

Divorce escalation among the Basotho people of Lesotho

-A challenge to pastoral care

By Rev. M.C.Matooane

A dissertation in fulfillment of the
Requirements for the degree of

MA(Theology): Practical Theology

The University of Pretoria

Professor Maake Masango

Acknowledgements	ii
Abbreviation	iii
Summary	iv
Introduction	1
How did I come to write about this topic? My story	
Chapter Two	16
Methodology I am going to use To solve the problem of divorce	
Chapter Three	32
Review of customary marriage	
Chapter Four	53
Realities of divorce	
Chapter Five	71
Roman Catholic teaching on marriage	
Chapter six	84
Conclusion	
What can be done to solve the problem of divorce among the Basotho	
Bibliography	87



Acknowledgements

There are several people who made it possible that, this research study reach its final completion. It is not possible to thank each and everyone by name. But I would like to express my sincere gratitude to my supervisor, Prof. Maake Masango for his gracious blend of support. This work could not have been completed had it not been through his critical assessment he made. He is indeed a caring father, motivator and a councilor who is always available to give help. May the showers of blessings come upon him and his family.

Special thanks again to fr. Mohato Joseph Molapo who did not spare his ceaseless encouragement and collaboration all along this research when I was at the brink of losing hope due to the problems I encountered. I thank him so much. He is really a true friend. I also want to thank frs. Clement Kokoana Senekane, Lawrence Ramaema, Raphael Ramoabi, David Francis and Jonathan Shand. Lastly but not the least, The Kgomokgomo community, Srs; Margaret Devoti, Gladness Ntaopane, Francina Molefe and Matseliso Eusebia Lerotholi for their encouragement and support. May God bless them All.

AFFER.....African Ecclesial Review

CAN.....Canon

CMAC.....Catholic Marriage Advisory Council

FR..... Father

FRS..... Fathers

ICC Iuris Codex Canonici

SRS.....Sisters

VAT II.....Second Vatican Council

Summary

The core of this thesis is to investigate the role of the church in the community districted by divorce. More especially the role of the Catholic Church as it is one of the mainline churches in Lesotho. The process is to research how care of the people of God is undertaken, and to heal those who are affected by divorce because the Basotho men are separated from their wives while in the mines. How do we care for people especially those who walk alone and suffer quietly because no one cares. Never before in the history of Lesotho were we faced with such a problem of couples divorcing. Divorce has touched the Basotho lives badly, especially those who were known to be having a profound love in the marriage. My investigation throughout this thesis will be based on a question; what has gone wrong in our marriages especially to those people who were known to be loving people? They are now divorcing. Several questions come to mind. What has gone wrong? What is the church doing in order to rescue the situation? Why so many divorces among Basotho people? I will examine the role of the Catholic Church in Lesotho, which has more members in the country. I will also finally propose some of the tentative solution to the problem of divorce, which seems to be escalating.

INTRODUCTION

I was born in the village named after *Mokhoro*. Mokhoro: is a traditional common hut which is economically cheaper to build, because it is made of the natural material that do not need money at all. Mokhoro is made up of stones and soil, crass, poles from local plantation. Almost ninety per cent of the rural area people can easily afford to build *Mokhoro* huts. Mokhoro is a small village of families not numbering three hundred people. Mokhoro village is situated between two mountains, namely: *Molumong* and *Lihlabeng*, in the district of *leribe* . Under the chieftainship of *Lechesa Mathealira*. I am the third child of Alexander and Regina Matoane, who were blessed with eleven children, ten boys and a girl. They celebrated the fiftieth anniversary of their marriage on the fifteenth of August 2004. Among the eleven children, one passed away, five got married with their marriages not organized by our parents, but by themselves. Two of them had problems and eventually divorced with their wives, while my sister is living with her husband, although they are having problems. They often fight, and several times I was asked to intervene in order to settle their disputes, but without success. At this point in time there is a strong possibility that they might divorce. This is a new thing in the lives of the Basotho people. There is a belief that when marriage is without the blessing of the parents, his or her marriage is likely to have problems. My brothers did not follow customary law Process of marriage. They married on their own while they were at work, and the parents became so furious that they did not bless

their marriage. Can this be part of the problem that causes divorce among Basotho marriages?

In Lesotho traditional marriage is understood as an institution for life between a man and a woman, implanted in the extended family. In this context marriage should be understood as a communal engagement and not just an affair of the individuals alone. The arrangements of a marriage are from both families of the spouses, they are the ones who conduct the negotiations on behalf of their sons and daughters of marriageable age.

The purpose of the arranging their marriages is to ensure that stability exists on the marriage of their beloved sons and daughters. Gill explains further this traditional Basotho practice by saying:

“Marriages were arranged by the family elders and not by the young people themselves. After all who could entrust such a serious decision to the young and inexperienced? Choosing the correct qualities and spouse for one’s son was not to be left to the fancies of human passion. Rather, the qualities of one’s home, the reputation and standing of one’s family” (Gill 1993: 56)

This was the standard used by parents as they prepare marriage for their sons. The reader can understand why my parents were angry with my brothers, who married with the above process.

Unlike these days when it is so common that marriages are breaking up at a high rate, but those arranged by parents lasted until death.

For example, my parents have completed fifty years in marriage, and the reason behind it is that, their marriage was arranged by their parents who gave it a blessing. It does not mean that there were no problems in traditional customary marriages, but couples got support from their parents, relatives, neighbours and the community as a whole, as a

means of providing mutual support resulting in bearing good fruits of love, unity, peace within that particular given community. Apart from that, they entered marriage knowing very well that it is a life based on contract, which is not temporary but permanent. They were given instructions before marriage, which equipped them with the necessary information concerning ups and downs of marriage. Unplanned commitment in life, which lacks its relevant information, is likely to last for a short period of time. That is why modern marriages break up in numbers because they are not planned and the instructions are not given.

2. Problems statement.

The purpose of my research is to investigate what has led to the high rate of divorce among the people of Lesotho? While before there were no divorce cases, in spite of the fact that some girls were not given freedom to choose who they wanted to marry but the parents were the ones who chose for their children and yet partners did not divorce.

Basotho people are known to be Christians who are brought up with moral Christian values. In order to find out where exactly things went wrong, I need to review the nature of marriage and family life prior to the influence of Christianity and western civilization. The two concepts will guide me to the problem that is causing divorce. This process will be dealt with in chapter three.

Again there is another issue that made me to research on the topic of divorce, and this is the death of my uncle. I will relate the following story

that will tell how it contributed to my research on the topic.

In 1981 one of my uncles got married without the permission of the parents, to a lady he loved very much. This means that he married on his own, without the concern of his parents. They loved each other so dearly; he was working in the mines of South Africa, and did not have enough time to be with his family because he worked far away from home. One day he came home for a weekend, he found his darling absent. Before he could ask where she was, he found a letter in a passage way of their rooms written by his wife, informing him that she was tired of living alone, and that he should no longer worry about her because she had found a new lover. After reading that letter, he went straight to his room and hanged himself. In the morning he was found dangling in the room dead. This was a shock to us, i.e. relatives, neighbours as well as to the community at large. His death affected me badly because he loved me so much, and supported me greatly in my call to the priesthood. Arrangements for burial were made, and on the day of his burial, as his coffin was lowered down, I felt so lonely, and lost, I recalled all the good things he used to do for me. I could not help it but started crying. Tears rolled down my face, as I stood there numb, looking at his coffin while it was slowly lowered as if he was saying; “let me go and leave you in this world of troubles and hardships”. It was from this horrible incident that my vocation to priesthood increased, and I developed certain negative attitude towards those who get married under the pretext of love, and causing pain and suffering, which sometimes leads to death as in the

case of my uncle I strongly heard God calling me to become a shepherd of his flock especially those who are emotionally, psychologically, physically and spiritually torn apart by the pain and suffering of divorce. It is from this point in time that I thought of researching this crisis of divorce, which seems to be so fashionable to the modern creatures of this world.

Lesotho, is a small country of about 30,355 square kilometers of which the bigger part of it is consisted of mountains. It is surrounded by the Republic of South Africa, (see appendix 1). Its economical position is based on farming and livestock (quanta: 1987:231). In the past, because of the livestock Basotho people had, and earn their living through it, most of the Basotho boys become herd boys at an early age. The same thing applied to me, I started looking after the flock of my father at the age of six. No matter how young I was, I was still to abide by the rules and regulations of caring for the livestock, as it is not a simple job, boys were trained in such a way that they could be strong and stand to fight against the thieves who might attack the flock in order to steal, so that is why boys learn how to survive through other edible plants that could give them stamina while looking after their flock. We were to eat twice a day and at some other times once, depending on the bad or good mood of the father. Shepherds are to wake up and check their flock from time to time during the night. If they sleep all night long, the father drives cattle out of the kraal and hides them somewhere, and then comes and wake them up, telling them that there are no cattle in the kraal, and he is forced to

go and look for them. That was one way of disciplining shepherds but also training them in caring methods. They were to develop an intimate relationship with their flock, especially cattle. They gave their flocks names to make easy communication with them. That is why a Mosotho boy is able to lead the flock to greener pastures. He calls them by their names and they follow. When Molapo speaks of duties and rules of a good shepherd he had this to say:

“To have thorough knowledge of the livestock that one is in charge of. To share a zeal and special love for the flock. To grow in strength so as to face the hardships and problems one will encounter in the process of shepherding. To be ready to sacrifice one’s own life against adversaries that might come to devour the flock. To be able to explore the terrain for good green pastures for the flock. To be a real man who is able to keep shepherding secrets, which are not supposed to be disclosed to anybody in the village, especially- women. To learn to eat twice a day in the morning and in the evening” (Molapo 2004:1,3).

Molapo has a point when he talks of the rules and duties of a shepherd. The most important thing in the life of shepherd is discipline; he cannot go wherever he wants to go at anytime. Nowadays that is no longer done. The few that have a flock, their shepherds are the ropes; they tie them to one place and go about their businesses. Boys do not have time for the flock anymore; perhaps that is what is contributing to the high rate of divorce, because the young people grow up not experiencing how to care for flocks that will lead to caring for human beings. That is why some girls have begun to look after the flock, which is regarded as a process of abuse according to traditional Basotho. Caring of the flock is a task for boys only, because it is work that demands sacrifice. When Gerkin talks of expected leadership qualities, which the good shepherd should have in pastoral care ministry he says:

“We want to keep before us the ancient function of the pastor as mediator and reconciler between individual believers and the community of Christians” (Gerkin 1997:81).

Gerkin reminds me of what I have learned in the early years of my life as a herd boy. That is to face the problems in my shepherding, there were some skills that I had to learn, in order to have good caring skills. I had to learn to solve the problems that I was faced with, all these, seems to be what Gerkin is saying even though our object matter is different. He speaks of his American experience of shepherding God’s people who are suffering.

While I share my personal shepherding experience on animal stock exercised among the Basotho people of Lesotho. I see the connection with methods of caring, I apply the same tricks and techniques of herd boy experience, and theologize them and come out with visible and tangible pastoral care ministry process, which at the end will help me care for those who suffer the pain and loneliness of being divorced, to feel the warmth of God’s love, and acceptance in the same devastating situation of divorce. Today I have moved from what I used to be as shepherd. I am no more taking care of the flock of my father, but I am now taking care of the flock of God. God strengthens me as a contemporary pastoral care giver because we seem to be sharing the same pastoral perspectives regarding the poorest of the poor, the community and all those entrusted to us. Gerkin :

“Pastoral care involves not only the care of the individuals and families, but also the care of the community itself. Pastoral care also entails the thoughtful reinterpretation of the tradition that shapes

Christian identity as that tradition is brought into dialogical relationship with contemporary culture and its impact on the community of Christians as well as its individual members” (Gerkin 1997:118).

I have already stated that, seven of my brothers and sister got married, but two of them, i.e., brother and sister have not followed proper channels of traditional customary marriage. That is, of asking the parents to arrange for their marriages. As a result, the parents, the ancestors and the community did not welcome their marriages.

There is a belief that, if the parents are not happy about what the child does, the misfortune will befall that particular person. For example, Sechefo when speaking of the misfortune says:

“*U tla bona* (you will see) if this is said in an angry mood to any person is nothing short of pure witchcraft, “*Boloi*” the cause of any misfortune to person is without a doubt attributed to the person who had used such words. He may even be sued, for having caused the misfortune” (Sechefo 1981:20).

Because my parents were bitter about what my brothers and sister did, the belief is that the same misfortune had befallen them in their marital life, because my parents said to them “ *le tla bona*” (you will see) as life unfolds in your lives. My parents valued customary marriage and regarded it, as the best method which young couples should follow. That is why they became angry when their children did not follow it. Was this process a curse on marriage? Let me just highlight what is meant by traditional customary marriage.

3. Traditional Customary marriage

Traditional marriage is understood as an institution for life between man and woman, rooted in the extended family. It is not an affair of the spouses alone but parents and neighborhood communities are involved.

society were involved. Gill expresses the value of customary marriage in the following way:

“Marriage was a very special time when a new household was started within the homestead. It is the time when two families were united through their children and not just the union of the two individuals. For this reason marriages were usually arranged by the family elders and not by the young people themselves” (Gill 1993:56).

This is exactly what was the normal approach of marriage used for all the Basotho young people who were at the age of getting married in the past years. I therefore agree with what Gill says. This was the value that has enhanced the stability of marriage, because family and community supported it. However this traditional value served to strengthened marriage, and family life has undergone a profound change nowadays, and has been weakened drastically by new socio-economic order.

Globalization and economy has changed the concept of communal life in Lesotho.

Lesotho has a poor infrastructure, poor economy that leads to high rate of unemployment. Migration seems to be the solution to the problem of unemployment. Migration comes in two ways, internal and external.

3.1 Internal migration

Internal migration; is when people move from rural to urban areas. This is common among young people these days, who do not want to live in rural areas because of job shortages.

