Graham that, “The happiness which brings enduring worth to life is not the superficial happiness, that is dependent on circumstances. It is the happiness and contentment that fills the soul, even in the midst of the most stressing of circumstances, and the bitterest environment. It is the kind of happiness, that grins when things go wrong, and smiles through the tears”. (Graham,1995:2).

Any married couple needs to be more of soul-mates than just husband and wife.

Many marriages from this kind of marriage (abduction) end up in wives killing their husbands by poisoning them or deserting them (husbands) when they lose their employment because their marriage was based on power, but not love.

Richards (1983:89) sums the issue of androcentricity correctly when he states that in a real sense it was assumed that children were simply raw material, that human beings like statues, could be carved. It was similarly assumed that this shaping would follow if one could only manage the information fed to the mind (Nel 2000:60).

The majority of the males grew up with this misconception of marrying who ever you desire by abduction, and they call it culture. The present generation is able to identify the difference between culture and myth and they cannot be carved and shaped to suit men's lust. They finally found ways to escape from the so called marriage.

Feminist theology

Feminism as the struggle to end sexist oppression, does not aim to reflect the views of, or benefit, anyone specific group of women, nor does it seek the privilege of women over men. It is the commitment to the praxis of liberation for women from all that is oppressive. It sees sexist oppression as of primary importance not because it is the basis of all other oppression, but because it is the practice of domination most people experience, whether their role be that of discriminator or discriminated against, exploiter or exploited.

The researcher is reminded of Ackerman (1991) who says: “Feminism is about a different consciousness, a radically transformed perspective which questions our social, cultural, political and religious traditions and calls for structural change in all these spheres. It is directed towards liberation and works within the Christian paradigm, embodies feminist views. When women decide to reflect individually and corporately on the pain of sexist oppression in the light of faith, feminist theology is born. (Ackerman 1991:107).

The pastor is to be seen as both facilitator of meaning and an awakener of growth. The oppressed woman has to be heard into, speech and her experiences and reflections understood by the pastor in such a manner that God’s concern is expressed. The affirmation and promotion of the full humanity of all is the starting

point. We need to cut across barriers of gender, and offer hope for real and lasting transformation.

3.2 VIOLENCE – ABDUCTION

The researcher will sometimes use the word abuse when dealing with violence, hence Gelles suggested, that the terms violence, and abuse present the initial problems, since it would seem they are often used synonymously while they cannot be seen as conceptual equivalents, (Gelles 1980:875).

VIOLENCE

According to Tulloch violence is the unlawful exercise of Physical force. (Tulloch, 1990:1755).

However, Nasimiyu-Wasike says:

- *“Violence is an aggression or pugnacious behaviour in which the threat or use of violence initiates conflict or destruction” (Waruta D. 2000:121).*

The researcher agrees with the above hence the abductors grab a young girl, force her to go with them (abductors) sometimes they beat, threaten, or close her

mouth with a cloth so that she can not be heard screaming for help. However, there is a thin line between violence and abuse.

ABUSE

According to Wimberley, abuse is the attempt to gain a sense of meaning and value at the expense of the growth, and well being of another. It is the willingness of sacrifice the growth of another in order to secure one's own growth.

(Wimberley, E. 1997:112).

Nasimiyu-Wasike says:

- *"Violence can be experiences as emotional and mental abuse by intimidation, isolation, ridicule, cursing, humiliating and making a person feel worthless". (Waruta D. 2000:121).*

It is any form of behaviour that controls another person, causes physical harm of fear, makes someone do things they do not want to do or prevents them from doing things they want to do. Abuse can be physical, emotional, verbal, sexual, material or financial. Abused women usually experience multiple forms of abuse.

Physical abuse includes slapping, punching attacking you, locking someone in or outside the house. The researcher is reminded of the story which was told by Nosipho (not her real name) a 15 years old girl. She says:

- *“After I had been locked in his Ngqeleni homestead for a few days, he arrived to take me with him to Rustenburg where he kept me in a shack” (Daily Dispatch 2009 August 04).*

Sexual abuse includes making one to wear clothes or to perform sexual actions that make one uncomfortable. It is forcing someone to have sex, raping or threatening to rape. The researcher is also reminded of Nosipho when she says “he forced me to have unprotected sex”.

Emotional abuse includes insults, making one to feel stupid or worthless, accusing someone and others. The researcher is reminded of Nosiselo who was abducted and when she was pregnant the husband accused her of cheating, saying the child was not his. (<http://www.powa.co.za>)

The researcher concurs with the above scholars; hence she witnessed the perpetrators abusing a young girl emotionally and physically.

One day the researcher witnessed six men abducting a sixteen year old girl, while she was going to school. The perpetrators grabbed the young girl forced her to go with them. She (the girl) cried for help, the perpetrators beat and dragged her away. Amazingly, the elder people responded by saying, “This is our culture, and it is process of marriage”. It did not worry them, that force was being used, and the school program was being disturbed.

This kind of marriage presents problems in ministering, to both young and old in that village. The researcher was so traumatized, and helpless, that she began to ask herself this question, “How do I help these young girls whose school program is being interrupted”?

The reader needs to know that the interruption is violent and abusive, especially, if there is resistance.

The researcher is having difficulties in ministering among Bhaca people (ethnic group) since the majority of women are carrying hatred, and scars from abduction. In other words they were violently abducted. The perpetrators grabbed a young girl forced her to go with them. She (the girl) cried for help the perpetrators beat and dragged her away. Amazingly, the elder people responded by saying, “This is our culture, and it is a process of marriage”. It did not worry them, that force was being used and the school program was being disturbed. This kind of marriage presents problems in ministering, to both young and old in that village. The researcher was so traumatized, and helpless, that she (the researcher) began to ask herself this question, “How do I help these young girls whose school program is being interrupted”?

The reader needs to know that the interruption is violent and abusive, especially if there is resistance.

The researcher is having difficulties in ministering among Bhaca people (ethnic group) since the majority of women are harboring hatred, and scars from abduction. In other words they were violently separated from their loved ones (family), and men who are complete strangers forced themselves on them (young girls), destroyed their dignity, and made them to feel dirty and useless, or second class citizens.

The researcher is reminded of Sinclair who said, when experiencing trauma occurring in front of him, “I do not ask how the wounded feels, I myself become the wounded one” (Sinclair 1993 VX).

Those who have been wounded will have a way of entering into the lives of broken people.

The researcher is going to use several bible stories where women are being abused by men e.g. when Amnon raped Tamar (II Sam 13:11-14). Amnon thought he loved Tamar unaware that it was only lust. He planned to rape Tamar. After satisfying his (Amnon) lust he started to hate her even more than the love he thought he had for her (Tamar). (II Samuel 13:15).

The problem of women being treated as second class citizens is a serious issue. History has a way of sharing about arranged marriages in each generation. In the light of Hebrew marriage custom, marriages were arranged for individuals by parents, and adults negotiated the contracts. Notice that women were not

involved in the arrangement. After this was accomplished, the individuals were considered married, and were called husband and wife. There was no negotiation with the man (husband to be) let alone the woman. Only parents arranged this marriage for their children.

This process had to be maintained as part of Hebrew culture. In other words, the waiting period was to demonstrate the faithfulness of the pledge of purity given concerning the bride. Hence Luke suggests that,

- *“A virgin betrothed to a man whose name was Joseph (Luke 1:27).*

If she was found to be with a child in this period, she was not pure as she had been involved in an unfaithful sexual relationship, therefore the marriage could be annulled. If however, the one-year waiting period demonstrated the purity of the bride, the husband would then go to the house of the bride’s parents and in a grand processional march lead his bride back to his home. They would begin to live as husband and wife, and consummate their marriage physically, (Walvoord & Zuck R.B 1984:20).

Bhaca perpetrators would abduct a girl, penetrate her virginity, and then start negotiations for marriage. Once a girl is no longer a virgin no man can propose marriage to her, because she is considered a damaged commodity. There is no respect towards the girl in this case. In other words, the girl is violated and she will remain his property.

