

**THE IMPACT OF THE DISSOLUTION OF
CUSTOMARY MARRIAGE ON CHILDREN: A
PASTORAL PERSPECTIVE**

BY

VICTOR SEPERENKANE LETUKA

Student Number: (10551027)

Dissertation

Submitted in fulfillment for

The degree

M.A. (Theology) Practical Theology

UNIVERSITY OF PRETORIA

SUPERVISER: PROF M.J.MASANGO

September 2013

DECLARATION

I declare that a dissertation on

**THE IMPACT OF THE DISSOLUTION OF
CUSTOMARY MARRIAGE ON CHILDREN: A
PASTORAL PERSPECTIVE**

**is my work and that sourced material used in
this research has been acknowledged**

Student Signature.....

Date.....

Supervisor Signature.....

Date.....

DEDICATION

This dissertation is dedicated to the memory of my parents Ts'ele Aaron and Madaniele Bellina Letuka for their love, care and unity they taught us.

This dissertation was written during a very difficult time in the author's life, but many people shown their support, they may not be mentioned by their names, but they are remembered as the work is presented.

All this were made possible and workable by God, Almighty, I give thanks to him for keeping me awake all the time and give me strengths.

ACKNOWLEDGEMENT

I would like to give gratitude to the following persons who contributed and journey with me during the difficult time of my studies. They have supported and encouraged me to carry through my studies.

My colleagues

My family

My interview participants

My children, Botle and Tihonolofatso

My supervisor: Prof M.J.S Masango

My sister in law, Maboiketlo Letuka, who mothered my kids during this period

My sisters, Moitswadi, Masekgele and Mpati

My nieces, Mathabo and Asanda

My brother, Rangwane Tladinyana Levy

Maretheile, love for coming to my life at this time.

Erskine UPWF Sunday group

Mrs Masango and the Women's in Alex

Advocate Vusumzi and Mrs Nomonde Msiwa and

All my friends

KEY WORDS

Children

Marriage

Dissolution

Customary

Exclusion

Effects

ABSTRACT

The aim of the study is to investigate the impact of exclusion of children on marriage dissolution proceedings and decisions. This investigation takes place in Matatiele, Thotaneng at Tshita administrative area. It further investigate to what extent are children included in the process and if they do receive guidance in the process of the dissolution of a customary marriage. This thesis is aiming at investigating the role of the church could play in improving the situation of children who are caught up in the process of the dissolution of a customary marriage and recommendations thereof. The customary marriage, which is not registered, therefore, the study will investigate the effect of this kind of marriage on the community that practicing it.

TABLE OF CONTENTS

DECLARATIONS.....	I
DEDICATION.....	II
ACKNOWLEDGEMENT.....	III
KEY WORDS.....	IV
ABSTRACT.....	V
TABLE OF CONTENTS.....	VI-IX

CHAPTER – ONE

1.1 Background.....	1 - 7
1.2 Problem Statement.....	7
1.3 Aims of the Study.....	8 - 9
1.4 Definitions of terms.....	9 - 11
1.5 Significance of Study.....	12 - 14
1.6 Research Gap.....	14
1.7 Methodology.....	15 - 17
1.8 Research Design.....	17
• Instrument.....	17
• Method of Data Analysis.....	18
1.9 Value of the Study.....	18
1.10 Preliminary Conclusion.....	18 - 19
1.11 Outline of Chapters.....	19 - 20

CHAPTER – TWO

2. Introduction.....	21
2.1 Methodology.....	21 - 23
2.2 Shepherding.....	23 - 24
2.3 Positive Deconstruction.....	24 – 28
2.4 Wimberley’s restoring Dignity.....	28
2.5 Participant Observation.....	28 - 30
2.6 Preliminary Conclusion.....	30

CHAPTER – THREE

3. The concept of shepherding among the Basotho and a Biblical Pastoral model	
3.1. Introduction.....	31
3.2. The shepherding model.....	31 - 34
3.3. The shepherding in the context of Basotho of Matatiele Thotaneng	34 - 36
3.4. Church.....	36 - 38
3.5. Four key critical areas.....	38
3.5.1. Pastoral care.....	38 - 39
3.5.2. Leadership.....	39 - 41
3.5.3. Care and counseling.....	41
3.5.4. Prevention and educational programme.....	41 - 43
3.6. Biblical Pastoral model.....	43 - 46
3.7. Preliminary conclusion.....	47 - 48

CHAPTER - FOUR

4.1. Introduction.....	49
4.2. Marriage.....	49 - 52
4.3. Customary.....	53 - 57
4.4. The role of the family in customary marriage.....	57 - 58
4.5. Bohadi.....	58 - 62
4.6. Daughter-in-law and mother-in-law relationship.....	63 - 64
4.7. Marriage Dissolution.....	64 - 66
4.8. The impact effects on children/women.....	66 - 69
4.9. Preliminary conclusion.....	69

CHAPTER - FIVE

5. Data presentation analysis and interpretation	
5.1. Introduction.....	70
5.2. Table 1 Biographical information of children.....	71
5.3. Table 2 Age group.....	71
• Analysis and interpretation.....	72 - 94
5.4. Preliminary conclusion.....	94

CHAPTER - SIX

6.1. Introduction.....	95 - 97
6.2. Findings.....	97 - 103
6.3. The involvement of parents.....	103 - 109
6.4. Recommendation.....	109 - 111
6.5. Conclusion.....	111 - 114
6.6. recommendation for further research.....	114
Appendix A ,B	115 - 116
Consent forms.....	117 - 121
Questioners.....	122 - 133
BIBLIOGRAPHY	134 - 137

CHAPTER ONE

1.1 BACKGROUND

I, the author of this research, was born in the village of Thotaneng in Matatiele, which is commonly known by the locals as the place of chief Tshita. Thotaneng is a small area that rests between the Drakensburg Mountain and the Mosenene River and is adjacent to the Makomoreng area, just few miles from Lesotho. The people in this area are relatively poor economically, and those who get rich, do so through exploring natural resource. However, this community relatively depends, mostly, on farming and livestock.

Four years ago, three of my brothers from (*ntlo e hare, ha Ntate Moholo*) my uncle father's brother middle house had problems with their wives and consequently requested that their marriages be nullified. Among all of these marriages, the children were left behind and were not taken into consideration by their parents as they worked on their divorce. Some of them were not even aware that something was going on; and by this, I mean the fact that their parents were going separate ways.

The problem or challenge is that the common type of marriage that is preferred in the area is that of traditional customary marriage. Customary marriage is a marriage that is arranged by both families. "Marriage was a very special time when a new household was started within the home stead. It is the time when two families were united through their children and not just the union of the two individuals. For this reason marriage were usually arranged by the family elders and not by the young people themselves" (Gill, 1993:56).

Marriage was a very important to the people of Thotaneng because household were started within the home and families rejoiced.

Chapter four (4) will expand more on customary marriage. It is expected that the support will be provided by families, parents, relatives, neighbours, and the community, at large. Marriage is understood as a lifetime union between men and women within the Basotho's tradition.

It was reported that these people, who are mentioned above, often argued and at times, fought until my uncle's wife would request that I should come and perhaps assist, as a person respected in the family because since my early age I was referred to as (Moruti), the Reverend. The family was also aware that I am studying Theology and serving as an elder in The Uniting Presbyterian Church in Southern Africa. I was requested to intervene and reconcile the families since they were drifting apart day by day.

The conflict continued not only among the said couples, but spread to the entire family, which included both the sons' and their wife's families, as the tension increased. Within the Basotho tradition, marriage dissolution was not a common practice. Marriages were regarded to be blessed by parents. The pain in the eyes of the parents (from both families) and the confusion among children, were not enough to succeed in reconciling the couples, and this was quite traumatic to the family, let alone to the children and community.

The children, seeing me as their uncle as well as Moruti, expected the author to come up with a solution to their plight. This frustrated the author; especially

when things got worse. This problem presented me with a difficulty of caring for my own.

This study focuses on the challenges of pastoral counseling to children who are excluded during the proceedings of a marriage dissolution or annulment. The pain experienced by children at the time of marriage dissolution proceedings, is composed by a sense of vulnerability as they witness the disintegration of their families, because they do not often realize their parents' marriage is troubled. "It is further important to mention that diverse reflects the changing societal values and norms concerning marriage, gender, children, parenting and care giving" (Clarke, 2007). The loss of the non-custodial parent feeds feelings of intense anger and powerlessness as the family structure is disrupted.

Since before and in the new domain of democracy, children are seen as individuals; they have equal status before the Law. In South Africa, a decree of divorce shall not be granted until the court:-

- a) Is satisfied that the provisions made or contemplated with regard to the welfare of any minor or dependent children of the marriage are satisfactory or are the best that can be effected in the circumstances; and
- b) If any enquiry is instituted by the family Advocate in terms of section 4 (1) (a) or (2) (a) of the Mediation in Certain Divorce Matters Act, 1987, has considered the report and recommendations referred to in the said section 4 (1)". (Divorce Act 70 of 1979).

The legislation regarding divorce in the laws of new Democratic dispensation remained the same principles as it was before Democracy and enhanced more by the bill of Rights.

The interests of children when decisions that affect them are taken they virtually have to be considered. Their interests, safety and welfare in the whole matter should be kept in mind. Children are neither the possession of parents, nor mere people in the making; in certain cases they must be considered. In some parts of Africa, they are not consulted when divorce happens especially by parents.

In the case of a Western marriage (referred to as contract that has to be legalized by government), custody must be agreed upon before court will grant a divorce. (An enquiry is instituted by the Family Advocate in terms of section 4 (1) (a) or (2) (a) of the Mediation in Certain Divorce Matters Act, 1987. This enquiry is instituted after the family involve has considered the report and recommendations referred to in the said section 4 (1).

When a divorce is inevitable, the couple must decide who will be awarded the custody of the minor children. In most cases, care is settled between the two parents.

“Section 6(1) a decree of divorce shall not be granted until the court is satisfied that the provision made or contemplated with regard to the welfare of any minor or dependent child of the marriage are satisfactory or are the best that can be effected in the circumstances”(Act no. 24 of 1987)

It is important to consider what is best for the child rationally. In most instances, the woman is granted custody. However, it is not uncommon for couples to agree that custody be given to the father. Within the African customary marriage, the father usually remains the children's natural guardian by virtue of being the head of the family. The trauma continues throughout their lives as these children are taken away from their father and handed over to live with an aunt or granny, without finding out if this is what they want or not. Once again they are not involved in the process. These processes emphasize an African idiom which says "children are seen and not heard in discussions".

Within the Basotho traditional marriage, particularly in Matatiele it was a standard practice that parents will arrange marriage for their children from the paternal side, without necessarily engaging the individuals to be married. By the time they grow up they discover that they were already married. According to Gill (1993:56).

"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 fenders of human passion. Rather, the qualities of one's home, the reputation and standing of one's family"

The reader can now understand how children are treated from childhood. In some cases they are not consulted until they are married, then treatment

change as a result. Anger plays an important role in the life of children, and things get worse as a result of the questions they face with no answers and with no one to provide these children with answers. Parents regard that this is not their business as they are children, and cannot make sound judgment. One is aware how the above will affect the couple when they divorce. After all they did not choose their partner.

The author believes that there is gap or rather a challenge in how marriage dissolution is conducted within the Basotho culture in Matatiele. Within the Western marriage, it is clear and written that the government is morally obliged by law to recognize the full spectrum of human rights for all including children. This recognition of rights is done using the conventional definition of children as all human beings especially those who are below the age of eighteen years. The author will expand more about Western Marriage in chapter four (4), and how it affects children's life. It is important to note that the beginning of a child formative life is obvious: A child must be able to rely and depend on adults for mature guidance. The impact of neglecting such guidance will result in various forms of problematic behavior, for example, poor school attendance and performance. The child will ultimately engage in the abuse of alcohol or drugs. Guidance is needed from parents or guardians for their formative life.

The family becomes the core within the Basotho tradition. Therefore, each child needs to feel that he/she is part of a family, a caring family, because that

increases one's development of self. This applies to all groups of children, including those with both parents and those with single parents.

Dissolving the customary marriage or divorcing in the Western marriage has a major impact on various aspects and these include the welfare of children, education and social life, in general. Caring for children is vital, especially when parents are going through divorce. The impact on them is that dissolution leads to educational difficulty among these children, less or no concentration at school and change in behavior. The performance of the child academically drops when compared to before and after the separation or dissolving of marriage between parents. Having no one to talk and guide them, causes more complications.

1.2 PROBLEM STATEMENT

Several questions emerge from issues surrounding customary marriage dissolution. They are as follows: why do parents neglect their children when they dissolve their customary marriages? Up till what extent do children internalize the pain and up till what extent does it motivate them to repeat it?

Furthermore, another issue that made the author to research the topic of 'Children and the dissolution of a customary marriage' is the effect of dissolution of the marriages on three of his brothers, who faced difficulties in coping with life. They were split between the love of mother and a father who was no longer there.

1.3 AIMS OF THE STUDY

The purpose of the research is to investigate the impact of marriage dissolution and its impact on children who are excluded from terminating customary marriages. The focus of this study is on the Basotho people based in Matatiele, Thotaneng.

- The aim of the study is to investigate the impact of marriage dissolution when children are excluded from proceedings.
- To investigate to what extent children are included in the process and if they do receive guidance in the process of the dissolution of a customary marriage.
- To investigate what role the church could play in improving the situation of children who are caught up in the process of the dissolution of a customary marriage.
- The customary marriage, which is not registered under R.S.A marriage legislation, offers no legal protection to the parties involved, the study will investigate the effect of this kind of marriage on the community that practice this kind of marriage.
- Finally the aim is to empower the pastoral care givers to work with children and provide space where they can talk.

Niehaus articulate the pain of not be talked at when he says: “Far away I heard the sound of steel gates and a door slamming, was this all that I would

see and hear for the next fifteen years? I had to suppress the turmoil and rebellion that threatened to overwhelm me” (Niehaus 1994:117)

As children struggle with the loss of a parent, they have some surprise questions that affect their lives. This is evident from the following questions that were raised by authors’ three brothers during the process of marriage dissolution:

- I. What if they both leave me?
- II. What is going to happen to me?
- III. Why can’t they stay together?
- IV. Does my Mom hate my Father or vice versa?

During that time, they could recognize quarrels and arguments, but without knowing what is going on.

These were problem faced but not discussed or shared with anybody. Let me now share some of the key words, their definition of how they are going to be used in this research.

1.4 DEFINITION OF TERMS

I. MARRIAGE

Marriage is a covenant and an agreement between a man and a woman. Marriage, in a Christian understanding, is a permanent commitment of love between two people.

The Dictionary of Pastoral Care and Counseling defines marriage as a “central feature of all human societies and institution composed of a culturally accepted union of a man and woman in a husband and wife relationship as well as roles that recognize an order of sexual behaviour and legalise the function of parenthood”(Hunter 1990:204) .

II. CULTURE

The pattern of life which involves morality, material, language of a given society (Dickson 1984:47)

III. ABDUCTION

The English Oxford Dictionary defines abduction as to carry off a person illegally by force without one’s agreement.

IV. EXCLUDING

The act of excluding, or of shutting out, whether by thrusting out or by preventing admission; a debarring; rejection; prohibition; the state of being excluded. (Webster, 1913)

Keeping apart; blocking of an entrance by another person.

V. *DISSOLUTION OF MARRIAGE*

Dissolution of marriage is the final termination of a marriage, canceling the legal duties and responsibilities of marriage and dissolving the bonds of matrimony between two persons.

“3. Dissolution of marriage and grounds of divorce

A marriage may be dissolved by a [court](#) by a decree of divorce and the only grounds on which such a decree may be granted are-

- a) the irretrievable break-down of the marriage as contemplated in [section 4](#);
- b) the mental illness or the continuous unconsciousness, as contemplated in [section 5](#), of a party to the marriage.”

Divorce Act, 1979 (Act No 70 of 1979)

VI. *EFFECT*

The English Oxford dictionary defines effect as a consequence, influence, result, and or to cause.

These defining of the above words will help me in sharing ideas of dissolution of marriage in this thesis.

1.5 SIGNIFICANCE OF THE STUDY

‘Culturally, Basotho believe that marriage issues are better handled by elderly people. The people of Tshita are no exception as they still demonstrate this type of belief in their approach to marital issues.’ This is a common misconception regarding marriage arrangements being reserved for the elderly. They feel uncomfortable or rather regard it as uncultured to talk about marital problems with children. Marriage dissolution has increased at an alarming rate, which is not recorded in most cases because these marriages (customary marriages) are not registered. This kind of move affects children because they are seen and not heard.