Urban life has become the biggest attraction for the youth of our time, and business minded people. The young people who do not want to be instructed by the elders, and who do not want to follow the system of arranged marriages find a kind of freedom in urban life. This is, where

they do whatever they want, at any time of their choice. So many things happen during their stay away from the parents. They normally engage themselves in premarital sex, trial marriages, concubinage, teenage marriages and this leads to unplanned pregnancies. As a result too many marriages encounter many problems due to poor formation of establishing family life. These kinds of marriages usually break up because of not being properly planned and arranged. They also lack parental, relative and community support. Sex before marriage is the most fashionable exercise these days, which of course seem to be causing exacerbating problems, among most marriages in Lesotho. Sex according to traditional Basotho people is not meant for young people, but for elderly people who do it for a particular and specific purpose of procreation of children. **White** when talking about sex before marriage has this to say:

“Sex before marriage is not a true test of compatibility. A girl needs a security of total love-not just sexual desire. In order to be able to be really responsive. So, sex before marriage is inevitably less than the best” (White 1976:27).

I share the same sentiments with White that sex before marriage does not pay, because that could force a girl or a boy to enter into marriage, unintentionally due to external pressures, like pregnancy and material support or security for the girl. This kind of marriage could likely lead to a divorce because it not based on true love, but insinuation i.e. forcing yourself in ordering a person’s life with the purpose of exploiting him/her for bodily pleasures based on human lust. According to traditional customary marriage, parents were involved for the permanence of marriage. This is not the normal practice with civil marriage and

Christian marriages; which says that one becomes an adult at the age of eighteen.

“A person who has completed the eighteen year of age is an adult, below this age, a person in a minor” (CIC, can. 97). And canon 98 says: “ an adult person enjoys the full use of his or her rights”.

From my own point of view, age eighteen, that makes someone to be an adult is not enough, a person at that age, for me, is still a minor, she/he should still be guided by the parents. And if he/she gets into marriage at that age, I am afraid he/she is not mature enough, and when he/she is faced with marital challenges she/he cannot stand and face them as an adult. This will indeed affect their happiness in marriage and their marital commitment. The couple therefore, is likely to part (divorce).

Ratner, when talking about things that could hamper the happiness of marriage says:

“I urge you, if you really love your family, be ware of all the artificial contraception. As one can really observe... it has given rise to widespread fornication among the young, to an increase in adultery and a tremendous increase in abortion, and to a pandemic of venereal diseases” (Ratner 1982:110).

Ratne’s analysis of the usage of artificial contraceptives makes sense to me. It is a proof that love has been changed into lust and women are dehumanized. They are just taken as instruments of entertainment by some men, that is why fornication and adultery have increased so much because government and modern civil society have allowed the usage of contraceptives for both young and adults. I am aware that those who are weak, it may prevent them from HIV/AIDS pandemic, a topic not focused by my thesis.

3.2 External Migration

External migration is when one goes out of the country, to look for work in other countries. In the case of Lesotho, men are the most migrating people who work in the mines due to lack of education. They cross the border to work in the Republic of South Africa where they take a long time before coming home to be with their families. This has become one of the contributing factors to the problem of divorce among the Basotho couples. This will be explained in details in chapter four when I will be addressing the realities of divorce. This will show how destructive it is to work far away from one's own family. The likelihood is that somebody else becomes the father of the family back home, and the husband as well finds a temporary wife at work. Basotho people did not believe in Jesus Christ, but divorce among them was not experienced; now the majority of Basotho people are Christians but are experiencing the high rate of divorce. One will turn to believe that the arrival of Christianity in Lesotho has changed their way of living from good to worse, because their minds are now geared to marriage as mere contract which is not involving permanence in it. People are no more valuing customary marriage, as the best, and acceptable marriage. Both Christianity and modern life emphasize civil and church marriage. Both of them exclude the involvement of parents in the process of marriage. Culture and custom are important in the lives of the Basotho people. The reader must be aware that the Basotho culture is conservative, inclusive and communal. There is no room for individualism. While the western culture emphasizes independency, which says when one is twenty –one years of

age, he/she is considered to be independent and allowed to make decisions without even consulting his/her parents. The western culture, clashes with the Basotho traditional custom of declaring the manhood and womanhood of youth. It has led Basotho people to live a double standard of life- African as well as western.

4. The Church

The western church will allow an eighteen-year-old boy / girl to make decisions because she/he is regarded as an adult. “ Person who has completed the eighteen year of age is an adult, below this age he/she is a minor”(CIC.Can.97). As long as there is mutual agreement between the two people intending to marry. According to customary marriage one cannot make a decision to marry without having negotiated with his/her parents for their advice. It is here where Christianity and culture collide. This is where the question of enculturation comes in. that is, integrating both culture and Christian values to form one holistic person in a particular religion, society and nation. Both the church and the cultural tradition are to work together to provide special well-balanced formation to young people who wish to enter married life with the chance to proof to themselves that they can handle their own life.

As I grew up divorce was a taboo among the Basotho people of Lesotho, but changes and challenges had to affect the traditional life style of Basotho people, and the reality of divorce is now seen as a reality it no longer appears to be regarded as taboo, but rather, an acceptable deficiency with the marital structures of the Basotho people. It appears to be a visible fact that divorce came as a foreign marital exercise among

the Basotho. Greeks and Romans seem to have practiced it long before civilization. For example, encyclopedia Britannica assert to this fact:

“Among the Greeks and Romans in the early days, as among the Hindus, marriage evidently was a union of great stability, although in later times, contrary to what was the case among the Aryans of India, divorce became easy and frequent (William 1963: 514).

In Lesotho marriage seem to be a problem, which needs to be addressed by both the church and the government. I will provide the statistics from the government and the church on divorce. This proves the changes that have occurred in Lesotho.

Marriages registered

January 2000 - July 2001 were 1552 marriages

August 2001 - December 2003, 4659 marriages

January 2004 - May 2005 were 1295 marriages

Marriages annulled

Civil trial register 348/200 civil trial register /99/ 2001

C.T.R. 100/2001 C.T.R. 298/2001

C.T.R. 299/2001 C.T.R. 157a/2002

C.T.R. 157b/2002 C.T.R. 159/2003

C.T.R. 160/2003 C.T.R. 103/2004

C.T.R. 104/2004 C.T.R. 487/2004

Marriages seeking annulment

CIV/APN/441/1999 295/2000

CIV/APN/297/2001 178/2002

CIV/APN/371/2003 213/2004

CIV/APN/214/2004 595/2004

CIV/APN/596/2004 222/2005

Roman catholic Church marriages seeking annulment

2000- 2004 were 810 marriages my research topic in not dealing with statistics, but divorce. These statistics highlighted the growth of divorce in Lesotho.

The next chapter will deal with the shepherding model of Gerkin, which seeks to heal those who are broken by divorce. A healing method is going to be developed in such a way that it deals with brokenness in marriage.

5. **CHAPTER TWO**

5.1 METHODOLOGY

This chapter deals with the methodology of the research study. Its meaning and how I will use it to get information about the problem of divorce and a method of caring for divorcees. My main source will be the bible and some other literature reviews. I will also interact with different groups of people who are victims and perpetrators of divorce. Not leaving aside children of divorcees to hear their views of brokenness especially those who experienced the pain of divorce from their parents. I fell in love with Gerkin's methodology, which concentrates on shepherding. The method that is important in addressing the problem experienced by Basotho. Gerkin in his book, "An introduction to pastoral care" values shepherding in the contemporary pastoral; care as the best therapeutic approach. When he speaks of the Old Testament biblical structure of leadership, explain his process in the following way:

"The priests, are the hereditary class that had particular responsibility for worship and ceremonial life; the prophets are those who spoke for Yahweh in relation to moral issues, sometimes rebuking the community and its stated political leaders; and the wise men and women, are those who offered counseling of all sorts concerning issues of good life and personal conduct" (Gerkin 1997:23).

Contrary to what used to be in the past, Gerkin sees the pastor in the modern world as holding three functions in himself/herself. Which means he/she has to provide liturgical celebration, be the mouthpiece of God and help people in their day-to-day life. Jesus is the model of good pastoral care ministry. Gerkin shares this in the most beautiful way:

"Nevertheless, the new testament depiction of Jesus as the good shepherd who knows his sheep and known by his sheep (John 10:14) has painted a meaningful, normative portrait of the pastor of God's

people, reflections on the actions and words of Jesus as he related to people at all levels of social life, gives us the model sine qua non for pastoral relationship with those immediately within our care and those we meet along the way” (Gerkin 1997:80).

Gerkin’s method of approach to pastoral care seems to cover everybody;

the individual, family and society, all have to be taken care of. I

wholeheartedly agree with Gerkin’s method because he talks of what the Basotho people are familiar with and practice in their day-to-day life.

About ninety percent of Basotho men have gone through a shepherding system, which was compulsory to a Mosotho boy. Like Jesus Christ who sacrificed his life for his people. “ I lay down my life for my sheep” (John 10:15). The Basotho boys were and are in the similar manner sacrificing their lives for the well being of their livestock. According to Sotho culture,

only males not women did the work of shepherding. That is why when I talk of a shepherd I use “he” it’s exclusively for boys. They look for

greener pastures for their flock. In most cases pastures are far from the village that is why they do not live at home, but live with the flock at

“*meraka*” (pastures). Due to their work, which does not allow them

chance to be within the society, they are officially excluded from societal day-to-day life activities. Their life exposed to so many problems, such as

being attacked or killed by the thieves who may want to steal the flock,

bitten by snakes, fall off cliffs, and in winter or rainy season, it is worse

because they sometimes die from heavy snowfall and stormy rains.

Furthermore they are potential victims of serious diseases that could

lead them to death because they live far away from the hospitals and

clinics. They may even be struck by lightening while watching their flock.

It is not surprising that Basotho people accepted the gospel easily. What

Jesus did as a shepherd, that is caring for his people, was something they understood more clearly because it was not new to them. They usually participate in a similar shepherding method of care to the their livestock. But, why is it that the people who have accepted the Christian way of living are the ones failing to care for their families and decide to divorce? What exactly has happened? Is it because the people neglected the teaching of their parents? Or those who were to educate them have neglected their duty?

I will explore this issue in chapter three, where I will share concepts about Customary marriage, and marriage of today. Basotho should be able to be both Africans and Christians because Christian's values are similar to what we practice in African traditional life, even though some elements are western. They are expected to be good shepherds to each other and it was Jesus Christ, the good shepherd, who gave us a command to love one another as he loved us. " This is my commandment: love one another, as I have loved you" (John 15:12). Basotho men, who have experience of caring, loving, forgiving, being compassionate, and protecting, are the ones who were to be in a better position of taking care of their families, but it seems they are not living according to these religious values they fail to reconcile their way of life, with what they were taught.

If they are able to exercise these shepherding skills towards animals, and have developed a bond with something that cannot even talk, what prevents them from doing the same with their families?

In the initiation school they are and were taught how to be mature men

especially for their future involvement in family life. There were so many things that were taught, such as moral behavior, farming, hunting crafting, all of which contribute to the future life of the initiates. It was part of their formation to be good shepherds of both families and livestock. Initiation is a process of transition from boyhood to manhood.

Lucas, when talking about real Meaning of initiation rite says:

“The real meaning of the initiatory rites is that the boys are being freed from childhood, admitted to the full life of the tribe, with all the responsibilities and dangers and duties that belong to adult manhood...prior to initiation, boys are regarded as mere irresponsible children” (Lucas 1927:192-198).

In spite of the above the Basotho people have lost what Campbell refer as responsibility and courage to be men. He says, courage is further explained as the point of risking one’s own life. In other words, pastoral care can mean a matter of life and death. As people engaged in pastoral care, it is important to have courage based on trust in God, because this is the area that is neglected presently. In discovering pastoral care there are features of the shepherd’s character. These are: tenderness, skill in leadership, and concern for wholesomeness, making up a rich picture of what it means to care.

5.2 Biblical images of shepherding

Shepherding in the context of Palestinian had challenges, such as, depending on the season, the question where the shepherd must search for good pastures for the flock, and suitable resting place where there is water.

The shepherd is faced with robbers and wild beast as David’s description geographically demonstrates. The shepherd is with the flock all the time,

and ensures that there is security for the flock. John in the gospel explains what a good shepherd is, in the following way:

“I am the good shepherd, who is willing to die for the sheep” (John 10:11).

We need to come to terms with the fact that the tenderness of the shepherd is an image of the tenderness of God, skill and self-sacrifice. A pastoral care giver is the representative of God in serving his people. He/she resembles God who is caring and tender.

The shepherd is the one who leads, guides, nurtures, heads, seeks out the lost, Brings the scattered flock back together and protects it from harm.

The image occurs most frequently in the skill of the shepherd and his concern for wholesomeness as portrayed in Ezekiel:

“I shall rescue them wherever they have been scattered during the mist and darkness. I shall bring them out of the countries where they are: I shall gather them together from foreign countries and bring them back to their own land” (Ezekiel 34:12-13).

The same healing skills are described in the familiar opening verses of psalm 23 “Yahweh is my shepherd, I lack nothing” (Psalm 23:1). Jesus uses the shepherd image in his teaching to express God’s concern for those who have gone astray, for example; Luke’s parable of the lost sheep and the accusation of scribes and Pharisees that Jesus eat with outcast or sinners (Luke 15:3). Jesus uses the care and concern of the local shepherd as a paradigm for God’s love as elsewhere (Luke 10:30-37) he uses the loving actions of the despised Samaritan. In the Old Testament prophecies, the death of Jesus is seen as the final act of caring which is referred to in terms, a messianic shepherd. In John 10:12 Jesus claims the title of shepherd, because unlike the hireling, Jesus is willing to die for the sheep. The image of sacrifice and leadership is used

in revelation to describe the triumph of the Christian martyrs who are led to safety by him in both sacrificed lamb and shepherd Rev. 7:17.

