

detailed procedures for the project to the committee. The committee might exempt the research from review because it does not have as many sensitive issues as this particular research of Magadi/Bogadi, no sensitivity was established and, therefore was exempted from review.

But research that involves participants as minors, (those who are younger than 18 years old). This participant will be required to be concerned by their parents or guardian. Approval is also needed for what Creswell mentioned as high-risk, sensitive participants' research (HIV-Aids individuals) (2013:152). A lengthy application and extension are needed for this type of research because a Clinical psychologist or Social worker is needed to observe the situation and control the outcomes. There might be an argument pending the absence of specific requirements on the consent forms:

- The right of participants to voluntarily withdraw from the research anytime
- The central purpose of the research and the procedures to be used in data collection.
- The affirmation of the protection and confidentiality of the participants/respondents.
- The known risks associated with participation in the research.
- The signature of the participants as well as the researcher.

3.13.8. Access and Report within the five approaches

This will differ by the kind of qualitative approach the researcher used. As a narrative approach, as a researcher, I will have to have permission to get information from the participants who are participating. The confidentiality and the purpose of their selection should be motivated by the "if they agree" and must be explained about the purpose of the study.

3.13.9. Forms of Data.

Creswell used a formatted tabled variation by Miles et al typology of sampling strategies qualitative inquiry as in table 2 and it is as follows:

Type of Sampling	Purpose
Maximum variation	The document diverse variations of individuals
Homogeneous	It focuses, reduces, simplifies, and facilitates group interviewing
Critical case	Permits logical generalization and maximum application of information to other cases
Theory-based	Find an example of a theoretical construct and thereby elaborate on and examine it
Confirming and disconfirming cases.	Elaborate on the initial analysis, seek exceptions, and look for variations.
Chain	It identifies cases of interest from people who know people who what cases are rich
Deviant case	It learns from unusual manifestations of the phenomenon of interest
Random purposeful	Adds credibility to the sample when the potential purposeful sample is too large
Convenience.	Saves time, money, and effort, but at the expense of information and credibility.

Miles & Huberman et al (1994: p.28) (Creswell j.w, 2013):159)

3.13.10. Interviews

This is the step that will answer the questions that are prepared for interviews, in qualitative research interview is a part of the procedure. Creswell used several authors like Kvale and Brinkmann (2009) and Rubin (2012) to advance steps to conduct interviews. He mentioned Kvale and Brinkmann's seven stages of interview inquiry report. Also a logical sequence in stages, from thematising the inquiry to designing a study, to interview, transcribing the interview, analyzing the data, verifying the validity, reliability, and generalizability of the findings, and finally the reporting of the study. Rubin's seven steps that Creswell used to describe methods

of interview will sweep across many phases of research, from deciding on the topic to the actual writing of the research. Creswell identified these steps.

- As a researcher I must decide on the research questions that will be answered in the interviews. The question is open-ended, general, and focused on understanding my central phenomenon in the research.
- Identify interviewees who will best answer questions based on one of the purposeful sampling procedures that are mentioned above.
- I have to determine what type of interview is practical and will give the most useful information to answer the research questions. A telephone interview might provide the best source of information if the researcher does not have direct access to the participants. The problem will be because the researcher cannot see the moods, gestures, and feelings there and this will incur expenses.

A focus group is best for interactions among the interviewees and can provide the best information if there is cooperation among them. One-to-one information can be difficult as the participants can decide to withhold the information or withdraw from the interview either because he/she is shy.

- The use of adequate recording when conducting interviews on both one-to-one or focus groups.
- The use of a designed protocol or interview guide as mentioned by Kvale et al (2009). A form with about four to five pages may be developed and with five to six open-ended questions with enough space to answer. This is what Creswell regards as a core of interview protocol, and should be restricted on the front end by the questions to invite the participants to open up and talk.
- Interview questions and procedure must be refined through pilot testing.

3.13.11. Observation

Creswell used Angrosino, (2007) explanation of Observation as one key tool for the collection of data in qualitative research. He describes it as an act of observing a phenomenon in the field setting through the five senses of the observer, this is often done with an instrument and recording it for scientific purposes.

This observation is based on research purpose and questions. According to Creswell, the researcher may observe the physical settings, participants, activities, interactions, conversations, and own behaviours during the interview. Senses, including hearing, touch, smell, and taste, because it might be impossible to write everything. There are two forms that Angrosino stipulated that the researcher should focus on, which can distinguish observation into four, they are as follows:

- **Complete participant.** This is where the researcher is fully engaged with the people she/he is observing. This may help to establish a greater rapport with the people being observed.
- **Participant as observer.** The researcher is partly engaged in the observation; this is where participants are more outstanding than the researcher. Therefore, this can help the researcher gain more inside views and subjective data. But might be destructive for the researcher to record the data.
- **Nonparticipant/ observer as participants.** This is where the researcher is an outsider in the group, taking notes from a distance and recording the data without the direct involvement of the participants.
- **Complete observer.** The researcher is neither noted nor seen by the people under study.

Creswell included Hamersley and Atkinson's (1995) observation of a special skill that requires addressing issues of potential deception of people that are being interviewed, things like how to manage impressions, and the potential margin ability of the researcher in a strange setting and series of the following steps are observed.

- Selection of the site to be observed, either through permission access to the site.
- At the site, identify who, what to observe, and when and how long as per the gatekeeper's permission.
- Determine your role to be presumed as a researcher, the role can range from being part of the participants or being a complete observer, according to Creswell it works better if a researcher is an outsider.
- Design a protocol to observe to be used as a method for recording the notes in the field. This protocol must be clearly described and reflected in the notes. (the notes must include, experiences and learnings)

- All the records aspects such as the participants' portraits, the physical setting, the event in particular and activities, and as the research, my reaction as mentioned by (Bogdan *et al* 1992). Also describe what happened including personal reactions, insights, ideas, confusions, hunches, initial interpretations, and breakthroughs.
- The observation, always have someone who will introduce you if are an outsider, be passive and friendly, during the first few sessions, start with limited objectives, and take notes.
- After the observation, take it slow to withdraw from the site, do not forget to thank the participants and inform them that their data will be useful and they can access the study.
- Prepare your full note immediately after the observation by giving a rich description of the people and events which you are observing.

3.13.12. Depth Focus interviews

Das *et al*, method of Qualitative approach is also used to test Creswell. According to Das, depth interviews aim to identify a participant's attitudes, motives, and behaviour by encouraging the person to talk freely and to express their ideas on the subject under discussion. He further explained that this type of interview is usually designed for one-to-one interviews and may take long hours. The method has been popular to measure participants' attitudes towards their jobs, colleagues, and work organization (Das T.H, 1983, p. 308)308).

3.13.13. Focus interviews.

Focus groups were formed by an organization to test their product on the market. According to Das, this technique used for therapeutic method is based on the assumption that participants who share the same problem are willing to respond to the problem. Das *et al* mentioned that the group response can be used to generate a hypothesis, by instructing questionnaires to get the results and the new impression on the new products and services and also interpreting data that was previously collected in quantitative results. Das further mentioned that the focus group technique may result in unexpected findings (Das T.H, 1983):309).

3.13.14. Recording Procedures

As protocol was mentioned as part of the observation and interviewing procedures above, a predesigned form is used to collect information during the interview and observation. The protocol helps to take notes of the responses of the interviewee during the interview. It also helps to organize the thoughts on items of heading, information about the starting of the interview, the conclusion ideas, and information that leads to the ending of the interview. The research has open-ended questions that have features that Creswell recommends.

- The use of a header to record essential information on the project and also to be used as a reminder to go over the purpose of the research. This heading should mention the information about confidentiality and address included in the consent form, this is called Popi Act.
- A space should be created between the questions in the protocol form, some individuals may not respond directly to the question being asked, and might mix the answers. The answers must be changed to correct it but be written as the interviewee answered.
- It is important to memorize the questions to minimize losing eye contact with the participants. A provision must be made for a verbal transition from one question to another.
- Closing comments for thanking the participant should be written as follow-up information may be needed. The observational protocol must always be used to record all the information. The process must be to record the information through various forms, as mentioned by Lofland (1995:66) as the following, recording information, write-up, mapping, census taking, photographing, sound recording, and documents. Emerson *et al* 1995) mention the daily logs or summaries and descriptive summaries. These forms of recording are popular in narratives ethnographies and case studies.

3.13.15. Field Problems

According to Creswell researchers who engaged in research within the five approaches face concerns in the field when gathering data, he recommends that beginners in research should collect limited data and engage in a pilot project to gain

some initial experience as mentioned by Sampson (2004). He suggests one or two interviews or observations so that the researcher can be able to estimate the time that is needed to collect data. One other way to think of this is to have a co searcher will assist in being a second ear, or help with the issues related to biasness.

3.14. Research model

Kubler-Ross can be the best model to assist in answering the problem statement with her statement of five stages of grieving. Her outcome in her book “On Death and Dying” revealed that patients who are terminally ill go through five stages. The stages are denial(isolation), anger, bargaining, depression, and acceptance (2005). This is because people can go through different kinds of physical, and emotional stress and would not get a chance of finding solace to express how they feel about themselves.

Some couples that the researcher has encountered saw counseling as not being relevant to them, because of the depth of their grief, therefore a better way to enter into their space is to, walk along with them for them to encourage them to open up for healing. The next person to experience their trauma is the person who got engaged in marriage.

After the *Bogadi* process, couples are left to start a new life with one another, and the impact that the high price of *Bogadi* brings to a couple in terms of financials becomes visible. As Prof Dames strongly advocated the need for clergy to be trained to become spiritually skilled and moral leaders for authentic witness and mission, he believed that clergy can set a place for communal change as culture creators to bridge the gap between gospel and culture, public and private, science and experience, western and African culture in a South African multicultural context.

However, Charles Gerkins' method of pastoral care of shepherding in his book “Introduction to Pastoral Care” should be introduced to clergy to equip them to support the people of God who have been victimized and traumatized by what they find inside the marriage. This model will help to support those who are emotionally bruised by matters that are related to the Magadi/ Bogadi process. Nick Pollard's

method of evangelism which is called positive deconstruction will also be used as a guideline to encourage them to enter their life.

3.14.1. Pastoral care method of shepherding

Charles Gerkins provides the shepherding methods that he captured from the scripture John 10:14, which provides insights into Jesus Christ as the pastoral caregiver. He depicts himself as a good shepherd who knows and is also known by His sheep. Gerkins gave a meaningful, formal picture of the pastor to the people of God. He reflected on the words of Jesus about different levels of social life and gave the model of the relationship of a pastor and those who are in care and of strangers that they meet every day along their way of life (Gerkin. C.V, 1997)(:80).

Gerkin's model with prophetic role guided me as a researcher to point victims who are in emotional pain to live with hope and it also helps with the role of caring. He explains the following steps that reflect the theology of pastoral care.

He believed that a priest ministers the sacraments, through His Spirit, God blesses His people, answers their prayers imparts, and bestows His grace thereby affecting healing and wholeness. Hence people who have experienced sacraments officiated by the priest are in much better space spiritually.

Pastor as a ritualistic leader, has a right to administer indulgences or give and withhold the sacraments. A pastor as a mediator and reconciler, Paul is given as an example of a person who leads a ministry of reconciling people to each other and Christ as the head of the church (ibid:82)

Victims who are affected by the process need to be guided with wisdom on how to correctly apply the knowledge they have about God. Journeying with the broken due to the process to help them heal and regain their self-worth. This model is perfect to help construct a model of healing for the victims, however, Gerkins was not very convincing to reconstruct their lives, Pollard will help to convince victims positively with his model of positive deconstruction. This model will help victims to positively look into their grieves with a positive attitude.

3.14.2. Nick Pollard Positive deconstruction

Pollard promotes the method of positive deconstructions, which he explained in his book “Evangelism Made Slightly Less Difficult” which fully explains that, if you intend to change the mind-sets of people, you should acknowledge what you find, affirm it, and then unpack their set of beliefs. Gradually introduce what your belief to be true, and as you steadily dismantle the belief system that you have found, retain the good positive but discard the bad and improbable. After taking from what you have retained, blend it with the belief system that you intend to introduce. By doing so, you have positively deconstructed a belief system that you believe you have changed (Pollard N, 1997)(16-20).

This is how this research will take an approach. Many couples take the route of counselling when things are hitting the breaking point. *Bogadi* always brings changes to what has been set, all couples experience challenges after they contract themselves with *Bogadi*.

Many women experience changes after they finish the process of being introduced into the family of their man. The background history of families always disturbs the process, because in Setswana after *Bogadi*, you are regarded as married and should be dressed in “*Letoitsi*” (a traditional wear that consists of a blue African three-cat material and a white or blue and white shawl) you must be taken to your husband ‘s place.

In many cases, family lifestyle differs and both parties feel impacted by the new developments. Disclosure that is initiated by the changes both their perceptions and they all find themselves to be distorted, because of their culture and heritage. Pollard ‘s method will help the couple to open up and orientate one another towards building their self-esteem. This is when you have to try and fit in the family. A positive nature story from Pollard is needed to encourage the development.

3.13. Preliminary Conclusion

This chapter has discussed the methodology and search design, this was done based on qualitative with the view of social constructivism which was influenced by

participants who were involved with the process of *Bogadi*. With the use of grounded theory to discover the theory that is grounded from the chosen participants. A method to increase the validity and credibility of the research findings which is triangulation will be used to collect data is individuals and couples. A questionnaire is going to be used to collect data from the participants and will later be reviewed to receive a deeper understanding of the singularities and ensure that extensive valid information is going to be received.

With the help of two models are explained to be used to help in solving the problem statement of this research. The first is Charles Gerkins'(1999), shepherd model, which explains the role of a pastor as a shepherd, a mediator, and reconciler, a priest who administers rituals to teach people to align themselves teachings of Jesus Christ and use the wisdom to bring healing in the community.

Nick Pollard (2009) also used to unpack the sets of beliefs, acknowledge them, affirm them, and again unpack them, used them to change the mind-sets of people, dismantle the bad and retain the good, and use it to positively deconstruct that belief system. The next Chapter will give *Bogadi* epistemology which is the target emphasis of this research, to help to deal with the destruction that comes with the high price of *Bogadi*.

CHAPTER 4

BOGADI

4.1. Introduction

The previous chapter on methodology gave a detailed process of defining the methods of compiling the information about how samples and the therapeutic process will unfold. Magadi/Bogadi is an aged practice; Olisa describes it as an old age practice that brings families together (Olisa, 2016). However, Theron refers to Magadi /Bogadi as a transfer of goods between two families when marriage is arranged and concluded by the two families (Theron.P.F, 1996). In Setswana Magadi/ Bogadi is a journey to marriage, because it is a customary process, hence Magadi/Bogadi can be registered as a customary marriage in South Africa.

This chapter will explore the Magadi/Bogadi, the two words have the same meaning in Setswana, but Bogadi can be used as a synonym for a place a family home of the groom, where the bride is married. The main aim of this chapter is to analyze the meaning of Magadi/Bogadi, the origin of Magadi, The Importance of Bogadi/Magadi in Marriage, the process leading to Magadi/ Bogadi, the relevance of Magadi/Bogadi in Marriage, how other tribes from Batswana do the process.

4.2. What is Bogadi?

Theron describes Bogadi as a transfer of goods between two families when marriage is arranged and concluded. He explained that in many African societies, cattle are preferred as Bogadi, also called Lobola or Bride price, and it can also be in the form of other animals and gifts. But because of the changing era, Bogadi can be paid with money, and the amount of money is calculated according to the value of the head of a cattle (Theron.P.F, 1996, p. 55).

Not many people understand the culture especially missionaries and the colonial government, they however try to interfere because they view the process as the selling of the bride. For us to understand what Theron is trying to elaborate, it must be remembered that marriage in the African tradition is not a two individual matter only, but belong to the community, especially two involved families. Also it is not a

union between a man and a woman, but an agreement between the kingship group (ibid)

4.2.1. Function and Purpose

The main function of the transfer of goods is to legitimise the marriage and to transfer the rights of a woman including her pro-creation potential. Theron quoted Presto-Whyte who explained the dynamic behind this process, which gives rights to all the children that are born within that marriage to the man's family. He maintained that it is compensation for this transfer of the woman and her ability to the man and his family, however, it is an obligation for a man and his family to provide security for this woman and the children. The very same Magadi/Bogadi can be used to acquire the woman's brother a wife, therefore according to Theron the aim of this custom is to establish a balance of life force and vitality between the two families (Theron.P.F, 1996, p. 56)

Therefore, Theron 's explanation brings an argument that the agreement between two individuals is influenced by what the family wants rather than what the individual intends to achieve. This brings the quest of "where is the main subject of love if now expectations take preference in the life of the two people who were brought together by love. According to Theron et al, the subject of Bogadi is one family that benefits from Bogadi but might be selling their daughter's soul because of the agreement that is met.

The kingship agreement is discussed between the adults, however, what about the couple's plans? What if children were never part of their arrangements, what if they did not want their kids but wanted to adopt? What about their ability to have their children? What if one individual is not able to bear children? His has shown that women are blamed if there are no children in the marriage and this has put many women under emotional abuse from their in-law families.

4.2.2. Epistemology

Bogadi starts with some actions by two people, and then the action is followed by parents, family members, and the community. For Bogadi to be successful, there must be some negotiations between the two families.

From the beginning of the nineteenth century, a gift of cattle from the groom's family and the bride's family was a primary way in which a marriage was recognised as legitimate in the public's eye. According to Denbow et al, cattle were also sacrificed at weddings as well as at other important ceremonies such as funerals and rain-making rites.

This was done to show respect and honour to the families (Denbow J, 2006, pp. 136-137). Denbow explains that Bogadi was intended to acknowledge the wife's family for giving away their daughter, and also to build a strong foundation for the marriage. This was also done to give a proper stability and identity to children that will be born on the marriage.

Unlike Ansell and some of the literature, Denbow explains Magadi differently as acknowledging the bride's family for providing a wife to them, Other authors describe it as "thanking the bride's family ". He also mentions establishing the marriage to start from a solid ground. This explanation is different from other authors who only mentioned as to extend the family. Denbow et al also mention the issue of the rights of property in case of death.

Denbow et al mentioned that Magadi was taken as a "token of appreciation" for the emotional loss of their daughter and her children to their lineage and it represented what he called a standardized amount to eight to ten cattle. He brings a concern about the Magadi being commercialized to an extent that some families demand a huge amount of money and some families regard it as compensation, especially if the bride is educated (ibid).

One other reason that he mentioned is that the bride's family will have no right to their daughter and her children even after she has passed on. The system has now changed because many people have relocated to the city, instead of cattle, cash is considered the option. The price is measured by how wealthy the family is and the prices vary among the tribes (Denbow J, 2006, p. 138).

According to Denbow, most Batswana prefer marriage in the family, a cousin, especially one who comes from a rich family. A marriage ceremony cannot be performed before Bogadi is paid, if there is a delay, a cow will be paid as a fine for all the delays.

Bogadi is an action that happens before marriage, a cultural proceeding to prepare for a marriage. Ansell associates the historical account of Bogadi with a rural production process. He explains that through the payment of Bogadi, a son is transformed into a productive asset (Ansell, 2001). Because his ability to take care of the family is measured by his preparedness to pay Bogadi, this will be his opportunity to be granted land.

Bogadi symbolizes cattle; regardless of the number paid by what Batswana called 'Mokgonyana' (the son-in-law) for 'ngwetsi', (the daughter-in-law.) In Batswana culture, Bogadi are various cattle with specific names and functions to be paid to the parents for their daughter. The cattle are signs of pride and a showcase that their daughter will never go hungry as she joins the family. It is to reveal that the family is poor, not poor. It is also presented as the extension of ancestors and will go strong and create a relationship and build a family, hence, the cows have various names.

Bogadi has different names, representing different cultures, however, carries the same significance and meaning, to give an appreciation to the family of the Bride and to develop a relationship between families and ancestors. The last action is to confirm marriage by celebrating families welcoming "*Makoti*" into the family and introducing her to their ancestors, and the process can be registered as a customary marriage. Significantly when the woman marries the whole family, she will be told, *go nale digole ko oyang teng, o di tlhokomele* translated as "There are different kinds of people with different attitudes or behaviour, she must learn to embrace and love them as they are", women marry to a family and become a caregiver.

All women know very well that, when Bogadi is paid to her, there are expectations from the side of her partner. He must know how to clean, to cook, and to do all household chores. Automatically the whole family's responsibility is shifted to her. That is what Montle refers it as cultural underpinning, quoting the idiom, "*Lebitla la mosadi ke ko Bogadi*" translated as "a woman's grave is with the in-law family (Montle, 2020).

Bogadi is identified with culture, irrespective of the ethnic group, Ubuntu is a popular term used in culture dynamics, and Mbiti describes it as a social identity, he explains it as a part of a person's identity that is shaped by being a member of a group. In agreement with Mbiti, when Magadi /Bogadi is paid to a bride, her identity changes

and takes the shape of the married family. For her to be a member of the family gives her a part of belonging and her identity will be shaped (Mbiti, 1989).

Le Roux describes Bogadi as the price for the bride that is negotiated between the two parties that are involved. He gave a scenario before marriage Lemba girls had to subject themselves to inspections by old women to prove their virginity. If the girl has lost her virginity and Bogadi has already been paid, the girl is sent back to her parent, and all the Bogadi that was paid has to be returned (Roux, 1999)

In quoting Mathivha who mentioned that both boys and girls inherit from their fathers, however, their heir is determined Bogadi cattle are given by the husband's father to the bride, he emphasized that the custom is still in force. The price for the bride can only be negotiated between the two parties that are involved, this can either be cattle or money. This also gives a man the rights to the children begets by the woman.

The above is a picture of a woman being checked for virginity, however, nothing is checked about the man, this also gives another picture of a woman losing her rights to children that she gave birth to because of the payment of Bogadi. The evidence of a woman having no right to anything and being an object is being tossed between two families.

However, Le Roux quoted De Vaux in his argument that marriage ceremonies are not religious, but a family event, therefore the bridegroom has to pay to the bride's father and quoting from Genesis 34:12 Exodus 22:16, and there is no certainty on the amount. Again proof of virginity has to be given to those who pay, however, if there is any accusation from the man, divorce is not recommended.

4.2.3. Large Sum of Money

A large amount of money is paid for Magadi, Montle recorded that in South Africa a large amount of money is money is paid towards Magadi for the bride, and sometimes made it difficult for some men to pay. On the other point, women are bound to stay in abusive marriages because of that. This becomes what Montle mentioned as a sacrificial initiative of using up all the savings to pay Magadi, which sometimes leads to failure and a stigma among couples (Montle, 2020, p. 162)

Some couples cannot survive the debt and end up losing everything because they cannot pick up the pieces to start life. This puts pressure on the couple and some end up having a lifelong financial burden reducing women to do domestic work to try and feed the family.