The environment in this particular community which is the focus of this study does not encourage open debate on marriage related issues or anything that is particularly related to marriage. Marriage dissolution is regarded as an embarrassment and failure, by both families of the couple. They view it as failure to have taught, support and keep family values; and hence, at some point, both families get involved in trying to resolve the differences. Relatives will get involved in order to save the marriage, because the shame affects, not only the couple, but the family.

“The family is a basic social unit of human relations. Through the family, persons are nurtured and sustained in mutual love and responsibility”. (WCC Study Document 1997:15)

The process where children are “abducted” by relatives to remove them from the tension filled atmosphere is considered very unfair by the author although, in selective cases, it is quoted to be helpful because it helps the affected children to be away from the volatile situation, tensions and witness fights between their parents. The African community has neglected children and treats them as non-human being who have no feelings. Taylor raises an interesting point about troubled people.

“It is true that troubled people have always been given the greatest attention, because their need is the most obvious and the most urgent”. (Taylor 2003: 31).

The above, therefore, raises a challenge to Pastoral Care. How can the church play a meaningful role in taking care of these children? One might ask the question: Is the church to a certain extent responsible for this dissolution by not preparing couples for marriage? If yes, how? The research will attempt to address these and other questions, raised when the research continues.

The author will try to establish the reason that child abuse, neglect, exploitation and domestic violence are prevalent during the marriage dissolution process. The indications are that child abuse is rife due to exclusion and eventually due to the effects of the marriage dissolution. This impact takes a toll on the children. The author will attempt to show how child labour might be linked to the results of marriage dissolutions which leave the children to care for themselves.

This concept of forced removal is prevalent especially amongst those children who are based in rural areas. They are usually taken away from both parents during the marriage dissolution process and are taken away to live with the granny, aunt or just a relative. All this is done without consultation with them. When asked the common response is. “to save them from pain”.

The next step usually amounts to abuse especially while living with these guardians, it becomes the children’s responsibility or job to fetch water, do gardening, wood chopping, and looking after livestock. In the process they are deprived the right to go to school. The trauma of forced adulthood is added to their lives. They have to grow up overnight.

1.6 RESEARCH GAP

A lot has been written about divorce, in general, from the Western perspective. In terms of dissolution of customary marriage few articles have appeared, but the researcher could find no research on the plight of children in the dissolution of customary marriage.

Presently, nothing has been said about the impact that the exclusion of children has during marriage dissolution (customary marriage) and the recommended pastoral care methodology that need to be in place to shepherd them thereafter.

1.7 RESEARCH METHODOLOGY

The author elects to use the shepherding methodology of caring by Charles Gerkin where he shows how the Old Testament's ancestors of Pastoral Care practice, gave moral guidance to individuals on shepherding God's people.

“To reclaim the prophetic and priestly Hebrew ancestors as equally important to the wise men and women of early Israelite history as root models for pastoral care involves us in configuration of the primary images that shape our understanding of what is involved in pastoral care of God's people. It means placing alongside the image of the wise and caring pastor providing care and concern for individuals and families another image of the pastor as a caring leader of a community of worship and nurture – a community of care.” (Gerkin 1997:24).

Shepherding the flock (children) is important and will help the author to engage children in sharing their pain and suppressed anger caused by dissolution of marriage.

Shepherding them is not enough as they need to be helped to explore their world of pain. Pollard will be helpful in helping them reconstruct a new way of dealing with the situation. Pollard says, “The process is deconstruction because I am helping people to deconstruct (that is, take apart) what they believe in order to look carefully at the belief and analyze it. The process is positive because this deconstruction is done in a positive way-in order to replace false belief with something better” (Pollard 1997:44). Pollard goes on

to say positive deconstruction recognizes that the person you are dealing with might have been hurt terribly, things might have fallen apart for him or her, but as you try to help you might begin by saying this is not what God wanted to be. (1997:114).

The author agrees with Pollard when he stated that we need to know how to help them to create an atmosphere that makes them uncomfortable with their current situation. We always need to demonstrate the love and power of Jesus as we therapeutically work with them. The author thinks that this method can be helpful in positively deconstructing their lives and that of the community in order to change how the couple does things around the issue of excluding children during the dissolution of customary marriages. The author also sees the method as a valuable tool to assist caregivers who are often faced with challenges when dealing with such cases.

The author intends to research up till what extent this method will help Basotho people of Matatiele to deconstruct their attitudes towards the processes of marriage dissolution and exclusion of children in the whole setting. This method can also potentially help the caregivers to address the issue of exclusion of children by community. This will be dealt on in chapter 3. It is important to note that every member of the family has a role to play on the decisions that affect the family structure, especially children.

The author will employ both the qualitative and the quantitative methods. The author will collect data through stories, conducting interviews by using

questionnaires. Case studies will be created in order to further research this issue. The aim will be to create a model to assist caregivers on how to handle the situation and create a model of handling change in doing things around Basotho community of Matatiele.

1.8 RESEARCH DESIGN

This research on the experiences of Children's pain and rejection in exclusion from the process in dissolution of marriage, is properly located in the field of pastoral care in practical theology. The attempt to handle it with the methods of qualitative case studies involving interviews and quantitative which is statistical, with the theoretical basis of Gerkin's shepherding model, Pollard's positive deconstruction and Wemberly's restoring dignity.

The exponents in Practical Theology that developed this design will be used, which will try to provide a complete and accurate description of a situation. This design is chosen because the author would like to hear the opinions of children, who are affected by the exclusion which took place during their parents' marriage dissolution.

1.8.1 INSTRUMENT

A qualitative schedule which was constructed by the researcher will be used to collect data, see appendix A for questions. This shall help in showing the responses of the interviews and lead to the engaging of that data in order to produce and generate new knowledge.

1.9 DATA ANALYSIS AND INTERPRETATION

Descriptive statistics will be used to get baseline data. Data will be analyzed by using statistical procedures, which will reveal a certain number of children that will be likely candidates to be interviewed for the purpose of the study.

In any reasonable compelling research this is key as without analysis of data and hermeneutical interaction there would be no research.

1.10 VALUE OF THE STUDY

The study aims to reveal the impact that this practice has on children had during marriage dissolution. Programmes addressing the effects, especially negative ones, will be developed as a way of caring.

In most cases, children are left to take care of themselves, and sometimes they are expected to fend for younger siblings. “There are many factors responsible for the presence and increasing number of street children. In a way, most of them are linked to the home. The home situation is found wanting in one way or another, forcing the children to seek refuge in the streets” (Waruta & Kinoti 2005:160)

1.11 PRELIMINARY CONCLUSION

This chapter explored the problem field of the impact that marriage dissolution has on children, with the focus on them not being engaged at that time of customary dissolution. In the next chapter, the author will deal with the issue

of methodology as a way of entering the world of neglected children in this problem field.

1.12 OUTLINE OF CHAPTERS

Chapter Two: Research methodology

In this chapter the author outlines the research method that was followed. It deals with the epistemology, as well. The author embarks on Gerkin's theoretical approach and connects it with Pollard's idea of positive reconstruction.

Chapter Three: The Shepherding model among the Basotho and a Biblical Pastoral model.

Chapter Four: Marriage and Customary Marriage

In this chapter the author will focus on the understanding of customary marriage and the different roles played by the in-laws. The chapter will examine the concept of Bohadi and the effects of the dissolution of marriage on children and women.

Chapter Five: Data presentation and analysis

This chapter presents data presentation, analysis on interviews, reflections and processes experienced by children. This chapter focuses specifically on the effects.

Chapter six: Reflection, Findings and Recommendations regarding the Pastoral Care that needs to be deployed in this problem field

In this chapter the author presents final reflections, findings regarding the research. This chapter present recommendations and pastoral care approaches as well.

CHAPTER TWO

RESEARCH METHODOLOGY

2. INTRODUCTION

In any work and project it is critical to plainly layout the map, or way which will be followed when try to address the problem at hand. In this study is the exclusion of children in the process of dissolution of marriage, which has negative ramifications on their lives. The use of qualitative and quantitative methods, and their theoretical basis of Gerkin's shepherding model Pollard's positive deconstruction and Wemberly's restoring dignity will be a critical modality in this study. Also the use of participant observation which done by the author will informs the evaluation of the study.

2.1 METHODOLOGY

QUALITATIVE AND QUANTITATIVE

In a thesis like this one, it becomes imperative to use the common known methods which are qualitative and quantitative. Qualitative research "is a muti-method in focus, involving an interpretative, naturalistic approach to its subject matter. This mean the qualitative researcher study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them" (Denzin and Lincoln 1998:3). Other scholars also describe qualitative methods of research "emphasize depth of understanding...attempt to tap the deeper meanings of human experience, and ...tend to generate theoretically richer, observations which reduced to numbers..." (Rubin and Babbie 1993: 30).

The qualitative method has to do with case studies and this study it the cases of children who has been interviewed by the author and his other siblings experienced this dissolution of marriage and has emotionally, experienced the pain and rejection that ensues from exclusion in the process. The author came in as a participant observer who has grown into the context and shall use his experiences in analyzing the data that has been collected from the 8 children of male and female gender aging four below 21 and four above 21years of age.

Qualitative research “is careful and rigorous. As a mode of research, qualitative research is often caricatured as anecdotal, lacking in rigour; ‘merely storytelling’. In fact qualitative research when done well, is a thorough and rigorous discipline. Certainly it is narrative-based, but that fact does not make it any less ...the narrative-base of qualitative research is crucial in terms of the significance of its contribution to human knowledge. Bearing in mind that theology and religious experience are primarily within stories, this narrative emphasis within qualitative research should not be problematic for the practical theologian” (Swinton and Mowat 2006:31).

The other method used is quantitative one. This method is borrowed from the natural science world. It is mainly statistical in nature, uses graph, charts and tables to show it comparative finding. “The quantitative methods on the other hand emphasize the production of precise and generalize the statistical findings, when we want to verify whether a cause produces an effect, we are likely to use quantitative methods” (Rubin and Babbie 1993:30)

The other theoretical basis that shall resonate strongly in this study is the shepherding model of Gerkin, the positive deconstruction of Pollard and wemberly's restoring dignity.

2.2. SHEPHERDING MODEL

Gerkin's model of shepherding, appeals to the author because of the background that the author has which connects him with the model of shepherding. The author grew up and lived in a Matatiele with his other sibling exposed to the full exclusion in the marriage dissolution process which propels him to seeking redress in the attempting of this thesis.

Gerkin in his book, 'Introduction to *Pastoral Care*', summarizes, what pastoral care is, by saying: "It is care not only to the individual and families, but also the care of the Christian community and the tradition that gives that community its identity" (Gerkin 1997:19). He further argues that, "there is cultural context that surrounds the Christian community" (Gerkin 1997:35). This locates the study to be in the field of practical theology and pastoral care. The children and their village bring this story of dissolution of marriage which exclude them from the process so practical theology and pastoral care come to redress this plight in a shepherding way.

The Basotho community here shall be the main focus of attention.

Gerkin is very helpful when he share the way shepherding becomes a helpful tool in dealing with troubled souls. The concept of a shepherd is explored in such a way that he care for the flock (children in the authors case of research). He traces this issue from the Old Testament's ancestors of Pastoral Care practice, which gave moral guidance to individuals on shepherding

God's people. He says: "the prophetic priestly and wisdom models of caring ministry we inherit from Israelite community are not to be sure, they are only biblical images with which we pastors have to identify. Another one, in a certain way which is a more significant, is that of a caring leader as a shepherd" (Gerkin 1997:27). In any pastoral approach the healing and restoration of dignity are implied.

Gerkin viewed and valued the theory as the best therapeutic way in caring and guiding individuals on shepherding and caring for God's people. The author shares Gerkin's view that a modern Pastor/Caregiver, is to be the mouth piece for the voiceless and help people who need help, on a daily basis. The above cause the caregiver to be a voice of children who are seen and not heard.

2.3. POSITIVE DECONSTRUCTION

Positive deconstruction is a tool to engage, through dialogue, with the people who have developed and adopted a certain world view (Pollard, 1997:46). The process is done in a positive way, in order to understand what people believe and understand. "It is only when the leader is able to comprehend what the world views is, that he or she can start to ask questions" (1997: 47).

Pollard is helpful in entering the space of those people through a methodology of positive deconstruction. His methodology helps the author to reconstruct their lives Pollard articulate this when he says, "The process is deconstruction because I am helping people to deconstruct (that is, take apart) what they

believe in order to look carefully at the belief and analyze it. The process is positive because this deconstruction is done in a positive way-in order to replace false belief with something better” (Pollard 1997:44). Pollard further argues that, “positive deconstruction recognizes that the person you are dealing with might have been hurt terribly, things might have fallen apart for him or her but as try to help you might begin by saying this is not what God wanted to be”. (Pollard 1997:114).

The deconstruction process as developed by Pollard will help the author to work with the community that sees children but never take their pain and hurt seriously. The author shall utilize the method of positive deconstruction will help the Basotho people of Matatiele to reconstruct their attitudes towards the processes of marriage dissolution and thus involve children in the whole setting. This can also help the caregivers to assist on guiding people who are in arranged/customary marriages as well as children who are neglected in this area. Chapter four will detail what arranged and abduction marriages are all about. Those kinds of marriages are abusive to women and cause women to forcedly love men they don't really love. The author surmises that every member has a role to play in the family structure.

The Basotho community needs to be taught about the effects of marriage dissolution; more especially on the children as they are disregarded in the whole process and during the discussion of the dissolution. Pollard continues to say in his method especially when talking about positive deconstruction, “The processes of positive deconstruction recognize and affirm the elements of truth to which the individual already hold, but also help them to discover for

themselves the inadequacies of the underlying worldview they have absorbed” (Pollard 1997:44). This process will open up a way of working with victims of this traumatic experience.

As the marriage break up, couples struggle with the issues of shame and guilt. Wimberley, in his book ‘Moving from Shame to Self Worth 1999’, says that Jesus’ main emphasis on his ministry was to restore the dignity of people, not to victimize or destroy them. This book challenges pastoral caregivers to always strive to better the lives of the people. Our role as caregivers is to continue working with the traumatized children as the impact of the dissolution of marriage is great among them. The shepherding method shall be used to create intervention that strive to restore in their lives of children to full dignity.

Pollard’s method of positive deconstruction shall be employed to engage the community of Matatiele in not only conscientize, but explore the solutions to the quest in the study. The pastoral caregivers shall be involved, to care for broken people especially children, whom it is assumed do not feel anything. It can also help the Basotho to confront the traditional elders and perhaps to encourage/persuade them to change their oppressive attitude towards children, let alone women who are abducted into customary marriage.

“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 Christian as well as its individual members” (Gerkin 1997:118).

The author believes that victims suppress their feelings of anger and hatred that is caused by the traumatic experience of dissolution of a customary marriage. Gerkin’s theory brings up new ways on how a shepherd model of pastoral care can be employed without infringing into norms and cultural understanding of the community, and rather shape the understanding of what is involved in the pastoral care of God’s people.

Gerkin articulates this when he says “to tour the world of pastoral care means to consider the caring task of the pastor in relation to individual and the communities”. (Gerkin1997:10).

Defining the relationship between shepherd and the flock is important. The relationship between the pastoral care giver and the people confronted by issue around them should be defined at a local level. The author believes that Gerkin’s wrote about the role that is played by a shepherd from his Western perspective, while the author will approach the shepherding model in the context of Basotho of Matatiele. A shepherd is someone who cares for the flock, leads them to the graze, who provides security and is also willing to die for his flock.

Gerkin once more says “This theory is most clearly captured in the book Psalm 23, where God is depicted as the good shepherd who leads the people in the paths of righteousness, re stores their soul’s and journey with them even in front of their enemies, and in the shadow of death” (Gerkin 1997: 27).

This restoration, caring, feeding of the soul is care that shepherded give to the flock.

2.4. WEMBERLY'S RESTORING DIGNITY

As the marriage break up, couples struggle with the issues of shame and guilt. Wimberley, in his book 'Moving from Shame to Self Worth 1999', says that "Jesus' main emphasis on his ministry was to restore the dignity of people, not to victimize or destroy them." This book challenges pastoral caregivers to always strive to better the lives of the people. Our role as care givers is to continuing working with trauma as it impact of them, and thus restore them to full dignity. The theoretical basis of Wemberly's restoring dignity has also be engaged in this thesis to help handle the plight of children.

2.5. Participant observation

Peter Reason (1994:10) asserts that, we can only truly do with persons if we engage as persons, as co- subjects and thus as co-researchers. Also Bogdan and Taylor says that, participant observation is characterized by an extended period of intense social interaction between a researcher and the members of a social group in the mileu of the latter" (Swinton and Mowat 2006:137).