The book of Hebrews accords Jesus the title “great shepherd” because of his sacrificial death (Heb.13:20). The shepherd leads rather than drives the flock. In order to prepare them (boys) for good shepherding, they were to go to the initiation school. Before the so called civilization, Basotho people got their education through an initiation school, that is why it was a rite of passage to adulthood, but now it seems it has lost its value. It is through education that one becomes integrated into the adult world, hence regarded as an important man/woman in society. They are expected to know more about life, but they seem to have no solution to the escalation of divorce among Basotho people. This makes people doubt the importance of education. Mr. Khomo (fictitious name) an elderly man of eighty-two years when analyzing divorce said: “ *Lehlotsoe lona barutehi, tlhalano e ntse e tsoela pele le rutehile ha kana le hloloa ke ho e thibela*” (you have failed to solve the problem of divorce, you learned people). I could not refute his argument because it is a reality. We have many educated people both in the church and in the government, but the number of divorce cases is increasing time and again. The question still remains, what exactly had happened? Maybe the groups that were supposed to take initiative to help them to know the importance of marriage have neglected their duty i.e, of moulding and forming their people into good values. Groups such as traditional leaders, government leaders and the churches have failed this young generation. All these groups are to be good shepherds that lead their

people to greener pastures. There are several ways of training young people into adulthood. The responsibilities lie on the entire village and leaders.

5.3 Traditional leaders

The shepherd is equated to a leader. A leader is someone who surrenders his/her own life for the flock, a leader must be someone who have compassion and feeling for the one he or she is leading. Leadership must go through thick and thin, that is, one's own blood spilled and one's own body broken for the sake of the flock. Now, by the time a baby is born, he/she is placed under the guardianship of parents together with extended family, villagers and chiefs. We have a saying; "it takes the whole village to raise a child they take part in upbringing of a child in order to develop a good person with acceptable morality and good values. The early stages of life are the most important in helping someone to become a good person. That is why there is a sesotho proverb, which says; *thupa e otlolloa e sale metsi* meaning, "A child is given direction while he/she still young". So the importance of these traditional leaders is that, they are with the child from early years of his or her life, shaping, guiding and instilling good values. If this process is linked from the childhood to the adulthood we stand a chance of building the personality of someone who will not think of divorce when they encounter problems in family life at a later stage of adulthood. I therefore consider traditional leaders as the first shepherds. Their concern should be growth of a child, physically, socially, and morally. Thus we will be building well foundation of life within the community.

5.4 Government Leaders

Government leaders are as well, important people in the life of a child, because they take care of the intellectual and social aspect of a child. They nourish the mind to be capable of reasoning, and be able to read and write, but it should not end there, the mind that lacks morality, is incomplete because, being a good shepherd, one has to be educated and learned at the same time. The government leaders in this aspect are to see to it that the formators of these young people, are forming them in such a way that they mature physically, intellectually and morally. People formed in this way will not think of divorcing when problems exist in family life. In other words, they have been trained to deal with hardship through initiation, and other communal methods of teaching.

5.5 The Church

The church should also be one of the best communities that provides care; It should be from the church where we could have consolation of dealing with problems especially when people are having problems in life, because the church is equipped with so many skills, that is why in Lesotho most of the schools were established by the churches, and even up to the present moment, most of the schools belong to the churches. One would believe that the church would do better in helping the people of God with counseling and therapy. But the doctrine especially of the Catholic Church seems to have not benefited the Basotho people, because divorce rate is escalating.

The system the Catholic Church uses is confessional theology. This process is not dealing with helping people deal with life problems that are

traumatic. Let us analyze what confessional theology does.

6. Confessional Theology

Confessional theology is a kind of doctrine, which was and is still used in Lesotho. The emphasis is placed on the doctrine and rules that govern the church. This is a foundation of Christian faith where solid and firm Christian faith was taught and is still taught, that gives one confidence in defending his/her faith without doubt.

The basis of this kind of theology is the Bible. Those who properly follow confessional theology are regarded as strong members of their church, who can lay down their lives for their faith irrespective of whether it addresses the problem faces by people. The hierarchy is the important issue of their church. For example, in the Catholic Church the members follow hierarchical structure not democracy. I do not see anything wrong with that, because even in the playground there is a captain and the referee of the team, which of course is the structure that is needed in the management of games and disciplining the members. So, in formation of Christian life, confessional theology is needed. But the problem comes when it has to address the practical situation, it has a shortcoming, because it fails to address certain pastoral issues, in practical life, it remains in abstract. It is not flexible enough. For example, where a woman is abused physically everyday, and she feels like divorcing, the church will just tell her that there is no way one can divorce. She can only be married if her partner dies. So, one will be kept in an abusive relationship for the sake of its theology. It does not have immediate solution to a pastoral problem. I still believe that marriage is something

good and instituted for a purpose. But when there are problems, the immediate solution must be applied. I am not trying to advocate for divorce but when there are problems, Bishops and Priests must do their work of caring for the families, because their responsibility goes beyond the pulpit. Vat.II reminds us that:

“Their responsibility extends not only to moral and liturgical matters but to personal and social matters as well. They must support the family in difficulties and sufferings, caring for its members and helping them to see their lives in the light of the gospel” (Vat.II 1983:878).

The effort that the missionaries took to incarnate Basotho ways was very good, but their mistake was, they were unable to reconcile Basotho culture with their religion, that is why they suspended some of cultural issues, like getting rid of our Sesotho names, discouraging the initiation school which were regarded as a passage of heathenism, and they introduced education, which has destroyed our customary practices that kept men to responsible position within the family. They failed to incarnate the gospel with the traditions and culture of Basotho. It is only of late that Vat. II council highlighted the need of the theology of liberation. That is why the Catholic Bishops on the decree of the churches mission activity (ad gentes divinitus) no. 19 said:

“So whatever is good is found in the minds and hearts of men, or in the particular customs and cultures of people, far from being lost is purified, raised to the high level and reaches its perfection, for the glory of God, the confusion of demon and the happiness of men” (Flannery 1964:823,cf.368-369).

Even though in Lesotho Basotho mostly believe in God, and taught the confessional theology approach, which has firm and solid structure of Europe, my point is that, Christianity is not a relevant praxis problem of divorce that is escalating among the Basotho if it is interpreted contextually, according to the life situation of the people concerned. This

is an appeal, therefore to the church, need to be a good shepherd relevant to Basotho culture, be able to read the signs of times, and ready to address the problems as they comes.

Gerkin speaks of the Old Testament Biblical structure of leadership which is consisted of threefold function, Priests, Prophets, wise men and women. Let us now analyze them.

6.1 Priests

Priests in the Old Testament were to provide the ritual liturgical celebration for the community. That was the job assigned only to priests; they were not supposed to do any other job apart from that one.

6.2 Prophets

Prophets, specifically were to be the vocal mouthpiece of God in challenging the injustices done against the poor and marginalized.

6.3 Wise men and women

Their work was to contribute to the well being of the community. Unlike what it used to be in the Olden days, Gerkin sees a pastor in modern days as someone holding these three functions in himself/ herself. As the ordained minister of pastoral and sacramental life of the Church. He takes Jesus as a model of good shepherding as he says:

“Nevertheless, the New Testament depiction of Jesus as the good shepherd who knows his sheep and is known by his sheep (John 10: 14) has painted a meaningful normative portrayed of the pastor of God’s people. Reflections on the actions and words of Jesus as he related to people at all levels of social life, gives us the model sine qua non for pastoral relationship with those immediately within our care and those we meet along the way” (Gerkin 1997:80).

According to Gerkin’s method of approach to pastoral care, is represented in all its structures of individuals, family, culture, and the

community. I love Gerkin's and Campbell's methods of approach to pastoral care because they have similar qualities as the Basotho people's traditional model of shepherding. Gerkin's methodology is important in addressing the problem experienced by Basotho people. He values pastoral care as the best therapeutic approach, he highlights the pastor as shepherd, as mediator, reconciler and moral teacher. He puts in our hearts (pastors) the image given to us by Jesus Christ that we are the shepherds of the flock of God. Now having read Gerkin's methodology, I discovered that the church can play a meaningful role as shepherding a flock that is need of love, care, and healing, because the Basotho people are sick on account of divorce escalation among them. The church has to be a good shepherd by being a mediator, reconciler in matters pertaining to divorce. The church in so many instances focuses only to her members excluding many others who have a need to be cared for, but who are not belonging to the church. But Jesus who is the model of good shepherding did care for all. That is why he says:

“there are other sheep I have that are not of this folk, and this I have to lead as well. They too will listen to my voice and there will be only one flock, and one shepherd”. (John 10:17).

The church through her ministers has to see to it that, the flock of God is not scattered, like a herd boy in traditional Mosotho, who did not want to lose even a single one of his flock. Jesus Christ a good shepherd who cared for his people, wanted everybody to be close to him and he did not discriminate. So the church because of the apostolic work she does, is to help everybody who is in need irrespective of color or race or creed.

Shepherding is my methodology. So I want to share how shepherding is

part and parcel of Sesotho Culture.

7. BASOTHO CONCEPT OF SHEPHERDING

Basotho because of having a livestock, are expects in shepherding. There is the traditional structure of formation of young men to be good shepherds of the flock and the family, which is initiation. Let me share a little bit about the Sesotho initiation school.

7.1 Initiation school

There are several issues that are taught in the initiation school in order to train boys and girls to be mature future men and women for their future involvement in their families. Just to name the few, farming hunting, crafting, definite rules of conduct, such as; obedience, respect and honour towards their parents, chief and adults in their community. all these fall under the formation of boys. Moral instruction was given by way of sanctions or taboos. They were given tactics on how to care for their livestock and families. Therefore initiation school was essential for their upbringing.

Ashton asserts:

“Several years before-hand boys are taught to regard initiation as an inevitable part of their upbringing and the one they should look forward to” (Ashton 1971:46).

In fact they were trained to be councilors of the chief. But that was the position to be assumed only by men, because according to Sesotho culture, men are the heads of the families. Basotho have the understanding that, a well trained person is someone who underwent the initiation school and had completed a course. He/she can be able to take care of his or her family well. No divorce was allowed as an option. But what is surprising is that initiation school is still exists even to the

present moment, but divorce is escalating. So, one is left with a question; what has happened to our culture and people? What exactly went wrong? in our marriage in Lesotho these days? Especially when so many marriages are breaking down.

8. Tools to combat the problem of divorce escalation

To reclaim the values of the Sesotho customary marriage.

To have the programs of enculturation which integrate the religious life, social and cultural life of the Basotho.

Marriage preparation, which has to be done in two ways; at initiation and modern schools. The churches and government programs should integrate and form a joint program together, because when they are separate, those who are in the modern schools seems to forget their moral values as Basotho, and take only one side of the education (western) which of course does not say anything about the behavior of the Basotho people.

In traditional society, a young person has to give due respect to the to the elder, he/she cannot call the elder by his or her first name without starting with, 'abuti, ausi, mme, ntate, rangoane (brother, sister, mother, father, uncle).

That is the way they were showing respect and to make someone remember that he/she is older or younger. Western culture allows children to call their parents with their first name. Things have changed these days, young people are just calling their parents or elders by their names without showing in words how young she/he is to the person he/she is calling.

Traditional leaders, government authorities and the churches are the most important in the life of the Basotho people, more especially young people. Who are to form or build a good Mosotho with good moral values. That could only be achieved if these groups (traditional leaders, government authorities and the churches) can plan the syllabus together which will enhance our culture and cultivate a culture of respect. They have to plan it in such a way that morality is not neglected, they should not only nourish the mind but even the soul should be attended to. All these important groups I am talking about, need to take their part as shepherds and finally caring for people.

9. HOW ARE THEY SHEPHERDS?

9.1 Traditional leaders

As mentioned before, by the time a baby is born, is under the guardianship of the parents, extended family, villagers and the chiefs, who take part in upbringing of a child so as to develop as a good person with acceptable morality. These early years of a child are the most important years because they are like the foundation that if it could be well build, will make a good house, so when it comes to young people, all those who had good foundation in most cases end up being good people and makes a person who will be responsible.

that is why in Sesotho we say “thupa e otlolloa e sale metsi” Meaning a child is given direction while still young.

The importance of these traditional leaders is that, they are with the Child in his/her early years. They have a good chance of molding a child the way they want. That is why I say, the education given by traditional

leaders and the parents should not be rejected but it should be added with modern skills that will enable a child to be a good and caring people during their lifetime. They will be able to take care of their families, and not resort to divorce when the problems are overwhelming in their marriage.

Institutions of learning

When the four institutions (traditional leaders, Government, Church and family), take their role seriously, together they shall shape the life of young people into position of power and responsibility. As a country that is faced with global problems we need to select those values that will continue groom Basotho people into responsible people.

Pastoral challenges the four institutions to play a role of caring for the flock. It is not only divorce that is the problem. The major problem is economy, which causes men to leave their young wives in search of greener pastures. You can imagine a man getting married, then leaving his wife, only to see her once a year. No wonder divorce has become a problem.

In the next chapter we are going to deal with customary marriage, so that we may understand how it sustained families, clan and communities together in Lesotho.

10. CHAPTER THREE

This chapter deals with customary marriage. Which will help my research to find out where problem is, with marriages of our times, and why the divorce rate is high. Customary marriage is the model of a good marriage in Lesotho. Even though some of its practices are not good, for example forcing a girl to marry someone she does not know or has not fallen in love with before, it has an abuse elements in its process. But such marriages do last.

10.1 Customary marriage

Basotho people have followed the concept of customary marriage for a long time. By customary marriage I mean marriage that is conducted between two people, a boy and a girl of marriageable age, where both families prepare for the marriage through process of customary rituals, such as lobola and exchange of gifts. In traditional society, the social aspect of marriage received much attention and emphasis. This social aspect predominated over the personal aspect of marriage that was a socially recognized form of marriage entered into by two spouses for the purpose of procreation, and setting up a family. Such a marriage was considered legal and valid in the eyes of society as a whole. It was specifically a union between two spouses who were fulfilling a sacred and religious duty, for the happiness of one's family in the continuity of the lineage and pleasing the family's ancestors (Balimo). In traditional society, marriage was not something for the spouses alone, but relatives, villagers and a community thing. The community and all the family members were in charge of creating a joy and happiness within the

marriage as well as avoiding divorce, which was considered a taboo. The effort the community and the society were putting into the couple was to maintain stability and peace in the family. That is why the parents of the boys of marriageable age deemed it necessary to arrange marriage for their children, even though at times boys were given liberty to choose their marriage partners, the final arrangements were made by the parents. Mbiti explain in the following way:

“The social dimension of marriage enriches it, gives it variety, sets you within your marital boundaries, makes you socially recognizable, and acceptable as married couple. Society endorses you with privileges and responsibilities of marriage within a community. You receive from a society and your marriage contributes to the society” (Mbiti 1973:44).