4.2.4. Origin of Magadi

The National Bureau of Economic Research (NBER) working paper cited Anderson (describes the payment of bride price or Bogadi as the payment of the bride price at the time of marriage. A practice with a long history that dates from as far as 3000 BCE and was practiced by Ancient Egyptians, Mesopotamians, Hebrews, and Incas (Ashraf N, 2018). To them, historically and today, the extent of the bride price or Magadi is typically large, because Anderson found it common for the value of the bride to be more than the year's income. To my understanding, before the price was determined, research was made to determine the annual income, and this was an analysis that was done according to tradition and customs.

An Ethnographic Atlas was used to provide a piece of accurate information on the transfers that are made at the marriage (ibid). Though the above-given dates are just an estimation, the historical origin of the bride price or Magadi is not completely known, however, their work came to find two dominant theories that are within the field of Anthropology.



Image from best traditional weddings in Botswana retrieved 19/6/23 . (Magugu, 2024) <https://beingafrican.com/tswana-marriage-practices>)

Magadi/Bogadi tradition has been in practice since 300. B.C. was regarded as appreciation or honour is given to a woman who could build a home. According to Monnig, marriage is an individual affair that legalizes the relationship between a man and woman, but a group concerned with legalizing a relationship between two groups of relatives Monnig describes marriage as a legal act in which the relatives of the groom publicly transfer certain marriage goods in the form of cattle, which is known to be Magadi/Bogadi to the relative of a bride (Monnig, 1978) 129)..

In return for this presentation, the bride is publicly transferred by her relatives to Bogadi, which is the in-law place, or the place where Magadi comes from

Monnig regards the authenticity of the ceremony as a stage of a legal act and is not some religious rite, therefore, marriage invests parties with new status.

However, he further that "*Bantu "marriage (Bantu is a word used in apartheid, that means batho in Setswana or people rests its foundation on Bogadi and it is equivalent in many parts of the world. To him, Bogadi is being married by appropriations, as referred to by different types of tribes like Mongolians, Tibetans, etc. He also traced the same custom in ancient Greece, where Aristotle referred to Greek maids as "alphesiboia" translated as (the one who brings cattle to her parents).*

To him, Bogadi is a contract between two clans of the tribe that obey and wish to realize the union of two of their offspring. Through the Bogadi transaction, the woman is bound for her whole life, not only to her husband but also to his clan. The woman becomes the property of this clan when the husband dies; she is expected by law to become the wife of the husband's brother, which is called the extension of the relationship through Bogadi. This is according to the Shangaan-Tsonga practice. She cannot recover her freedom. The process is said to save the clan 's integrity. (ibid)

For Batswana culture, it all starts with 'go tlhoma *letlhokwa*.' Translated as to identify and set aside. In today's language, they call it proposing. Traditionally it involves an introduction to both families of the intention. The process does not include visits to families; it is to make both parents the intention to start the process of Bogadi 'ke bone sego sa metsi' translated as '*I have seen a water calabash*'. Therefore, Bogadi

forms a social transition because the whole family has to prepare themselves to receive someone in the family.

For Semenya et al, he refers to Bogadi as the process in which rakgadi (aunt) counsels the bride before she can be accompanied to her bride's home. The process is called go "laya" or to counsel, and on the other hand, the groom is also counselled by the uncles who negotiate Bogadi. The teachings are done during the ceremony to reinforce what he calls a patriarchal that encourages ideologies that encourages male domination over women (Semenya, 2014).

In agreement with Semenya, because the process is common and not everyone is allowed to enter the ceremony. Only people who went through the same process are allowed. Mulaudzi explains that the newlywed couple is expected to be counselled by experienced kinsmen who offer that service for free and in most cases their advice is more effective because they will have received counseling from more experienced members of the family (ibid).

The above process is done by people with experience in marriage, it does not matter how they conduct their marriage life. What matters is that they are married and went through the same process.

4.3. The Importance of Bogadi/Magadi in Marriage

According to Thebe, during the beginning of the nineteenth century, cattle were used as gifts from the groom to the bride's family and this was the primary way in which a marriage was recognized as legitimized in the eyes of the public. He further explained that cattle are also used as sacrifices at weddings and other important ceremonies, such as funerals and, in the past, rainmaking rites, to show respect and honor to the families, guests, and ancestors (Denbow J, 2006, p. 136)et al).

This shows how important it is the cattle in traditional affairs. The giving of bride wealth (Bogadi/Magadi) was intended to acknowledge the wife's family for giving away their daughter, it is also said to place the marriage on firm ground. Children also find their position within the lineage of their father, this is because of their inheritance rights, and the rights to property on the part of the husband or wife if the marriage ended in divorce.

Magadi/Bogadi secure their birthrights. Thebe brings out the other significance and ritualistic information that shows how deeply a person is involved as the process unfolds (ibid). In Setswana culture and any other culture, when we mention ritual, the blood of the animal represents the call to connect both families with their ancestors. Therefore, it is a norm that married old people who know how the clan (mogopo) tradition works should lead the process. Also, relevant people are chosen to lead the process. Not everyone in the family is allowed to be part of the process.

Theron et al 1996), confirm that the function of the transfer of goods as Bogadi is to legitimize the marriage as well transferring of the rights over the woman, her procreation potential, and her children to the man and his family (Theron.P.F, 1996). This is what it meant for compensation for the transfer of the woman and her abilities to the man and his family.

4.3.1. The Role Players in Magadi / Bogadi Proceedings

Bogadi has several key people who play a significant role in the life of both the groom and the bride. These people are the game payers and for the process to be successful, they must form part of the process.

Bagwegadi- the family of the bride and the key negotiators on behalf of the bride's parents. *Ngwetsi –the bride*. *Malome* – this is the brother to the mother of the groom, he/she acts as an intermediary between the two families during the negotiations also on the celebration day running on behalf of the team, and has the power to stop the whole process if he feels disrespected and if there is any misconduct.

There is also the bride's paternal uncle and his wife, the wife is called *mmamalome*, and they must determine the price, which can be either castles or money. In the price that is set, if the price is in the form of cattle, one female cow must be reserved for *malome*. This is to honour him for leading the delegation and ensuring that his niece or nephew's marriage goes well.

Malome also acts as a chief counselor during marriage counseling sessions, hence, he must be a married man to lead the delegation rightfully. If malome is not married, they will appoint someone who is married to take the role of malome. *Rakgadi*, the father's sister works together with mmamalome, on the groom's side rakgadi acts as

an advocate during the negotiations; she is expected to take care of his brother's son.

4.3.2. The Process of Magadi/Bogadi

Step 1.

4.3.2.1 Patlo (To go seeking)

One cannot mention Bogadi without touching and defining the process that needs to be followed. The Bogadi process starts when two couple announce their intention to start the process. The action should start from the family of the groom, who should write and take a step (**ba rwala ditlhako go ya go kokota**), loosely translated as to visit the family of the bride-to-be to go and request a hand in marriage (<https://beingafrican.com/tswana-marriage-practices/>, retrieved 18/8/2022)

Go kokota marks the very first step of a series of negotiations that will follow. It also can be understood as the son's expression of interest in the family's daughter.

Malome and rakgadi must show interest in the negotiation, they must summon a team of representatives that will welcome the groom's family. Both parties will kneel before the bride's party and present their case, and then the bride's team will not give a ready reply they will instead provide a verbal acknowledgment that they have received their proposal and will look into it (ibid)

This will lead malome, and rakgadi to pause their team to look into the proposal. The delivery will not necessarily be delivered by malome or Rakgadi but by a married immediate member of the community.

The process starts with the recognition of tradition, it is customary to give Bogadi in cattle, hence even if the process is giving in money, it will always be referred to as cattle. If money will be used to provide Bogadi, the custom is that it must be equivalent to cattle price. The reference is that, if the family of the bride says they want 4 cattle, the cost of the cattle is to be determined, and that will determine the price.

Families who usually use the money to give to Bogadi are those who live in the cities because the majority do not have cattle. The value of the cattle usually determines

the kind of ceremony. Some tradition takes education and financial background to determine the value of Bogadi that is to be given, and this normally brings some concern to the family of the groom. Because the argument will be, that our child is also learned and the price cannot be accepted, then that is where bargaining starts(<https://beingafrican.com/tswana-marriage-practices/>)

4.3.2.2. Letter to respond (lekwalo)

The term '*lekwalo*' translates to a letter, the bride's family will then write a letter in response to 'go *kokota*' by the family of the groom. The letter will go through malome and rakgadi; they will then outline and explain the demands of the bride price that are outlined in the letter. The letter also will outline the cultural way of a cross-cultural union. All the needs will be outlined including the needs of the bride, the mother, the father, the *malome*, and the *mmamalome* and *rakgadi* and all this will form a total price to be paid by the groom. The letter will also include the price of a child if there is one. The price of a born child is called the "tlhagela 'price (*ibid*)

4.3.2.3. Who should receive the letter?

After delivering the letter to the groom's family, the family of the bride and uncle will meet. The chief negotiators are *malome* and *rakgadi*, and will gladly receive a feast of pan-caked (Dikgaragana) and tea. They will then casually talk about life, not marriage negotiation.

Upon their departure, malome will summon the meeting to discuss the price demands that are presented in the letter from the bride's family; this is when the groom is now invited because he is the one who is going to pay the price. He can now be comfortable communicating with the representative, especially malome to inform them about his readiness and that he agrees to the proposed price or can request a reduction of the price (*ibid*)

4.3.2.4. Dipuisano (*The dialogue*)

Dipuisano is translated as a dialogue; the groom delegate goes back to the bride's mother to respond to the demands in the letter. The bride's family may not agree to reduce the demands but there must be an agreement at the end. Sometimes

Malome can be stubborn, but the mother of the bride can support the endeavour, on the other side the groom's *rakgadi* will advocate for the needs of the bride and this is to ensure a balance and fairness between the families. The two families upon their agreement will propose dates of paying *Bogadi* and the wedding celebration and *Tlhagela* will be announced if there is a child born before the marriage.

4.3.2.5. Tlhagela / Sneaking –in charge

'*Tlhagela* 'is a charge usually in the form of a cow that is to be paid by the groom to the bride's parents through *malome* and *rakgadi*, as compensation and apology for making a bride pregnant before marriage. It can also be regarded as a sign of respect and dignity to the bride's family for having a child before marriage. There is also a price for breaking their daughter's virginity before marriage (*ibid*)

On the agreed date, the groom is expected to drive the cows on foot to the bride's family home and return home, and he is allowed to enter the bride's home. The groom's party without the help of the bride's family will then slaughter the cow and cook it with the bride's family and will decide if they a share it with the bride's family. The groom will work on the cow skin to make a leader that will be usable to prove that he is going to take good care of their daughter. Nowadays *tlhagela* is charged in money.

4.3.2.6. 'Go pega digaboi' or Forever hold your peace.

'*Go pega digaboi* 'means to invite the public for anyone to object or hold their peace forever. If none comes forward to object, then a white material is hanged by the uncle at the family gate This confirms to the public that there is no objection about the wedding and it is a process that comes after both families have agreed on the bride price. It marks the beginning of preparations for a major wedding celebration. This comes after the paying of *Bogadi*, when both the bride and groom are published for any objections from the public; normally it is done at the church. This should be done 14 days before the actual day. On that day, a white flag is put at the gate of both bride and groom.

4.3.2.7. 'Pholoso ya digaboi' / The end of forever, hold your peace.

'Go *folosa di gaboi*' means lifting the public announcement down because there is no one who is against the wedding and none of the couples has changed their mind about going forward with the wedding. The celebration has to continue (bid)

4.3.2.8. Wedding celebration

The wedding celebration or 'setapa', this word is a Setswana word for a step and this signifies the two are coming together and showing the community that they are now getting married. During the celebration, relatives and the community come together to witness the wedding. During that time, the elderly is narrating the family tree. Family tree narration is essential to teach the younger generation about the family to avoid issues of incest, it also embraces the background of the family, the celebration can be either a traditional or a white wedding.

Depending on the types of clothes, they chose to wear on the day. If it is a traditional wedding, traditional food has to be cooked *mogodu*, (tribes) *bogobe ba Mabele* ((sorghum porridge) *bojalwa ba Setswana* (sorghum beer), *Dikgaragana* (self-made bread)

This also gives a bride a chance to be introduced to other *di ngwetsi* (newlyweds) and she can be sent to pay *Magadi /Bogadi* to someone. The type of clothing that she has to wear is called '*letoitse*' and *tjale*" or *mogagolwane WA magetla* (shawl either a blue or a white one



Picture from <https://www.citizen.co.za/entertainment/instalments-will-not-get-you-a-motswana-wife/> retrieved on 22/10/2023)

According to Heerden(et.al, the Magadi/Bogadi ceremony is a formal process of negotiation between two families to have a mutual agreement on the price. In tradition, it is customary to give Magadi/Bogadi in cattle (Heerden, 2011).As the researcher mentioned the circumstances determine the outcome of the process. She further explains that the ceremony slightly differs from region to region and tribe to tribe, but in general, the ceremony is guided by strict rules and regulations (ibid)

The parents of the couple meet to discuss the dates and all the logistics. Both families will choose relatives as representatives such as maternal and paternal uncles and aunts to lead the negotiation procedures. On that day the parents are not included in the negotiations, they wait for communication from the team (Heerden, 2011). (<https://doi.org/10.1080/10911359.2011.534903> , retrieved 18/8/2022)

Most couples influence proceedings through their families behind the scenes, as they are not allowed to be part of negotiations. It is also against culture for the couple to have any sexual relationship before the day of the Bogadi ceremony, which might be considered to be the traditional wedding day, depending on the preparations from both families. The other way is, that Bogadi can be given, and the sending off and receiving of makoti (bride) ceremony. On that day, everyone dresses according to their tradition, but the bride must wear traditional wears from both cultures, Guests also dress the same way.

Mzondi, (et al) give a detailed process of Bogadi with an interesting approach by relating the son's communicating his wish and intention to marry his parents. This allows the parents to seek more information about the girl's family (Mzondi, 2022) The intention is to establish the moral standing and the dignity of the family,' *seriti sa lapa.*" On the other hand, the family will check the readiness of their son to the marriage (whether he has enough cattle to give Bogadi).

After checking all the information that they want from both sides, they then hand over the process to '*malome* 'the uncle and the '*rakgadi*' to begin the process of engaging the girl's family (*Pharos Journal of Theology ISSN 2414-3324 online Volume 103 -* (retrieved June 2022). The woman's family also does the same background check to determine their integrity will also do the same process of background checks.

4.3.2.9. Pulamolomo (Opening space to negotiate)

When both delegates meet, the following process is going to be set as a guideline:

I. **Magadi playing the game.**

The girl's uncle is the one who leads the process by playing difficult or unresponsive to the process. The groom's delegates will have to respond with a gift of money depending on how much is acknowledged by the other delegate. The token is said to appease him so that he allows the process to begin.

If the uncle agrees with what is given to appease him, he will allow the gate to be open and allow the groom's delegates to enter the yard and proceed to the room that is prepared for the meeting.

II. **The introduction**

The groom's delegation will begin the conversation by mentioning their clan 's name or totem before they start to negotiate. This is done to determine the family relation before they start with the negotiations.

III. **The appreciation and request**

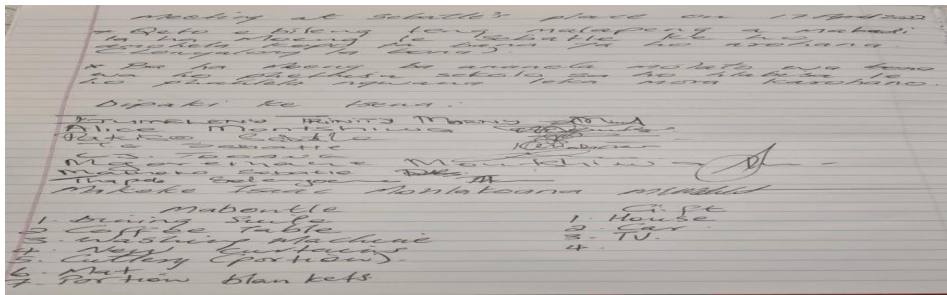
The integrity of the girl and the family has to be appreciated, and therefore came to request 'sego *sa metsi*' translated as a water calabash, which means to request their son to marry their daughter. The calculation process that will be initiated by the bride's family following the Batswana tradition and custom to find a way through the process follows this request.

IV. **The final step**

The process may take a while to reach an agreement and thereafter the process of "go *tlhabela Bogadi*" is translated as the slaughtering of the Magadi and this comes at the end of the agreement which will be a celebration of songs and dancing.

A sheep is normally used to finalize this process, the groom delegates will be presented with two sheep to slaughter and later exchange the meat to communicate with the family and join the ancestors. The sorghum beer also is prepared to form part of what is going to be presented by either of the delegates who will be communicating to the ancestors (ibid)

Example of Magadi/Bogadi agreement letter



4.3.3. Traditional position of Malome

For Batswana people traditionally, the ‘malome’ (uncle) is critical to driving cultural matters, especially in the process. *Malome* is the brother to the mother, Batswana, refers to every process of tradition and culture as “Ga etsho mogolo’ which translates as, a place where the mother comes from, her birth home. Nathan (et al explain that it is not known if a man's maternal relatives will belong to his family group because such marriage is outlawed (Nathan, 1987)

Therefore, a marriage between a man and the daughter of malome (ngwana *malome nnyale dikgomo di boele mo lesakeng translated as ‘to be married by your uncle is the best because it will be a family thing)* is considered the best and is always wished for. Hence, malome is always considered to obtain approval for marriage to an outsider.

Nathan explains the role of malome thus begins long before the niece or nephew is born. Hence, a custom of ‘go *apesa lemipi*’ translated as ‘to put on the peritoneum’ brings malome into the life of a niece at a very early stage (Nathan, 1987)423. To use peritoneum, malome has to slaughter a sheep or goat and remove the peritoneum to tie around the niece's neck and announce her to the future bride of a particular boy, and if it is often his boy, if there is no daughter they had to look somewhere.

4.3.4. The relevance of Magadi/Bogadi

Bogadi is a well-recognized practice among the Batswana people and is regarded as part of their cultural practices that hold enormous cultural practice significance (Msweli, 2020).

It forms part of the cultural practice and that is what distinguishes them amongst other cultures. It is called a customary marriage and there is a traditional ceremony that is performed to seal the practice.

According to Jonud, some Europeans oversimplified the complexity of the rights and obligations that were transferred in the passing of Magadi/Bogadi by wrongly interpreting it as a form of paying commodity or the purchase of a wife. That is not true, because according to Batswana culture, a man must earn his loyalty in the service of his father as the cattle owner to affirm his ability to manage his own. After all, he must use part of his cattle or possessions to buy a wife

(<https://doi.org/10.1080/10130950.2006.9674724>, published 27 Apr 2011).

The above statement is made because there is an agreement that is made between the father of the chosen female in exchange for ten or more cows, and this signifies that the father hands over the right to his as she now enters the service of his husband. As the wife, she must build a house; therefore, her duty is also to cut wood without anyone's help and to cultivate the land.

Shope describes Magadi /Bogadi as something that is not going to be removed from African tradition because it is an enduring custom that offers insight into the past and present gender and power relations. He further explained that Magadi/Bogadi affirms women's value as a symbol of respect, if you do not give Magadi/Bogadi, you don't respect your wife (ibid)

There is an argument of patriarchy that he mentioned that authors like Ngcolozi (1996) say Magadi/Bogadi confers power and control over women. The practice says "Do as I say, because I paid Magadi. This misunderstanding brings doubt to those who are outside culture, and during the ceremony, elders in the families give the couple the intention that a man will lead the family.

The address is partial; women are always addressed to be humble and strong at all times. Elderly women are the ones who will be given this law that the bride should always be submissive to a man, and men be the head of the house. This sends a wrong message that is new to the couple and brings the couple to an understanding of not being equal partners in the marriage.

4.3.5. The purpose and function of Bogadi

According to Kotze and Ansell in identifying the functions of Bogadi in traditional societies. An exchange of livestock for Bogadi has established relationships between families, and it helped to form social relationships and provided identity. Material relationships required an exchange of what he called 'consumption resources, which are livestock, mainly cattle, and rights over production and reproduction (Ansell, 2001).

The social control function of Bogadi is to offer security in the marital relationship. However, the function of social security may also imply forming control, because it gives the elders a position to monitor young men and women. Bogadi transaction is a men's territory and space, and this reinforces the inequality of women.

For a woman, to be introduced to a family in the form of Bogadi is a big thing. The Setswana culture goes as far as wearing makoti which is a bride, and ' *letoisi*' which is a blue traditional Batswana wear. That allows a woman to be selected as a representative in Magadi negotiations, which goes 'beka'.

4.3.6. Magadi is a practice of Culture and Tradition

Batswana believe in rituals or tradition, which is guided by culture, in everything that they do, they go back to 'Botho' or 'Setho', which is also used as a synonym to describe humbleness or humility, "Ubuntu" in Nguni culture or language which is a word that describes the original intention of doing practices.

Mazibuko et al defined culture as a set of characteristics that includes the beliefs, practices, values, norms, and behaviours that are shared by members of a group (Mazibuko.N.C, 2004): 319). Because Bogadi is part of a culture, which is characterized by what is practiced by the community. How the community also practices its norms defines the culture of that community.

Culture links the individual in a group and its multi-dimensional inclusion in a group and the way people perceive and interpret their way of life. Culture is passed down across generations. This means older people in the family must teach every line of the younger generation. This is "go ikitse" translated as knowing yourself.

Anderson and Taylor describe culture as a complex system of meaning and behaviour that defines the way of life for a given group or society (2002: 60-61). Therefore, culture is learned indirectly through observation and imitation, and it also has knowledge, art, morals, laws, customs, habits, language, and dress

Bogadi is culture-driven, and if not all the steps have been carefully observed, they can be missed and can cause damage that cannot be reversed. Many people want to follow their culture, but they always neutralize it with a modern way of life. Dlamini quoted Mazibuko in explaining domestic violence, saying it always follows a bias-cultural theory, which emphasizes the power of tradition and norms within African societies.

This contributes to the widespread domestic violence. The researcher is a Motswana, grew up amongst the Batswana, and has observed how elderly people conduct the traditional process and are very particular about customs. In addition, they have gone through the same process as Bogadi.

Nothing has been recorded about how to process Bogadi, everything is theory. Old people follow what they are taught in culture. However, the coming generations do things differently, old things cannot benefit anyone now. For example, someone who is divorced or has never married, especially in Batswana, or cannot be appointed to be part of the Bogadi delegations. This standing by their spiritual ground, as Africans they maintained an enduring identity by being represented by a person who has failed.

For a person to lead Bogadi negotiations he/she must have a good reputation know how to lead negotiations, and be guided by old people with wisdom. This will shape how couples should conduct themselves while in marriage. Violence in marriage has never been intentionally promoted in cultural matters. Hence the process must be led by people who are leading by example.

