
**THE IMPACT OF ABDUCTION ON FAMILIES: A
PASTORAL CHALLENGE**

BY

ZOYISILE SITHAKO

STUDENT NUMBER: (11372266)

THESIS

SUBMITTED IN FULFILMENT FOR

THE DEGREE

M.A. (Theology) Practical Theology

UNIVERSITY OF PRETORIA

SUPERVISOR: PROF M.J. MASANGO

AUGUST 2018

ABDUCTION AND ITS IMPACT ON FAMILIES: PASTORAL CHALLENGE

Declaration

I ZOYISILE SITHAKO hereby declare that this thesis, which I submit for the degree of MA (in Practical theology) at the university of Pretoria, is a product of my own original work, and has not been submitted by me for a degree at this university or any other university. All sources I used have been indicated and duly acknowledged by means of complete references

Name of student Soyisile Sithako

Student's Signature.....Date

Supervisor's signatureDate

Dedication

This thesis is dedicated to the memory of late mother; Manyawuza Catherine Sithako who used to encouraged me to go to school, my late dad M Sithako, and my late elder sister Thandiswa Sithako. May their souls rest in peace and the light of the Mighty God continue to shine upon them.

This thesis is also dedicated to all pastors, sisters and brothers in Christ.

Acknowledgements

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

I thank to Prof Maake J Masango who works tirelessly in molding his students, whose doors were always open for everyone. I also thank God for Dr Tshepo Masango Chery, and his husband Dr L J Chery, who journeyed with us in education and research.

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

Thank you to my brother in Christ, a colleague and a mentor Rev V Letuka who took time in his schedules to help edit my work, and encouraging me in this journey.

Thank you to Gadi family, friends and Quma Y M G who were encouraging me to put more effort in doing my work. To Rev Tyumre and Madiba family who gave me home away from home. Thank you to my children, Ndimakazi, Msingathi, Zamandulo and Imitha, especially to Ndimakazi and Zamandulo by motivating me in doing my studies.

Lastly, Thank you to my co-researchers who trusted me by sharing their painfully experiences and letting me be the part of their lives.

I pray that, God will fill up your inside emptiness with joy and full of glory.

Table of contents

Declaration.....	
Dedication.....	
Acknowledgements.....	
Glossary.....	
Chapter 1.....	
1 Introduction.....	8
1.1 Background and motivation.....	8-11
1.2 Problem statement.....	11
1.3 Objectives of the study.....	11-12
1.4 Aims of the study.....	12
1.5 Significance of the study.....	12-13
1.6 Assumption of the study.....	13
1.7 Research Gap.....	13
1.8 Delimitation of the study.....	14
1.9 Methodology.....	14-15
1.10 Ethical considerations.....	16
1.11 Chapter Outlining.....	16-19
Chapter 2	
2.1 Literature review.....	20
2.2 Eastern Culture (abduction).....	20-21
2.3 Western Culture (human trafficking).....	21
2.4 Evolving Response.....	21-30
2.5 Physical abuse.....	30-31
2.6 Emotional abuse.....	31
2.7 Sexual abuse.....	31-32
2.8 Root cause of violence against women.....	32

2.9 Effects of violence against women on victims.....	32
2.10 Victims of Physical violence.....	32
2.11 Victims of psychological and emotional violence.....	32
2.12 Effects of violence against women on the Country.....	33-34
2.13 Violence against women violates women's Human Rights.....	34

Chapter 3

3.1 Methodology.....	35
3.2 Pollard's theory of Positive Deconstruction.....	36
3.3 A Parable of Positive Deconstruction.....	36-39
3.4 Gerkin's theory of Shepherding.....	39
3.5 Shepherd in the context of Xhosa.....	40
3.6 Principle of a good shepherd in Xhosa context.....	40-41
3.7 Shepherd in the context of the Church.....	41-47

Chapter 4

4.1 Abduction.....	48
4.2 Researcher's Experience on abduction.....	49-52
4.3 Gathering information using the stories of abduction.....	52
4.4 A Story from Happily Married Man.....	52
4.5 Ukuthwala (Abduction) Worked for Me, Man Says.....	52-53
4.6 Ukuthwala (Abduction): Experience from Survivor.....	53-54
4.7 Marriage by Abduction: Another experience from Survivor.....	54-55
4.8 According to document issued by Dept. of Traditional Affairs.....	56-57
4.9 The Role of parents in Pondo Customary Marriage.....	57-58
4.10 The Value, Essence of abduction in terms of Custom.....	58-59
4.11 Significance of lobola and a centre to Pondo customary marriage.....	60
4.12 Culture.....	61-62
4.13 Criminal Law against Customary Law.....	62-64
4.14 Christianity against Culture.....	64-68
4.15 Culture against Constitution.....	68-73
4.16 Equality Clause.....	74-75
4.17 Feminist Theology.....	75-76

4.18 Confessional Theology.....	77-79
4.19 (i) Marriage.....	79
4. 19 (ii) Arranged Marriage.....	80
4. 19 (iii) Un-arranged Marriage.....	80
4. 19 (iv) Marriage by Elopement.....	80
4. 19 (v) Marriage in the Old Testament.....	80
4. 19 (vi) Marriage in the New Testament.....	81

Chapter 5

5.1 Interviews Questionnaires.....	82
5.2 Interviews to a Married Woman.....	82-83
5.3 Interviews to a Married Man.....	83-85
5.4 Interviews to survivor of abduction.....	85-86
5.5 Another interviews to survivor.....	87-88
5.6 Interviews to Chief.....	90-91
5.7 Case study.....	91-93
5.8 Interviews to the Church Minister.....	93-94
5.9 Interviews to the Youth member.....	94-95

Chapter 6

6.1 Findings and Recommendations.....	96
6.2 Data Analysis.....	97-98
6.3 Recommendations.....	98-102
6.4 Overview of marriage by abduction.....	102-105
6.4 (i) Understanding the Individual.....	106
6. (ii) Attending to the little things.....	106
6. (iii) Keeping Commitments.....	106
6. (iv) Showing personal integrity.....	106-107
6. (v) Apologising sincerely when you make a withdrawal.....	107-115

Chapter 7

7.1 Models of Healing.....	116-124
----------------------------	---------

7. 2 Appendix (A) Interview Questionnaire.....	125-126
7. 3 Appendix (B) Consent Form.....	127
7.4 Bibliography.....	128-129

Glossary

Deflower- In this thesis deflower means the breaking down of the girl's/female's virginity due to an abduction practice.

Elopement- In this thesis means a form of running off secretly to be married, usually without the consent or knowledge of one's parents or guardian.

Pastoral Care- It is defined as an ancient model of emotional and spiritual support that can be found in all cultures and traditions.

Pastoral counselling- It is defined as a branch of counselling in which psychologically trained ministers or priests provides therapy services.

Seduced- In this thesis seduced means the way of persuading a person to engage in sexual intercourse.

Trauma- Means an emotional state of discomfort and stress resulting from memories of an extra-ordinary experience, which shattered the survivors of circumstances.

CHAPTER ONE

1. INTRODUCTION

This study focuses on the abduction and its impact on families with a particular emphasis on parents of abducted girls. This practice of abduction occurs in the Eastern Cape, specifically in the Pondo tribe where the researcher is residing. The impact of this practice of abduction has led to conflict within the families, it also affects community and churches in Pondoland.

This process affects the community and the church in a way that there is a development of attitude/ a tendency of disrespect to husbands/ males by their wives caused by the reaction of biological fathers who chased their daughters back to where they were abducted after having a chance to escape. This reaction of father affects the community as well as the church especially when the father is an elder as well as a leading person within the community. At the end of the study, the researcher is intend to create the method of caring which will become the healing process or the voice of the voiceless for the survivors of abduction.

1.1 BACK GROUND AND MOTIVATION OF STUDY

This study is about the split and misunderstanding within the family members that is caused by abduction of girls that are forced into marriage in Eastern Cape area, among the Pondo tribe. By talking about the Pondos, this does not intend to promote ethnicity but an attempt to undergo a research on abduction and its impact on families under the guise of a culture and norm. This study was necessitated by disharmony that followed the act of abduction that involved members of the researcher's church.

This emerged when a member of mothers union organisation in the congregation approached the researcher ,about division or split and misunderstanding between her and her husband brought by his reaction because he forced their girl child who had initially been abducted and had managed to escape and come back home, to return back to her abductees place.

When the girl child arrived at home, her biological father forced her to go back to where she was abducted, telling her that he needs payment in the form of cattle (lobola).

This was an unusual or uncommon practice of chasing a child away or forcing her to go back to where she was abducted. He was honouring a cruel culture that violate girl child through

forced marriage. That practice re-traumatised the girl's mother as she was also abducted as a young girl herself. According to Mcetywa (Pondo Heritage) such acts of abduction is marriage by capture. "It was an attempt to force a contract of marriage. If she managed to escape before she was seduced, the marriage would not be contracted. If the young man successfully slept with the young girl on the night of their arrival at the young man's place, the girl could not return to her home for fear of shame and pregnancy. The marriage would be informed and they negotiate lobola" (Mcetywa 2006:41). Today, this act can be classified as a rape.

The practice of forcing a girl child to go back to where she was abducted usually indicates or suggests that the girl child's biological father is involved in the abduction practice. As the experience of daughter then triggers a mother's traumatic experience that had been buried in her memory without having been dealt with, leading the mother considering and contemplating terminating her marriage and taking her daughter with her. Divorce seemed to be a solution ensuring her and her daughter's liberation. She said that she did not want to see her daughter going through the same abusive and traumatic experience because of abduction as she did.

In the researcher's understanding, the practice of abduction of young girls poses many challenges in these days and age when a girl child is regarded as a trading commodity or an object that is there for men. The reaction of the mother highlights how maternal parent have been adversely affected by the practice and most had no courage to leave their marital homes given that they cannot provide for themselves and their children, or that their parents had already decided on their behalf.

This act also received a support from some of the religious communities influenced by their patriarchal approach of life. Lack of awareness and empowerment has also perpetuated the practice of abduction of young girls within the Pondo community. The abduction of a girl child and coercing her into marriage is a violation of human rights and the practice dictates that the young man would then deflower the girl. This is tantamount to rape. Molapo asserts, "Rape is a forceful act of sexual intercourse.

It is legally defined as "Carnal knowledge by fear, force or fraud" in simple short terms; "forcing someone to share sex against her will" (Molapo 2003:78-79). Molapo also quoted Vanessa and Angela by saying that "There must be mutual consent to any sexual activity.

Sexual activity without consent is abusive, regardless of whether or not the couple is married, dating or otherwise romantically involved. Furthermore, agreement to participate in sexual activities obtained through threats of violence, intoxication with drugs or alcohol, or other coercion is not consent. Engaging in sexual acts with someone without their consent or

pressuring someone to change their mind once they have declined is disrespectful to that person. It may frighten or harm that person, and may be criminal” (Molapo 2003:78-79).

This practice of abduction by Pondo man traumatised the young girls and re-traumatised mothers of the abducted girls as they both were the survivors of abduction practice. This present the problem faced by the girl child and her mother. The main question is how are they going to be healed? This practice troubled the researcher in such a way that he had to struggle to seek the way of changing the mind-set of Pondo man to change the practice of abduction and see the importance of proposed marriages.

As the Pastoral care-givers, we need to take a journey with people who have been traumatised by the impacts of abduction practices, and those who will encounter it in the future. Church leaders and the congregation had to encourage a new system of proposed marriages, which is the part of human rights in democratic government. Pastors as the shepherd of the flock had to take care of those victims, and encourage them to address serious issues they are facing so that we work together and fight against the abduction practice experienced by girls.

The researcher aligned himself with Molapo where he says, “Marriage means different things to different people. It is not only a personal commitment, but it is also regarded by most religions as a sacrament. It can be seen as one of the most important decisions and steps in a person’s life and this is emphasised in the marriage vows to love and to hold until death do us to apart. Love and obedience to God form the basis of a successful marriage. The family, which stems from this basic relationship, should therefore be different and sound. To be successful, a marriage has to be based on more than love and arrangement.

Personality factors that should be present are commitment, maturity, the ability to show affection and appreciation, the ability to compromise, acceptance, loyalty, a sense of humour, unconditionally, to forgive and forget” Molapo 2003:121-122).

In the researcher’s mind, the above information by Molapo shows a clear emphasis on how important marriage is and how good and important is the commitment of both parties is in a marriage. This also includes the blessings from God, and church against this evil practice of abduction. As the Pastoral care-givers, it is very important to create the healing methodology for the victims of abduction. It is also important to play a role in teaching and changing the mind-set of the Pondo communities, specifically men not to continue the practice of abduction.

It must be clear in their minds that marriage is not about the feeling but by the choice, you made. This means then that marriage must be implemented or made in consent of both male and female not due to the feeling of a male alone. Hence, the researcher's intention is to research about this practice of abduction by the Pondo man.

.1.2 PROBLEM STATEMENT

The issue of abduction has become a serious problem that affect girls in Pondoland.

These are the main questions that will guide these problems:

Why do Pondo men think that they own women and girls in Eastern Cape?

Is abduction part of the African culture, in particular Pondo tribe?

What way can pastoral care gives journey with victims of abduction?

The above questions and that will emerge during interviews, which they will also help in guiding the research.

1.3 OBJECTIVES OF THE STUDY

(a.) The study is aiming at investigating the impacts and psychological trauma that most people are experiencing during and after abduction.

(b). A special focus in this study is in Eastern Cape, specifically the Pondo ethnic group.

(c). This practice of abduction is affecting people who are infected physically, socially, psychologically and spiritually because most of them are not proud of being themselves, of where they belong, being parents to unexpected children and also being wives to husbands that they never chose or loved.

(d). It is where pastoral care strategies are really needed, because of the trauma that the abducted people experience.

(e). These victims of abduction need to be reconstructed so that they regain their self - confidence and also educating the parents of abducted girls not to force them to get married to people they do not know and love.

(f). in most cases, it is the parents who forced the victims to get married because they want payment (lobola) as these parents are also involved.

1.4 AIMS OF THE STUDY

- o To outline the role that can be played by the church regarding rights of young girls
- o and women, affirmation of women, thereby changing the mind-set that exist among most Pondo man
- o To reconstruct the lives of those who were damaged by the abduction practice.
- o To suggest education about the practice of abduction.
- o To create the models of healing for the victims of abduction.

1.5 THE SIGNIFICANCE OF THE STUDY

The author has come to realise that there are shortcomings when dealing with those on the receiving end. These people had to endure a life of ordeal. As the researcher is mindful about the study that although the research is about the victims (survivors) of abduction practice, but the research process may force the author to change the subject to not only focus on survivors, but also to abductees (perpetrators), and parents of the abducted girls which is not stated on research proposal. The church and her ministers are lacking pastoral strategies to deal with the damaged families and this research will suggest those pastoral strategies. This topic falls in the area of practical theology.

Furthermore, the church in Pondoland, though the majority within the community of faith are women, is patriarchal in its nature and operation. As church leaders and caregivers, we need to preserve and intensify extended family relations, as this will be part of the support in fighting the traumatic issues. Pastors and the church as a whole had to play an important role in assisting to deal with the impacts of abduction, as they are challenges Christianity through its violent and abusive actions. This also goes with highlighting the principles of democracy by the government of the post-apartheid, that every human being has a right to do whatever he/she likes and not get his/her rights being violated.

1.6 ASUMPTION OF THE STUDY

The study will help to restore unity and good relationship amongst family members. It will help in enabling to reveal the extent of devastation, which is caused by the trauma

experienced during and after the abduction practice. It will help to assist the girls who are the victims of abduction. It further will challenge this practise which gives men power over girls and women. It will also help to provide moral and spiritual support to the victims of abduction who might have internalized the suffering arising from abduction practice done by the Pondo men.

1.7 RESEARCH GAP

Research has been done on abduction and some of the researchers concentrated on men who abduct the young girls and others about the pain that these young girls are experiencing when they have been abducted by the older men. One of the researchers was JM Molapo (2004) he was concentrated on the Basotho tradition/custom of marriage by abduction which was violating the depth of Catholic Sacrament which he believes it was a permanent commitment of love between the two people of opposite sex (man and woman).

The one was N Mapanga who was concentrating to the young girls between thirteen and seventeen who were abducted by the old men. She was also concerned about her pastoral work, which was made difficult by the broken souls of their congregants who bear scars and hatred caused by abduction experience. The researcher's focus will be more on the trauma which experienced by young women and girls after abduction practice, especially in the Pondo area.

1.8 DELIMITATION OF STUDY

This study will be confined within the bounds of Transkei in the Eastern Cape specifically to the Pondo tribe who are living in Libode village. In dealing with this chapter the researcher will face the challenge of the Pondo culture as well as the confidentialities of the individuals practices. The Pondo cultural issues may sometimes lead the researcher to use co-researchers in order to get more information about abduction practice. The researcher will observe the issue of confidentiality as I work with co-researchers.

1.9 METHODOLOGY

In this chapter a more detailed discussion on methodology will be dealt with, however a preview here will suffice. The epistemological framework of this research is hermeneutical which falls in the category of postmodernism. This Thesis will be influenced by qualitative measures. This research will follow qualitative approach undergirded by a hermeneutical

method. In the researcher's understanding of hermeneutical means to give the people who are caught up by fear a chance to relate their interpreted experience of their power dynamics a space by conducting interviews with them.

Interviews are used as the bases of the therapy to those who have been the victims of abduction. The interviews will be on one basis as well as collective basis. The intention to employ these methods is to source out as much information as possible in order to inform the therapeutic process later on properly. The combination of two theories is used in this study: Pollard's theory of positive deconstruction and Gerkin's shepherding model. By using these two theories, the researcher intends to empower as well as to create the models of healing the troubled souls.

By empowering these women, the researcher would be restoring their voice, which had been muted. The qualitative analysis is used which is namely focused on the literature review. The methodology that will be followed will be based on Gerkin's methodology of shepherding. He is able to fit in to the space of those traumatised in abduction. Gerkin talks about four models of caring which will help in shepherding victims of marriage by abduction.

These models are:

- (a) Priestly
- (b) Prophetic
- (c) Wisdom
- (d) Shepherding

He traces this process of caring from the Old Testament times, where the care of the community of people was to warship Yahweh were cared by shepherding.

Gerkin says, "To reclaim the prophetic and priestly Hebrew ancestors as equally important to the wise man and women of early Israelite history as root models for pastoral care involves us in understanding of the primary images that shape our understanding of what is involved in pastoral care God people (Gerkin 1997:25). Using Gerkin's theory of shepherding will be helpful in the Pondo man to understand the value of females in life.

The research will use his caring methods of shepherding in order to address the ongoing for Christian tradition that grounds the South African and life of the people. It also forces us to attend to the life of the community of South Africa with care and discernment and give careful attention to the needs and problems of abduction among Pondo girls and their families.

The second theory of Nick Pollard: positive de construction is also used as a combination with Gerkin in dealing with the troubled souls. Pollard says, "The process of positive deconstruction recognizes and affirms the elements of truth to which the individual already hold, but also help them to discover for themselves the inadequacies of underlying worldviews they have absorbed (Pollard1 997:44). This theory of positive deconstruction by Pollard will be helpful to change the Mind-set and transformation of Pondo man to stop the practice of abduction. This theory can be also helpful to the pastoral care givers who are challenged to evangelize the Pondo abduction effectively. Bible will also be used as one of the major source in the therapeutic process.

1.10 ETHICAL CONSIDERATION

In dealing with these issues, the researcher need to be carefully not to intervene in the life style of the families especially to those who got married through abduction practice but encouraged them to stay happily and peacefully as wife and husband in their respective village and/or communities. Researcher will make sure about the confidentiality not to disclose the sensitive issues and build up a high trust and confidence in the process.

CHAPTER OUTLINE

CHAPTER I

Background of the study

It gives information about the impacts of abduction on families. It also provides background and problem statement to the study.

CHAPTER II

Literature Review

In this chapter, the researcher is dealing with literature review on both African and Western part, and the worldview.

CHAPTER III

Methodology

The qualitative analysis is used which is namely focus on the literature review.

CHAPTER IV

Abduction

In this chapter, the researcher is dealing with marriage through abduction and the different types of marriages.

CHAPTER V

Interviews

The researcher is dealing with one on one interviews in order to get the detailed information about marriage through abduction by the Pond man.

CHAPTER VI

Findings and Recommendation

In this chapter, the researcher is dealing with discussions of findings and recommendations after the interviews have been conducted.

CHAPTER VII.

Models of Healing

The combination of the two theories by Gerkin: Shepherding method and Pollard: Positive deconstruction theories are used as the therapeutic process to the survivors of abduction practice.

DEFINITION OF TERMS

ABDUCTION:

This is a form of a marriage through kidnapping or an attempt to force a contract of marriage.
.It means the wrongful, and usually the forcible, carrying off a human being.

ABUSE:

This is a form of treating a person in an insulting and offensive way. This can be also address as the way of treating a person in a cruel and violently or can be asexual assault.

ARRANGED MARRIAGE:

This means a practice in which someone other than the couple to be married chooses the marriage partners.

BRUTALISE:

It is the way of making someone cruel, violent or intensive to the pain of others by repeated exposure to violence.

CUSTOMARY MARRIAGE:

This means a customary marriage as defined in the recognition of Customary Marriages Act, 1998 (Act No.120 of 1998).

DEFLOWER:

It is the breaking down of female virginity.

DIVERSITY:

It is the state or quality of being difference or varied. It is a point of difference.

ELOPE:

This is a form of running off secretly to be married, usually without the consent or knowledge of one's parents or guardian

IMAGO DEI:

A theological term, applied uniquely to humans, which denotes the symbolical relation between God, and humans. The foundation for the Christian anthropology.

LOBOLA:

Lobola is a symbol of the groom's family's recognition of bride's worth not the payment for a bride. It also means a property in kind, in cash or in any other way as may be requested by the woman's family where by the man pays the family of his fiancée for her hand in marriage.

MISUSE:

It is the way of treating badly or harshly.

MOLOKAZANA:

A son's wife.

OPPRESS:

It is way of keeping down someone by severe and unjust use of force.

RAPE:

The crime of forcing another person to submit to sex acts, especially sexual intercourse.

SEDUCED:

The way of persuading a person to engage in sexual intercourse.

UBUNTU:

It is an ancient African word meaning ‘humanity to others’.

UN-ARRANGED MARRIAGE:

It is when a man had decided to go with his friends in order to abduct a girl he likes without the involvement of anyone or girl’s parents. A process that involve updating a woman without permission, and then start arrangements of marriage.

YAWEH:

It means GOD.

CHAPTER TWO

2.1 LITERATURE REVIEW

According to the research about abduction nothing done about this practise in terms of literature especially in the western culture. In the Eastern, culture very few literatures about abduction practice while in the Western culture the research is about human trafficking. In the Eastern, culture Mcetywa has done little about marriage through abduction and types of marriages especially in Pond land.

Mcetywa (Pondo Heritage) articulates that” such acts of abduction is marriage by capture. It was an attempt to force a contract of marriage. If she managed to escape before she was seduced, the marriage would be not be contracted. If the young man successfully slept with the young girl on the night of their arrival at the young man’s place, the girl could not return to her home for the fear of shame and pregnancy. The marriage would be informed and they negotiate lobola” (Mcetywa 2006:41).

According to internet “Trafficking in persons occurs when persons are recruited, transported, transferred, harboured or received by means such as the threat or use of force, or other forms of coercion, abduction, fraud or deception for the purpose of exploitation. The exploitation may include sexual exploitation, forced labour or services, slavery, servitude or the removal of organs. Trafficking is a severe violation of the human rights of its victims that continues during the entire period of their exploitation, although certain countries have a significant problem of domestic human trafficking.

Trafficking victims coming from 127 countries, and have been found in 137 countries around the world. It is estimated that, there are at least 2.4 million persons who are victims of trafficking within Africa. The most visible form of exploitation is for sexual exploitation, with 18% being trafficked for forced labour. While it is difficult to ascertain, it is estimated that over US\$30 billion are generated in profits by trafficked persons every year” (February 2012).

The abduction of girls and young woman and coercing them into marriage is a violation of human rights and the practice dictates the young man would then deflower the girls. This is tantamount to rape.

Molapo articulates, “Rape is forceful act of sexual intercourse. It is legally defined as “Carnal knowledge by fear, force or fraud” in simple short terms; “forcing someone to share sex against her will” (Molapo 2003:78). Molapo father continued by quoting Vanessa and Angela by saying, “There must be mutual consent to any sexual activity. Sexual activity without consent is abusive, regardless of whether or not the couple is married, dating or otherwise romantically involved. Furthermore, agreement to participate in sexual activities obtained through threats of violence, intoxication with drugs or alcohol, or other coercion is not consent. Engaging in sexual acts with someone without their consent or pressuring someone to change their mind once they have declined is disrespectful to that person. It may frighten or harm that person, and may be criminal” (Molapo 2003:79).