The author has lived and interacted for a protracted time in the context and will use his experiences to analyse the data he has gathered through interviews. The evaluation of data that produces new knowledge will add to the solutions being sort.

The author grew up in the area, experienced the life of being a shepherd, looking after his father's flock, while living in the mountains where the flocks were kept. This experience made me to connect well with Gerkin when speaking about shepherding; but moving from the flock of his father, to take care of God's flock. Caring for the flock is not a simple job to do. It could even endanger ones' life as the shepherd tries to defend his flock from thieves. It is with this in mind that the author understands the concept of shepherding and how important it is for the shepherd to be a careful and caring person.

These elements of shepherding also come closely to what Psalm 23 shares about shepherd. The above reminds the author on how shepherding brings a sense of protection, comfort and safety. The author agrees with the notion that if one has a shepherd, nothing worries one even if one finds him/herself in a difficult situation, one will know that he/she is not alone, that one is guided right, and that the shepherd is next to the flock at all times and to ensure that the flock is safe, protected, loved, nurtured and cared for.

The other connection is shared in the Gospel of John, who speaks of the love of Jesus that he showed to us as the flock. Therefore, we should love one another as Jesus loved us. Jesus took care of his people and through his example, he gives a commandment to us to care for one another. Jesus is then demonstrated as a good shepherd. Within the Basotho community of Matatiele, traditional ways of living and the Christian values state that the man is the head of the family, and that as a shepherd, he should not allow his flock to go in different directions. He would fight to protect his flock against wild

animals. The concept of keeping the flock together goes a long way, and this includes bonding, protecting, and preventing devastation among the flock. Gerkin lacks a way forward as he concentrated only on the act of shepherding without exploring the responsibility of the community of believers in reconstructing broken lives. This is where Pollard will be helpful in reconstructing the lives of those broken children who are left without care as a result of the breakdown of a customary marriage. Gerkin is good in helping us to be good shepherd. Pollard will help us enter into their broken lives in order to reconstruct their lives. With this in mind let us now analyze how Pollard connects to the idea of shepherding by introducing the concept of positive deconstruction. Wemberly's restoring dignity proposes healing to the traumatized.

2.6. Preliminary conclusion

This chapter focused on methodology which is the map or the modus operandi. Methods of qualitative and quantitative research were explained and shown as to their link to their theoretical basis of both Gerkin's shepherding model, Pollard's positive deconstruction and Wemberly's restoring dignity. The participant observation that the author has done in the context since his childhood, composes the evaluation of the study.

The next chapter is going to explore the issue the shepherding concept among Basotho and the biblical pastoral model

CHAPTER THREE

THE CONCEPT OF SHEPHERDING AMONG THE BASOTHO AND A BIBLICAL PASTORAL MODEL

3.1 INTRODUCTION

Living at Tshita, Thotaneng location in Matatiele and observing the effects the process has on children after their parents' dissolve their marriage. Prompted the author to explore possible pastoral interventions in this calling the author chose Gerkin on the issue of shepherding as a way forward of dealing with this issue. In the story of his background, the author mentioned that three of his brothers got involved in the dissolution of their customary marriages and that their children were excluded and in some cases forcefully removed during this process. This raised lots of questions as my nephews and nieces asked difficult question. The author would like to highlight how these children were frustrated, angry and pained by the situation. During this time, their children were neglected.

3.2 THE SHEPHERDING MODEL

Gerkin's model of shepherding, appeals to the author because of the background that the author has which connects him with the model of shepherding. The author grew up and lived in a Matatiele.

Gerkin in his book, 'Introduction to *Pastoral Care*', summarizes, what pastoral care is, by saying: "It is care not only to the individual and families, but also the care of the Christian community and the tradition that gives that community its identity" (Gerkin 1997:19). He goes on to argue that, "there is cultural context that surrounds the Christian community" (Gerkin 1997:35

Gerkin is very helpful when he shares the way shepherding becomes a helpful tool in dealing with troubled souls. The concept of a shepherd is explored in such a way that he cares for the flock (children in the author's case of research). He traces this issue from the Old Testament's ancestors of Pastoral Care practice, which gave moral guidance to individuals on shepherding God's people. He says: "the prophetic priestly and wisdom models of caring ministry we inherit from Israelite community are not to be sure, they are only biblical images with which we pastors have to identify. Another one, in a certain way which is a more significant, is that of a caring leader as a shepherd" (Gerkin 1997:27).

Gerkin viewed and valued the theory as the best therapeutic way in caring and guiding individuals on shepherding and caring for God's people. The author shares Gerkin's view that a modern Pastor/Caregiver, is to be the mouthpiece for the voiceless and help people who need help, on a daily basis. The above cause the caregiver to be a voice of children who are seen but not heard. The times of childhood entails disempowerment as the adult world dictates terms of negotiation. It becomes expedient for the caregiver to be a mouthpiece for the children who are in distress.

“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 Christian as well as its individual members (Gerkin 1997:118)

The author observes that victims suppress their feelings of anger and hatred that is caused by the traumatic experience of dissolution of a customary marriage. Gerkin’s theory brings up new ways on how a shepherd model of pastoral care can be employed without infringing into norms and cultural understanding of the community, and rather shape the understanding of what is involved in the pastoral care of God’s people.

Gerkin articulates this when he says “to tour the world of pastoral care means to consider the caring task of the pastor in relation to individual and the communities”(Gerkin1997:10).

Defining the relationship between shepherd and the flock is important. The relationship between the pastoral care giver and the people confronted by issue around them should be defined at a local level. The author believes that Gerkin’s wrote about the role that is played by a shepherd from his Western perspective, while the author will approach the shepherding model in the context of Basotho of Matatiele. A shepherd is someone who cares for the flock, leads them to the graze, who provides security and is also willing to die for his flock.

Gerkin once more says “This theory is most clearly captured in the book Psalm 23, where God is depicted as the good shepherd who leads the people in the paths of righteousness, restores their souls and journey with them even in front of their enemies, and in the shadow of death” (Gerkin 1997: 27)

The flock responds only to the commands, he uses in communicating with them and they know his voice. Even when the shepherd is grazing his flock far away from home, during the day or at night, he sleeps very close to them and defends them against their predators. Communication becomes the key, hence this integrative shepherding model suggests that pastoral care givers ought to understand the working of the customary marriage.

3.3 SHEPHERDING IN THE CONTEXT OF THE BASOTHO OF MATATIELE, THOTANENG

To be a shepherd in the Basotho tradition/community, means you are given a task/responsibility of taking care of the flock, and looking after them. Therefore, one can't just go as one pleases. Shepherds are not supposed to rest during the day because they are looking after their flock, running around following them, and that one would assume that they will rest at night. Good and trained shepherds do not rest even at night, as they consistently wake up

from time to time to check on their flock. When one assumes a leadership role; one surrenders what benefits one has, including his/her life for the flock.

The author grew up in the area, experienced the life of being a shepherd, looking after his father's flock, while living in the mountains where the flocks were kept. This experience made me to connect well with Gerkin when speaking about shepherding; but moving from the flock of his father, to take care of God's flock. Caring for the flock is not a simple job to do, it could even endanger ones' life as the shepherd tries to defend his flock from thieves. It is with this in mind that the author understands the concept of shepherding and how important it is for the shepherd to be a careful and caring person.

The Basotho people earn their living through livestock. This is what they respect and value a lot. An African idiom share light to this concept when it says (*Monna ke monna ka lesaka*) which literally means: a man is a man if he has livestock. Shepherding was a task for boys only. In rare cases, a girl would be required to do the task, when the family has no boys. If she does, it will be at a limited scale hence my focus will be on fathers and boys.

Boys, in particular, were trained as shepherds at an early age and attending school were not an important aspect or rather a business more than looking after your parents' livestock. They were trained how to take care of the flock. A good shepherd was identified by observing the following:-

- Being able to call the flock by names

- When calling them even at a distance, they should respond
- Being able to train the flock to observe the time to go to the fields and the time to come back home
- To train the livestock to be always together as a cohesive unit

These elements are part of the concept of caring and relates the shepherd to the sheep. The author believes that a good shepherd would have skills to observe when one of his flocks is not well and know what to do thereafter. The author also believes the approach that Gerkin used makes more sense to the Basotho community of Matatiele; especially to the fathers and boys as they are familiar with it.

3.4 CHURCH

The English word 'Church' is derived from the Greek adjectives *Kyriakos*, *kyriakon doma*, *kyriake oikia*. The Lord's house - a Christian place of worship. Church in the New Testament, however renders from Greek – Ekklesia which designates local congregation of Christians and never refers to a building. An ekklesia was a meeting in this collective way. Public assembly of citizen duly summoned (New bible dictionary).

Collins (2007) says, "I no longer think of the church in terms of buildings or denominations or places where people gather. I see church as different-sized communities of people, at different places in their spiritual journeys, joining with others to worship, to learn, to grow, to serve, to give. I've come to view

church communities as caring groups of developing people who sometimes come together for crucially important corporate worship but who also seek to live every day in ways that show their dedication to Christ and their love for others. No church is perfect, and none of us fully reaches our ideals, but ideally, church communities are safe environments where people can struggle, grow, care, share, and learn how to be like Jesus” (Collins 2007:35). The flock of God is the church is given by the Holy Spirit to be nurtured, cared for and looked after by the elders of the church. Similarly the children who have experienced dissolution of their parent’s marriages processes to their exclusion need to be nurtured, cared for their healing by the church. One of the metaphors for church is that of mother hen who protects, feeds and cares for her chicks in times of their vulnerability.

“McClelland’s views not only help us understand more about the complex subject of motivation they also provide a way to look at an organisation as a whole. The church, for example, wants to achieve its mission, wants to be of influence in people’s lives and in the world at large, and wants to be a place where affiliation needs are met. Some in the church will respond more readily to one need and others to a mission of this nature. There is little that can be done without community involvement. It is the duty of community to participate in interventions that can have lasting impact and the church is not excluded.

The above explanation links well to the shepherding customs of the Basotho in Matatiele make the author raise questions as to why the church should lack shepherding skills.

The question is why caring, loving, protection becomes questionable to Christians and the families in the Basotho tradition, but yet even the Biblical injunction is clear:

“The church in her role as “shepherd of God’s flock” must address herself to this situation by alleviating suffering and enabling the realization of God’s kingdom. She must administer healing that will resolve harmony in lives of individuals, community and the environment” (Douglas W. Waruta, 2005:85).

The author believes that Douglas touches on what the role of the church should be in times of trouble. The church is a place to receive healing, joy and happiness at all times. Being a shepherd of God’s flock has challenged the author more because even, Gerkin says that we are entrusted to be mediators and reconcilers for individuals and the entire community in pastoral care ministry.

This concept of caring of the flock relates well to the caring of children who are neglected during the process of marriage dissolution.

3.5 FOUR KEY CRITICAL AREAS THAT THE AUTHOR PROPOSES

-

3.5.1 Pastoral Care;

Some people may find it useful to make a distinction between pastoral care, pastoral counseling, and pastoral psychotherapy. Of the three terms pastoral

care is the broadest in scope. It refers to the church overall ministries of healing, sustaining, guiding, and reconciling people to God and to one another. Sometimes called “the care of soul,” this can include preaching and teaching, but more often refers to shepherding people, to nurturing, caring in times of need, sometimes disciplining and administering the sacraments. Since the time of Christ, the church has been committed to pastoral care(Collins 2007:36).

The healing of the children who are traumatized by the dissolution of marriage and their being excluded from the process is a pastoral care issue. This care for soul is a ministry which take the counseling, caring of these hurting and emotionally troubled children. The author borrows from Collins in order to create a solid basis of the therapeutic work to be among the affected children.

3.5.2 Leadership;

The author therefore affirms the leadership notion by citing from one of the scholars; “This means that there are no leaders without followers. It always involves interpersonal influence or persuasion” (Masango, 2002: 708). Masango (2002) further argues that, “a leader is effective when the group performs well. Leaders are effective when their followers are satisfied. Integrity builds trust, it influences others, it facilitates high standards, it creates a solid reputation over against merely an image, and it produces credibility rather than cleverness” (Masango, 2002: 710).

Clinebell (1984:356), quotes from Thomas Gordon in group-centred leadership: a way of releasing the creative power of Groups.

Some functions of a growth-enabling leader:

1. seeks the maximum distribution of leadership among the group members
2. sees all members of the group have an opportunity to participate in group decisions.
3. encourages freedom of communication.
4. seeks to increase opportunities for participation.
- 5 attempts to create a nonthreatening group climate in which feeling and ideas are accepted.
- 6 conveys feelings of warmth and empathy, thus encouraging others to do likewise.
7. sets the tone by paying attention to the contributions of others, perhaps reflecting what they are saying with, let's see if I understand what you mean..."
8. helps build group-centered as contrasted with self centred contributions by linking function in which he or she points to the relationships among various individuals' contributions to the discussion. The effective leadership makes the group to perform maximum and communities need that coercion in order to help the plight of children.

Masango (2002) further explains that, "Leadership is earned through consistently demonstrating competency, compassion, justice and wholeness. The qualities or values prove that genuine sense of care for people and an awareness of ultimate accountability. An effective leader is a person who is always caring, supportive

and not controlling. As one leads, the threats diminish, and the leader becomes accepted as a member of the community. The aim of an effective or life giving leader is to uplift the community in such a way that they progress. This will help people to express their own gifts within the community. As leaders share their gift of leadership, in return the people will honour them” (Masango, 2002: 710).

This problem needs a tenacious leadership to help the children affected by the sidelining that comes with dissolution of marriage in these rural settings. Even in communities where the efforts are being made set groups that focus on the awareness of this plight need effective leadership.

3.5.3 Care & Counseling;

Pastoral counseling: is a more specialized part of pastoral care that involves helping individuals, families, or groups as they cope with the pressures and the crises of life. Usually, it is done by pastors with theological education and often with specialized training in pastoral counseling. It uses a wide variety of healing methods to help people deal with problems in ways that are consistent with sound biblical and theological teaching. The ultimate goal is to help counselees experience healing, learn coping and relational skills, and grow both personally and spiritually (Collins 2007:36).

3.5.4 Prevention & educational programmes.

The didache/ teaching:

“This is the central aspect of the *didache*: it is about a lifelong commitment to be a disciple pupil of Christ. Like other modes of ministry *didache* seldom if

ever occurs in isolation. As such it emphasizes the congregational *didache* becoming part of the edification (*oikodomein*) and training (*katartidzein*) of the people of God to ably represent him, as his people, in this world” (Malan2000:91).

The English adage says, “prevention is better than cure’. The tools for community conscientization is teaching which properly used can transform these rural communities to look at the issue being studied with sense of urgency.

These elements of shepherding also come closely to what Psalm 23 shares about shepherd. The above reminds the author on how shepherding brings a sense of protection, comfort and safety. The author agrees with the notion that if one has a shepherd, nothing worries one even if one finds him/herself in a difficult situation, one will know that he/she is not alone, that one is guided right, and that the shepherd is next to the flock at all times and to ensure that the flock is safe, protected, loved, nurtured and cared for.

The other connection is shared in the Gospel of John, who speaks of the love of Jesus that he showed to us as the flock. Therefore, we should love one another as Jesus loved us. Jesus took care of his people and through his example, he gives a commandment to us to care for one another. Jesus is then demonstrated as a good shepherd. Within the Basotho community of Matatiele, traditional ways of living and the Christian values state that the man is the head of the family, and that as a shepherd, he should not allow his flock to go in different directions. He would fight to protect his flock against wild animals. The concept of keeping the flock together goes a long way, and this

includes bonding, protecting, and preventing devastation among the flock. Gerkin lacks a way forward as he concentrated only on the act of shepherding without exploring the responsibility of the community of believers in reconstructing broken lives. This is where Pollard will be helpful in reconstructing the lives of those broken children who are left without care as a result of the breakdown of a customary marriage. Gerkin is good in helping us to be good shepherd. Pollard will help us enter into their broken lives in order to reconstruct their lives. With this in mind let us now analyze how Pollard connects to the idea of shepherding by introducing the concept of positive deconstruction.

The author observes that the Basotho men of Matatiele need education when engaging into marriage with women such that they understand that they become equal partners with them. They should be taught that they are equal partners and that both of them, should collectively take a leadership role within their families, hence Pollard is more relevant on positive deconstruction in addressing these problems. Pollard continues to be helpful in confronting Basotho men on their oppressive attitude towards women and children and it can also help caregivers who are willing to explore by the situation to realize effective approaches in dealing with the phenomena.

3.6 Biblical pastoral model

These elements of shepherding also come closely to what Psalm 23 shares about shepherding.

This psalm further stimulates an interest in caring for the flock.

“Psalm 23”

A psalm of David.