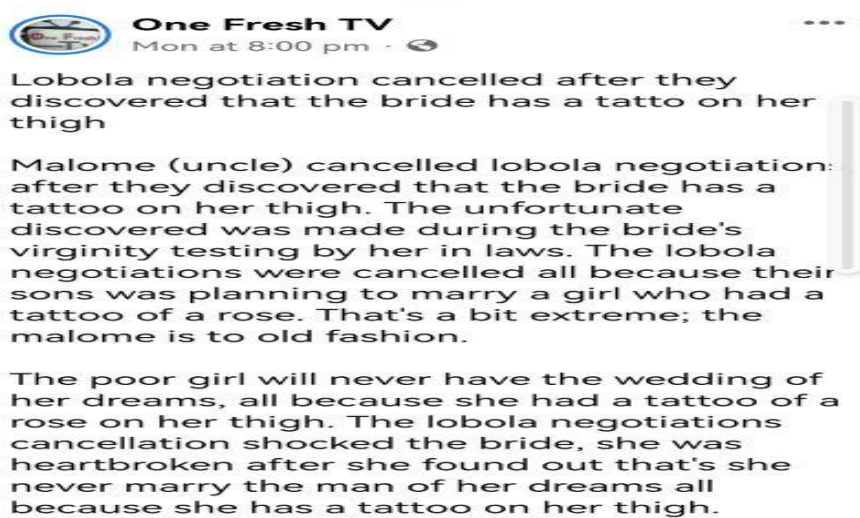
The church could not form part of the Bogadi process, because the clergy were not related to both families, they were regarded as outsiders. Many women are subjected to violence because of what was said during the Bogadi process, because of the misunderstanding of some Setswana idioms, literally mentioned as “*mosadi ga*

betswe, o betswa ka letheke ko dikobong” loosely translated as” a man must use sex to punish a woman and not physically assault her.

However, this verse is all about love and respect for a partner. For literal explanation has nothing to do with violence, but an expression of “a man must love his wife and always cuddle her, and the cuddle might lead to warmth and lovemaking.

The researcher, who is a pastor, does come across incidents where couples come to look for marital counseling, the husband will bring up the above statement, “My wife does not want to be intimate with me, and I was told not to beat her but to punish her in bed”. As a pastor, I always become worried because the statement comes from a private space of culture. Most of Bogadi's proceedings mostly operated with the theory that comes from old people's wisdom. The meeting can be tense because of the attitude that may come from either party, and this may lead to the process being stopped

4.3.7. Hindrances or Interferences



03/10/23

The above information is a real-life challenge that comes with the process of Bogadi.

Women face challenges of being humiliated by men in the name of Bogadi, the above information happened during Bogadi, in the presence of men and women even the community. The traumatic acts are more experienced by the bride and the groom and extended to families. This will never end because, after these actions,

nothing is done to bring a remedy to what has happened. The trauma affects everyone that is involved.

Bogadi remains to be a burden to some men because they do not see any reason to give. It also presents a certain weakness in them, especially those who do not have cattle and have poor backgrounds. Some men find it difficult to give Bogadi because of different circumstances, some fail to give the requested amount of Bogadi because they do not have live cattle, and some are unemployed.

This brought mixed emotions about whether Bogadi was relevant. Msweli (Msweli, 2020) found out that some women were against Bogadi being abolished because it symbolized their womanhood. Many changes are brought by Western values such as changing cows to money to be the payment of Bogadi. The following distortion was raised:

- Afro genic which Zauditu-Selassie (et al 2009:22) refer it as growing out of the histories, way of being and knowing, and interpretations and interpretive styles of African and African Diasporic peoples. Selassie argues that communities' experiences priorities, styles, and their voicings while acknowledging the actors who perform it and those plural interpretations of similar behaviour are possible, but do not intellectually express human behaviour.
- The process is stressful for those who are involved because of the process that it has to follow and the biased behaviour of the negotiators.
- Due to the high-expected amount of Bogadi, men are struggling to afford the payment.
- Bogadi is labelled as a business transaction whereby other families make money out of their children.
- The high price of Bogadi that is paid reduces the status of a woman, as she is now a property no longer a partner.
- Unregulated arguments in the negotiation process channel human thoughts, feelings, and emotions, thus limiting arguments that can lead to a good ending.
- The women are expected to be submissive to the husband and his family, thus the beginning of abuse and a rate of divorce.

The reality of Bogadi obscures the view of authenticity and does not recognize the unequal distribution of power which favours a man. Luke further mentions that this persuades women to serve them at the disadvantage of their real interests (2005). The Bogadi structure seems to be promoting African gender power. Some families take advantage of the background of the couple and discriminate. Something that was supposed to be for couples. If the couple is not prepared before they start the process traumatic experiences can be experienced.

Goody also agrees this may disadvantage women because the bride's family encourages the woman to avoid divorce, and this may encourage the bride to endure the unhappy marriage (1973)

is not affordable to many couples, and this affects its significance and brings shame to the practice that is meant to bring relationships. Msweli argues that the significance of Bogadi cannot be compared to its non-payment because it holds values and meaning that are significant to its community (Msweli, 2020)

In agreement with Madikwa (2012), Bogadi should not be an obstruction to African customs, because it is not about married material and cannot be made an excuse. Nevertheless, if a man intends to marry a woman, the high price cannot stop him because the reason there are negotiations is that two families that are involved sit and negotiate about and come up with the decision that will benefit both parties.

Given the above arguments, it seems that Bogadi practices disadvantaged women in many ways; however, some theorists argue that every individual creates their settings. Some people allow the process to go on even if there are red flags. In some circumstances, children are the reasons a woman stays in a toxic relationship. This happens because children automatically are properties of marriage.

In some cases, women enter the process of Bogadi with an attitude of coming to make a difference, by overpowering the marriage; this may be because of her experience from the family background of abuse.

4.3.8. Marriage

Marriage is a personal association between a man and a woman and a biological relationship for mating and reproduction. According to Wimalasena PhD et al, as a

social, legal, and religious institution, it is also in most communities a religious institution that has undergone any number of modifications and changes, however, its basic realities remained the same (Wimalasena., 2016)

In African culture marriage starts with Bogadi and is registered as a marriage to legalise it. In quoting. Stone Wimalasena PhD from a point of view is not merely a sexual relationship, but a parental association, also a union of male and female for the production and care of offspring and reproduction. Its main purpose is to provide for posterity and continuance of the human race.

It is a physical and moral union that is recognized by society as the basis of the family. In Christian society, it is a Sacrament and it is indissoluble in life and after, however, whether is a Sacrament or a civil contract it remains to be a relationship above sexual satisfaction.

If a universal definition of marriage is to be formulated, it will define a husband and wife in terms of their rights and obligations and the behavioural attribute (**ibid*)

It is a cross-cultural study of marriage that must rest on the hands of the societies to recognise its kingship role which is founded in law as well as those based on actual, assumed, and presumed genetic relationships. The role of the husband and wife should be defined in terms of the rights and obligations which attach to them.

Marriage involves the allocation of rights and obligations which attach them.

In quoting the discussion between Bohonman and Dadomean, they shared that the rights of a women's sexual power and other domestic services were transferred from a woman patrilineage to a man or a woman was made appropriate bride-wealth payments (Wimalasena., 2016, p. 167)

4.3.9. Vat en Sit

Vat en sit is an Afrikaans word that describe cohabitation. Most couples decide to stay together and according to Tofa in quoting, Thorton et al 2012: 411), such action is socially acceptable as a union because of its less social stigma. This practice is common among couples who stay in urban areas. Several couples that the

researcher met mentioned that they are experimenting with their life after marriage, and whether they can be able to handle each other while they are married.

The other reason is that they want to learn to share the responsibility. Tofa (in Bouillon et al:1993), the couple make arrangements to live with their partner and remain committed to a lifelong relationship, but at the same time, they try to be nice to the–Laws by promising to give Bogadi but do not plan to do so.

He mentioned that because Bogadi is not given in such relationships, they are treated as a casual union, or “*kuchaya mapoto*” in Shona, translated as “*beating the pots*” or “*vat en sit.*” This is evident that some couples do not follow tradition and believe in long uncomplicated relationships. They are uncomplicated because there are no laws from the in-laws to determine their lifestyle. The problem comes when one couple passes away, especially if there is no living arrangement contract.

The family of a dead one will come and claim his or her belongings and money, they do not even take the fact that they bought the belongings jointly, they will resort to taking everything.

Vat en sit is more common and has caused so much confusion to couples because those couples without both parents’ concerns make the decision. The arrangements are more common for couples who have never married. This type of living arrangement is meant to shape the relationship towards marriage.

4.4. Marriage: Africa v Western

Dowry is a word that is used in Western tradition for Magadi/Bogadi. However, the process is done the other way around. According to Kotze et al, a dowry is now called a gift that the family of the bride to the groom, whereas, in the Batswana tradition, the groom gives Magadi to the bride’s family (Kotze R.G van der Meer M.N, 2011).

Whereas, Theron explains how Protestant missionaries during the 19th disapproved of Magadi/Bogadi and this insulted African Christians; this caused many people to leave the church. This was reported to the Counsel of Mission Churches and a recommendation was made that Magadi/Bogadi can be allowed amongst non-

Christians and Christians, but the church must discourage the evil that it accompanied. An (Act of 1964:105-106) was passed in a Synod of the Dutch Reformed Church, that the following be observed:

- Extravagant Magadi/Bogadi payments
- Stop the commercialization of Magadi/Bogadi if it is meant to buy a bride.
- If it hinders the freedom of choice to marriage partners
- If it leads to polygamy
- If it encourages levirate and sorority customs
- If it allows a husband to allow other men to his wife
- If it granted no rights to a wife, especially when it comes to inheritance
- When a right as a mother is taken away (Theron.P.F, 1996) 63-64).

The researcher saw the above statement as a reason why the church was excluded from the tradition and cultural matters. All that is mentioned is still practiced when women get married and that gives a man more power to control what must happen inside marriage.

Setiloane expresses the subject of marriage as posed by Europe as” Christian Marriage or legal civil marriage “and has been called the beginning. Their understanding of the whole process was that there must be no exchange of Bogadi. Their understanding of Bogadi is the seal of marriage rather than the church and the minister ceremony of a minister's blessings persisted in them as clergy. During the conference in Lusaka, it was discussed that African marriage, Bogadi, still be regarded as a union, not only between two people but between two or more families(<http://digital.lib.msu.edu/projects/africanjournals>,retrieved 28/08/21/)

Setiloane further explained that their understanding of Bogadi as the seal of marriage and therefore is more important than church ceremonies and the minister's blessings, because it was set that during the slaughtering of an animal no matter how small it is, which is done during negotiations and after which is done by Christians too, invoke the ancestors. Without their blessings and goodwill, the success of the marriage would be in jeopardy. Nevertheless, there is still a strong feeling that parents would be dishonest to the church to worship ancestors (ibid).

In agreement with Setiloane about the involvement of the church in marriage affairs. Especially before they even start to prepare for the Bogadi process, which will help them to prepare and deal with issues before they commit.

Therefore, the family decides to put the church aside during the process, sometimes church strongly disagrees with how the process is being done. This is now taken as interference with the culture. Some churches insist that Bogadi be given to the church as a gift of offering as referred to Malachi 3: 10.

4.5. Ancestors

Ancestors are important to African people everything they do is believed to be connected to ancestors. They are taken as guardian angels, therefore in all ceremonies; there is a portion of their recognition. Now because of the church not encouraging that recognition, they are excluded from all cultural matters. As Setiloane stated” the World Council of Churches has omitted the portion with ancestors, but it took a Ghanaian woman to realize the omission and she stood up to highly placed herself and regard the omission as “robing her personality” (ibid)

On 8 May 1996, the then Republic of South Africa president Thabo Mbeki opened the Constitutional Assembly with a powerful well-known speech that said:” I am an African “a confirmation of the ancestral connection with every culture that is in Africa and that the indigenous processes of the African people are important to the people.

Ancestors are called “Badimo” in Setswana and are often celebrated if there is an achievement, therefore, Thanksgiving is the common name to include everyone. The recognition and the presence of the dead are strong throughout the whole ceremony despite Christianity and Western sophistication.

4.5. Bogadi in African Context.

Bogadi makes marriage unique from Western marriages. According to Tofa, while Westerners regard Bogadi as “payment”, in African culture, Magadi/Bogadi is viewed as a “token of appreciation to the bride's family. Including the extended family. Tofa explains that some cultures still use cattle to give Magadi/Bogadi because cattle are still taken as assets that can be used to legalize marriage (2021:95.

https://doi.org/10.1007/978-3-030-59523-4_7

Because Africa has different nations and cultures, Bogadi has different names. Still, the functions and meaning are the same: a token of appreciation to the bride's family and an extension of relation. Whether marriage is intercultural, the aim remains the same. According to Tofa et al, traditional societies give Bogadi a name according to their culture, even though the processes are different, this will be explained below (2021:96).

4.5.1. Polygamy

Polygamy marriage involves Bogadi, this is what we call a common law marriage. It is not legal in South African law, however going through the process of Bogadi gives a woman a solid foundation of marriage. The important matter with this arrangement is that the husband should be consented by the wife who is legally married. However not everyone follows the procedure, many women are being hurt by this arrangement because, in many instances, there are children involved.

Someone in culture ordained that children belong to the father's side, ka Setswana *re re" bana ke ba lenyalo*, translated as children belong to the marriage. This arrangement hurts women most because they do not pay Magadi/Bogadi, and they do not have much to say about what is happening in the marriage.

Women who are in polygamous marriage has so many to deal with so many people. Her life is surrounded by so many issues from dealing with other women in the marriage, the family of the husband, extended family and also to securing her space in the marriage. This perpetuates trauma because they do not have so much support, in some cases they have to fight for their space in their husband. There is an element of inadequacy because of finding themselves not being loved and attended to.

Thebe describe polygamy as marrying one or more wives. This applies to wealthy individuals, those who can afford it, commonly do it (Denbow J, 2006)139). He mentioned that each marriage requires Bogadi and each wife was expected to establish her homestead with her field and house. This is done to minimize conflict or tension between the wives. The cultural law requires that if one wants to marry another wife, he must get consent from the first wife as mentioned before, not everyone asks a consent.

According to the common-law Marriage Act, it is still practiced in some remote Batswana areas. The Christian missionary first criticized it because it was against Christian law. Missionary insisted that every man who was in a polygamous marriage should abandon it and remain with one wife.

However, there was a question about the paid Bogadi, what about the paid Bogadi that was given to the families? Should Bogadi be returned to the families? If there were children, who was to take care of the children? Whose ritual object should the children respect? Polygamous marriage is still a problem in society. In investigation of various potential marriage partners and testing the benefits of such association before committing themselves to one partner (ibid)

Polygamous marriage is one institution that does not bring peace to married wives, because they are sometimes neglected. Not all children born in polygamous marriages grew up in a comfortable environment. Women in polygamy experience emotional trauma, like Tumi's mom, who was emotionally abused to the extent of neglecting her.

In a most recent incident, a young man who wanted the church to solemnize his marriage has not gone through counselling. They met for the first time with the pastor on the day of the wedding. The man was married before and for the woman, it was her first marriage, the pastor asked for a divorce decree, but he did not have one. The pastor immediately stopped the wedding. This is one of the traumatic experiences that women go through which encouraged the researcher to do this research. Also, the technicalities that are can be avoided if couples are invited to come to discuss their plan of processing Bogadi.

4.5.2. Shona

Shona is another person in African countries, specifically Zimbabwe. They call Bogadi *roora*. They mainly give Bogadi in cattle; however, because of the economy these days, they use cash or paraphernalia of gifts from traditional artefacts or modern-day household goods such as kitchen utensils, furniture, beverages, and groceries items of clothing. The mother of the bride *nyakutumburu* in Shona receives a heifer – *tsiru*- when their daughter marries. In Shona culture, the groom may be asked to meet all the costs of bringing every member of the bride's family. It is

therefore the responsibility of the bride's family to bear all the logistics of hosting their visitors (2021:97. https://doi.org/10.1007/978-3-030-59523-4_7).

Chisi (et al 2018) mentioned several kinds of marriages that the Shona people perform. All this type of marriage begins with Bogadi but has different rituals. He explained them as follows:

- *Musengabere*- a man carries a woman to his home and declares her as his wife, the action is abduction, but this type of marriage was removed and anyone who practices it, is charged with rape and will be sentenced.
- *Kuganhira or kuganha*- a man marries an unborn girl, the ritual is mainly done by poor families, a rich man the unborn child will give Bogadi in the form of cattle, and bags of maize or money to the family in advance, and the family will hand her over to the husband as the girl grows up. This law was cancelled by the government because it violated the girl's human rights
- *Kumutsa maphihwa*- this is when a woman replaces her sister after she passes away. This is still practiced even among some Batswana people, but it is through a thorough consultation with both parties, depending on how deep the family is rooted in rituals. The process is done in secret between the families.
- *Kutizira*- to elope, this is where a man and a woman agree to live together as husband and wife (*vat en sit*), but in Shona, it happens when the woman has fallen pregnant, therefore the marriage is expected to be formalized by the giving of Bogadi.
- *Kukumbira*- when a man asks a girl's hand in marriage by paying Bogadi. The family got involved by engaging in negotiation with the girl's family and all the requirements are being met, this is called a legal form of marriage in the Shona culture,

According to Chisi, this is the traditional right way of marriage, and the whole community gets involved to help the groom. Therefore, marriage represents the whole community (2018 in *ibid*, 2017:2). The process involves a thorough vetting of the bride's family background by the groom's family. This process helps define the community's responsibility and guarantees the marriage's success (2018 in *ibid*, 2017:2).

As a researcher, I grew up in a Setswana traditional setup, where in some families a Setswana ritual of '*ngwana malome nnyale dikgomo di boele sa keng*', translated as *rather get married to my uncles' child for everything will be within a family*".

This process worked then, as it helped to monitor the couples' marriages, but it was revealed later that there was abuse involved and the bride was not supposed to say anything because this would bring humiliation to both families. Therefore, the woman is not allowed to work, but works for the husband and the family in the form of cooking, doing laundry, fetching wood and water, cultivating the field, and again attending to the husband's sexual needs.

Emotional abuse and husband promiscuity were not to be reported, because the bride is married in the family, she would always stay home with the mother-in-law while the husband went out to be amongst men or worked in the mines. In many cases, men would have another family there and this would remain the husband's mother's secret.

An old lady I grew up under her guidance, her husband left to work in the cities, and he would only come once a year. As a way of coping and handling her loneliness, every day when she cooks, she would dish up an extra dish for her absent husband every day for a month. Every month at the *Lekgotlha gathering*, translated as "a clan gathering" she brings a hip of food that she dished up for the husband for a month and showed everyone.

The reason for bringing the food was to say '*My husband has been gone for a month, I am lonely*'. The husband would be summoned to the gathering to answer, and the answer from the husband would be 'I left men to take care of my household, why is my wife lonely?'

That is the kind of emotional abuse that was brought by marriage, however, the type of counselling they administered to them, worked because tradition and cultural norms allowed it.

The above process formed part of a bride being counselled and told that '*monna ke selepe wa adimanwa*', translated as *a man can go and have a relationship as he wishes. Alternatively, 'monna ke selepe o rema gotlhe'* translated as *a man can sleep with whoever, wherever*.

The tradition of “ go laiwa” is a cultural norm, every woman who goes through the Bogadi process goes through it and for as long as this process existed, the same law has been applied to every Motswana woman. As a Motswana woman, I also went through the process and I was told the same law.

4.5.3. Traces of Bogadi in Bapedi and Basotho

There are traces of Bogadi in other culture than Batswana in South Africa, with more than twelve languages which represent their cultures. Basotho and Bapedi languages are almost the same as Setswana, their process does not differ a little. Emalobola is a Swazi name for Bogadi. Both families contribute some cattle on that day to be slaughtered because of the delegation and will be cooked and consumed during negotiations (2021:96, https://doi.org/10.1007/978-3-030-59523-4_7, retrieved 14/7/22)

However, a specific portion of the beef cuts are exchanged between the families and some are taken home as their culture. These groups use almost the same method of tradition in paying fines that may come because of the mistakes made during the start of negotiations. The process takes a little bit of a game challenge that may later bring misunderstanding and hinder the marriage flaw (ibid)

Mwambene mentioned that in other cultures, the groom gives Bogadi so that he has the right to take his wife and children to his village and that signifies that the man owns all the property and qualifies the children to be legitimate (ibid)

4.5.4. Bapedi

According to Monnig Marriage in Bapedi is an individual affair, it is called legalizing the relationship between a man and a woman, but a group that is concerned legalizes the relationship between the two groups of relatives. This is a legal act of transferring marriage goods, which is Magadi to the family of a bride. In return, in this presentation, the bride is publicly transferred by her relatives to the relative of Bogadi, which is the in-laws' place. Therefore, the word 'Bogadi in Sepedi is a place of the in-laws (Monnig, 1978)129).

A marriage ceremony is a stage of a legal act, but not religious rites. According to Monnig, the marriage of a bride and groom is not considered to be a critical change

in life. It does not change the personal status quo; therefore, it is not necessary to be attended by religious actions, however, the couple's status remains fully initiated by members of the community (ibid) Thus, a man is now assigned to the socio-political events of the community, he is again the guardianship over his bride, who has acquired a communion property of the group, and she acquires a legal standing within the group.

The bride changes her status from “*kgarebe*” (state of maturity) to be “*mothepa*” a *tribal initiate to’ mosadi*” “a woman.” However, she will only acquire the status of adulthood after she gives birth to her first child.

The Bapedi culture bears almost the same proceeding as Batswana; the difference is that they do initiations to both couples by introducing them to the group that will take them into adulthood. The difference is also the administering of what is called “*go laiwa*’ to be given a law, as it is said from the beginning, marriage is between the couples, and family members become involved only by couples.

4.5.5. Basotho

Marriage in Basotho is regarded as what Semanya calls; a union between two individuals and the joining of families, through a variety of rituals such as Bogadi (Semanya, 2014, p. 113). In agreement with her quoting Nyirongo African culture, it is a means of enhancing social status within the families. This status is gained through the bearing of the child. However, there is a certain process that has to be followed before entering into the Basotho marriage culture, community members are expected to participate in the marriage ceremonies.

Bogadi according to Basotho is called Mahadi, which remains an old-age African custom that is alive today as it did a long time ago (et al 2002) According to Semanya, there is no evidence that the practice will disappear because high-profile people are also following the same ritual. Nyirongo affirms that Basotho regards Bogadi as proof that marriage is legally recognized and is accepted by both immediate families and the community (1997:114)

They still consider payment of Magadi in the form of cattle as it is considered the origin of the custom. Cattle are symbolic and are equal to a certain amount of money. Basotho also requests a bride (*go kgopela sego sa metsi*) they follow the

same procedures that are followed by Batswana, the rakgadi (aunt) of the groom always accompanies those who are going ask for a bride. Rakgadi counsels the bride (go *laya*) and the groom receives counselling from the uncle (malome). Neighbours will always be invited on the day of the Bogadi ceremony.

‘Go phahlela’ is translated as the giving of utensils to the bride by her family, usually, they also give a broom, blankets, basins dishes, and spoons. These are the basic equipment to be used in a family setting, and it is done because she may not know where they store those. The bride has to wake up earlier than everyone else, to clean and prepare a meal.