Another example for marriage is that of God being the mediator between Isaac and Rabekah. Abrams servant said,

- *“O Lord God of my master Abram, grant me success today, I pray thee, and show steadfast love to my master Abram, “Gen 24:12). God intervened; Rabekah came out with her jar Vs 21. Rabekah herself said, “I will go” (Gen. 24:58). This was a voluntary decision. Isaac did not force himself on Rabekah he (Isaac) brought her into the tent, and she became his wife, and he (Isaac) loved her (Gen. 24:1-67 RSV Bible).*

There is mutual respect and understanding in Hebrew marriage, and is God centered, while the Bhaca marriage centered on the privileges awarded to the gender (male) and protected by culture.

In the lower Yangtze Delta during the Qing period, widows of reproductive age were often abducted and forced into marriage. They were even not allowed to mourn the death of their husbands. These widows were emotionally, physically abused and traumatized by not mourning the death of their husbands. Some abductions were rationalized as being done because; a woman was indecent in her behavior (LMC view Database record).

Wink has written that “violence is the ethos of our times. It is the spirituality of the modern world. It has been accorded the status of a religion, demanding from its devotee’s absolute obedience, even to death”, However, Casalis is said to have remarked during the Algerian war that there is a violence which liberates and a violence which enslaves. (Kassmann, Margot 1998:4).

The researcher will deal with a violence that enslaves. The Apostle Paul in his letter to the Romans writes, “Do not be overcome by evil, but overcome evil with good (Rom. 12:21).

Kassmann continues to say:

- *“Overcoming is meant here in the sense of taking account of evil, of violence that destroys, but at the same time recognizing the power of good, the possibility of the world that can be made better. Violence is not going to disappear from human life once and for all, but Christians can set signs of the reality of God’s kingdom in our world, in which many churches see the challenge, but few dare to take up the issue”.*
(Kassmann Margot 1998:9).

The young girls who are still at school should not live in fear of being abducted, and those who have been victims of abduction, should be helped in restoring their dignity, and become part of the community again. What will strengthen the girls and keep them going is to turn to God in prayer, in song, in word and

sacrament. They draw strength from one another and seek nourishment from the community of faith.

Reading and researching this topic shows clearly that abduction is the issue of power over women. The research of this thesis will focus on empowering young girls in order to take a stand against abduction, as well as to know their rights, hence it is written in our Bill of Rights that, everyone has inherent dignity and the right to have their dignity respected and protected, (1996 Act 108 No. 10).

The core issue is about healing the scars and wounds since the researcher's pastoral work is being challenged by violent abduction of young girls leading to marriage.

The young girls who are still at school should not live in fear of being abducted, thus our Bill of Rights reads, everyone has the right

- (a) To a basic education, including adult basic education, and
- (b) To further education, which the state, through reasonable measures, must make progressively available and accessible, (The Constitution Act 108:1996 No, 29).

Those who have been victims of abduction should be helped to restore their dignity, and become part of the community again. Group discussions will help them to deal with traumatic experience which was inflicted on them. Research

shows that the more a family, whether a traditional or a single parent home, has to struggle with financial difficulties, the more likely violent behavior is to erupt. Research also shows that the rate of mistreatment of children by parents, more than doubles in the case of unemployment thus we find parents negotiating *lobola* of few goats for their children. Parents ignore their children's rights and values, they (parents) trade their children like commodities.

FRIGHTENING FINDINGS

Progress towards A Word Fit for children, a document released by Unicef, says marriage has been imposed on more than 60 million girls world-wide. The report finds the practice is more extensive in the South Asia, and Sub-Saharan Africa.

In countries such as Sierra Leone, child marriage is common with 26% of girls married before the age of 15 years and 62% before the age of 18 years.

Jamieson, a senior advocacy co-ordinator of the children's Institute at the University of Cape Town says,

- *"We know it happens, but we do not know on what scale or how frequently. No academic research has been done on forced marriages". (Mail & Guardian online 2008 February 22).*

3.3. IMAGO DEI

The primary source and documentation for this concept of the essential nature of human beings is found in Genesis 1:26-27.

The term refers most fundamentally to two things. First to God's own self-expression through human kind, and second, to God's human kind (John 3:16-17). To assert that humans are created in the image of God is to recognize the special qualities of human nature which allow God to be made manifest in humans.

- *“For humans to have a conscious recognition of having been made in the image of God means that, they are aware of being part of the creation through whom God's plans and purposes best can be expressed and actualized, humans in this way, can interact creatively with the rest of creation”. (Laymon Charles 1971:54).*

The researcher agrees with Laymon that “humans are created with conscience; however, this conscience dies when they use violence during abduction, and when girls cry for help they behave like beasts, only perpetrators' power and ego counts”.

The moral implications of the doctrine of Imago Dei are apparently in the fact that, if human beings are to love God, then human beings must love other human beings whom God has created (John 13:14), as each is an expression of God.

The fact that God created two distinct persons who were male and female, rather than just one man, is part of our being in the image of God, because it can be seen to reflect to some degree the plurality of persons within the trinity. In the verse prior to the one that tells of our creation as male and female, we see the first explicit indication of a plurality of persons within God: “The God said, Let us make man in our image after our likeness, and let them have dominion (Gen1:26). There is some similarity here, just as there was fellowship and communication and sharing of glory among the members of the trinity before the world was made (John.17:5; 24 and ch.6 on the trinity), so God made Adam and Eve in such a way that they would share love and communication and mutual giving of honor to one another in their interpersonal relationship. Of course, such reflection of the trinity would come to expression in various ways within human society, but it would certainly exist from the beginning in the close interpersonal unity of marriage.

Equality in the personhood and importance

Just as the members of the trinity are equal in their importance and in their full existence as distinct persons, so men and women have been created by God to be equal in their importance and personhood. When God created the human race, He created male and female in His image (Gen1:27; 5:1-2). Men and

women are made equally in God's image, and both men and women reflect God's character in their lives. This means that we should see aspects of God's character reflected in each other's life. If we lived in a society consisting of only Christian men or a society consisting of only Christian women, we would not gain as full a picture of the character of God as when we see both godly men and godly women in their complimentary differences together reflecting the beauty of God's character.

If we are equal in God's image then certainly men and women are equally important to God and equally valuable to Him. The fact that both men and women are said by scripture to be "in the image of God" should exclude all feelings of pride or inferiority and any idea that one sex is better or worse than the other. In particular, in contrast to many non Christian cultures and religions, no one should feel proud or superior because he is a man, and no one should feel disappointed or inferior because she is a woman.

Our equality as persons before God, reflecting the equality of persons in the trinity, should lead naturally to men and women giving honor to one another.

Proverbs 31 is a beautiful picture of the honor given to a godly woman;

A good wife who can find? She is far more precious than jewels.

Her children rise up and call her blessed; her husband also, and he praises her: "Many women have done excellently, but you surpassed

them all”. Charm is deceitful and beauty is veil but a woman who fears the Lord is to be praised (Prov. 31:10; 28-30).

Similarly, Peter tells husbands that they are to bestow honor on their wives (1Pet 3:7), and Paul emphasizes, “In the Lord woman is not independent of man nor man of woman; for as woman was made for man, so man is now born of woman (1Cor.11:11-12). Both men and women are equally important, both depend on each other, both are worthy of honor.

Equality before God is further emphasized in the new covenant church in the ceremony of baptism. At Pentecost, both men and women who believed were baptized. Those who received His word were baptized, and there were added that day about 3000 souls (Acts 2:41). This is significant because in the old covenant, the sign of membership of God’s people was circumcision, which was given only to men. But the new sign of membership of God’s people, the sign of baptism, given to both men and women, is further evidence that both should be seen as fully and equally members of the people of God. Paul further says, “There is neither Jew nor Greek, male nor female; for you are all one in Christ Jesus (Gal.3:27-28).