¹ *The LORD is my shepherd, I shall not want.*

² *He makes me lie down in green pastures, he leads me beside still waters,*

³ *He restored my soul. He leads me in the right paths for his name's sake.*

⁴ *Even though I walk through the darkest valley, I fear no evil, for you are with me; your rod and your staff-they comfort me.*

⁵ *You prepare a table before me in the presence of my enemies. You anoint my head with oil; my cup overflows.*

⁶ *Surely your goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the LORD my whole life long.*

(The Holy Bible 1995:512)

The above reminds the author on how shepherding brings a sense of protection, comfort and safety. The author agrees with the notion that if one has a shepherd, nothing worries one even if one finds him/herself in a difficult situation, one will know that he/she is not alone, that one is guided right, and that the shepherd is next to the flock at all times and to ensure that the flock is safe, protected, loved, nurtured and cared for.

The other connection is shared in the Gospel of John, who speaks of the love of Jesus that he showed to us as the flock. Therefore, we should love one another as Jesus loved us. Jesus took care of his people and through his example, he gives a commandment to us to care for one another. Jesus is then demonstrated as a good shepherd. Within the Basotho community of Matatiele, traditional ways of living and the Christian values state that the man

is the head of the family, and that as a shepherd, he should not allow his flock to go in different directions. He would fight to protect his flock against wild animals. The concept of keeping the flock together goes a long way, and this includes bonding, protecting, and preventing devastation among the flock. Gerkin lacks a way forward as he concentrated only on the act of shepherding without exploring the responsibility of the community of believers in reconstructing broken lives. This is where Pollard will be helpful in reconstructing the lives of those broken children who are left without care as a result of the breakdown of a customary marriage. Gerkin is good in helping us to be good shepherd. Pollard will help us enter into their broken lives in order to reconstruct their lives. With this in mind let us now analyze how Pollard connects to the idea of shepherding by introducing the concept of positive deconstruction.

The author believes that the method of positive deconstruction will help the Basotho people of Matatiele to reconstruct their attitudes towards the processes of marriage dissolution and thus involve children in the whole setting. This can also help the caregivers to assist on guiding people who are in arranged/customary marriages as well as children who are neglected in this area. Chapter three will detail what arranged and abduction marriages are all about. Those kinds of marriages are abusive to women and cause women to forcedly love men they don't really love. The author believes that every member has a role to play in the family structure.

The Basotho community needs to be taught about the effects of marriage dissolution; more especially on the children as they are disregarded in the

whole process and during the discussion of the dissolution. Pollard continues to say in his method especially when talking about positive deconstruction, *“The processes of positive deconstruction recognize and affirm the elements of truth to which the individual already hold, but also help them to discover for themselves the inadequacies of the underlying worldview they have absorbed”*. (Pollard 1997:44). This process will open up a way of working with victims of this traumatic experience.

As the marriage break up, couples struggle with the issues of shame and guilt. Wimberley, in his book ‘Moving from Shame to Self Worth 1999’, says that “Jesus’ main emphasis on his ministry was to restore the dignity of people, not to victimize or destroy them.” This book challenges pastoral caregivers to always strive to better the lives of the people. Our role as care givers is to continuing working with trauma as it impact of them, and thus restore them to full dignity.

Pollard’s method can be of help to the community of Matatiele, and pastoral caregivers who are challenged, to care for broken people in particular regarding the assumption that children do not feel anything. It can also help the Basotho to confront the traditional elders and perhaps to encourage/persuade them to change their oppressive attitude towards children, let alone women who are abducted into customary marriage.

Children from dissolved customary marriages struggle because this carries a heavy stigma on them. The author believes that stigma refers to prejudice, discounting, discrediting and discrimination, directed at people perceived to

have done something unwelcome by the surroundings, and the individual group and communities with which they are associated with.

3.7. PRELIMINARY CONCLUSION

Christians have often been criticized for giving the answer before they know what the question is. That is a valid criticism. And it must be so annoying for people who have to suffer trauma and then get care givers who know it all, a politician being interviewed and realized that he has a particular message he wants to give, and he is going to share his point no matter what, whatever the interviewer asks he/she cannot listen. Now imagine how people feel when we try to tell them what we want to tell them, regardless of what questions they are asking or where they are in their lives.

Finally, the author wants to raise the central message of God for troubled soul, love is the focus.

“if God so loved us, we ought also to love one another”, 1John 4:11. We do this so that we influence the emotions of those around us with positive thinking and affection; thus creating a hospitable environment and a better world. Surely, this is what Christianity strives to do and we can join the Psalmist and say; “A father to the fatherless, a defender of widows, is God in his holy dwelling. God sets the lonely in families”, Psalm 68: 5-6.

The author believes that the Basotho men of Matatiele need education when engaging into marriage with women such that they understand that they become equal partners with them. They should be taught that they are equal partners and that both of them, should collectively take a leadership role

within their families, hence Pollard is more relevant on positive deconstruction in addressing these problems. Pollard continues to be helpful in confronting Basotho men on their oppressive attitude towards women and children and it can also help caregivers who are challenged by the situation.

The next chapter is going to explore the issue of marriage, especially the violent and abusive way of abducting women into forced marriages.

CHAPTER FOUR

4.1 INTRODUCTION

This chapter will outline the issue of marriage in general, customary marriage, marriage dissolution and its effects on children and women. Although the focus is on children, the author will briefly give an overview on women as well. This will help the reader to understand the issue of anger as they enter into customary marriage where they are treated as children.

4.2 MARRIAGE

Whether a marriage will be customary, arranged or centered around the Western way of marriage, there is a basis of what marriage is all about and that will be sourced from the Bible. The scriptures teach us to enter into marriage carefully and reverently. Honoring and upholding the marriage vows bring honor and glory to God. Marriage is a covenant agreement between a man and a woman. Marriage is a covenant agreement, meant for a lifetime, therefore it must not be broken under any circumstance; divorce, marriage dissolution and or remarriage further violates the covenant set by God.

The late pope John Paul said “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). This is how Catholics in general view marriage.

In Genesis the inauguration of marriage is described “The Lord God said, 'It is not good for the man to be alone. I will make a helper suitable for him'...and while he was sleeping, he took one of the man's ribs and closed up the place with flesh”. (Gen. 2:18)

“Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man. The man said, 'This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man.' For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh”. (NIV) Gen. 2: 21-24)

The above share an idea about the first concept of a wedding. We can conclude from this account in Genesis that marriage is God's idea, designed and instituted by the Creator. In these verses, we also discover that at the heart of God's design for marriage, is companionship and intimacy. Marriage, therefore, is a commitment, that God commanded and invited couples to be co-creators with him. Marriage dissolution should have no space.

Galatians 6:2 goes on to say that marriage is about carrying each other's burdens, and in this way the fulfillment of the law of Christ shall have been accomplished.

It is also important to note that this concept of marriage as a divine institution is also shared by Mbiti when says:-

“It is believed in many African Societies that from the very beginning of human life, God commanded or taught people to get married and bear children. Therefore marriage is looked upon as a sacred duty which every normal person must perform” (Mbiti 1975:104).

The above introduce us to how the concept of marriage is viewed in African religion and Mbiti go on to share another insight when he says

“Marriage in the traditional African view is an affair of more than two people. Therefore through marriage many relationship are established”
(Mbiti 1975:108).

Mbiti, an African theologian, brings in to forth how marriage is viewed in an African society and he puts more emphasis on a communal approach. The author agrees with Mbiti that marriage was not just about the married couple but the entire family and community, while bearing children was key to the view on marriage.

Other African writers on marriage further share several meanings and purposes of marriage in an African society and the author agrees with him. Three of them will be shared for the reader to understand and see how in the African society the purpose of marriage was seriously viewed as an obligation to bear children, societal structure to build family and a

relationship on families. The author will select three meanings shared by Mbiti: (Mbiti 1975:110-111)

1. The obligation to bear children

“Marriage fulfills the obligation, the duty and custom that every normal person should get married and bear children”.

The above by Mbiti introduce the element that those unmarried are not normal, that is how the emphasis and the importance of marriage were viewed.

2. The building of a family

“The supreme purpose according to African peoples is bear children, to build a family, to extend life, and to hand down the living torch of human existed”.

The author shares the view with Mbiti because you cannot multiply and build the family if bearing of children is not the supreme prerogative. Finally he shares with us a relationship started by two, end up being a relationship for the two families, which in African society is the maintaining the warmth in the community and creation of new family tree.

3. New relationship between families

“Marriage provides for new social relationships to be established between families and relatives involved. It extends the web of Kinship Socially”.

4.3 CUSTOMARY MARRIAGE

Several scholars have written about the concept of marriage from the African customs for e.g “The kgatla marriage unites two groups and not merely two persons” (Schapera 1928:304).

In other words, the interest taken by Kinsmen in the relations between husband and wife is due only partly to solicitude for the welfare of the couple.

“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 just not 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).

Customary marriage is a marriage that is arranged by both families. Customary marriage is a relationship between two families not two individuals. In most cases, it is the parents who identify the bride and her family. The family will then inform the boy that he is now ready to marry and will direct him to the girl that they want. In some cases, the boy can also identify the girl but will still need approval from the parents. The bohadi (lobola) and various other features of marriage, confer certain rights upon the husband’s people and impose certain obligations upon the wife’s. Schapera says “It is this as much

as anything entire that makes both families endeavor to prevent a final separation which will disturb the existing relationship” (Schapera 1928:304)

In the traditional marriage, there are non-verbal signs which the parents can observe when the boy is ready to get married. It is the custom that the groom’s parents will send a delegation to the identified family to request friendship (Setswalle). A message will be sent to say on such a day they will be visitors, and they will arrive in the morning and sit next to the kraal (Lesaka). The man of the house will call for his family or neighbors to be the witnesses of what the visit is all about.

This is how they will present themselves (ke rona bana ba Letuka, basia batubatsi, retswa mose holengope ha ntate Malefane, rerongwe lapeng hotla kopa “Mohope wa metsi”) which literally means, we are the sons of Letuka from the basia clan just across the lake; we have been mandated by Father Malefane to request “calabash of water”. “Mohope wa metsi” means we have seen your daughter to build the Letuka family, to fetch water for us, and to give us children. Water symbolizes life: we drink, we cook, we refresh. In most of the things we do water is needed as a basic need. Lesaka (the kraal) also has a very significant symbol around the Basotho tradition as one of the questions from the bride side would be: how (ona lelesaka na? hape lelekae saka la hae?) does he have the kraal and is he capable of marrying?

These questions are very important because they check whether he is responsible enough to be given their daughter and will he be able to protect

and provide for his family. The custom equates the girl with that, for us to have life we have seen your daughter to bring that life to us. An important element is to build a family, and to be the mother of our children. They need to indicate that the one who sender them, had a request, which is sent to the brides home. Usually they will also have sebeho (introductory gifts) etc which is a cattle and bottle of brandy according to the needs of the family.

Negotiations can then begin (bohadi). The Basotho customary marriage works by agreeing how many cows are requested for the bride to be released to the groom. Mostly, it is 12 cows, 1horse, to allow the bride to go in during final connection of two families (tlhabiso ya bohadi). This is a ritual that takes place to acknowledge the relationship and connect the two families; even ancestors. The ritual is done in two ways, the first one is when both children still live with their parents after the negotiations and paying of “bohadi” has been finalized. The celebration will be done as symbol of union. The second way is when the negotiations are in progress based on the request to release the bride because of reasons such as that the parents of the groom are old and are in need of assistance right away or are sick and they want to die having grand children and others. Upon agreement, she will be released even if the “bohadi” has not been finalized.

Therefore, it is done by sending the girl home with an ox and people accompanying her. Clear instruction on what not and what to use in the slaughtering of the ox will be given. That is seen as to seal the marriage and certain parts be brought back with her and have feast in her home as well.

“Bohadi” is of central significance in the Basotho customary marriage. It is significant in such that it represents permanency of a marriage and uniting of the two families.

In the Basotho custom, family is regarded as a fundamental structure of the foundation of a society. During the ceremony, there must be plenty of food, African beer, cultural singing and dancing. On the day, the whole community attends the ceremony, supports and celebrates with the two families because (ke ngwetsi ya setshaba) she is seen as the bride of the whole community (clan).

In customary marriage, two things happened. The first one, is that the girl will be officially released to go and join the other family or abducted (the author will deal more about this as a separate paragraph) after a certain number of cattle has been brought to her family. During the morning following the day of her arrival, the bride will be welcomed by performing a ritual, slaughtering of a sheep for her, taken to the river by girls of the family, shown where the kitchen is, and what to do and what not to do. The bride and the groom sit together and share the rib taken from the sheep and eat together after it has been specially prepared by one senior woman of the family.

Mbiti says “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 community, it is a traditional way of introducing the married couple to the society and therefore, they will receive the respect and considered matured. The author share the same sentiment with Mbiti when he says that you will only be allowed and recognized and be given a responsibility and the final arrangement and blessing must be given by the parents.

4.4 THE ROLE OF THE FAMILY IN CUSTOMARY MARRIAGE

The bride is not for the groom alone but for the entire family (ke ngwetsi ya lelapa). The process of marriage begins by examining the family, home and then matching the bride to their family. The bride gets chosen by the family of the groom. They do this by choosing first her family (ke ngwana wa mang?), asking from which family she comes from. In customary marriage it is important to identify the bride by her family; where she comes from; who are her parents; are they recognized and respected family in the community. According to the Basotho custom from the early ages, it was believed that children do not have rights. Therefore it has been a practice that parents will take full decisions for their children’s present and the future. *“Among the Basotho people, parents normally arrange marriages. Customary marriage time does not count, in the preparations process of this traditional marriage, what counts is respect, obedience and patience on the side of the prospective couple, that one day (known and arranged by parents they will unite and*

become a husband and wife). Basotho parents play an important role in preparing the future of the children” (Molapo 2004:46). The reader will now understand why children are seen and not heard. The parents are inclined to use certain scriptures passage that favors adults.

“Respect your father and your mother so that you may live long. If you do not listen and respect what they wish, you have contravened with the law of the bible, without looking into what do you want”. (Exodus 20:12).

The author will attempt to draw from the teachings of this commandment, without necessarily agreeing with the notion that parents should take decisions so drastic on behalf of children and children must say nothing. Marriage, as mentioned earlier is a lifetime commitment which should maintain love, peace and harmony. A forced marriage does not share these sentiments. How does this concept affect women, who, when they are dissolved, fear starting a new life with children.

It is in that context, the author believes, that the community of Basotho in Mmatiele uses the commandment in a literal sense. If the parents have chosen a partner for you, you must go along and trust their judgment and choice. Should you choose not to honour their wish, you have contravened the above commandment.

4.5 BOHADI

“Bohadi” (*African Marriage*) is the climax of the customary marriage in the Basotho culture, where all required payment of “bohadi” has been made and

has its own regulations. It is, therefore, an indicator because the one who wants to get married ought to work hard and own his own ox and cows, so that when parents assist him, they do that from what he has. It is a way in which they show commitment and responsibility. This is an official acknowledgement of marriage. Most Basotho young men resort to (abduction) because they don't have enough or are, literally, too poor to collect anything. This act is done in collaboration, and is similar to the one on customary marriage. The girl will be sent to a place far from home or while at the river to fetch water, a group of people accompanying the husband to be, will simply take her into the mountains or along the river side till late. Then they will take her to new home. The act will not involve rape. They will do that with extra care. Though at times if she refuses, they may use force in order to abduct her. This is where violence is used and is blessed by the challengers as one process of marriage.

The movement or activities of a girl are usually watched over by the interested family. In the meantime, they study the situation; how and what she is doing. All this is intended to build a family, and have kids. The girl has no option, but to cooperate so as to avoid being taken by force. This, however, could cause her to be hurt at times. In most cases, it is believed that when a girl says NO she actually says YES. The following morning, the mothers will be told that someone has joined the family as Makoti/Ngoetsi (daughter – in law). The mother will then inform the fathers of the family and a message will be sent to the girl's family that their daughter is with such and such a family to build their family and that they will arrange a proper visit by elders.

The process of marriage, at times, involves abductions. It has several rituals that need to be observed e.g. within the community of Matatiele. After the messenger has come back, a ritual will be performed to officially welcome Makoti/Ngoetsi in the family. There will be the slaughtering of sheep and its rib will be taken from that sheep and both groom and bride will be given the rib to eat together as a symbol of unifying them as one. Immediately, after partaking in that meal, she will be given a name and this will mean that she has agreed to the marriage. The senior girls of the family will take her to the river to fetch water and after that she will be shown her kitchen and be orientated where she can go and not. Two important idioms are used by the Basotho community, and these are: “Monyala ka peli o nyala wa hae” , which means: The one who marry by little, marries his sole mate. The second one is “Bitla la mosali le motseng”, meaning: the grave-yard of a girl is in the in-laws. This ultimately means the end result; she should be married and has to commit to die there.