One of the rituals that the Basotho perform is ‘go hlabisa’ (slaughtering of a cow, goat, or sheep). A sheep is more common in this ceremony, this part of expressing gratitude to the groom’s family. The bride ‘s family gives the animal to ‘*bakgonyane*’ the in-laws, to slaughter, the blood of a slaughtered animal is used to communicate with ancestors to inform them about the wedding (ibid)

According to the above literature, Basotho culture practices the same process as Batswana, the difference is that they have one procedure of administering Bogadi. Every process ends up with the slaughtering which is the way of connecting to the ancestors. The gall which they call “nyoko” is the last practice that makoti is now given a name that will be the name of the first child they will have. If they give the name MmaThabo, this means the firstborn child will be called Thabo.

4.5.6. Zulu

Zulu culture recognizes Bogadi and calls it llobola, and holds an enormous cultural significance. Mazibuko et al, (2016) mentioned two sides to Bogadi that are conducted by Zulu. The first, which they call positive when the family of the bride receives money, and the status that comes with receiving Bogadi. The second is negative where the family exploits Bogadi.

Zulu culture performs an *umabo* ceremony to introduce the bride to her ancestors, which includes the bride’s family receiving gifts from the groom’s family. According to Zulu culture, if this ceremony is not performed, ancestors will be disgruntled that makoti (the bride) did not give them anything. Mazibuko explains that the grocery is called *umabondo ka makoti* (this means bringing out a massive grocery to the

groom's family). *Umabo*, a bride also buys gifts like blankets, etc., for the groom 's family (2016:7374 retrieved 14/07/22).

The payment of Bogadi must be completed for a woman to be regarded as *ingoduso* (*fiancée*) and she is called *umkhwenyana* (husband). In case of an incomplete Bogadi or not paid, a man does not have the privilege of being a 'husband' and is regarded as 'useless' and it is only called 'vat en sit' or cohabitation relationship (2016:7374 retrieved 14/07/22)

Bogadi in Zulu is particular and traditionalist and for them to complete the process the *umabo* and the *umabondo ka makoti* ceremony confirms the marriage, Batswana has to buy 'Jase ya *malome*' (a jacket for the uncle) and *tjale ya mmamalome* (a blanket for the uncle 's wife) because they play an important role in the marriage of *setlogolo* (niece). The important statement is that Bogadi brings money to the bride's family.

4.5.7. Xhosa

Xhosa people are part of the Nguni culture that is found in Southern Africa, their marriage is called '*umshado*', which consists of several customs and rituals in accordance to their traditional practice. One common ritual is *Emalobola* (*Magadi/Bogadi* in Xhosa). Their proceedings have so many stages that must be followed. The stages are called '*Ukuzeka*' and are as follows:

- *Ukuzibonela* is when a man asks a woman for a hand in marriage and gives the father detailed information about the woman.
- *Ukuhlolola* is when the parent of a girl chooses who is to marry their daughter and informs her about their intentions or they might be seen that it was not important for her to know. In that case, without anyone seeing then the family will take a spear and plant it in the family yard. The family will enquire about the spear, and it is up to them to accept the proposal. However, if they are not accepted they will keep the spear.
- *Ukuthwala* is when the couple agrees to marry without the parent's knowledge. This is when the man comes and picks up the woman in the evening without the family knowing and meets the girl at the place of agreement. The boy 's family will in the morning inform the woman's family.

The will depend on the woman's family if they agree with the decision or not. In that case, a certain penalty will be levied on the man's family.

- *Ukufilisha* is when a man goes to the family of the woman and raises a point of loving her. The decision will always lie on the parent of a woman.

After all the consultations and agreements, there are more steps to be taken to start the proceedings, according to the culture. These steps are as follows:

- *Imvulamlomo* – this is a token or a fee that is asked by the family of the bride. It calls to open their mouth for welcome and the start of negotiations
- *Isazimzi* - this is another small fee to give to the family to show that that is the only home that they know in that particular community.
- *Ikhazi*- this is the payment of the bride price, which traditionally should be cattle and that depends on several things that can be raised by the family of the bride. Like her education, the wealth status of the family compared to that of a groom and the man stand to gain in the marriage.

- *Ubuso bentombi, is cattle that* amongst others, some cattle will be given as the face of the bride, it is also known as '*inkomo yomothuko*' translated as a *cow of shock*

The cattle will be given to the mother of the bride-to-be.

- *Uswazi*- this means sticks; they were using that they were using to bring their cow home. This will be accompanied by a bottle of brandy or whiskey for the bride's family.
- *Isivumo*- a bride's family will slaughter a goat as a sign of acceptance and the beginning of a new relationship.
- *Intlawulo*- or *damage*, where the bride already has children, this will serve a fine to be paid by the groom or a penalty, and this normally a cow or a goat, this is for the damage that is coursed to the daughter before marriage (*damage of womanhood before time or marriage*) (*umwise ibele*). The cow or goat will be slaughtered on the same day and used to prepare lunch for the day. After all the above exchange of castles, then the ceremony will be the occasion. (<https://beingafrican.com/xhosa-marriage-practices/>)

Xhosa people are still particular about their culture because men do the whole process of Bogadi only. Women are not allowed to take part in the negotiations; they

carry the duties of making sure that the ceremony is successful, including dressing the bride.

4.6. Customary Law Marriage (Magadi/Bogadi in Legal Context)

The Law, Race, and Gender Research unit of 2012:1 introduced The Customary Marriage Act 120 of 1998 and passed it following democracy. The law was passed to recognize Magadi/Bogadi as the customary law in South Africa. Before the passing act, a woman in South Africa like any other country in Africa was not recognized and did not carry the same status as a man. Apartheid had separated and divided black culture and had control over black people whom they called Bantu. Therefore, customary marriage is marriage according to traditional practice and it forms part of culture.

According to this law, Bogadi is a common practice that forms identity and distinguishes itself from other cultures. Customary marriage involves a traditional ceremony in which Bogadi alone does not result in the marriage being finalized, therefore other processes need to be observed as stated in the marriage act. Being traditionally married does not include the signing of a legally recognized certificate at the time of the ceremony.

This law mandates a traditional leader because of the important role that he plays in the community to conduct a traditional wedding. This will give all marriage partners equal rights to their property and will enable both of them, more especially the wife to also own land in case one of them passes away.

Many couples become excited to go through the Bogadi process and do not understand some of the technicalities that follow. Tshego gave Bogadi and because he did not go through the counseling, he now is faced with the problem of ending the Bogadi contract. This information can only be known if someone goes through a certain type of counseling that will root out fine print technicalities. This law automatically places. Bogadi is a community of property, which is commonly known as civil marriage. The law qualifies partners to own 50% percent of one another's property.

During Bogadi process preparations, all the above-mentioned legal orders do not form part of the day's activities, especially if the family of the groom decides not to

take the bride, loosely meaning “go *mo go rosa*” (taking her to her In-laws to perform her duties as a married wife)

Thebe Magugu quoted Seema as he describes the process of Bogadi as getting married under customary law that should be qualified by the following to become valid:

- The community must know
- Must follow and
- Enforce to be able to enforce

He explains that the relationship between customary law and Bogadi is founded on customary marriage. according to him, Bogadi does not constitute marriage, rather it is part of the process of getting married under customary law. *Act 120 of 1998, regulation in terms of the (GN R1101 in GG 21700 Of the 1 November 2000) gives provision for the recognition of customary marriage to specify the requirements for the valid customary marriage, to regulate the registration of the customary marriage to provide for the equal status and capacity of the spouses in the customary marriages to regulate the dissolution of the customary marriage, also to regulate the proprietary of the customary marriages and the capacity of spouses of such marriages, to regulate the dissolution of the customary marriage to provide for the making of regulations to repeal certain laws, and to provide for matters connected therewith.* (Magugu, 2024)

He therefore defines Bogadi as a” property in cash or a kind which a prospective husband or the head of his family to undertake to give the head of the family prospective wife’s family in consideration of a customary marriage.

To me the above law again gives a husband authority to lead the marriage, however, the law in tradition is not written, it is not even mentioned during the process, but its impact is more shown when the marriage is officially registered. Bogadi letter is proof of cash or cattle given, a visible sign to the community, however, the unknown implication is only felt by the people involved.

This law is not automatically made known to parties at a cultural level or is known, but taken in confidence but only implies when the problem arises in the marriage. Hence my argument is that parties should be counseled to reveal non-disclosed

laws, for them to choose to be part of the complicated decisions they are about to make. This law has a silent act of Gender Based Violence inside that needs to be rooted out before it starts. The process brings a lot of confusion; hence young couples revert to doing what they call engagement. To them do note no need to give Magadi, they buy a ring and go and register their marriage without their parents' concern.

4.6.1. Contradiction about Bogadi

Whilst South Africa recognized Bogadi as legal and a customary marriage, Kgosi Kgari Sebele a former Bakwena regent, also a former president of the Customary Court of Appeal reacted to an article in the Sun newspaper (26 September 2018 edition) on Bogadi/ Magadi must fall telephone call:

" I always tell people that Bogadi does not feature anywhere in our culture. Look how people marry these days over Bogadi which has nothing to do with us, and I want someone to challenge me after reading what I am about to tell you now. People have been ripped off; it is enough, Bogadi ga se Setswana"

This argument is another topic that needs to be researched; however, I need to mention this in this research to bring information about Bogadi. This goes along with the Batswana belief that "*Setswana ga sena bosekelo*" translates as no one can argue Setswana custom and tradition, meaning that what tradition has ordered, no one can go against it.

According to Kgosi Kgari Sebele, he learned this Setswana history from his forefathers and parents, he maintained that Kgosi Kgari Sebele mentioned being blamed for the introduction of Bogadi because: Quoted "He had many wives, possibly more than five as well as concubines, and this was something that did not go well with the missionaries around 1885

The missionaries approached him to say that, this was taboo to him as a Christian convert, that he must abandon all the women, and remain with only one wife. Other believers supported the statement and rejected polygamy"

Kgosi Kgari Sebele adds that. In Setswana culture, when a man shows signs of puberty and interest in a young woman, elders arrange for the two to be kept inside the hut be kept inside the hut where they are supposed to have sex. This arrangement aims to

check whether the two will conceive. He calls this a *'fencing period'* or engagement in modern English. He further explains that during the fencing period, the couple had a child, which gave the elders an obligation to go and ask for *'sego sa metsi'* translated as asking her for a hand in marriage, therefore the family will be rewarded with a cow.

The tribal leadership will determine the number of cows to be given based on the number of children. He argued that charging eight cows is selfishness because in the Setswana culture men go first to ask for a hand in marriage, they then bring a cow or cows based on the number of children from there the couple is regarded as married. He further enlightens that. All the lawful proceeding is *'Patlo ya mosadi'* translated as to seek a hand in marriage.

He maintains the prevailing situation about the Bogadi as a loss of culture. The order is choosing the one that you want and deciding without external influences. He further maintains that weddings and demands of Bogadi are for show-offs and this is a way for in-debt couples. He adds that the way Bogadi is turned into a business. In the transaction, hence some couple demanded their Bogadi back when things turned to a divorce, and sex became a demand from men (Source: the.midweeks.co/bw)

The above information can bring confusion to families as everything about culture is embraced, the subject of Bogadi, other than a large amount of gifts that are being shared, brings a sense of dignity to women. Women understand or have a positive mind about the issue of Bogadi; it is about their pride until the action of abuse surfaces.

The above argument by Kgosikwena is a single statement that was never tested anywhere by culture. Hence it was taken as a statement that is to subject for debate, Bogadi is practiced in almost all African countries and Europe, therefore, the statement is not proven, thus be taken as information.

4.7. Preliminary Conclusions

In conclusion, this chapter focused on Magadi/Bogadi, its originality, and how it has been processed following tradition. Again, the chapter demonstrates that there is a gap concerning the participation of the church in matters that involve all cultures and traditions. This could be fuelled by the deviation from the original practice of Bogadi,

that the institute of marriage was first ordained in the Garden of Eden (Genesis 2:23-24).

Diversity within the family that informs individuals on Bogadi might not be well understood and practiced and takes every form of direction. On the other hand, the participation of the church is only recognized in a single event of solemnization which is a final state to confirm the marriage.

Confusion has occurred, as the parents of the bride demanded an excessive amount of Bogadi, which brings women to appear powerless within their marriages because of the power that is given to men.

In the next chapter, my focus will be on interviewing participants willing to participate in their encounters within the institution of Bogadi. The reason that I am saying willing is that during 'tao' (when a couple is being counseled) they are told not to tell what they have been told by elders on the day of the ceremony. Some may take the interview as an intrusion into private matters. The next chapter will a collection of data and analysing the tested data to find the truth about how Bogadi can change couple's life.

CHAPTER 5

INTERVIEWS AND DATA ANALYSIS

5.1. Introductions

This chapter will examine the empirical data collected from different classifications of individuals who have been directly part of Magadi /Bogadi. As mentioned from the beginning this research follows a qualitative method. This chapter will begin with research questions that adopt two arrangements, a central one, which starts with a narrow question, and the associate's question, which has brought questions. According to Creswell, a central question asks for an exploration of a phenomenon of a study, of which the researcher poses questions consistent with the developing methodology of qualitative research (Creswell, 2014)125). This approach is within the limit set by Creswell J.W. The data collection method used is influenced by Creswell's method of convenience, which includes visual and web-based interviews via web blogs (Creswell, 2014):159). The reason is that it has reduced travel costs and has given participants time and remained anonymous.

Procedure

- A questionnaire was formed and later, a Microsoft was formed to answer the questions due to a slow response.
- Ten participants were selected in each category (in all thirty participants) and were given a Microsoft form to answer; however, seventeen were filled out and submitted back the form.
- Three categories of questionnaires were created, young married couples, Adult Couples, and clergy.
- Individual categories had the same types of questions
- Original Microsoft-designed template to validate the activities in terms of time that was used to answer the questions (Philosophical assumption, 2013: 19 et al) and will be labeled as **tables 1,2, and 3**. Time description will help to determine the allocation of time each participant gave to answer the questions

- Copies of questionnaires will be inserted in this chapter as **Annexure A** for the Original word template and **Annexure B** will be Microsoft templates of both three categories.
- The answers from the questionnaire are recorded raw as the participants answered them some participants used some Setswana language to try to make some points about their answers. The reason is to remain with the original form of answers
- Participants are anonymous and will answer the question in two forms questions, some will have a sub-question, and will be answered in a closed form and the central question will be in an open-ended form.
- Analysis of all participants will follow every couple's participation

5.2. Data Collection Descriptions

1	6/8/24 11:25:54	6/8/24 11:33:31	anonymous		Yes	Communication skills an	None	It should just stop espec	Yes	It makes couples know a	Yes
2	6/8/24 11:53:57	6/8/24 12:00:28	anonymous		Yes	Team work and Commu	N/A	Parents must not make	Yes	It all depends with indivi	No
3	6/8/24 14:30:10	6/8/24 14:35:56	anonymous		No	Nothing	It was considered a trad	I believe it is cultural and	Yes	I am of the view that it s	Maybe
4	6/8/24 14:48:36	6/8/24 14:58:22	anonymous		Yes	Communication	Refer to Q2	It is remains relevant as	Yes	Every couple should go f	Yes
5	6/8/24 15:48:54	6/8/24 16:00:44	anonymous		No	Not applicable	It never crossed my min	The essence and intentid	No	Not applicable	Yes
6	6/9/24 16:36:05	6/9/24 16:41:26	anonymous		No	We exited about getting	Excitement	Price must be reasonabl	Yes	It prepares you to reme	No
7	6/10/24 15:17:52	6/10/24 15:26:12	anonymous		No	Honestly, i didn't go for	Didn't know of counsell	Sometimes it's exorbitar	Yes	It should be encouraged	Yes

Microsoft Table 1.

5.2.1. Questions for Young Couples.

5.2.1.1. Couple 1

Question 1. Did you go for counselling before the process of your Magadi/Bogadi?

1. **Sub Answer:** Yes
2. **Central Answer:** Communication skills and cultural differences

Question 2. What is your opinion regarding the pricing of Magadi/Bogadi?

Central Answer: It should just stop especially with this GBV being on high alert. It is no longer treated or respected like during the old

Question 3: Are you aware of Pastoral Counselling before the process of Magadi/Bogadi?

Sub Answer: Yes

Central Answer: *It makes couples know and understand what marriage is all about.*

Question 3. Do you think not going through the process of pastoral counselling before Magadi/ Bogadi contributes to the increased GBV occurrences?

Sub Answer: Yes

Central Answer: *Many of the people that I see, who are affected by GBV, didn't do pre-marital counselling, or never heard of it.*

5.2.1.2. Analysis and interpretations of Couple one

The couple used eight minutes and forty-five seconds to answer the questions. They are recorded as anonymous.

Creswell mentions the experiences of the participants that may threaten the researcher's ability to draw a correct inference (2011:242). There might be internal and external validity threads such as one person might not have been part of the answering of these questions, because the link was sent to only one person. The word counselling thinking that, as long it is counselling, there is no difference might confuse again the participant. The key word is *Magadi/Bogadi* and the counselling is before Magadi not premarital counselling.

However, the couple raised a concern about GDV, the inference is that they have experienced the incidences themselves or there is someone who has been through it. The understanding is that there is limited knowledge of counselling and this influences GBV in some couples.

5.2.1.3. Couple 2

Question 1. Did you go for counselling before the process of your Magadi/Bogadi?

Sub Answer: Yes

Central Answer: *Teamwork and Communication*

Question 2. What is your opinion regarding the pricing of Magadi/Bogadi?

Central Answer: Parents must not make Magadi a business transaction, as the couple still needs to build their future and home together. Lobola just brings two families together.

Question 3: Are you aware of Pastoral Counselling before the process of Magadi/Bogadi?

Sub Answer: Yes

Central Answer: It all depends on the individual if you are willing to learn and build each other.

Question 3. Do you think not going through the process of pastoral counselling before Magadi/ Bogadi contributes to the increased GBV occurrences?

Sub Answer: No

Central Answer: It all depends on the behaviour of the individual and the upbringing

5.2.1.4. Analysis and Interpretations

This couple took seven minutes, and eighty-five seconds to answer the questions and they were recorded as anonymous.

The couple is aware of counselling and the high price of Magadi, even calling it a transaction; this can be described as a purchase transaction. However, does not believe that the high price of Magadi can contribute to GBV, but believes that an individual's upbringing can influence bad behaviour, which can include GBV. This behaviour becomes more visible later on couple's relationship

5.2.1.5. Couple 3

Question 1. Did you go for counselling before the process of your Magadi/Bogadi?

Sub Answer: No

Central Answer: It was considered a traditional ceremony

Question 2. What is your opinion regarding the pricing of Magadi/Bogadi?

Central Answer: I believe it is cultural and it is an important process where both families meet and get to know each other.

Question 3: Are you aware of Pastoral Counselling before the process of Magadi/Bogadi?

Sub Answer: Yes

Central Answer: *I am of the view that it should be done as in our African culture that process is considered the real wedding.*

Question 3. Do you think not going through the process of pastoral counselling before Magadi/ Bogadi contributes to the increased GBV occurrences?

Sub Answer: Maybe

Central Answer: *I will not necessarily say it contributes to GBV but to issues of misunderstanding in marriage. I am basing my fact on that after Magadi some couples say yes before they celebrate their wedding and it is only then that they undergo pastoral Counselling. Many things would have happened in the affair and the couple didn't necessarily undergo Counselling.*

5.2.1.6. Analysis and Interpretation

This couple took three minutes and eighty seconds to finish the question and the participants are anonymous. This couple did not go through any counseling because the session is done at the ceremony; they believe that elders should do the process culturally. They believe the purpose of Magadi/Bogadi is to bring the family together because it is a cultural marriage. They do not believe that the process contributes to G.BV, but think that the misunderstanding within the marriage is because in some cases couples take a long time to celebrate and formalize the process.

5.2.1.7. Couple 4

Question 1. Did you go for counselling before the process of your Magadi/Bogadi?

Sub Answer: Yes

Central Answer: Communication

Question 2. What is your opinion regarding the pricing of Magadi/Bogadi?

Central Answer: It remains relevant as it brings families together

Question 3: Are you aware of Pastoral Counselling before the process of Magadi/ Bogadi?

Sub Answer: Yes

Central Answer: Every couple should go for counselling before the Lobola process to be better equipped to deal with issues as

Question 4. Do you think not going through the process of pastoral counselling before Magadi/ Bogadi contributes to the increased GBV occurrences?

Sub Answer: Yes

Central Answer: Due to not being able to communicate and not knowing how to go about other issues in the relationship leads to many issues that can be avoided with counseling like not being equipped to deal with finances, family dynamics, and spiritual life

5.2.1.8. Analysis and Interpretation.

The couple took five minutes and sixty-six seconds and they remain anonymous. The couple has gone through the counselling process. They further explain that Magadi brings family value. However, emphasize that communication leads to misunderstanding, because being equipped about each other will help to understand one another. They did agree about GBV but did not perfectly answer the question on GBV.

5.2.1.9. Couple 5

Question 1. Did you go for counselling before the process of your Magadi/ Bogadi?

Sub Answer: No

Central Answer: It never crossed my mind

Question 2. What is your opinion regarding the pricing of Magadi/ Bogadi?

Central Answer: The essence and intention of Magadi is noble, thanking the bride's family for bringing up a suitable wife for their son. The problem is that Magadi is now very transactional, almost commoditizing a woman. The more educated, the more

expensive the amount. In addition, that goes against the essence and intent of Magadi

Question 3: Are you aware of Pastoral Counselling before the process of Magadi/ Bogadi?

Sub Answer: Yes

Central Answer: Every couple should go for counselling before the Lobola process to be better equipped to deal with issues as

Question 3. Do you think not going through the process of pastoral counselling before Magadi/ Bogadi contributes to the increased GBV occurrences?

Sub Answer: No

Central Answer: Lobola is localized within a patriarchal society, and Magadi shifts the relationship between the engaged couple. Men feel entitled to 'entire woman', and the family especially older women, are tools that further perpetrate dangerous gender stereotypes. 'Mosadi o bopa motse wa gage', (**a woman built her own village**) land no responsibility is put on a man. However, just that exchange of money, and the receipts produced as evidence that the marriage has taken place, entitled men to treat women like something that they bought and they can do what they like with it. Pastoral Counselling before Magadi can assist the teach men, especially about the value of Magadi and marriage.

5.2.1.10. Analysis and Interpretation.

The couple took twelve minutes ninety-eight seconds to answer the questions and participants are anonymous. The couple did not go through counselling and never thought about it. It is possible that they never knew about the process. The couple brought up an interesting conversation about the family making a woman a commodity, and using education to escalate the price of Magadi/Bogadi. They further encourage the couple to go through the counseling process. The couple showed a concern for the culture of emphasizing the woman as the one who put more effort into building the family. They emphasize counselling before Magadi/Bogadi to prepare them and work on the unknown issues of culture that can come out while in the marriage. In addition, to teach them about how they must treat one another.

5.2.1.11. Couple 6

Question 1. Did you go for counselling before the process of your Magadi/Bogadi?

Sub Answer: No

Central Answer: *Honestly, I didn't go for counselling*

Question 2. What is your opinion regarding the pricing of Magadi/Bogadi?