Women should not think themselves inferior or less important and men should not treat women as second class citizens, all are equally valuable to God, and we

should be equally valuable to one another as well. If human beings are to reflect the character of God, then we should expect respect, even to the most basic differences towards each other.

Walvoord (1985) says; “as we grow in maturity in Christ, we will grow to delight in and rejoice in the God ordained and wisely created differences in roles within the human family. When we understand biblical teaching, both men and women should be able to say in their hearts, this is what God has planned, and it is beautiful and right, and I rejoice in the way He has made me. And the distinct role he has given me”. (Walvoord R and Zuck B 1985:20).

The researcher believes that, the image of God and the likeness remain intact when the victims lose their dignity, hence likeness and image are similar, but at the same time they differ. The image is just that, human kind is made in the image of God, whereas the likeness is spiritual attribute of the moral qualities of God. Once the image of God is violated and abused a victim experiences trauma. The question to ask is, how does one lose God's image?

3.4 TRAUMATIC EXPERIENCE

Definition Of trauma

The psychiatric definition of trauma is an event outside normal human experience. It is a Greek word meaning **wound**. It affects you physically and psychologically. It involves bodily and psychological, emotional and spiritual injury. Trauma generally leaves you feeling powerless, helpless, and paralyzed. It tends to be sudden and overwhelming; it owns a person. You cannot think clearly during and after a severe trauma. At the same time, you are forced to focus your consciousness in an attempt to deal with the situation that had just struck you. Trauma can also be defined as any sudden and potentially life-threatening event. (Masango 2010)

Trauma can be a one-time traumatic event or prolonged and repeated by events outside your control.

Here are some instances of one-time trauma, which occurs during our life time.

- Natural disasters (earthquake, flood, hurricane)
- Rape
- Assault

- Muggings
- Robbery
- Accidents (automobile, airplane, train, etc)
- Fires
- (b) Some instances of prolonged trauma.
- Physical or sexual abuse as a child or spouse
- War
- Life in prison camp
- Life as a refugee
- Hostage situations
- Life in a concentration camp
- Life in some religious cults

The following issues can be regarded as the immediate effects of one time trauma which leads to emotional imbalance.

(a) Emotional

There are several ways in which people experience shock, which affects human beings, including numbed emotions, questioning of perceptions, memory disturbances.

Denial which helps reduce (drops) terror, helplessness, and fear of dying or being abandoned to manageable levels:

- Confusion and disorientation
- Numbness
- Panic
- Weeping
- Extreme anxiety and insecurity
- Inflexibility
- Dissociation, feelings of unreality

Trauma survivors spend a lot of time thinking about what they could have done differently. The truth is that they could not have done it differently. The important thing is not what they did, but on how they have survived the traumatic event.

Trauma is the exposure to an extreme stressor involving direct personal experience of an event. It involves actual or another person, learning about unexpected or violent death, serious harm, threat of death, injury experienced by a family member, or other close associate. The person's response to the event must involve intense fear, helplessness or horror.

The traumatic event can be experienced in various ways, i.e. recurrent and intrusive recollections of the event, recurrent and distressing dreams during which the event is replayed, dissociative states, intense physiological distress and reactivity, deliberate efforts to avoid thoughts, feelings or conversations about the traumatic event. (<http://www.nestac.org/content/projects/trauma.htm>).

According to Tulloch "Trauma is any physical wound or injury, characterized by a group in body temperature, mental confusion, a stressful event sometimes leading to long term neurosis (a mental illness characterized by behavior, caused by disorder of the nervous system usually without organic change). (Tulloch, S. 1993:1662).

The researcher agrees with the above scholars hence after experiencing a traumatic event she (the researcher) became confused, asking herself many questions like, how can she help the young girls, the victims and those who have lived with traumatic experiences for many years? She was unable to engage in a

normal talk for a day. She was stressed; she kept on hearing the girl's voice pleading for help. It was terrible.

According to Herman, psychological trauma, the victim is rendered helpless by overwhelming force. When the force is that of nature, we speak of disasters. When the force is that of other human beings we speak of atrocities.

She continues to say, "Traumatic events overwhelm the ordinary systems of care that give people a sense of control, connection and meaning. (Herman Judith, 1997:33).

The researcher agrees with Herman because once a girl has been abducted she loses control of herself and lives on carrying instructions from the perpetrator and the in-laws she does not want to live with.

Her needs do not count anymore. The fear of her husband overcomes her, and she feels helpless and unwanted. At night she does not want to go to bed, because of being sexually harassed. She is not familiar with how trauma affects people. She often has trouble understanding what is happening to her.

The researcher used to see a young woman with a baby on her back passing very early in the morning. She (the researcher) wanted to know more about this woman. From their conversation the author discovered that, she (a young woman) was a victim of violent abduction, and she lives with an abusive husband with no one she can turn to. Sometimes he is always aggressive towards her. She continues to say, "I have upsetting memories such as images, I feel as if the whole process of abduction is happening again, and I have anxiety and fear. I feel I am in danger again. I have lost interest in everything except to bury myself in work. I am making mud bricks so that I can sell them in order to put something on the table".

The researcher realized that the young woman was trying to avoid thinking about the trauma by overworking herself. This act poses a challenge to the author. Stories of abduction from different people continue to traumatize (devastate) the researcher. However, the researcher should minister to them, in spite that she is a wounded healer and has experienced violence.

The effects of the long-term or prolonged, repeated trauma.

The immediate effects of prolonged trauma are the same as for one-time trauma, only they recur with each new wave of traumatic experience. The long-term

effects include Post-traumatic Stress Disorder, and a variety of mental and physical illnesses.

What is the Post Traumatic Stress Disorder?

Post-Traumatic Stress Disorder is the name given to a cluster of symptoms often seen in trauma survivors. The more severe the trauma, the longer these symptoms will persist. In cases of major and or repeated trauma, strong reactions may continue for years.

Symptoms of Post Traumatic Stress Disorder can include the following issues:

- Hyper vigilance and scanning
- Elevated startle response
- Blunted effect, psychic numbing
- Aggressive, controlling behavior (a high degree of insistence on getting one's way)
- Interruption of memory and concentration
- Depression
- Generalized anxiety
- Violent eruptions of rage
- Substance abuse

- Intrusive recall –different from normal memory in that it brings with it stress and anxiety.
- Insomnia
- Suicidal ideation
- Survivor guilt

What causes Post Traumatic Stress Disorder to develop?

Trauma is the cause, but it is more complicated than that. During a traumatic experience a person adapts and chooses new approaches that are survival-oriented for the situation she finds herself in. The problem comes after the trauma, when those approaches and response are no longer functional.

Recovery involves recognizing what responses are, and are not functional and getting rid of the ones that hurt her. In fact, trauma can re-program a person's reactions very quickly; recovery is a kind of process of deprogramming.

Some medical experts believe that trauma causes changes in brain chemistry. Changes that are helpful in the short term by reducing the level of emotion to something bearable, but that are harmful in the long term because they reinforce the Post Traumatic Stress Disorders.

Definition of Depression

According to the Wikipedia encyclopedia, in psychology depression is defined as a mood or emotional state that is marked by sadness, inactivity and a reduced ability to enjoy life. A person who is depressed usually experience one or more of the following symptoms; feelings of sadness, hopelessness, or pessimism, lowered self-esteem and heightened self-depreciation, a decrease or loss of ability to enjoy daily life, reduced energy and vitality slowness of thought or action, loss of appetite, and disturbed sleep or insomnia.