According to internet, “There are a number of inter-linkages between human trafficking and the smuggling of migrants. Legally, the crimes are distinct. The offence off smuggling of migrants is completed with either an irregular border crossing or the act enabling the stay of the migrants in a state in which they are not nationals or permanent residents and implies the consent of the migrant. Victims of trafficking, in contrast, either did not consent or have had their initial consent rendered meaningless by the threat of or use of force, deception, coercion or abuse of power by the traffickers who intend to exploit their victims. In practice, there are overlaps between the two crimes. Both trafficking in persons and smuggling of migrants may involve irregular migration. Trafficked persons often smuggled across borders and smuggled migrants are particularly vulnerable to being trafficked given their precarious situation. Both crimes often, although not always, conducted by organized criminal groups.

It can be difficult to detect whether the persons involved are smuggled migrants or victims of trafficking and thus practitioners need to be aware of both crimes and able to distinguish properly between them. Both crimes involve human beings and thus any response must be centred on ensuring the protection of trafficking, and victims and the rights of smuggled migrants. “It is important to note that, Efforts to prevent and combat human trafficking and migrant smuggling, also overlap, with both requiring a multi-faceted and comprehensive approach that takes into consideration the push and pull factors of migration, awareness-rising and prevention, criminal justice responses targeting the perpetrators of the crimes and the protection of the safety and human rights of the migrants or the victims of trafficking” [source](#) (February 2012). This information shows the brutality of abduction to survivors Worldwide.

2.2 The Evolving Response

According to internet “The United Nations Convention against Transnational Organized Crime (UNTOC) and its protocol were adopted by the General Assembly on 15November 200. The Convention’s protocols Prevent, Supressed and Punish Trafficking in persons, Sea

and Air are the only universal instruments that address these crimes in a comprehensive and integrated manner.

The Protocols constitute the framework for international action against trafficking in persons, and smuggling of migrants and have guided both the normative and policy responses to these crimes. Over the last decade, considerable work has been undertaken by international organizations, nongovernmental organizations and Member States to raise awareness and to prevent and combat trafficking in persons and migrant smuggling. Some real achievements have been made during this time. A large numbers of States has now ratified the Protocol.

The Trafficking in Persons Protocol entered into force on 25 December 2003 and now has 147 States Parties. The smuggling of Migrants Protocol entered into the force on 28 January 2004 and has 129 States Parties.”(29 November 2012). In the Eastern Cape, The Department of social Development, Traditional Affairs and the CRL Rights Commission, arranged a workshop on ‘the violation of Children’s rights through the abuse of cultural practice of abduction (ukuthwala). The workshop was held on 23-24 August 2011. One of the Social workers from Palmerton gave a presentation focusing on the circumstances that surrounded the founding of Palmerton, highlighting the role of different stakeholders in making the initiative a success. Furthermore she highlighted some of the experiences through which the survivors (young girls) go through in the name of ukuthwala” (February 2012).

In the Western culture the information from internet says” While progress has been made, further research is needed in understanding the causes, consequences and scope of human trafficking and migrant smuggling. Data collection and research is often very poor and it can be difficult to obtain a full picture of the scope of these problems. The Global Report on Trafficking in persons mandated under the Global Plan of Action to Combat Trafficking in Persons will help to improve this understanding.

Further effort must be made to deepen the knowledge of the crimes and their manifestations in different countries and regions in order to develop effective, evidence-based policies and responses” (29 February 2012). The process of evolving response in the Eastern Culture was also in progress because they were still campaigning against the abduction practice. According to case study, “It is puzzling to note that the communities of Kwa Cele in Lusikisiki where the alleged aberrations are currently taking place appear not to perceive the wrongness of their actions. This is evident in the television show 3rd degree when one of the perpetrators responded and said that they are following their custom.

They appear to welcome and accept the practice as their true culture. There is a belief that the practice would reduce the prevalence and the rate of HIV/AIDS. This belief is based on the fact that, if girls married at the young age the rate of infection would go down as she would stick to one partner in spite of sexual behaviour of the husband. Another belief is that if the girl is taken back to school she will be taken by other boys or is being educated for other men. Furthermore it is believed that this practice would help reduce poverty as the parents of the abducted girl would receive cattle as dowry and that a girl would be forced to marry the father of her child”(February 2012).

As much as the Government had intervened in campaigning to fight against the abduction Practice by the Pondo man. The Government campaigns against the practice can be more effective only when the community members were fully engaged and committed to the campaigns. As much as they want to be the part of the campaign but there are still fears that the perpetrators will fight against them as they claim that the practice is part of their custom.

In the campaign processes by South African Government, further information from the case Study said, “Apparently in 2009, a complaint was made that children were being abducted into marriages with older men. These children were exposed to physical trauma. At the beginning of the process of abduction, the girls are chased by men horseback and some beaten with a sjambok.

These children became “brides” to these older men, and they would lose their virginity and Innocence at tender ages of 12 years. Their educational opportunities are interrupted and some would even lose interest to proceed with schooling.

Many of them did not complete the minimum schooling requirements. In addition, the children were exposed to and some were infected with HIV/AIDS as their husbands had sexual relations with other women. The children are psychologically and emotionally traumatized. The children lost self-esteem and some become depressed.” (February 2012). As the Evolving Response in the Western Part of the country (United Nation Convention against Transnational Organized Crime) (UNTOC) and its protocol were adopted by General

Assembly on 15 November 2000 in efforts:

To prevent and combat trafficking in persons and smuggling of migrants;

To protect and assist the victims of trafficking and smuggled migrants, with full respect for their human rights; to prosecute those who traffic persons and smuggle migrants, upholding justice and ensuring an effective criminal justice response;

To promote cooperation among states parties and other stakeholders in order to meet those Objectives. Additional specific mandates have been given to UNODC on trafficking in person and smuggling of migrants through the global plan of action to combat trafficking in persons adopted by the general assembly 2010 and other resolutions of the general Assembly, ECOSOC, the commission on crime prevention and criminal justice (CCPCJ)

In addition, the conference of the parties to UNTOC and its protocols. As such, UNDOC has been

Asked to undertake, inter alia, the coordination of inter-agency efforts to combat trafficking

In Persons through ICAT and UN.

Gift, the management of the united nations voluntary

Trust fund for victims of trafficking in persons, especially women and children, servicing

Working groups of the conference of the parties on trafficking in persons and smuggling of

Migrants and research and publication of the global report on trafficking in persons" (29

February 2012). In the eastern part was also engaging and mobilising the different

Government departments to intervene in the campaign against the unlawful marriages

According to draft discussion document on ukuthwala said: "this was a view in a serious

Light by the executive mayor of the or Tambo district municipality, the department of

Social development and then the national minister in the presidency. They mobilised

Different government departments to intervene to remove the children from these unlawful

Marriages.

Children who could be found were brought to the attention of the authorities and

Community leaders; they were taken away from these men and brought to a "safe haven"

Called Palmerton centre. The executive Mayor of OR started this place of safety

Tambo municipality. District municipality. Twelve children were placed in this centre. In

order to kick-start the process to reuniting the girls with their families and reintegrate them into the community, a multi stakeholder approach was adopted. An institutional mechanism was formed comprising of various government departments such as social development,

Justice and constitutional development, SAPS, NPA, health, education, or Tambo district Municipality, traditional leaders and faith based organisations.

A partnership with the district municipality and the Palmerton Methodist mission was formed with the view of opening a place of care, for these children. In addition the task team, Led by social development used all avenues at their disposal to sensitize communities about The practice. The celebration of international day of families was used as an opportunity to Create awareness about the negative effects of ukuthwala. A door-to-door campaign led by The saps was conducted to create awareness about the practice.

Social workers conducted family reunification programmes and also conducted counselling For the reconciliation of families. In order to limit the occurrence of this practice the Department of social development and special setting here programmes initiated the Kwa Cele family resource centre as a resource to assist the children and their families to manage This custom. Community development programmes are also being investigated that will Target the youth and the women in the community.

These campaigns were developing now and again and the intervention of different Government departments and the special programmes of awareness played a significant role In process against the unlawful marriages in Pondoland. In continuation with the campaign And evolving response against the practice, the western part had the blue heart campaign Against human trafficking which was launched in 2009 to raise awareness of the crime and Its negative impact on society. The goal of the campaign is to inspire people and to mobilize support for action against Human trafficking by international organizations, governments,

Civil society, the private sector and individuals.

The campaign builds on previous awareness raising experience at the international and Regional levels. Primary audiences for campaign include the general public, governments, Law enforcement officers, NGOS and grassroots organizations, journalists and business people each of whom have a valuable role in raising awareness and in preventing and combating Trafficking in persons. Campaign tools include, first, the symbol itself- a Blue Heart which represents the sadness of those who are trafficked while reminding us of the cold-heartedness of those who buy and sell fellow human beings.

The use of the blue UN colour also demonstrates the commitment of the United Nations to Combating this crime against human dignity. In the same way that the red ribbon has become The international, symbol of HIV/AIDS awareness, the campaign aims to make the Blue Heart on international symbol against human trafficking. The logo is available online for use on Facebook and on Internet pages. Pins to be worn at events, a call to action leaflet, Television spots on human trafficking, a dedicated website, and a Facebook group are also part of the campaign package.

The campaign initially made heavy use of social media- the Facebook group for the Blue Heart campaign managed to attract an unprecedented 5,000 members within days of its Existence in March 2009 and it now includes 20,000 supporters. The campaign was spread Nationwide because the intervention of different government Department was also Developing. In South Africa the President of the ANC Women's League and Minister of Social Development were also take part in the campaign. According to the article in daily Dispatch "Over the last week, public debates have centred on the possible contradictions Between the constitutional rights with respect to cultural rights, and the rights that aim to Protect women and girls from discrimination and violence.

The discussion itself provides a lens on the complexities of South African Society. Traversing

these complexities with a view to strengthening the rights of women and girls requires dialogue and engagement amongst different stakeholders. That being said, I would like to focus on the implications of the so called “maidens bursary” on the broader struggle to Improve the lives of women and girls in South Africa.

As indicated by those who have generally spoken out in favour of the “maidens bursary”, the South African Constitution does provide for the protection of cultural rights. The protection of cultural rights was included in the constitution, given the systemic attack on indigenous African ways of living by colonialism and apartheid laws. Constitutional protection of cultural rights does not, however, provide a license for the constitution of practices of any kind that may seek to continue discrimination and violence against women and girls.

In fact, the Bill of Rights was designed to undo a legacy of discriminatory practices including those bequeathed to us through colonial laws” (2 February 2016). So for South African Government to develop the intervention campaigns against the unlawful marriages using the Bill of Rights as the reference to protect women and children. An article from the Daily Dispatch further continued by saying “It is for this reason, therefore, that the South African Constitution, with respect to cultural rights, includes a qualification that stipulates that no person or institution exercising cultural rights may do so in a manner that is inconsistent with any provision in the Bill of Rights.

It is within this context that South African society must engage in a proper and detailed discussion on how we can ensure that cultural rights are respected and practiced in ways that are in line with the constitution and related laws. This will include looking at all practices that are harmful to women and girls. This implies looking comprehensively at issues such as

Ukuthwala, virginity testing, widow's ritual, uku ngena, breast sweeping/ironing, and practices such as "cleansing" after male circumcision, male circumcision itself, witch hunting, in addition, other practices that may be discriminatory and harmful.

On parallel, the Western Part was also preaching the same word of campaigning worldwide and seeking for the intervention of other countries to fight against trafficking in persons and other unlawful practices.

In the adoption campaigns, Number of countries have adopted the Blue Heart campaign as their official human trafficking prevention campaign. The campaign in Mexico, Spain and Serbia in 2010 and 2011 have been particularly high-profile, involving high-level government and UNODC participation and celebrities and attracting enormous media coverage. In addition to the above, the Portuguese anti-trafficking Rapporteur and the Governments of Thailand and Korea have adopted the campaign to a limited extent.

Brazil is set to launch the Blue Heart campaign in early 2012 and discussions are underway for the launch of the campaign in Chile" (February 2012:13). In South Africa the President of ANC Women's League and Minister of Social Development states that "My comments on the So called "maidens bursary" scheme are, therefore, situated within a discussion on harmful practices against women and girls that is not uniquely South African or African, but are features of patriarchal practices across the globe.

Throughout the world the practice of virginity testing continues unabated despite laws and policies that makes the practice illegal. This includes thousands of girls subjected to enforced virginity testing through Southern Africa, including South Africa. The arguments offered by those who seek to defend the practice of virginity testing is that it is a strategy to reduce HIV and AIDS and teenage pregnancy. These arguments are, at best, misguided and inadvertently provide a convenient screen for a patently harmful practice steeped in patriarchal practices that serve to oppress women.

Virginity testing is not an African issue; it is a component of harmful practices aimed at subjugating the bodily integrity of women. It complements other harmful practices such as female genital mutilation, which is essentially a practice, guided by the ideology that sex for women should not be about pleasure, but about procreation. In most cases virginity testing is ineffective, unhygienic, and a gross violation of girl's human rights.

Moreover, it is not even a reliable measure of virginity. Women's hymens can break due to factors other than sex such as riding a bicycle or inserting a tampon. In the South African context where many first sexual encounters are unwanted, hymens are ruptured due to being sexually assaulted. Despite this there is a huge stigma attached to girls who "fail" the virginity testing." (2 February 2016).

Vanessa and Angela articulates "In every country across the globe, vast numbers of women daily suffer acts of violence perpetrated by their husbands, boyfriends, family members, teachers, employers; men they know, and from strangers. Women of every imaginable race, ethnicity, class or creed are victims and survivors of violence.

Women, no matter their race or religion, House-maids, married women, school girls, women with college degree and professional careers, women who believed in women's rights and women who are respected members of their communities are all vulnerable to violence just because they are women. Women suffer violence in their own homes. Women endure groping and sexual propositions in their offices both from subordinates and superiors.

Women face harassment on their streets. Women fall victim to muggings more often than

they fall men to muggings. On the other hand, Women are tracked or abducted and sold to serve as sex-slaves in foreign countries. The reality is that too often, the communities and governments that are supposed to protect all people ignore the continuous suffering of women.”(Vanessa and Angela 2007:2). The reality about women their rights were being violated in many ways be it through abduction by marriage, human trafficking or sexual abuse and the truth is only the intervention of government through department of Justice, SAPS members and the community at large which abolish the violation of human rights against women and girls.

Vanessa and Angela further continued by saying “Statistics on Violation Against Women (VAW) paint a grim picture for women all over the world. In the United States, for her husband assaults example, a woman- usually every 15 seconds. During a study in India, 45% of the participating married men acknowledge abusing their wives. In Zimbabwe, 26% of married women have been forced to have sex when they did not want to, 23% were by physical force, 20% were shouted at by partners, 12% were forced when asleep, and 6% were threatened.

In New Zealand, a study on 548 women aged 20-22, found that 25% of those who had first intercourse before age of 13, were reportedly forced. For Ghanaian women, the numbers are no better. In 1999, the Gender Studies and Human Rights Documentation Centre published the first widespread study on gender-based violence in Ghana, Breaking the Silence and Challenging the Myths of violence Against Women and Children in Ghana (referred to as the “Nkyinkyim Project”) this was a comprehensive study of violence against Women grounded as much as possible in women’s experiences. It represents a collective effort to name, define and challenge a ‘social’ phenomenon long ignored and tolerated.”(Vanessa and Angela, 2007:21-22)

2.3 The Evolving Response

The Nkyinkyim Project study gives voice to women and girls' experiences of violence, how they experience abuse, their coping mechanisms and the social responses to women's experiences of violence in all ten regions of Ghana. The findings are revealing, and the numbers described below are just a sample. Of the adult women surveyed, 19% reported that misunderstandings resulted in physical abuse and 43% said misunderstandings led to verbal abuse. Although 67% of physically abused women suffered, injuries and 26% of women were bed-ridden for 6 or more days as a result, these women overwhelmingly do not seek medical care.

One in four women and girls had been threatened with a fist or other objects that could hurt them. One in four women and girls had been intentionally humiliated or shamed in front of others. Thirteen percent of women had male partners who took their earnings away from them over half of the women had felt hurt because their male partners had refused to talk to them. From the sample, 237 women had been forced to leave the homes in which they were living with their husbands or boyfriends; while 60 women had been prevented from leaving a space such as the bedroom or house. (Human Rights Documentation Centre Study, 1999: 23).

The above evolving response compiled from the experiences and perceptions of violence, as well as recollections, opinions and records shared with a team of researchers over a ten-month period in 1998. The "Nkyinkyim Project" documented the details of a phenomenon that represents the very heart of male domination, and control in Ghanaian society and the resulting perception of women as inferior beings. Intuitively, we know these statistics describe acts of violence, but there is still the need to explicitly define VAW.

2.4 Physical Abuse

Physical abuse is any act that harms or attempts to harm a person's body. It includes battering, hitting, punching, choking, and hair pulling, slapping, grabbing, kicking, betting pinching, throwing a person against a wall, burning and using weapons or other objects as weapons.

It should be noted that depriving a person of essentials such as food, shelter, sleep, and medical care is also physical abuse. Ultimately, murder is the worst form of physical violence and the sad end to many abusive relationships.

2.5 Emotional/ Psychological Abuse

Emotional and psychological abuse are acts that are intended to degrade, humiliate, or demean a woman in public or private. All the previously discussed forms of domestic violence have severe and long-lasting emotional psychological effects on abused women. In addition to these general emotional and psychological side- effects, abusers frequently engage in pure emotional and psychological abuse. This includes belittling, intimidating, blackmailing, treating one's partner like a servant, exhibiting extreme fits of jealousy, destroying property, punching walls, making threats and verbally abusing her name calling, insulting, and screaming.

2.6 Sexual Abuse

Sexual abuse is forced attempt to have or perform sexual acts against a partner's will. For example, attacking the sexual parts of a partner's body, treating a partner as a sex object, threatening physical violence should a partner not comply with sexual demands, knowingly infecting a partner with STI's or the HIV/AIDS virus etc. It includes not only non-consensual sexual contact, such as forced intercourse (rape) and fondling (sexual assault), but also injuring a person's sexual parts and attempting to control a woman's sexuality and reproductive capacity or expression. Marital rape: It is true that the Criminal Code states that "the consent given by a husband or wife at marriage, for the purpose of marriage, cannot be revoked until the parties are divorced or separated" [§42(g) of act 29]. It is also true that customary law treats a wife as her husband's property to do with as he please.

In addition, popular opinions and attitudes that exist in most social, cultural and religious settings are that a wife should never refuse her husband ex and a husband may have sex with his wife at will. This does not mean, however, that when a husband forces his wife to have sex with him that is not a rape. When a woman does not want to have sex for any reason and a man disregards this refusal, the resulting sex acts are rape.

Marital rape is a human rights violation and therefore, impermissible under international law, the African Charter, and the Constitution of Ghana. Until the Supreme Court recognises this or Parliament enacts clarifying legislation, it should be interesting to explore holding a man criminally accountable for raping his wife under the criminal provision of assault."(Vanessa and Angela 2007:26, 27-28).

2.7 ROOT CAUSE(S) OF VIOLENCE AGAINST WOMEN (THE PATRIARCHY TREE)

The legal system, community, family, education, religion, and the media all contribute to the patriarchal system that keeps women in relatively powerless positions, makes them vulnerable to violence and thus justifies men's violence against them. Thankfully, each individual has the ability and may have the opportunity at one time or the other too influence the way society and its institutions respond to VAW.

Within an abusive relationship, women continue to learn to accept the violence against them. Woman in an abusive relationship may feel a wide range of conflicting emotions: injustice, fear, humiliation, anger, depression and resignation. Without positive support from her family, friends, and community, she is likely to abandon her legitimate anger, lose self-esteem and confidence, minimize the seriousness of the abuse, and feel responsible and guilty for her partner's acts. She may attempt to avoid the "trigger" situations that precede the episodes of violence or, on the contrary, she may "provoke" violence in order to "get it over with" and expedite the honeymoon period.

2.8 Effects of violence against women on victims

Abuse affects the lives of survivors in many different ways. The lists below include some of the effects of domestic violence. Not all survivors experience these particular effects. Many survivors experience a combination thee problems.

2.9 Victims of physical violence

They come out from the ordeal with scratches, bruises, cuts and other severe wounds, black eyes, broken bones, sprains, nose bleeds, headaches, stomach aches, temporary loss of vision, disfigurement, vaginal and tearing, bladder infection, pelvic inflammatory disease, STIs (including HIV infection), vaginismus (collapsing of the vaginal wall), incontinence, sterility, frigidity, unwanted pregnancies, miscarriage, and death.

2.10 Victims of psychological and emotional violence

Feelings of helplessness and of and being out of control; dissociative phenomena: memory loss, gaps in memory, numbing of feelings, eating disorders, nightmares, insomnia (inability to sleep). This also include mental breakdown, long-term post-traumatic stress disorders, flashbacks, fear of commitment, unconsciously choosing violent or otherwise troublesome partners, intimacy problems/trust, desire disorders. It also goes with general apathy towards

sexual activity, spacing out during sex, little desire for sex, isolation, retreat to alcohol or drugs abuse, self-mutilation, and suicide.

2.11 Effects of violence Against Women on the country as a whole

When women are abused, they are left with so little confidence in themselves and their abilities that they are unable to bring themselves to participate in the development of their nation. This implies that over half of the physical and intellectual capacity of the labour force is lost. Sometimes abused women are either unable to work because their husbands do not permit them or because they are suffering such a severe physical or emotional trauma that work is impossible. Even if they are able to work or attend school, their performance is negatively affected.

Canada's national survey on VAW reported that 30% of battered wives had to cease regular activities due to the abuse, and 50% Of women had to take sick leave from work because of the harm sustained. A study of abused women earned 46% of female students have been threatened at one time, or the other by a male teacher to hurt her education or grades if she refused him sex.

Men who abuse women indirectly drain health care resources from other pressing health need such as combating malaria and malnutrition. Studies from United States, Zimbabwe, and Nicaragua indicate that women who have physically or sexually assaulted use health services more than women with no history of violence. Thus increasing health care costs. A study from United States indicated that rape or assault is a stronger predictor of health care use than any other variables. The medical care costs of women who were raped or assaulted were 2.5 times higher than the costs of non-victims in the year that the study was carried out.

Men who abused women indirectly deflect resources from the police force, judiciary and from other needs. Violence against Women (VAW) contributes to a wide-range of social problems including homelessness and prostitution. VAW also generates an atmosphere of fear and insecurity and ultimately hinders good relationships between women and men” (Vanessa and Angela 2007:37).

2.12 Violence against Women Violates Women's Human Rights

In the evolving response against women's human rights, Vanessa and Angela articulates that "As a member of the United Nations and party of the African Charter, Ghana has committed itself to protecting and promoting human rights as defined by the international community. The international community recognizes VAW, in general and domestic violence in particular as a violation of human rights. VAW, in its most extreme forms, deprives women of their right to life. Even in its most mild manifestations, it denies women their rights to liberty and security, health, freedom from torture and to non-discrimination and equality before the law.

As will be explained further in Part IV, VAW violates Women's rights to sexual autonomy, that is, her right to make informed decisions concerning her sexual and reproductive health. In the era of HIV/AIDS, this human rights violation can possible result in the death of the individual women, the further spread of the virus, the deterioration of her family unit, and eventually the country. VAW was criminal in Ghana. Although many people are not used to looking at domestic violence as a criminal act, the criminal code offers no statutory obstacle to prosecuting a man for hurting a women just because he is in a relationship with her.

The police may use the Criminal Code of Ghana to prosecute an abuser for murder, manslaughter, homicide, causing harm, using a weapon, exposing a child to harm, and assault. At the time this manual is being written, Parliament is considering a Domestic Violence Bill that will clarify for reluctant police, lawyers, and judges that violence within an intimate relationship is serious a crime as violence between strangers.

The Criminal Code explicitly outlaws female genital mutilation. It is a second-degree felony punishable by no less than three years imprisonment. The Code also criminalizes Customary Servitude which includes practices such as trokosi and cruel widowhood rite" (Vanessa and

Angela 2007:37-38).

CHAPTER THREE

3.1 METHODOLOGY

In this study a paradigm research is used which consists of ontology (what is reality) epistemology (knowledge about the research) and methodology (to acquire knowledge).

A more detailed discussion on methodology will be dealt with; however, a preview here will be suffice. The epistemological framework of this research is hermeneutical which falls in the category of postmodernism. This research will be influenced by qualitative measures and its ethnographic research type of investigation, which develops in depth analytical description of current systems, processes, and understanding of the shared beliefs and practice of particular group or culture.

The research will follow qualitative approach undergirded by a hermeneutical method. In researcher's understanding of hermeneutical means to give the people who are caught up by

fear a chance to relate their interpreted experience in the process of abduction which is violent and abusive by conducting interviews with them.

Interviews are used as the bases of the therapy to those who have been the survivors of abduction. The interviews will be done on one on one basis. The intention to employ these methods is to source out as much information as possible in order to inform the therapeutic process later on properly. This is a scientific knowledge because it is proved as an on-going process.

The aim of using qualitative approach is to lay an emphasis and highlighting abduction and its impact to families, especially to the parents of abducted girls. The qualitative approach is also going to help the researcher to address and answering questions that Gerkin and Pollard did not answer. The methodology sick to address the problems that the researcher is struggle with. In this study combination of two theories are employed and the Bible as the other source of therapeutic process.