Central Answer: *Sometimes it's exorbitantly priced, and as such, it affects the relationship of the two families or the marrying couple.*

Question 3: Are you aware of Pastoral Counselling before the process of Magadi/Bogadi?

Sub Answer: Yes

Central Answer: *It should be encouraged at all times*

Question 3. Do you think not going through the process of pastoral counselling before Magadi/ Bogadi contributes to the increased GBV occurrences?

Sub Answer: Yes

Central Answer: *Because the marrying couple may not know how to handle each other in marriage*

5.2.1.12. Couple

Question 1. Did you go for counselling before the process of your Magadi/Bogadi?

Sub Answer: No

Central Answer: *We are excited about getting married and seem to forget this one*

Question 2. What is your opinion regarding the pricing of Magadi/Bogadi?

Central Answer: *Price must be reasonable. Nowadays people tend to make business out of it.*

Question 3: Are you aware of Pastoral Counselling before the process of Magadi/Bogadi?

Sub Answer: Yes

Central Answer: It prepares you to remember that marriage was created by God

Question 3. Do you think not going through the process of pastoral counselling before Magadi/ Bogadi contributes to the increased GBV occurrences?

Sub Answer: No

Central Answer: This depends on the character of a person and situations that you find yourselves in trying to navigate life

5.2.1.13. Analysis and Interpretations

The couple took five minutes sixty-six seconds to answer the questions and the participants remained anonymous. The couple did not go through the counseling session, but it was because they were excited to get married. However, they emphasize that the price of Magadi is very high and must be reconsidered. The couple regards pastoral counseling as the marriage as the process that is covered by God's grace. Nevertheless, the problem of GBV as the behavioural and character thing

-----**End of questionnaire for couples** -----

6/8/24 11:25:54	6/8/24 11:33:31	anonymous		Yes	Communication skills an	None	It should just stop espec	Yes
6/8/24 11:53:57	6/8/24 12:00:28	anonymous		Yes	Team work and Commu	N/A	Parents must not make	Yes
6/8/24 14:30:10	6/8/24 14:35:56	anonymous		No	Nothing	It was considered a trad	I believe it is cultural and	Yes
6/8/24 14:48:36	6/8/24 14:58:22	anonymous		Yes	Communication	Refer to Q2	It is remains relevant as	Yes
6/8/24 15:48:54	6/8/24 16:00:44	anonymous		No	Not applicable	It never crossed my mind	The essence and intentio	No
6/9/24 16:36:05	6/9/24 16:41:26	anonymous		No	We exited about getting	Excitement	Price must be reasonabl	Yes
6/10/24 15:17:52	6/10/24 15:26:12	anonymous		No	Honestly, i didn't go for	Didn't know of counsell	Sometimes it's exorbita	Yes

Table 2

5.2.2.

5.2.2.1. Couple 1. Questions for Adult Couples

Question 1. Did you go for counselling before the process of your Magadi /Bogadi?

Sub Answer: No

Central Answer: *I was young, didn't know much about that...and things like those were not readily available in our times.*

Question 2: Do you think you could have benefitted from the process of counselling if you had attended?

Sub Answer: Yes, definitely

Central Answer:

Question 3. What is your opinion regarding the pricing of Magadi/Bogadi?

Central Answer: *I think pastoral counseling helps because the counseling is both from a professional and biblical point of view.*

Question 4: Do you think not going through a process of pastoral counselling before Magadi/Bogadi contributes to the increased GBV occurrences?

Sub Answer: No

Central: *I have several people that I know who have gone through counselling before and still ended in divorce.*

Question 5. What do you know about Pastoral Counselling before the process of Magadi/Bogadi?

Sub Answer: *I understand that before Magadi there must be counseling because Magadi on its own means marriage in a community of property, so there must be counseling so a person can decide on the type of marriage you want.*

Question 6: What is your opinion regarding Pastoral Counselling?

Central Answer: *I think pastoral counseling helps because the counseling is both from a professional and biblical point of view.*

Question 7: What do you think is the value of Magadi/Bogadi/Lobola?

Central Answer: *I think the value is bringing two families together, to know each other and understand each family's culture and how they do things. In addition, parents can guide their children on what to do or how to behave, as they will understand each other's culture.*

5.2.2.2. Analysis and Interpretation

This couple took seventeen minutes and sixty-eight seconds to answer the questions, the participants are anonymous. The couple did not go through going through counseling; however, they think that they should have made a better decision about their marriage. They mentioned some of the people that they know who went through the process of counselling but ended in divorce because of GBV. They also mentioned the problem of cultural shock that married couples experience when they get married, however, if couples are being taken along through counseling, before the Magadi process. The truth is that parents are the ones who give counselling.

5.2.2.3. Couple 2.

Question 1. Did you go for counselling before the process of your Magadi /Bogadi?

Sub Answer: No

Central Answer: *I did not have a platform openly guiding on that our church does not emphasize pre-counselling*

Question 2: Do you think you could have benefitted from the process of counselling if you had attended?

Sub Answer; Yes

Central Answer: *Yes, I think I would have gained more insight into the personality of my partner before negotiations started*

Question 3. What is your opinion regarding the pricing of Magadi/Bogadi?

Central Answer: *Overrated*

Question 4: Do you think not going through a process of pastoral counselling before Magadi/Bogadi contributes to the increased GBV occurrences?

Sub Answer: *Maybe*

Central: *After the honeymoon phase, real relationship challenges crop up & couples don't know how to deal with them ending up in violent defences.*

Question 5. What do you know about Pastoral Counselling before the process of Magadi/Bogadi?

Sub Answer: *Nothing, was never exposed to it, but I think it is very necessary*

Question 6: What is your opinion regarding Pastoral Counselling?

Central Answer: *I think it is necessary, as it will give more light on real issues thus influencing decision-making*

Question 7: What do you think is the value of Magadi/Bogadi/Lobola?

Central Answer: *I cannot necessarily put the exact amount, but I think it should be reasonable, and bring the families together not separate them.*

5.2.2.3. Analysis and Interpretation

This couple took eleven minutes hundred thirteen seconds to answer the questions and are anonymous. The couple did not go through counselling and they wish they could have gone through the process to understand what marriage is all about. They further mention that they could have made a better decision that would have influenced them to make some right decisions. They posed a concern about the value and price of Magadi because according to their understanding, Magadi is meant to bring the two families together. They mention that some couples make honeymoon a counseling process and couples come back not in the same space of marriage.

5.2.2.4. Couple 3

Question 1. Did you go for counselling before the process of your Magadi /Bogadi?

Sub Answer: *No*

Central Answer: *I did not have any understanding about pre-marital counseling and my parents did not have any knowledge about pre-marital counseling and the importance of it.*

Question 2: Do you think you could have benefitted from the process of counselling if you had attended?

Sub Answer: Yes, definitely

Central Answer: Yes, I would have a better understanding of what Lobola/dowry entails and the importance of marriage.

Question 3. What is your opinion regarding the pricing of Magadi/Bogadi?

Central Answer: It goes a long way, as one can never lead with their own knowledge but through the word of God in a union made by God, so pastoral counselling helps in understanding the journey you are taking as a couple.

Question 4: Do you think not going through a process of pastoral counselling before Magadi/Bogadi contributes to the increased GBV occurrences?

Sub Answer: Yes

Central: Both genders would understand better what their positions in marriage is, secondly the understanding of two becoming one, the sacrifices, and the responsibilities that comes with being one.

Question 5. What do you know about Pastoral Counselling before the process of Magadi/Bogadi?

Sub Answer: Pastoral counselling goes a long way for couples, as they would have a better understanding of what the word of God says about marriage before taking that step.

Question 6: What is your opinion regarding Pastoral Counselling?

Central Answer: It goes a long way, as one can never lead with their own knowledge but through the word of God in a union made by God, so pastoral counselling helps in understanding the journey you are taking as a couple.

Question 7: What do you think is the value of Magadi/Bogadi/Lobola?

Central Answer: Overrated

5.2.2.5. Analysis and Interpretation

This couple twenty minutes, and twenty-nine seconds to answer the questions, and the participants were anonymous. The couple did not go through counselling and had never heard of the process. They understand pastoral counselling but think that it has to do with the relationship with God. On the issue of the high price of Magadi, they mention it to be overrated. GBV is encouraged by couples who do not understand their place in marriage, and they mentioned that tolerance between couples could end GBV.

5.2.2.6. Couple 4.

Question 1. Did you go for counselling before the process of your Magadi /Bogadi?

Sub Answer: No

Central Answer: *I did not know about counselling prior marriage. I believed that a person should be able to discipline himself and guided by God's book of life. Ka Setswana bare molao go betlwa WA taola WA motho WA ipetla (**Charity begins at home**).*

Question 2: Do you think you could have benefitted from the process of counselling if you had attended?

Sub Answer; Yes

Central Answer: *Yes, I could. It is underpinned by word of God.*

Question 3. What is your opinion regarding the pricing of Magadi/Bogadi?

Central Answer: *It is good thing. It is underpinned by word of God.*

Question 4: Do you think not going through a process of pastoral counselling before Magadi/Bogadi contributes to the increased GBV occurrences?

Sub Answer: Yes

Central: *The process is underpinned by understanding the word of God and guided by it. For instance, the beginning of being wise start by fearing God.*

Question 5. What do you know about Pastoral Counselling before the process of Magadi/Bogadi?

Sub Answer: *Pastoral counselling brings the two to know that they are not from the same family and hence they think different. This brings them in trying with utmost best to understand one another and love and care for each other.*

Question 6: What is your opinion regarding Pastoral Counselling?

Central Answer: *It is good thing. It is underpinned by word of God.*

Question 7: What do you think is the value of Magadi/Bogadi/Lobola?

Central Answer: *Not to certain but should be understood that it is not about buying the bride but bringing the two families together.*

5.2.2.7. Analysis and Interpretations

This couple took thirteen minutes, and forty-six seconds to answer the questions and the participants were anonymous.

The couple did not go through the counselling because they did not know that they had to go through it, however, they understand pastoral counselling as the way to underpin the word of God and help the couple to understand each other and bring the best out of each other. They believe that if the word of God is the centre of the life of the couple, GBV will not take place and tear the family apart.

5.2.2.8. Couple 5.

Question 1. Did you go for counselling before the process of your Magadi /Bogadi?

Sub Answer: *No*

Central Answer: *We never did counselling*

Question 2: Do you think you could have benefitted from the process of counselling if you had attended?

Sub Answer: *Not really*

Central Answer: *Not really, because God is faithful He took us through this gurney*

Question 3. What is your opinion regarding the pricing of Magadi/Bogadi?

Central Answer: *I don't believe and agree in Lobola*

Question 4: Do you think not going through a process of pastoral counselling before Magadi/Bogadi contributes to the increased GBV occurrences?

Sub Answer: No

Central: We never experience gender base violence in our marriage

Question 5. What do you know about Pastoral Counselling before the process of Magadi/Bogadi?

Sub Answer: Very good

Question 6: What is your opinion regarding Pastoral Counselling?

Central Answer: Than it means God is in the marriage

Question 6: What do you think is the value of Magadi/Bogadi/Lobola?

Central Answer: There's no value in it

5.2.2.9. Analysis and Interpretation

This couple took five minutes and sixty-five seconds to answer the questions and the participants are anonymous. The couple did not go through the counselling process and did not believe in Magadi. It is not clear if they will ever go through the process, however to them Magadi has no value, but acknowledge God in the marriage. Because they have never experienced GBV, they may not be interested in the subject.

-----**END OF THE SECOND CATEGORY**-----

1	6/8/24 11:37:06	6/8/24 11:42:19	anonymous		Yes	I counsel couples before	1. Their relationship and	Maybe	It might be one of the re	I believe that pastors mu	No
2	6/8/24 19:00:36	6/8/24 19:55:42	anonymous		Maybe	Formally I have not, but	Assistance to make them	No	The society and various	Counselling though it ma	No
3	6/9/24 6:52:23	6/9/24 6:59:46	anonymous		No	Had no reason to attend	As mentioned pastors ar	No	A violent person will alw	Pastors should be involv	No
4	6/9/24 18:05:59	6/9/24 18:16:01	anonymous		No	Many of the couples do	There is no main concer	Yes	It is because the couples	They are missing opport	No
5	6/9/24 22:33:03	6/9/24 22:48:03	anonymous		Yes	After bogadi/ magadi it i	Assistance from the chu	No	Communities and famili	They deny themselves o	No
6	6/10/24 15:26:31	6/10/24 15:35:17	anonymous		Yes	I normally do it before a	Many of the marrying co	Yes	Bcos the couple may no	They need to be encoura	Yes

TABLE 3.

5.2.3. Questions for Clergy

5.2.3.1. Clergy 1

Question 1. Do you participate in couple counselling, before or after Magadi/Bogadi/Lobola?

Sub Answer: Yes

Central Answer: I counsel couples before so that they can be ready and understand what they getting into. This before the process is for them to make informed decisions

Question 2. What is your main concern when doing this counselling (couples counselling) in Q1?

Central Answer: Their relationship and their handling of finances.

Question 3. What is your opinion of pastors not being involved in couples counseling?

Central Answer: I believe that pastors must be involved but when a pastor is not trained or equipped the pastor should be in a position to refer.

Question 3: Are there any traumatic experience(s) from individuals or couples that you have encountered/recorded during counseling sessions?

Sub Answer: No

Central Answer: No

Question 4 Do you think not attending pastoral counselling is the reason behind the increased number of GBV occurrences?

Sub Answer: *Maybe*

Central Answer: *Human beings have lost the value of who they are, thus it becomes easy to hurt up to the point of killing the other person. The core of the sanctity of life has been eroded; the "imago dei" concept from missiology has been thrown out of the window. The deity or supernatural being has been replaced by energy concepts that make us to be aloof from the creation phenomenon. Thus using approaches foreign to basic elements of relationships creates tensions that pastoral counselling may not be able to resolve as far as GBV is concerned.*

5.2.3.2. Analysis and Interpretations

The participant took five minutes and fifteen seconds to complete the question, the participant is anonymous. The pastor is aware that the couple should go through a counselling session. His/her focus is preparing the couple for material matters within the marriage, not spiritual matters or the other challenges that may affect the couple. He/she generalized the matter that is related to GBV and did not give much focus on how he/she dealt with it during counseling.

5.2.3.3. Clergy 2

Question 1. Do you participate in couple counselling, before or after Magadi/Bogadi/Lobola?

Sub Answer: *Maybe*

Central Answer: *Formally, I has not, but in informal sessions yes. The reason is people make the planning of Bogadi/Magadi a private or personal matter. This is due to avoiding being bewitched or for unknown reasons. In the olden times, it was a matter of the two families until such time negotiations were finalized and the dowry amount was determined. Church was never involved in such communal negotiations. But for those who would have a*

Question 2. What is your main concern when doing this counselling (couples counselling) in Q1?

Central Answer: *Assistance to make them understand that marriage is not an event but just like life is a marathon. Moreover, the most important part is the foundation that has to be set by the negotiators on behalf of the couple. Secondly, is important to make the couple understand the levels of commitments, that go with marital*

status. Issue of choices in relationship. Issue of doing away with individualism and having to turn collective approach. It is to make the couple even though you're losing your identity, you're still an individual with all the rights and privileges; however, in a relational context, you need to know where to use them appropriately.

Question 3. What is your opinion of pastors not being involved in couples counselling?

Central Answer: *Issue of doing away with individualism and having to turn collective approach. It is to make the couple even though you're losing your personal identity, you're still an individual with all the rights and privileges; however, in relational context you need to know where to use them appropriately so.*

Question 3: Are there any traumatic experience(s) from individuals or couples that you have encountered/recorded during counselling sessions?

Sub Answer

Central Answer:

Question 4 Do you think not attending pastoral counselling is the reason behind the increased number of GBV occurrences?

Sub Answer: *Maybe*

Central Answer: *It might be one of the reasons or it might be a contributory factor.*

5.2.3.4. Analysis and Interpretation

The participant took eighteen minutes and forty-two seconds to complete the question, the participant is anonymous. This pastor has not done any counselling; his/her reason is that this is not the invitation they usually get from the community because of the myths that have been there for ages. He believes that GBV might be rife because of the unrevealed insight into the process of Magadi.

5.2.3.5. Clergy 3

Question 1. Do you participate in couple counselling, before or after Magadi/Bogadi/Lobola?

Sub Answer: *No*

Central Answer: *Had no reason to attend such. Pastors are never told about Lobola*

Question 2. What is your main concern when doing this counselling (couples counselling) in Q1?

Central Answer: As mentioned pastors are only invited to a white wedding. Loyola is strictly for the two families

Question 3. What is your opinion of pastors not being involved in couples counselling?

Central Answer: Pastors should be involved if invited to do council. Often the couples go to other professionals. I believe pastors if given a chance should do this function

Question 4: Are there any traumatic experience(s) from individuals or couples that you have encountered/recorded during counselling sessions?

Sub Answer No

Central Answer: No

5.2.3.6. Analysis and Interpretation

The participant took seven minutes and sixty-nine seconds to complete the question, the participant is anonymous. The pastor has never done any counselling simply because he was never invited to one. The reason might be that he/she has not shown any interest because he does not know how to do it, or he/she never raised any awareness about counselling, but if an opportunity to do it, he can do it

5.2.3.7. Clergy 4

Question 1. Do you participate in couple counselling, before or after Magadi/Bogadi/Lobola?

Sub Answer: Yes

Central Answer: After Bogadi/ Magadi it is imperative for me as a priest to commence a journey with the couple on a future they are contemplating to craft for themselves. It is an opportunity to do marital ministry and its pastoral psychology dynamics. It is an opportune moment to introduce to them the pastoral counselling dynamics, which will help them to comprehend each other.

Question 2. What is your main concern when doing this counselling (couples counselling) in Q1?

Central Answer: Assistance from the church for them to stabilise their relationship and mature to be independent thinkers as far as marital life is concerned.

Question 3. What is your opinion of pastors not being involved in couples counselling?

Central Answer: They deny themselves of the opportune moment to minister and indulge in pastoral counselling. They are not availing themselves to grow in their ministry.

Question 3: Are there any traumatic experience(s) from individuals or couples that you have encountered/recorded during counselling sessions?

Sub Answer: No

Central Answer:

Question 4. Do you think not attending pastoral counselling is the reason behind the increased number of GBV occurrences?

Central Answer: humanity owns the marital statuses of the couples, just like the saying that: "it takes a village to raise a child". Couples are young and it should become the duty of the church and communities to raise values and principles to address GBV. Church alone is not enough to address it, as some of the clergy are also victims.

5.2.3.8. Analysis and Interpretations

The participant took twelve minutes and no seconds to complete the question, the participant is anonymous. The pastor has not practiced any counseling but believes it can orientate couples into unforeseen issues that can bring danger to their marriage. He/she believes that the couple should be prepared and journeyed with the institution. Again, issues of GBV can be picked up and addressed. The elephant is the disclosure of couples about their intention.

5.2.3.9. Clergy 5

Question 1. Do you participate in couple counselling, before or after Magadi/Bogadi/Lobola?

Sub Answer: Yes

Central Answer: *I normally do it before and after, continually checking if they still remember what we discussed, if they encounter challenges*

Question 2. What is your main concern when doing this counselling (couples counselling) in Q1?

Central Answer: *Many of the married couple do not know why they are marrying. Mostly their desire to marry is baseless or based on lousy reasons.*

Question 3. What is your opinion of pastors not being involved in couples counseling?

Central Answer: *They need to be encouraged to be involved, and undergo training*

Question 3: Are there any traumatic experience(s) from individuals or couples that you have encountered/recorded during counseling sessions?

Sub Answer. No

Central Answer:

Question 4: Do you think not attending pastoral counselling is the reason behind the increased number of GBV occurrences?

Central Answer: *Communities and families have lost touch with their humanness and humanity to own marital statuses of the couples, just like the saying that: "it takes a village to raise a child". Couples are young and it should become the duty of the church and communities to raise values and principles to address GBV. Church alone is not enough to address it, as some of the clergy are also victims.*

5.2.3.8. Analysis and interpretation

The participant took five minutes and fifteen seconds to complete the question, the participant is anonymous. The pastor is doing counselling before and after. He/she mentioned that many couples do not know why they are going through the process

of marriage. The values of the community can only be raised if we have people who do not know and have asked questions to the relevant people.

5.2.3.9. Clergy 6

Question 1. Do you participate in couple counselling, before or after Magadi/Bogadi/Lobola?

Sub Answer: Yes

Central Answer: *I normally do it before and after, continually checking if they still remember what we discussed, if they encounter challenges*

Question 2. What is your main concern when doing this counselling (couples counselling) in Q1?

Central Answer: *Bcos the couple may not know the Christian or religious reasons behind marriage.*

Question 3. What is your opinion of pastors not being involved in couples counseling?

Central Answer: *They need to be encouraged to be involved, and undergo training*

Question 4. Do you think not attending pastoral counselling is the reason behind the increased number of GBV occurrences?

Central Answer: *Because the couple may not know the Christian or religious reasons behind marriage.*

Question 5: Are there any traumatic experience(s) from individuals or couples that you have encountered/recorded during counselling sessions?

Sub Answer

Central Answer: No

5.2.3.10. Analysis and Interpretation

The participant took five minutes and fifteen seconds to complete the question, the participant is anonymous. The pastor participates in counselling and make a follow-up. The reason is to check if they are still remembering what they were taught. Pastoral counselling can help them to understand that marriage is of God.

5.3. Original Questions.

Looking at the information I collected from the Microsoft forms, I realized that I did not find much of what I wanted to achieve, I, therefore, went back to the original forms that I had created and sought to look for more information. I decided to form a focus group and I invited a few couples to come and help me to answer the question. The group consisted of five couples: two old married couples and three young couples. I used the same questions in the setting. The ice-breaking question was the concern form to fill and answer this question:

- **Are you all comfortable participating together to answer the questions before?**

They had mixed feelings about the arrangement and asked for their opinion on how to proceed.

We all agree that I need them to elaborate more on their answers to find the underlying cause of the matter, they will choose to either answer as a couple or as individuals. The setting became tense and because I had no skills in dealing with developing situations, I had to invite another experienced pastor to come and be an observer in case I needed intervention. I also informed a Professional counsellor to be on standby in case I need to refer those who might need emotional support.

The majority decision was that those who did not feel comfortable answering the questions in the presence of the partner would be allowed to do so and later would come together to do more deliberations.

5.3.1. Keletso not her real name started answering the question in a private setting.

Question 1. Did you receive counselling before the process of your Magadi/Bogadi?

Answer: Yes, but we went after Magadi /Bogadi was paid

Sub-Question 2. What did you find helpful with the session?

Answer: I was told about basic things that most I know about.

Sub-Question 3. What are those things?

Answer: I am no longer an individual but have a partner that I have to involve in anything that I do. I have to disclose my finances, I have to clean and wash and take care of my husband.

Sub-Question 4. Is that the only thing that was discussed during the session?

Answer: No, it was not, there are many other things that were discussed, some of which, I cannot remember.

Sub-Question 5: What other things? Can you be specific or give a full explanation?