Types of depressions:

Causes of depression can be classified under two categories:

Physiological and Sociological

Physiological causes:

Genetic predisposition

Medical condition

Dietary

Sleep quality

Seasonal affective disorder

Postpartum depression

Sociological causes:

Psychological factors

Early experiences

Life experiences

SYMPTOMS OF DEPRESSION:

Self-loathing

A decrease in self-esteem

Inattention to personal hygiene

Sensitivity to noise

Physical aches and pains, and the belief these may be signs of serious illness

Fear of going mad

Change in perception of time

Periods of sobbing

Possible behavioral changes, such as aggression and irritability

Avoiding social situations or being late often

Feeling that you will never get better

Excessive procrastination (what is the point)

Loss of appetite and sometimes marked gain or loss of weight

Sleep disorders, such as insomnia with recurring nightmares or hyper-insomnia (excessive sleep).

Intense feelings of guilty nervousness helplessness, hopelessness, worthlessness, isolation and loneliness

Having studied these definitions the researcher believes that the readers of this thesis to dissertation will have a better understanding of the situation of young girls at Colana and that the community will work hard to stop abduction and the violence-abuse which is inflicted on women.

Several questions emerge when dealing with the traumatized persons due to violence- abduction. For example, what is it that has made the African people to bless the culture of violent abduction especially in the former Transkei? How can one pastorally help these young women so that they begin then to fight back this humiliating process?

The researcher is ministering among Bhaca nation, where abduction of girls for marriage has become the cheap way of getting a wife. However they are misusing their fore-fathers' method of abduction; (*ukuthwala*) which was not barbaric during their time. This has cause problems to the researcher's pastoral way of care, people and infrastructure that is not helpfully. What makes things even worse is the major destroyer of love, bearing of grudge (*igqubu*), which used to be buried alive due to abduction. Different kinds of violence are afflicted during the course of abduction such as rape, beating, dragging and closing of a girls mouth tightly with a scarf, she may not be heard screaming. The latter is so

dangerous that some girls are suffocated and die during the process of abduction.

Other questions the researcher asks are; “How can such an act of violation happen in the new democracy”? What is the role of the church in such violent acts committed by persons who claim to be Christians?

One of the living examples is of a 42 years old Thoko (not her real name), she was gang-raped by the perpetrators because she could not co-operate, and kept on fighting the abductors. Their aim was to humiliate her. She was so traumatized that even now she is not prepared to forgive her husband together with his friends. In other words she is stuck in that painful, traumatizing and unwanted relationship.

The culture is practiced throughout the former Transkei, but the researcher concentrated her research to Colana and the tribal village around it, so that she can manage to move from one place to another, and be able to deal with one tribal authority. The aim was to educate the girls about their rights, respectively in understanding cruelty which is used during abusive violent-abduction, as uncultured and barbaric.

Victims of trauma have much difficulty understanding what is going on when they are re-visited by trauma out of their past. To most of them, this is the closest thing to being insane. They see, they hear, they smell, they taste, they feel the past. To experience what is not there is a classic sign of mental illness. When you see what other do not see, when you smell what others do not smell, when you hear what others do not hear, the conclusion you reach is that you must be mentally ill.

It is often at this point that the victim ceases to talk about what is happening. This, of course, enhances the withdrawal and the distancing from others. They keep themselves busy, even if there is nothing to be done.

Traumatized people will often re-count e events from their past with a detached monotone, without emotion.

They will end their story by saying, “But that is all in the past, and I do not let it bother me now”.

They will deny that the trauma has present impact. The trauma is thus kept at bay.

To eliminate the above, the care centre has developed group discussions, games, dramas and chores so that they can act their plight eliminate their pain and stress.

Past into present- The Intrusion of Trauma.

The “Post” in Post –Traumatic stress Disorder means just that. The hyper-alertness, the fear, the anxiety, the sweating, the psychic numbing, the emotional distancing in the present moment are all the direct result of that which happened in the past. In the most

simplistic terms, the trauma is too great, too alien and too powerful to be incorporated into the reality of who the person is. The trauma sits there until it is driven into the present moment to be dealt with once again. It comes in many forms. At times, it is a massive eruption, and at other times it moves in silently over an extended period of time until it has once again overtaken the present moment with all its fury.

Physically, emotionally, and spiritually the old moment is re-lived, not just remembered. The unconscious cannot tell time, and when it projects the ego-alien material onto the present moment, the time is both then and now. During some of these instances, the present is deemed to the point where it actually lost for periods of time. This is an experience of being captured by the past; reality comes to life in the present moment.

Spiritual Disorder

Horrific traumata destroys spiritual being. The most corrosive impact of horrific emotional trauma is to be found in the spiritual fabric of persons. This is where the prolonged damage is created. This is the facet of the illness so often overlooked by the mental-health systems of our country. This is where medicine and the normally established practices of insight, behavior and cognitive therapies have fewer efficacies. The condition of PTSD is spiritual at the deepest levels. This is where spiritual insight, community and relational based approaches are most efficacious.

The researcher is reminded of Sinclair who says; “PTSD is a spiritual disorder not because the person is not right with God, or that God is not right with the person. It is a spiritual disorder because the person who experiences the full impact of PTSD has been impoverished by the loss of a series of vital spiritual attributes that are essential to living a full life.

Loss of hope.

Such a loss never occurs without a reason. Hope is stripped away by events, facts, the collapse of ideas and promises, and the changing conditions around us. In assessing a person’s spiritual condition, it is often important to make that distinction between helplessness and hopelessness. During abduction the girls feel helpless because of manpower. However, they soon lose hope of their dreams and future.

Loss of intimacy.

When loved ones have been pushed away, when the caretakers have thrown up their hands, and when the last friends have slammed the door behind them, then trauma victims are free to contemplate the utter despair of their condition. It is then possible for them to finally touch the rage that has boiled deep inside, without fear of it erupting and causing serious injury to those around them. The victims of PTSD no doubt drive others away as an act of protection.

Loss of future.

The loss of future is certainly connected with loss of hope, but perhaps they need to be kept separate for a better assessment of spiritual condition. Most of the victims of PTSD usually say “it is crazy to make plans. Somebody always messes them up; they never let you do what you want to do”.

Loss of peacefulness.

The victims of PTSD have a terrible conviction that there is no peace until the past has been undone. The inability to be at peace is expressed in a variety of ways: trouble sleeping, restlessness, and finding little enjoyment in the pleasure of the moment.

Loss of healing memory.

We are all dependent on healing memories to encourage, inspire, comfort, delight, and heal us. Without these and other healing memories, we remain raw and broken. Very often, a victims answer to the question “when were you last happy?” is “never” or “I do not remember”.

Loss of wholeness.

The pain, the injury, and the illness take on a life of their own, reducing the total person to the reality of the part. “Nothing else exists or matters, I am damaged goods”, they say.

Summary

Throughout the research, the researcher has found that marriage is a contract between two people based on love. A happy and healthy marriage involves two people working their small differences together as well as big ones.

However, forced marriage is a matter of power over women. It (marriage) leaves a person with hatred and pain from trauma. However, from good shepherding healing does take place.

The researcher will deal with the therapeutic methods in the next chapter which is chapter 4.

CHAPTER 4

THERAPEUTIC METHOD

Weaverly, Flanelly summarize by saying that:

- Religious faith is a primary way people cope with its negative effects.
- Faith communities can offer both the social support and a healing means of addressing a traumatic experience.

How devastating a particular experience is, must be understood from a persons own perspective. For a number of years, only life threatening events were considered to be traumatic by psychological literature. However, recent studies have made it clear that a wide array of experiences can be traumatic depending on the individual. (Weaver et al 2003:24-25).

The stories include not only the event itself, but also the survivor's response to it and the responses of the important people in her life. The completed narrative must include a full and a vivid description of the traumatic imagery. Jessica Wolfe describes her approach to the traumatic narrative with combat veterans: "we have them reel it off in great detail, as though they were watching a movie, and with all the senses included we ask them what they are seeing, what they are

hearing, what they are smelling, what they are feeling and what they are thinking.” (Herman, 1992:177).

This process of reconstruction helps them to face the reality and deal with the traumatic events that affect them.