3.2 Pollard's theory of Positive Deconstruction

This theory is used in order to go against the culture of Pondo man, which brutalizes women and girls as if they do not have image of God.

It is also used to change mind-set of men who abduct girls and highlighting to them the change, which was brought by democracy (human rights).

3.3 Gerkin's theory of shepherding

Gerkin's theory is used to the journey with the survivors of abduction. His prophetic element means that pastors should be the voice of the voiceless for the victims and survivors of abduction practice especially in the Pondo area. As pastoral care-givers, we must always take care of the troubled souls as shepherds of the flock. By using these two theories, the researcher intends to create the models of healing to the survivors of abduction as well as restoring their voice, which had been muted by the experience of abduction.

In view of the above, the researcher must look now at the theories in differently;

3.4 NICK POLLARD:

3.5 POSITIVE DECONSTRUCTION

Pollard explains his theory as “recognizing and affirming of the element of truth to individuals which already holds and also helps them to discover for themselves the inadequacies of the underlying world views they have attained.” Pollard 1997. Positive deconstruction is done in a positive way in order to replace bad elements with good elements to help reconstruct. This means that helping people to take away what they believe in and accept a new belief. It is beautifully articulated by Pollard in the parable in which the model was developed.

3.6 A Parable of Positive Deconstruction

Pollard says, “When I was an undergraduate I bought my first car. It had a good chassis and most of the bodywork was ok. However, that was about all that could be said in its favour. The engine was worn out, the gearbox crunched pathetically and the suspension was broken.

It just about got me around, but it was not really much good.” Further continues his story by saying, “Sometime later I heard about another car, of the same make and model.

It contained many new parts, which were in good condition, but unfortunately, it had just been written off in an accident. I immediately bought it and set about taking both cars completely apart. This was not the negative deconstruction of a mechanic. I looked carefully at each part to see whether it was any good. If it was, I kept it, if it was not, I threw it away. Eventually I put all the pieces together, started it up and found I now had a very good car.” Pollard (1997:44-45). That is what needs to be done to abductors to change their mind-set not to continue with the practise but to use the new style of proposed marriage.

The above is how Pollard developed his theory of positive deconstruction, which means helping people to deconstruct or take away what they believe in, in order to look carefully at the belief and analyse it. Our role as pastoral care-givers is to guide and help people in focusing on real issues and to assist them to move from what they know to the unknown.

The focus of the author in using Pollard’s theory of positive deconstruction is to deal with men who are abusive to females through the process of abduction. In connection with my topic, one has to do an analysis in dealing with fathers: Firstly, fathers who do not play the role of being the father figures to their girl children, those who make a deal with other

grooms' parents for the abduction without their (girls) consent who will be mothers of tomorrow. In addition, some of the fathers who chase away their girl children after they managed to escape from their abductees' place because they want the cattle for lobola (dowry) which can cause a split within the family. Those fathers must accept the change, which highlights and protects all human rights.

As this practice was used before and it was useful because those old mothers and grandmothers of that time grew up submitting to the culture and law (no human rights) and females of that time had no right or say. Women of that time were just homemakers who had to wait for their husbands after being abducted to come back home from work. Most men and husbands were mineworkers who came back home once in twelve months. One could understand that in those days, when a male had to get a wife, his parents, especially the father, would go around looking for (molokazana) a good girl to be a wife to his son.

The parents of the abductors would look at the family structure of young girl. It was then after analysing all the avenues of the family structure of a girl that they had to abduct the girl without her consent and in most cases, only with the consent of both parents (boy and girl). In the new dispensation, democracy has brought changes in our lives. Women and girls have a right to refuse if they are not satisfied with what they are advised or asked to do.

Therefore, the modern generation could easily move to Pollard's theory of positive deconstruction, because they have a right to open a case and cause the abductor to be charged or punished for violating her. That will also lead to diversity or split within the family members, especially the mother and the abducted girl. In order to maintain a good relationship within the families, we have to use the strategy of Pollard, to deconstruct the practise of abduction by Pondo man and introducing the system of proposed marriage.

The issue of justice becomes extremely important as one deals with abduction because as the pastors we had to educate the Pondo man about Christianity, human rights and democracy, so that there will be no more practice of abduction. As a pastoral caregiver who has to journey with these people and spend time with them, showing them the advantages and disadvantages of the abduction practice. The role of pastors and church leaders to tell them how good the present life and the democracy have brought to our generation, how good life with human rights is, and us how good flexibility is and how good Christianity is.

Also telling them the disadvantage of continuing with their practice of abduction, especially in new democracy, which is violating their human rights. They will end up spending their

lives in jail, leaving their families alone with no one to take care of and provide food for them.

This practice also breaks the relationship or ties among family members because once the father does not protect his girl child from the practice of abduction, both the mother and the girl develop a negative attitude and anger towards the father for not being the father figure to the girl child and this can also lead to divorce. To have a good relationship with your family, church and community at large, one must refrain from wrongdoing, being abusive and the abduction practice and that will help the person to be a dignified father of the family.

Pastors, church leaders and the congregation at large are there to help the helpless and change the misbehaving children into good future parents. With this practise of abduction in my mind and Pollard's positive deconstruction theory, the following theory of Gerkin:

Shepherding will help us to journey with the survivors of abduction.

3.7 SHERPERDING METHOD

Biblical method of shepherding by Gerkin is employed which shows trio-logical leadership structure of Priests i.e.

- (1) Priests
- (2) Prophetic
- (3) Wisdom.
- (4) Shepherding

Gerkin says, to the reclaim the prophetic and priestly Hebrew ancestors as equally important to the wise man and women of early Israelite history as root models for pastoral care involves us in understanding of the primary images that shape our understanding of what is involved in pastoral care God people(1997:25).

Gerkin, further identifies his theory, he says, “more than other image, we need to have written our own hearts the most clearly and power, fully given to us by Jesus as the shepherd of the flock. Admittedly, this image originated in a time and place in which a shepherd was a common figure, and we live in a social situation in which shepherding is a scarcely known and even marginalized vocation” Gerkin (1997:27&80).

The idea is further picked up in the Bible, the new testament, the depiction of Jesus as a good shepherd who knows His sheep and known by His sheep John 10:14) has painted a meaningful, normative portrait of the pastor of God's people. In researchers, view the above information about the shepherd link with the shepherd in Xhosa context

3.8 Shepherd in the Context of Xhosa

In researcher's understanding, shepherd is a person who always looks after the flocks. He is a person who exposed himself in danger by giving care and safety to the flock. Shepherd is a person who has an eagle eye who is able to identify the flock from each other. He knows his flock by names one by one.

He is person who even knows the time that they need water to drink.

Shepherd is a person who is able to see and identify the sick amongst the others.

Daily process, shepherd knows exactly the time that the flock are supposed to be at veld and again he knows the time that the flock supposed to be at kraal where they keep together in some and safe place.

During the night when flock are together in kraal and shepherd is sleeping in his house if there is something suspicious outside, shepherd come out to check whether they are still safe or not.

Broaster who is based at Engcobo, talks about the shepherd and says the following: "So every morning, rain or sunshine, eleven or twelve shepherd with his herds and flock pass our shop and we hear the rhythmic rustle, the soft, measured tread of hoof beats, the shrill calls, and birdlike whistles of herd-boys as they admonish and drive their stock up the steep mountain path" (Broaster 1967:14). Boaster shows another clear image of shepherd in the context of African scholar.

3.9 Principles of a Good Shepherd in Xhosa context

1. Sacrifice: good shepherd always exposed himself in danger for the safety of the flock.
2. Love: he always cares and looks for the green pastures for his flock.
3. Vigilant: he always keeps watching the possible dangers such as storms, vehicles in times of crossing roads.
4. Patience: he had to look for the strugglers when needs be and healing medicines when others are sick.

In terms of my topic the abductors really violating the rights of young woman and girls. The researcher's opinion in the above is that the Pondo men should protect and safeguard the young women and girls as their sisters against the perpetrators of the surrounding areas not abusing them.

3.10 Shepherd in the context of Church

In the context of the church, Shepherd is captured beautifully by the scripter John "I am the context of the church shepherd is a pastor/church leader, person who must take a good shepherd, the good shepherd sacrifices His life for the sheep" John 10:11. In the responsibility of caring for the people of Yaweh (God). According to Book of Psalms 23 says, The Lord is my shepherd; I have all that I need.

He lets me rest in green meadows; He leads me besides peaceful streams. He renews my strength" Psalm (23:1-3). This proves that a pastor in church must be the person who always care and journey with the people of God especially the troubled souls in the congregation.

In church good shepherd must be able to create hope and alternatives in hopeless situation . According to Isa "He guides his flock to good pastures and safe resting places" Isa. 40.11.

He must be able to bring light in darkness. He is a person who is able to protect and comfort people in times of sadness and those who are victims of abduction. He must be able to pursue, convince and lead people of God to the green pastures with love and care.

According to Matt "He searches for any sheep that strays or gets lost, until he finds it, even if this means going into difficult and dangerous places, however dark the night or bad the weather" Matt.18.12.

A pastor as a good shepherd must be able to sacrifice and be vigilant when needs be. According to Taylor, "Being a shepherd means taking a deep personal interest in the welfare of the flock as a whole and of each individual sheep in the flock. It calls for strength and courage, patience and self-sacrifice. The good shepherd must always put the welfare of the flock before his own comfort, even when this means losing sheep, and facing personal danger or even death" (Taylor 1983:9).

He further continued by saying, "The work of the leaders in early church was modelled on this pattern. It included feeding the new Christians with the truth; protecting them against error and false teaching; caring for the needy and distressed; encouraging those who had become half-hated in their faith; keeping order and discipline; giving guidance and spiritual direction"(Taylor 1983.9)

A Pastor of the church must always put the welfare of people of God before his own comfort especially the troubled souls and the victims of abduction. In using Gerkin's theory of shepherding in this research the aim is to focus on the survivors or troubled souls who have been traumatized by the abduction practice, traumatized by both being abducted and chased away by their biological fathers and forced to go back to where they were abducted only because they (fathers) want cattle (lobola).

Pastor has to journey with those who live traumatic lives in their marriages due to split as one of the impact of abduction and seeing themselves being wives in unexpected marriages and mothers to unexpected children. Because these mothers, wives or women have already spent some years in that traumatic situation, Pastor has to give them a chance to voice out their feeling of fear and anger. He has to listen carefully to them in an attempt to hear what exactly traumatized them and how are they going to be healed. Pastor must be a good listener and must be able to motivate as leader.

The researcher aligns himself with Munroe, when he described the leadership skill of good shepherd by saying "Leadership is the capacity to influence others through inspiration motivated by passion, generated by a vision, produced by a conviction, ignited by purpose"

(Munroe 2005: 52). Pastor must show full commitment. Gerkin states that, "our methods of reconciliation must now more clearly follow the manner of listening, invitation to consider and clarification of commitment. The function of reconciliation must remain true to the deep sources of our pastoral tradition, keep those sources central to the background of our work as pastoral caregivers"(Gerkin 1997).

When Pastor is committing himself in dealing with victims of abduction, he has to respect personalities, customs, religion and feelings of the troubled souls or the victims of abduction.

To have all these qualities and characteristics will help the author to heal, care and journey with these troubled souls with common understanding for these people lived abusive life their marriages. Pastor must work hard to heal and motivate them and give them hope of change in their marriages. The following encouragement was shared with those who are married. The Pastor encouraged them that they get into therapy because of abuse they experienced in marriage. This is the only way they could move towards healing of their experiences. This issue is also raised to other pastor. They should treat this as a priority, they should stop encouraging women, to stick to the abuse, in Xhosa is (to nyamezela). Pastors should honour appointment of those who are abused in marriage, they should also preach about it. In other words, , give them time to voice out their problems so that he can get into the space and journey with them step by step to heal and counsel them.

Both these people need to develop a positive mental attitude. Molapo supports this, “A positive mental attitude means spending your energies on finding ways things can be done rather than exhausting your emotional and mental powers dwelling on the way things cannot be done”(Molapo 2003:35). By motivating them and changing them to develop a positive mental attitude, the writer will be able to heal, reconstruct and rebuild them to have some spirit of unity and that unity will be very useful to them as individuals, to regain self - confidence, rebuild their home and families in order to unite the church, community and work together as a team.

Macchia articulate an example of good shepherd by talking about the spirit of teamwork, where he quotes I Corinthians 12:12. 24-25. “the team is a unit, though it is made up of many parts and though all its parts are many, they form one team so it is with Christ..... However, God has combined the members of the team and has given greater honour to the parts that lacked it, so that these should be no division in the team. Oneness, unity and honour are the bases of that trust that exists on healthy team” (Macchia: 2005:24-25).

For them being in that traumatic situation for a long time which leads to split as one of impacts of abduction or seeing girl children being abducted and chased away by their biological fathers after they had a chance to escape from abduction because their fathers want cattle (lobola), now it is time for them to be healed, counselled and reconstructed and have trust in the pastor. Long sentence Pastors need to develop a good relationship with the members of the congregation and the community at large so that, they must have trust on him as the shepherd of the flock.

The researcher agreed with Maxwell, when describing a good shepherd that must be trustfully, he says, “Trust is crucial in any type of relationship, whether it be within a family, a business, a church congregation or a friendship. When this important foundation exists, strong positive relationships are built and fed by encouragement and consistency. People who receive a high level of trust have developed their character and have earned the right to be trusted” (Maxwell 2001:143).

At the end of the healing, reconstruction and counselling process, these people, congregation and community must be able to get hope for their future, trust each other and trust the researcher as their pastor, confide in him, feel free to be themselves in the presence of their pastor and also be able to lean on their pastor when needs be, in order to be able to move on in life on their own. The researcher is reminded of, Wimberly in his words of encouragement, facing forward: In his quotation of Philippians 3:13B he says, “But one thing I do, forgetting

what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus”(Wimberly 2007:39).

In journeying with these troubled souls or victims of abduction, the author had to play an important role in order to heal, counsel and reconstruct them and change their way of thinking to have good thinking or positive thinking about himself or herself. According to, Maxwell when he talks about good (positive) thinking says, “What one thing do successful people have in common? What one thing separates those who go to the top from those who never seem to get there? The answer: Good thinking! Those who embrace good thinking as a lifestyle understand the relationship between their level of thinking and their level of progress. They also realise that to change their lives, they must change their thinking” (Maxwell 2005:3-4).

This means that for them to move and progress in their lives they must have positive thinking, whether the victims of the practice or the doers but both must have a good thinking. The doers must accept the change brought by human rights and understand that if they continue with that practice of abduction they must think of its impact because sometimes they can lose their families or end up in jail. Maxwell further continued by saying, I have been a student of good thinking all my life, so I know how important it is for making progress.

In the first book I wrote back in 1997, titled Think on these things, I said, “Your life today is a result of your thinking yesterday.

Your life tomorrow will be determined by what you think today” Maxwell 2005: 23. By journeying with these victims of abduction will be very helpful in changing their attitude and their way of thinking to have good thinking. This motivation of good thinking will play a significant role in abolishing these impacts of abduction, impacts like negative attitude by mothers and abducted girls towards fathers and males, diversity among the family members, which may also result in divorce.

In the process of positive deconstruction the researcher used Maxwell to buttresses where Pollard doesn’t fit well by quoting James Allen, philosopher by saying, “In as a man thinketh, James Allen, philosopher of the human spirit wrote, “Good thought and actions can never produce bad results, bad thoughts and actions can never produce good results” (Maxwell 2005:7).

This proves that these troubled souls or victims of abduction really need a pastor who will always be with them, motivating and convincing them to have good thinking which will also

be helpful to them in changing their attitude in their homes and marriages. In addition, men who practise the abduction have to change their minds and have a good thinking to respect the females and not violate the human rights. Counselling and healing must be an on-going process so that the deconstructed people can be reconstructed and healed to unite and reconcile the families. The process of uniting and reconciliation to the family members will also spread to the church and community at large.

When Maxwell talks about thinking he says, “Yet, one of the reasons people do not achieve their dreams is that they desire to change their results without changing their thinking. That is never going to work. If you expect to reap corn when you planted nettles, you are not going to get corn no matter how much time you spend watering, fertilizing or cultivating your plants. If you do not like the crop you are reaping, you need to change the seed you are sowing! Do you want to achieve? Then sow the “seeds” of good thinking” (Maxwell 2005:7).

These words by Maxwell are very important and intertwined with positive deconstruction Pollard to change their mind-set or way of thinking not to continue with abduction practice and not violating females’ rights by abducting them.

That is, if they change their way of doing things or abduction to proposed marriage, that is going to save their marriages and not end up being confronted with divorce or split within the family members. The researcher is reminded of Hawkins, who worked as a counsellor in the traumatic marriage of Dan and Meg He said, “As I worked with Dan and Meg, I found they had no sense that what they were doing was so destructive. They had never taken a reflective step back and considered what they were doing to their marriage.

They had never taken a moment to ask themselves what they were like to live with. They had never questioned being presumptuous enough to point out each other’s wrongs” Hawkins 2005:95. To spend time with these troubled souls will help to identify the impacts of abduction and fight against the practice. Hawkins further continued by saying, “All healthy relationships are built on the foundation of healthy boundaries.

The first step is to acknowledge that although two people may be married, they are not identical people. They think different thoughts, feel different feelings and enjoy different things. People in healthy relationships accept these facts” (Hawkins 2005: 95).

He further continues by quoting other reference by Carmen Renee Berry and Tamara Traeder in their book Girlfriends’ note, “All healthy friendships operate within boundaries mutually

agreed upon by both parties occasionally, one friend will find it necessary to set limits for herself that may feel uncomfortable or even painful to the other”(Hawkins 2005: 95).

In researcher mind, using these healing strategies in the therapeutic process will play a big role to the victims of abduction. Journey with victims of abduction as their shepherd in the process of healing will be very helpful to them especially to those who were still in their marriages to accept the situation and move on in life. Apart from the therapeutic, process by the author, forgiveness and reconciliation also the part of the process.

The researcher aligned himself with Hawkins to buttress Pollard’s methodology of positive deconstruction where He talks about forgiveness, he says, “Forgiveness is a hallmark of Christianity. God offers us a gift of unquestioned forgiveness following repentance for he says that we have “missed the mark” as incredible as this may seem. Christ remembers our sins no more.

Once we realize this and fully integrate this truth into our spirits, we understand that we must do our best to impart this same gift to others. When all is said and done, the researcher note that when a grudge has been nursed long enough, a conversation must come around to the topic of forgiveness, for this is the fountain of healing for both the receiver and the giver. Any discussion about kicking a dead horse would be woefully incomplete without talking about forgiveness” (Hawkins 2005:123). He also said, “Forgiveness is letting what was, be gone, what will be, come, what is now, be” (Hawkins 2005:123).

Journeying with the troubled souls or the victims of abduction and making healing as an on-going process is the most important part that needs to be played by the caregiver or counsellor. As the shepherd of the flock, Pastor should know his flock and be known by his or her flock, in the same way that Jesus did in his ministry, especially to human beings who are created in God’s image.

PRELIMINARY CONCLUSION

In this study, abduction seems as a big challenge to pastoral care as those who have been abducted remain survivors of the practice. This traumatic practice of abduction causes division amongst families. Sometimes, it can lead to divorce because the mind-set of the fathers of expecting lobola (dowry) for their girl children and chasing them (girls) away and force them to go back to where they were abducted, after they have managed to escape, is another traumatic way of life for the girls’ mothers.

The caregivers and the church have to play an important role in the lives and circumstances or conditions that the survivors of abduction find them in, in a therapeutic way. Caregivers have to care and journey with the troubled souls in their traumatic life experiences. They must always be with pastor as their shepherd in the healing process, helping them to be reconstructed and regain their self-confidence and self-esteem.

In the following chapter, the researcher is going to explore how brutality is practice of abduction and how does it affects the victims and survivors of the abduction practice.

CHAPTER FOUR

4.1 ABDUCTION

There are Several Ways in Which Abduction Can Be Explained

Abduction is the practise of forcing girls and young woman to marriage, often with the consent of their parents. It involves kidnapping of a girl or young woman by man and his friends or peers with the intention of compelling the girl or young woman's family to endorse marriage negotiations. According to Mcetywa "Abduction is a form of marriage through kidnapping, where a young man , assisted by his friends, would forcibly carry off a girl he fancied, against her will, kicking and screaming to his home" Mcetywa (1998: 41).

Researcher's Personal Observation about Abduction (ukuthwala)

Marriage by way of abduction happens when a Pondo man abducts a girl without her consent with the intention to marrying her. This system of entering into marriage always violating girls and young woman's rights. In that, forced marriage girls or young woman has to experiences many challenges such as abuse, torture, rape, insult, violence caused by abductors. At times, abductors run the risk of being injured by those who come to rescue the girl if that abduction is not arranged. The researcher's understanding of arranged marriage (abduction) is when both parties (man and girl's parents) were agreed about abduction (marriage) without the consent a girl or young woman.

There is also another way of marriage by abduction known as unarranged marriage, where parents of a girl were not aware about abduction and that is where abductors can be injured, killed or can be arrested by girl's parents especially if they come from poor family.

Abduction can affects the victim/ survivor in many different ways such as:

- (a) Physical
- (b) Spiritual
- (c) Emotional
- (d) Psychological

4.2 Another Experience Comes to Mind When Researcher's Sister Was Abducted

The following story will further explain the brutality of abduction. It was on Friday afternoon when the researcher and his sister Tozama (not real name) arrived at their home come back from school. There were three man who seemed as the well-known visitors although they were not familiar to the researcher and Tozama (not real name). Those three men were in the sitting room with both father and uncle. As the researcher and her sister were trained not to stay with parents especially when there are visitors. They (researcher and Tozama) had to stay outside the dining room and never knew about what parents and visitors were talking about.

Tozama (not real name) was asked to do/ make coffee for the visitors, as it was Pondo culture. This process was a way of introducing Tozama these brutal men. After drinking coffee, visitors had to leave. Three weeks later, visitors came back again and one thing was surprising was that everyone at home was friendly to Tozama, she was never asked to do anything on that day, never asked to go anywhere as they used to do before.

Researcher's father asked researcher and uncle to collect sheep at veld. When the researcher came with sheep at home, they (father and uncle) immediately slaughtered one of the fat sheep for visitors. There was feast for the visitors, the situation was good but tense because no one told us about visitors. When the visitors were about to leave researcher's father asked Tozama to come in dining room where they stayed with visitors. When Tozama gets into the house, my father says "today my daughter you going to join the new family as a wife, a sheep that we slaughtered here was the sign to accept the family which you going to join, so you go with them and please do not embarrass us as a family".

As Tozama (not real name) was emotionally disturbed to hear about these bad news about her life. She pleaded with father to give her chance to explain herself that she was not ready to marry at that time not because she disobeyed her father's instruction but she wanted to go to school first and marry later after she has been educated so that if things will change in marriage she will be able to survive on her own. Unfortunately, for her, father had no time to change his minds. These men were mandated by biological father of a girl to go with her, with no fear on them.

Tozama (not real name) had to go with abductees to marry husband of her father's choice. On their way to abductees place, one of abductors remind each other about appointment which they had with their cousin on their way back home. They had to go to their cousin's place with her. When they arrived at their cousin's place, they left Tozama behind in locked private car.

It was during that period of being alone at the vehicle that Tozama had a chance to escape and lucky for her, it was dark outside because it was during the night. She managed to escape but never go back home again. Because it was during the night, she decided to sleep at the bushes until next morning where she will try to find the way to her sister who was working in Port St

Johns (Esilimela Hospital, not real name in rural areas. It was on the next morning when she saw a bus in bus stop and she rushed to it and talked to the driver about problem she was experiencing and pleaded the driver to go with her.

There was a lady nurse who was inside the bus, who was listening the story by Tozama, then she asked Tozama (not real name) the name of her sister she was talking about, luckily she knows her because she was a colleague to her. A lady sister paid a bus fee for Tozama with the intention of claiming it when they arrived at Tozama's sister. When she arrived at sister's place, she had a time to feel free and relax.

Months later in the middle of the night a researcher's father arrived at Esilimela (not real name) where Tozama had hide herself. He (researcher's father) arrived with five men whom he asked them to tied Tozama with strong twin so that she would be unable to escape. These men were not the same as the one who abducted Tozama before. This means that Tozama had to go to second marriage by abduction in husband of her father's choice in two months.

They (abductors) go with her in abductees place, Because of the distance that they travel, they arrived at about five (5) in the morning at abductees place. The husband had to leave because in an hour later is supposed to be on his way back to Rustenburg as he was a mineworker, and it was his last day for him to be on leave. When husband had gone leaving behind his new beautiful wife, he gave her wife money to follow him a month later. Interesting story is that, husband has already bought new clothes for his wife which wife is going to wear them when she visiting her husband Rustenburg.

Tozama (not real name) was instructed by her husband to wear these clothes so that it would be easy for him (husband) to identify his wife amongst the others, as he never know her before. Tozama's husband left her behind and was never slept with; she was still looking for another opportunity to escape from that marriage of her father's choice. A week later, she was asked by mother in law to go with indodakazi (husband's sister) to collect some woods for fire in the bushes. It was during that time when she got a chance to escape from that marriage and go back to her sister again in Port St Johns. When she arrived there, her sister decided to go and hide her to her aunt who was staying at Tsolo (not real name).