Answer: Eish, it is a long story, but the one thing that stood out to make me wonder is that there are other family members that I was told to include in the marriage. The focus was more on the inclusion of extra people in the family in our lives. When we made arrangements for this marriage, I knew that there were family members to whom I would be related, but did not know that I was obliged to include them in my personal life.

Researcher: You seem to be worried!

Keletso: Yes, I am not worried I am disturbed

Sub-Question 6: Do you want us to stop this discussion?

Answer: Yes, but we can proceed with the other questions.

Question 2: What is your opinion regarding the pricing of Magadi/Bogadi?

Answer: Well, I do not have any idea how the price is determined, it remains the discussion of the parents. I never ask why they charged that price because as a Motswana girl, the myth is; that I would be undermining the elders. My husband did not complain, we never discussed it because he never brought it up. So I do not know how to answer this question.

Sub –Question: Are you concerned about it?

Answer. I am not sure about it.

Question 3: Do you think not going through the process of pastoral counselling before Magadi/Bogadi contributes to the increased GBV occurrences?

Answer: Yes

Researcher: Can you explain why are you giving this answer?

Answer: For me, GBV is broad, if I am being forced to do something that I don't want to because I am married, it is an emotional strain. In the session, I was told about respect, but the focus was on me being respectful to my husband, but "ena" (him) seems to think that it goes one way. Some things were said in the session, but now I see the signs that make me sad. And now because the counsellor spoke to us, I cannot do anything about them because I am already in.

Question. 4: Are you aware of pastoral counselling before the process of Magadi/Bogadi?

Answer: Yes, but my I have my pastor has never spoken to us about it; hence we went for pre-marital counseling.

Sub-Question: Would you attend it if it was available in your church?

Answer: I think it will make sense, maybe because we will be told about God.

Thank you for opening up to me, if there is anything you want to add, kindly let me know before the end of the session.

5.3.2. Mpho is not his real name but he is a husband to Keletso, he did not look comfortable, but I assured him that the session was about his personal experience. We are not going to talk about anyone or disclose what we have discussed. Mpho agreed in principle that he might not answer the questions that he is not comfortable to answer.

Thank you for agreeing to answer my research questions

Question 1: Did you receive counseling before the process of your Magadi/Bogadi?

Answer: Yes

Sub question: What did you find helpful in the session?

Answer: Everything that was said in the session was a piece of common knowledge; I found it to be not necessary.

Sub question: Why do give this answer?

Answer: Because I am the one who is marrying, there my wife should be the one who needs counseling to be inducted into my family.

Question 2: What is your opinion about the high price of Magadi/Bogadi?

Answer: My dad paid Magadi/Bogadi to my mom, and he said he paid ten cattle, I paid forty thousand rands and I have to look for my place to stay because she does not want to stay with my parents, she says she needs her own house.

Researcher: Must we stop this session; you seem to be emotional when you answer this question.

Answer: Yes, I don't see how this session will help me

Researcher: Two last questions

Question 3. Do you think not going through the process of pastoral counseling before Magadi/Bogadi contributes to the increased GBV occurrences?

Answer: I will never abuse my wife; my dad never abused my mum.

Question 4: Are you aware of pastoral counseling before the process of Magadi/Bogadi?

Answer: I don't go to church, so I have never heard of it

Thank you for giving me your time to answer these questions. You help me so much. Can I send you to speak to someone about how you feel?

5.3.3. Kgolagano and Sam, not their real names, agreed to answer the questions together.

Thank you for agreeing to answer my research questions.

Question 1. Did you receive counseling before the process of your Magadi/Bogadi?

Answer: No, not from a counselor.

Sub-question: Why?

Answer: We both received a talk from the elders about how we should handle ourselves in marriage and we thought it was enough. No one advised us to go for one.

Sub-question: How long have you been married?

Answer: Three years.

Su-Question: What challenges did you face during these three years and how did you manage them?

Answer: Kgolagano, I struggled to share my space, no one prepared me for that. I find myself crowded with many people that I have to engage with. Some are not very friendly, especially when my husband is home. He is allowed to do anything at any time he wants, including going out, and I am not. I have to stay home and do the house chores alone. It is like I am a slave.

Answer: Sam: I am fine but I struggle to find a way to communicate with everyone complaining. It is frustrating me because I now come to an appointment to make a choice.

Question 2: What is your opinion about the high price of Magadi/Bogadi?

Answer: It is a cultural procedure that everyone has to go through, we have not thought about it much but it is very high but it is tradition.

Question 3. Do you think not going through the process of pastoral counselling before Magadi/Bogadi contributes to the increased GBV occurrences?

Answer: Yes, the struggle that I am going through is related to GBV, but because it is not physical, it cannot be noticed. I feel like for some family members to call me “makoti” (bride) is a way of showing me that I do not belong to the family.

Answer: Sam: I could not complain because I was told about the price and did not get a chance to ask because it has been there. Negotiations were handled by my parents. But it is expensive and makes a person behave in a certain way because I deserve to.

Question. 4: Are you aware of pastoral counselling before the process of Magadi/Bogadi?

Answer: Kgolagano. No, I have not heard about it, I know that Magadi/Bogadi is a family matter, but I have never heard of a pastor doing that.

Answer: Sam; I do not know about and I have not gone to church in a long time.

Thank you for helping me to answer the questions.

5.3.4. Tshego is not his real name wanted to summarize the questions by giving his story. I encouraged him to answer the questions because he was leaving the place.

Question 1: Did you receive counselling before the process of your Magadi/Bogadi?

Answer: No

Sub-question: Why did you not go for counselling?

Answer: Because I did not know that I had to go before I paid Magadi/Bogadi, I only knew about pre-marital counseling.

Question 2: What is your opinion about the high price of Magadi/Bogadi?

Answer: I don't know, but it has been like that. I guess is a price of cattle. I was given a price and my mom asked them to reduce the price. And they reduce it.

Question 3. Do you think not going through the process of pastoral counseling before Magadi/Bogadi contributes to the increased GBV occurrences?

Answer: Yes

Sub-question: Why do you say that?

I saw the other side of my wife that I did not know after I paid Magadi/Bogadi. Before she was a humble girl who had respect for everyone. On the day of the process, my family representatives requested that we go for counselling. The family organized their pastor to counsel us, however, we were told to go and register our marriage before we proceeded with counseling. One day my wife started an argument and she ended up telling me that the Magadi that I paid was not worth her. I cannot afford them hence my family requested e reduction.

She always called me names and did not want to visit my family. If we had counseling before I committed with Magadi /Bogadi, we could have picked up that she was in an abused relationship and needed to heal from that.

Question. 4: Are you aware of pastoral counseling before the process of Magadi/Bogadi?

Answer: I only found out on the day of Magadi/Bogadi, however, the pastor who was supposed to counsel us, was not doing it before we registered our marriage.

Sub-question: Do you need to go for counselling due to what you have been through?

Answer: right now I have taken a break from relationships. I am still trying to figure out how I feel after what happened.

Sub question: Will you take the opportunity if you are given one?

Answer: Well, I spoke to my pastor and he is ready to help me if I need anyone to speak to, he is available.

Thank you for taking the time to answer my research questions

5.3.5. Sebolelo is not her real name, responded to the questions this way.

Responded to the questions alone but had been married and left the marriage at Magadi/Bogadi level.

Question 1: Did you receive counselling before the process of your Magadi/Bogadi?

Answer: No

Sub-question: Why not?

Answer: I was paid Magadi/Bogadi at a young age, there was an age difference of twelve years between the person to whom I got married. My parents suggested counseling after he paid Magadi/Bogadi but he refused and said he knows everything.

Sub-questions: Did he marry before?

Answer: Yes, but I did not know because he did not disclose it to me.

Sub-Questions: How did you find out?

Answer: I only found out when he began to act differently towards me, starting to be aggressive towards me.

Question 2: What is your opinion about the high price of Magadi/Bogadi?

Answer: I don't know, but I think some parents go overboard to suggest a price, but sometimes is malome (uncle) who leads the negotiations and escalates the price so that he can get something from it. My Magadi was not paid in full because they did not manage to raise the full amount, they were to finish paying after six months and then we had our wedding celebration.

Question 3. Do you think not going through the process of pastoral counselling before Magadi/Bogadi contributes to the increased GBV occurrences?

Answer: Yes, I am a piece of evidence that if we went to counselling before Magadi/Bogadi so many things could have been avoided. We only found out about his previous Marriage after Magadi, when his family requested that I moved him with him. I found that he was drinking some pills, and I asked what pills is he drinking and he became angry. I went to find out from his mother, she told me that she was not aware. I involved my family and it was disclosed that he is drinking antidepressants, hence his aggressive behaviour. One day I found another kind of pill, I was now afraid to ask because I was afraid of him. I monitored if he was also drinking them because he was no longer hiding to drink the pills. I then took the pills secretly and requested to buy them at the chemist, they refused to say I could not have them without a prescription because they are ARV for H.I.V. That is when I confronted him to ask him about his status.

He became violent and refused to go home. One day his mom came and I requested him to go home to visit my family. She realized that there was something that I knew, and wanted to counsel me. Because I realized that I was in danger, I played along, until one day I said to them that I was going for an interview, he was not working, his mom paid his Bogadi, and I had to ask for groceries from his mom. I had no phone; I managed to go out and borrow a phone from a stranger and call my parents. They did not want to hear anything and they took me home.

Question. 4: Are you aware of pastoral counselling before the process of Magadi/Bogadi?

Answer: Yes, my mom told our pastor about the process and he suggested to start counseling before we start the process, however, he always made excuses not to come.

Sub-question: Do you need me to arrange counselling for you?

Answer: I went through counseling with my pastor, although I am on an anti-depressant, I also had some sessions with a clinical Psychologist; hence, he managed to prescribe an anti-depressant.

Thank you for helping me answer my research questions

5.3.6. Tryphinah and Joseph are one couple that helped to answer the questions. They agree to answer the question on each company. They answered some of the Questions together

Question 1: Did you receive counselling before the process of your Bogadi?

Answer: No

Sub-question: Can you explain why you did not go through the counseling?

Answer: Magadi has been a family private matter, in our times, the Bogadi process where done in the early hours of the morning, when the people woke up, there will be done with the process and people started to celebrate. No one outside the family was allowed to be part of the process. (Tryphinah) Sam agrees with the answer.

Question 2: Do you think you could have benefitted from the process of counselling if you had attended?

Answer: I am not sure how is done, but I think we could have benefitted

Sub-question: May I ask how would have benefitted?

Answer: So many things happened and when we got married, we were told that “re itshoke’ (we must endure) and we never got a platform to ask questions of “what must we endure for’. Now whenever we encounter a problem we think of that word.

Question 3. Do you think not going through the process of pastoral counselling before Bogadi contributes to the increased GBV occurrences?

Answer: Yes. Because we were told not to mention anything that was said during 'molao', go 'laiwa'. The word 'endurance' has so many meanings when it comes to black culture. We were told not to hang our dirty linen (exposing our struggles) to the public and no one explained the meaning of all these words. We do not come from the same place, and there is culture shock in every marriage, instead of expressing ourselves, we are encouraged to keep quiet.

Question 4. What do you know about pastoral counselling before Bogadi?

Answer: A pastor must counsel members of the congregation, including marriage

Question 5. What is your opinion regarding Pastoral Counselling?

Answer: I don't know how it works but I think it must be done by pastors

Question 6. What do you think about the price of Bogadi nowadays?

Answer: in our times Magadi was paid in cattle because they were there, it looks normal, but now the price is high because everything is expensive

Question 7. What do you think is the value of /Bogadi?

Answer: it is covering the base because elders in the family are doing it for you. Your dignity is restored because you do not participate in the process.

Thank you for answering my research questions.

Sub-question: Ntate Sam, is there anything you like to add to what your wife has said?

Answer: No, I do not have anything

Thank you

The other older couple had already left; therefore, I did not get their answers.

5.4. Analysis and Interpretations.

According to Creswell an unstructured, open-ended must be conducted to take notes, but in this case, a questionnaire was formed. The seven steps that Rubin and Rubin et al which is called the responsive interviewing model followed to approach to collect data are as follows:

- The researcher decided on the questions that will be answered.
- The questionnaire was used in three ways to collect data.
- She identified the participants and determined what type of interview is practical and will collect the most useful information to answer research questions.
- Designed and used an interview protocol guide when doing one-on-one or focus group
- The one and one focus group had follow-up questions with main questions.
- The researcher used why questions as follow-up questions.
- A semi-structured interview was done in a Microsoft form, an original makeshift form was sent to different participants, however, the researcher was not satisfied with the outcome of the results, so she therefore organized a focus group and used the very same methods of the question for participants to answer (Creswell.J.D, 2018, p. 161)

Sample of an interview protocol

QUESTIONNAIRE FOR MARRIED ADULT

My name is Maria Shadibo Diale; I am a doctoral student at the University of Pretoria. This is part of my requirement to be awarded this Degree, I am researching to investigate the counseling of couples before the Bogadi process and the challenge regarding pastoral care and the church, I am inviting you to participate in this research by responding to the questions that are written. All your information will be kept confidential.

- 1. Did you go for counselling before your Magadi/Bogadi? If yes, what did you benefit from it***
- 2. If you did not, provide reasons why. Do you think you could have benefitted from the process of counselling if you had attended?***
- 3. Do you think not going through the process of counselling before Bogadi contributes to the increased number of GBV occurrences? Why?***
- 4. What do you know about pastoral counselling before Magadi? What is your opinion regarding it?***
- 5. Do you think the price of Bogadi is overrated nowadays? Is it for the benefit of the couple or just a cultural norm?***

Language barriers were considered as some participants mixed their answers with their ethnic language as mentioned by James (et al 2007). Ethical concern was used by creating an anonymous form for protection and privacy, authenticity, and trust of data. The focus group interview for four individuals and two couples took one hour, this happened because the researcher had to observe the participants and also journal the participants because the information would be used for developing a theory.

The researcher used an ethnographic method, which helps to collect the descriptions of the participant's behaviour through observation; hence, she offered referrals for those who became emotional during the interview. Data collection sources in Table 1, are couples who are new in marriage, which some had pre -pre-counselling.

5.4.1. Threads to External Validity

Below tabled is how the researcher administered measured dependent variables to the research participants.

Types of threads to external validity	Description of threats	Action that is taken by the researcher
Interaction of selection and treatment.	Because of the contracted characteristics of participants in the experiment, the researcher could not generalize individuals who seem not to have the same characteristics.	The researcher conducted additional experiments with participants with different characteristics.
.The interaction and treatment of setting.	Because of the different characteristics of the participants, the researcher could not generalize individuals in the settings.	The researcher needed to conduct an additional experiment in a new setting to see if the results were the same.
Interaction of history and treatment	Because the results of an experiment are time-bound, the researcher cannot generalize the	The researcher might need to repeat the study to determine if the results are the same as they now

	results to past or future circumstances.	
.		

Table 5(Creswell: 2018: 245)

This administration helped the researcher control the experiment and manage variables to collect data.

5.4.2. Analysis

The following statistics analysis was implemented on the data set.

5.4.2.1. Report on Descriptive Statistics

- Fourteen couples and seven clergies were selected to participate in this research. However, on the first test, the researcher could not identify their names and ages.
- There is no recorded age, except that couple between the ages of thirty and sixty-five. However, in the focus group session, the researcher could guess their ages.
- The inferential statistical test to examine the hypothesis in this research, the researcher used independent variables. Some of the tests are mentioned in Table

5.4.2.1. Interpretations of Results

- In light of the discussions, the questions were supported, even though a lack of confidence was experienced in the hypothesis. Bogadi is a sacred process in culture; however, there is limited discussion on its process. The discussion also shows that:
- Bogadi is an old-age custom that is now misunderstood and needs to be revisited; the high price is an indication that there is something that lacks induction.
- People who came up with the plan of Bogadi 's idea were misinterpreted. Hence, some participants boldly mentioned that they did not believe in the process.

- Not everyone understands why this process should be followed, those who think they do, are not very content about what it stands for.
- The evidence in the literature confirms the manipulation of non-disclosure of some information in the process of Magadi, hence the high price that is followed by abuse.
- Threads influence the results of the hypothesis to internal validity, and again some participants might have not been truthful because the settings were uncomfortable. The research may need further research because of the above findings.

The experimental Method Plan in Table 5 was adapted from a worth confirmation stress study (Creswell j.w, 2013):248 et al)

The study tested the hypothesis that thinking about one's important personal values in a self-affirmation activity could barrier successive stress responses to a laboratory stress-challenged task. The research hypothesis was the self-affirmation group, relative to the controlled group as mentioned by Creswell (2018: 248 et al)

The descriptions of the above analysis are characterized by proverbs, of which Moloko-Phiri et al explain that they do not always capture the interpretations of the examples. They therefore bring confusion that leads to people not recognising the unfairness of the process. This is what Phiri quoted Masenya as the reinforcement of stereotypes of the self and others that contribute towards the unequal power relations in families as well as gender inequality.

There is also an expectancy of culture that encourages obedience, the excitement they gave in the participants' explanations showed that their happiness should last even though there is a struggle in the marriage.

Zikhali presented a theoretical overview discussion and hypothesis of couples being reluctant to attend premarital counseling. She argues that although many couples marry with expectations, some may be realistic and some not. Most marriages end in divorce because the majority choose to remarry if things are not working according to their expectations (Zikhali, 2009). Through her investigations, the institution of marriage has brought serious concerns because of the high rate of divorce. She quoted Scott and Warren as they mentioned their concern about marriage's permanence being no longer a guarantee as promised.

She argued that many people go through pain and deprivation in marriage and that costs tremendous strain, and most choose the option to terminate the relationship this brings us to what Zikhali et al regard as “a lack of firm and fixed ideas about marriage “. Most participants that I interviewed did not show any interest in knowing or attempting to attend the counseling. She concluded that most couples find themselves unprepared for the realities of marriage, and this results in mistakes that should have been avoided, especially gender-based violence (ibid)

5.5. Preliminary conclusion

This chapter has dealt with interviews and analysing the data that was collected. There were some adjustments that was found by the researcher, some of the questions could not provide this research with the information that is needed. The researcher had to request and organise a group of people in order to get the truth that is needed for this research. For the researcher to be able to create a model of therapy, she had to schedule and re do some interviews to be able reach their emotions and extract the information. The next chapter will introduce a healing method, Gerkin’s shepherding model and Pollards positive deconstruction. will be used drive the therapeutic procedures to formulate a tool for pastors.

CHAPTER 6

THERAPEUTIC APPROACH TO TRAUMA

6.1. Introduction.

Reflecting on the life of Tshego and other participants that Bogadi as a cultural practice has played, incidents that happened to them brought predicaments in their lives. They all wanted to honour culture and follow the required tradition, but a single process that needed to go smoothly brought difficulties and had to bear some bad consequences.

This chapter proposes a therapeutic methodology that helps them and others hurt by the process and the high price of Bogadi.

Using a database of about twenty-one interviews who have experienced the process of Bogadi, the researcher will develop what Creswell (Creswell.J.D, 2018), says, grounded theory connects variables on the results of how the high price of Bogadi is contributing to the Gender Base Violence.

And how this can help in the future to help heal those who have been affected. This section came into the last section because the model of the theory that will be developed inductively comes from the categories of information supplied by the participants and will also follow the advanced directional hypothesis reasonably from the model. The model and the hypothesis will use the results from the participants and the other studies found in the literature.

The researcher used Creswell (et al) in identifying four criteria that they used to review a social science paper, and they are as follows:

- **Substantive contribution.** Does this research contribute to our understanding of social life? Does it demonstrate a deeply grounded social scientific perspective?
- **Aesthetic merit (appealing quality)** Does this piece succeed appealingly? Does using creative analytical practices open up the text and invite interpretive responses? Is the text artistically shaped, satisfying, complex, and not boring?
- **Reflexivity.** How has the author's subjectivity been to both a producer and product of the text? Is there self-awareness, and self-exposure? Does the

author hold himself or herself accountable to the standards of knowing and telling the people he /she has studied?

- **Impact.** Does this information affect me emotionally or intellectually?
Generated new questions or moved me to write? Does it force me to try a new research or move me to action?

6.1.1. Trauma

6.1.1.1. Broad definition

People experience trauma in many people in life, and the signs can only be seen later when the behaviour starts to change. According to ISSTD (International Society for the Study of Trauma and Dissociation), Trauma means a wound, injury, or shock which in some events can be so severe that it might not be found traumatic. (ISSTD, 2020)

Their explanation is in support of my first sentence and explains that “, emotionally and stressfully events can also cause trauma especially if a caring support was absent. Trauma can be several incidences that go beyond time.

As explained by the ISSTD, some single and complex incidents may be similar in many ways but differ according to their importance, however, the complex one has more wide-reaching effects, but people with complex trauma will have more episodes.

The type of trauma that is forming part of this topic is a complex one that began in childhood and adolescence. This is the time when the brain is still growing, this is what ISSTD calls an ongoing that causes changes in the brain structure and function that can affect future development. The life of the affected becomes challenging to cope with daily stress, which can lead to chronic difficulties that involve emotions, concentration, and memory challenges. Most relationships are unstable and safe.

They again identified that people with Complex trauma are mostly been harmed by people with power over them. These are the people who experience abuse because of circumstances, Bogadi is also mentioned in much literature as one of the causes. Gender-based violence is one factor that can be identified as a link to trauma. Because the complex trauma happens within a relationship that is supposed to be safe, and this leaves the victim very confused.

Gerber cited APA (American Psychiatric Association) described trauma broadly as an injury such as a wound to living tissues that is caused by an extrinsic agent, a disorderly psychic or behavioural state as a result of severe mental or emotional stress, or physical injury or emotional upset (E.M & Gerber, 2019)

According to Gerber et al the word “trauma “is derived from the Greek word “wound” which means an account of interpersonal trauma dating back to antiquity. In agreement with Gerber, trauma cannot be seen unless a person shows her /his behaviour because most people do not accept how they feel. A denial attitude hides the way they feel inside; this happens because they fear judgment or even the event of treatment. It is a norm that people who are experiencing trauma are taken as mentally retarded people, because of some behaviours that they present.

From the above disruptions of trauma, it can be seen that this involves the neurological disorder that can rise to the development of psychological and physical behaviour. The overloading of the physical body and mind changes how a person can function and this will affect the next person closer and cause damage to life. Therefore, counseling will be the best option to help those who are dealing with invisible trauma that may be the result of childhood trauma.

6.1.2. Childhood Trauma

According to Mukherjee, is the event that is experienced by a child that evokes fear and it is commonly violent, dangerous, or life-threatening. The experience sometimes is referred to as an adverse childhood experience or ACE. He mentioned that different experiences can lead to trauma. He explains that trauma from childhood in adults causes people to be more likely to develop a pattern of being a victim and that also affects their thinking (Mukherjee, 2022, pp. 178-180)

6.1.3. The effects of trauma

Having a stable environment when you row helps you to think positively about life and allows you to form a solid and safe relationship and confidence and will help to develop self-worth. According to Mukherjee, trauma can cause a person to feel ashamed, guilty, and disconnected, he relates to the information from the National

Child Traumatic Stress Network that a strong connection exists between childhood trauma and high-risk behaviour such as smoking and other malicious behaviours. For example, a child who has experienced abuse is likely to experience stress and anxiety later in life. This long-term stress and anxiety can cause physical symptoms and emotional issues throughout life.