The researcher had to draw from Pollard, his “positive deconstruction term, thus he says”, this is the term I used describing the process of helping people who are currently comfortable with their non-Christian beliefs, in order to think again about them, and possibly to become uncomfortable with them, so much so they want to find out about Jesus. (Pollard, Nick 1978:13).

In one of the community meetings the researcher opened from the book of (GEN. 1:26-27) the concept of the essential nature of human beings “Imago Dei”.

The second reading was from (1 John 4:9), God is love the topic was, Human beings are created in the image of God who (God) is love.

The first thing was to identify their world view towards women that is Traumatic experience of violence abduction leading to marriage.

Analyzing the worldview

Does love cohere with violence- abduction?

There are values enshrined in African culture such as respect and empathy.

Where are they? Why do men violate the image of God?

Does it work? Does the abducted girl ever learn to love the abductor?

1. Affirming the truth

Many of the survivors have trouble in remembering important parts of what happened during the trauma?

Some feel emotionally numb. They (girls) use to be trapped in an unhealthy relationship.

One preacher was brave enough to confront the truth. He realizes the pain caused to his wife during the process of abduction, “I thought I was right” he said, and he cried bitterly asking his wife to forgive him. His name is Tom.

He (Tom) grew up among the people who regard abduction (*ukuthwala*), as their traditional culture. Tom began to identify his worldview towards abduction, and then he analyzed the process of abduction and the fact that the victims also carry the image of God. He (Tom) discovered that abduction is against God’s will.

Discovering the error

Tom discovering that abduction and violence does not correspond with reality that God created human beings his own image (Gen. 1:27). He (Tom) said, “Women are not supposed to be treated as second class citizens or as objects. It will never work when love is one sided”. He took a decision to educate men to abstain from abduction and use of violence towards woman.

The researcher concurs with Pollard that, it is prerequisite that we identify the worldview, it is necessary for us to analyze it, it is valuable for us to affirm the truth that it contains, but it is vital that we discover its error. Only then shall we be able to help people see this error for themselves so that they become uncomfortable with their current worldview and begin looking at Jesus (Pollard Nick 1997:52-56).

Tom realized the error in abducting girls for marriage. Awareness group was formed and he (Tom) was one of the members. The group called the meetings to discuss the issue of abduction. The main target was men, young and old women attended too, hence they are the victims. They were to relate their side of the story and their feeling toward this barbaric act. It was a painful moment to listen to women relating how violence, abuse have traumatized them. The chieftain

became part of the awareness group and government authorities were invited, so that they can help in fighting abduction.

Three national cabinet ministers labeled the practice as human trafficking. “This is just simple human trafficking. It is not different from that, and those sleeping with these girls are rapists. They are doing what is called statutory rape. The police must do their job and arrest these people” said Minister of police Mthethwa Nathi, (Daily Dispatch 2009, and June 29).

The traditional leaders were instructed to pass the Minister’s message on to their subjects.

Several reports were received such as that most of the girls who ran away and returned to their parent’s homes were forced to return to their husbands.

Minister Mayende-Sibiya also sent out a strong message, particularly to the mothers of child brides, and said; “they should be locked up and the keys thrown away”.

She continued to say “Although *ukuthwala*” (abduction) was rife in the Pondoland area, it happened in other part of the country, too, and parents did not see anything wrong with trading their young girls for a single goat or three sheep. (Daily Dispatch, 2009 June).

The Minister vowed that her Ministry would champion the fight against the abuse of children through *ukuthwala* (abduction).

COUNSELLING

Counseling is the art and skill of helping individuals and groups to understand themselves better and relate to fellow human beings in a mature and healthy manner. It involves the art and skill of enabling others to live hopefully, considering that none of us can rely entirely on ourselves and survive without the support from other persons. (Waruta 2000:2).

The researcher agrees with the above statement, however in traditional African Society this role is filled by the medicine-men, mediums, seers and religious specialist.

According to Taylor counseling is a changing and purposely relationship between two people which in methods vary according to the clients needs. Both the counselor and the client share together in this relationship, which aims to help the client to understand his/her situation and decide what should be done. (Taylor, 1983:84).

The reader needs to understand that the researcher is ministering to both, men who are troubled by guilty conscience and women who are traumatized spiritually, and this is a challenge to her pastoral work.

The researcher agrees with Taylor that, “The aim of counseling is to help the client learn to deal more effectively with reality of his/her environment.

Cultural counseling was, and is, part of the traditional educational system of the community, by which the advice and wisdom of the elders is passed on to younger generations under the slogan: “*Mazibuye emasisweni*” (Lets go back to our roots).

The researcher agrees with Gerkin’s pastoral care as we know it today did not spring forth out of the shallow soil of recent experience. Rather, it has a long history, thus we have many ancestors who have shaped for us the way we approach the care of persons, (Gerkin C.V 1997:23).

HEALING

The researcher draws from Gerkin’s shepherding method, thus, he says “The human life cycle helps the pastoral care giver understand individual, and it facilitates the pastoral task of gathering together persons with common problems in order that they may provide care for one another”. (Gerkin, C.V 1997:151).

Healing is to make people to become whole; physically, spiritually and psychologically. There is no sharp line between and counseling and healing. Throughout this research the researcher has encountered people who have had criminally shameful acts happen to them. They have kept these events secretly inside, swallowing them. The event itself is devastating, but it is also left negative footprints and open festering wounds in the person's life. Wimberly says: "Only when they allow others to know what has happened and made the shame external to themselves did the wounds begin to heal and a seal to form over the open wound". (Wimberly, Edward P. 1999:57).

The researcher agrees with Wimberly because the healing process is assisted by the individual ability to obtain support from others who will validate his/her worth, especially during the difficult process of working through the traumatic material. In addition, the ability to give to others in the context of an ongoing relationship is healing for many individuals.

Professor Masango notes seven steps of healing. The first step is becoming known.

The second step is telling and being heard. The old adage says, "There is healing in the telling of the tale". The telling and hearing cycle reinforces the process over and over again.

The third step is sharing of the secrets. The sharing of the secrets takes place once the healing relationships have begun to form. In the case of multiple trauma victims, a long and painful process begins that will unfold over a very long period of time. During the phase of sharing secrets, the pastoral and the therapeutic task is to be lovingly present, with grace and healing both for the survivor and pastor.

Fourth step of healing involves the process of validating of self. The trauma victims now grow into that wonderful awareness that they are more than they ever have believed. They are even more than the power that victimized them. It is in this phase that the victims can begin to confront the awful rage that is within them.

The fifth step is therefore called sharing of the rage. It is only in the sure knowledge of grace that the victims can confront the reality that, within their rage, they are as powerful as the horrific trauma that victimized them. The power of the group, the parish and grace enables the victims to come to know that they need no longer act on this rage for relief.

The sixth step is the hope of restoration. Victimization means brokenness; healing means restoration to self, others, and community.

The seventh and final step is going beyond the group. Healing takes place so that persons may leave that process and claim their rightful place within society.

It is believed that the clients' strength should be acknowledged openly through direct feedback early in the therapy. For example, the therapist might say something like, your sense of yourself has clearly been hurt by your experience from abduction and it is going to take some time to heal these wounds. However, what I have learned so far about you is that you appear to be an intelligent person, who has a great deal of initiative and will power, who has the capacity to care about others, and a strong desire to overcome what happened to you. These considerable strengths make me hopeful that you will be able to recover. This helps the client to mobilize her ego resources and to build hope as she undertakes the sometimes long and often painful process of post trauma therapy. The therapist builds the alliance by:

- Acknowledging the individual strengths and weaknesses.
- Conveying hope about resolving areas of deficit and a respect for areas of strength.
- Expressing a commitment to working collaboratively with the person, with respect for her defenses.
- Being as open as possible about the course of treatment, what it may or may not involve, the time frame, and any concerns one imagines the client might have.

It is believed that the following ego resources are especially helpful to the therapy process and recovery from trauma.