In a traditional society an unmarried man or woman was not considered a responsible and mature person. He/She could not be given any responsibility in the society or even participate in celebrations of adults. He/she was always taken as a minor. This is the reason why the parents wanted their children marry and get married. Ashton continue in the same way:

“Single blessedness is looked on as something abnormal and even little sinister and marriage is regarded as the right and proper for all adults. The latter state is usually achieved and very few bachelors and practically no old maids are to be found. Most men marry at about the age of eighteen and twenty-four or after initiation school or on leaving school, some are married almost immediately, but the less fortunate may have to wait several years, though seldom longer, unless they are mentally and physically deformed” (Ashton 1973:66).

The parents tried their best to get everyone married, because marriage for them was so important that they could not dodge the process. What Ashton says is what is happening among the Basotho people but these days, they seldom arrange marriages for their children, because most of the time children are away from their parents.

Matthews as well when stating the eagerness of the parents wanting their children to get married says:

“It is looked upon as sacred duty to one’s family to marry, and the father of sons and daughters will urge them the necessity of taking or being taken, at least before his death so that he might see the grand children and thus be assured of the continuance of his line of descent, those who do enter upon this stage, are especially those who makes a success of it, enjoy a considerable privilege both in a private life and in the community generally, while those who delay in doing so or altogether fail to get married are not considered to be fully “grown up” or are suspected to be suffering from some physical, mental or moral defect” (Matthews 1940:6).

In a traditional society, the social aspect of getting married showed itself in the preparation of marriage and the wedding feast itself. This is, where the families of the spouses meet and know each other, from that time on, they become related. The whole village was informed of the approaching feast, thus inviting them (Villagers) officially to help or contribute in some way or another. Some would contribute food, brew beer do voluntary work such as chopping wood, smearing the floors with cow dung or even plastering the walls, also sweeping the courtyard. Traditional society was practicing community life. The extended family also played an important role in marriage. This is how the community participate in preparation of molding. The event belongs to everyone who lives in the village. In short the whole village bless the couple.

10.2 Extended family

The sesotho marriage according to the culture is not considered as an isolation, self sufficient unit, but is part of the wider kinship group within which mutual aid, security, obligations and responsibilities are strongly developed, the English proverb which say; “No man is an Island” is true. You cannot work alone in life. The reader will understand

why the couple belongs to all. The purpose of several families making up an extended family was to make proper preparations of marriage for their children, which was something taken as a taboo among the Basotho people. When families did participate there is a belief that good foundation makes a happy ending in the life of the couple. That is why parents took the initiative to prepare well for their sons and daughters in order to ensure a stable marriage, which does not end in divorce. Schapera attests:

“The individual family therefore, although a distinct unit with clearly specifies function, operated more as part of an interdependent kinship group than as an autonomous body” (Schapera 1971:308).

Basotho way of life was very much protective, especially when it comes to children and new couples. This was a process of caring for the couples, i.e. introducing them into adult life. Even though these days, one would take that as interfering in one’s freedom because each and everyone has a right to choose whom he/she wants to marry. Their movement is not monitored. My analysis is that, it is good that extended family work together with family members, taking care of young people, introducing them to adult life. Because they are experienced people.

Schapera has the point when he says:

“It was the outstanding reproductive, economic educational and religious unit. It regulated sexual relations. It is the basis of legal and administrative system, and it was the unit of domestic life... Nevertheless the family was not the completely self-contained body, in carrying out its functions, it relied to a varying extent upon the cooperation of the other people, including above all its near relatives” (Schapera 1971:307).

In its composition, it consisted of the patriarch, who was acting as a link between, the ancestors, the living and their wives; the family members were under the guardian of the patriarch. Which these days is not the

issue, it is not taken into consideration, each and every family is doing whatever he/she wants at any time he/she feel like, which I believe is what has contributed to the high rate of divorce among the Basotho. Customary marriage was similar or can be compared to the lives of the religious nuns who live in a community life. Everything was shared by the community and was not for the individual. This is a good system; I like it because it does not advocate the idea of the survival of the fittest, and everyone was treated on the same level in terms of sharing, not that the rich should be richer and the poor, poorer. A communal way of life ensure caring among each other. Now that we are faced by global challenge our children are changing from old culture, entering a new culture of individualism. What I like most in customary marriage is that, discipline is something of great importance shared by the whole villagers. Where there is discipline, there is order, and order arranges society to care for each other. Permanent structures like kinship were to see to it that order was maintained.

Let us now share a little bit about the process of kinship. This is another element that held married couples together.

10.3 Kinship

In the olden days kinship solidarity was the main aim in the extended family. Today the elders are forcing people to have closer links, mutual and material, as well as emotional support for the members of the extended family. In olden days it was taken as a norm. The Kin worked for the stability of marriage and the family. The family council settled the disputes between a husband and wife, or parent and child, this

promotes reconciliation between them. Young couples received a lot of attention and support during their early years of marriage and during family litigations as they grow into marriage they then help newly wed. In a kinship system, the rights and duties of an individual affect the other member of the village. The concept of the body of Christ comes into mind when one part of the body is hurt. The whole body is affected. In that case the body will focus its energy in attending to the hurting part of that body. Under this system the kinsmen had specific functions to their kinship and the rest of the villagers. Perhaps it will be useful to give a brief-review of how some of the kinsmen related to each other. Let us now analyze the structure of relating to each other in African families.

10.4 Batsoali (Parents)

The role of parents in marriage is important. The role of each and every elder in the community was to contribute to the well being of the new couples, even though there was an important person such as *Moholo* (Patriarch or elder). Upon whom the patriarchal system invested overwhelming power, because he was the only one who has the knowledge of culture, traditions, and was the living link in the family. The mother was responsible for the household and domestic duties. Her chief function was to bear children. That is why the mother wishes everything good for her sons and daughters. She bears a life of responsibility in raising children. That is why she could not be delighted when her sons or daughters have failed in marriage, and the marriage ended in divorce, she is blamed at times as having not raised the children properly. Her

main function was to bear children, to care and educate them in African values that are acceptable.

10.4 Bana (Children)

It is understood that children are the blessing of the family. Their duty is to respect and honour their parents, the Ten Commandments come to mind “ honour your father and mother so that you may have a long life in the land that yahweh your God has given to you.” (Exodus 20:12). The responsibility of raising children starts with mother, but include villagers too. So, that the society and the whole community could give them direction in life. One of the problems facing customary marriage is that, when a couple does not have children the whole community pressurize the husband to marry another woman for the sake of bearing children, which sometimes becomes a problem to the first wife. Some times this process eventually leads to a divorce. So, children play an important role in the life of the family. For Africans, blessing of children completes marriage. This is a shortcoming that needs to be addressed. These days respect for parents has deteriorated that is why most of the children decide to leave the parents and live in urban places where they are free to do whatever they want at any time. They end up engaged in robbery and prostitution, which according to sesotho custom is not allowed. In other words the breaking of close family through rebellious young people has contributed to disrespect of customs and strict laws that guided young people.

10.6 Ngoetsi (daughter-in-law)

In the olden days the young bride was completely under the control of

her mother-in-law (Mme matsale) and she had to obey her in all things as long as she remained in the main house, which is the husband's family. As the daughter was getting advices from the mother-in-law and was always very close to her, she felt free and at ease before her (mother-in-law) and other female relatives because she was getting advice on how to care for her husband. In fact a woman belongs to the family, and the society. That is an African concept of life as they view daughter-in-law. That is why when there is a breaking up of the marriage the whole community suffered. Custom permitted levirate union between her and one of the junior brothers should the husband die. The brother is to raise the children of his late brother by taking his brother's wife as an additional wife, that is "*kenelo*" levirate. A custom similar to the Hebrews levirate "Sarai said to Abraham, listen, now! Since Yahweh has kept me from having children, go to my slave-girl. Perhaps I shall get children through her" (Genesis 16:2). But even though she (the daughter-in-law) was part of the family, she could neither touch nor be together in the house with the father-in-law because the custom does not allow marriage between them (father-in-law and daughter-in-law). It was one way of avoiding temptation. These were strict laws forbidding them to be in the same room together. The way African culture view woman is not good. It loses the dignity that God created in both men and women. My own view is that Sesotho culture view women like factories. In the eyes of the custom they are to produce children, if a wife does not have children, some men divorce such women. According to custom love among the Basotho was not

something kept in the forefront, but procreation in marriage was something recognized most at the expense of women. This gives the impression that only those who have many children are the ones regarded as important. I do not like the way women are treated; there is discrimination between women and men, because when it comes to the question of abiding by the rules and regulations of the family and society, women are bearing a heavy load, for example, men have no strict rules such as not calling the name of someone. In Sesotho custom, daughter-in-law is not supposed to mention her father-in-law's name. They are also forced to put on mourning garment, when their partners die. They have to mourn for one year. But with men, they only mourn for one or two months. I take this as one of the contributing factors of divorce these days, because women are educated and if there is injustices done to them, they revolt against it, and as a result, they end up in divorcing. In other words women are challenging the culture to the issue of human rights – theologically they are saying to the community, they are also created in the image and likeness of God. They are tired to be treated as minor and being machines.

10.7 Mokhonyana(son-in-law)

Unlike the daughter-in-law who has so many restrictions in her behavior towards the bride's family, the son-in-law has few restrictions on his behavior with his wife's people. He is freer with his wife's younger sisters, because custom permits marriage between him and one of them should his wife die and barren. He paid due respect to his mother-in-law. The same behavior as that of a daughter-in-law is supposed to be practiced

by the son-in-law towards the mother-in-law. He is not supposed to greet the mother-in-law with a hand nor touch her in any way possible. Even in a situation whereby they have to be together in the car, he cannot sit next to the mother-in-law; there should be someone in between them. These restrictions are not as heavy as they are on daughter-in-law. The other factor that contributes to divorce is the way the Catholic Church views marriage. “A ratified and consummated marriage cannot be dissolved by any human power or for any reason other than death” (Can.1141).

11. Marriage as sacred and religious

In traditional society, getting married was regarded as something as something important, and was accepted as fulfilling a sacred and religious duty, for the happiness of one’s family. The continuity of the lineage and pleasing the family’s ancestors(Balimo). The duty of the patriarch of the family, as the link between the living and the dead was to maintain the stability and peace in the family. He is to encourage his daughters and sons to prepare well for marriage and regard it as a sacred duty. So, in serving the will of the (Balimo) ancestors, would automatically mean serving the will of the supreme God (Molimo). When the time was ripe for the boy to get married, that is when he was twenty-five years of age the parents duty was to find a wife for their son, they looked for a girl with good and acceptable qualities of behaviour in the society. They looked for someone who is peaceful, not quarrelsome and obedient, because someone with bad behavior, and who is quarrelsome, is believed to cause conflict in the family and as a result marriage would

break. These were the qualities accepted by the society. They had a belief that a person of this caliber would make a happy and stable family. As it was understood that people living together might have grievances and quarrels, there was something called family council that was to intervene during the times of difficulties in the family. They were to reconcile the husband and wife, because peace in the family was pleasing to the ancestors, and marriage as a sacred institution was not to be disrupted by conflicts. Again something, which is believed to make a happy marriage, is when a girl or a boy did not engage in sex before marriage. Juvenile chastity was a high ideal and those who attained it and kept it, brought the blessing of the ancestors, The Basotho thought he/she was highly respected by family as well as the community. Before marriage, elderly women of her husband family will examine a young girl. They will declare her virginity after examination. If she lost her virginity they will bring her to the future husband and the husband would wake up very early, tear a hole in his blanket, get to the kraal of the village where all the cattle, cows with calves are kept, he would then take them to the grassing pastures leaving no chance to the villagers to get any milk on that day. This denoted that his wife had had sexual intercourse before. The authority members of *Lekhotla*(the judicial men of council responsible for keeping law and order in the community). Would know this as they notice the hole in his blanket. With immediate effect, the wife would be taken back home, marriage cattle would be returned as well. In this case marriage was nullified. The reader will read between the lines that this process was one sided.

Sexual taboos existed for such purpose, to protect and honour the sacred institution of marriage. a boy or a girl would only have sexual intercourse at the time of marriage and they were regarded fit for marriage after initiation school they were taught hand-work and social behavior.

12. Marriage as a community event.

In traditional society, marriage was not the choice of the spouses alone, because they were afraid that the spouses might not be able to choose a proper wife that would keep their marriage stable, but was a community thing. That is why in the preparation of it, their parents and kin intervened in the negotiations preceding the wedding feast itself. The extended family deemed it necessary to arrange marriages for their adult children. At times young people were given liberty to choose their marriage partners, but the parents did the final arrangements and the approval of marriage solely relied on parents, because their approval for the marriage was essential, as they were the ones to contribute marriage cattle. It was not only the immediate family that had to contribute, but also the relatives and maternal uncles who is the most important person in traditional society, nothing could be done without the maternal uncle having given green light or go ahead. The parents arrange marriage because they wanted their children to have stable union, well chosen and well arranged. John Mbiti when emphasizing the social aspect of marriage says:

“The social dimension of marriage enriches it, gives it a variety, sets you within your marital boundaries, makes you socially recognizable, and acceptable as a married couple. Society endorses you with privileges and responsibility of marriage within a community. You receive from a society and your marriage contributes to the society” (Mbiti 1973:44).

In traditional society an unmarried man or woman was not considered responsible and mature, that is why/she could not be given any responsibility in society. Arranged marriages contribute to the harmony, tranquility and happiness of everyone, even those who were shy, like shepherds, girls without suitors and widows, were all able to get partners through the system of arranged marriages, which socially recognized, as valid and licit and the children born of them were considered legitimate. Those who entered into marriage through this system had social status and privileges. As a result, young people taught in this way, the values of community life and mutual help and participation in their married life and in society as a whole. They were taught values of consultation and joint discussion whenever there were problems more especially in marriage in order to avoid divorce. Let us have a look at the process they were taking.