My argument is based on the fact that counselling before Bogadi will help to uproot issues that have been buried deep in our minds. Many incidents of abuse do not start from where the relationship began, but it comes from our childhood trauma that was never attended to. Tshego noticed strange behaviour from his wife within a month of their marriage. Mukherjee explains that ideology is dangerous because it impacts relationships, careers, and opportunities.

Hence counselling can provide a healing technique for child trauma in adults. He identifies exposure to traumatic events as the cause of low self-esteem. Depression, self-destructive behaviour, and even difficulty in trusting others (ibid).

Dye however provided how this trauma can lead to long-term effects, that it can cause life-long medical trauma and psychological deficiencies. She also explains that exposure to traumatic experiences is widely spread and does not discriminate against gender, age, race, ethnicity, or sexual orientation (Dye, 2018, pp. 183-193).

A strange behaviour cannot be seen by looking at one's face, it takes consultation to determine that a person is not in a good state of mind. Pastoral caregivers work with people from all diverse, and because they cannot clinically give diagnostic to patients, their experience with working with people can identify and trauma if they start the counselling from the process of Bogadi, and this can help to rescue those who are about to experience abuse before they commit themselves.

6.1.4. Pain and suffering

One cannot mention pain and suffering and not mention sickness, these three are inseparable because they cause trauma. Swinton used Kenneth Boyd's (1980) when he used Sontag's (1979) essay as she used illness as a metaphor. She described sickness or illness as the night side of a person, as far as it is concerned. She again explained that everyone is born with dual citizenship, the kingdom of wellness and

the kingdom of sickness and suffering (Swinton & Willow, 2004). Therefore, sickness is part of being human, but it is not for everyone as far as both are concerned.

Pain and suffering raise questions about how we should understand them, thus being positive in the midst. According to Swinton et al., pain is a warning signal of an underlying condition whose nature and treatment have yet to be determined. To Swinton, not in all circumstances is the pain severe. However, when a person is suffering, it is dying and, therefore, needs serious attention and immediate action in response to the cry for help that must take place.

The character of the pain must be understood and the solution must be introduced. This problem is normally not seen until sometimes a person acts of character. Some commit suicide, some go into a deep depression, and some even murder the whole family.

Pain calls for compassion, but also intelligence and thus a measure of detachment (Swinton & Willow, 2004) However, the pain in marriage is hardly visible because couples feel embarrassed to talk about it.

6.1.5. Sorrow and Sympathy

Sorrow and sympathy are the results of the pain that is endured. This needs intelligence and compassion to recognize the feeling. There are life-natural contingencies or coping strategies that can play a part in relieving the suffering and bringing one to restoration (Swinton & Willow, 2004) Bogadi involves social, economic, and political, these three are the course of all the problems in marriage because it is always biasness. Receiving Bogadi is important to the family of the couple, however, what comes after remains the problem of the couple or domestic problem. This is the kind of feeling that will bring guilt self-justification and rejection.

Edward P Wimberly helped identify one of the sources of alienation brought by those who have experienced rejection in societies, by accurately describing a growing threat in the social world and a deep alienation of one another. He explains how not in relation can contribute to the violence. Women are victims of rejection that leads to

violence because of their being singled out and identified by the paying of Bogadi, being called “makoti or ngwetsi (Wimberly. E.P, 2000, pp. 19-28)

Wimberly mentioned the process of journey with those who find themselves as rejected and are as follows:

6.1.6. Mentoring

According to Wimberly, there are certain skills that a mentor has to employ to assist people in feeling at home in the world. The phenomenological attending uses caring empathy to attend to the experiences, images, metaphors, narratives, ideas, and concepts of relational refugees, connecting with a person’s deepest feelings and experiences.

Through empathetic listening, the mentor provides a safe space for the refugees to risk attempting a human connection which is the basis for feeling at home in the world. During interviews, several participants could not cope well with answering some of the questions, I realized the discomfort and requested a pause, because she turned to be emotional and I had to be sympathetic to her. The mentor invites the participant to imitate the mentor’s positive attitude and way of being present (Wimberly. E.P, 2000)).

People like Tshego and Tumi who are traumatized and in pain due to Bogadi-related matters were mentored pastorally. Their sense of belonging was restored by spiritually connecting with the mentor and listening to the guidance. Living in hope with expectations gives courage to the community. Jesus' model triumphed over 2000 years and during hard times of tribulations.

Wimberly further relates that those who experience the process of relational refuge tend to be experts in devaluing themselves by internalizing the negative messages that bound society.

As a mentor who will now be clergy, need to tackle some major issues that are confronting the community today, this will include identifying wider social values that will shape the context in which mentoring will occur. This will include modifying the negative influence of wider societal values as an important aspect of their work, by transforming individuals and the culture in which they live (Wimberly. E.P, 2000)).

From the origin, Bogadi was meant to build a relationship between families, however, the process was modified and money became an important part of the process. The whole meaning changed and was employed to benefit the receiver of the Bogadi, the negotiators who gain popularity in discussing the amount of money to be paid and the status quo influences that. The couple involved become strangers in their marriage because the price of Bogadi directs how they are going to relate to the families.

6.1.7. Modifying Practical Wisdom

Wimberly again argued that models of ministry that are based on relational practical rationality and mentoring have roots in the origin of our tradition and they are a basic of our faith. According to Wimberly, to be human means to grow and develop, both our physical growth and emotional including intellectual maturity. This is influenced by the geographical, linguistic, social, and cultural context that is in our lives (Wimberly. E.P, 2000)

By Living in faith, relational procedures change because faith must produce, people who are called to get more involved with God's way of living. Therefore, as practical theologians and mentors our work will help to build a modern tradition that brings transformation. And this can only happen if we provide counselling to those who are about to follow the myth of tradition.

6.1.8. From Being a Refugee to Liberty

The word "*makoti, or ngwetsi*" means bride, but most people use it to alienate married women. Because it is usually used to identify those who have a role to play, whether they understand the role or not. For example, when there is a ceremony, on the eve of the ceremony, a new makoti must be given a "sebeta" liver to hand over to a fellow makoti. As a new makoti, you have to cook it, and if someone does not volunteer to help cook it, you have to do it alone, while others are watching. In recognition of this, Wimberly used various ways to draw a connection to emphasize the production of lasting change in the refugees and culture, the goal is to mentor a

relationship of growth, and self-liberation within the cultural space (Wimberly. E.P, 2000)

The action was taken as induction of “makoti” it is meant to connect with the refugee, however, it also encourages discrimination. For the refugee to be misplaced, the mentor will encourage self-growth by learning from the production.

6.1.9. The act of violence with marriage

The story of Tshego and Tumi represents the relational refugees and it helps us to catch the predicament of relational refugees and violence. Wimberly explains violence as the use of physical force such as kicking, pushing, biting, punching, shaking, and any intent course bodily harm. He mentioned that physical harm to a person is always difficult to justify but at the same time, it must be seen in its social context to be fully understood. An act of violence often means striking out defensively to protect the inner self from feelings of devaluation, therefore it is feeling devalued that helps link violence to the concept of the relational refugee (2000 et al). Tshego and Tumi can be rejected but not respected by the community.

6.1.10. Cultural values and violence by Bogadi

According to Wimberly, the use of violence to redress humiliation and shame is often approved within a cultural system. The high price of Bogadi is one of the factors that is used to give men power over women. Again for a man to give Bogadi power to control the whole family setting. In one interview, a participant mentioned that the husband refused to go for counseling and said he knew more about marriage only to find that he is HIV positive, but did not disclose that to her. After finding out, she was told by the family “*ntwa ke ya madula mmogo*” loosely translated “Married people always have differences and they never leave the marriage.

Because of shame, the bride did not tell her family and chose to stay in the marriage because Bogadi had been paid.

6.1.11. Shame and violence from Magadi/Bogadi

Wimberly mentions that people can be rooted in a deep feeling of shame, he further explains that shame erupts when those important to us reject us as inadequate

because it involves a total self. Both couples experience shame from their partner and the pain is extended because culture encourages and condones the behaviour in agreement with Wimberly that the larger society permits the use of violence to redeem the self from shame but only for certain groups which are under specific circumstances (Wimberly. E.P, 2000).

These circumstances can only be avoided if couples are provided with knowledge of recognizing the signs of discomfort in their relationship.

6.1.12. Pressured Demands in Marriage

The story of a woman who was told by Many people struggle with what has happened to them in the past, which Allender mentions as a natural reluctance to face the problem. He argued that our society faces realities that other eras chose to avoid, unfortunately, this leads to the solution that leads to greater denial. The Bogadi process has been practiced, everyone implements what they think is right, even if the action does not fit the process.

Allender further tells a story of a woman who was abused by her husband and was told by the pastor to stop pitying herself because many people have had a lot worse things that happened to them than being abused by their father ((Allender.D.B, 2018)

In agreement with Allender, many people are grieving, most of their grief brings shame to their lives, and therefore become trapped in the old life. When the new life comes, they build a wall to put behind all their bad experiences. People do not seek counselling for what they have lost in their lives. Divorce, death trauma, and other personal traumatic experiences became a problem in some new relationships. Hence the researcher suggests the counselling of couples before Bogadi to help couples open up about their past and be helped

6.2. A Person of Worth

According to Wimberly, the property of our individual lives is shaped by societal, conversation. Many cultural conversations can be internalized because they add value to our lives. However, some conversations, particularly those that are wrapped

in negative valuation. His conviction is that conversation can never be separated from the power of dynamics that comes from people. Positive conversation enables us to evaluate ourselves in a positive way (Wimberly.E.P, 2003)

There is a Setswana song that is usually sung at wedding ceremonies and it says” *Dikuku di monate, lenyalo le boima*” (the cakes are tasty but marriage is difficult). For a person who is not yet married, the song brings fear that married people are not happy. This sends a negative message to people. However, Wimberly engages us in a conversation and the discourse of our lives to claim God to reclaim our dignity. The conversation made pastoral care a major tool to journey with couples who have gone through some difficulty during their marriage and introduce God to the family of God.

Many patients experience that they sometimes do not trust their judgment or even trust themselves. They submit to people's judgment about their lives, what Pollard calls worldviews. According to Flanagan et al, when people submit to others, they develop a deep sense of anger and resentment, therefore they are likely to develop low self-esteem, and this can affect her/his ability to express their anger directly (Flanagan, 2015)

Bogadi is old people's territory, therefore couples, especially women cannot express what they feel because a traditional law says they must be submissive translated as” o itshware sentle, monna ga a botsiwe gore o tswa kae”. This means because a man has paid Bogadi, he has the right to do as he wishes.

6.2.1. Pastoral Interventions

Wimberly used skilful acts to point out the differences between a structured problem, and a conversation in crisis that yielded negative and life-threatening into identified affirming conversation. He identified the story of Job and demonstrated how having the privilege of making conversation with God can be redemptive and transforming (Wimberly.E.P, 2003, pp. 15-31)

He emphasizes that a pastor must have interpersonal conversations with the community. In one interview, a participant who is a pastor mentioned that pastors are not included in cultural matters (Wimberly.E.P, 2003, pp. 15-31). The question

might be, do pastors show interest in what the community is doing? Do they attend community cultural events and listen to what are their activities?

One of the senior pastors in my church, once said that a pastor must have the same smell as his or her community.

A pastor needs to be in conversation with the community. Their task is to carry out and mentor the community to discover God's purpose for their lives. Pastoral conversation encourages couples to always be in conversation with God in prayer. A pastoral conversation engages a pastor to minister to all types of persons, including those who are too wounded or those who lack the energy to engage in conversation (Wimberly.E.P, 2003, p. 19)

6.2.2. Pastoral Care

Chisi gives a detailed description of Pastoral Care from a few scholars which will also be used in this research. Care of Souls, which translates as *Cura Anima in Latino*. His explanation of 'Cura 'means care and contains an idea of "healing" and Anima which is individually translated as "*healing*" in Greek. Again it is defined by Chisi et al as helping acts done by Christians to direct people toward healing; sustaining guiding, and reconciling those who are troubled by the ultimate meanings and concerns ((Chisi & chisi, 2018)et al)

Pastoral caregiving gives opportunity to members of the community to be given Spiritual care. According to Chisale, Pastoral intervention should consider every form of behaviour and belief within the framework in which it takes place including recommending an intercultural approach (Chisale & Chisale, 2020)

Therefore, the social, cultural, economic, political, and environmental context of pastoral care seekers should be taken seriously because each context has a strong influence on how the pastoral care seeker 's worldview is very important. In agreement with Chisale, Pastoral care is important to the seeker, however, should be done in an understandable and accommodating manner.

As Pastoral caregivers, we should be innovative and authentic in extending Pastoral care to a community that is still spiritually conservative. Therefore, Pastoral care is

important to guide the community not to go into chaos. The church should therefore empower humans through the teaching of the word while being sensitive and relevant to everyone's cultural worldviews (Chisale & Chisale, 2020)

6.2.3. Fostering Self-worth

Wimberly outlines how pastors should foster those who are living in shame. His principal method is to draw the way Jesus dealt with shame, in His own life, in the lives of others, and in the parables. According to Wimberly, Jesus transformed the lives of those who lived in shame into self-worth. Jesus used His teaching and pastoral care to demonstrate how this can be relevant today.

Wimberly draws different theories of shame and self-worth. He does not only discuss but moves to situations. As a family man, he utilizes systems and related objects. He also uses a narrative approach to address and uncover in his pastoral situations. In his narratives, he uses shame and self-worth and addresses the transformation from shame to self-worth.

He also emphasizes the pastoral relationship and preaching as important to reach out to people, that shame and self-worth do not take part in one relationship, but in many relationships. Bogadi is originally meant to encourage a relationship between two families not only the couple. Self-worth is more recognizable when everyone in the family becomes part of the relationship ((Yap.M, 2018))

6.2.3.1. Shame in Jesus's life

Shame can be viewed either positively or negatively. According to Yap, to have "shame "is seen as positive to have honour, this suggests one "s honour. To be "shamed "suggest a decrease in honour. It can be referred to as social insensitivity and results from a lack of concern for one's honour. Yap states the events that led to the crucifixion, and after all, all that is involved in the interactions of honour and shame.

The significance of death by crucifixion, the characters, the dialogues that happened within the crucifixion passage, and the supernatural phenomena that surrounded his death. They all contribute to the understanding of Christ's purpose for humankind if we view it through the lens of honour-shame, is better to appreciate its significance

in Christ, His work on the cross reversed the cultural stigma of shame to be victorious honour (Yap.M, 2018).

According to Yap, his death reveals His identity as the Son of God. Broadly, His work on the cross has radically shifted the honour –shame to perspective on religious and social institutions, which includes kingship, gender, race, and all social structure. A pastor's participation in the issues of Bogadi can introduce honour instead of shame in this institution. Christ's honour can be recognized by addressing all issues in looking at each other as *Imago Dei*.

After His death, all the disciple was disappointed which resulted in shame. Peter's betrayal to avoid trouble, resulted in the shame of being identified with Christ. This shame also resulted in possibly Mark running away, rather than being identified with Jesus (Mark 14:52) (Yap.M, 2018)

People who experience GBV in marriage suffer shame and some experience neglect from those who loved them. Mentoring them to identify what Christ went through can give them hope to give themselves to be counselled.

6.2.3.2. Shame in the Life of Others

Sampson starts by describing shame as a range of emotions that is difficult to define, however, the best way to understand shame is to think back on the moment that you experience it. One experiences feelings of embarrassment, discomfort, or self-consciousness. Shame can also express itself with heavy emotions such as when we feel humiliated, inadequate, or injured (Sampson.A.G, 2015)

The difficulty with shame is that many women live under the weight of shame without even knowing it because of being conditioned by culture and life experience to accept it as normal.

With family culture, society, and even our faith community's expectations of what and who we should be, shame can be overwhelming as well as confusing. Shame can be developed into an identity and to have shame as an identity is to believe that one is flawed and is defective as a human being.

Samson explains that once shame is transformed into identity, it becomes toxic and dehumanizing. An inner emotional shift takes place, the relationships between one

family, one, and God start to be affected, and emptiness starts to take the self-esteem (Sampson.A.G, 2015).

In the literature review, the scholars gave the inside of how women lose their identity because of how they are treated after the Bogadi ceremonies. Part of the behaviour becomes visible immediately after the payment of Bogadi.

Jesus took our sins on His shoulder and forever changed our eternities, but also took our shame to the cross. He endured the cross and scorned. He looked down on and despised it and had no respect for its shame (Hebrews 12: 2). Through His resurrection, He offered Himself to us and demolished the power of shame forever (Sampson.A.G, 2015).

Selassie also quoted Bradshaw that "shame is the source of the most disturbing inner states, which deny full human life". He explains that depression, alienation, self-doubt, isolating loneliness, paranoid and schizoid phenomena, compulsive disorders, splitting of the self, perfectionism, a deep of sense of inferiority, inadequacy or failure, and the so called borderline condition and disorders of narcissism as all the result of shame. Shame is also said to be a soul-murderer by Selassie and explained that once shame is internalized, it is characterized by a kind of psychic numbness which can be a foundation of death in life (Zauditu-Selassie, 2009).

The explanation by the above scholar is brutal but it gives a true version of how people feels when they are shamed. Gender Based violence comes from the very same space, because it is not easy for the victim to come out and express how they feel because of how people will react to what they say.

The trauma of being shamed by the circumstances that followed because they are afraid of shaming the families. In the case of people in marriage, there is always a voice that will follow that says "hold on things will be fine', also this voice that says, what will people say, he is the only provider, who will provide for me and the children? All these war in the mind continue to increase shame until the victim cannot cope e and results in the above condition.

6.2.3.3. Jesus Shame in the Parables

According to Jamieson et al, clergy has an opportunity to prevent some of the accumulated misapprehensions, guilt, aggressive action, and other roots of later mental suffering. The question can be, How? The answer is by preaching the word as it is and saying it from the pulpit. They should cry repentance, cry hope. This statement was supported was supported by Menninger who believed that it is in the power of the clergy to address the problems of culture. However many have concluded that their congregation was no longer populated by religious people (McNish, 2013). The above statement affirms what one of the clergy participants that, many people have not experienced contact with pastors when they get married.

6.3. A Therapeutic Model for Healing

Sampson to overcome shame, you may allow yourself to disappear or let the little girl inside learn to believe that they can overcome shame. She gave an example of construction work, which has to reconstruct the building, either by detonation, wrecking ball, or bulldozing to reclaim and repurpose it (Sampson.A.G, 2015)

Instead of deconstructing the shame and dismantling the lies, rather rebuild the soul, to allow yourself to begin taking up space in your life again, that is doing whatever it takes to create enough space for the Giant, which Pollard calls Positive deconstruction.

However, Charles Gerkins' pastoral care on shepherding will help me reach Tshogo and Tumi's sacred space, and others whose literature exposed their struggle and who got wounded by recovering and healing their emotional pain. Gerkin introduced a Biblical model of Pastoral Care that is suitable to teach the community how to worship one God, who is also called Yahweh and requires the assignment of leadership roles to certain individuals. He argued that our pastoral ancestors are to be found among leaders of the ancient people of Israel.

Gerkin mentioned that from Biblical history three classes of leaders were designated for particular responsibilities which are the priests, a hereditary class that had particular responsibility for worship and ceremonial life, the prophet, who spoke for Yahweh concerning moral issues, sometimes rebuking the community and its stated

political leaders, the wise men and women, who offered counsel of all sorts concerning issues of the good life and personal conduct.

He gave an example of the history of the people of Israel on how they competed for the three vocational classes.

He drew attention to those Old Testament leaders of the community whom Christian history has bound and identified as the earliest pastoral care ancestors. He emphasized their concern for the care and discipline of Yahweh's people, both as a community and as individuals.

To Gerkin, a more holistic way to understand ministry is grounded in narratives, hermeneutical approach to pastoral care theory requires a broader ancestral claim than simply that of the Wisdom tradition done in the earliest tradition. Because of the long story of care for God people were shaped not only by Wisdom but have found care to be communicated to them in the richness of the ritual practice and wise guidance.

According to Gerkin, God's care to his people has been expressed in a prophetic act of leadership and confrontation with the implications of the will and purpose of God for the mutual care of the people and for the care of all human affairs. This narrative approach points us to what Gerkin calls a recognition that in the long story of the people of, the metaphor of care has multiple origins., and its meaning embraces many roles within the history of community. (C & Gerkins, 1997)

He raises the following questions:

- Why has pastoral care giver focus on individual guidance, grounded in wisdom tradition as a principal mode of pastoral care?
- Why have ancestral claims of the priestly and the prophetic roles been neglected to secondary place or given over to other functions of ministry?

The answer to this questions can be complex and need to be modified by recognising the term guidance that has been supplemented by some pastoral care historians with their metaphor terms such as healing, reconciling and sustaining

According to Gerkin, to claim the prophetic and priestly Hebrew ancestors is equally important to the wise men and women of the early Israel history as root models for pastoral care practice involves us. it means that when we place alongside the image

of the wise and caring pastor and providing care and concern for individuals and families, another image of a pastor who is a caring leader of the community of worship and nurture a community care.

To Gerkins, it also places the image of the pastor as a prophetic leader who cares for both the people and for tradition that gives the community identity. to reclaim the three Old Testament role models, for the primary caring ministry of Christians and their leadership (ibid).

Gerkin advise us to read the Old Testament history on pastoral care through the eyes of a schema facilities giving attention to the three primordial ancestor role model. The prophet who speak for the tradition and its concern for the response of the voice of God, the priest who lead the community in its cultic worship and the wise men and women who offer guidance to the people on daily affairs of individuals and family life. According to Gerkin, the schema suggests that the care of the people of God always involves trio logical tension. And it needed for the ongoing care for Christian tradition who grounds their faith and practice of the life of the people (C & Gerkins, 1997)

The prophetic, priestly, and wisdom models of caring ministry that we inherited from the Israelite community seem not to be the only Biblical images that the pastor has to identify

The prophetic, priestly, and wisdom models of caring ministry that we inherited from the Israelite community seem not to be the only Biblical images that the pastor has to identify

6.3.1. Priest

For the priests it meant faithfulness and reverent observance of worship and cultic practice, the priest must not overlook any consideration of an eye of examining souls, but examine them all with care and apply all his remedies appropriately because will be in vain. The help with the behaviour of worship

6.3.2. Wise

For the wise men and women, it meant practical moral guidance in the affairs of living together as a community. They provide specialization among the disciples of

ministry studies, disciplines such as Bible studies, church history, homiletics, pastoral care, Christian education, and evangelism.

6.3.3. Prophets

To Gerkin, Prophet Amos, Jeremiah, and the author of the book of Isaiah had dominating voices in giving moral guidance to the community. However, as the times goes, and prophecy declined, it was then replaced by rabbis and scribes, who were raised as a vocational group and carried the work of the functions of the wise men and women and priests. They then provided pastoral leadership to the Hebrew community.