- Intelligence.
- An awareness of one's psychological needs.
- The ability to introspect.
- Will power and initiative.
- The ability to strive for personal growth.
- To view one self and others from more than one perspective.
- The ability to empathize with another's point of view.

Intelligence

It is important to avoid using jargon or language that will be experienced as distancing. It may be appropriate to use language that matches the client's style, if this comes naturally to the therapist.

An awareness of one's psychological needs.

- Self awareness will also help the client discover new ways to satisfy her needs in the aftermath of the trauma.

The ability to introspect.

- Many clients find journal writing very useful in developing the ability to introspect.

Will power, initiative and the ability to strive for personal growth.

- The therapist may gently encourage the client to begin to resume normal activities, to explore barriers to growth and change, and to confront painful memories and feelings.

Perspective and empathy.

- Another form of perspective taking is humor.
- Humor requires the ability to step back from one's experience and look at it from a different perspective.
- Over the course of therapy this resource can be encouraged through modeling the appropriate, non destructive uses of humor in the therapy. As such, it can serve people well both as a means of comforting themselves and as a way of gaining some distance from their pain.
- According to McCann some traumatized persons may have temporarily lost their ability to view themselves and others from more than one perspective while others may never develop it. This resource will be very

helpful to the trauma survivor as she searches for reasons for her traumatic experience.

Perspective taking is also helpful to survivors who have close relationship with their abusers. For example some incest survivors who have done a good deal of memory work and re-called the abuse, who together the feelings and images, experienced and worked through many of the feelings, and began to develop ways of understanding what happened and why, may at some point want to resume or develop a positive relationship with, for example the abusive husband. One piece of this may be to work with the client to help her understand the husband's family of origin and his possible motives for the abuse. This should not be construed in any way as an attempt to justify the abuser's behavior; rather, if done at the initiative of the client, it can be a way of coming to understand what happened and developing some empathy with the perpetrator so a relationship can be developed.

(McCann L and Pearlman:141).

The researcher agrees with McCann, the perspective and empathy model has been proved to be working to a certain group of matured women who were also abducted for marriage, while they were still at school.

One of them said; “My husband was very kind to me. He was generous; he changed my life for better. I was from a poor family but he did not judge me for that. His concern was to make me happy. From the treatment he gave me, I learned to love him. I started to deal with my trauma and I finally forgave him. Now we are raising our children in a Christian home, which is full of love and trust”.

Perspective is essential to the ability to empathize.

- Empathy can be described as the ability to view one self or others with kind understanding.
- The ability to empathize with one self, with one’s vulnerabilities, is related to the capacity for self soothing, viewing one’s experience with understanding. Can be a way of forgiving one self for being victimized. Many trauma survivors blame themselves for what happened to them, to the extent that this tendency becomes harshly self-critical, it will inhibit the healing process.

The healing process is assisted by the individual’s ability to obtain support from others who will validate her worth, especially during the difficult process of working through the traumatic material. In addition the ability to give to others in the context of an ongoing relationship is healing for many individuals. The ability to establish mature relationships can be restored

responds to the client's needs in an empathic manner and maintains appropriate boundaries. The therapist can also help the individual deal with problems in other relationships, thereby supporting the development of mature relationships.

Hudson (1995) says: "uncurling our clenched fists to receive the kingdoms gifts, they are touched by the hands of others. Without option we discover ourselves situated amongst a new family, the family of God, (Hudson T. 1995:71).

The researcher concurs with Hudson because people in the community are no longer concerned with blood ties only; they see other people as persons. They share each other's pain and joys. Each and every one has some traumatic experiences to share. An ideology of minding your own business is something of the past. The chain of relationships has changed the community to one big family. The ability to understand and come to realize that one is not the only one who is hurting and traumatized, and then one tries to reach to others, and opens up, it becomes clear that there are more persons who suffer than can be imagined. Then a new relationship is born and persons comfort each other, this leads to healing.

When healing takes place amongst hurting persons it turns to be more of a contagious disease then the community turns a new leaf.

The researcher echoes Gerkin who says that “the social world in our time is made up of not one or two, but many communities within which the individual must with integrity establish a balanced set of commitments”. (Gerkin 1997:175).

Inter-denominational services have proved to be of great help because in the past, pastors were not comfortable to even utter a word about abduction. When congregants worship together they listen to each others testimony, they get courage to stand up and testify, and then healing takes place gradually.

In the discussion groups the congregants are not allowed to sit according to their congregations. They mix with other congregants, because they are the body of Christ.

After discussions one person reports on traumatic experiences from her group, then everybody prays for healing and restoration of their dignity.

Mc Nutt says “The idea behind inner healing is simply that we can ask Jesus Christ to walk back to the time we were hurt and to free us from the effects of the wound in the present”. He continues to say “This involves two things:

1. Bringing to light the things that have hurt us (Mac Nutt Francis 2001:187). This is done by retelling the stories of abduction to group members.
2. Praying to the Lord to heal the binding effects of the hurtful incidents of the past (Mac Nutt F. 2001:187).

In between retelling of the stories the researcher worships and prays with the groups, and gradually healing takes place.

AWARENESS IN THE SCHOOLS

The awareness groups visit the schools and dialogue with the students about abduction. Some of the students are part of the awareness group. The churches became part of the group in order to educate the whole community.

The researcher prepared and made chapter 2 of our Constitution available for everyone (Bill of Rights). Those who responded were aware of their rights, as we spent time explaining the process, before they could be interviewed.

CASE STUDIES

Let us analyze Nosipho's story

Nosipho is 16 years old and was a scholar at Colana High School, a grade 9 student. Now she is a domestic worker, her husband was retrenched from a mine with no package. She is supposed to do several families washing, work in the garden and field. She has a nine month old boy, and cannot apply for child support grant, because she does not have an identity document. Abduction, abuse and poverty continue to traumatize her.

The interview followed in this manner:-

PASTOR: “Do you mind sharing your ordeal with us Nosipho”?

NOSIPHO: “My curse, any way I will, provided you will be able to tolerate my tears. I was going to school, as usual not knowing what was waiting for me ahead. Six men emerged behind the trees; they grabbed and dragged me towards another direction. I tried to fight, but they overpowered me. One of them (perpetrators) beat me with a *sjambok*, and the one *clapped* me, they dragged and blind-folded me with a scarf so that I should not see the road, and I would not be heard screaming for help. When the (perpetrators) pass the nearby villages came to my mind that there is a girl who died the previous week during the process of abduction. I feared for my life. The abductors kept me in the forest until it was dark. They took me to a certain house where I was locked in a room

for two days. On the third day a 36 year old man was introduced to me as my husband. He (the man) forced himself on me as young as I was. He ripped my innocence away. And I was dying inside every second. The next day he took me to Rustenburg where he kept me in a chain locked shack”. She continued to say that her school programme was disturbed, and she was traumatized. “After a few months this man was retrenched from the mine. Now I am responsible of supporting the man I do not even love, the child and the whole family”.

PASTOR: “Did you ever learn to love your husband?”

NOSIPHO: “From the day I first laid my eyes on him, I became angry, I hated him to the extent that I hated my child too, because the child took his father’s looks, but after some months I realized that the child is innocent, and he did not choose to be born in this family. He is a victim just like me”.

PASTOR: “Do you think that your ancestors are happy when you suffer like this”?

NOSIPHO: “I suppose they allowed this, because according to our culture a person who runs away from her husband is a shame to her family, and the ancestors simply turn their backs on her. My mother and my sister swallowed their pride, and submitted to their husbands and poverty. The worse part, this marriage was not solemnized, and I feel like a concubine”.

Re-telling Nosipho's story had a goal of reconstructing negative convictions about herself, so that she can start healing the wounds and reclaiming her dignity. The author is reminded of Wimberly, who says, "Psychologically, confessing shame or guilt is an attempt to acknowledge that shame has occurred and to relieve it by going to others and telling them about it. (Wimberly Edward 1999:75)

PASTOR: "Would you mind telling me about your life in the church"?