13. Initiation of boys and girls

In most African societies when a boy or a girl has reached puberty stage he/she has to be initiated. This is a ritual integrating the child formally into marriage adult world. Initiation marked and effected the transition from adolescence to adulthood. It was used as a formal education institution, but these days things have changed on account of civilization. We have many educational schools in Lesotho that were brought by the missionaries, which has discouraged initiation schools. Long before the initiation, boys were taught to regard initiation as the most important part of their lives, because prior to this stage they could not marry nor take part in various social activities and tribal affairs. As a

part of their orientation into the true and stable marriage, initiation played an important role. Sechefo:

“Circumcision stood foremost over any other performance, it being the back bone of the nation itself. An adult failing to undergo this ritual was looked upon as a renegade in the family, and an outcast in society.... such a lad was utterly despised and condemned by all. He was excluded from any matter of social importance and maidens refused to offer him a hand in marriage” (Sechefo 1981:17-18).

When the time had come (for initiation) they were told exiting stories about the initiation place but not revealing to them what exactly is done there. This was a way of motivating boys to go to initiation school; those who were attracted but afraid to go were mocked and addressed in derogative terms such as ‘*Legai*’ meaning a boy. ‘*Ntja*’ meaning dog. Belittling those by using expressions such as “*Njta mokhonyana oa Nakeli*” meaning, the brother-in-law of a polecat. All those who have not gone to initiation school, are said to have long tails that could only be cut at the initiation school and that could be seen by those who have been there, that is the initiates. Despite all these trials of motivation a boy, if he still does not want to be circumcised, he will be taken by force especially when the age is ripe. Four months before the school starts, the boys go to their maternal uncles to be offered “*mokhahla*” (an animal skin prepared to be worn by a boy ready for initiation) then a ceremony is matched with rituals of cutting the “*sehlotho*” (hair). The prospective meet at the chief’s village, and then they are set apart by an official doctor in order of seniority. In the next day they run away into the veldt where young men of other neighborhood will follow them. After staying there for some few hours or a day, according to the plans, they return to the chief’s village and from there to their homes. Then the period of

preparation known as “*ho qacha*” has begun. Manyeli clarifies “*ho qacha*”

this way:

“Remote preparation was called ho qacha. This rite consisted of duly repetition of more or less monotonous songs and simple poems on mysterious themes. At this time also boys collected Moli, which is a special kind of grass with which ropes necessary for the building of the initiation hut were woven. At this time the chief, as supreme master of the initiation, with the advice of his counselors chose the director of the neophytes and the site of the initiation place. At the village women prepare the entry festival. (Manyeli 1992:69).

This was the process in which boys were initiated into adult life, their daily work will be to go with cattle in the morning and come back in the evening carrying firewood that will be used at the feast of “lelingoana”(entry celebration). In the past, this feast lasted for three days; nowadays it is but a day. Towards sunset when the boys return from the veldt led by young men, they bring with them a black bull that is going to be used for sacrifice. The ritual follows this process nowadays before the bull could be slaughtered; the traditional doctor cuts off its foreleg still alive, and quickly skinned the cow and roughly roasted the leg. It is smeared with a medicine in order to make them brave. Then piercing it with a double-prolonged spear, the medicine man holds it over his shoulder and jerks it about while the initiates come one by one with their hands behind their backs and they should catch it by their teeth, failing to do so, meant they are flogged until they succeeded. When they are all fed, men eat the remaining pieces of the meat and the rest is taken by “*ngaka*” (doctor). Then the celebration continues, while the initiates are excused, they go back to hut in the veldt. In all the occasions, the initiates follow the order of genealogy and seniority. The early hours of the morning, the *Bashemane*(boys) led by some of their instructors will creep away towards the mountain where they are to stay

for the rest of the session, which normally take up to six months. In the mean time the rest of the group continues singing until the crack of the dawn. When they get to the place selected on the mountain, they build the “*mophato*” (lodge). In reaching the completion of the building of *mophato*, circumcision is performed. The ritual is done in the order of clan and seniority which is the way of teaching the initiates that, there are some who are older than others and respect must be given to them. During the time of circumcision, those who scream from the pain caused by the operation, their screaming is drowned by constant singing of *mokorotlo* (traditional song, sung by men). This song is led by the Maphurakhoahla(those who were circumcised the previous year). The idea is to motivate and encourage the initiates to endure the pain. Moitse has this to say:

“On reaching the selected spot on the mountain the building of the *mophato* begins. The ritual of circumcision is performed soon after the construction of the “*mophato*” all the initiates are then circumcised in order of clan seniority. Those that belong to the Fokeng clan are circumcised first and the rest are circumcised in descending order. Thee singing of the Mokorotlo songs drown the screaming from the pain caused by the operation of circumcision, by *maphurakhoahla*. The songs are also to provide motivation and courage to the initiates to withstand the pain. This operation involves the removal of the foreskin from the penis without the use of anesthetic” (Moitse 1994:59).

Enduring of the pain of circumcision, gives me an idea that, when one is determined to do something he/she does it, no matter what. So, people who have undergone circumcision were the most important people, because they were now old enough to take care of their families, the society respected them because of their good behavior. They are taught how to care for their families especially wives. They are also given names, which show part of their adulthood. But now, things have changed most of the ones who have undergone circumcision school, are the most

naughtiest people in the society, some of them rape, assault and as a result they fail to take care of their families and end up in divorce courts. Their time on the mountain seems to avail them no good, compared to what it used to be in the past. As soon as the instructor is satisfied of the progress they are having, the next of kin were informed of the date of their departure from the lodge, so that preparation could be done for their final feast, where they will sing the songs they have been taught to entertain their next of kin. From that moment onwards they are regarded as men no longer boys. That is why they were even allowed to marry, after the graduation ceremony, if they so wished. When they come back from the mountain, their lodge is burned with everything inside.

Symbolizing everything that they were using as *Bashemane* (boys) will never be used again after having past stage of childhood to adulthood, they were and are still provided with new clothes that symbolize their manhood. At dawn, a pot of unstrained beer mixed with a medicinal concoction is taken to the kraal where the *Makoloane* (initiates) group will kneel one by one beside the pot and drink a mouthful of beer, then squirt it out towards the direction of the sun as it rises, symbol of greeting the dawn of their new life as men. This is how boys were and are being prepared for manhood. After graduation, they are allowed to marry because they are now regarded as men; they are also taught ways of caring for the family in order to avoid divorce. This process is important because when they are out of step they are treated as adults and their case is taken very seriously.

13.1 Girls

In the olden days, when an adolescent girl received her menstruation, she reported to her mother and grandmother about the event. Then the whole family was informed and a formal celebration was performed. The ritual was to prepare her for womanhood. She is sent putting on mini skirt to go and fetch water in public view. Drawing water was one of the main tasks of a traditional woman. This ritual meant that a girl had reached womanhood stage, and in marriage her work is identified with water. This was a symbolic act, which shows that as a woman, she will be using water, such as to cook and wash her family. From about the age of six or seven, girls were and still are taught how to use water. First task is to fetch water and later she begins to help in washing utensils and clothes, to cook and smear the walls and floors of the houses or huts with cow dung. In order for a girl to look good and attractive she must wash herself more often. Water represented womanhood in the past and even today. There are some other functions of girls identified with womanhood indicated by Ashton:

“At first they act as nurse maids to younger sisters of the family and spend a lot of time carrying these children about pick-a-back, feeding them and playing with them.... At a later age they make fire, go out into the veldt for wood, help their mothers or elder sisters smear the hut, gradually acquire a knowledge of cooking, and occasionally they may even be taught the complex process of brewing beer. By the time they reach puberty, they are doing the same kind of work in the houses as their mothers and are almost as efficient” (Ashton 1967:37).

Girls perform various domestic duties and agricultural tasks such as hoeing the fields and harvesting. With regards to their behavior girls were taught to sit with their legs closed or crossed, to dress neatly and not to expose their thighs and backs. Girls like their mothers take care of their

facial appearance; the colour of her face should not be too dark, but light in complexion, the belief being that a beautiful woman cannot be divorced. Good conduct was to attract suitors. If addressed by a man or adult girls are expected to reply respectfully but briefly, with the eyes downcast, avoiding eye-to-eye conduct. This was the sign of respect and good behavior, she should have a smile on her face, polite and reserved. Girls also went through initiation as boys did, and there are still places in the country, where girls' initiation is still practiced. The girl's lodge is close to village, under the supervision of morally good woman. Their lodge opens in summer.

As I grew up, I did not have any problem with the treatment given to the feminine gender about the taboos that seem to apply only to girls and women such as, boys were to look girls in the eyes while girls were not supposed to do so. In the past, I took this kind of practice as normal, but after having studied pastoral care, I regard this kind of behavior one sided and very oppressing and domineering on the side of girls and women.

13.2 Boys

There was another process that helped parents know their son were ready for marriage. For an example, when a boy dreamed about having slept with a girl and wets the blankets, he was to report this incident to his father; from that time on he would not be allowed to be with girls. That was the sign of maturity. His main task was to imitate his father, and be his friend, who would then advice him on matters concerning his marriage in the future. This is the time when boys show strength and aggressiveness, which is the sign of proving their manhood. As herd boys

they learn to imitate their fathers by loving their own livestock, which was to help them pay lobola; Krige affirms:

“While herding all day, the boys acquire a wealth of learning. They learn to know the names of all edible birds and plants, they learn to make traps and organize their own huts and fights, becoming adapted at killing birds by hurling knobkerries at them” (Krige 1937:97).

What Krige says is true. It is happening even to the present day, even though most of the boys are no more herd boys but scholars. Boys would also learn to plough fields by watching their elder brothers and other adults. As a herd boy he would learn more about handcraft that is making baskets as well as mats, out of the grass. Again they learn how to bray skins, do woodcraft and how to construct houses. As a skilled husband in the future he is believed to be able to make a good and stable marriage with no chance of divorce. Will also be able to take care of the widows in the family. It is again the duty of the older boys to look after the parents’ cattle that will be theirs when the parents have died. Poulter says:

“A widow in former times was always regarded as a minor and fell under the guardianship of a male member of her husband’s family. If her elder son was married, he would be her guardian” (Poulter 1976:265).

Customary marriage regarded males more important and valuable than females. But from my own point of view, we are all born of a woman, thus, I regard her as equally important as man is. Therefore I do not agree with the idea that men are more important than women. I agree with the saying that “behind every successful man, there is a woman” by virtue of his senior status, an elderly boy would look after his mother and his brothers and sisters and care for the property of the family. Even today the boys play this role as males. Harrison asserts:

“It is a custom that every Mosotho who is about twenty years of age should go to work in the mines to prove that he is a man, and to show that he is mature” Harison 1976:Vii)

In customary marriage caring was important, more especially to the couples that were still young. This was the kind of love that they must show to their children. Just like Jesus who did not want to lose even a single one of his people. “Father I want those you have given me to be with me where I am so that they may always see the glory you have given me because you loved me before the foundation of the world” (John 17:24). The parents As well did not want to loose their children in divorce.

Now having analyzed how customary marriage operated, and the steps it took for preparation, we will now analyze what might be the causes of divorce among the Basotho, and the therapy that is to be applied to those who are affected by divorce.

14. **CHAPTER FOUR**

14.1 In chapter three, we were analyzing customary marriage, the way it was associated with families, and how the community sustained marriage among the couples. With the concept of shepherding in mind, I would like to explore the topic “divorce”, which is taking place in Lesotho. Divorce among the Basotho is becoming common, it even affected one of my uncles, who divorced with his wife, because of the work that could not allow him the chance to be with his family more often.

14.2 The definitions of divorce.

“Divorce is the official ending of marriage (between husband and wife) or to (a husband or a wife), especially as declared by court of law” (Long man dictionary of contemporary English.....299).

On the other hand weaver say: “A divorce is the legal dissolution of a valid marriage” (Weaver 1954:442).

Causes of divorce

There are several issues that affect marriage among the Basotho people that recur repeatedly and as well considered justifiable in the wide range of societies. To name but a few; economy, migrant labor, adultery, witchcraft, barrenness or sterility, economic incapacity or non-support, ignorance, selfishness. Now in dealing with the problem of divorce in society, the ground for divorce differs from one country to another. For example: in the states the most common recognized grounds for divorce are: “Adultery, desertion, impotence, cruelty, conviction of felony, habitual drunkenness or narcotics addiction, lack of support, and incurable insanity occurring after marriage” (Rice 1983:286).

In Lesotho situation, the grounds for divorce are:

“Adultery, malicious desertion, incurable insanity which has existed for not less than seven years, and impotence. For five years after the defendant spouse has been declared a habitual criminal” (Hahlo 1963:349).

Like in many other countries, Lesotho is experiencing divorce these days at an alarming rate. My research is trying to analyze the reason for this. First of all Lesotho is known as a Christian country, and apart from that Basotho people are experts in caring, because their caring starts with animal and end in taking care of the families. So, why do they have a problem in taking care of their families. My understanding of divorce is, permanent separation of husband and wife who were living together as a married couple, who due to some problems more especially, problems caused by adultery, had to apply for a degree of divorce from the magistrate and once the degree had been issued they become legally divorced. Divorce does not start as divorce, but a series of problems contribute to it. Let us now look at the economy of Lesotho and see how it could contribute to divorce.

14.2 Economy

Economically Lesotho is not self-supportive. It depends on the Republic of South Africa. Traditionally, Basotho have been agricultural people. Some still possess a huge wealth in livestock through which they pay *bohali* (marriage cattle for the marriage of their sons). About ninety per cent of the population lives in the rural areas where the economic structure is still subsistence farming. For money they depend on a miner’s remittances. Agriculture had a share of thirty per cent in the gross domestic product in the fiscal year 1970/80, and it is the most

important sector in Lesotho's economy (Lesotho import/export guide 1982:9). Crops, which are grown, among others are: maize, beans and peas, wheat, sorghum and potatoes. Wool and mohair is the main animal products, which are exported. Lesotho has diamonds, which have been mined with little promises so far. Water is plentiful and all along it has never been utilized in the country. But nowadays, the country has started selling it.

I was trying to share the economic situation of Lesotho, how it could economically, take care of most of the people. But reality has shown that, the country does not afford, that is why there are so many strong men from Lesotho, who are working in the mines of the Republic of South Africa. Migration seems to be a big problem that affects families, that is why most couples are divorcing. Sabastian asserts that:

“There are also families, which have to bear the consequences of migratory labor. Husbands separate from their wives and children. Married people have to accept this living part as unavoidable, and this to a great extend, is detrimental to family life” (AFER 1981:93).