Situation now changed for Tozama because, aunt's old daughter was never accept her up until she decided to leave aunt's house and look for a job in the street, a blessing in disguise for Tozama. While she was looking for job at the street, a couple of Dlamini family was looking for a maid/domestic worker in their house. They met her on that time but it was difficulty to father Dlamini to accept her as a maid because of her age, but at last being pleaded by the wife , He accept her and go with her to his house.

Three months later, Dlamini family asked Tozama that is she not willingly to go back to school again. Tozama (not real name) highly appreciated that and they made an agreement with her that they are not going to give her monthly payment up until next year when they had to pay school fees for her.

In the following year, Tozama (not real name) had to go back to school and the dream comes true for her. She was educated/ learned until tertiary level and now she is a professional teacher. She grew up and educated by the people who never think of in her life. Today she is an adult, a happily married woman with husband of her choice, but with that traumatic experience that has buried on memory and never been dealt with.

Re traumatisation to her when Dlamini family (not real name) decided to take her back to her biological parents. When they arrived at home it was very difficult to the family to accept her as the family had already done her funeral service because one of the neighbours who was in Cape Town reported that he saw her in city. When the family asked him (neighbour) to go and fetch her in Cape town, He (neighbour) did go there but when he came back he arrives with bad news that she passed away and was buried in municipality grave yard and that was the reason why the family had decided to do her funeral service.

It was very difficult to the family to accept her as a leaving person as a result they had to identify her by the scares on her body which was injured when she was a young girl. Today she is head of school (principal) who is living her own family.

4.3 GATHERING INFORMATION USING THE STORIES OF ABDUCTION

Storytelling method also known as narrative method is used as a technique employed to collect and gathered more information about abduction. This method affords a researcher the ability to learn to better understanding a complex reality.

Stories in the light of personal experience are appropriate for making complicated subjects comprehensive to others .Stories and context in which they are told frequently lead to a richer output and to more profound insights as compared to answers to specific questions.

4.4 A STORY FROM A HAPPILY MARRIED MAN

4.5 “UKUTHWALA (ABDUCTION) WORKED FOR ME, MAN SAYS”

According to internet, a man who practised abduction many years ago is still happily married. A briefing by the commission for the protection and promotion of the right for culture, religious, and linguistic communities heard on Thursday.

Nkosi Sipho Mahlangu, from the National House of Traditional Leaders, said both he and his wife were in their 2os and graduates when they agreed they would enter into process. “I couldn’t afford lobola at the time,” Mahlangu told the Commission briefing in Johannesburg during the release of its latest report on ukuthwala (abduction). Mahlangu said his wife’s family had wanted 20 cows for her hand in marriage. “I fetched her with my friend on a Tuesday. A Traditional ceremony was done on Wednesday by my family ‘He said. “It was

only my family. No one from her family was there” After the ceremony, her family was informed that she was married.

That Friday, her in-laws took her back to her family and lo bola negotiations started. “My parents went ahead of us and told her family we only have 10 cows,” he said. The marriage could no longer be stopped because she was already considered a Mahlangu bride (<http://www.heraldlive.co.za/end-practice-abduction-marriage-say-victim> 2015/05 14).

According to researcher’s view the above story about abduction is one the arranged marriages because abduction was done successfully in consent of both parties (female and male) and there was no violation of girl or women rights. Unlike the other stories of abduction from the survivors. There is a story of abduction from draft discussion document.

4.6 UKUTHWALA (ABDUCTION): EXPERIANCE FROM SURVIVOR.

According to draft discussion on ukuthwala February(2012:30) story from survivor “I am here to share with you what has happened to me and other young girls under the guise of the custom, ukuthwala,, we, who have survive are against this practice, and will fight it, as this practice has ruined our future. I have no problem in standing in front of you and sharing my experience, I wish the others were here too, to tell you what we have gone through. We just want this practice to stop! I am 18 years old and i am at school now because of the help we received from the centre in our community.

I was forcibly married when i was 14 years old. In 2006, I was “twalaed (abducted) by a man born 1961. I have a three-year-old child. My “husband” kept me inside for months. I tried to ask him his age, he said that age should not be an issue between us and the custom is not about the age, it is about love. It was only when he left me in the house and he went to Durban that I searched and found his clinical card. I was surprised to find out that he had a TB, and on the card, I saw that he was born in 1961. I also found that I was pregnant. He has not supported a child or me. When I was pregnant, I looked for add jobs and even after giving birth I worked in people’s house to feed my child and myself.

There were many times, that I thought of committing suicide, but, there is a world out there and it is not over until God says it’s over. I am not fearful of talking. In Kwa Cele, there is no one that talks about the practice. If one talks about it, they may be hurt or even murdered, but now that i am free, and will talk about it today, tomorrow and at any time.

The men that do these things to us must be punished and we ask you to do something about this custom” draft discussion document o ukuthwala: February 2012: version 5:30. The above story from the survivor of abduction is very painful and traumatising as the survivor discovered on her own that her husband had TB, and that he was 30 years older than she was. Even the fact that survivor may be sometimes think of committing suicide, shows that the traumatic experience that the survivor had gone through was unbearable.

This experience by the survivor can be a lesson to other victims/ survivors of abduction that they must voice out their pain and asking for the intervention of those who are in power to stop the practice abduction. The events and actions of one's life are understood and experienced a fitting into narrative stories. In one way or other, the practice of abduction is a challenge to pastoral care. This means that as the pastoral care givers we need to stand up, work together and fight against the practice abduction. The reality about the practice is that, girls and young woman feel oppressed and their rights being violated by the abductors.

In social networks, Medias and papers, there is always a publication of girls and woman who seek for help or rescue in the hushed or rough hands of man. In dispatch of July 2015 there was an article says "women call on government to do away with ukuthwala (abduction). The article started by saying "members of the parliament's portfolio committee on women heard painful stories of women being forced into marriage during a TRC-type hearing in East London last week.

The accounts of ukuthwala brought tears to the eyes of storytellers and their listeners during the hearing organised by Masimanyane Women's support centre (work together as a team).

4.7 MARRIAGE BY ABDUCTION: ANOTHER EXPERIENCE FROM SURVIVORS

Nosakhele Situma and Vuyiswa Maseti, both from Nqamakhwe, told how they had been abducted at the age of 14 and forced to marry elderly men. Situma 54, cried uncontrollably as her story opened old wounds." I couldn't go home because my parents would beat me and send me back. I had to endure the pain and be subservient, because that was all i knew" The mother of five said most painful part was that the man who robbed her future when she was only in grade 6, later left her for educated women when he worked in Johannesburg.

Maseti, 48, a mother of three said hers was a double trauma as her father, who later forced her into the marriage, first abused her. "Because my father was subservient and afraid of my dad, she did nothing to save me from the situation and i don't blame her because she did not know any better. "I too, was scared of my dad". The survivor of abduction asked the intervention of the government to do away with the practice" Daily dispatch July (2015:3).

The engagement of the author with the storytellers has come to the realization that the nature of the stories of the storytellers who endured this was unsavoury experience change over the course of their journey towards of recovery and towards healing and restoration. It is imperative combining talk therapy with a focus on the body.

This process of storytelling empowers the survivor, broadens perspective, and enlarges threads of hope and positive meaning. The process further opens up avenues for refreshing possibilities and potentials. In addition to that, people who have been victimized and have shared story do better than those who have not shred. This is more likely if the individual has been repeatedly victimised / traumatised. They view the world as being unsafe for them and their situation as being helpless and hopeless. Through the process of storytelling, the

author set out to help the storyteller attend to features for their stories. Thus, the storyteller tells the whole story and considers the implications of such survival skill for coping in the future.

Therefore, the process seek to empower the storyteller to move from viewing themselves as a victim of circumstances to be a survivor. In addition, to point of becoming someone who thrives, as the storytellers transform their pain into something good that may arise from their experience.

Hence, the researcher decided to employ Positive deconstruction to help people to rethink their beliefs. The process of positive deconstruction involves element such as identifying the underlying worldview, analysing, and finally discovery its errors. As the caregivers who cared for the trouble souls, we have to look carefully at the worldview that has been absorbed by the people we are trying to help.

The worldview here refers to the kind of belief or behaviour, the type of things people will say / do if they have absorbed a certain opinion and now underlie their beliefs and values. Identifying the worldview most clergy are not normally aware of the worldviews underlying the ideas of people we are trying to help. All too often, work at a surface level, reacting to individual statements instead of endeavouring to respond to on underlying worldview.

The responses with troubled souls/ survivors of abduction have been largely addressing the surface and not the foundation, the effect not the cause. Identifying the worldview on the issue of marriage by abduction (ukutwala).

4.8 According to document issued by Dept. of Traditional affairs:

“The abuse of children and women in the name of abduction is an unacceptable development which requires the intervention of government and civil society. Hence, the National Prosecuting Authority (NPA) the practice has taken an illegal tangent where some young girls, even as young as 12 years are abducted and forcible married to older men. In addition, women and children are generally vulnerable to sexual and domestic violence and the resultant problems of maintenance after the girls fall pregnant.

The fact that minor girls are forced into relationships with older men places enormous mental and physical stress on the girls. Such circumstances may lead to emotional problems and the like hood of maladjustment as well as physical problems associated with early motherhood. Condition such as hypertension and depression are likely afflictions that will face girls in such relationships” draft discussion document on ukuthwala February 2012:4. Identification of the worldview about the practice of abduction led to call up on the intervention of government and societies to fight the practice.

The Department of Traditional Affairs has developed this discussion document as one of government’s efforts to:

- stimulate debate on the matter

- contribute towards the body of knowledge an abduction (ukuthwala)
- Assist the country in finding answer on how to chart a way forward in addressing the challenges around this matter.

According to the draft discussion document from Traditional Affairs in their debate about the abduction practice, they discovered that there are procedures of ukuthwala in terms of the custom and some of the procedures are as follows: (a) Dependent on the form of ukuthwala chosen by the proponents the procedure or process for carrying out the act may entail activities. The intending bridegroom with his friends will waylay the intended bride in her neighbourhood quite often late in the afternoon, late at night or early in the morning and she will be forcibly taken to the young man's home, sometime unaware of when it's would be happen, but still according to plan and agreement with her.

In either cases, the girl will show resistance to suggest to on lookers that she is held against her will, while in fact she is a willing participant. It is clear that where ukuthwala has occurred and it is not followed by marriage negotiations a fine was payable to the girl's father in terms of custom.

- (a) Once the girl has been taken to a man's place, she has no way of going home. Her father sends messenger to the man's household the same day, or day after the act of ukuthwala has been carried out to her back if a cow was not offered by the man's family as an offer for marriage, or take her back if he does not approve of the marriage.
- (b) Logically the man's family must send a delegation within a day to the girl's family to announce their intentions of marriage. They must do so before the girl's father could send delegation.
- (c) If the girl's father does not take her back and the man's family and have sent people to the girl's family and their marriage proposals are accepted, lobola negotiations begin. If the two families do not reach an agreement the girl is taken back and if they do, marriage is ten conformed.
- (d) If the girl is taken through abduction (ukuthwala) and man's family fails to offer marriage or the girl's family does not accept the prospective husband, a fine of one cow must be paid to the girl's family. Draft discussion document on abduction, February (2012:12).

4.9 THE ROLE OF PARENTS IN PONDO CUSTOMARY MARRIAGE

The mentality of the Pondo parents was clear, simple and straight forward that children had no rights. As the parents, they had control over their children. The Pondo parents used to take full decision on any issues concern to the present and future life of their children.

During those days fathers of the Pondo boys used to decide for their son's marriage. They themselves had chosen girl's that are going to be the wives to their sons, looking at the background of the girl, her behaviour and parent behaviour. After all these avenues were

visited, they had to instruct (give instructions to their son) to go and abduct a chosen girl (a girl of their choice) to be a wife of their son.

In the bible, there is a story where the parent (Laban) had decided on the future life of the daughter, Rachel. Laban as a parent demonstrated his parental authority over his child by giving her to Jacob for marriage. Laban says the following words in response, Laban answered “I would rather give her to you than to anyone else, stay here with me: Jacob worked seven years so that he could have Rachel, and the time seemed like only few days to him because he loved her” (Genesis 29:19-20). In Pondos, parents normally arranged customary marriages. In the preparation process of the traditional marriage, the couples need to be patient, obedient, and respectful and then wait for their time to come.

4.10 THE VALUE, ESSENCE OF ABDUCTION (UKUTHWALA) IN TERMS OF CUSTOM.

According to draft discussion document on abduction February (2012:15) articulate that

The main aim is to force the family of the girl to enter into marriage negotiations and give consent for the marriage to take place.

Hasten matters if the woman was already pregnant.

To pervade the woman of the seriousness of the intent to marry him.

To avoid the payment of immediate lobola when the prospective groom’s family cannot afford ilobola (bride price) at that moment

To avoid expenses of wedding ceremony.

Where it happens with her full prior knowledge is then expressing her right of consent. It is the means to address the need to short-circuit the process of ilobola (bridal price) negotiations and an attempt to circumvent the possibility of one family disapproving the marriage arrangements.

The intention behind the practise of abduction is to provide means towards completion of a valid customary marriage. After we have identified the worldview and therefore can look for elements of truth that we may affirm as well as errors that we can discover in the process.

Affirming the truth: there are elements of truth in worldviews people process which we must affirm. It is necessary to analyse the worldview about the true practice of abduction and valuable to affirm the truth that it contains.

Questioning and reformulating one’s life story can renew a sense of meaning and possibility. In analysing the worldview about the abduction practise the truth is that the practise of abduction really violating the women’s rights. According to Wimberly Counselling African American marriage and families, he said, “abuse by African American men to African

American women must understand from the perspective of compulsive masculinity. The danger is when the abused person began or learns self-hatred, which leads to self-degradation and self-destruction. Wimberly says, the theological concern drawn by Delores Williams is hurt women should not became the surrogacy for abuse as Christ liberated them from suffering. Wimberly” (1996:115).

Trauma experienced by women and girls through abduction by man lead them to lose confidence for themselves. To see themselves being wives of men they didn’t choose, parenting unexpected children and slept with men without their consent. This is almost the same with what happened between Amnon and Tamar, she /Tamar said to Amnon “no, my brother, don’t do force and humble me, for no such thing should be done in Israel. Do not do this foolhardy, scandalous thing. I, how could I rid myself of my shame? In addition, you, you will be one of the stupid fools in Israel. Please speak to the King, he will not keep me from being married to you” 2nd Samuel (13:12-13).

This is unfair for women, because most of the time men never appreciate them as the human beings, that’s why Department of Traditional Affairs decided to come together with community members and fight for women and girls.

The intervention of government in this matter led the revisiting of the Constitution about human rights but not undermining the Pondo customs.

4.11 SIGNIFICANCE OF LOBOLA AND A CENTRE TO PONDO CUSTOMARY MARRIAGE BY ABDUCTION

Lobola is not considered payment for a bride but a symbol of the groom’s recognition of the bride’s worth. At the time of marriage, the bride’s family brings gift to the groom’s family. These practices help in establishing strong ties between the two families. In the Eastern Cape Province, specifically the Pondo area where the researcher is residing, lobola is offered in the form of cattle, sheep, goats and or horse with saddle. In most cases, a horse with saddle used to be identified as mode of transport for the bride’s father. Some of these animals have symbolic significance, for example, how do you a bride’s home, bride’s face.

When the two families negotiate about lobola, the number of cattle will be tabled. The payment of lobola (cattle) in Pondos is the most values and significance things that they considered as important in their day-to-day life. In the Pondo culture, payment of lobola (cattle) for marriage guarantees less chances of divorce in the marriage of the two couples.

According to Pondo, culture if the woman decided to ends the marriage by divorces her husband, the payment of lobola must be fully refunded to the groom’s family. If a man ends

marriage, lobola cannot be claimed back. This shows the value of the Pondo marriage as a permanent cultural union, which involves the responsibility of parents of both couples.

In some other cases, this practice of lobola can be done even in the absence of all animals especially in case where the groom came from the poor family and they have nothing as a lobola. The two families had to agreed that the couples had to married in condition that when their first daughter got married the payment offered as a lobola is going to be passed lawful to her mother's home as lobola for mother even if one of the couple had passed away but that should be done in future.

The practice of lobola gives pride to both couples and families. It gives an authority to the couples to own each other, the bride can own and claim the husband as hers and the husband can do likewise. In the Pondo culture, when a bride arrived at groom's home and lobola had been already negotiated about, groom's family slaughtered a sheep as assign of introducing the bride to the ancestors of family, as she is the new member of the family.

4.12 CULTURE

According to the internet “ culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, nations of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving . According to English dictionary “culture is the sum of attitudes, customs, and beliefs that distinguish one group of people from another. It is transmitted through languages, material objects, ritual, institutions, and art, from one generation to the next.

It is a pattern of life, which involves many things like language, morality, religion, politics and the legal systems of a given society. The cultural rules of the Pondos was meant to be oppressive in woman and children.

Only the Pondo man operates in this manner, and they are protected by their culture. It was supposed to shared and favoured/ suit anyone. For these reasons, culture had influenced the Pondo people to behave in an orderly manner, which gave an advantage to those who are favoured by the culture.

Education and happiness was never considered in the lives of females especially the young girls who were treated as the trading commodities in such that when a girl child is born parents would think of lobola. Pondo parents normally choose and decide about marriages of their children. When a Pondo boy is about to married, His parents especially father and elders of the family, had to look for a good girl, so that she can become his wife, as mentioned before in other chapters. This culture is too oppressive to the young people, especially girls.

According to Vanessa and Angela “Discriminatory cultural practices have been recognized by African women’s rights advocates and the international community as propagating Violence

Against Women (VAW) and significantly increasing women's chances of becoming HIV infected. Female Genital Mutilation (FGM) creates scarring that increases trauma and tearing during sex and childbirth.

In the FGM ritual itself practitioners may use non-sterile instruments to cut the genitals of multiple girls. Dry sex (the use of herbs or other drying agents to dry the natural lubrication (wetness) of the vagina prior to sex increases the likelihood of tears and abrasions that give the virus access and makes effective condom use impossible.

Young girls in Africa, the Middle East and Asia are regularly forced to take much older husbands, who already have other sex partners, thus aggravating the risk of HIV. Widows of male AIDS victims are exposed to brutal (and illegal) widowhood rites. Economic problems may lead these women to engage in or to encourage their daughters to engage in prostitution.”(Vanessa and Angela 2007:46).

4.13 CRIMINAL LAW AGAINST CUSTOMARY LAW IN ABDUCTION

According to draft discussion document, the vulnerability of women to abduction and kidnappings arising out of the misinterpretation of abduction (ukuthwala) does not lie solely in the absence of laws barring such activities. It would appear that the problem lies in the manner in which laws have been promulgated in South Africa are not communicated as continuous processes of engagement information dissemination, communication, education and empowerment.

Having considered the different interpretation of the practice the challenges and the legal implications of some of the activities and processes applied by different communities, it is evident that the following are critical elements for consideration:

- No woman must go through ukuthwala (abduction) without her consent or understanding and readiness,
- No person under 18 years of age should be subjected to his practice
- No school-going child (basic education) irrespective of age must be subjected to his practice
- No arrangement of ukuthwala (abduction) must be entered into by parents or guardians, without the agreement from the affected persons.

Engaging in sexual activities with a woman during the process of abduction (ukuthwala) before marriage processes are completed is not acceptable in terms of custom. Women and children, human rights as provided in bill of rights must all times be upheld. No community rights must supersede the individual rights as espoused in the constitution.

Arranged marriage, mostly through the parents of young man and young woman should not be confused with ukuthwala and. Eloping should not be confused with ukuthwala because the former does not end up in the customary marriage. (draft discussion document on ukuthwala”

February (2012:23 version 5). According to researcher's point of view looking at the procedures, values and essences of ukuthwala (abduction) in terms of custom, it was not bad but human abuse the custom to suit their desires.

In terms of the Pondo custom, it was a primary objective for marriage purposes. It was the means to address the need to short-circuit the process of bride price (lobola) negotiations and an attempt to circumvent the possibility of one family disapproving the marriage arrangements. The misconception of marrying whoever you desire by abduction, which the Pondo males grew up with led /resulted to intervention of the other people whom, they sees/ viewed this practice of abduction as the abuse or violation against women and children.

In the draft discussion, the International law of draft document, states that, It's basis with respect to marriage rights is that: "forced marriage, including "abduction" for marriage and child marriage is a form of "harmful traditional practice". It is considered a form of violence against women and children, constituting gender based discrimination and a violation of the women and children's human rights. The rights of woman to choose when, who and a number of international human rights protects instrument, including those that South Africa has either ratified or acceded to. Article 16(2) of the universal declaration of human rights declares that marriages shall be entered into only with the free and full consent of the intending spouses.

Article 1 of the convention of the consent to marriages, minimum age for marriage and the registration of marriages prohibits marriages that are not entered into with the full and free consent of both parties and requires that prospective spouse in person should express such consent.

In 1954, the United Nation General Assembly adopted a resolution calling on all abolish customs and practices inconsistent with the universal declaration of human rights by ensuring a complete freedom in the choice of spouse, eliminating child marriages completely and the betrothal of young girls before the age of puberty and by establishing appropriate penalties where necessary.

The international covenant on economic, social and cultural rights (1966) state in article 10(1), that marriage must be entered into with the full and free consent of the intending spouse. Article 16(1) (a) of the convention on the elimination of all forms of discrimination against women (1979), is particularly relevant as it calls upon state parties to take all appropriate measures to eliminate discrimination against women in all matters relating to marriage and family relations, and in particular ensure on the basis of equality between men and women the same right to choose a spouse and to enter into a marriage with their free and full consent.

Article 16(12) provides that the marriage of a child shall have no legal effect and all necessary action including legislation, shall be taken to specify the minimum age of marriage.

The researcher's view about the issue of abduction is that, the practice of ukuthwala (abduction) was abusive even long time ago because women and girls had no say and for the

fact that as early as 1954, the matter was already addressed and adopted by United Nations General Assembly. As this practice is still on continued in Pondo's this proves that declaration of human right by U.N was not considered.

4.14 CHRISTIANITY AGAINST CULTURE

The culture of the Pondo's was supposed to be in favour or respect every human not to oppress the individuals. Christianity and culture seemed as two opposing forces of influence. The church stands on one side of the line, and culture in the other side.

Bowen articulates, "The Church faces two dangers in its inevitable encounter with culture. One danger is that its life and teaching may be so similar to the prevailing culture that the Church is no longer the bearer of God's judgement and promise. It becomes simply the guardian of the culture and fails to challenge it. Indeed, the Church cannot challenge the culture because it is like a mirror, which simply reflects the culture. The other danger is that the language and lifestyle of the Church is so different from the culture that it becomes the language and life-style of ghetto, which makes no contact with the culture.

When the Church tries to preach the Gospel to people of another culture, how does it find the proper path between fitting in with the culture so much that the Gospel loses its power to challenge traditional ways of life, and attacking the culture so strongly that the Church either fails to communicate altogether or else it cuts off its converts from their own culture? This is the question which all missionaries must ask" (Bowen 1996:83-84).

The researcher aligned himself with Ashford, where he says, "This is especially a temptation for Americans who realize that their country is becoming increasingly post-Christian and in the same ways, even anti-Christian. They realize that their belief on certain theological and moral issues will increasingly be rejected and by many of their fellow citizens" (Ashford 2015:1).

According to Pondo culture, Christianity is there to change their style of living to the western civilisation. The most Pondo man who still believed in their culture have the mentality of the ancient time that for them to maintain their dignity. They have to practice their culture. There are still those who believe in their ancestors in a way that when they practice their culture, that will help them to have a good relationship with their ancestors. Even in the areas where they are exposed in dangers, they believe that they were saved by their ancestors in a way that they played a significant part in their lives as the link between them and God.

Those Pondo men who were the non-believers always maintain that nothing can separate them with their culture. Even those who were transformed to be the Christians were also having a problem with the ordination of woman in that they had no right to preach in present of man. According to Pondo, culture woman can only preach or talk in the absence of males.

Another argument by the Pondo believers about the ordained females is that in the funeral of the church member where the accident had occurred, females were not allowed to go to the grave. They argued that western civilization should be not allowed to come and destroyed culture and the dignity of the Pondos.

The issue of abduction to them is another story, which they prepared to talk about it. They claimed that abduction was practice by their fore-fathers, so their culture cannot be changed, as they were the products of abduction. Ashford portrayed a good example of Christianity against culture by saying “view the church primarily as an ultimate fighter” (2015:3).

He further continued by saying, “you can certainly find biblical support for a view that pits the church in the ring against culture. Believers with this mentality are claiming to the biblical principle of waging war against what is evil. They rightly recognise that we must put on the whole armour of God (Ephesians 6:11). Fight the good fight of faith (1 Timothy 6:12) resist the devil (James 4:7). And cast down anything that exalts itself against God (2Corinthians 10:4-5)” Ashford www google. This proves that Christians, churches and church leaders were in the ring fighting against the Pondo culture.