NOSIPHO: "Abducted by a non believer, my marriage is not solemnized. I do not want not cheat God and the whole world by saying I love this man I feel like strangling him. I grew up being a church choir member, you know, but now look at me", (and she took a deep sad sigh, with tears rolling down her cheeks).

PASTOR: "Do you know that Jesus loves you, and one day He (Jesus) will set you free"?

NOSIPHO: "I do not think that Jesus really cares, my dream was to be a teacher. Where was Jesus when I was dragged like a dog? When I screamed for help, but no one came to my rescue? Six men humiliated me, and finally the so called husband made me to feel dirty day after day".

The researcher wonders if the church is capable to treat the traumatized person. A lot of anger began to surface, but it was not yet time to inform Nosipho about the home of safety. The researcher needed to hear from Nosipho that she was

enough, and can no longer continue with suffering. At that moment she broke into tears.

NOSIPHO: “I am working for other people trying to get some money, I use some for the baby’s needs, then I have to feed this family and I hide some of it. I was waiting for my baby to start walking by him-self. Somebody once told me about the home of safety. My plan is to leave in the middle of the night, so that I will be far away by sunrise. I know this man will be drunk and fast asleep”.

PASTOR: “The image of God in you is not supposed to be violated. The researcher is reminded of White who says; “The community is essential when persons are externalizing conversations that have been internalized”. White continues to say, “Those who make up the communities for the renegotiation of identity are audiences who can help authenticate new and preferred truths about the self as they emerge during therapy. (Wimberley E. 2003:99)

PASTOR: “Now it is time for you Nosipho to reclaim your identity and dignity, so that you can continue with your dreams. Think of your child’s future”.

Some co-researchers related stories which were almost similar to Nosipho’s story, with the exception of one old lady by the name of Nokwakhe.

There was a great need for the persons to close the chapter and move forward. Paul writing to the Philippians says, “but the thing I do forgetting what lies behind, and staring to what lies ahead, I press forward towards the goal for the prize of the upward call of God in Christ Jesus” (Philippians 3:3).

The researcher echoes Wimberley who says “I’m the midst of it all, there has been a lesson to learn, and re-learn, especially in challenging times, we can not indeed we wont turn back. There is only one way to go and that is forward”. (Wimberley A and Edward P. 2007:36)

The researcher agrees with Gerkin that pastoral care in every-day life situations virtually always exist within some tension between the ongoing story of the Christian community, and particularly of life stories. (Gerkin 1997:153)

After some few meetings with the community the whole congregation was eager to open up, and relate their stories. The researcher’s role at this stage was to journey with these ladies in re-claiming their dignity and restoration of their identity.

LET US ANALYSE NOKWAKHE'S STORY

Nokwakhe is a 60 year old lady living by herself. She does not live with her grandchildren, and her husband died 1-year ago. Nokwakhe used to live with her two daughters Lulama and Zodwa. Lulama went out to fetch some water from the river, but she never returned. Late in the afternoon on the same day Zodwa went out to fetch some fire wood. She did not return too. The neighbors were informed and they went out searching for the two girls, but the search was in vain.

One the second day two strangers came to Nokwakhe's home with the information that Zodwa was taken by them to be their bride. The strangers brought three goats, and four cows. Nokwakhe was consoled. But where was Lulama, Nokwakhe was troubled by this question. More than the questions she had sleepless nights and often had night mares, which are typical for people who are traumatized.

PASTOR: "Nokwakhe would you mind sharing your story"?

NOKWAKHE: "Where will I start? I was prepared to educate them so that they can have brighter future. Lulama was preparing for Grade 10, the following year, and Zodwa was preparing for Grade 9. One day Lulama went out fetch some water, I thought that she has proceeded to see her friend when she did not come back in time, I was not at ease. Later in the afternoon Zodwa went out to fetch

some fire wood, to my surprise she did not come back too. The African idiom says: ***Indaba ithi ingaba nkulu ingazekeki*** (anxiety to tell the story is part of the problem). But I had to inform the neighbors.

The neighbors searched for them the whole night, but ***baphuma eka mabuya ze*** (to come back with nothing). On the following day I saw 2 strangers coming to my home driving 4 cows and 3 goats. They reported that they have taken Zodwa to be their bride ***Qabu uNoqolombefile nje*** (relief of anxiety).

I helped to hear something about Lulama. Where is she? What happened to her? There were no answers. I spent 23 miserable years with the hope that one day my daughter would think of me and decide to come home. My health started to deteriorate, and bad dreams kept on disturbing me.

Zodwa sent a message that her husband was seriously ill and then I decided to pay them a visit. The moment he set his eyes on me he cried bitterly, asking for forgiveness. I was puzzled for a moment, and then he said. (I know where Lulama is, but I was afraid to tell. Now it is bothering me, and I have sleepless nights and bad dreams". He started to relate the story that they abducted Lulama first, but when they were crossing Umzimvubu River she (Lulama) jumped and threw herself into deep water and died. Then the perpetrators went back to abduct Zodwa for the same man. Lulama's death was kept a secret by the

perpetrators”. The truth has its own way to come out and he did not want to die with a secret.

The researcher wonders, why do men become so brutal at the expense of woman.

PASTOR: “Were you able to forgive him”?

NOKWAKHE: “It was a shock, and what hurt me most was that I never had a chance to mourn my daughter. It is now the fourth month since the truth came out, and I am angry and traumatized by not knowing my daughter’s grave”.

PASTOR: “Why do perpetrators violate the image of God”?

The researcher assumes that this can be another topic for research. The question still needs interrogation.

NOKWAKHE:-“These people do not believe in God, even the believers we have, they were once abductors”.

PASTOR: “Can this abduction be the cause of extra-marital affairs”?

NOKWAKHE: “Most of the makotis (brides) have left their children with the In-laws, and ran away with boy friends”.

PASTOR: “The ancestors blessing from the ancestors when one, enters into such a union by abduction”?

NOKWAKHE: “The ancestors will always be part of us whether we please them or not”.

PASTOR: “You were also abducted for marriage, so can you tell me from your own experience, did you ever learn to love your husband”?

NOKWAKHE: “Love was not an issue during out time; the only important thing was the size of a man’s kraal, a number of his maize fields and houses”.

PASTOR: “You seem to be double wounded and you need healing. You need to forgive yourself, before you can be able to forgive the men from whose hands Lulama died. You are leading women’s union church, and people come to you with their problems looking for solutions, hence, you yourself is wounded healer, you break up easily”.

The meaning of the Psalms of Lament 22 and 31 helped the wounded congregation to confront their vulnerability, shame and humiliation, and to express themselves. From this research the author learned to move towards wholeness God encourages us to express the negative feelings we internalize.

The researcher agrees with Wimberley that, “In the role of caring for others, we must help create a safe environment where others can express their shame without having their shame misused”. (Wimberley 199:83).

The researcher was informed that Lulama's family gathered; and agreed to fetch Lulama's spirit from the river where she died. They took a branch of *Umlahla nkosi* tree (Fever tree) to the river.

Being their pastor the researcher had to journey with Lulama's family. Re-reading the stories the researcher has come to realize that Lulama's family spiritually and culturally. While the researcher was journeying with Lulama's family spiritually, hence the wounds of their loss became fresh and started bleeding. There was also a need for the family to perform a ritual to close her chapter; hence her remnants were still lying deep at the Umzimvubu River.

The researcher had to accompany the elders to place where Lulama died to perform a ritual of *ukubuyisa* (bring home). One elder had to communicate with their ancestors. At home *a goat was waiting to welcome* her home. Lulama's cultural chapter was closed. Nokwakhe and family started healing from there, while the pastor journeyed with them.