Because of the poor economy of the country, most of the people especially the men migrate and work in the mines of the Republic of South Africa, where they see their families only once after six months. This cause a problem because, most of Basotho men after marriage, go immediately back to the mines without having spent time with their loved ones, building their relationship with their partners. As a result, the wife becomes bored, more especially because she is new in the family of the husband, she does not know anybody except her husband, who just married and dumped her in the family among the strangers, and go

back to the mine. This process challenges pastoral care giver seriously.

Devitt confirms this:

“The husband usually leaves very shortly after marriage for further spells on the mines or at other work in South Africa. Some men remain at home for two or three days only after marriage. Some stay for several months, but because very few young men have adequate fields if any, and because local employment is very scarce, virtually, all are forced to go to South Africa” (Devitt 1969:68-69).

At is at this time where extramarital affairs will crop up on both sides of a man and wife, and if it can happen that the wife becomes pregnant or the man impregnates another woman at work, that becomes a problem which in most cases that marriage ends in divorce. Migration has become a problem in the families, because the couples are living far from one another, and as a result often times that becomes a loop hole for one to indulge in adultery, especially because the parents do not have a say anymore to either their son or their daughter-in-law. Let me explain what is meant by adultery.

14.3 Adultery

“Adultery is a voluntary sexual intercourse by a married with someone other than his wife or by a married woman with someone other than her husband” (Henry 1962:39).

Among the reasons that contribute to divorce, adultery seems to be a tool that breaks marriage easily. Maqutu points out that there are only two things that are regarded as reason for divorce, he had this to say:

“The reason for divorce is that, by the rule of Christian religion, divorce can only take place for two reasons namely, adultery and malicious desertion” (Maqutu 1992:24).

In this chapter I shall now concentrate on the stories that were shared by two couples to show the reality of the adultery we are talking about. One couple is from the highlands and the other from the lowlands. Fictitious names are used in order to protect their privacy.

Highlands

The first story is from the newly married couple, now ten years married. Mr. and Mrs Dibodu(fictitious names) had a problem in their marriage because they felt that their marriage was reaching towards a halt. They asked the church for help. Their story is as follows; Mrs. Dibodu when relating her story, she said; it was in 1981 when I completed grade nine, I met Mr. Dibodu. He was a handsome boy whom did not talk took much. I knew him from afar. But on that day when he came to me, I was nervous, I did not even want to look at him, he asked me to accompany him, and I did. It was around three o'clock in the afternoon when I accompanied him, we spend three hours together, at around six o'clock in the evening, I wanted to go home but he refused. I insisted on going, but he grabbed my arm, I was expected to be at home by three, and now it was almost dark and I started asking myself so many questions, because I knew my father tolerated no nonsense. There was no way I could convince him about my coming home late. At that time when I was confused, he said, "I am not going to let you go; in fact my intention is to marry you". I could not say no, because I was afraid of my father, so, I agree to with him. That is how I got married, to a man I did not know before (not in love with). But he loved me so much that I did not think of anything else than to live with him. We were happy in our marriage for the past ten years, but now things have changed. He feels insecure because I am more educated than he is. Apart from that, my family is better off than his. My purchasing powers consistently irritated my husband. I occasionally brought home different goods, which he knew

were needed in the house. This brought much resentment from my husband. One day I brought home some clothes, which I had received from my parents who were hawkers, among those clothes, there were underwears, which in Sesotho culture means if someone is given underwear, it implies, a looking down upon someone. Especially for a man. This caused such a row in the house that he even slapped me. In most cases this is common in the male community, whenever there is a problem they fight, they do not solve the problem amicably. Men according to Sesotho culture are “heads” of the families and it goes without saying that they want the final word in their families to be their own. They would not compromise with anything that undermines their authority. This is why he was not satisfied with what I was doing. He thought I was trying to make myself a man in the family. From that time we had a sour relationship, my husband became so impossible that he would even not go to sleep at home on some other days and often times my conjugal rights were not met. So, this makes me wonder, if he still loves me. That is the reason why I sought for help.

Therapist: listening to your story, it appears that care in the family is lacking these days?

Mrs.Dibodu: yes it is, and it is getting worse because he sometimes does not sleep at home, or he comes home drunk.

Therapist did you ever communicate your feelings to him about what is happening in the family?

Mrs.Dibodu I did not say anything, because he could see what I like and what I do not like. As he is the head of the family

I was afraid to say something that might hurt him.

Therapist: I understand you knew where he wronged you, and you could not communicate your feelings to him. You expected him to know your feelings, yet you did not share them, I wonder why?

Mrs Dibodu We married ten years ago, he should know my needs

Therapist Just like your intimate friend know your deeds?

Mrs.Dibodu Yes of course.

Mr. Dibodu But you must understand clearly I am not your intimate friend, I did not know you clearly before, it is now that I am learning who you are. So, you need to learn to share.

Mrs.Dibodu You see, there is no love and care anymore, that is why he gives such answers.

Therapist He was just reminding you that you are not his intimate friend. Are you his friend?

Mrs.Dibodu Yes, you are right (in a loud voice) I am not your friend, that is why you do not sleep at home; you have better friends out there.

Mr.Dibodu (in a loud voice) tell this man, who my friends are, and what you have seen me do?

Therapist: Is it the way you quarrel at home? Shouting at one another. What do your children, parents and friends say about your behavior?

Mr. Dibodu: This woman wants to be the boss in the family, she

Behaves as if she is the head of the family. I am the Man and head of the family. You better know your Place.

Therapist: let me go back to what you said (Mr.Dibodu) why did You marry someone you did not know and you Were not in love with?

Mr.Dibodu: I loved her, and I was jealous that some boys would take her. I wanted her to be mine. Mine alone

Therapist: why then did you not share that feeling with her?

Mr.Dibodu: I still want her to be mine, but I do not like the way she behaves. She discusses our family problems with her parents. That is why she even comes with underwear's from her parents, that shows that she told her parents, I am so desperate that I cannot even buy underwear.

Therapist: Mr.Dibodu you seem to be worried about the The underwear, and this incident seems to have hurt You. Can you share your hurt with her?

Mr.Dibodu: you are right, that hurt me so much.

Mrs Dibodu: but I did not come only with underwear's, there were Some other things that I came with, from my Parents, why does he not mention them? He should Just tell me if he does not love me anymore.

Therapist: I understand there are two things that brought you to therapy, underwear and coming late home. I

began preparing them for closure of therapy session by saying. I would like you to go back home, each of you must answer these questions:

- (1) Do you love your wife/husband?
- (2) Where is it that you do not go along with one another? And why?
- (3) How can you resolve that problems?

We will still meet next week.

Therapist must be someone who listens to the story and asks some questions for clarity. To show that he/she is following the story.

This was a story of a couple whose marriage lasted for ten years, and living in the highlands, where most of the people follow customary marriage, and elopement is their method of marriage. What is surprising is that, divorce among them is seldom found. Let us now analyze the story of the couple that lives in town. Their problems are different from the above couple. They are; Mr. and Mrs.Diabua (fictitious names). They were married for 20 years. Here is one of the stories shared by them.

Mr. Diabua: I got married with this woman 20 years ago. She she was nineteen years by then. She did not have Chance to further studies, she only did form E (grade 12) at school, we were happy all along until such time that I decided to take her to school to further her studies. She attended private school during weekends. They had a discussion group and once in a while, member of

this group would phone her to discuss one issue or another. But I became suspicious that my wife has started being in love with some other man.

There were so many calls coming during the day. One day one of these calls came in, and I became So furious that I told her I do not approve of her Receiving phone calls at night. This led to a bitter Exchange of words. That was the beginning of a sour relationship. She started drinking beer, and some times she would go out for one or two days under the pre-text of going for workshop somewhere.

Mrs. Diabua: It is true that my husband had taken me to school. But what I noticed of him is that he is jealous. He wants to control me and keep me at home.

Mr.Diabua Me! Jealous! You must be joking I could not have married you, and after all you were not educated. I did you a favour, now you think you are better.

Mrs. Diabua: As a matter of fact it is your it was your duty to educate me.

The quarrel continued until therapy was over, And I told they that I would see them the next day. Healing takes time; it is not a matter of one or two days. Taking care of the people needs one to allow herself/himself time to be with the people? Such cases have become popular in Lesotho. In the olden days elderly people and family use to work on marriage problems.

In Lesotho there are three ways of marrying, such as: Traditional civil and church marriage. Traditional marriage is divided into two parts: elopement and arranging of marriage.

Elopement; this is marriage without parental approval. In Sesotho this is unusual way of marrying. That is why a penalty of six cattle was charged. The marriage I am going to talk about is marriage that was arranged by parents. Which the lady I am going to talk about, followed it.

So, this lady *Mmamabele* got married in traditional way, by a man she was not in love with. She lived with him for a year, and in the middle of the second year, problems started. Her husband was working in the mines of the Republic of South Africa. Where he was getting a good salary, but the wife was no more getting anything from the husband.

When he comes home for a leave, he would accuse the wife of squandering money, and he decided not to give her money anymore.

Fortunately the wife's father helped her with everything she asked for.

This hurt the husband so much that he told himself that his wife will no more get anything from him. The situation continued like that for about six months. On the seventh month, the husband wrote to her wife that he does not want to see her anymore, he even stated that when he comes back from the mines at the next leave, he will be coming with another wife, the one he had been living with at work. But she took that as a joke. At the next leave, like he said, he came with the second wife. He told her that he was going to kill her if she still insisted to stay. The day he arrived, he found her first wife at home, he (husband) warned her to pack and go, but she (wife) resisted. He took out a knife with the

intention of stabbing her, but as he was drunk she overpowered him and took a knife. From that day on, she went back to her home, she realized that what her husband said was not a joke, he wanted to kill her so that he could live happily with the second wife. She was extremely hurt because she loved her husband. As the way of expressing her anger, she lived an adulterous life as one way of revenging against her husband. This kind of situation challenges the church most because, the church as the caregiver, both of these two people, that is the couple could not grant divorce. The Catholic Church is strict in terms of divorce. The church could have applied the Armstrong's method. Which is:

“Reaching out to others in Christian love, identifying with them, caring for them, listening to them, and sharing one’s faith with them in such away that they will freely respond, and want to commit themselves to trust, love, and obey community, the church” (Armstrong 1979: 53).

This kind of methodology is more effective than the one we used to have, that is attending to people only when they come to church. Pastors are taken as not part of people because they do not have chance to socialize with them and know their problems. In that case their caring becomes in vain because they do not act like Jesus did. They do not know the people who are worshiping; as a result they are not able to care for them. Therefore they fail in their ministry as care givers. Which means pastors have not integrated the Gospel that is why Pope John Paul II in his apostolic exhortation no 48 called “The Church in Africa” to pastoral care ministry. He sees the need for the integration of the Gospel. He says:

“I put before you today a challenge: a challenge to reject a way of living which does not correspond to the best of your traditions and your Christian faith. Today I urge you to look inside yourself. Look to the riches of your own traditions, look to your faith. Here you will find a genuine freedom, here you will find Christ who will lead you to the truth” (John Paul II 1995:26).

Basotho people have loosed their culture and tradition, which was so good because care was entailed in it. The life of someone was everybody's concern. Visiting one another was their way of living. Which is now something outdated, hence pastors care becomes a problem because care is no more rooted in the lives of the Basotho.

If the life of the pastors could be like the life of Jesus who said:

“They will never hunger or thirst again, neither the sun nor the scorching wind will ever plague them, because the lamb who is at the throne will be their shepherd and will lead them to springs of living water, and God will wipe away all tears from their eyes’ (Rev. 7:16-17)

Being among the people, will be of great help to those who are having problems and especially those affected by divorce. Pastors should not think of their status before they give care. They should not think of how educated they are, but their main concern should be caring for the people of God. Like Jesus Christ who did not think of him equal to God, but he humbled himself unto death (Is.50: 4-7). Another element that trouble marriages is witchcraft (bolo) let us analyze this problem.

14.5 Witchcraft

In sesotho culture, *Boloi*(witchcraft)is one of the most terrifying things because it is believed to be beyond human thinking. If there is an unusual thing (terrible thing) happening in the village, home and else where, it is believed to have been caused by witches. Funny enough, *Boloi* is associated with ugliness, and most of ugly and aged woman who are dark in complexion, are said to be the ones who are experts in witchcraft. So, in the similar manner, when there are problems in the family or among the couple, it is believed that witches cause them. Sechefe view it

this way:

“At times, one finds a witch to be an insolent, very ugly looking man, yet you often find him to be a respectful, and intelligent man, who has acquired wealth and has surpassed his neighbours, hence malice and jealousy arises” (Sechefo 1981:34).

From my own point of view, the question of witchcraft, does not rely on ugliness or complexion, it relies in the heart of a cruel person. For whom happiness is their enemy, who want to live alone. When couples divorce, the traditional Mosotho thinks of a couple being bewitched. What is surprising is that, witchcraft is attributed to women only. Men who are witches are called doctors. In this regard, I have a feeling that, men dominate women and oppress them. I want to give an example of a couple that divorced because a man believed to have been bewitched by his wife. During Christmas holidays, the wife of **Noto** (fictitious name) visited her relatives who were living in town. As he new that her husband had problem of pimples, she asked for medicine that could heal that. On Sunday morning when both of them were preparing to go to church, he saw his wife poring something in the water that the husband did not know, he asked her, but he was not convinced of the answer he got from her, because she was suspecting that *O oa jeso*(To make someone not to see the mistake of the other). From that day the roots of their marriage became shaken, and there was no more the smile used to be between them. Witchcraft was the cause of their problem in marriage.

When Lapointe explains *Boloi* said:

“Sorcerer(Boloi) are those who use(or accused of using) ‘medicine’ for anti social purpose or cause an evil. They use remedies or upset the medicinal effects of ordinary medication. They work like the doctor but differ in intention. For example, the remedy called *seitepi* used normally to protect new-born infants, will cause serious harm to a child if it is applied with a wicked intention, for instance, if poured on stone and left near the child” (Lapointe 1986:48-49).