Ashford further continued and say, “That being said, believers this mind-set still fall short- it’s too easy to see ourselves fighting against people instead of sin. God uses the church in his plan to rescue people, not destroy them”. He further articulates, “Our social and cultural contexts are full of unbelievers but those unbelievers are not only enemies of God, but also drowning people in need of a lifeboat. The church is not only a base for soldiers, but also a hospital for the sick”. Ashford www. Google. Females and children are the most victims of Pondo culture because they had no say at home and about their feature as indicated in earlier on those only parents who decide about the lives of children.

Ashford articulates, “Cultural shifts that happen independently of the church aren’t always bad. God has enabled all people, as well as Christian to respect humanity, and then make good and valuable contributions in the culture, Human rights movement and the abolition of slavery, brought about monumental positive changes, in lives of those oppressed. Ashford further continued and say that: “we can recognise that there were Christians on both sides of the movement some advocating them, and others resisting these cultural shifts were in the wrong. However, culture isn’t always right, and the church always mirror every move culture makes without God culture raises up idols in his place-celebrities, politicians, sex, wealth, power, and even productivity and freedom. [Source](#)

The best way in viewing the relationship between church and the culture is to describe human beings especially the Christians and church leaders as the representatives of and for the good of their cultural context, and obedience and witness characterize those lives.

The practice of abduction by the Pondo man as the culture is a big challenge to the Christians and church leaders, which they have to fight for the transformation. The researcher aligns himself with Ashford when he said “As Christians, we are Christ’s ambassadors (2 Corinthians 5:20) we represent another world, while we live in the midst of this one. God created the structure that allows culture to exist, shift and progress.

As humans, we formulate and shape that culture within God’s structure. Every cultural context is structurally good, about directionally corrupt. For this reason, we must live firmly in the midst of our cultural contexts (structurally), all the while seeking to steer our cultural realities toward Christ rather than toward idols (directionally).

Ashford articulates, “As the ambassadors, we are fully immersed in the culture but everything about us points back to the one we serve. This doesn’t mean we agree with everything culture does, but we learn to understand it and speak its language, identify its true desires- all with the intention of showing how Christ is the only one who can correctly fulfil those well-meaning(though often misplaced) desires. The issue of transformation in the Pondo culture will take a long process for them to live behind their culture and join Christianity.

Patte articulates, “Relationship between Christianity and culture is a perennial problem when Christianity is presented as an alternative to existing culture. The prospective convert must choose either to follow Christ or to remain in the “evil world” or “paganism”

This is a view of Patte in one of his various cultural contexts, which says Christ against culture. In his second category of cultural context, the Christ of culture. He comes with other approach, which portrayed another image of Christianity by saying “On the opposite end of the spectrum some Christians consider Christ to be the “Son of God” and “Son of Man” who came to affirm the cultural and religious heritage of people. The Gospel is the fulfilment of culture, not a threat to it as the Sermon on the Mount (Matt 5-7) exemplifies, Christ, the “Man for all cultures”. Help people discern and live according to God’s will in the context of their respective cultural and religious traditions.

Thus Christianity cannot be cultural uniform” The reality of the matter is that the Pondo culture gives a big challenge to Christianity. This means that church leaders and the church must always play a significant role in the process of transforming the non-believers especially those who practices abduction.

The author aligned himself with Patte where he portrayed Christ as the transformer by saying “Christ the transformer of culture, Christ a making all things new (Rev, 21:5).Conversation is viewed as a challenge for the converts to change their ways and become new beings. Paul’s conversation is often cited as an example. He was transformed from a “persecutor” of Christians to a “perfector” of Christianity.

This process happen through transformed adoption of new insights and commitments. In practice, the ingredients of transformation are most often taken from the culture of the

missionaries; the resulting changes under colonial rule and missionary tutelage have been of this kind". Internet.

4.15 CULTURE AGAINST CONSTITUTION

As the author had already described a culture as a pattern of life which involves many things like language, morality, religion, politics and the legal systems of a given society. It was said that the Pondo culture was meant to be oppressive in woman and children. It was due to the oppression of woman and children that South African government had decided to be the voice for voiceless by drafting the South African constitution of 1996 especially the Bill of Rights, which brought about the equal rights and protects every South African citizen from being oppressed by the others.

The article of 2 February 2016 Minister of Social Development Bathabile Dlamini states that "Over the last week, public debates have centred on the possible contradictions between the constitutional rights with respect to cultural rights, and the rights that aim to protect women and girls from discrimination and violence. The discussion itself provides a lens on the complexities of South African society. Traversing these complexities with the view to strengthening the rights of women and girls requires dialogue and engagement amongst different stakeholders.

That being said, I would like to focus on the implications of the so called "maidens bursary" on the broader struggle to improve the lives of women and girls in South Africa". Due to discrimination and violation of women and girls, rights South African government decided to intervene by developing programs to protect and equipping the survivors of oppression.

Dlamini further continued by saying "As indicated by those who have generally spoken out in favour of the "maiden bursary", the South African constitution does provide for the protection of cultural rights. The protection of cultural rights was included in the constitution, given the systemic attack on indigenous African ways of living by colonialism and apartheid laws.

Constitutional protection for cultural rights does not, however, provide a license for the continuation of practices of any kind that may seek to continue discrimination and violence against women and girls. In fact, the Bill of rights was designed to undo a legacy of discriminatory practices including those bequeathed to us through colonial laws".

In the program called maiden bursary, the discrimination and violation of women and girls rights totally condemned and the protection of women and girls was clearly declared. Dlamini states "It is for this reason, therefore, that the South African Constitution, with respect to cultural rights, includes a qualification that stipulates that no person or institution exercising cultural rights may do so in a manner that is inconsistent with any provision in the Bill of Rights.

It is within this context that South African society must engage in a proper and detailed discussion on how we can ensure that cultural rights are respected and practiced in ways that are in line with the constitution and related laws. This will include looking at all practices that are harmful to women and girls. This implies looking comprehensively at issues such as ukuthwala, virginity testing, widow's rituals, uku ngena, breast sweeping/ironing, and practices such as "cleansing" after male circumcision, male circumcision itself, witch hunting and other practices that may discriminatory and harmful" 2 February 2016 Article.

The practice of ukuthwala as the Pondo culture really needs a especial attention and a hush punishment to the doers of the practice because it has a lot of impacts, like deflowering of the girls, rape, polygamy and parenting an expected child by the girls.

According to discussion in median bursary program, it states, "The Sexual Offences Act rightfully criminalises all forms of forced sexual penetration. This includes digital penetration, such as finger. The abusive nature of virginity testing is the reason why the Children's Act has made it illegal for Children under the age of 18 to be subjected to virginity testing and female genital mutilation.

Section (12) (a) and 12(b) of the South African constitution provides that everyone have the right to bodily and psychological integrity, which includes the rights to make decisions concerning reproduction and to security and control over their body. Furthermore, the Constitution enshrines the right to dignity, and provides that no person would be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

These measures override what some people are claiming as a cultural right under sections 30 and 31 of the Constitution." Although the two sections of the Constitution were directly based on culture and language that they are official allowed to be practiced by South African citizen but there are limitations like discrimination and violation of women and girls rights.

The practice of abduction (ukuthwala) by the Pondo man is one of violation of women and girls rights. According to maidens bursary program it further continued by saying, "In addition to the South African Constitution and related laws, there are international instruments that South Africa is party to that also encourages countries to prohibit harmful practices impacting on lives of women and girls. This includes the Programme of Action of the International Conference on Population and Development (ICPD), the African Charter on human and Peoples Rights and the Universal Declaration on Human Rights. South Africa has been a key proponent on the eradication of all harmful practices to women and girls. This includes female genital mutilation, early and forced marriage.

We cannot in good conscience now want to provide some space for virginity testing specifically targeting girls and linked to educational opportunities". This means that South African government play a tremendous role to protect the victims and the survivors of culture and other circumstances like discrimination and violation of women and girls rights, by creating a special programs to equip those who are oppressed by the perpetrators.

The article on news 24, on 17 January 2017; There was a woman called Nokuthula who was sharing her story of abduction. Nokuthula said she was 19 years doing grade 12(standard 10) when she saw an old man which was about 20 years older than she was. She said this man was working at Johannesburg mines. This man was an uncle to her aunt's husband and over the next few weeks, he relentlessly pursued her. Nokuthula said it started when the man approached and chatted to her while she was studying for her biology exam. At one point, she noticed how the man looked at her very strangely like someone with lust.

She said after this man had a private conversation with her aunt, the man took her hands and said he wanted her to be his wife. Nokuthula said she felt like someone had slapped her unexpectedly. She then refused the gifts he offered her. She said a struggle broke out between them and she broke free.

When she went back to her mother's house, she told her mother everything but following day the man came to her mother's house. Nokuthula said she found a letter from a relative asking her mother to make her marry the man "because young girls like me got pregnant at an early age with boyfriends and so on",

Her mother instructed her to return to her aunt where she used to stay. She said few days later the man returned and despite giving him attitude and being rude to him, her aunt urged her to talk to the man. Once more Nokuthula fled to her mother's house. Nevertheless, the man came to see her there too. "I trusted my mother I knew that she would protect me and would not give me this man", said Nokuthula. However, the man came again when her mother wasn't home. I trusted my mother I knew that she would protect me and would not give me to this man," She said again. "He asked me to come outside because he wanted to talk to me.

I refused. He grabbed me and stated pulling me. I fought and my sister also tried to help me by grabbing a bucket of water and throwing it at him". When her mother returned, she asked Nokuthula why she was being difficult and causing a scene. She told her mother that she didn't want to go with that man. Nokuthula's mother asked her why and then told her to go, that night, she was dragged by the man on the ground, and taken by force while she was kicking and screaming. She said that she was taken to another village, locked inside the man's hut. She cried the whole night and never eat and sleep", She said.

The next day the man forced her to get on a bus with him to Johannesburg. She said they lived first in compound and then in a township. Nokuthula said she started having sex with her abductor out of fear after three months, because she overheard a group of women saying that the man would seek help from women in the area to hold her down while having sex with her. After six months, she said she received a call from her brother telling her that he heard what happened and that he would help her.

She said her brother told her that she should just act normal and not be suspicious. In December the man and Nokuthula went back to the village to finalise the marriage and pay lobola", She said. She managed to escape in January when they were supposed to go back to Johannesburg.

Her brother took her and brought her with him in his house in Cape Town. “That is how I managed to escape from my forced marriage”, said Nokuthula. She also said for a while she did not want to speak to her mother, but has since forgiven her.

She said she visits her and rest of the family in the Eastern Cape and said she was told that her husband had five wives now. Nokuthula said she is disgusted by the practice of ukuthwala and hopes that one day it will end.

Had it not been for her mother, she said she would have become a nurse but she had been taken out of school. She is thankful that her husband did not manage to impregnate her.

Deputy Minister of Justice and Constitutional Development John Jeffery said ukuthwala falls foul of the Sexual Offences and Related Matters Amendment Act; Article on news 24.

Cape Town- Cultural analysts say the practice of ukuthwala continues despite South Africa’s progressive constitution. The analysts said the practice is once again in the spotlight following the conviction of Mvumeleni Jezile. Jezile was sentenced to 22 years in prison for the trafficking and rape of an Eastern Cape teen during an arranged marriage.

It says he kidnapped a 14 year- old girl in 2010, forced her into marriage and raped and assaulted her. It further continued by saying Gender adviser for United Nations Population Fund Sakhumzi Ntayiya told the Redi Tlhabi Show what the practice entails. “This is abduction of young girls into marriage and forcing them and hoping that they will say yes to this marriage. In many cases it is someone who is not known to the girl.”

He said there is a lot of secrecy around ukuthwala. He also said, “In the reported cases of ukuthwala, it would be a guy who is much older than a girl who is forced into this practice. However, most cases of ukuthwala are under-reported. We know there’s a lot of secrecy around this so-called cultural practice”. He said those who practice ukuthwala are breaking the law. He further continued by saying, “The Constitution of South Africa is quite clear and upholds human rights. The country is quite clear in terms of the age of sexual consent as well as other aspects. So it is really a violation of human rights and a violation of the legislation of the country.” Meanwhile, independent researcher and analyst in gender politics and cultures issues Nomboniso Gasa says the Constitution allows cultural practices, but there are certain provisions.

“The Constitution states that the practice of any cultural practices or customary practice should not in any way impair the dignity of the other person or harm the other person in any way. “It is very clear that it is unconstitutional.” Meanwhile, Justice Minister Jeff Radebe has encouraged victims of ukuthwala to lay criminal charges so that the perpetrators can be brought to book” Eyewitness news: 19 Feb 2014.

4.16 EQUALITY CLAUSE

In equal in the Christian faith, God created man and women as equal in their importance and personhood. God created male and female in His own image (Gen 1:27, 5:1-2). As the male and female reflected God's character in their lives that means to see aspects of God's character reflected in each other's life. If both men and female are equal in God's image, this proves that both are equal important to God and equality valuable to Him. The equality of all people before God reflecting the equality of persons in Trinity.

According to Wimberly, "The negative conversation was one that led him into life circumstances that demeaned his self-esteem and curtailed his growth. The positive conversation built his self-esteem and enhanced his capacity for growth into the image of God", Wimberly, 2003:26-27. This means that if women undermines themselves by giving all the authority to men as if that would demeaned their self-esteem and curtailed their growth.

However, if they have positive conversation or not undermining himself or herself as God's creation this proves that they built their self-esteem and enhancing their capacity for growth into the image of God. Wimberly further continued by saying, "Human striving for meaning is never fully satisfied which negative conversations. Negative stories always impoverish the person; positive stories enhance and enrich. Negative stories lead us away from God and ultimately to sin and death; positive stories lead us to ward a relationship with God. There is something with us, Africans, which lures us to internalize positive stories and conversations that have our lives true meaning and purpose.

Thus, we are never satisfied with negative conversations, although we might settle for them for a while. In all of our awareness despite other negative conversations at work in us. Although defaced or distorted, the image of God lives within each of us. It is dynamic and thus pushes to realize itself despite the negative conversations and stories that are internalize" Wimberly 2003: 27).

This means that Pastors has to play an important role in journey with the survivors of abduction. They had to journey with them in a way that they may gain positive attitude in order to cope in the situation. In dealing with situation Pastors, community leaders and government can work together and fight against the abduction practice.

The 1996 constitution of the Republic of South Africa introduces the special programs in dealing with discrimination of women and girls. This proves that the less opportunities of perpetrators in abduction practice because of equality clause in the Bill of Rights.

According to chapter 2 of Bill of Rights states that "Everyone is equal before the law has the right to equal protection and benefit of law. Equality includes the full and equal enjoyment of all rights and freedoms. To promote the achievement of equality, legislative and other measures designed to protect or advance persons, o categories of persons, disadvantaged by unfair discrimination may be taken" As women and girls were protected by the Bill of Rights, this also an advantage to Pastors and community leaders to fight against the practice of abduction.

Women should not think of themselves as inferior as or less important than men. Men as the second-class citizens should not treat them because they are all equal to God. St Paul articulates that “In the Lord woman is not independent of man nor man of women; for as woman was made for man, so man is now born of woman” (1 cor,11: 11-12).

This means that men and woman are equal before God and violation of women and girl’s rights is not allowed at all corners of the world as it also condemned by the South African government in the Bill of Rights.

4.17 FEMINIST THEOLOGY

Man can define feminism as a struggle against sexist oppression specifically an oppression of women and girls. According to South African Constitution of 1996 in the Bill of Rights, The right to freedom expression. It states clearly that everyone has the right to freedom of expression. The intervention of government in the oppression of women by man brought about hope in liberation of women. The speech made by President was clearly promote and encourage the leadership of women in all institutions in South Africa and even the African continent. This proved the liberation of the oppressed women.

The affirmation and promotion to the full humanity of all is the starting point. Pastors has to be seen as both facilitators of meaning and an awakener of growth. Pastors has to stop the barriers of gender and offer hope to hopeless and a lasting transformation for all.

4.18 CONFESSIONAL THEOLOGY

According to internet, “Christian confessions are frequently seen as Christian documents that have nothing to do with the subject of Politics. The result has been that both the concepts “confession” and politics” have been interpreted in mutually exclusive way”, This kind of Theology focuses more on the doctrine of the church, whereby the laws and rules that govern the church are emphasized and encouraged.

The Bible is the main source of this theology and the followers of confessional theology are known to be the members of their church. This theology is good for the foundation and formation of Christian life.

Confessional theology has its own shortcoming when it comes to practical experience life of people. It lacks critical prophetic stance; which always challenges the oppressor to change from evil ways and treat his / her neighbour with love and respect.

For instance in case of David Took a wife of Ouria and placed Ouria in danger so that he must be the first to be killed by the enemies. In second Samuel God send, a prophet to David (The prophet Nathan) and David confess to God and ask for forgiveness. Also in the book of Acts where Paul was confessing about the death of Steven.

Faith and prayer are the immediate answers it offers to those who experience pain and suffering, resulting from different kinds of human oppression. In the Bible, Jesus gave a good example of how leaders should provide good service to their subjects. He washed the feet of His Disciples, which is an order to his followers (John 13:1-17). The leadership style of Jesus is the one service not of controlling others.

In Mark 10:45 Jesus says “For even the son of man come not to be served, but to serve, and give his life as a ransom for many. Those are the challenging words, especially to the followers of Christ. More especially to Pastors who have been specifically chosen from the entire given community to serve others.

Confessional theology did not help people specifically the Pondo people to interpret the Bible in a critical manner, which could explore in them a deeper faith in God, and empowered to resist any form of oppression in their lives. John introduces Jesus is the good shepherd who knows his flock and known by his flock.

Jesus as a good shepherd has used inductive method of liberation, which starts from people's life experience, and comes up with concrete practical solutions, when He gave the spiritual healing by forgiving a woman caught in adultery.

In the Old Testament, the prophets were to be the vocal mouthpiece of God in challenging injustices practised against the poor and marginalised as an example of David and Nathan. Gerkin says “Nevertheless, the New Testament depiction of Jesus as the good shepherd who knows his sheep and known by his sheep (John 10:14) has painted a meaningfully, normative portrait of the pastor of God's people.

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

The pastoral care method by Gerkin appears to represent the community in all structures of family, individual and culture. Jesus as the good shepherd gave us a command to love one another as He loved us.

Pastors are called to serve all and to be in solidarity with the poor, the abused, the marginalised and the oppressed. Jesus commanded Pastors to follow in His footsteps, and being the servants to all people. The method of pastoral care ministry of Jesus was not only on the pulpit but rather a door to door. Pastors, church leaders and community leaders must come together and fight against the practice of abduction and encourages a proposed marriage, which is full of blessings from the parents of married couples.

4.19 MARRIAGE VERSUS ABDUCTION

As the researcher is fully aware, that is dealing with abduction leading to marriage / marriage by abduction but now the researcher will explore what marriage is and explore the traumatic experience caused by abduction.

4.19 (i) DEFINITION OF MARRIAGE

It is the legally or formally recognized union of man and a woman (or, in some jurisdictions, two people of the same sex) as partners in a relationship.

Three types of marriage:

1. Arranged marriage by abduction
2. Unarranged marriage by abduction
3. Marriage by Elopement

According to Molapo, “marriage means different things to different people. It is not only a personal commitment, but it is also regarded by most religions as a sacrament. It can be seen as one of the most important decision and steps in a person’s life and this is emphasised in the marriage vows to love and to hold until death do us part. Love and obedience to God form the basis of a successful marriage. The family, which stems from this basic relationship, should therefore be different and sound.

To be successful, a marriage has to be based on more than love and an arrangement. Personality factors that should be present are commitment, maturity, the ability to show affection and appreciation, the ability to compromise , acceptance, loyalty, a sense of humour, unconditionally to forgive and forget” Molapo (2003:121-122).

The information above by Molopo reminds the researcher a good example of proposed and negotiated marriage in bible, which should serve as a good reference to our communities’ victims, and survivors of abduction.

Vanessa and Angela articulates, “The covenant of the Christian marriage is a life-long, sacred commitment made between two persons and witnessed by other persons and by God. A covenant between marriage partners usually contains some or all of the following elements: It is made in full knowledge of the relationship. It involves a mutual giving of self to the other. It is assumed to be lasting. It values mutuality, respect, and equality between persons.

One or both partners can violate a marriage covenant. Violence or abuse in a marriage violates this covenant, fractures the relationship and the trust, which was assumed between partners. Neither partner should be expected to remain in an abusive situation. Often, one marriage partner feels a heavy obligation to remain and do everything possible to make it work. This is most often true for women. However, a covenant relationship only works if

both partners are able and willing to work on it. It is clear that God does not expect anyone to stay in a situation that is abusive.

Just as Jesus did not expect His disciples to remain in a village that did not respect and care for them (Luke 9:1-6), neither does He expect persons to remain in a family relationship where they are abused and violated” (Vanessa and Angela 2007:60).

The Bible says “here is Rebekah before you, take her and go, and let her be your master’s son’s wife, as the lord has spoken”. In addition, it happens, when Abraham’s servant heard the words that he worshipped the Lord, bowing himself to the earth. Then he servant brought out jewellery of silver, jewellery of gold and clothing gave then to Rebekah. He also gave precious things to her brother and to her mother. Moreover, he and the men who were with him ate, drank, and stayed all night.

Then they arose in the morning, and he said, “Send me away to my master” but her brother and her mother said “let the young woman stay with us for a few days, at least ten, after that she may go”. In addition, he said to them “do not hinder me, since the Lord has prospered my way; send me away so that I may go to my master”. So they said we will call the young woman and ask her personally”.

So they Rebekah and said to her will you go with this man? Moreover, she said, “I will go” That was really a wonderful, blessed and expected marriage in our communities not this bad practice of abduction which abuses and traumatises women and girls.

This above information will help us to clearly understand how good proposed marriage is and understand that how forced marriage violates the purpose of the marriage. In one way or other, the pillar of marriage is love specifically unconditional love, which binds the two couples in any situation. The love that Shakespeare once talks about in his poem, let me not the marriage of the true minds admit impediments, he says “love is not love which alters when it alteration finds or bends with the remover to remove. Oh, no! It is an ever fixed mark that looks on tempests and never shaken.

It is the star to every wondering bark, whose worth is unknown although his height be taken. Love alters not with his brief hours and weeks but bears it out even to the edge of doom. He concluded by saying, “if this error and upon me proved I never write nor no man ever loved” Shakespeare (1982:11).

This is the good strategy to promote and encourage a proposed and negotiated marriage, which has a strong and good foundation of love for the true love, which will never be based or changed by any conditions, in the life of the abuser.

This shows that love plays a most important role in marriage, as there are many challenges in life, which mostly intend to destroy marriages. The Bible says, “Husbands should love their wives as their own bodies” . (Eph.5:8) In other words, the union between husband and wife is not temporary, but lifelong (Matt.19:6, Mal.2:14, Rom7:2). Therefore, it should not be trivialised. However, is a profound relationship created by God to picture the relationship

between Christ and His Church (Eph.5:23-32) proposed marriage must always be encouraged by the Caregivers, church leaders and community leaders to the communities and churches so that abduction practise must end.

As the researcher had already explain/ highlighted/ noted that types of marriage, then the researcher now will briefly explain these types of marriage and their significances.

4.19 (ii) ARRANGED MARRIAGE

This means a practise in which someone other than the couple to be married, chosen marriage partners. It usually happens when the parents especially father of the boy chooses a girl to be a wife's son, or sometimes both fathers of a girl and boy's father agreed about their children to be the couple

4.19 (iii) UNARRANGED MARRIAGE

This means a practice in which one (boy) choosing a girl to be his wife and no one is aware/ unformed even a partner or his parents accept friends who are going to assist him in the process.

4.19 (IV) MARRIAGE BY ELOPEMENT (UKUGCAGCA)

An agreement between the two lovers (boy and girl) to disappear secretly from their parents with the purpose of getting married, it means that to run off secretly to be married, usually without the consent or knowledge of one parents or guardian. This means that this type of marriage is based on love because this happens with the consent of both parties (boy and girl).

4.19 (v) MARRIAAGE IN THE OLD TESTAMENT

In the book of genesis “Genesis 2:18, 21-23). Narrates how God created a man in his likeness. After God had created a man, He realized that it's not good for man to be alone and he decided to create a female to wife for a man (Adam). The Bible “Then the Lord God said, “It is not good for the man to be alone. I will make a helper who is just right for him”. Therefore, the Lord God caused the man to fall into deep sleep. While the man slept, the Lord God took

out one of the man's ribs and closed up the opening. Then Lord God made a woman from the rib, and He brought her to the man.

"At last" the man exclaimed.

"This one is bone from my bone,

And flesh from my flesh!

She will be called 'woman;

Because she was taken from 'man.'"

This explains why man leaves his father and mother and joined to his wife, and the two are united into one." (Genesis 2:18-19, 21-24).

God expresses oneness and unity that exists between man women as a core founder of partnership of marriage. Marriage must not go through the feelings but God must guide it. As god as created human in his likeness and give an authority to man. Pastors as shepherd of the flock had given an opportunity to bless the marriages.