Wimberley explores the centurion’s shame and the way in which Jesus respondent, it is said that Jesus made a decision to violate the cleanliness code, though he was not asked to do so. Jesus believed that the life and health of the centurion’s servant is important than the social convention. Gershen Kaufman’s theory is therefore used to understand the behavior by the centurion, he introduces the theory of how shame triggered.

“In Kaufman’s view culture activates shame as much as families and peers do. Each culture has rules for predicting, controlling and responding to experiences. These rules carry with them systems of evaluating people and are powerful forces of social control”. (Wimberly 1999:67)

The Practice was done even if the girl did not want to be married to that particular boy. If she breaks the rules of culture, shame, guilt and blame are headed upon her. In the Basotho tradition, it was a shame to return from marriage. That shame is not labeled to the girl alone, but also to the families involved and the community. Customary marriage among the Basotho girls, somehow, is an accepted practice. Nobody wants not to be married because of names that were used; names which bring shame. Among these descriptive names is the name “Lefetoa” (unmarried woman), which means that your time has lapsed. That is painful among the girls of Basotho community in Matatiele. The reader can see how culture oppresses women, let alone children.

Negotiations for “bohadi” will take place and that was taken as an attempt to build a relationship between families, The process, as mentioned earlier when customary marriage was discussed 3.3, will then take place and the only difference is that the negotiations will be lead by heads of promises of cattle that symbolize an apology to the girl’s family when she is taken before negotiating. “Ho phunya lesaka ka morao” means that they acknowledge the wrong they did by taking the girl without handling the negotiations first, which is seen as disrespect in the —African tradition. The question is that even sleeping with a girl is mostly what was guarded against. He has taken the

pride of their daughter without permission (virginity of the girl is lost). With that, the family of the groom will be penalized before any negotiations could take place. Thereafter, the discussions will continue as to how many heads of cattle are needed to this relationship. After agreeing on the terms, a ceremony will be organized because everything has happened as discussed.

Once again the women enter marriage with anger and rage. They are expected to love people they are forced to live with.

“After all the process, when the dowry is agreed upon, the dowry cattle are brought home to the bride family. The father will kill an ox with those dewlaps (cut off and divided into two strips) a bride is bound round the wrist and so is the groom symbolizing that they are now bound to each other”(Martin 1969:83).

Note that the mother is not involved in the process. Only patriarchal heads of families are negotiating. The family has blessed and agreed on the marriage and the entire community can come and celebrate with them the joy and bless their daughter. Is there anything to celebrate?

4.6 DAUGHTER-IN-LAW AND MOTHER-IN-LAW RELATIONSHIP

In the Basotho tradition, the daughter-in-law was intended not for the boy who married her alone but for the family and the community as well. She would, therefore, be close to her mother in law as her chief adviser so as to be able to take care of her man and how to behave in a marriage. It is normally mentioned during the negotiations of the marriage that, “Hao fihla motseng ho louwa etsa jwalo le wena”. Translated into English these words mean, “adapt to the in-laws way of doing things”, referring to the role of the daughter-in-law. Hence, the dissolution disturbs the entire family and community. Her first child has to be raised together by herself and her mother-in-law so as to teach her how to raise the child. It is custom that a child is not for the married couple, but for the parents; more especially if the child is a boy and is first born in the family.

“The typical victories saw clearly enough the need to train their children in the acceptance of responsibility and also realized the importance of passing of their own experience, by precept and examples support by story connections” (Jenkins 1976:36)

The mother-in-law will also teach the bride ways to respect to the father in law and brothers of her husband. “Makoti” a daughter-in-law cannot touch or enter the father in law’s room while the father is still in bed and is to avoid being alone with him in the same room for long periods of time. The idea is to minimize or avoid temptations as the custom does not allow the father-in-law and the daughter-in-law to be married. This also includes the brothers in law.

Within the custom, one important aspect is for Makoti to bear children for the family and amongst these children, there should be a boy.

4.7 MARRIAGE DISSOLUTION

Intimate relationships of abduction at times didn't last that long. This is not a fairy tale and the illusion for the "happy-ever-after" ending is difficult to catch. No matter how hard the couples tried to stick to each other, when the love and trust between them is gone, their relationship will result in a total destruction. The decision of the parents will affect their off-springs, especially when they decided to take desperate measures such as the marriage dissolution. The victims of broken marriages are always children. The burden will always be on their children's shoulders, and it is hard to carry through in their entire life. They will always remember the bitterness that they had experienced in their family and they might be afraid to build a family of their own.

Culturally the dissolution of a marriage is the final termination of a marriage, cancelling the legal duties and responsibilities of the marriage and dissolving the bonds of matrimony between two people and two families.

The dissolution of a marriage, in the Western context, is in fact the end of a marriage which is sanctioned by Judge or other legal authorities. However, the following act must be taken into consideration since the marriage is registered and is, therefore, governed by the Act:

“3. Dissolution of marriage and grounds of divorce

A marriage may be dissolved by a court by a decree of divorce and the only grounds on which such a decree may be granted are-

- a) the irretrievable break-down of the marriage as contemplated in section 4;*
- b) the mental illness or the continuous unconsciousness, as contemplated in section 5, of a party to the marriage.*

The act goes further to say that when it comes to even though (a) and (b) above shall be bases of allowing the marriage to end, but only if section 6 under is been looked at more especially if minors are involved

6. Safeguarding of interests of dependent and minor children

- 1) A decree of divorce shall not be granted until the court-*
 - a) is satisfied that the provisions made or contemplated with regard to the welfare of any minor or dependent child of the marriage are satisfactory or are the best that can be effected in the circumstances; and*
 - b) if an enquiry is instituted by the Family Advocate in terms of section 4 (1) (a) or (2) (a) of the Mediation in Certain Divorce Matters Act, 1987, has considered the report and recommendations referred to in the said section 4 (1)”. (Divorce Act, 1979 (Act No 70 of 1979)*

These processes in customary marriage are at times violated to the detriment of minors, hence trauma is created in the process especially on children. The legislation regarding divorce in the laws of new Democratic dispensation remained the same principle as it was before enhanced more by the bill of Rights.

4.8 THE IMPACT – EFFECTS ON CHILDREN/WOMEN

The Oxford dictionary defines the word effect as a consequence, influence, result, and or to cause. The belief is that customary marriage, in it's entirety, is the business of elderly people only. Married couples are uncomfortable and rather think that it is uncultured to talk about marital problems to children. Immediately, when there are problems, children are excluded in the process of dissolution.

The environment does not encourage open debate / discussions on marriage related issues or anything that is related to marriage. Marriage dissolution is regarded as embarrassment and failure by both families; mostly to the woman, she has to go her entire life with the label of her being a divorcee. The effects of that are that wherever she goes she has a tag that she has returned from marriage; despite the reasons.

During the dissolution process, the woman is not given an opportunity to say whether she wants to take the children or not, because she came here with no children, therefore if she leaves, she leaves them behind, and this is not open

for discussions. In other words, she is also treated like a child – no provision is made on how she will see her own children.

During the process, the situation is likely to be volatile. Children will witness tensions and fights between their parents. However, this is where tension and conflict creates trauma. The decision of the parents affects them deeply because nobody is asking them what they want or involves them somehow in the process. The mother is to leave without her children. The children which they are seen and not heard; they have no choice in the matter.

The author believes that child abuse, neglect, exploitation and domestic violence are prevalent during marriage dissolution. The indications are that children are eventually affected by the marriage dissolution. Child labour is prevalent as well and accepted to some point. Children will go as far as being taken away from both the mother and the father to live with the granny, aunt or just a relative. This is done without asking them what they want. At times children, are deprived to go to school because the fight between their parents affects their wellbeing. As a result they become drop-outs and risk the effects of criminal behaviour. Now you will understand Niehaus when he says:

“Far away I heard the sound of steel gates and a door slamming was this all that I would see and hear for the next fifteen years? I had to suppress the turmoil and rebellion that threatened to overwhelm me” (Niehaus 1994:117).

In most cases, children are left to take care of themselves, and sometimes they are expected to fend for their younger siblings. They are forced to take over fathering and mothering roles at a very young age.

“Men and women both suffer a decline in mental health following divorce, but researchers have found that women are more greatly affected. Some of the mental health indicators affected by divorce include depression, hostility, self-acceptance, personal growth and positive relations with others”. (Marks and Lambert 1998).

In marriage that has led to dissolution, women as such are the mostly affected. The effects of this is on whoever lost guardianship in the case of customary marriage mostly are women who are considered as outsiders or part time parent to her own children because of the circumstances of African culture. The situation impacted negatively on children finding themselves to be in-between or rather on the other side from either of their parents.

No couple goes into a marriage, thinking that they won't make it at some point. All what they are thinking about is happiness. They dream of building a home and a family, having children and raise them well. They never evaluate circumstance that causes the marriage to fail namely abduction, oppressive idioms and perception of African community.

But when the marital life has problems and complications, dissolution becomes a very real threat. The impact is felt by both men and women but for

the purpose of the research the author is looking especially into the impact on children and briefly into the impact on women who in most cases have to leave. She has to go back home, and live with her parents, after leaving them years ago. After years of being used to be a woman of her own house, she must share her parent's house hold again.

4.9 PRELIMINARY CONCLUSION

In this chapter, the author dealt with marriage, especially the customary one regarding, its rituals and processes that involves both families. In the next chapter, the author will deal with interviews, and analyze responses that come out of the interviews.

CHAPTER FIVE

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

5.1 INTRODUCTION

This chapter mainly deals with the presentation and analysis of data collected from interviews. An explicit presentation of the findings is given through the use of tables, figures and verbal descriptions. The presentation and analysis is in line with the questionnaires used (see appendix A & B).

The data was obtained from a sample of 8 children. Out of the randomly selected 8 children, 5 were female whilst 3 were males. Out of 8 children, 4 of them are under 21 years whilst 4 are over 21 years. The same questions are used, using an open ended style of questioning. The author will try to give an analysis of the information.

The author interviewed female and male children asking the same set of questions. Their names won't be mentioned as agreed with them. During the conversation, the author noticed that females were keen and more interested to participate than males. The following questions were asked:-

1. Were you aware that your Mom and Dad are fighting?
2. If you knew that their marriage was dissolving, how did you feel?
3. How do you feel about the situation now?
4. In what way can they be helped?
5. Did you know that they are fighting and the marriage is ending? Share

Table 1 presents the sample and gender with the percentage and Table 2 presents ages and the percentage.

5.2 Table 1: BIOGRAPHICAL INFORMATION OF CHILDREN

	Frequency	Per cent
Valid Male	3	37.5
Female	5	62.5
Total	8	100.0

This sample was dominated by females i.e. more females than males answered the questionnaire. The author shows how females were more keen to participate in the research than males, even though the number of participants were the same. From the male responses, one could notice reluctance, or rather the tendency to say: I do not know.

5.3 Table 2: AGE GROUP

	Frequency	Percent
Valid Under 21 yrs	4	50
Above 21 yrs	4	50
Total	8	100.0

The above table presents the age group. This sample was 50/50 in terms of age groups. The author approached more children over 21 years than those who were under 21 at the time of the research, but still it was not easy, hence the above table shows 50/50 of participation.

Is it in their custom or tradition that the issues between their parents are none of their business, even if they are aware of what is happening in the family?

The author experienced a difficulty in conducting this research; children were reluctant to discuss the subject of marriage dissolution. How it is possible to make them feel safe, and open about the issues to you? It takes a lot of courage and hard work for children to take you into their trust. In the process, the author experienced that the process is painful to the children as some tended to break down emotionally. Hence there was a need for the author to enter into their space and journey with them. "It is important to help people see the distinction between an explanation of suffering and a solution for it"(Pollard 1997:131). The following issues came up amongst many:-

- Though some children understood what happened, they indicated that it would have been nice not to have both parents living and staying together
- Somehow you don't know who you are (especially those staying with the mothers),losing identity in the process loss of identity
- Feelings of loneliness and anger seemed evident
- Responses like the following were evident:
 1. It is not my business.
 2. Will I not be entering into elderly people space if I ask questions?

The above were responses coming from all the children who were interviewed and the other experience was that, although some children were over 21 years, they still believed strongly that before you talk to them, the parent should give his/her blessings. Amongst the ones that were under 21 years, some of the children would ask their parents what to say when answering the questions.

Morgan refers to Kessler who identified seven stages during the separation and, eventually, divorce. It, in some cases, brings confusion, anger, hurt, anxiety, depression, trauma and many other physical, emotional, psychological and spiritual drainages both to the couples, children, the entire families and as well as the community. *“Paul Bohannon outlines six “stations” in the divorce process:-*

3.4 The first is emotional divorce, which centres on the problems of the deteriorating marriage.

3.5 The second stage, legal divorce, refers to the changed legal status and new rights and responsibilities.

3.6 The third station is economic divorce, marked by property settlements and economic reassignments.

3.7 Co-parental divorce is the fourth station, which concerns custody, single parenting, and visitation rights.

3.8 The fifth station is community divorce, in which divorced persons begin a new life by seeking friends and relationships, often among others who are divorced.

3.9 *The final stage is the psychic divorce, when the person reoriented his or her life*". (Morgan 1929: 25)

The author sees the stages in the dissolution of marriage the same as outlined above; that, finally, the life of the affected has to be reoriented, because emotionally, legally, economically and even in the community, something has changed. The impact is more severe on children.

The subject, therefore, is very sensitive and difficult to talk about particularly in the area of Thotaneng where it is strongly believed that marriage dissolution issues is none of the children's business especially when talking about marriages in general; more so when things are not going well with their parents.

To further engage this process, one needs to specifically work on five questions which were asked, and the responses were as follows:-

1. Were you aware that your Mom and Dad are fighting?

The sampling was done from eight families (children), of which five of them said: No, they did not know; the reason being they were very young at the time. Some of them grew up with their relatives. They could not know if something was not right or wrong. Later they would realise the real issues.

Three Children knew that their families were fighting and that the marriage was about to end. Because of their age however, they could do nothing to save the marriage. They felt bad and unhappy because they knew that the family is splitting apart, but they were not involved in any way. Their views would not have been considered or even entertained because in an African culture, the business is not at their level. Children are simply excluded from discussions on adult issues. They saw themselves as being too young to understand.

The next question discussed was

2. If you knew that their marriage was dissolving, how did you feel

The results show that the marriage affairs were not discussed in their presence; in fact they were removed from the discussions of that nature the respondents did not know that the marriage of their parents was dissolving.

This question presented different views and feelings. Their answers amounted to the following:

- I would have done something, like speaking to them, in attempt to fix the situation
- It would have depend on the reasons forwarded
- I knew very late
- I feel unhappy, leaving without the dad.
- Because I was very young nothing I could have done.

3. How do you feel about the situation now?

Six responded by saying, it is painful, it is bad, it is uncomfortable to be in such a situation. One of the respondents has the following to say: there are times when one struggles and thought it is because 'I am raised by one single parent and not both of them. We miss the guidance of either the father or the mother depending on which one you are staying with.'

Another responded along the following lines: 'Yes, we have people around us, uncles, aunties and grannies, but it is not the same when leaving with your both parents.'

20% of co-researchers responded by saying something along the following: 'there is nothing we feel at all, it has been some times now we are used to the situation, but at times we fear not to experience the same in our life time'. However, they support the decision that was taken based on the experiences that they had, which was not good for them as well. The next question which was explored was,

4. In what way can they be helped?

This question presented different views and feelings. It appears that some have settled and created a comfort zone where they are. Their answers amounted to the following: 'if live the way they want and life goes on even after marriage dissolution'.

- Others said, 'I want my parents to stay together, happily again and be in a big family'

- Another response sounded as follows: ‘I just want to see important things that I wish happening, without any disturbance by the situation’
- Another answer: To be helped to change my father’s behaviour and him to be taught how to be responsible, that can make life easy and perhaps they can forgive each other.
- Yet another said: I don’t know because they have moved on with their lives, my father is married again.
- Anthers’ response amounted to the following: The law must play a role in the situation as well to put children on board, not be left behind in the process of marriage dissolution.

The next question which was explored was:

5. Did you know that they are fighting and the marriage is ending?

The results show that the marriage affairs were not discussed in their presence. In fact they were removed from the discussions of that nature 90% of the respondents did not know that parents are fighting, reasons being:-

- There were very young when it happens
- There were not involved, excluded, because the matter is not theirs

- They were removed from the fighting environment, and as a result stayed against their will with the aunt, or granny
- Even now it is difficult to say anything on the issue, because reasons are not shared with us, because we are still regarded as children.
- Our parents continue to stay in separate places and moved on with their lives. If you ask, the answer is don't worry; we both love you but we can't stay together. It is between us.