The author agrees with Laponte on what he said. As long as something good is used in a good intention, it will remain good, but when used with bad intention, even if it could be good, it will result as a bad motive. For example, a knife is something good, but is dangerous when it is used with evil intention to kill someone. The same thing applies to medicine, if it is used with the good intention of curing, it will retain its goodness, but it could be some thing very dangerous if the motive changes. But in the case of *Noto's* wife, the motive behind the pouring of the medicine in water was good. It is just that, as Africans, *Boloi* is one of the things we are afraid of, and anything that is not clear and not understandable is associated with it. So, finally Noto and his wife divorced on account of the fear of witchcraft. These last three points also contribute to divorce.

14.6 Barrenness

The lack of offspring among the Basotho people is always the fault of a woman. The greatest fear that a woman faces is the agony of being or becoming childless. That is why even at the feast of *Pitiki* (Rite of acceptance or welcoming a child in this world). Women who do not have children are not allowed to join celebration because, that is the feast of only those who have children. So, this is hurting if one cannot be allowed among other women to participate in celebration because of lack of children, which is likely to result in divorce. Khoarai said:

“The end of our traditional marriage is the procreation of children. Therefore if the marriage is childless, the marriage is not a true marriage bond” (AFER 1981:98).

The other side of single man cause ridicule among men, he cannot be given status in the community. One is suspected of being homosexual.

The male with a large family is the one, who carries prestige and weight,

while the female pride lies in the number of children she has borne and brought up. The Archbishop of Nigeria is posing a similar problem:

“For our people, a critical and fundamental area of tension in relation to church doctrine on marriage is that of fecundity, in almost every Nigerian society, fecundity is the outset that their union, will not be blessed with the fruits of marriage, it is unlikely that they would embrace it. Love, which is the Christian context is the main basis for sacrament, is for our people a function of the fertility aspect of the union” (Arinze 1981:98).

This shows most of African cultures have a similar kind of thinking and understanding when it comes to marriage. I now want to share a story of a couple that divorced on account of not having children.

Lebusa and Mabona got married in the year 1975. In 2002 trouble began when the husband wanted to marry another wife he complained that his wife could not bear children, so, what he wanted was to have children of his own. He said he was tired of being called Moshanyana(boy) by the members of the community because of not having children. They (couples) had gone to both traditional doctors and medical doctors to check the source of not having children. As it is always the case in the African understanding, the husband complained that the wife is the one who had done purposely, not to have children. As a result the husband started cohabiting with other different women, and on the other side woman started doing the same thing, and it happened that the husband knew that affair of the wife was involved in. He started beating her, forgetting that he was in a similar situation. Then their marriage ended in divorce. Infidelity, lack of children and rejection by community also affects, marriages in Africa.

14.7 Ignorance

By ignorance I do not mean stupidity. But I mean lack of information. It is on

this point that most of young lovers face their greatest trials. They enter into marriage ignorantly and as a result their conjugal life becomes a shared misery, and eventually divorce. The mistake happening is that they take celebration of marriage as a climax, but in actual fact is the start of their journey together. In order to avoid divorce the couples must know something of the opposite sex i.e. their way of thinking and acting, they must comprehend and appreciate the spiritual nature of matrimony, they must cooperate with other in dealing with worldly things such as food, clothing and limited budget to work on, again knowing something about their own physical life. When Collings talk about ignorance he said:

“Many families have trouble in coping because they lack knowledge, skills and flexibility to change. Families that have difficulty adapting often become enlarged in family ‘snag point’ attitudes and behaviours that impede flexibility and hinder readjustment” (Collins 1988: 440).

14.8 Selfishness

Finally selfishness or self-centeredness is another problem faced by couples. This is one of major causes of unhappiness in marriage. True love, is synonymous with giving, selfishness is synonymous with grabbing. So, if one of the spouses could be so selfish that he/she does not think of the other partner that makes for a sour relationship and eventually divorce follows. The main problem is that relationship is centered on one person. The other partner becomes subservient and only relate by lifting the other to the position of power and dominance. But let us make no mistake about this issue; selfishness is associated with materialism, selfishness wants all the material things for oneself. We see in instances where the wife is craving for pretty clothes regardless

of the strain it places on the husband's salary. We see the reverse side of the picture in the husband who denies his wife a sufficient allowance to run the house completely while on the other side, he uses money for his own self desired, and frequently useless, luxuries. This issue affects the culture, church and the Basotho people. These are but no few issues that affect marriages and relationship among couples.

The next chapter is going to analyze the role of the Catholic Church especially its understanding of divorce. What the Church does in order to solve the problem of divorce.

15. Chapter five

Having discussed some of the elements contributed to the high rate of divorce among the Basotho people, I would therefore like to discuss the Catholic understanding of marriage and the teaching against divorce. These two issues also affect the couples as they seek to relate to each other.

15.1 Catholic teaching on marriage and divorce

Catholic Church understands marriage as the divine institution and vocation for life. All those who are willing to marry should be aware that marriage is beautiful and sacred. It is something created by God to unite two sexes together. Male and female who are created in the image of the triune God. It is taken as the vocation for life. It presupposes deep human relationship and involves solemn relationships with God. Catholic Church accepts marriage as the serious undertaking. Those who marry in a solemn binding agreement or contract with each other. These believe will enable them to live in a way that pleases God, and be of mutual love and support for each other. It means they undertake to bring new human beings into life in cooperation with God and so rear and nourish them physically and spiritually that they will in turn be able to live, as God wants them to, and eventually return to him. The holiness of marriage obliges the spouses to make this vocation stable and permanent in their lives. The Vatican two council states that the free consent is the basis of marriage:

“The intimate partnership of married life and love has been established by the creator and endowed by him with its proper laws; it is rooted in the contract of its partners, that is, in their irrevocable personal consent. It is an institution confirmed by the divine law and receiving its stability, evening in the eyes of the society, from the human act by which the partners mutually surrender themselves to each other, for the goal of the partners, of the children, and society, this sacred bond no longer depend on human decision alone” (Gaudium et spes no. 48).

The close personal relationship of a man and woman helps in perfection of mutual vocation, all those who want to marry and are married should have clear vision of what marital vocation means. If they take it as mere contract and not a vocation, they are likely to divorce, because the contract is for a particular period of time and for a particular purpose, so if it has expired, that would mean marriage has expired. Whereas this is a vocation from God for a special work to be undertaken. Catholic Marriage advisory council explains it beautifully:

“Vocation means calling. It includes the idea of answering the call. The young man who wants to be a priest, the girl who wants to be a nun, feel that God calls them to a special work in the world for him. The couple engaged to be married want to do the special work that God has for them to do. They respond gladly with “I will” and this is to God as well as to each other. Their vocation to each other and their parenthood is this special work” (C.M.A.C. 1967:28).

Marriage therefore, assumes tremendous importance and its success is a matter of greatest concern for the Catholic Church. The selection of the partner with whom to enter this institution of marriage becomes one of the vital decisions in Life. The Catholic Church placed great emphasis on ensuring that the contract of marriage should well be prepared for, in order to make stable marriages that will endure. The devotion and committed love of the couple to each other make the partnership of their life to be suitable as the symbol of the love of God to his people. their fidelity and unselfish love, the Christian couple ennoble their

vocation, because through each other they manifest and experience

God's love. It is not possible to conceive marriage as a viable vocation

without love. Love is the key to marriage. In the words of John Paul II:

“God is love and in himself he lives a mystery of personal loving union creating the human race in his own image and continually keeping it in being, God inscribed in humanity of man and woman the vocation, and therefore the fundamental and innate vocation of every human being” (John Paul II: 1982).

Marriage is a commitment and bond of which the couple through love

commits them to each other since they are called together by God.

Therefore divorce should have no chance as couples are sharing in God's

work of creation. His command was; “Be fruitful and multiple, and fill the

earth and conquer it” (Genesis 1:28). The lord from the beginning points

to the value and precious of life, a gift from him to mankind, connected

with marriage. The traditional Catholic teaching emphasized the primary

purpose of marriage is procreation and upbringing of children; this was

clearly stated in the 1917 code canon 1013. In the course of church's

doctrinal development, procreation and love are aspects in Christian

marriage, which should be emphasized in the arrangements of marriage,

Pius XI attests:

“Let those, who are about to enter in married life, approach that state with disposed and well prepared.... It will also help them behave towards their cherished offspring, as God will; that is, that the father be truly a father and mother be truly a mother, through their devote love and unwearingly care... may become for the children in its own way foretaste of that paradise of delight in which the creator placed the first man of the human race”(Pius Cast connubi no. 113).

The above quotation states clearly that one should enter marriage with

clear understanding of what marriage is, in order to avoid wrong

understanding that there could not be marriage between two people of

the same sex. Men and woman are called to be co-workers with God, by procreation Catholic Church considers marriage as a call that cannot be turned down in separation by divorce, but should be a permanent union between man and woman and this union lies solely in God.

Catholic theology is rigid and firm, it does not read the sciences of time.

As a priest in the Catholic Church who did pastoral care, and happen to come across someone who was abused both physically and otherwise, and my doctrine says does not allow divorce in spite of abuse. My understanding in this case is that, I have to find solution to this problem, which I think the best way possible is separation that could be reached while they undergo therapy. After several attempts at reconciliation have been made. Vatican two has this to say:

“Various reasons can unfortunately lead to the often irreparable breakdown of valid marriages. These include mutual lack of understanding and the inability to enter into interpersonal relationships. Obviously separation must be considered as a last resort, after all other reasonable attempts at reconciliation have proved vain” (Vatican II 1982:887).

I think it is a high time that the priests as care givers, should exercise their shepherding experience of the past years when they were herd boys, and apply it in the present situation where they are no more taking care of the flock but taking care of the people. Tenderness, skillful and self-sacrifice are the most important virtues in shepherding.

Christian marriage is still regarded as a sacrament. In spite of the above, there are times where people had to be allowed divorce; otherwise they will kill each other. This action will affect children in the long run.

What is the sacrament?

The Catholic Church teaches that there are seven sacraments which all help one to become holy. These sacraments are: Baptism, Eucharist, penance, marriage, priesthood and anointing of the sick. They are instituted by God and transformed into sacraments by Jesus Christ.

Morrow defines sacrament as follows; “An outward sign instituted by Christ to give grace”(Morrow 1936:250).

When the priest solemnizes marriage, he acts as a representative of Jesus Christ himself. Priest becomes a visible sign that confers blessings or graces upon the spouses, that is why people are not allowed to divorce, because they have entered into a sacrament. In short a sacrament is explained in the following way:

“A sacrament is a visible and effect sign of God’s graciousness, his call and gift, and of man’s response. At the heart of all the sacramental reality is God’s covenant, made visible in creation and salvation. All genuine fidelity among people participates in the sacramental dignity of this covenant, whose embodiment is Christ” (Haring 1979:71-72).

From what is said in the two definitions, these imply that, marriage is something sacred created by God, it is a special call from him. That is why the apostle Paul likens the bond of marriage between the spouses, to the bond between Christ and his Church. For the husband is head of the wife, as also Christ is the head of the Church, and he is the saviour of the body(Eph.5: 23). In this way it is obvious that Christ has indeed blessed Christian marriage, and husbands are placed in position heading.

I am aware that this has caused men to be abusive to their wives.

Molinki points out how this has been achieved:

“This means that in their marriage man and wife preserve the relationships between Christ and the church and reflect it in their relationships, so that the union of man and

wife not only to compare to Christ's union with the church but actually based upon it" (Molinski 1975:908).

The Catholic Church teaches that marriage between baptized spouses is a Christian sacrament. It is one of the seven sacraments, which are the channels of grace. The *magisterium* (teaching on marriage) teaches that Christ elevated this mutual and human institution to the dignity of saving sacraments (Can. 1012 and 1055). The giving and receiving of consent between the spouses confer the sacrament. This kind of marriage represents the bond between Christ and the church. The love of Christ is operated in it and adds dignity of a sacrament. But over and above this sacramental marriage makes the couples participate in a new way, in the faithful and permanent love that exists between Christ and his church. The church teaches that it is through this sacrament that the couple's relationship is strengthened, and the redemptive power of Christ, and action of the Holy Spirit that they receive during the liturgical celebration of marriage helps them. McBrien points out that:

"The recipients of the sacrament of matrimony can expect God's help not only on wedding day, but every single day of their married life. They can expect that divine help because they have the right to it. A right to all the actual graces necessary for living holy lives in the married state"(McBrien 1952:100).

In the New Testament the teaching of Jesus on marriage, deal primarily with its unity and indissolubility (Mt.19: 6-9). Christ clearly intended to restore marriage to its original dignity and perfect unity, as made in the image of God. He vigorously defends the unity of marriage and rejects divorce, except for immorality or adultery.

The traditional position of the church is to emphasize the values of the unity, and indissolubility in Christian marriage, fidelity demands the

complete unity of matrimony, which God established on the beginning when God united one man and one woman to the exclusion of any party. The church teaches that marriage is intrinsically indissoluble that is to say; Christian couples cannot divorce as they like, and then lawfully enter into a new marriage. Exceptionally marriage is possible for the just reasons; (spouses have the duty and the right to preserve conjugal living unless a legitimate cause excuses them, canon 1151). Fidelity and indissolubility in marriage cannot be separated, if we want to do justice to the conjugal partnership, new code of canon law (1982) says: “The essential properties of marriage are unity and indissolubility, in Christianity they acquire a distinctive firmness by reason of the sacrament” (1982 code canon 1056). The church argues that Christian marriage is intrinsically indissoluble; it cannot be dissolved by any power on earth, except by death of one partner. “A marriage that is ratified and consummated cannot be dissolved by any human power or by any cause other than death” (can. 1141). This is a main problem that affects Basotho people once you are married you cannot divorce, even if you live in a physically violent relationship. You may only marry when your partner dies. Faithful Catholics will not divorce, and their marriages endure abuse because of the church.