The researcher's reflection:

The stories shared highlighted the tremendous trauma women live under. The interviews clearly depict how young girls live in fear of losing their education,

loved ones, their future and dreams. However, there is an old adage which says *akulahlwa mbeleko ngakufelwa* (Life goes on).

EMPOWERING METHOD

The experience that young girls internalize and come to grow traumatized, need listening ways to enter into lives, for healing, restoration and transformation. The researcher agrees with Br Poser that “Lack of hope is the most paralyzing factor which prevents the full participation of people organizations or in the search for new dreams or liberation”. (Poser 1987:25).

The survivors from trauma are grouped so that they may provide care for one another, and also pray for one another.

Our Bill of Rights stipulates the rights of every individual in the following way.

They have equality before the law, human dignity and life must be restored.

Freedom and security, health care, food, children’s rights and education are most important. The survivors will be taught their rights. They should be able to say “No”.

Those who can still be able to continue with their studies are taken to the home of safety in Palmerton to carry on with their education so that they will be able to achieve their dreams.

Women are encouraged not to rely on abusive husbands financially, different skills like poultry, farming growing food gardens, sewing and others are taught. They learn to generate their own income.

At schools children are given Police phone numbers. They are encouraged to report abduction immediately. The community is investing in youth by teaching them morale regeneration. The number of *izintombi ze nkciyo* (maidens) is growing rapidly. Should the perpetrators touch one of the virgins, then his family would be banned from the tribal community in which she belong. The chief has recently passed this strong law.

Restoration

The ability to establish mature relations can be restored through the development of the relationship with the therapist, who responds to the clients needs in an empathic manner and maintains appropriate boundaries. The therapist can also help the individual deal with problems in other relationships, thereby supporting the development of mature relationships. This ego resource relates to dependency, trust and intimacy schemas. To help others revive the dreams and the drive to a Post traumatic stressed person to be what a person intended to be. The forgotten dreams and ambitions fall into place.

Summary

Faith communities can offer both social support and a healing means of addressing a traumatic experience. Pollard's term of "positive deconstruction" helps people who are currently comfortable with their non-Christian beliefs in order to think again about them and possibly to become uncomfortable with them.

Counseling is then seen as an art of helping others to deal more effectively with reality of his/her environment.

Cultural counseling helps to pass wisdom of the elders on to younger generations.

Healing takes place after the pain has been dealt with in group discussions and a person becomes whole. The more people are healed, the more the members increase in a group and more people are educated about abduction.

Case studies explain the pain, trauma and depth of their wounds. Empowering victims to fight abduction, they are taught their rights, and are encouraged to go to the care centre and continue with their dreams. Once they are healed, their self esteem, dignity and dreams are all restored.

Having dealt with therapeutic method, the researcher will deal with the summary of the thesis and conclusion of the study in the next chapter.

CHAPTER 5

SUMMARY AND CONCLUSION OF THE STUDY

The researcher is ministering in rural areas where young girls are abducted by complete strangers to be wives.

These abductors have no formal education therefore disturbing the girls' education program does not bother them.

Ministering among the Bhaca tribe in Eastern Cape has become a challenge to the researcher because young girls are being abducted by complete strangers and force them to be their wives. The girls' school program is being interrupted. Women are treated as second class citizens. The girls needed to be educated and empowered about abduction as well as to fight it. The girls' dignity and self esteem needed to be restored and the care centre in Palmerton is the perfect place for the victims of abduction.

Every week at least two girls as young as 13 fall victim to the old custom called *ukuthwala* (being taken by force), particularly in the villages of Mt.Frere in Eastern Cape.

Most are abducted from the comfort of their homes and in-front of their parents, who in many cases are in cahoots with the old men they are forced to marry.

What hurts most is that relatives or neighbors orchestrate the plans in order to cash in.

Following the initiation of numerous awareness campaigns against the practice, dozens of girls have been prompted to escape the forced marriages. Many have escaped to centres of safety like Palmerton Care Centre in Lusikisiki.

With changing times this cruelty is being challenged by the government as well as the community at large. *Okungapheli kuyahlola* (nothing stays forever).

The church together with community based organizations and other structures have embarked on awareness campaigns to encourage girls to leave forced marriages and to teach parents that *ukuthwala* is a violation of human rights. We are educating parents not to sell their daughters for cows. We are also alerting them to the myth that if you are HIV positive and sleep with a virgin you will be cured. We are hoping that the message will filter through.

The youth has started to learn only good values from culture such as *ubuntu*, respect and empathy. The escapees are back to school in a home of safety where even skills development programs are taught to them. In some villages parents are no longer trading their girls like commodities.

However, despite the interventions and awareness campaigns on forced marriages, the custom continues unabated in some villages of the Province.

Waruta says, “The universe is not an accident but a purposeful product of a conscious, willful and personal creator who created it and also continues to sustain it and guide it to a definite destiny. Thus, the universe with all its imperfections and sufferings is continually being perfected and will ultimately be brought to its final destiny as intended by its creator”. (Waruta 2000:5).

In conclusion, the researcher echoes Waruta that “the creator is sustaining and guiding the universe. The sanctity of human life is undermined or destroyed God seeks ways of restoring it. Those who engage in the task of restoring the wholeness of human life are co-workers with God in the primary task of perfecting divine creation”. (Waruta 2000:6)

God has called and separated pastors to continue his work of restoration, caring and feeding his flock but that becomes a challenge to pastoral care if the image of God is broken. However, from the home of safety we have learners who are going to carry on empowering other girls, and the community. The church, the government and the chief are doing their best to stop abduction.

“Appendix A”

INTERVIEW QUESTIONNAIRE

1. WHAT IS IT THAT HAS MADE THE AFRICAN PEOPLE TO BLESS THE CULTURE OF VIOLENT ABDUCTION ESPECIALLY IN THE FORMER TRANSKEI?

2. HOW CAN ONE PASTORALLY HELP THESE YOUNG WOMEN SO THAT THEY BEGIN TO FIGHT BACK THIS HUMILIATING PROCESS?



3. NAME : _____

4. DATE:

“APPENDIX B”

THE UNIVERSITY OF PRETORIA

PRETORIA 0002 RSA

INFORMED CONSENT FORM

FACULTY : THEOLOGY

DEPARTMENT : PRACTICAL THEOLOGY

RESEACHER : MAPHANGA NOMSA ETHELINA

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TITLE : TRAUMATIC EXPERIENCE OF VIOLENCE-
ABDUCTION LEADING TO MARRIAGE.

PURPOSE : TO EMPOWER YOUNG GIRLS NOT TO LIVE IN
FEAR OF ABDUCTION AND RESTORATION OF
THEIR DIGNITY.

PROCEDURE

1. COMPETENCY: After having identified a prospective subject, the researcher shall, prior to entering into the consent with the subject, consider the ability of the subject to participate in the entire process starting from signing a binding agreement to participation in an interview, having regard at least to the following:

- Literacy
- Age
- Mental capacity
- General health status.

2. DISCLOSURE:

- The researcher shall use standard written agreements, containing all the terms and conditions of the agreement and clearly reflect the rights and obligations of the subject and the researcher.
- The researcher shall, in a language understood by the subject, before the conclusion of the agreement, explain the essential terms of the agreement to the subject so as to ensure that the meaning and consequences of the agreement are understood.
- In the same spirit the researcher shall inform the subject of all the possible risks and discomforts that may emanate during the interview.
- The possible risk and discomforts are psychological in that the past will be resurrected as well as psychological that may lead to fatigue.

- That there are no financial benefits by participation other than a possible healing process if subject has not consulted any care giver before.
- The researcher shall inform the subject that there is no filling of forms, save the signing of the consent form.
- The participants shall be victims of abduction and men.
- The subject has the right to decline to sign the consent form, to participate in the interview as well as to deny any member of the family to participate in the interview.

3. CONFIDENTIALITY:

The researcher shall promise not to disclose, without the express consent of the subject, any confidential information obtained in the course of the interview and the research.

Signed _____
Co research

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