4.19 (VI) MARRIAGE IN NEW TESTAMENT

Jesus considered marriage as the unity of loved. This scripture is mentioned in the book of Genesis, and it portrays God as the core founder of partnership of marriage. Jesus speaks these words "Haven't you read the scriptures?" Jesus replied. "They record that from the beginning God made them male and female." And He said, 'This explains why a man leaves his father and mother and is joined to his wife, and the two are united into one," Since they are no longer two but one, let no one split apart what God has joined together," (Mt 19:4-6).

In some Jesus's teachings was that marriage should be given full respect and dignity it deserves as God's special call. As the basis of Jesus's teaching for the unity permanence of partnership marriage, He quotes Genesis 1:27, that

"So God created human beings in His own image.

the image of God He created them;

Male and female He created them".

Jesus came to reveal the will of his father on the earth as the New Testament is the fulfilment of Old Testament. Pastors as the shepherd of flock need to learn more in Jesus is teaching and healing techniques to journey with survivors and victims of the practice.

PRELIMINARY CINCLUSION

CHAPTER FIVE

The reader need to note that some of the English shared here is not ok. I could not change the response, because the words are shared in English that is connected to Xhosa.

THE INTERVIEW QUESTIONNAIRE TO THE MARRIED COUPLES

A researcher is using some of the appendix questionnaires in order to deal with this section.

5.1 INTERVIEWS TO A MARRIED WOMAN

The researcher met with one of his colleagues who is a married woman for more than 15 years. This married woman is 48 years of age; she stayed for more than 15 years in the marriage of her choice. She never experience this traumatic marriage of abduction practice.

This married woman, Mrs Mafolo (not real name) met her husband on the wedding of her cousin sister, her husband proposed her and they do agreed to each other. They plan their

marriage together, she was never abducted. Mrs Mafolo's (not real name) experience of abduction was when she saw one of her schoolmate being abducted by five men on their way from school. As she was born by royal family of Pondos, she was not afraid and expect any abductees next to her although she was not aware during that time, that anyone who come from royal family should/ must be respected. However, to her there was that self-confidence which says no one can do anything to her.

Nevertheless, later on she discovered that any girl from royal family cannot be spacing abducted and cannot be proposed by any boy from poor family. She said she told by her parents that, a girl from royal family must married to other royal family not just any family this means that according to the Pondo culture the Queen should married with the King and Princess with the Prince.

She said that in the Pando culture, poor families are oppressed and the practise of abduction is moving around those families. This married woman told the researcher that she also discovered that even if you not born by the royal families but you come from rich family, the Pondo's will respect you. Even in customary marriage only a boy from rich family, which can married a girl from rich family.

Researcher's Name

Sithako Zoyisile

Contact Details

083 753 6497

Student Number

11372266

Title of the Study

ABDUCTION AND ITS IMPACT ON

FAMILIES: PASTORAL CHALLENGE

Consent Form

This serves to confirm that I..... Do give consent Sithako Zoyisile disclose my name in the research on marriage through abduction among the Pondo people of Libode.

SignedDate.....

Respondent

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

Researcher

5.2 MARRIED MAN

The researcher met with Mr Mbiza (not real name) one of the senior citizen in the area where the researcher is residing. Mr Mbiza (not real name) is on his 28 years in his marriage and he said, he is happy in his marriage. When researcher asked Mr Mbiza about his marriage that was it through abduction? Mr Mbiza told the researcher that his marriage was through abduction. When the researcher asked him that, did he know his wife before abduction her? He responded about saying, he knows his wife before abducting her. The researcher asked him that is he still remember the day of event and why he decided to abduct her if he knows her before.

Mr Mbiza responded to the researcher by saying first, he knows the woman very well because they were together at school. He said the woman was so beautiful, cool and had good behaviour and was so brilliant at school apart from that he also knows her background very well because most important thing to the old people is to know the background of the girl before taking her as wife, behaviour of both parents and lady.

So Mr Mbiza said, as he knows the girl and her background. He did approach the girl, proposed her several times but never agreed with her up until he talked with his parents addressed the issue, that he want to marry that lady it was them his parents (father approached the girl's father to talked/ discuss the matter. When these two parents agreed, they make a plan that on the following day afternoon, the girl's father is going to send the lady somewhere, so that the boys will met her on the way.

Mr Mbiza's father come back to him with a report back and arrangement, which they made with girl's father. Then after those good news to Mr Mbiza, he organised his two friends and one of them was driving a van then they marked the time and place of appointment. When the girl appears, come behind her and the drive stopped vehicle and asked the girl to get inside the vehicle as if they were granting her a free hike.

Then the woman get inside the vehicle and the driver immediately turn the vehicle to the direction of Mbiza's home. When she get into Mbiza's home, they take the lady into the

house without fighting with her on biting her bond that was an arranged marriage because the girls biological father was aware and also the part of the abduction. Then the researcher asked him that would he encourage abduction to his own son. He responded by saying he would not because time had changed know is the not the same as their time. The researcher asked Mr Mbiza that, what he could say about the abduction practice.

Mr Mbiza responded to the question by saying that, in these days, abduction is not good at all, because, first it is a human rights, which says that, anything you are doing against someone, is wrong. There must be a consent of both parties (between you and that person). So if you are doing something to someone or with someone without his/ her consent, that means you are violating of his/ her rights. Secondly he said, freedom come with a lot of thing to human being, such as freedom of choice and freedom of speech.

This means then that every human had a right to voice out whatever he/ she likes and had a right to choose about his/her personal life. This tell us clear that no one can marry someone without her consent. Girls had a right to choose their husband even the boys to have a right to choose the parents because before these human rights, there was a lot of oppression on not only girls but also boy's suppressed wives.

They look at the background of the girl and the behaviour of the girl if the girl and her background seemed good; they just negotiate with the girl's father about lobola without consent of both parties (boy and girl).

The boy's father just take the girl and tell the son that here is the good wife for you, and boy's father paid lobola. So even the boys had no say or right to choose their own wives. The boy's parents chose them. The old man said abduction is not good at all in these days because everyone had a right to freedom.

5.3 INTERVIEWS TO THE SURVIVOR OF ABDUCTION: MRS LINDI

One day the researcher met of one the survivors of abduction.

When the researcher asked survivor about her marriage. She responded by saying she is in the second year of her marriage and never planned it but she was abducted by her husband.

The researcher asked survivor that did she know her husband before their marriage.

The survivor answer by saying, that she know him before but never thought that she is going to marry him.

The researcher asked Mrs Lindi (not real name) about her abduction, Mrs Lindi (not real name) told the Researcher that she thought it was an arranged marriage although no one had told her but the way it was done, seems to be planned. She proceeded by saying the reason why she taught that it was well planned and because her father asked her(Lindi) to go to Lindi's house which was not far from her home ask for matches for lighting in the house because it was during the evening and it was dark in the house. Then the survivor went there as per instructions of her father.

When the survivor arrived at Lindi's house at the kitchen there was an old woman and her two children who ask her that "how can we help you" then the survivor told her that she was sent by her father to ask for a matches for fighting. Then the old woman told her that her husband was on the other house, which was next to the kitchen. When the survivor get to the next house, there was not father, who was the head of the house hold only the son and his two friends there.

When the survivor asked them, about father who was the head of the household then the other person said sit down and wait for a moment he was going to call him. The survivor said when in interview that, the person was next to the door he just closed, and then he said to me, now you married by to me (meaning the one who abducted me)

Then the survivor was shocked and surprised, she never made any movement and say anything. She was unable to talk, cry and say something because of shock. Then the researcher continued to ask the survivor that could you tell the researcher what happen after that. The survivor continued with her story of abduction by saying, "what a trauma?" to see yourself sleeping with a person who never think about him because to her, her husband was just an ordinary person before. She said it was on the following day that she feels the pain of being abducted when she saw her husband's father come to her and told her that today you are my son's wife. The survivor then started crying but those tears never changed the situation because there was no chance to escape.

The researcher asked her that are you happy now in your marriage. The survivor responded by saying she is not happy and she never accept the situation, she caused everything in life, her parents, husband even the child that God blessed her with. The researcher asked her that, could you share about this practise of abduction. The survivor responded by saying she can talked/ say a lot about this bad practice of abduction by Pondo men because of she was an

adult girl, she had to decide about life partner as she was already started relationship. She said whenever she taught about her boyfriend of her choice, she started crying and she discovered that when time goes on she developed an attitude to everyone more especially to her husband and the family.

She said she taught that earlier on might she would forget her boyfriend but now things were not just like the way she thought. She said she realized that later on she loved ex-boyfriend and she really missed him. She also said that divorce seemed the only solution and liberation to her traumatic marriage. She is blaming everyone about the situation that she found herself in her parents who decide about her life commitment and made her a trading commodity.

Lastly she said she never appreciate and accept her marriage at all. She then appeal to every parents not to decide for the children more especially about their life commitment regardless of gender and age they must decide for themselves so that they can live their life of choice.

5.4 ANOTHER MARRIED WOMAN (SURVIVOR OF ABDUCTION)

On the other day, the author met with Mrs Mfeke (not real name) who was resident and a church member in one of the churches in the area where the researcher is residing. Mrs Mfeke (not real name) said she has been in marriage for more than 18 years but she still remembers the day she was abducted. When the researcher asked Mrs Mfeke about her marriage, she said she was abducted and was never planned her marriage. The researcher asked Mrs Mfeke to briefly talk about the story of her abduction.

The survivor responded by saying it was Friday afternoon when she was on her way home after she was in the forest to fetch some wood for cooking. She said about two kilometres to her home there were five boys (males) in front of her coming from the opposite direction to her. Those males were grouped themselves into two means there were two in front and three behind the two not too far from each other. She said when she met the first group (two people) they greet her and asked her that how was she?

The survivor answered them but never stop walking because there were some wood on her head. When the second group noticed that, she did not stop when the first group talked to her.

They blocked her way and asked her why she didn't stop when other guys were talking to her without answering they grab her and through the woods away, when she started crying and asked them what they doing, they bit her and sow her the way (direction that she must take).

They bit her now and again and said to her "shut up". Then the survivor shut up and move to the direction that she had been show by abductees. When the researcher asked Mr Mfeke about the situation during the event of abduction she responded by saying a very bad situation and bad experience that I never come across before (had in my life).

The researcher asked the survivor that did she know her husband before. The survivor said she never knew her husband and they never show her amongst the abductees. When the researcher asked the survivor that could you tell more about her story of abduction. The survivor said a traumatic experience that she ever experience before. She said as they bit and kick her, she ended up go on her own with them because she realised that there was no other option.

She said, she even talked to herself (alone) and make (made her) choice by choosing her own husband silently trying to convince herself by saying it will much better if my husband it this one choosing the one that he looks better than others. Nevertheless, unfortunately for her husband was not among the abductees. Re-traumatisation of the survivor when they arrived at abductee's place she said there comes an ugly black man with one eye. When that ugly man arrived, they showed the survivor and said to her "he is your husband" very traumatic experience the survivor started crying again when she looks her life partner.

Then the other people left her with her husband in the house and locked outside. They went with the keys so that even if the survivor can overpowered her husband but she must not escape until the husband had a chance to seduced (sleep with her). Very bad feeling and traumatic experience by the survivor and she never accept her marriage but because the perpetrator (her husband) had successfully slept with her in their first day so she never escaped for the fear of shame and pregnancy. When the researcher asked the survivor that would she likes to see her daughter married through abduction.

The survivor responded by saying "over her dead body" she will never accept that, she not want to see her daughter experiencing a traumatic life that she had experience as mother.

She said she would like to see her daughter enjoying her marriage with her husband, building their home with common understanding, sharing the views as wife and husband not the traumatic marriage, which the wife had no say as the wife at home/ house.

Lastly, the researcher asked survivor that what can she said about the practice of abduction by the Pondos. Survivor said to the researcher that those who are in power must help the helpless people to fight against this practise of abduction. She said Chief, King, Headman, many other community leaders together with the Priest, and other church leaders must fight together this practice of abduction. She said they must use the freedom charter brought by the South African government, which supports freedom to all South African to go against the culture of the Pondos. The survivor said it seemed to be the Pondo culture because it respects the royal and big families in the area. She said it always move around the poor and helpless people. The survivor said those who are in power must stand up and stop the practice using the government law against the Pondo culture.

5.5 INTERVIEWS TO A HAPPILY MARRIED WOMAN

In the process of interviews, the researcher met with Mrs Mkondo (not real name) a happily married woman through abduction. This married woman is 28 years of age. She has been in marriage for eight years. When the researcher asked this young woman about her marriage, she responded by saying that, she was abducted when she was twenty years of age. She said she never planned her marriage and never knew her husband before.

When the researcher asked her to share the story of her abduction. She said, it was Sunday afternoon when she was on her way to fetch water from the river. She said she met four men who were not familiar to her. These men blocked her way and asked her to put down the bucket of water, which she was carried. Before she responded, a bucket of water was already down and was broken. When she tried to ask me, what was happening? One of the four men pushed her and show her the directions that she must take, meaning that she had to follow.

When the researcher asked Mrs Mkondo (not real name) about her feelings during the event of abduction. She responded by saying that as a Pondo girl who knows the culture very well, she understood that she was going to join the new family as a wife which was the pride of the Pondo culture, especially to the parents of abducted girl. When the researcher asked Mrs Mkondo that is she happy now in her marriage.

She said she is very happy in her marriage as she is also a product of abduction. She said, she knew and understand that for her to be successful woman she must be married.

She further continued by saying she grew up with no say as young women, girls and mothers according to Pondo culture. The word of a man is final.

When the researcher asked Mrs Mkondo about the practice of abduction. She responded by saying, as she believed that abduction is the Pondo culture. She encourages the continuation of this practice. She further continued by saying that when she is comparing a rate of divorce in marriage by abduction and that of proposed marriage. She said she preferred a marriage by abduction because she believed that as a culture of Pondos, women has to respect their husbands, unlike in proposed marriage where everyone has a right.

5.5 (i) Young Women who never accept her Marriage by Abduction

In the process of interviews, the researcher met a young woman who is 31 years of age and three years in her traumatic marriage. When the researcher asked Mrs Mtimba (not real name) about her marriage. She responded by saying that she was abducted in three years ago and she never accepted her traumatic marriage. She said to prove that she never accept her marriage she even intentional terminated her pregnancy by doing abortion because she did not want to see herself parenting unexpected child. She further continued by saying, she is still hopping that one day she will get an opportunity to go back to school. She said her husband sees no need sending her back to school because he believed that young women and girls should not be educated, as they believed that they are the homemakers.

She said she believed that suicide as her second option for her liberation in her traumatic marriage. This is also unexpected response to the researcher for the young women and girls to commit suicide and aborting their children due to marriage by abduction. It means then that pastors and church need to play a big role in shepherding victims and survivors of abduction.

5.6 THE RESPONSE OF PONDO CHIEF ON QUESTIONANERS

The researcher followed the channels of communications to make an appointment with the Pondo Chief by using the Headman of the area as a link between him and Pondo Chief. When the date of appointment between researches and Chief arrived they, both (researcher and Chief) met at Chief's royal house (Komkhulu). The researcher then address the issue (matter to the Chief and asked a permission to interviewed him about the practise of abduction by Pondo's, the Chief agreed with the researcher.

Then the researcher ask Chief the first question that how does he gets married, is it through abduction? The Chief responded by saying, as the Pondo Chief the traditional law doesn't allow the Chief to abduct, he continued by saying according to the law of royal families, when the chief is about to married the community under that Chief come together with the Royal family to discuss the issue of Chief marriage. The traditional law allows the chief to marry another Chief's daughter (Prince) or to another Royal family.

Usually the community of the rural areas under that Chief will donate assisting the Chief's bride price (lobola). The researcher ask the chief other question by/ which says/ saying. Is abduction the only way/method of marriage by Pondo Man. Chief responded by saying abduction is not the only way of marriage more especially in this days of democratic government where everyone has a right. Anyone who is still practising abduction is totally against human rights (violating woman and children's rights).

Another question from the researcher directed to the Chief, was, does traditional law impose any penalty on someone who abducts a Pondo girl or young women? The Chief responded by saying that: there is a penalty to someone who still practising abduction as long as the victim/survivor or the family of the abducted girl, had come forward and reporting the matter to the Chief or headmen of the surrounding area. At that point, we had to take an action about that because we (traditional leaders) and Department of Social development tried by all means to engaged the community and Pondo man educating them by conducting workshops, which educating about human rights and also states clearly that anyone who is practising abduction is violating and abusing girls and woman.

Last, question to the Chief, what do you do about the victims/survivors of abduction as community leader, Traditional affairs and Social development? As the Traditional leaders and community leaders together with Department of Social development, Traditional Affairs and the CRL Right commission arranged a workshop on the violation of Children right through the abuse of the cultural practise ukuthwala. A Chief produced a following document as his reference:

5.7 Annexure A

Case Studies

Palmerton Place of Safety

The Departments of Social Development, Traditional Affairs and the CRL Commission arranged a workshop on the violation of children's rights through the abuse of the cultural practice of ukuthwala. The workshop was held on 13-24 august 2011. One of the Social Workers from Palmerton gave a presentation focusing on the circumstances that surrounded

the founding of Palmerton, highlighting the role of different stakeholders in making the initiative a success. Furthermore, she highlighting some of the experiences through which the survivors (young girls) go through in the name of ukuthwala.

It is puzzling to note that the communities of Kwa Cele in Lusikisiki where the alleged aberrations are currently taking place appear not to perceive the wrongness of their actions.

This is evident in the television show 3rd degree when one of the perpetrators responded and said that they are following their custom. They appear to welcome and accept the practice as their true culture. There is a belief that the practice would reduce the prevalence and the rate of HIV/AIDS. This belief is based on the fact that, if girls married at a young age the rate of infection would go down as she would stick to one partner in spite of the sexual behaviour of the husband.

Another belief is that if the girl is taken back to school she will be taken by other boys or is being educated for other men. Furthermore, it is believed that this practice would help reduce poverty as the parents of the abducted girl would receive cattle as dowry and that a girl would be forced to marry the father of her child. There are people with different opinions within the community; however, they are afraid to stand up, afraid of the negative reprisals that could be directed against them by the members of the community who strongly believe in the custom.

Apparently, in 2009 a complaint was made that children were being abducted into marriages with older men. These children were exposed to physical trauma. At the beginning of the process, the girls are chased by men on horseback and some beaten with sjambok. These children became “brides” to these older men, and they would lose their virginity and innocence at tender ages of 12 years. Their educational opportunities were interrupted and some would even lose interest to proceed with schooling. Many of them did not complete the minimum schooling requirements. In addition, the children were exposed to and some were infected with HIV/AIDS as their husbands had sexual relations with other women.

The children are psychologically and emotionally traumatized. The children lost self-esteem and some became depressed. The Executive Mayor of the OR Tambo District Municipality, the Department of Social Development and then National Minister in the Presidency viewed this in a serious light. They mobilised different government departments to intervene to remove the children from these unlawful marriages. Children who could be found were brought to the attention of the authorities and community leaders; they were taken away from these men, and brought to a “safe haven” called Palmerton Centre.

The Executive Mayor of the OR Tambo District Municipality stated this place of safety. Twelve children were placed in this centre. In order to kick-start the process to reunite the

girls with their families and reintegrate them into the community, a multi stakeholder approach was adopted. An institution mechanism was formed comprising of various government departments such as Social Development, Justice and constitutional Development, SAPS, NPA, Health, Education, OR Tambo District Municipality, traditional leaders and faith based organisations. A partnership with the district municipality and the Palmerton Methodist Mission was formed with the view of opening a place of care, for these children.

In addition, the task team, led by Social Development used all avenues at their disposal to sensitize communities about the practice. The celebration of International Day of Families was used as an opportunity to create awareness about the negative effects of ukuthwala. A door-to-door campaign led by the SAPS was conducted to create awareness about the practice. Social workers conducted family reunification programmes and conducted counselling for the reconciliation of families. In order to limit the occurrence of this practice the Department of Social Development and special Programmes initiated the Kwa Cele Family Resource Centre as a resource to assist the children and their families to manage this custom. Community development programmes are also being investigated that will target the youth and the women in the community.

5.8 Church Minister

Some other day a researcher met one of the Church ministers, Rev Manantsa (not real name) in the area where the researcher is residing. This minister is turning ten years of his marriage. When a researcher asked him about his marriage, he responded by saying. He is a Christian by birth who born as a son of minister. He said being a son of minister means to live challenging and different life from other boy in the area. All eyes on you as a child of minister. There are things that you are not supposed to do. As a boy who grew up under such situation, He was not exposed in many activities, which were practised by other boys of some age group in the area.

When a researcher asked a minister about his marriage. Minister's response was that when he was about to married, he saw a good girl for him and proposed the marriage as they both belong to the same congregation. After they were agreed about their marriage, he reported to his parents and lobola negotiations started.

Researcher asked minister that, an abduction was the second option for him if they were not agreed about the marriage with the woman he proposed. Then the response was that his second option was to ask for the intervention of the elders, as the proposed marriage was one of the Gospel, which was preached in his church. He father continued by saying abduction practice is one of the things that he never think about it.

After that response, a researcher asked minister that what can he say about abduction and can it be encouraged to the youth to be practiced. Church minister said abduction is not good a good method of marriage because most of the time it is influenced by the feelings not love and that lead to divorce and polygamy. Minister father continued and say, if you proposed a marriage to the one you love that marriage goes with full of blessings because there were also involvement of elderly people in the process.

In conclusion, church minister suggested that churches and community must come together and fight against the abduction practice by Pondo man. He said this abduction practice resulted in bad impacts like, divorce, rape which lead anger, self-hatred, and traumatic experience to the survivors of the practice. Finally preaching the Gospel of proposed marriage within the Pondo community is right thing to do to avoid the high rate of spreading HIV and AIDS around the world.

5.9 Youth Member

After the interviews were conducted with other members of different denominations in the areas around where the researcher is residing. A researcher met a youth member and asked him that how does he feel about the practice of abduction. Youth member said, He encourages the condemnation of there this bad practice, suggested the intervention of Department of Justice to those who insisting the practice, and must force to account before the court of laws.

When the researcher asked a youth member that how is he going to be married? He said he preferred a proposed marriage because he want a peace of mind in his marriage. Although he did not have an experience about abduction but as he grew up there hearing the bad stories about this practise of abduction and having a picture in mind of what is being said, He suggested that all the perpetrators must put into jail together with those parents who sees their girl children as the trading commodities.

When a researcher asked a youth member that could he recommend abduction as a second option in marriage. He responded by saying when he is about to marry, He will look for a good girl to be his wife and if there will be no agreement between them he will continue with his life and look for another girl to be his wife. In conclusion, the youth member said abduction is one thing that he never think about it and he suggested the unity amongst the church members and community members to come together and fight against the practice.

He said he cannot run away from the truth that during our fore-fathers the practice was usefully as many of the Pondo people were the products of abduction. He put the emphasis to the intervention of Justice Department if the phenomena is still existing even in the time of democracy where everyone has right to live.

PRELIMINARY CONCLUSION

This chapter dealt with interviews, based on violence caused by abduction. Some of the participants were not conversant with English. I had to share the response in the exact words used by them. The main idea was to understand the level of abuse towards them. In the next chapter, I will be dealing with findings and recommendations.

CHAPTER SIX

6.1 FINDINGS AND RECOMMENDATIONS

As the researcher has done with the interviews about abduction practice by the Pondo man. According to the findings after the interviews a researcher discovered that there similar problems in the outside view be it the victims, survivors, church and the community at large. These problems includes that most of girls and woman were denied the right for freedom and education.

According to research, the perpetrators abducted majority of these victims and survivors while they were still schooling and their future was violated and they were abused. For the survivors to be denied the right to education was big disadvantage in their lives as they had good plans about their feature.

During the process of interviews, there were responses that are more similar where the survivors were complaining about the denied of their right to education by their biological fathers before they got married. Similar aim in their response was that they had to prepare for their feature before marriage so that if things are going to change in feature they will be able face the circumstances in terms finance. These survivors were also claiming that they were denied freedom of choice. They claimed that they should have given a chance to married with the people they loved not strangers or partners of their father's choice.

For them they saw their marriages as the hostages and very traumatic experience. Many of the survivors were still not prepared to accept their marriages as they were forced to live their loved ones and married the strangers. They claimed that they were already in relationships of their choice. For them to be forced in marriage by abduction means the violation of rights. They said that they expect the intervention of justice system because they want to see their perpetrators together with their biological fathers punished for violation their rights. For them divorce seemed the as the only liberation in their traumatic marriages.

The majority of these victims and survivors were still looking for the opportunity to go back to school to prepare for their feature as results they decided to go for contraception so that they did not get pregnancy. They believed that pregnancy in their traumatic marriages would

mean more disadvantage. They also said that they did not want to parent the unexpected children. Other survivors stayed on their marriages for the sake of their children. According to research about the abduction practice, majority of the survivors were still angry with their biological fathers who used themselves as the trading commodities.

According to the research very few of the victims and the survivors of abduction who responded positively by saying they are happy in their marriages because they accept abduction as the culture of the Pondos. These survivors said, according to the Pondo culture they grew up given the instructions by their parents especially biological fathers. They knew that parents are only people who can decide for their children. It is a good experience for them to see themselves in such a kind of marriages, as they are the products of abduction.