Compared to traditional society where divorce was never been accepted, couples in their marriage endured the abuse. The church as the good shepherd is also preaching against divorce, but contrary to what the church is preaching, there are so many marriages that are being dissolved. The above simply means that she (The Church) is not taking

initiative of making people understand that marriage is so important that, it is not meant for breaking down. Jesus said: “The man who divorces his wife and marries another is guilty of adultery against her. If a woman divorces her husband and marries another is guilty of adultery too”(Mt. 5:32). This becomes just a talk, which has no effect on the people listening or hearing it. So, the church has lost her special ministry of taking care of the people of God, and becomes bad shepherds who are losing some of the sheep. Those who are hurt and affected by divorce, the church seems to torture them, because they are not allowed to receive holy communion, that should be healing them. The church also rejects them at the time when they need caring. Damianian views:

“It is important to ensure that divorce and re-marriage do not alienate people of the church. These are men and women who need particularly the support of the Christian community they need the sacraments and to have access to God and prayer.....essentially this means that on the one hand they should enjoy to come forth and participate in the sacramental life including communion” (Damianian 1968:185-186).

Scholars are now challenging methods of pastoral care that are combined with discipline. My understanding is discipline must be maintained, but therapy must as well be considered, it should not be ignored. It is at this point that the Catholic Church could heal broken relationship between men and women. Our strict laws are causing people to obey or rather do the opposite.

According to catholic theology, the never-ending love in the triune God shows the importance of the performance of love between a man and a woman, united in marriage, as they represent, God to each other. In other words, Christian marriage is a vocation for life, “Till death do us part”(1 Cor 7-39). The catholic church teaches that marriage is intrinsically

indissoluble, that is to say, Christian couples cannot divorce as they like, and then lawfully enter into a new marriage. It presupposes deep human relationships, and involves a solemn relationship with God. Catholic church accepts marriage as a serious undertaking. Those who marry enter into a solemn binding agreement or contract with each other; therefore they should know that there are two essential properties of marriage. That is 'Unity and indissolubility'. These beliefs will enable them to live in a way that pleases God, and be of mutual love and support for each other. It means that they undertake to bring new human beings into life, in cooperation with God, and so rear and nourish them physically and spiritually that they will in turn be able to live, as God wants them to, and eventually return to him through the process of death. The holiness of marriage obliges the spouses to make this vocation stable and permanent in their lives. The Vatican II council states that the free consent is the basis of Marriage:

“As a mutual gift of two persons, this intimate union, as well as the good of children, imposes total fidelity on the spouses and argues for an unbreakable oneness between them”(Apostolic exhortation 1982:24).

God gave each and every person on earth to love. But in a special manner God gave more special love to the one who wants to marry the other. Which is a command from God. Vatican II council preaches that love as well as marriage is something established by the creator. That I do not deny. But my understanding leads me to say that, human beings are endowed with rationality to be able to make their decision. So, if they foresee a breakdown of their marriage, they are the once to save it. By finding some means of help to save their marriage through therapy. In other words, God

gave them good mind in order to think. Therapy will help them keep their love intact. I am also of the opinion that man and woman who marry, marry because they are meant for one another, that is why among so many girls, a boy will choose one whom he thinks will be his partner, and the same thing applies to a girl. The close personal relationship of a man and woman helps in the perfecting of marital vocation. Those intending to marry should have a clear vision of what marital vocation means. I can finally say is a vocation that is given to human beings. Man is called to a particular woman and woman is called to a particular man that is they are called to each other. Let me quote the issue of partnership according to Flood:

“All the power was the husband’s. He acquired a wife just as he might acquire a farm or a herd of cattle. Relinquishing “his” wife was just as easy... wife was obliged, by the customary marriage contract, to get the permission of her husband before going out alone” (Flood 1987:27-28).

This was the wrong way of partnership. This shows that woman was called to a man, not that they are called to each another. This was the normal practice, which I find it dominating especially on the side of a woman.

The Catholic Church needs to address the issue of globalization that is affecting cultures and the world. People have and continue to change.

The above quotation reminds us that. Men and women are regarded as co-workers with God because they are extending the work of God by procreation, so if they divorce, that would mean they turned down the work of the creator (God). Therefore, no one should feel superior to the other.

Marriage therefore assumes tremendous importance and its success is the matter of great concern for the church, which is a good shepherd. The selection of the partner with whom to enter this contract of marriage becomes one of the vital decisions in life. Which has to be facilitated by the church. Like it was done in the past when boys and girls were to get into marriage, the stability of the marriage solely relied on the parents, the church as the parent, and a good shepherd, has to direct and help all those who are having problems in marriage. The church is no longer playing its role of caring as people are being hurt. The Catholic Church through her laws, placed great emphasis on ensuring that the contract of marriage should be well prepared for, and the devotion and committed love of the couple to each other, make the partnership of their life to be suitable as the symbol of the love of God to his people. By their faithful and unselfish love, the Christian couple ennobles their vocation, because through each other they manifest and experience God's love. The reader will remember that Basotho girls had nothing to contribute in marriage. Once a man decided she was the one, they were forced into marriage. In other words, she will learn to love the husband in their marriage. Therefore in the words of John

Paul II:

“God is love and in himself he lives a mystery of personal loving union creating the human race in his own image and continually keeping in being, god inscribed in the humanity of man and woman the vocation, and thus the capacity and responsibility of love and communication. Love is therefore the fundamental and innate vocation of every human being” (John Paul II, familiaris consortio, and no.11:1981).

Basotho people neglected this center peace of marriage “Love”. It challenges marriage. We forget that marriage is a commitment and a

bond of which the couple through love commit themselves to each other since God has called them together. Therefore there is no need to divorce because they are fulfilling God's plan. According to the Catholic Church, marriage is not just a contract but also a sacrament that leads to a vocation. Cf: (Tobit 8:5-7).

The church teaches that marriage as a sacrament consecrates couples, so as to observe their rights and duties in a proper way, and the grace of the sacrament helps them in their married life, by keeping them together in unity and faithful love, in a partnership that can only be determined by the death of one of the partners. Their married love are modeled on them the mystery of the unity and faithful love between Christ and the church (Eph. 5:32). That means the unity of the spouses cannot just be terminated anytime one feels like. It is a bond not done by the human beings, but by God. It again brings couples to a realization of the fundamental equality in human dignity of the man and woman, and of their equal rights and obligations within marriage. Total fidelity is also needed in marriage in order to avoid divorce. Through catechesis people come to know what marriage is, and that as a sacrament (Marriage) one is not allowed to divorce:

“It must set before the couples and explain to them fully the teaching that ‘the intimate union of marriage, as a mutual giving of two persons, and the goal of the children demand total fidelity from the spouses and require an unbreakable unity between them’ (Gaudium et spes, no. 48).

17. The Church as Pastoral Care Giver

The church is enriched by the cultures that are rich in human wisdom and moral values. We have presented in some detail the values connected with marriage among the Basotho people,

some of them are also valuable for the church. There are some important issues that are attached to marriage; transmission of life and the community life, are indeed meaningful in modern life. John Paul II had stated that: “The future of humanity passes by way of the family”(John Paul II *familiaris consortio*). The family has the major task because people going to church are from the families, as a family, the church is a place of refuge, and protection of everyone.

Now having shown the marriage in the past that endured, and marriage of our times which is a shared misery, and that end in divorce, I will in the next chapter as a way of conclusion, make assessment of the situation of divorce among the Basotho people.

18. Chapter Six

18.1 Conclusion

Globalization is challenging the Catholic Church as well as its laws or views of marriage. My research has challenged me to examine the theology of marriage, especially the clause that would not allow people to divorce. The above process challenges the pastoral care methods of catholicity. Several of the social structures of the community are also changing, and the church is not able to address these changes. Because of this global changes divorce has become a huge problem among the generation of today and it has bitter results especially children who do not have a say in it. This leaves us with big assignment to figure how we could tackle this obstacle of divorce. Because of the immensity of the problem it seems as if divorce cannot be adequately addressed and resolved. But the fact that a correct method leads to the right conclusion. To address divorce adequately we need to focus on its root cause. The research has led me to conclude that divorce emanates from a five dimensional cause.

First: young people taking hasty decisions to enter into marriages and not being properly prepared for it. The couples do not know each other, as they should before contracting such marriage be helped in preparation for this stage.

Second: lack of due support from the families and the society for such marriages. Young folks have become individualistic in the approaching families on arrangements of marriage.

Third: not utilizing the existing structures that exist in the church which are constructive supportive to nurturing newly established bonds in marriages. The church must also come out with strategies of teaching young couples, instead of holding on laws that are not helpful to marriage.

Fourth: migratory labor system also contributes to the breaking of marriages, and the malicious desertion of families by other partners mostly male partners working away from homes, having affairs and finally two families, one in rural area and another in the city.

Fifth: economic status of some families, compel other partners to resort to sex industry that eventually tares the marriage apart.

All these five elements are root cause to divorce. However, St. Paul Leaves us with hope in his letter to the Romans: “Where sin has crept in, in greater numbers the grace is in abundance”(Rom.5: 17-21). More than that Jesus clearly indicates that, “Things may seem impossible, but for God everything is possible”(Mt.19: 26).

Regarding the first problem, the first problem, we can implore the existing structures of the church and have engaged couples trained and prepared before contracting marriage, by undergoing a preparatory sessions on marriage. The course will have three levels of training.

First: introduction to marriage, second: deeper knowledge on marriage, especially relationship. Third: pastoral counseling and the spiritual welfare of the married life.

It is the task of the church through her teaching to educate people, training and the society at large to support all the marriages contracted

by its members and to have them nurtured accordingly.

Concerning migratory labour system should be challenged by opening home for families to live together, enable the workers to be with their families at place of work, or arrangements should be made that frequent visit to their homes is made possible. This will help children to be raised by both parents.

Economic status calls for the teaching of the church that should sharpen the consciences of the people to uphold their moral standards and live accordingly.

Finally, the research has revealed weak points on churches. Their theologies on marriage need to radically change. The canons of laws need to adjust to realities of today. Their views on divorce need to be analyzed deeply. Clergy need to be trained in pastoral care courses that will equip them to address problem faced by couples.

Some of the areas that need further research are area in which some men that works in the mines transport HIV/AIDS virus to their wives. The other issue is of loneliness of wives left in Lesotho. The other topic is on children who are raised without a father, what is the impact on these children, how they will behave later when they are adults. Another area of research is on eloping, where girls are married to men who are unknown to them.

Finally, the institution of the family is affected from all direction. It needs to be strengthened through nurturing and education.

Bibliography

Armstrong, R.S. 1979. Service Evangelism. Philadelphia Westminster Press.

Ashton. H. 1967. The Basuto, London, oxford university Press.

Campbell, A.V. 1986. Rediscovering Pastoral Care. 2nd ed. Great Britain:
Longman & Todd Ltd.

Charles Rodger, 1982. The social Teaching of Vatican II

Collins, 1988. Christian Counseling, W Publishing group

Daminian , 1968. Marriage faith and love, Darton, Longman and Todd, London.

Devitt, P. 1969, the Politics of Headman ship in the Mokhokhong Valley
University of Witwatersrand

Flood, D.E. 1987. The divorced Catholic, London, fount paperbacks.

Gerkin. C.V.1997, Introduction to Pastoral Care U.S.A. Abingdon Press.

Gill S.J. 1993. A Short History of Lesotho, Moriija Printing Works.

Hahlo, H.R. 1963. The South African Law of Husband and Wife. Juta and Co.
Limited.

Haring .B. 1979: Free and faithful in Christ: London, St. Paul Publications.

Krige. 1937. Individual Development in the Bantu Speaking Tribe of South
Africa. London, Ronttege.

Lapointe, E. 1986. An Experience of Pastoral Theology in Southern Africa.
Urbaniana University Press, Roma

Manyeli, Lesaoana. 1992. Religious Symbolis of the Basotho. Mazenod Printing
Works.

Molapo J.M. 2004 Christian Analytical approach of marriage through abduction,
University of Pretoria.

- Maqutu, W.C.M. 1992. Contemporary family of Law of Lesotho. Roma Lesotho: National University of Lesotho Press.
- Mbiti, John. 1973. Love and marriage in Africa, London, Longman group Limited.
- Mcbrien, T.H., 1952. Getting the crown on the sanctifying power of marriage. College Press
- Moitse, S. 1994, the Ethnomusicology of the Basotho. Lesotho: Morija Printing works
- Molinski, W. 1973, marriage. London. Burns and Oates.
- Morrow, L.L. 1936. My Catholic Faith. Philippines: Manila Press.
- Poulter, S. 1976, Family Law and Litigation in Basotho Society, Clarendon Press, Oxford.
- Qunta, C. 1987, Women in Southern Africa; Johannesburg: Stokaville Publishers.
- Ratner, H. 1982. The betrayal of woman; American Family Institute.
- Rice, 1983. Contemporary marriage, U.S.A. Library of congress cataloging in publication data.
- Schopera, Isaac, 1971. Marriad Life in African Tribe; Harmonds Worth, penguin Books Ltd.
- Sechefo, Justinus, 1981, The Old Clothing of the Basotho the catholic Centre, Mazenod.
- Weaver, W.W. 1954, Social problems, New York the Dryden Press.
- White. M. 1976. Sound Sex Education, Preparation for marriage and Parenthood. London, Order of Christian Unity.

William, 1963. Encyclopedia Britannica, London, William Benton, Publishers.

The church documents

Canon Law society trust. 1983. The code of canon law. London: liturgy publications

Catholic Marriage Advisory Council, 1967. Preparing Engaged Couples for marriage. Eyre and Spottiswoode limited, London.

Flannery, A. 1982. Vatican council II: more postconciliar documents.

Costello publishing company.

Official Reports: Government in Lesotho

Agency for industrial mission. Another blanket, horizon 1976

Lesotho Import/ Export guide< Maseru, Lesotho business publications (Pty) LTD, 1982

John Paul II 1995. The Church in Africa. Kenya: St.Paul Publications Africa.

ARTICLES

Lucas, V. "Deciding and choosing a life long Partner" in AFER 20 April 1978: 96-101

Matthews, Z.K; Marriage Customers among Barolong in Africa 13 January 1940: 6-24

Journals

Arinze, 1981, "Childlessness: in African Ecclesial Review, Vol. 23 no. 1&2, Nairobi; Gaba Publications PP 98-99

Khoarai, S. 1981, 'Elopement and other problems' in Africa Ecclesial review, vol. 23, no. 1&2, Nairobi: Gaba Publications, P.95