The marriage dissolution or any other challenge facing marriages is still acceptable in the area of Thotaneng as a business for elderly only. It is acceptable in the sense that, it is not a business for children even if eventually it affects them. The convention amounts to the following: 'We are the elderly we know what is good for them.'

Andrew Murray, in his book entitled "Humility" says, "the great struggle for eternal life lies in the strife between pride and humility: pride and humility are the two master powers, the two kingdoms in strife for the eternal possession of man" In other words,

"We are all born with uninhibited, unconditional, dependence on, as well as faith and trust, in our parents. These characteristics are part of the instinct to feed from a nursing mother. No teaching is necessary. In a right relationship with parents, this Uninhibited, unconditional, instinctive, dependence, faith

and trust is soon joined by uninhibited, unconditional belief, love, awe, reverence, and gratitude, all of which are responses learned by experience in the relationship. These responses are rooted in humility, the only characteristic of a little child mentioned by Jesus. They cannot develop, or be sustained in the presence of selfish pride” (Stoffberg 2001:6)

Yes similar wishes can be seen amongst the children I interviewed; that it is a dream of all children to be born under the care and love of both parents in order to receive a good teaching. The author agrees with what Stoffberg suggests about those characteristic that cannot be maintained in the presence of selfish pride. These characteristics contribute to our upbringing and affect us.

“There can be no doubt that children learn best through experiences in loving relationship and a secure environment.” (Stoffberg 2001:33). Living a right relationship with a child will inevitably result in imitation? Little children want to be like their parents whom they love and adore. These indicated the struggles that the co-researchers are experiencing in the interviews.

“The truth for a child is a person not a principle or a rule. When a law is put in our minds the intellect is enriched. When a law is written on hearts our emotions are enriched. The enriched emotions of the relationship change the motive behind the search for knowledge”. (Stoffberg 2001:36)

The author agrees with Stoffberg when he says that living a right relationship with a child will inevitably result in imitation, every child want to be with

his/her loving and caring parent. The truth, therefore, to a child is a person, not principle. “A shame-based personality internalizes the negative images of one’s group identity, such images undermining one’s basic sense of well-being”. (Wimberley 1999: 39)

“Primary education starts in the home from the moment the little body of a child is parted from the protection of the womb and explored to the world, primary education begins. Secondary education is taken up in formal schooling by teachers that have been trained to extend what was started in the home“. (Stoffberg 2001:38).

Who can be the best teacher if not a parent to a child at home? Who can offer security and free environment if not a parent in a loving home? It is, therefore, correct to say that these things should be discussed at home, and that there must be level or stage where children are taken on board about what is taking place at home, so as to involve them in the process.

The church had to play this vital role of nurturing children in their faith; it has become the primary venue-if not the only venue-to nurture them in faith. It has played a role which was supposed to be played by parents during the process of nurture.

Teaching parents about the huge responsibilities they have in raising up children in the faith must be an integral part of ministering with God's children. Stoffberg remind us that "He tends his flock like a shepherd: He gathers the lambs in his arms and carries them close to his heart; He gently leads those that have young" (Is 40:11) (Stoffberg 2001:39)

The author shared the same principle with Stoffberg, that the model could be one of the models used in talking about the importance of togetherness and caring.

It is always preached as how prudent it is for both parents to take care of their children; How important it is to look for their best interest; to nurture, protect and love them at all times. This is lacking not because they don't know. The author believes this, but the environment of the Basotho customs or cultural believes are saying: if marriage fails, the mother can go but leave children behind, because this is there home. The space for that, is not created. One could deduce from the responses that the co-researchers were struggling because they were not cared for. This may result in them repeating the same scenario to their children. When treated badly, the tendency is to treat others in the way you were treated i.e. misplace your anger.

"What we desire for the children now and in the future must be made visible and tangible in the experiences, environment and relationships that they enjoy with us today. No child is likely to commit himself or herself to a lifestyle if they don't experience and enjoy that lifestyle." (Stoffberg 2001:40). It is important to note that, he goes further to say:

“There is enough worldly influences that draw families apart. The church must draw families together and so become a family” (Stoffberg 2001:41).

The author believes that it is the most critical role that the church can play, to instil a lifestyle or make visible a lifestyle that we desire our children to imitate. It is the responsibility of the church to always bring families together and to teach, care and love them. This process provides a way in which children will be cared for. As a result they will be able to break the circle of violence and start new ways of dealing with others in a positive and good manner.

Gurnay was right when he said, “The problem is, I have the black hole in my soul, I’m empty and I need it to be filled” (Gurney 1998:3). When someone feels empty, it is because they were not nurtured well, hence they turn to repeat the violence and abuse.

“The reality was harsh, and one can see what it has done to the soul of the people. In the word of Tatiana where oppression was the order of the day, many people do have a black hole in the soul and need to have it filled”. (Gurney 1998:5). The struggle of the following still continues to highlight the problems that are faced by those who could not be nurtured.

“If we have God, we can endure any suffering in the world and there is joy and peace, but when God is denied and freedom is denied, then a black hole is created in the soul of many people which exists to this day” (Gurney 1998:6). In relation to statement made by Gurney, the question is can the children endure peace and joy under the circumstances presented by the study?

It is true that where there is no joy and peace and where God is not in control, a black hole does exist. The exclusion of children during customary marriage dissolution creates a black hole in many of them. They have questions for which no answers are provided for them. In fact, no platform is offered for such a dialogue.

“The exclusion, however, still activates shame” (Wimberley 1999:86)

Wimberley depicts clearly that the culture of exclusion does instil a feeling of rejection and having no sense of belonging, while Gurney further states that *“outcast children need more than state assistance. They need love; a home and protection from tyranny* (Gurney 1998:9)

Children in marriage dissolution feel like outcasts, ‘not loved’, homeless and protection is always needed. Wimberly in his book ‘Claiming God Reclaiming Dignity 2003’ narrates a story about the pain that is felt by an abandoned mother and children, and the effects thereof:

“When Robert was a little boy, Phillip abandoned the family. Robert suffered with the feeling that he had to carry the load of his mother, brothers and sisters” (Wimberley 1943:84)

Marriage dissolution leaves families torn apart, children suffering and at times having to take responsibilities that are not theirs.

“Usually the spouse who leaves the marriage becomes the villain, and the one who is left is viewed as the helpless victim whose life has been shattered by the current spouse. Those who leave the marriage may be overcome with unnecessary guilt”(Morgan 1929:9).

In the process, the author believes that the children experience emotional problems more so because they are excluded in the decisions of the dissolution. The impact might be felt by both parents and by one of them in particular, but the study is about children at the moment. We have to focus on the trauma that they are experiencing, especially when one parent leaves. At that point children are left with so many questions and guilt of having caused the separation.

“Divorced people in the church still find themselves in a catch – twenty two (22) situation. There seem not to be a greater tolerance for divorce, if only because of the “domino effect’ (i.e., the more divorces among one’s friends, the easier it is to envision divorce for oneself). However, traces of the old

taboos and stigmas still remain within communities. Divorced persons still feel like misfits in the church, belonging neither to the couple's class nor to the never married group of adults'. (Morgan 1929:12)

The feeling of misfits is felt more by the children. They feel not welcomed or that they have no identity; especially if they are left with the mother. The author agrees with Morgan that the stigma remains a challenge because they are raised by a single parent. Even though, in Matatiele parenting is a shared responsibility by all family members, the need and the longing for real parents are always there.

Several attitudes develop which affects children. The effects of marriage dissolution, as depicted from the interviewed children, are that there are four factors that are at play, and these are: Stigma, Rejection and Attitude and Denial. This is where the church and care givers can be helpful, by being good shepherds. They will finally help people to reconstruct their lives.

STIGMA

Refers to prejudice, discounted, discredited and discrimination directed at people. Which in most of the time make one to feel rejected? As these

children are called names, they are stigmatized, which leads them to rejection. It is the extreme disapproval of a person or group on socially characteristic grounds that are perceived, and serve to distinguish them, from other members of a society.

REJECTION

Rejection occurs when an individual is deliberately excluded from a social relationship or social interaction for social rather than practical reasons. Most of time children that are affected by marriage dissolution, feel lonely; the feeling may come and go for a long time. They feel rejected by either party. They try to survive in the world that is cruel.

ATTITUDE

Attitude is a person's perspective toward a specified target and way of saying and doing things. When a child has known that his/her parents are separated or their married has dissolved, they often think that people are looking at them or talking about them. This makes them feel unworthy or causes them want to hide from the environment. Finally they develop an attitude of revenge and bad behaviour to their peers, especially at school.

They start by blaming certain individuals, groups and society for the dissolution of their parents' marriage. That tends to create an attitude to the

marriage itself. This is where pastoral caregivers and the church can play a good role.

“The pastor must often stand in the gap between an individual parishioner and a community of faith, seeking to reconcile the one to the other” (Gerkin 1997:31)

According to Goffman, those who are shameful, different or stigmatized know that they are different. They have been placed in socially constructed categories of defiance and are therefore particularly vulnerable to various forms of discrimination (Goffman, 1962)

Most of times, children whose parents have dissolved their marriages often feel angry. The impact of trauma on these children has long term effects, hence a way of counselling and journeying with them has to be in place.

Taylor talks about people’s need for counselling. He says, “The ministry of counselling is an important part of the work of pastoral care” (Taylor, 1983:72). He continues to say that pastoral care is helping people in changing situations. He talks about healing, and sustaining, guiding and reconciling that will restore their relationship with other people and with God. This process, when followed, properly, can bring healing among the troubled souls.

On the other hand, Wimberley portrays Jesus’ image of a parent as one who risks the loss of honour in order to participate in the nurturing of a child is the

appropriate image of parenting for today. He used the parable from Luke 15:20 He saw him yet at a distance; his father had compassion, and ran embraced him, and kissed him. Despite what happened, when he began to be in need and came to his senses, he then asked for forgiveness from his father. He moved from shame to self-worth. When children are not attended well, they will slip into denial, a painful way of defending their status quo.

Definition of Hurt

The Longman Dictionary defines hurt as the following:

- a) “To have a bad effect on someone especially by making them feel less successful or powerful” (Longman Dictionary of Contemporary English, 2003: 798).
- b) “A feeling of great unhappiness because someone, especially someone you trust, has treated you unfairly” (Longman Dictionary of Contemporary English, 2003: 798).

DENIAL

Denial is an unconscious defence mechanism characterised by refusal to acknowledge painful realities, thoughts or feelings. Children who find out that their parents are ending their marriage or learn that something has happened between their parents, experience different feelings such as anger, fear, loneliness, sadness and shame. Sometimes they deny that all this is happening at all. The author believes that children are saying this, ‘it cannot be true. Why my parents, why me?. In the meantime, it affects them and they

view the world differently from those who are not traumatised. They live with lots of guilt and shame.

Shame is a negative emotion that is caused by awareness of wrong doing; of being wounded; of dealing with a bruised ego or unresolved guilt. Shame may also be caused by the hurt reputation or embarrassment. In this instance, denial is a strong force that people use subconsciously to protect themselves from threats that surrounds them. When they have grown up or later in life, at times it all comes back, not in a nice manner.

Wimberley is saying that it is in that moment when methods and ways to move persons from shame to self-worth are needed. This element must be helpful when dealing with these children. He continues to say that to be excluded, affirms one as unacceptable and sets in motion a series of shame – based self-convictions. He then reflects this process on Jesus when he says:

“Had Jesus suffered from a shame based personality, he would not have been able to transcend the humiliation he suffered or be concerned about other”(Wimberley 1999:40). Mechanisms and ways must be in place in order to facilitate and assist children that are affected to move forward and have a positive life.

“One of the dimensions of a shame based personality is the inability to separate one’s own view of reality from the views of others (Wimberley

1999:41). This could be traced with the some of the children who were interviewed. This process could be seen among children who are caught in shame and is one amongst many enemies that destroy people, and instil feelings of being unwanted, not worthy of anything, and helpless. Wimberley describes that very well when he says that you end up not being able to be yourself; the church role is to move the person from the shame to self-worth again and find ways to maintained that. You depend on others even in small things for the decision to be correct or good someone must have agreed with you, you put yourself as less human. All the above happens because culture feels it and creates a new norm.

In most of the responses from the interviews, the indication is that culturally speaking, certain questions cannot be expected to be asked by children. Marriage dissolution is not part of their scope; they should take what they are told by the elderly people, even if it affects them. What actually happens, is that children will grow up addressing uncles, grandparents as their fathers while that is not so.

“To overcome negative governing scenes and negative global attributions, it is necessary to internalize positive scenes, experiences and significant others. Preaching, however, needs to be accompanied by other relationships, such as pastoral counselling and supportive small group”. (Wimberley 1999:68)

The author proposes that it is time to move on with education and implementation of educational programmes.

The response should:

- Address the social and economic realities that make certain segments of society most vulnerable
- Provide tools to deal with such when arises
- Provide services designed to mitigate the impacts when marriage dissolution takes place at different levels.

The Key element should include a greater emphasis on strategies that are designed to influence behaviour rather than simply to raise awareness. Also, there should be emphasis on positive messaging - sending a clear message that it is possible to live a happy, fulfilled life, despite the odds.

“Also retelling needs to make perfectly clear that Jesus was determined that nothing, especially societal norms of shame and honor, would stand in the way of his ministry to someone in need”. (Wimberley 1999:69)

Pastoral care givers must create teachings that internalise positive an attitude in people is lives. Pastoral counselling and support groups should be

formulated to instil hope and retell their stories, as Jesus did, that nothing will stand in his way not even shame. It is good not to allow societal norms, at times, to stand in your way and keep you from doing well and acting correctly. The shepherding method must address these issues in such a way that positive concepts are created.

“Those who have shame based personalities feel isolated, correction less, hopeless, unlovable, and confused”. (Wimberley 1999: 87). Children because they are not heard or included in the discussions the author shares with what Wimberley are talking about because they also feel isolated. The author is inspired that during this period Gerkin come up with a model for pastoral care givers when he articulates a different approach.

Gerkin’s contribution to the study of Pastoral Care Theory is in relation to the human *life cycle* he utilises the theory of Erik Erickson that pays attention to issues that relate to *life’s beginning*. Gerkin remarked that the pastoral issues that emerge from life’s early years are in large part issues that must be dealt with by and with adults, particularly parents.

“We begin our study of pastoral care in relation to the human life cycle by centering our attention on issues related to life’s beginning. There is a certain inviting logic in doing that, although, as will quickly become apparent, the pastoral issues that emerge from life’s early years are in large part issues that must be dealt with by and with adults, particularly parents”(Gerkin 1997:153)

It is clear that infants are in the preverbal years already consciously confronted with the dilemmas they will face in the future. It is the *strength* of this theory that (*baby dedication*) of the infant will already minimize the exclusion of the infant in the future of feeling rejected and having no sense of belonging within the community of faith. The infant who is taken through this process will already have pride in his or her spiritual background in the future. The author support the statement made by Gerkin when he suggest the following: (Gerkin 1997:180)

- (1) *“The provision of a hospitable place, a “home away from home,” where a teen can find peers and set limits for oneself, as was the case with Cedric”;*
- (2) *“The provision of a place to appropriate the deepest meanings and memories of the Christian tradition in ways that make those meanings and memories relevant to the contemporary cultural situation facing young people in our time”;*
- (3) *“The provision of a racially and ethnically inclusive space that invites the expansion of the young person’s world and combats the ambivalence of violence within which many young person can find peers and make decision concerning who she or he is to be and to what values he or she is to declare fidelity”.*

It has happened whether correctly or not, but the isolation and shame must find a way to be mitigated. The pastoral care model must bring the teaching that out of the experience, we must be able to learn new directions and how best to avoid the recurrence.

5.4 PRELIMINARY CONCLUSION

In this chapter, the author dealt with data presentation, analysis and interpretation, pastoral care, leadership, care and counselling and the role of prevention and educational programmes. In the next chapter, the author will be reflecting on the results of this research project; sharing some of the findings and then sharing some recommendations.

CHAPTER SIX

6.1 INTRODUCTION

The preceding chapter dealt with data analysis and interpretations. In this chapter, the author will reflect on the research findings and share some of concluding remarks. The purpose of this chapter is to present the final

overview and recommendations.

From this research study, it has become clear that the root cause of the exclusion of children during customary marriage dissolution is based on cultural and social structures that still strongly exist among the Basotho people of Thotaneng, Matatiele. The patriarchal structures still exist, and are still ruling woman in a most powerful way, among the Basotho people of Thotaneng, Matatiele. Children are not even considered. The culture sees them but do not hear their voices. When the head of family dies women are viewed as children again.