The researcher expected all these different responses as he is also a Pondo by birth but what was new and surprising in the findings was that, there are some who decided to go for aborting their children, while their husbands were not with them, because, some of them were the mineworkers. The issue of abortion was surprising as the researcher was never think about it and apart from abortion; some were even prepared to lose their lives. Some of these victims and survivors of abduction who never accept their traumatic marriages, expected by the researcher but seemed to be the serious issues, which needs a special attention.

Suicide seemed as the liberation for them. The responses of abortion and suicide was never According to the findings, the researcher also fined that there are those families who are the victims of abduction on their background especially the poor families. This practice is commonly occurs from those poor families because only young women and girls from poor families who are the victims of abduction be it an arranged marriage by abduction or unarranged.

The perpetrators always respect young women and girls from rich families. Even girls from the leadership families, like headman, chiefs and kings or royal families. According to the Pondo culture, young women and girls from royal families should married one another as much as the young women and girls from rich families should married to another rich family. In part of the world view about this practice similar response occurs. Pondo chief and the community members condemned this practice by the Pondo man. They encouraged workshop programs where all the Pondo community would come together and voice out their feelings of fear and anger about abduction, and encourages some lessons about the disadvantages to the perpetrators.

6.2 RECOMMENDATIONS

A researcher recommend that Pastors need to take responsibility of caring for the survivors of abduction. A researcher saw the need to journeying with the survivors and development of healing programs. Pastors as the shepherd of the flock need to journey with these survivors so that they regain their self-esteem. The responsibility of shepherd is to care and protect the flock from danger of being abused and victimised by the perpetrators of abduction practice.

Lerner (1985) articulate that “Defining a self” or “becoming one’s own person” is a task that one ultimately doe alone. No one else can or will do it for you, although others may try and we may invite them to do so. In the end, I define what I think, feel, and believe. Yet, this lonely and challenging task cannot be accomplished in isolation. We can only accomplish it through our connectedness with others and the new learning about ourselves our relationships provide.” Survivors who saw their marriages as traumatic situation need to be empowered about the coping skills.

Lerner father continued by saying, “Self-help advice can be bad for our emotional well-being if it ends up conveying the message that major changes can be made easily or quickly.” In community meetings churches, Pastors should encourage and organise the healing programs in church and in community members and took steps towards strategic intervention.

Wimberly (2003) stresses this clearly “the first steps in strategic intervention into people’s lives is to help people address the diverse conversations occurring in in their lives surrounding the concerns they present to the pastoral counsellor or caregiver. Such an intervention requires a window of opportunity. A window of opportunity refers to a point in a person’s life where the prevailing conversation is not adequate to provide meaning for current living.

For example, in Job’s life, the window of opportunity came when the ancient wisdom about suffering as punishment for sin was no longer sufficient for Job to make sense out of his condition.”(Wimberly 2003:124).

Acceptance of the survivors by mothers and father in-laws should be also encouraged because in some cases there are issues where the in-laws were expected other girl to be a wife to their son. Situation like that lead to the survivors to see themselves isolated because the in-laws did not accept them. This situation seemed to be big challenge especially to the survivors of circumstances.

Wimberly further continued by saying “When people in need present themselves and the windows of opportunity are open, the pastoral caregiver needs to help these persons understand what is taking place. Some sort of assessment needs to take place.

People need help understanding what is happening. This is the point where reflection on the in the first stage of pastoral theological process becomes helpful.

The pastoral caregivers may spend many hours outside of immediate caregiving situation reflecting on pastoral practice in light of theory and theology. This is done so that the pastoral caregiver has a reservoir of insights from which to draw during the cultural caregiving encounter. Perspective conversations developed from reflecting on the novels are helpful when confronting an actual situation.” (Wimberly 2003:124). Such situation also forced Pastors to play an important role in journeying with the survivors to cope in the circumstances.

Maxwell articulates, “We persuade, not from our own perspective, but from getting the perspective of others. Mr Berman did this in his statement, “I’ve come down here to save the Marine Corps.” He did not say, “I have an exceptional record, and I’m here to prove it to you.” He immediately identified with the pride of the Marines and he therefore had their attention as well as their respect. Be aware of the specific reasons why the other person requires persuasion and perhaps has resisted it. What is there about your goals that resists or resents? What need or priority of his threatened by your goals?”(Maxwell 2001:79).

According to the research, healing programs will assist in reducing a divorce rate. Those healing programs also to be helpful in reducing crime rate, like rape, deflowering of girls, trauma and re-traumatisation to the parents of abductees who lived their lives with traumatic experience, which was never dealt with as they were abducted too. These healing programs need pastor as a teacher and guidance in whole process.

Molapo articulate that “ The teacher-counsellor is in the true sense of the word a counsellor to the pupil-in-totally, that is, he/she deals with the pupil on a personal, a scholastic-academic and a career guidance level” (Molapo 2003:11). Blanchard (2000) also supports this, when he said, “When I first met Norman Vincent Peale, he was eighty-six years old. What amazed me about him than anything was that he excited about every single day. Why? He never knew what he might learn that day. He often said, ‘When I stop learning, I might as well lie down

because I will be dead.' He was learning right up until his death a few years ago on Christmas Eve, at age ninety-five.

Learning is more important today than ever before. In past, if a person was loyal and worked hard, his or her job was secure. Today, the skills you bring to the party constitute the only available form of job security. People who are continually learning and upgrading their skills increase their value in their specific organization and the job market in general" (Blanchard 2000:23). Pastors are servants of God and need to seek His will and obey His commands and be reliant upon the guidance and the wisdom of God.

According to Wimberly "Significant in the process of revising conversations that have once dominated one's life is the exploration of some of the themes and plots that undergird those conversations. The most significant dimension of sacred identity formation is the reality of how fellowship with God enables us to embrace the suffering we are undergoing for the sake of partnership with God in redeeming the world. Underneath the problems of the world is unfolding plot where God in redeeming the world. While our culture emphasizes avoiding pain and suffering by whatever means is necessary, fellowship with God teaches us to embrace our suffering as true sign that transformation of creation is taking place" (Wimberly 2003:124).

One of important aspects is most of girls and young women do not understand what is happening, why it is happening and what will happen in the near future. This is the most opportunity for pastors to educate the survivors and perpetrators their mind sets and not to practise abduction again.

Munroe articulates "Simply put, the source of inspiration is passion. This component of leadership is the heart of influence and is the generator of the energy and resilience of the leader. Passion is the discovery of a deep desire born out of a conviction that renders one possessed by commitment to a purpose. This passionate commitment allows one to defy opposition, adversity, failure, disappointment, and discouragement. Passion is a controlling desire that exceeds the boundaries of casual interest or concern and transports the individual into the realm of obligation. In essence, true leadership passion is the discovery of a belief, reason, idea, conviction, or cause not just to live for, but also to die for, which focuses on benefiting mankind as a whole" (Munroe, 2005:55-56).

It is necessary for pastors and church leaders to improve their level of knowledge and understanding regarding to the issue of trauma. Pastors must be prepared to face additional complicating issues concerning marriages and violation of human rights and must be passionate in their work. Munroe further continued by saying “He was so passionate about what he came to do that he motivated his disciples to leave behind their old priorities and ways of living in order to discover a new kind of life with him. They had never before met anyone who was ready to die for what he was living for. Moreover, his impact and imprint on the history of the world and on the personal lives of millions over two millennia testify of leadership at its highest and in its essence” (Munroe, 2005:57).

Bonhoeffer articulates that “Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. Nevertheless, beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you, yea, and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. However, when they deliver you up, be not anxious how or what ye shall speak. For it is not ye that speak, but the spirit of your Father that speaketh in you.” (Bonhoeffer 1948:190).

The researcher aligned himself with Maxwell when is saying “You might have to stick your neck out and make commitments that may cost you something. Mr Berman stuck his neck out when he declared, “If no one helps me I’m going back to New York to resume my life.” Whenever you are attempting to change an opinion whether of a jury in a homicide trial or of a friend, spouse or parent- you’re going to meet strong levels of resistance. There will come a moment when you’ve made your best case and you must be prepared to stand by it and take the consequences. Most people, when attempting to advance a point of view persuasively, become fearful that they will fail, and that fear is conveyed to the person they are trying to persuade. Fear is the surest cause of failure.”(Maxwell 2001:83).

Pastors must allow themselves to do everything for the victims and survivors of their churches. Hawkins articulate “You can do it. With God ‘s help and willing heart, you can move beyond these problematic patterns into more joyful relationship” (Hawkins 2005:21).

This is supported by Munroe where is saying, “Moses, the historic Hebrew deliver, was given a clear sense of purpose. In his writings, he described his encounter with God in the wilderness where he was told what he had been born to accomplish freeing his fellow Hebrews, who were slaves in Egypt, and leading them to a promised land. After some initial apprehension concerning the details of his assignment, Moses became passionate about his purpose.

Moses believed in his purpose so deeply that they, also, began to believe that their freedom was possible. He inspired them to have the courage to abandon their painful, but accustomed, role of being a slave labour force in Egypt.” (Munroe, 2005:59-60). This proves that pastors need to be passionate, committed and dedicated in order to liberate the survivors in the hands of perpetrators.

According to Munroe, “They had caught the vision for this Land that Moses told them about, a “land flowing with milk and honey” and were influenced to follow him into the unknown wilderness with confidence. MARTIN LUTHER KING JR. The unforgettable speech, “I Have a Dream,” encapsulates the purpose, passion, and inspiration of Dr Martin Luther King Jr. A leader and symbol of American blacks’ struggle for civil rights, Dr king helped to change both laws and hearts in America, leading to greater equality and freedom in the country.

Here are some of his inspirational words from that speech:

I have a dream that one day this nation will rise up
and live out the true meaning of its creed: “We hold
these truths to be self-evident; that all men are created equal.”
...I have a dream that my four little children will one
day live in a nation where they will not be judged
by the colour of their skin but by the content of their character.

Dr Kings purpose was the pursuit of equality, and his conviction and passion were a vision of his country, the United States, in which freedom was every person’s right and privilege” (Munroe, 2005:60). Pastors need to consider what is best for the survivors and victims of circumstances and condemned the practice of abduction by the Pondo. They need to make a concerted effort to contact the survivors of the practice and journey with them as the shepherds of the flock.

They need to be heard, because their voices has been muted and give them hope in hopeless situation and the coping skills in their situation so that they (survivors) must focus in their feature life. Pastors should have a working knowledge and use opportunities to interact with healing programs and supporting groups in order to proactive than reactive care. According to Jacob “Christians should join with people living with HIV/AIDS in their complex struggle to re-humanise their world. They should be helped to rediscover the realities of their lives and

their full God given potential. They should be helped to address diverse questions and tensions in their search for identity in encountering problems of alienation and doubts.

When people living with HIV/AIDS are empowered to make decisions about themselves and take action to re-form power and rebuild their lives their reality is transformed. In so doing, the people themselves are transformed- losing alienation, fear, discrimination and stigmatization, gaining self-esteem and confidence in themselves and rediscovering the image of the human face of God”(Jacob 2005:24). The Christians to the survivors of abduction in their complex study to re-humanise their world should also apply this strategy about Jacob.

They should be helped rediscover the realities of their lives about the phenomena, which exists in their lives and their full God given potential. Pastors as the shepherd of flock need to spend a quality time with them so that regain their self-esteem.

Maxwell articulates, “At what point in life does a person learn how to be persuasive? When does he learn the fine art of convincing others that what’s good for him is good for them too, Have you ever been around a new-born baby who is hungry, needs a diaper change, or just wants to be held? It doesn’t take long for that baby to persuade some adult that some kind of action is being called for! Nobody enjoys being around a red-faced, crying baby for very long.

As that baby grows older, his motivational methods become more refined. He learns when to throw temper tan-trams and when to take an apple to the teacher. He learns what types of behaviour get him in trouble and what types get him what he wants. This ability to persuade, which is evident from the moment of birth, should become more refined and beneficial to us and those we lead as we experience life and relationship” (Maxwell 2001:73).

Blanchard also articulates this view where he said, “Do you want the relationship to work? If so, then you must take personal responsibility for making it work. In addition, forget the word ‘trying.’ Trying I just a noisier way of not doing something. I know two people who have been married for twenty-five years. They are an inspiration to others. They seem to be courting each other all the time. Whenever they see each other, both light up with joy. It’s obvious that they’re best friends. It’s easy to accentuate the negative, but these two do everything they can to point out the positive and bring out the best in each other.

They are both committed to doing whatever it takes to show respect and unconditional appreciation” (Blanchard 2000:137). A researcher aligned himself with Groener where he talks about the Emotional Bank Account as a metaphor for the level of trust in relationship.

He articulates, “An emotional bank account is a metaphor for the level of trust in relationship. A metaphor describes the amount of trust that has been built up in a relationship. It is a feeling of safety and security we feel with another person.

We make trust by making deposits and withdrawals. We all know what a financial bank account is. We make deposits into their account, to build up a reserve from which we can make withdrawals when we need to. By acting positively, we build a reservoir to use to work with people to get things done. By acting negatively, we separate ourselves from others and lose any benefits we might have had.”(Groener, Technikon SA).

In researcher’s understanding of what Groener is saying about emotional bank account is trying to promote and encouraging a good relationship among the humans especially those who are married. This means then that abduction practice is no longer accepted in these days.

Groener further continued by saying, “you can make deposits into an emotional bank account with another person through courtesy, kindness, honesty, and by keeping the commitments you make. You build up a reserve. The other person’s trust in you becomes higher, and you can call upon that trust many times if you need to. Even mistakes you make will be compensated for by that trust level in reserve, which will compensate for it.

However if you are in a habit of showing courtesy and disrespect, cutting the other person off, overreacting, ignoring that person, betraying his/her trust, threatening the person, or trying to play God in that person’s life, eventually your emotional bank account will become overdrawn. The trust level is not there to sustain you through your mistakes. You then have to watch everything you say or do. If a large reserve of trust is not sustained by continuing deposits, the relationship will deteriorate” (Groener Technikon SA).

The above information by Groener portrayed a good example of what is happening in most marriages through abduction and their impacts because as far as the researcher is concerned the abduction practice goes with the feelings not the true love.

When there were no more feelings on abductors they started to betrayed the victims by disrespecting and courtesy them and seek for other young girls to use them. Groener in his

wisdom words of promoting and encouraging a good relationship in human's life, He had a list of six ways in which deposits can be made into emotional bank account.

6.2 (i) Understanding the Individual

Understanding another person is probably one of the most important deposits you can make, and it is the key to every other deposit. You simply do not know what constitutes a deposit to another person until you understand that individual. What might be a deposit for you- going for a walk to talk things over, going out for dinner together, or someone else as a deposit might not perceive making love-. It could even be seen as making a withdrawal if it does not meet that person's interests or needs

.

(ii) Attending to the Little Things

The little kindnesses and courtesies are so important. Small discourtesies, little unkindnesses, little forms of disrespect make large withdrawals. In relationships, the little things are the big things. Researcher aligned himself with Blanchard when he said, "Most people still think there is a direct relationship between the amount of work they do and success – the more time you put in, the more successful you will be."(Blanchard 2000:27).

(iii) Keeping Commitments

Keeping a commitment or a promise is a major deposit, breaking one is a major withdrawal. Not keeping your word is probably the largest withdrawal you can make. The best practice is never to make a promise you do not keep. If something unforeseen occurs occasionally that makes it impossible for you to keep your promise. If you do this too often, however, the other person will not believe you in the future. Blanchard articulates, "People today want what they want, and they want it right now. A negative side effect of such impatience is poor decision-making. Patience helps us to realize that if we do what is right – even if it costs us in the short run- it will pay off in the long run."(Blanchard 2000:29).

(iv). Clarifying Expectations

The cause of almost all relationship difficulties is rooted in conflicting or ambiguous expectations, roles and goals.

In a family situation, unclear expectations about who is to do household chores or how family members communicate with one another will lead to misunderstandings, disappointment and withdrawals of trust. It is important when you come into a new situation to put all the expectations on the table. Meeting these expectations is a deposit into the emotional bank account with the people involved; not meeting them is a withdrawal.

Maxwell also supports this view by saying, “Develop a person’s expectation level by believing the best in him or her. When you look up to people, they began to look up to their dreams. A few weeks ago, I spoke to some sales people about their expectation level of those they oversee. I explained that how we view a person is reflected by how we threat a person. If we have a high expectation level and believe in people, we will encouraged them. Again, it is the principle of seeing people not as they are as they can be.”(Maxwell 2001:148-149).

(v) Showing Personal Integrity

Personal integrity trust and is the basis of many different kinds of deposits. Lack of integrity can undermine almost any other effort to create high trust accounts. Integrity includes, but goes beyond, honesty. Honesty is telling the truth- in other words, conforming our words to reality. Integrity is conforming reality to our words- keeping promises and filling expectations. One of the most important ways to show integrity is to be loyal to those who are not present. In doing so, you build trust with those who are present.

(vi) Apologising sincerely when you make a Withdrawal

When we make a withdrawal from the emotional bank account, we need to make a sincere apology. Great deposits come in the sincere words:

“I was wrong”.

“That was unkind of me”.

“I showed you no respect”.

“I disrespected your dignity, and I’m deeply sorry”.

“I embarrassed you in front of your friends and I had no call to do that”.

Although I wanted to make a point, I never should have done it. I apologise”

It is one thing to make a mistake, and quite another thing not to admit it. People will forgive mistakes, because mistakes are usually of the mind, or of judgement. Nevertheless, people will not forgive the mistakes of the heart, the ill intention, the bad motives, and the prideful, justifying cover-up of the first mistake. When we truly love others without condition, without strings, we help them feel secure, safe, validated and affirmed in their essential worth, identity and integrity” (Groener Technikon SA: 32-34)

The researcher aligned himself with Maxwell when he said “Anticipate they will do their best. When working with people I always try to look at them not as they are, but as what they can be. By anticipating that the vision will become real, it's easy for me to encourage them as they stretch. Raise your anticipation level and you raise their achievement level.

Admire their accomplishments. Thank them and praise them for what they have done. Remember, man does not live by bread alone; sometimes he needs a little buttering up. Remember the effect of praise on the singer. Accept your personal responsibility.”(Maxwell 2001:147).

Blanchard also supports this when he said, “Catching people doing things right provides satisfaction and motivates good performance. However, remember, give praise immediately, make it specific, and finally, encourage people to keep up the good work. This principle can also help you shine at home. It's a marvellous way to interact with and affirm the people in your life.”(Blanchard 1999:7).

According to Wimberly “The family is understood as a “place where we can be naked and not ashamed (Gen. 2:25), a place where we can be who we are, free from all the demanding requirements of the outside world. Here is a place where family members can relax and be comfortable in a supportive and encouraging atmosphere. Here they do not have to hide, but can be honest and real before the others in the family” This action of creating supportive and encouraging environment where family members can be really so called transparency” (Wimberly.2007:24).

The above information proves that when you want your relationship work for you be responsible, flexible in a way that you able to appreciate, encourage, persuade, motivate and apologise when you made a mistake.

Gennrich articulates, “Women need to be encouraged to talk and think about their position in society and in their relationships. They need to know that abusive relationships are not sanctioned by the church, society or the law and that they will be supported if they bring these into the open”(Gennrich 2007:62). This means that the victims and survivors of abduction may be supported by the church only when they voice out their traumatic experience in their marriages by abduction. Peterson also supports this where he says “Truth is more important than facts” A “fact” may be that two cars collided on a street corner. The “truth” is about what caused them to collide; one was going too fast, the other’s driver was drunk, or whatever. The “truth” would also be about what resulted from the accident” (Peterson, 2007:13).

Taylor articulates, “Confronting counselling has to be undertaken when people need to be challenged to face up to wrong actions in their lives, to seek forgiveness from God or from others, and to make what restitution they can. Alternatively, sometimes a person needs to be shown clearly the way his life is heading. He needs to be ‘confronted’ with the probable result or effect of his way of living and thinking. People are not always honest about their problems. Sometimes they accuse others to cover up their own failures and wrongdoing. They may refuse to accept responsibility. They may try to avoid discussing their situation.

Then they need to be confronted with the facts. A great biblical example of confronting counselling was when Nathan challenged David to acknowledge his wrong-doing with Bathsheba, and to accept the responsibility for his actions (2 Sam. 11 and 12). ”(Taylor.1983:87). This is also supported by Wimberly where he said “Telling our stories is an event unmasking the self and the self’s life experience as clergy family members.

Unmasking refers to our allowing internal and unspoken happenings and circumstances of our lives-challenge and promise- to come to life in narrative form. Thus, we may also refer to sharing our stories as “narrative unmasking.” In sharing, we give voice to the hidden dimensions of our life realities in the presence of the listeners.

And, we become listeners to the concrete realities of others.”(Wimberly 2007:38).This means then that in the healing process and programs, the story sharing is very important for the victims and survivors of abduction so they also learn from the experience of others.

Wimberly further continued by saying that “Importantly, telling our stories also opens the way for the self’s hearing in a manner not possible when stories remain unspoken or held within us. Sharing paves the way for seeing, feeling, and thinking openly in the presence of and with the help of others. Indeed, it is difficult to think through clearly what we do not say aloud. In our silence, we risk becoming objects of our own stories, rather than subjects of these stories with the capacity to voice them, to think and feel deeply about them, and to envision new ways of acting on them.”(Wimberly 2007:38).

This means that sometimes these troubled souls may not feel free to share and voice out their painful situation. If the victims and survivors of abduction may voice out the truth about their traumatic marriages that will give an opportunity to Pastors as shepherd of the flock to penetrate and get into the space and journey with them. Part of work as the Christians is to speak out about the abusive relationships and marriage by abduction to enhance awareness and banish stigma and discrimination.

Pastors have a captive audience every Sunday and can use the pulpits and other platforms to encourage, love and care for the victims and survivors. Pastors must also speak out in opposition against women and young girls.

According to Taylor, “Preventing counselling is not only to help people get out of troubles. Sometimes the aim is to prevent them from getting into trouble. Some problems can be seen before they actually arrive, and often a problem which is already exists can be prevented from becoming worse.”(Taylor.1983:87).

Constitution of the Republic of South Africa and the Bill of Rights, section 8(2) states that a “provision” may apply to private conduct. It is therefore possible, and quite reasonable, that some provisions of the Bill of Rights may apply to the conduct of a private person or juristic person while other provisions in the some section will not apply to such conduct.”(2013).

The above information states clearly that every South African is being protected by the Bill of Rights from being violated. Chris articulates, “One of the fundamental principles of success is looking out for a human need, and then reaching out to meet that need. When you consciously and consistently seek way to improve your environment and make the world around you better than you met it, you’ll be a success.” (Chris. 2010). Pastors should be always seeking for the ways in which they can journey with the victims and survivors of abduction as the shepherd of the flock.

Chris further continued by saying that “so, always ask yourself, “What can I do to improve my world. “Your world is your sphere of contact, and if you commit yourself to changing your world- your immediate environment –you will ultimately change your country” (Chris.2010:7) The researcher agreed with Taylor when saying that “Education and jobs are closely linked in any attempt to overcome poverty by the need to ‘invest in people’ teach and train them so that they are equipped to seize opportunities for employment if and when come along.”(Taylor 2003:40).

This means that the involvement of the community members in trying to change world and abduction practice, development of the training programs and trainings and creating of jobs for jobless people means the improvement and changing the immediate environment.

Taylor further continued by saying that “If education, employment and healthcare are ever going to be available for everyone we have to go behind or beneath them and tackle the root causes of poverty.”(Taylor 2003:41). Taylor is coming up with the idea that poverty and lack of education may also the one of the causes of abduction especially to those families who treated the young women and girls as the trading commodities.

Taylor also articulates that “One of the fundamental way of supporting poor people and giving them more of a chance is by involving them in decision-making at all kinds of levels, national and international, but especially at the local level and on matters which directly affect their own lives and communities. Much the same point is made in two other ways. The first is by emphasizing the importance of strengthening ‘civil society’, including people’s organisation, NGOs and churches, so that it can bring its own forceful influence to bear on government policies.”(Taylor 2003:42-43).

In the process of journeying with the victims and survivors of abduction pastors have a special duty to act with love and respect to those victims and survivors to challenge our government and justice system to act immediately against the perpetrators. The development of women’s group where women and young girls should encouraged talking out their traumatic experience in their marriages. Mother’s unions and young women’s organisation are often very good at caring for the people with congregations.

The researcher aligned himself Taylor when he saying that “No counselling is possible without a true understanding of the people and problems involved in the situation. This means getting a clear idea about two things: (1) What are the facts of the problem, i.e. what has

happened or is happening; and (2) What do the people involved in the situation think and feel about it. It means trying to understand and feel the situation in the same way as those needing help. Sometimes a pastor can understand the situation quite quickly. He can see what is troubling the client. But unless he can sympathize and share people's feelings, it may be difficult for him to offer help in an acceptable way."(Taylor 1983:103).

This means that in the process of giving support to the victims and survivors, they need to be naked not ashamed / to share every traumatic experience in their marriages. These victims need to be supported physically, emotionally and spiritual. By giving, the support to the victims means being there for them, journey with them encouraging them to struggle on their traumatic experience. Show love and compassion to them because sometimes these victims and survivors can feel guilty because their traumatic marriages by abduction.