Poulter make an emphasis, that during ancient times widows would always be under guardianship of some sort within the husband family, without her standing by herself (Poulter 1976:265)

It is quite interesting how the structures work within Basotho people in Matatiele around many issues including marriages and dissolutions.

“All that couples need to know and understand is that in marriage there are moments of joy and happiness, as well as frustration and disappointments. Jesus tells us that divorce is not the ultimate solution to any marital problems, but it complicates life and causes anger, hurt, pain and sin in people’s lives” (Molapo 2004:111)

African culture continues to affect woman and children in the same way. They become minor unless they are married or connected to head of the family.

“By law a married woman is bound to her husband as long as he is alive, but if her husband dies, she is released from the law of marriage. So then, if she marries another man while her husband is still alive, she is called an adulteress, even though she marries another man”

(Romans 7:2-3)

Regarding personal consent of children who find themselves in marriage dissolution: the processes that take place during dissolution should require them to be given a chance to express their views on the issue; especially when it directly affects them.

Theology has contributed to some of these oppressive elements that destroy women and children. The literal interpretation of scripture has been part of the oppressive culture, endorsed by culture.

The bible teaches us that marriage is meant to be permanent except in the event of death, beyond that God does not approve. The principle and the spirit become vital to every child; hence dissolution is not accepted easily.

“Marriage is a human reality, and a common phenomenon found in human society. The content and deeper meaning of marriage is different expressed

from one nationality to the other, according to the diversity and complexity of their cultural and religious backgrounds” (Molapo 2004:101)

This is why the author begins to question the idea or belief that marriage and its possible dissolution are seen as serious stuff by elderly people. It is acceptable that children who are heavily affected are not considered when the discussions start or are not informed about the progress of the discussions by the Basotho people of Matatiele, Thotaneng.

6.2 FINDINGS

Eight participants were interviewed during the study, as a small sample in the context of Basotho, Thotaneng Matatile. It is therefore in that view that the overview represents a small group, though there is a large group of children who are affected by marriage dissolution. The culture and system makes it difficult to conduct a study, because the indoctrination that marriage is a business for elderly people is believed or lived by the children as well. They have reached a stage of welcoming these as cultural standards. However in our days children have more rights and legislation in place to protect them. When customary marriage dissolution occurs, legislations and or child law which are in place and used in Western world are not even considered.

When marriage dissolution occurs many issues come in to play. This affects children in different ways; financially, physically, psychologically and

emotionally. In many cases when the dissolution takes place, it is not considered the question of social needs and who can take care of children between the two partners. Often the decision and the practice is that children belong to the father, even if he is not going to raise them himself.

“If our immaturity is causing problems to our children, it may also be building up difficulties for our immediate predecessors, as we move into old age”(Jenkins 1976:389)

The fact is that children that are procreated by parents need to be loved, cared for, supported and nurtured by their parents. Seemingly, during that period of discussions, these priorities are not looked at. This can happen to the extent that they forget that what they entered to, is a permanent arrangement of being together and to love one another in good times as well as in bad times.

The vows that are normally expressed in the presence of Marriage Officers, be it in Christian or Western marriages, that say: “I do take you to be my lawful wedded wife, (husband) to love and to hold from this day forward, for better for worse, for richer for poor, in sickness and in health, to love and to cherish, till death do us part” (Inkonzo Zamabandla AseRabe 1996:131). The vows, when viewed as a covenant shed a different light on the marriage.

Permanency is shared, despite what you will meet on the way; the stock enduring and fulfilling the promise, raising children, loving them, supporting them, giving them a home, also come clearly out of the vows. It is shared that in the olden days, customary marriage worked with less marriage dissolution, because it maintained its significance and values. “As a Christian I value the importance of the dynamic culture practices within a given society”(Molapo 2004: 16). Pollard goes on to say there are some cultures today which have no written material, and I understand they convey stories reliably over as long periods of time, as they are carefully and exactly repeated and passed on. (Pollard 1997:146)

Fear is one of the factors that are contributing to the exclusion of children e.g during the interviews when asking consent from parents the biggest problem was how they will react; some refused and some agreed only on the basis of them being present. Among these double by counted questions like: how will they cope or react upon hearing the news of marriage dissolution? However, adults are forgetting that sooner or later the children will have to live with the decision and the question of how they will react at that stage is still not answered or not known. The study shows that the effects are even heavier when this is discovered at a later stage because that involves identity crisis. This will not be discussed or researched because is not the focus of this work.

The author interviewed a few elderly people in the village about customary marriage and during the discussions it became clear that, some of the

remarks of the elderly people could provide insight into the problems found by modern young couples

- In their days a boy was authorised to get married and not for himself but for his parents
- What is taking place in marriages was not discussed with or in the presence of children because it is none of their business
- Marriage dissolution was very rare because the elderly were involved in the marriage process. Even when the marriage presented problems, they would be involved and sort that out without, necessarily, ending the marriage.

The views of marriage have changed. In the olden days it was viewed as a life time commitment. Since the new dawn of democracy, the views are different. The emphasis is on individual rights. This concept affect relationships of marriage, hence promoting divorce.

“Some of these practices from the past will need to be modified to fit the changing situation of the time ahead, but their presentation is important because they have shaped the tradition of what it means to be a faithful pastor of God’s people”.(Gerkin 1997:79)

The author also realized that among Basotho people in Matatiele, Thotaneng, lack of education is high. The strong belief in the area is that (Lebitla la ngwanana le motseng) which literary means, 'the end of a girl or women is in the in-laws through death'. People still get married for wrong reasons and that purports that within no time, that marriage will end. The sad part is that during that time, children shall have been born. The place of Thotaneng is in a deep rural area and life is still different from urban areas; cultural activities are still very much alive.

The concept of bohadi and the extent to which a customary marriage is based on our forefather's idea, is surely currently fainting or dying. The values surrounding this bohadi, are wrongly applied by the current generation. The significance of bohadi is to unite the two families through the marriage of two individuals. Most of young generation read that as old ways of doing things; if they love each other that is enough. The issue of elderly secrecy on issues around marriage discussions amongst children, is not captured and handled properly or it does not hold the original meaning or interpretation of the ancient people of Basotho of Matatiele, Thotaneng.

This therefore, means that among the Basotho people of Thotaneng, Mtatiele, there is a need to be empowered and educated so that they may address this issue properly. The importance of marriage, in the first place, is to ensure that if there are marital problems, there should also be a way of how to handle the involvement of all parties; including children (communication). This is a

challenge to pastoral caregivers, whose role is to give guidance, preach hope and healing in situations of this nature; and to continue to inculcate the new ways of doing things the right way and to avoid recurrence in the near future or to minimise such. Gerkin says that some of the practices from the past will have to be changed or modified to fit the changing times, and the author agrees with him.

“More than any other image, we need to have written on our hearts the image most clearly and powerfully given to us by Jesus, of the pastor as the shepherd of the flock of Christ” (Gerkin 1997:31)

“The better, more lively exemplars of the pastor as the shepherd of Christ’s flock have been those of our ancestors who exercised their shepherding authority to empower the people and offer care for those who were being neglected by powerful of their communities”. (Gerkin 1997: 81)

Pollard method of deconstruction states, “The process is deconstruction because I am helping people to deconstruct (that is, take apart) what they believe in order to look carefully at the belief and analyze it. The process is positive deconstruction because this deconstruction is done in a positive way in order to replace the false belief with something better” (Pollard 1997:44)

6.3 THE INVOLVEMENT OF PARENTS

The author also used narrative approach, by interviewing a few mothers to share their personal experiences during their marriage dissolution and the findings will be shared. The focus of the study is not on mothers but children, the author felt their experience and input will assist in the development of the method and give more clarity on the investigation. Therefore the author will first briefly explain what he means by narrative.

By narrative, we mean, that to tell the story. In the African concept, particularly from the Basotho tradition, children would, in the evening, sit around the fire place (Leifo) in a traditional hut (Mokgorong) grandmothers (Bonkgono) will start telling stories. As they tell these stories, listening and leadership skills are developed and taught. Story telling makes one to voice out, taking out the pain that is locked inside. In that way, one can find healing, peace and to come to terms with the situation one is facing.

While the women whose marriage have been dissolve will be telling their stories, the author will sympathize with them in their pain and the frustration that they went through, as it will be expressed through the narrative process. The exercise might be painful for both the mothers and the children and the theory of shepherding by Gerkin, becomes critically important in journeying with them. The text of John depicts that Jesus said once more, “I am a good shepherd. I know my own and my own know me” (John10:14)

Journeying with the mothers and listening to their experiences, the author as a researcher will suggest the method or ways on how to avoid the practice to recur and how to close the chapter from the past and how to deal with the effects. The aim is to come up with a model that will finally empower the women/mothers and children to cope with the traumatic experience and assist the caregivers to be able to use the caring model.

“Most parents don’t feel comfortable discussing sex with their children, some of them (parents) their parents did not teach them about sex and they find uneasy breaking new grown. (Kgabe 2007:23)

“The tradition of mothers as the care taker persist in most homes, since the fathers role continues to have little part in the daily routine of child care and many consists largely of admonition” I bid: 23

Despite the above element by Kgabe many people agree that parents play an important role in educating their children about many issues; including discussing matters affecting the family even if they may arise from subject matters that are sex related or involve sexual acts. The author also believes that questions arise from many children when the marriage ends. All of a sudden, they are left in the care of a father without being provided with any

information, whilst they were living with their mother for years. Little or no contact is offered by their fathers which impacts on their daily routine.

“All pains and pleasures we have known on earth are early initiations in the movement of that dance: but the dance itself is steely incomparable with the sufferings of this present time” As we draw near to its uncreated rhythm, pain and pleasure sink almost out of sight.(Lewis 1940:411)

But the Basotho of Matatiele’s traditional way of doing things is that when the dissolution happens, children are left behind, by their mothers, to the same people that had little to do with them even while the marriage existed. The wives have no say just like the children have no say in the matter. It is how it operates among Basotho people. Relationship is important at this time, hence:

“Parents must talk to their teen children, and maintain relationship which makes it possible for what they say to matter to them, it is necessary for parents to remember what kind of world we all live in”. (Kgabe 2007: 24)

Arranged marriages may have worked at some point, hence dissolution of marriage, so to speak, was minimal and therefore it was one case out of 50 and this was seen as that it does not matter. The dissolution of marriage in an arranged traditional marriage becomes an issue because both families see

that as a failure on their part. They feel that they have failed as parents to raise children with good morals and values; more especially on the girl's side. The question in the current setting that amounts to the following: 'is this traditional view on customary marriage still relevant?' things have changed; children choose for themselves a person to live with; laws are in place for marriages and divorces.

The trauma that is experienced by the children continues, while the practice of arranged marriage carries on, and there is no method in place for pastoral caregivers to guide them on how to handle such situations. It is a tradition that: no one cares to initiate impactful change to this tradition.

One day during Sunday service while busy with the study, when Elder Magaqa was preaching in commemorating youth month on 12 June 2011, his message was on the family and the author captured him. When he said that, we all need each other for the family to work. Parents have a responsibility to create an environment that, at all times, maintains unity and love at home. He then said, "Children need parents and as well parents need children, children therefore become victims of circumstances if marriage doesn't work" (Magaqa: cited verbatim at his sermon 12 June 2011).

The author agrees with both Magaqa and Kgabe on their conversation that parents must create an environment where it is possible for them to have

good relationships with their children so that even when things don't work well, children are informed about the situation and be assisted to adjust. Magaqa (2011) suggests that it is the responsibility of parents to maintain the marriage because the consequences of the dissolution affects parents themselves but mostly, it affects children as they have no say on the matter. While Kgabe (2007) believes that relationship must be maintained by parents and children.

A good Shepherd, therefore, leads, guides, nurtures, seeks out those who are lost, always seeking to bring the flock together and protecting it from any harm and danger, which might attack. Shepherding requires sound and a good relationship between the shepherd and his flock or rather a good shepherd is the one who creates an environment for his flocks to feel comfortable. A good shepherd confronts issues as long as the results will benefit the flock. When we look into the bible, the Old Testament and New Testament, you will find that the method of shepherding was commonly used by God to care for his people; even though other people were used. It transpired as a good method because in all situations, God was able to rescue and teach his people what to do and how to do it.

“A pastor needs to study and understand all these facts about people and the way in which they think and behave, as a base for effective counseling. He needs to recognize both the conscious and unconscious factors which affect people in their daily surroundings. Very often their repressed or forgotten

thoughts, feelings and wishes come to the surface as a result of talking to a counselor. The pastor's own relationship with the people he is to counsel is also something he needs to understand". (Taylor 1983:50)

The author believes that counselors need to be able to enter into a space of troubled souls and intervene and educate; they need to serve as change agents. That can only be done if a clear model has been created and be operational.

" A husband is treating his wife as an object when he forces her to obey his orders and beats her if she fails to please him. (A wife, of course sometimes does the same sort of thing to her husband). These are all examples of a relationship in which people fail to treat each other as persons who are to be respected and cared for and loved as brothers and sisters". (Ibid: 50)

The author foresees a situation where a method, which creates or opens a window for caregivers, can play a significant role in providing guidelines and counseling to the affected. The author is mindful of the fact that the Basotho tradition discusses such cases as 'closed family matters' (*ke bana ba lisika fela*). It is discussed only by close family members. Findings are clearly helping in creating new ways of caring.

6.4 RECOMMENDATIONS

Gerkin speaks of good leadership qualities, which at the end he suggests, should play an important role in a shepherding model. He further says that this model could add value and impact positively on the situation.

“The better, more lively exemplars of the pastor as the shepherd of Christ’s flock have been those of our ancestors who exercised their shepherding authority to empower the people and offer care for those who were being neglected by the powerful of their communities”(Gerkin 1997: 81)

Gerkin does help in creating a space and make a clear understanding when dealing with issues of pastoral care. He further enforces the entrusted responsibility to the caregivers and the community to be there as an intervention model.

It is recommended that, a model of healing deep wounds for those affected, oppressed and abused by the system, must be in place. Perhaps the intention was good but the how part is questionable; hence the results often were disturbing when the marriages dissolve.

Pollard view is a great help to use when he says that to help these children discover themselves, is to deconstruct and change how things are done. This will be done as the practice to remove oppression on the part of the children, so as to ensure that everyone who is involved can be able to express his/her opinion on the process.

In view of the above the following are RECOMMENDED:-

- To create a forum where all the Basotho people can dialogue about their tradition’s negative and or positives effects

- To promote public awareness throughout the area and encourage the use of pastoral caregivers
- Encourage studies of pastoral care and counseling to the upcoming carrier choosers
- To encourage churches to create a platform and teach about marriage and effects of marriage dissolution from early age.
- To encourage the community to consider pre-marital counseling before getting married
- To teach parents about the huge responsibilities that they have in bringing up children in the faith and this must be an integral part for ministering with God's children.

“When souls become wicked they will certainly use this possibility to hurt one another, and this perhaps, accounts for four-fifths of the sufferings of men”(Lewis 1940:77)

“What is vital is that the inner detachment be maintained which enables them to see that the worst way to keep useful as well as active is by clinging to responsibility and power which are now more appropriate exercised by others” (Jenkins 1976:39)

It is recommended that, Churches need to start marital counseling in order to prepare young couple for marriage

Finally it would be good to undertake a study on marriage dissolution the impact on the couples, especially the mothers.

6.5 CONCLUSION

Marriage dissolution brings change and challenges into the couple and families at large. This destroys the order intended, brings confusion, hurt and disunity. The author believes that it is the duty of pastoral caregivers to provide guidance and therapy for those who are in need.

The following methods used for teaching and counseling people, could be of help.

1. *Create a peaceful atmosphere.* Try to enhance the *setting* in which you live and teach this value. Improve the calmness.

- Establish a safe, trusting environment

2. *Set an example of and have an advance commitment to calmness.*

Demonstrate the practice and the benefits of peace to the affected and take advantage of the quality's contagiousness.

- Clarify: Help the person put their concern into words

3. *Teach by praise.* Try to develop a “contagious calm” in yourself and to build it in the affected through positive praise.

- Active listening: find out the persons agenda
- *Paraphrase, summarize, reflect, interpret*
- *Focus* on feelings, not events

4. *The “Analytical-or-Angry” Discussion*

Help the affected persons to conceptualize the benefits of trying to understand rather than trying to win.

- Transform problem statements into goal

5. *Story and Follow-up Discussion on the Theory of “Win-Win” Situations*

This exercise will help people begin to see the world not as constant competition and “win-lose,” but as a place where understanding can help everyone win.

- Explore possible approaches to goal
- Help person choose one way towards goal

It is important to help people to better understand and accept their situations. Explain that it is natural in a person, sometimes, to feel great one moment and lousy the next. Explain that it is all right — and that the only thing to worry about and work on, is being sure that our feelings/moods don't hurt others unduly.

What is the role of counseling/counselor

The role of the Counselor in relation to persons is to provide guidance, highlight dangers in life, dig more and assist to deal with:

A - Emotional – Feeling lonely

- Angry

- Denial
- Resentful

B – Psychological - Depression, Social Stigma, Isolation

C - Spiritual - Lack of fellowship, Lack of hope, Spiritual depression

“God wants to give us something, but cannot, because our hands are full, there’s nowhere for him to put it: or as a friend of mine said “we regard God as an airman regards his parachute”, it’s there for energies but he hopes he will never have to use it. Now God, who has made us, knows what we are and that our happiness lies in him”

(Lewis 1940:84)

We teach children about things that matter in life at early stages in order to prepare them for days that are unexpected in life. God is love at all times. Even during the difficult times, he is love.

6.5 Recommendation for further research

As the study is focused, entirely, on the exclusion of children during customary marriage dissolution and the effects thereof, the author proposes that practice of customary marriage without registration, patriarchal decision on dissolution be investigated in order to get more insight on reasons. This will help in determining the similarities.

As research is done from the perspective of pastoral care, it would be interesting to have a legal approach.

Appendix A

QUESTIONNAIR FOR MINOR

Gender

 Female Male

Age group

 0 - 21 21 above

Were you aware that your Mom and Dad are fighting?

 Yes No

If you knew that their marriage was dissolving, how did you feel?

.....
.....

How do you feel about the situation now?

.....
.....

What way can they be helped?

.....
.....

Did you know that they are fighting and the marriage is ending? share

.....
.....

Appendix B

QUESTIONNIRE FOR FEMALE PARENT

Was it easy to take the decision to part ways with your partner?

 Yes No

Why

share.....
.....

.....

Was your marriage an arranged marriage?

 Yes No

Did you believe that custody should be with your ex husband?

 Yes No

If Yes why

.....

If no why did you leave the children behind?

.....

Do you believe that customary marriages don't last

Yes	No
-----	----

Appendix C
 CONSENT FORM

This serves to confirm that I.....as a
 Father/Mother to.....do give consent that
 the research question as presented to me on the exclusion of children during
 dissolution of customary marriage in Basotho people of Matatiele by Victor
 Seperenkane Letuka can be carried through.

Signed.....Date.....

Respondent


Signed.....Date.....

Researcher


Appendix C

CONSENT FORM

This serves to confirm that I, [redacted] ..as a
Father/Mother to... [redacted] do give consent
that the research question as presented to me on the exclusion of children
during dissolution of customary marriage in Basotho people of Matatiele by
Victor Seperenkane Letuka can be carried through.

Signed..........Date 4/4/2012

Respondent

Signed..........Date 4/4/2012


Researcher

Appendix C
CONSENT FORM

This serves to confirm that I, , as a
Father/Mother to, , do give consent
that the research question as presented to me on the exclusion of children
during dissolution of customary marriage in Basotho people of Matatiele by
Victor Seperenkane Letuka can be carried through.

Signed, Date, 7/4/2012

Respondent

Signed,  Date, 7/4/2012

Researcher


Appendix C

CONSENT FORM

This serves to confirm that I, as a
Father/Mother to do give consent
that the research question as presented to me on the exclusion of children
during dissolution of customary marriage in Basotho people of Matatiele by
Victor Seperenkane Letuka can be carried through.

Signed. .Date. 7/4/2012

Respondent

Signed..........Date. 07/04/2012

Researcher

Appendix C
CONSENT FORM

This serves to confirm that I, a
Father/Mother to do give consent that
the research question as presented to me on the exclusion of children during
dissolution of customary marriage in Basotho people of Matatiele by Victor
Seperenkane Letuka can be carried through.

Signed... *M. Letuka* Date *21/3/2012*

Respondent

Signed... *[Signature]* Date *21/3/2012*

Researcher

Appendix D

QUESTIONER FOR MINOR

Gender

Female

Male

Age group

0 - 21

21 above

Were you aware that your Mom and Dad are fighting? Yes No

If you knew that their marriage was dissolving, what would you have done to help?

I wish I would have done something like speaking to them and asked them to fix this situation

How do you feel about the situation now?

I feel so bad about that because it is not easy to have one of them.

What do you want to see happening?

I want to see many important things that I wish to happen

If you knew that they are fighting and the marriage is ending why didn't you do something?

I wish I did but I didn't, because I wasn't there when. But I think I was too young when my parents are fighting.

Appendix D

QUESTIONER FOR MINOR

Gender

Female

Male

Age group

0 - 21

21 above

Were you aware that your Mom and Dad are fighting?

Yes

No

If you knew that their marriage was dissolving, how did you feel?

This would have depended on reasons forwarded.

I would have felt bad and sad to grow without their combined guidance as each play a vital part.

How do you feel about the situation now?

Since divorce occurred quiet early in life I feel

nothing except pressure at times not to inherit that experience in my marriage life. I however stand by my mom's decision to quit.

What way can they be helped?

It's sound to let each live the way s/he likes for him/her to get on with life as life anyway continues even after divorce.

Did you know that they are fighting and the marriage is ending? share

I am told I was less than 18 months old when

my mom quit marriage. So I knew nothing and had never experienced growing under dad's or a man's guidance. From the story told it makes me feel bitter while I strongly support my mom's decision. Unfortunately dad passed on too soon, otherwise I would even now confront him for his evil deeds. The fact that I have siblings born from that marriage consoles me even now although we do not associate ourselves with him or his identity.

Appendix D

QUESTIONER FOR MINOR

Gender

Female

Male

Age group

0 - 21

21 above

Were you aware that your Mom and Dad are fighting? Yes No

If you knew that their marriage was dissolving, what would you have done to help?

HA They were not fighting.

How do you feel about the situation now?

I felt so well because my parents never fought.

What do you want to see happening?

For them to be together again.

I you knew that they are fighting and the marriage is ending why didn't you do something?

I never knew that they are fighting and I was young.

Appendix **D**

QUESTIONER FOR MINOR

Gender

Female

Male

Age group

0 - 21

21 above

Were you aware that your Mom and Dad are fighting?

Yes

No

If you knew that their marriage was dissolving, how did you feel?

I felt bad because I was aware that our family was going to be split into two separate entities.

How do you feel about the situation now?

I'm not comfortable for I do miss my mom and her guidance a lot as our father removed us from her.

What way can they be helped?

The law needs to be firm and put the childrens right upfront for they are left bound in the process of divorce.

Did you know that they are fighting and the marriage is ending? share

Yes for our father was soo rude and unapologetic in his wayward actions and to date three marriages of his after divorce with our mother have not lasted. I think the department of social ~~capital~~ welfare needs to play a critical role in deciding about the children's wellfare as the whole process turns to be biased against them.

0

Appendix **D**

QUESTIONER FOR MINOR

Gender

Female

Male

Age group

0 - 21

21 above

Were you aware that your Mom and Dad are fighting? Yes No

If you knew that their marriage was dissolving, how did you feel?

*As only now that I know I was
very young.*

How do you feel about the situation now?

*I want to see my mother and father
staying together.*

What way can they be helped?

My mother to go and stay with my father

Did you know that they are fighting and the marriage is ending? share

*my mother is staying at behuta with us
while my father is staying in other area with
another mother. I do not know what happens
but they are not staying together and that is
painful.*

Appendix **D**

QUESTIONER FOR MINOR

Gender

Female

Male

Age group

0-21

21 above

Were you aware that your Mom and Dad are fighting?

Yes

No

If you knew that their marriage was dissolving, how did you feel?

I feel unhappy because of reasons.....

I have so many years live without my dad.

How do you feel about the situation now?

still I feel bad for that situation because...

They still happened. The worse part there is nothing change in my life.

What way can they be helped?

I don't no because my father have new wife and children who didn't no them.

Did you know that they are fighting and the marriage is ending? share

I don't no. maybe if they share some.....

problem with other people.....

Appendix **D**

QUESTIONER FOR MINOR

Gender

Female

Male

Age group

0 - 21

21 above

Were you aware that your Mom and Dad are fighting? Yes No

If you knew that their marriage was dissolving, what would you have done to help?

N/A because I was very young so there were nothing that I could do.

How do you feel about the situation now?

I can say that I felt very bad because sometimes when I'm struggling I feel like if they were together here

What do you want to see happening?

I wish that one they can be together so that the family can

I you knew that they are fighting and the marriage is ending why didn't you do something?

No I can't do anything because I don't know the reason for being separated of to get them

Appendix **D**

QUESTIONER FOR MINOR

Gender

Female

Male

Age group

0 - 21

21 above

Were you aware that your Mom and Dad are fighting? Yes No

If you knew that their marriage was dissolving, how did you feel?

.....
.....

How do you feel about the situation now?

*I feel bad because as a child you have to be raised by two parents but with my mother, Aunties & Uncles next to me I feel safe and happy. My mom is coping very hard.
What way can they be helped?*

*I think if my father can change from his behaviour and be responsible to his family it will be easy to make them forgive each other.
Did you know that they are fighting and the marriage is ending? share*

No, As I was very young I did not observe that they are ending their marriage but they told me that they will always love me. Though they can not stay together.

Appendix B

Appendix D

QUESTIONER FOR FEMALE PARENT

Was it easy to take the decision to part ways with your partner? Yes No

Why

share. I thought I made a right decision due to the fact that I was fed up, stressed, angry and furious with his emotion/behavior and also accepted to be away from him, wanting to move on with my life.

Was your marriage an arranged marriage? Yes No

Did you believe that custody should be with your ex husband? Yes No

If Yes why

Because I didn't want to argue with him, what I wanted was a freedom, but because the child was young and his father was irresponsible. The child had to come with me.

If no why did you leave the children behind?

.....
N/A
.....

Do you believe that customary marriages don't last Yes No

Appendix C

Appendix D

QUESTIONER FOR FEMALE PARENT

Was it easy to take the decision to part ways with your partner? Yes No

Why

share *The future of our children was at risk.
They had to start a new life in an
unfamiliar territory.*

Was your marriage an arranged marriage? Yes No

Did you believe that custody should be with your ex-husband? Yes No

If Yes why

*My ex-husband had all the means to
support them as I had to go back to
school to reshape my life and career.*

If no why did you leave the children behind?

.....
.....
.....

Do you believe that customary marriages don't count? No

Appendix **D**

QUESTIONER FOR FEMALE PARENT

Was it easy to take the decision to part ways with your partner? Yes No

Why

share. SEPARATION MEANT THAT OUR CHILDREN HAD
TO GROW WITHOUT PROPER GUIDANCE OF BOTH
PARENTS AS THEY HAD TO BE WITH ONE PARENT.

Was your marriage an arranged marriage? Yes No

Did you believe that custody should be with your ex-husband? Yes No

If Yes why

.....
.....
.....

If no why did you leave the children behind?

CHILDREN WERE NOT LEFT VOLUNTARILY BUT WERE
STOLEN BY THEIR FATHER AND THE LAW FAILED
TO ACT DECISIVELY.

Do you believe that customary marriages do not have legal status? Yes No

Appendix **D**

QUESTIONER FOR FEMALE PARENT

Was it easy to take the decision to part ways with your partner? Yes No

Why

share. The fact that I had to sacrifice my
marriage. @ Children were being also affected
psychologically @

Was your marriage an arranged marriage? Yes No

Did you believe that custody should be with your ex-husband? Yes No

If Yes why

But... because he was working and he had
means, I had no choice.

If no why did you leave the children behind?

Because I was a house wife not working
and the custom said I came without them

Do you believe that customary marriages don't last? Yes No

BIBLIOGRAPHY

Bower R, 1996, *So I Send You*, Cambridge: London.

Chitando E., 2007, *Living with Hope*, W.C.C: Geneva.

Clark E.A, 1983, *Women in the Church*, Michael Glazier Inc.

Collins G.R, 2007, *Christian counseling*, Third edition, Thomas Nelson, Nashville, USA

Denzin, N.K., and Lincoln, Y.S. 1998. *Collecting and Interpreting Qualitative Materials*, Thousand Oaks, California: Sage

Dicksin K.A, 1984, *Theology in Africa*. New York: Longman & Todd Ltd.

Erikson, E.H.1964, *Insight and Responsibility*, New York: Norton.

Gerkin, C.V. 1997, *An Introduction to Pastoral Care*, Abingdon press: Nashville, U.S.A.

Gill, S.J. 1993, *A short History of Lesotho*, Lesotho: Morija Printing Works.

Gurney R., 1995, *The faces of Pain and Hope*, W.C.C, Geneva.

Herman, J. 1997, *Trauma and Recovery*, Basic Books, New York, U.S.A.

Hunter, R.J. 1990, *Dictionary of Pastoral Care and Counseling*, Abingdon Press: Nashville, U.S.A.

Jenkins D, 1976, *Christian Maturity and the Theology of success*, SCM Press, London.

Kgabe V, 2007, *Traumatic Experience of Church going Girls who fall pregnant out of wedlock: Challenge to Pastoral Care*, Pretoria: University of Pretoria.

- Lewis C.S, 1940, *The problem of Pain*, Great Britain, Collins clear- type press, London
- Malan N, 2000, *Youth ministry: An inclusion congregational approach*, Design Books, Pretoria.
- Masango. M (2002), Leadership in the African Context. *Verbum et Ecclesia* JRG, 23(3), 707-718
- Martin M, 1969, *Besutuland: its Legends and customs*, New York: Negro University Press.
- Meyer, W., Moore, C. & Viljoen H. 2003, *Personology: from individual to ecosystem*, 3rd ed, Sandown: Heinemann.
- Morgan R.L, 1929, *Is there life after Divorce in the Church*, John Knox Press Atlanta, USA.
- Molapo J.M, 2004, *Christian Analytical Approach of Marriage through abduction*, University of Pretoria.
- Mbiti J, 1973, *Love and marriage in Africa*, London, Longman group Limited
- Niehaus C, 1994, *Fighting for hope*, National Book printers, Good Wood.
- Northouse G, 2007, *Leadership Theory and practice (3rd ed) Thous and Oak*, London, New Delhe, Sage publication Inc.
- Parratt J., 1996, *A guide to doing Theology*, Cambridge University Press, London.
- Pojman L.P, 1980, *Ethics Discovering Right & Wrong*, fifth edition, Clare Hall, Cambridge University.
- Pollard N, 1997, *Evangelism made slightly less difficult*, Great Britain: Inter-Varsity Press.
- Poulter S, 1976, *Family Law and Litigation in Basotho Society*, London: Oxford Clarendon Press.

- Rubin, A & Babbie, E.1993. *Research Methods for social work*, second edition. Brooks/ Cole Publishing company, California.
- Schapera I, 1928, *Married Life in an African tribe*, London: Farber & Farber Limited.
- Stoffberg C.R, 2001, *The body is a Unit*, Rivonia, S.A.
- Struwing F.S & G.B, 2001, *Planning, designing and reporting research*, Masken Miller Longman.
- Swinton J & Mowat, *Practical Theology and Qualitative Research*, SCM Press, London.
- Taylor H., 1983, *Tend my sheep*, Cambridge University Press: London.
- Waruta D.W. & Kinoti W.H., 2005, *Pastoral Care in African Christianity: Challenging Essays in Practical Theology*, Nairobi: Action Press.
- Wimberly A.E.S, 2004, *Nurturing Faith & Hope*, Pilgrim Press, Eugene.
- Wimberly E.P, 1991, *African American Pastoral Care*, Abingdon Press.
- Wimberley E.P, 1999, *Moving from Shame to Self worth: Preaching and Pastoral Care*, Abingdon Press.
- WCC Study Document, 1997, *Facing AIDS: The challenge, the churches' response*. Geneva: WCC Publication.
- Young L, 1954, *Out of wedlock*, McGraw Hill Book Company Inc.

THE CHURCH DOCUMENTS

- John Paul II 1995, *The Church in Africa*, Kenya: St Paul Publications Africa.
(Inkonzo Zamabandla AseRabe 1996:131)

ACTS

South African Divorce Act 70 of 1979.

JOURNALS

Jago A.G, 1982, *Leadership: Perspective in Theory and Research Management Science*, 28(315-336).

Marks N.F and Lambert J.D, 1998, *Marital Status Continuity and Change among Young and Midlife Adults: Longitudinal Effects on Psychological Well-being," Journal of Family Issues* 19: 652-686