Gennrich articulates, "Meeting such people is deeply humbling and challenging. Challenging because it causes us to ask ourselves what we are dairy with our resources as Christians can we not respond by offering support to such people"(Gennrich. 2007:71).

It means souls, as they were also the members of the congregation. As we belong to the same that Pastors and the church has to commit themselves in trying to help these troubled congregation if one of the members suffers that also affect the whole congregation hence Paul spokess these words "The body has many parts, but the many parts make up one whole body. So it is the body of Christ."(1 Corinthians.12:12). This means that as the church we are representing the body of Chris.

Paul further continued by saying that "In fact, some parts of the body that seem weakest and least important are actually the most necessary. In addition, the parts we regard as less honourable are those we clothe with the greatest care. Therefore, we carefully protect those parts that should not be seen, while the more honourable parts do not require this special care. Therefore, God has put the body together such that extra honour and care are given to those parts that have less dignity. This makes for harmony among the members, so that all the members care for each other. If one part suffers, all the parts suffer with it, and if one part is honoured, all the parts are glad. All of you together are Christ's body, and each of you is a part of it."(1 Cor.12:22-27).

Paul has painted a clear picture of how the church leaders and members of the congregation must operate and care for each other in times of sorrow, happiness and in painful situation. He stated clear that if one of the members of congregations is facing a problem be it in the

marriage or the surrounding circumstances, Pastors and the Church should take care of such people offering more support and giving hope to him/ her in hopeless situation.

In the journey process with the victims and survivors, the issue of developing the structures in Mother's union and young women's organisation will be more effective on how best be able to achieve the goal of fighting against marriage by abduction practice. The structures like new church committee, which is going to be accountable to the church council. It will also be good to develop a separate structure, which will include church, and community members, which will be accountable to the church in some ways, but operates with its own executive structures rather than being directly accountable to the church council.

The researcher aligned himself with Gennrich when saying that "The task team needs to start by spending a lot of time brainstorming how to go about this and who to consult. It is important that everyone in the task team feels equally involved in defining what is important, otherwise conflict can arise. Enough time should be spent on deciding what aspects to focus on, and then the team should stick to those. It is important not to focus on too many dimensions at a time is best (or perhaps two interrelated ones, such as home based care and counselling)." Gennrich. 2007:79).

The most important part about the separate structure will be that, if the majority of the structure will be the members of the committee that would mean it's going to be owned be the community, and that gives the assurance of its effectiveness. Working together as team to fight against abduction practice. Pastors, Church leaders, Community leaders and members of the committee should have good communication as a part of accountability. Good communication is essential for success. Monitoring and evaluation plan can be done at the regular meeting when task teams or committees report back on their workshops and healing programs.

Pieterse articulates, "Sermons have to be prophetic to instil awareness, inspire congregations and motivate them to engage actively in community development through projects in poor communities. Sermons must always guide the process of diaconal community development in terms of biblical message. This was what prophetic preachers against apartheid did. Tutu's sermons, for instance, went hand in hand with an economic boycott nad civil disobedience to apartheid laws." (Pieterse. 2004:118).

The above information by Pieterse means that pastors have to be prophetic preachers in their sermons in fighting against the abduction practice by Pondo man. Pastors and community leaders have to use every opportunity they get, and every platform they get in order to condemn this bad practice and became the voice for victims and the survivors of abduction.

Gerkin articulates, “Care in the Christian sense of the word always involves both care of the community and care of persons involved in any situation with which the pastor is confronted. It involves the pastor both as a leader of the community of faith and as symbolic representative of the Christian tradition in personal relationships.”(Gerkin 1997:115).

Pastors and caregivers must always take care of the victims and survivors of circumstances in both church and communities.

Gerkin further continued by saying that “Pastors have been taught to think of their ministry as a collection of specialized functions. This way of thinking about ministry divides the pastor’s work into several functions: preaching, teaching, administration, liturgical leadership, and pastoral care and counselling.

One of the results of this functional mode of thinking is that each of these functional roles has to a considerable extent become a specialization claiming dominance in the work of ministry. Functional thinking has encouraged pastors to perceive themselves primary from within the roles and practices of their specialized functions.”(Gerkin 1997:115). It is true that pastors had to work hard, specialising in preaching, teaching and as prophetic in order to address all the surrounding circumstances, which affects the lives of people. This view of Gerkin is very important that pastoral care involves not only the care of individuals and families, but also the care of the community itself.

Gerkin articulates, “Pastoral care also entails the thoughtful reinterpretation of the tradition that shapes Christian identity as that tradition is brought into dialogical relationship with the contemporary culture and its impact on the community of Christians as well as its individual members.”(Gerkin 1997:118). This proves that pastoral care begins with the leadership, which will affect every aspect of subsequent pastoral relationships. Pastors needs a clear vision of understanding the congregations, especially those who have been abused. Their theology should allow them to think and act with clarity in relation to the realities of a given congregation, and people they work with.

Gerkin articulates, “It is useful to think of the life of the congregation as having five dimensions. I will therefore speak of the congregation as (1) a community of language, (2) a

community of memory, (3) a community of inquiry, (4) a community of mutual care, and (5) a community of mission. The caring pastor is one who gives leadership to the congregation's exercise of all five of these dimensions of its life."(Gerkin 1997:123). In the above information by Gerkin painting a clear picture of a pastor as the shepherd of the flock who should give all these five dimensions to the victims and survivors of abduction and to the whole congregation. These dimensions shows the commitment of pastors in their work as the shepherds.

CHAPTER SEVEN

7.1 MODELS OF HEALING

Pastors need to use themselves as the tools because survivors really need support, care and guidance. When a person is trouble, injured or traumatised by the situation that exposes aspects of reality, which was previously overlooked. It exposes things that the person has accepted that he/she cannot change them. When the survivor is facing unfavourable conditions now and again she may also began to doubt God if He is still existing.

Wimberly when he quotes Philippians 3:13 “But one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on towards the goal for the prize of the upward call of God in Christ Jesus.”(Wimberly 2003.....). Pastors need to persuade and motivate the survivors to have peace with themselves before they have peace (forgiveness) with the perpetrators so that they will be to move forward to their feature.

The researcher aligned himself with Lindenfield when is saying “The goal of forgiveness is to be able to shake hands(physically or metaphorically) with the person or persons who perpetrated our hurt, and move forward into a new relationship with them which is completely free of resentment, grudges, prejudices and mistrust. This kind of pure Forgiveness renders our wound not only healed but also completely scares. It is, however, very important to bear in mind that although genuine Forgiveness comes much more easily after you have done your essential healing it can still be extremely difficult to achieve.”(Lindenfield 2008:178).

For the survivors and the victims of abduction to be strong and be able to face realities of life need the presents of pastors in their lives as the shepherds of the flock. They need a pastor whose is ready to consider what is best for the survivors but aware not to become too emotional as means of protecting survivors from hurt and pain due to the situation, abduction practice. Lindenfield further continued by saying “If, on the other hand, you are successful, not only will your own emotional well-being receive a boost but so will that of others.

You are also likely to have a much stronger relationship with the people you have forgiven.

This can be vitally important if the people are those whom you love or whom you need. We now know that forgiveness could also be one of the most important keys to happiness.

According to research, the route to personal bliss is not wearing designer shoes, driving an impressive car, living in a beautiful house on a tropical island or achieving international celebrity status. It is finding a way to live in a supportive community. This is so much easier to achieve if we are able to forgive each other for our imperfections, failures and wrongdoings.”(Lindenfield 2008:178-179).

Lerner articulates that “A woman whose lover becomes cooler when she angrily presses him to express feelings presses on even harder, her problem being not that she is unable to get angry but that she’s doing something with her anger that isn’t working and yet keeps doing it. Even rats in a maze learn to vary their behaviour if they keep hitting a dead end. Why in the world, then, do we behave less intelligently than laboratory animals? The answer protect us from the anxieties we are bound to experience when we make change.” (Lerner 1986:44).

Lerner further continued by saying “Human nature is such that when we are angry, we tend to become so emotionally reactive to what the other person is doing to us that we lose our ability to observe our own part in the interaction. Self-observation is not at all the same as self-blame, at which some women are experts. Rather self-observation is the process of seeing the interaction of others, and ourselves and recognizing that the ways other people behave with them. We cannot make another person be different, but when we do something different ourselves, the old dance can no longer continue as usual” (Lerner 1986:45).

Survivors usually accept that they can hurt in their marriages, as they had never accept the traumatic experience, which they find themselves in. When Molapo quotes Gillis (1994), He articulates that “Considers counselling as a process of helping young people, not by taking over or providing solutions, but by creating favourable conditions for them to achieve their own insight and to change from within. In this way the gain confidence in their ability to use their own resources and become encouraged to assume self-direction and responsibility for their lives” (Molapo 2003:1).

The researcher is aligning himself with Gerkin where he said, “We are just beginning to experience a heightened awareness of the world’s many cultures with their often differing values, ways of scheduling human development, and criteria for measuring the quality of care. No longer can it be assumed that the white, middleclass cultural standards of the west are the measure by which all other society are to be judged. Both greater knowledge of and critical capacity for evaluating differing cultural models of living are need by pastors, who now often encounter in their own congregations persons from widely varying cultural background. Thus a sophisticated pastoral care must become more globally aware than was the case in previous generation” (Gerkin 1997:75).

Pastors and caregivers should have passion and purpose on the therapeutic process and they must be able to influence the survivors and perpetrators for a change in their lives. The researcher aligned himself with Munroe where he talks about a deep passion of Nehemiah.

He articulates, “Nehemiah was a Jewish exile who was serving as a cupbearer to the Persian king Artaxerxes. He had a visit from some men from Judah who told him the wall of Jerusalem was broken down and that its gates had been burned. Grieved at this state of affairs and what it symbolized about the plight of his people, Nehemiah prayed night and day. He believed that God had put it into his heart to do something about the situation. Rebuilding the wall became his purpose, which created an all-consuming passion to restore what he could of the city.

His deep passion influenced Artaxerxes who had no real reason to want to rebuild the city of people his nation had conquered- to help Nehemiah fulfil his desire. He provided his cupbearer with safe passage to Jerusalem and even supplied building materials.

Nehemiah travelled to Jerusalem and told the Jews living in the region about his vision to rebuild the wall and how King Artaxerxes himself was helping him. His personal commitment to the restoration of Jerusalem inspired the people, and they readily joined him in the work” (Munroe 2005:62-63).

Pastors and caregivers need to have the deep passion to influence the survivors and the perpetrators who practise abduction regardless of the situation, which they may come across with. Munroe further continued by saying, “Nehemiah soon faced bitter opposition from some of the local residents and officials. When Nehemiah’s enemies tried to lure him from the project, he remained focused on his purpose, essentially saying, I am doing a great work.

“Why should the work cease while I leave it and come down to you?” When he and his fellow-workers were threatened with fear, intimidation, and physical attack, his steadfastness and belief in their God-given purpose inspired them to hold firmly to the vision and refuse to give way until the task was completed. His leadership was the result of the discovery of a purpose that produced a vision and deep passion, which influenced an entire population to rally to a cause that benefited the whole nation and changed the course of history” (Munroe 2005:63).

Macchia buttresses Munroe by saying “Often in the Bible the Lord makes clear that he delights to see his children functioning in unity. Without doubt, God supports the significance and priority of team. Adam and Eve (Genesis 2-3). From the creation garden where conception and subsequent procreation began, two became one flesh, which ultimately multiplied life for every subsequent generation” (Macchia 2005:27-28).

As the researcher has already used the quotation by Wimberly on the previous chapter, where he articulates that “As pastoral counsellors and caregivers our focus is on helping people internalize conversations that enable us to grow into whole persons with the capacity to commit ourselves to the growth of others and of community.” (Wimberly 2003:121). Pastors need to commit themselves in doing the work of God by helping the survivors of circumstances with deep passion and dedication through the grace of God.

Wimberly further continued by saying “From its origins, sacred identity formation is something that God does in partnership with us. It is a process whereby God, through the support of the faith community, leads us through a strong of various cultural conversations about human worth and value until we finally reach the point of prioritizing God conversation that confirms our worth and value as God’s creations”. (Wimberly 2003:121-122).

Pastors need to work hard as the shepherds of the flock to journey with the troubled souls and must be strategic in intervention in their lives.

As it is said in previous chapter, a researcher aligned himself with Wimberly where he said, “The first step in the strategic intervention into people’s lives is to help people address the diverse conversation occurring in their lives surrounding the concerns they present to the pastoral counsellor or caregiver. Such an intervention requires a window of opportunity. A window of opportunity refers to a point in person’s life where the prevailing conversation is not adequate to provide meaning for current living” (Wimberly 2003:123).

Journeying with the survivors in the therapeutic process pastors need to persuade the survivors to have a positive attitude about situation and find the ways things can be done not exhausting their emotional and mental powers in dwelling on the ways things cannot be done.

Maxwell when quoted Allen said, “In as a Man Thinketh, James Allen, philosopher of the human spirit, wrote, “Good thoughts and action can never produce bad results; bad thoughts and actions can never produce good results. This is but saying that nothing can come from corn but corn, nothing from nettles but nettles. Men understand this law in the natural world, and work with it; but few understand it in the mental and moral world (though it operation

there is just as simple and undeviating), and they, therefore, do not cooperate with it. It may seem obvious that the quality of people's thinking leads to the quality of their results. I believe most people would agree that:

Poor thinking produces negative progress.

Average thinking produces no progress.

Good thinking produces some progress.

Great thinking produces great progress.

Yet, one of the reasons people don't achieve their dreams is that they desire to change their results without changing their thinking". (Maxwell 2003:9).

Survivors also need to be more flexible in changing their minds so that they will be able to cope with situation, regain their self-confidence, and stand on their own to face challenges of life.

Molapo also supports this by saying "There are so many people who allow themselves to be manipulated and controlled by others. You cannot be motivated while someone else is continually "jerking your chain".

In fact, allowing yourself to become a slave to others in this respect guarantees a mediocre. We all have the same number of hours every day and yet some people are always late. How long do you wait for a person who has made an appointment and is late? Time is precious and it is your personal property. You need to use it wisely, doing what you need to do, as well as what you want to do and what you should do." (Molapo 2003:37).

Munroe "The true capacity of a product is determined not by the user but the manufacturer supports this. The automobile was built with the capacity to travel at 180 mph; therefore, the manufacturer determined its full potential. The true potential of the car was not affected by opinion of its ability or by my previous experience with driving. Whether or not I used the full capacity of the car's engine did not reduce its potential capacity.

The same principle applies to your life. God created you as He did everything else, with the capacity to fulfil your purpose. Therefore, your true capacity is not limited, reduced, or altered by the opinion of others or your previous experience. You are capable of attaining the total aptitude given to you by your Creator to fulfil His purpose for your life. Therefore, the key to maximizing your full potential is to discover the purpose or reason for your life and commit

its fulfilment at all cost. The apostle Paul, in letter to the church at Corinth, spoke of the hidden secret wisdom of our destiny that is invested in each of us by our Creator God.

No, we speak of God's secret wisdom, a wisdom that has been hidden and that God destined for our glory before time began. None of the rulers of this age understood it, for if they had, they would not have crucified the Lord of glory. However, as it is written: "No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love Him." (Munroe 1996:8-9).

The researcher is aligned himself with Hlophe where he said, "Life is a journey, and it has its own ups and downs. In addition, I am sure that as you are reading this book, there is a lot that you have gone through, or are still going through physically, spiritually. Therefore, everybody has a history. Your history has had some kind effect on your life either negatively or positively. Some of our personal experiences have left us with big scars. Some scars are so visible that we are ashamed of people seeing them. Some of these cannot be seen by the world, but exist in our souls and now and again they pop up without us knowing.

Some scars are so painful that we even decide to hurt ourselves even more, like committing suicide, choosing to take revenge with a false hope that we will derive some consolation, run away from our environment hoping for a better place to stay where one can experience privacy" (Hlophe 2001:26).

Peterson articulates, "I hired a plumber to help me restore an old farmhouse. He had just finished a rough first day on the job: a flat tyre had made him lose an hour of work and his electric drill quit. Then his ancient one-ton truck refused to start. While I drove him home, he sat in stony silence.

On arriving, he invited me in to meet his family. As we walked towards the front door, he paused briefly at a small tree, touching the tips of the tree. When opening the door he underwent an amazing transformation. His tanned face was wreathed in smiles, hugged his two small children, and gave his wife a kiss. Afterwards he walked with me to the car.

We passed the tree and my curiosity got better of me. I asked him about what I had seen him do earlier. "Oh, that's my trouble tree" he replied. "I know I can't help having troubles on the job, but one thing's for sure, those troubles don't belong in the house with my wife and the children. So I just hang them up on the tree every night when I come home and God to take care of them. Then in the morning, I pick them up again. Funny things is", he smiled, "When

I come out in the morning to pick them up, there aren't nearly as many as I remember hanging up the night before" (Peterson 2007:5)

Pastors need to be like the “trouble tree” to the survivors of the circumstances in a way that whenever they meet the pastors they must feel free to be themselves and their lives should be restored because they have trust in their pastors. The researcher agreed with Hlophe when quoting Smedes where he said, “There are four crucial stages of forgiveness- hurting, hating, healing and reconciliation. Personally, as challenging and difficult as it is, I believe one can derive a lot of power and healing in forgiving. In addition, I don’t mean that by forgiving we are condoning the bad that has happened. Sometimes people want to categorise hurts.

They want to deal with hurt by considering its nature, how it happened, and it is exactly the same mistake we do when thinking of sin, that there is a better one and a more serious one. Sin is sin, and hurt is hurt because if it happened to you it will hurt you.

Nevertheless, what bothers all of us is, how do you deal with your hurt? In addition, the biggest worry is that if one does not do something constructive (not revenge) to heal him/herself, he remains a hurting human being. And. Moreover, I am worried that if we don’t heal ourselves from whatever might be hurting us, the joy we are supposed to have will have no place in our souls”(Hlophe 2001:34-35).

For the survivors to have their place of joy in their souls and not to remain the hurting human being in their lives they must dream big about their feature. The researcher agreed with Munroe when he said, “Use your imagination. Dream big and find new ways to respond to present situations and responsibilities. Then you will uncover never-ending possibilities that inspire you to reach for continually higher achievements. We are sons of the “Creator,” who created us to be creative.

Nowhere in Scripture did God repeat an identical act. Refrain from accepting or believing, “We’ve never done it that way before.” Now is the time to try something different. The release of your full potential demands that you move beyond the present traditions of your home, family, job, and church- in essence, throughout your life. To maximize your life you must be willing to release ineffective traditions for new methods” (Munroe 1996:53-54).

Hlophe articulates “But you need to admit that you need help and start approaching people, and trust your Creator enough that He would work out a help plan that would be specially designed to heal you and make you a better person.

You are His special Creation, He is available twenty-four hours a day, and at any time, you need His advice and guidance. He and only He is your special Helper. He will work through trustworthy people that you must start looking for.

They could be pastors, professional counsellors or friends. If you really look for them, you will find them. You will find them at the time and place you never thought of .Maybe they don't know you, and you may have never met them either, but they can become your special helpers. Look for them. Open your eyes wide enough to see, your ears wide enough to hear, and more especially open your heart BIG enough to accept HELP” (Hlophe 2001:42-43).

Hlophe further continued by quoting Pope John Paul II's powerful statement and said

“No one is so poor that he cannot give anything, and no one is so rich that he does not need to be given something”.

Indeed no one is hurting such that he/she cannot comfort other hurting people. And remember that if you care enough for others, you, yourself, will be cared for, because what you give today will someday come back to you also need it the most”(Hlophe 2001:43).

7.2 Appendix (A)

The interview questionnaires

Abducted women

1. Did you plan to get married or were you abducted?
2. Can you briefly tell me your story of abduction starting from the scene, how does it happened?
3. How was the reaction of abductees during the event of abduction?
4. Can you share your feeling during the time when abduction happens?
5. Can you still remember a number of abductees during the event of abduction?
6. Did you know your husband before you were abducted?
7. How did you feel when entering an unplanned marriage?
8. Are you happy now in your marriage, if not, could you share?
9. Would you like to see your daughter married through abduction?
10. If you had a second chance to decide about your marriage, would you prefer abduction?
11. What can you say about this practice of abduction and what are your fears in abduction?

HUSBAND

1. Can you share about your process of marriage, was it through abduction?
2. Did you know your wife before abducting her?
3. Would you prefer abduction if you married again?
4. Would you encourage abduction to your own children in particular your girls?
5. What can you say about the abduction practice?
6. Do you view abduction as a good African cultural practice?

CHIEF AND HEADMAN

1. Does traditional law impose any penalty on someone who abducted a Pondo girl?
2. Which method of marriage would you prefer?
3. Was abduction the only method of marriage in a Pondo culture?
4. What can you say about abduction conducted by Pondo men?
5. How did your mother get married, was she abducted?
6. How did you get married, was it through abduction?
7. What is your position on the abduction practice?

CHURCH MINISTER

1. How did you get married?
2. Was abduction a second option for you?
3. What can you say about abduction?
4. Would you encourage the youth to marry through abduction?
5. What can you say to the congregation and the community members about abduction practice by Pondo men?
6. What are the way you care for victims of abduction?
7. What is your view of abduction?
8. Is the abduction an African or cultural practice?

7.3 APPENDIX (B)

Researcher's Name	Sithako Zoyisile
Contact Details	083 753 6497
Student Number	11372266
Title of the Study	ABDUCTION AND ITS IMPACT ON FAMILIES: PASTORAL CHALLENGE

Consent Form

This serves to confirm that I.....Do give consent that Sithako Zoyisile will interview me, and will keep confidentiality of my name in the research on marriage through abduction among the Pondo people of Libode.

SignedDate.....

Respondent

SignedDate.....

Researcher

BIBIOGRAPHY

1. Blanchard. 2000. *The Heart of a Leader*. Honor Books. Tulsa. California.
2. Bowen. R. 1996. *So I Send You*. British Library Cataloguing in Publication Data. Great Britain.
3. Bonhoeffer. 1984. *The Cost of Discipleship*. SCM Press Ltd. Great Britain.
4. Broaster. 1967.
5. Chris & A. Oyakhilome. 2010. *Rhapsody of Realities*. Love world Publishing. South Africa.
6. Gennrich. D.2004. *The Church in an HIV+ World*. Cluster Publication. Maritzburg. South Africa.
7. Gerkin C.V. 1997. *An Introduction to Pastoral care*. Nashville. Abingdon press.
8. Hawkins. D. 2005. *Nine Critical Mistakes Most Couples Make*. Harvest House Publishers. United States of America.
9. Hlophe, 2001. Power within you.
10. Houghton –Howskley, H.S, Eaton, A.B.S.1982. *The Wild Wave*. London. John Marray.
11. Jakes, A.M.S. 1998. *Woman Thou Art Loosed*. Nashville. Thomas Nelson.
12. James. C. 2013. *Legal Education and Development*. Law Society. South Africa.
13. Learner. H.G. 1985. *The Dance of Anger*. Harper & Row Publishers. New York.
14. Lindenfield. G. 2008. *The Emotional Healing*. Penguin Group. England.
15. Macchia. S. 2005. *Becoming a Healing Team*. Baker Books. United States of America.
16. Maxell. J. 1998. *Maximize Your Potential And Empower Your Team*. Zondervan Publishing House. New York.
17. Maxwell. J. 2001. *five levels of leadership*. New York: Reach Publishers
18. Maxwell. J. 2003. *Thinking for a Change*. Zondervan Publishing House. New York.

19. Mcetywa, A.M.S. 1998. *An Expression of Ubuntu*. University of Natal. Madiba Publishers. 2006.
20. Molapo, D. 2003. *I Can Counsel*. Vereeniging. Maretha Van Der Merwe.
21. Munroe, M. 1996. *Maximizing Your Potential*. Destiny image publishers. Shippensburg.
22. Munroe, M. 2005. *The Spirit of Leadership*. Library of Congress Cataloguing in Publication Data. United States of America.
23. Peterson. E. 2007. *Faith for Daily Living*. The Faith Daily Living Foundation. Durban. South Africa.
24. Pollard, N. 1997. *Evangelism Made Slightly less Difficult*. Great Britain. British Cataloguing in Publication Data.
25. Simpson. L. 1972. *An Introduction to Poetry*. New York.
26. Taylor.1983.
27. Vanessa and Angela. 2007. *Violence against Women & HIV/AIDS*. The Ark Foundation. Ghana.
28. Wimberly, A.E.S. And, A.P. 1996. *Counselling in African American Families*. Nashville. Discipleship Resources.
29. Wimberly. E.P.2003. *Claiming God Reclaiming the Dignity*. Library of Congress Cataloguing in Publication Data. United States of America.
30. Wimberly, A.E.S. 2007. *The Winds of Promise*. Nashville. Discipleship Resources.
31. (i) Article 16(2) 2012.
(ii) Article of 2 February 2016.
(iii) Article on News 24, 17 January 2017.
(iv) Daily Dispatch, July 2015.
(v) Draft Discussion on ukuthwala February 2012
(vi) Groener, Technikon SA
(vii) Internet- Ashford 2015.
(viii) (<http://www.herald live. Co.za>). 2015/15.
(ix) Daily News (19 February 2014)