According to Gerkin, reclaiming the prophetic and priestly Hebrew ancestors as equally important to the wise men and women of early Israelites as a root model for pastoral care practice involves us in the transfiguration of the primary images that shape our understanding of what is involved in the pastoral care of the people of God (Gerkin.C.V, 1997).

Pastors have to be a voice for voiceless people of God. Both couples are under the care of parents who rely most on what culture has taught them, however, they are not in a position to challenge what they do not agree with. Therefore, pastors are in a position to reach the space through prophetic guidance, they also place alongside the image of a pastor as a prophetic leader who cares for the people and traditional that gives the community its identity, by caring for the people of God also confronting issues of justice and moral integrity that affects them.

Clergy needs to empower couples with the insights and information that they need to succeed, they have an ethical obligation to engage couples on a level that goes beyond pastoral care. That is to move beyond empathic listening and make a decision to engage in specific interventions that involve strategy, assessment, evaluation, and direction (Downes.K.R, 2002)

6.3.4. Shepherding

Another way is a caring leader as a shepherd. According to Gerkin, the shepherding model originated as a metaphor for the role of the king during the reigning period of the history of the Israelites. Shepherding has never been recognized or institutionalized as a designated role within the religious community, only the priestly, prophetic, and wisdom roles.

The model is captured in the imagery of Psalm 23, where the God of Israel is depicted as a good shepherd. The Lord is predicted as a good shepherd, who leads people into the path of righteousness, restores the souls of His people, and walks with them among the enemies and to the valley of death. This is the legacy of the imagery from God to care to be provided to human leaders of the community, however, there is a lack of evidence that the shepherding model was ever recognized or retained a place of equal significance to the prophetic, the priestly and the wise in the Old Testament.

Shepherding is taking care of the people and cultural people do not allow anyone outside their tradition to intrude in their matters. With the coming of Jesus Christ, who according to the Gospel of John, is identified as a “good shepherd that takes care of the primary ministry on the ground. In the applied ministry of Christ, His shepherding model incorporates not only the wisdom but also expressed some certain parables and the Sermon at the Mount, and not only His priestly leadership to His followers, but his elements of prophecy as it was found in the story of the cleansing of the Temple when He confronts the Pharisees and the Sadducees. Therefore, the shepherding metaphor has been appropriated as the grounding metaphor for caregiving pastors (Gerkin.C.V, 1997).

Hence the process leading to Bogadi remains a mystery to everyone who has not gone through. One participant pastor mentioned that Bogadi has always been sacred, only family members are allowed to be part of it. There is still a struggle for pastors to engage in some traditional matters.

Gerkin explains that, in the situation of cultural conflict and uncertainty, the care and protection of the community become the dominant concern of Christian pastoral

leaders. Pastoral care within the community must take a pause of reconciliation because the community and individual care combined in the modes of disciplining members who have failed to follow the rules of the church worship and behaviour. Gerkin emphasizes a need for a shepherd to have a pearl of great wisdom and many eyes to examine the condition of souls from all angles. It is the work of a shepherd to bring back the wandering from faith and that needs a lot of concentration, perseverance, and patience.

Gerkins model of shepherding helped the researcher search for victims such as Tshogo, Tumi, and others who had been wounded to be hopeful about the future of marriage. The role of a pastoral caregiver is to guide by the wisdom of those who have been the victims of Bogadi and related matters, by teaching them to trust the Lord with their emotions to be healed.

For this mission to be accomplished the caregiver must take a therapeutic road with the affected victims and help them to work on their inner healing to gain their worth. Thus this pastoral journey has impacted this research. However, Gerkin did not give thorough mentoring to the brutalized to build their inner strength to continue with their lives. As mentioned above Nick Pollard's positive way of deconstructing their lives will help to turn their mind to a much better way of doing things.

This model will help to replace the old negative energy that was brought by the activities within Bogadi with a positive one. For one to face a traumatic, one must have something to fuel his/her energy. Christ suffered to give us life and to recover from our lives traumatic experiences, we have to draw our thoughts to how Christ handled His trauma. He had a mission to fulfill and complete the work of Salvation. Identifying Christ's suffering from the cross as a human identity will help those bruised endure the past and heal.

From the 2024 A.M.E. Church General Conference, Prelate Bishop Ann Henning-Byleveld delivered an exclusive sermon, preaching from 2 Chronicles 25:5 that explains the emotional distress that people go through, but because God's word is powerful. She explains that God never starts the conversation and never finishes it,

and sometimes people will blame you for the way you are, not knowing that you are dealing with generational trauma.

Something that overwhelm your thinking space, your ability to function properly because of things you do not relate with. She explained that people utter unkind word because of the way people treats them, but not everyone is brave enough to protect themselves. And the behaviour can appear from both the victim and the perpetrator. Perpetrators inflicts more pain to victims, whereas victims withdraw and surrender themselves to the circumstances. She mentions that, sometimes rebuking circumstances can be seen either as unstable or hurt (www.amechurch.com)

Everyone goes through a traumatic experience that they do not understand, however, there is always a Divine intervention that helps us to face the day. Human nature falters all the time and end up not knowing what they must do with the pain God has placed a system for us to fall on for recovery.

6.4. Reconstruction of our lives according to Pollard's method

For a victim to get his/her life back they have to claim because the blood of an innocent man was shed on the cross. No one deserves to live like a slave anymore because our Salvation was secured. For Wimberly to use the Wesleyan tradition to identify the restoration that humanity has gained through the love that God has bestowed on us, that means our conversation should be surrounded by a restored relationship with our Master.

According to Wimberly once one accepts the prevenient grace and is also justified, it puts our relationship with God in the right position, therefore one can grow in holiness or sanctification towards the love that is bestowed by Jesus Christ (Wimberly.E.P, 2003).

According to Pollard God does not tell us to get on with evangelism without also giving us clear instructions for doing it. He gave an example by quoting Paul 's book to the people of Colossae (Colossians 4:2-6) that they must devote themselves to prayer. They must be wise in the way to act to outsiders. That prayer is like talking to God, decade all our activities to God. Marriage is a gift that comes from God, therefore every step should be dedicated to God. As much as cultural matters

involve God in their matters, human decisions impact the outcome, hence the voice of culture seems to be louder than that of an individual who is involved.

6.4.1. Prayer

Ngwarati described prayer as communication with God, that real prayer is expressing our devotion to our Father (Luke 8: 1, Acts 6:4. Mark 14:38. Philippians. 4: 6, Colossians 4:2 2. Timothy.2: 1-20. The word of God instructs us to pray continually (Ngwarati.R, 2024). In support of Ngwarati, Pollard emphasized that we should always pray for our circumstances and proclaim the ministry of Christ.

6.4.2. Evangelism

Bouma describes evangelism as a word that comes directly from the Greek word, “euangelion “and that means good news or Gospel and it is described in the Gospel according to Mark .1: 14-15. In essence, evangelism is going out to the people and telling them about Jesus Christ and the results should be that people receive and change and live according to the divine purpose of God (Bouman, 2018) Evangelism is used to shape people to believe in God and recognize their importance in the mission of God. There is a limited space in the marriage circle, this is created by what started during the engagement process of Bogadi negotiations. The liberating Gospel is meant to create a space of liberty. Liberation comes from engaging with God who is a positive energy in our lives.

6.4.3. Restoration to Holiness

Everyone who went through a traumatic experience must go through the process of restoration. Tshego and Tumi went through a rough time but have never gone through the pain. They rather excuse themselves from the experience bodily and emotionally. For them to go through the process they must restore a good relationship with the Master despite their grievous circumstances. Transformation processes prepare their way into holiness, which Wimberley calls God’s grace that embraces everyone regardless of gender or sexuality (Wimberly.E.P, 2003)

6.4.4. Positive Deconstruction

Some people need to be shown a way of thinking positively about their lives. According to Pollards, positive deconstruction affirms the element of truth that is held by individuals and helps to determine and carefully look into the belief and analyze it. According to Pollard, positive deconstruction involves elements that are identifying the underlying worldview, analyzing, affirming the element of truth which contains and finally discovering errors (Pollard N, 1997, p. 48)

6.4.5. Pollard identification of worldview

According to Pollard people are absorbed by the worldview unaware and that motivates their beliefs and values. Hence they might not describe it. He explains that they normally cannot express their beliefs or choose a certain way of living without thinking about what the world will say. People have underlying problems that they shift behind their unconscious mind to cope with the present. A worldview is a dangerous place because, many people are using it to cope with the pressures of this life, of which Pollard calls it the adopted philosophy because expresses a belief that comes from there (Pollard N, 1997, p. 48)

Pollard how a positive deconstruction process can help identify the underlying world. Many people get married because they come from traumatic experiences and do not want the new life they are getting to know about. Counselling is essential to help people deal with some of the worldview issues they experience in their lives (Pollard N, 1997, p. 48)

Allender mentions that the process of entering the past will always disrupt life, he calls it denial that allows the person to be a pleasant but vacuous doormat or an articulate that is driven those who conduct Bible studies to be replaced by tumult, fear, confusion, anger, and change. Therefore, marriage will need to be reshaped in a way that sexual relations may be postponed while partners are engaged in prayer.

Like Pollard, Allender compares life to a fabric that needs to be unravelled by a Master who reweaves the cloth to His design. However, the process would be difficult to deal with in the real world where there are supportive friends and church members because the external battle is radically difficult because some people will

prefer to deal with a nice woman, a competent and in control woman and happy on the go women (Allender.D.B, 2018, p. 5)

According to Allender, change needs motivation and is more than just a dissatisfaction with an empty life, but motivated by a goal setting that will draw believers, as mentioned by Apostle Paul when he said the endpoint is a crown of righteousness (2. Timothy 4:8). Paul is offering to be a drink offering that has fought a good fight and finish the race (Allender.D.B, 2018, p. 6)

Pollards also encourage people like Tshego and Tumi to live beyond the pain, by engaging their lives in the manner Christ presented Himself.

6.4.6. Analysing the Worldview

After identifying the world view, Pollards help us to identify a world view by establishing the hypothesis. He employed philosophical test to the truth, which is the coherence, correspondence and pragmatic tests. He used three questions to be able to be able to find the truth (Pollard & Pollard, 1997)

- ✓ Does it cohere? (does it make sense?)
- ✓ Does it correspond with reality?
- ✓ Does it work?

6.4.6.1. Does it cohere?

According to Pollard this question comes from the theory that holds that, if this is true, will it cohere?

Pollards speaks of the truth that will make sense, to him, will not make logical inconsistencies or an element that are mutually contradictory. He explains that something that is incoherent cannot be true if it does not make sense. He gave an example of a statement that will fail this coherence rest, that, suppose he does not belief in astrology because he was born under the star sign of Aquarius and they don't belief in astrology. They belief in all sorts of things, therefore it does not make sense, it cannot be true (ibid)

6.4.6.2. Does it correspond?

According to him, this question derives from the theory that says, if the statement is true, it will correspond with reality. Which means the truth properly describes the real world and does not make claims inconsistent with reality. He further gave an example of a statement that fail the correspondence test, that the Mormons believe that Christopher Columbus was not the first to discover America. Claiming again that hundreds of years B.C, a group of people led by Lehi travelled from there to Middle East and founded civilization including people like Nephites and Lamanites. According to him the story is coherent on its own terms, however, it seems to be true and great, but its claims does not correspond with reality (ibid)

6.4.6.3. Does it work?

According to Pollards, the statement derives from the theory that say, if a statement is true it will work, yes the truth enables us to function, but error does not.

If you believe something is not true, if it does not work, it cannot be true.

To Pollards, the three theories of truth and the questions which derives from them from them provide us with a structured means of analysing a worldview. They provide us with a framework of three crucial that we can ask. Therefore, he advises us to use the three questions because one is not sufficient. if the state statement fails one of these tests, we know that it cannot work, if it passes just one of the two questions it is not true. All statement must pass three questions.

He advice that not everything that coheres is true and not everything that correspond with reality that we see is true (ibid).

6.4.6.4. The affirmation of the truth.

Pollard uses an example of non-Christian for not be trusted by many, everyone seems not comfortable with what they say to be true. However, mention that Christian worldview might contain the truth, and threaten many by what they tell us to be true. He mentions that for a Christian, it is easy to believe that others are wrong and are the only one right. However, non- Christian worldviews are not totally wrong.

They do contain the element of truth, and the must affirm them. The other of reason which is important is we must affirm the truth in other people's worldview and has

nothing to do with reaching out, but it stop us from backing off the into error. He said that sometimes rejecting the world of error might be rejecting the truth.

Pollards encourage Christians to follow the way of Jesus and proclaim the message of love (ibid)

6.4.6.4. Discovering the error

Because we contain the truth as Christians, non-Christian contains error, however Jesus Christ made an exclusive claim, that if there are two alternative worldviews, there cannot be the truth.

According to Pollard, when we analyse worldview using the truth criteria, we attempt not to affirm the truth, but also to discover errors. Because we may find the that particular word view is not coherent or does not correspond with reality, or that it does not, or it is the combination of the three, as Pollard we should alwas analyse all the views of the world, that where we will be able to help other people to see these errors and they also see it for themselves, so that they can be uncomfortable their current view and turn to Jesus. (ibid)

6..4.6.5. Being uncomfortable

Abusers are comfortable on what they are doing, because they are sure that no one can confront them, people who are been trapped in an abusive situation are also not comfortable of talking about the hurt, however Pollard advise us to think through non- Christian worldview can take long and disturbing, however he advice to go throw the three phase as a subject to a new world to positive deconstruction.

6.4.6. Finding Jesus in pain

Pollard in identifying how the world works, remains content about how people can be absorbed by how they approach their circumstances. By welcoming the Holy Spirit to give guidance invite Jesus to lead through pain. In the book of Philippians 4: 13, where Paul gives encouragement to the people to be steadfast in prayer and that nothing is impossible in Christ. Jesus conquered death and in the pain that endured that was coursed by Magadi, receiving Christ in their lives will bring knowledge and peace that liberate them from the traumas.

6.4.7. Searching for liberty and transformation in Christ.

Trauma and abuse are visible in Bogadi; this can lead some people to behave in a certain way, for couples, the behaviour can be identified in both the victim and the perpetrator. The result can lead people to become unfocused because of the stress level they experience. Some behaviours are visible because some will smoke, be excessive drinkers, have obsessive behaviour, and promiscuity.

According to Holeman, the Holy Spirit commits to the ministry to shape people to live a better life. When Christians seek counsel, the Holy Spirit precedes them into the counselling room, in Holeman's explanation, no human counsellor can be more interested in a client's well-being than the wonderful Counsellor, who is the Holy Spirit (Holeman, 2012, p. 149).

Clergy as a caregiver needs guidance and support in their work and must remain a vessel through which the Holy Spirit can work for God's fingerprints to be recognized in their patients' circumstances.

6.4.8. Commitment for Formation in Christianity

Pollard's positive deconstruction involves one affirming the element of truth and also discovering individual errors. A mandate that comes from the Book of Hebrew is very clear about an explicit and implicit formation of theology (Hebrews. 5: 14 and 6:1). The mandate is that the successive training by practice in one to allow a discernment should be done at the right time.

According to Holeman Christian formation can happen only within a communal context, with families of both couples allowing themselves to be guided spiritually to allow the process to be controlled by a high power. This will allow the formation process that if you are in Christ, you are part of God's new creations (2. Corinthians. 5: 17), this will also help to help desire a more transformed life and put away the hurtful ways of relating to God and other and putting the "new self" who is created according to the likeness of God in His true righteousness and holiness (Ephesians. 4:24)

In agreement with both Pollard and Holeman, obvious theology will us to intellectually know the foundation of our faith and will help us to engage in a thoughtful reflection on our experiences, this will help us to grow and be healed from our life experiences.

6.4.9. Therapeutic individual commitments and ethical commitments

Pastoral caregivers must journey with their patients to help them commit to their involvement in their healing. A heart for helping people to heal is the key to healing for those who were hurt by the process of Magadi/Bogadi. In support of Pollard God's purpose for every individual needs commitment that is encouraged by a caregiver who knows what he/she is doing. Engagement is essential for a caregiver to what Holeman agreed with Pollard as encouraging and they agreed in following:

6.4.9.1. Repentance

To repent is to experience a complete life reorientation. This means redirecting one's life towards God, this will result in a Holy Spirit empowerment capacity to conform lives to mirror God's heart. Repentance should happen to the victim to have a good start in life. Interpersonal repentance refers to a decisive turning away from thoughts, words, and deeds that have betrayed love and trust in a relationship and wholeheartedly turning towards an attitude that can restore love and trust to the damaged image or relationship. This will result in a transformation in individuals how they view the hurt (Holeman, 2012, p. 147).

According to Holeman et al, repentance is something that happens within the transgressor's heart through an interactive process of accountability. It involves a change in perception of self, and others and it is a harmful event. An example they used of a prodigal son is recorded in the gospel of Luke 15;20-21. It includes accountability and confession and rebuilding trustworthiness, a process that happens to hurt persons and wrongdoers. An authentic apology makes confession genuine, offenders should take responsibility and acknowledge their faults (ibid). This makes Pollard's positive deconstruction a new life-giving direction because a broken item can be replaced, however a broken trust is unrepairable.

In agreement with both scholars, repenting from our old way of thinking and life arrangements release a positive energy into our life space. Repenting from our thinking introduce a positive energy that will drive us to a more fulfilling life that is directed by Jesus Christ. However, accepting that falls give an opportunity to deal with hurting, as mentioned by Kubler Ross, (1969) five stages of grieving. She mentioned them as a tool to help us frame and identify what we may be feeling.

It is normal that when you are hurt you experience the five stages, denial, anger, bargaining, depression and acceptance. Without explaining the stages, they always happen in our lives, but do not recognise them and allow our emotions to guide us

6.4.9.2. Reconciliation

The main goal that comes after forgiveness is to reconcile both parties which are the injured and the wrongdoers. This will help to reach a therapeutic goal. Reconciliation can be challenging under the best of circumstances because it requires wrong-doers to come under a “trust microscope” and remain committed to the promises of change and also willing to risk loving and trusting again to the hurt party. However, victims usually become reluctant to reconcile because of the trauma (Holeman, 2012, p. 150).

Ordinarily, it takes time to reconcile time should be allowed for a victim to heal, especially if the wrongdoer is not taking responsibility. According to Holeman, some victims find it easier to let the relationship die instead of reconciling, especially where there are no legal ties to bind them. He believes that reconciliation is the ultimate goal when a caregiver works with a victim. Christ died for people to reconcile with God, therefore atonement opens the do to receive God’s great gift of forgiveness and reconciliation (ibid)

6.4.10. Preliminary conclusion

Bogadi is a beautiful event that brings two families together, therefore the hurt that it brings to the couple needs to be cared for, the chapter sheds light on how pastoral caregivers can be skilled to journey along with couples that have been hurt by the incidences that occurred. People are, traumatized and hurt, bruised and emotionally

damaged, their spirits have been broken can only find meaning in their lives and be inducted to be whole again.

The theological world resonates the themes of forgiveness, repentance and reconciliation that Gerkins and Pollards want us to reflect on in order to see trauma in the eye of God. Tshego and Tumi faced different trauma, both of them needs to be help to understand their value no matter their circumstances. The pain that was brought by the process of Magadi/ Bogadi is deep and will be part of the life, however, they cannot allow shame to overtook their sense of happiness. The next chapter is my final chapter that will provide the results and recommendations to this research and also provide a way forward on this research.

CHAPTER 7

SUMMARY OF FINDINGS, CONCLUSION, AND RECOMMENDATIONS

7. 1. Introduction

The objective of this research was to investigate how Pastoral Care can help couples who are about to commit to marriage. It also continues to examine how the high price of Bogadi has contributed to the increasing number of Gender Based Violence. According to Swinton et al, finding the truth can be problematic, we don't find the truth, the truth finds us. To him, Practical Theology pursues the approach of practice and understanding which are true and faithful, the qualitative research this research followed will remind us that the search for the truth and faithfulness is a complicated process, where we recognize the complexities of the world and move together towards a fuller understanding of the world that we live in (Willows & Willow and Swinton, 2004)

The visible signs of trauma that we find during the interviews provide a possibility that could be measured as a viable component of the philosophical constructs. We live in an interest of meaning which rarely comes to our notice until we are given an opportunity and provided with the necessary tools to reflect on the world.

To Swinton, Practical Theology pushes us towards the acknowledgment of the importance of revelation and discovery, a qualitative research draws our attention to the crucial facts that human experience is inherently interpretive and polyvalent (Willows & Willow and Swinton, 2004)

Wimberly points out that the window of opportunity comes when there is a crisis, loss, and predictable transitions in life (Wimberly.E.P, 2003) in agreement with Wimberly when people in need, they present themselves and windows of opportunities open for the practical caregiver to help these people to understand. It was therefore important to develop a model that could surround a totality of human relations to pave the way for this research to make recommendations. Once the important steps were achieved, the research could go forward. This chapter will report the conclusions and the recommendations that resulted from this study.

7.2. Conclusions

The research started with a proposal to the ethics committee to examine my topic and approve to allow the topic to proceed. The following steps helped this research to conclude.

Chapter one gave the background of the research which established the problem statement. The problem is established by asking five questions that establish the influence of culture in the process of Magadi/Bogadi and its power that can destroy families and how the church can be resourceful in guiding. Families who are affected.

The relevance of this research is to establish the relationship between tradition and church.

The research specifically used the Creswell qualitative method which helped this research to investigate and allowed the researcher to be oriented within the field and find a potential way to a critical dialogue between Practical Theology and the research design method.

Although the population samples were different, an interesting comparison of this work was done. The responses of the participants indicated that there is a problem within the institution of culture concerning its participation in marriage, more especially in the Bogadi process.

This dissertation asks for expression of opinion about the Counseling of Couples before they engage in the process of paying Bogadi

The aim was to establish if the high price of Bogadi contributes to the unimaginable high rise of Gender Base Violence towards women. To find out about the contradiction in the belief system of Bogadi

The objective is to establish a space for pastoral caregivers to journey with the victims of trauma that is brought by the model of care to those who may have been hurt by this. Lastly to identify the beliefs, values, and attitudes in preparation for marriage before Bogadi and try to merge pastoral care. To empower those pastors like me who did not know about helping victims.

This research is relevant in Practical Theology as it will create a methodology to help equip pastors to enter into a space of victims of Gender-based violence that was perpetuated by the circumstances surrounding the Bogadi.

The research will motivate members of the community to include Pastoral care in cultural matters to encourage the openness of couples about what they are going through in their space of marriage.

The gap in this research was found in exploring this topic from the field of studies Pastoral Psychology and Sociology. Anthropology and Behavioural Science, however, established that little work has been done in Practical Theology.

Chapter two focused on the literature which brought lots and lots of overwhelming knowledge on the subject of Magadi/Bogadi. African Philosophers like Mugambi, and Mbiti, scholars like Baloyi, and Masango feminist theologians like Fiorenza and Dreyer also was visited, and Western scholars like Theron, Wimberly, and other relevant scholars made a huge contribution to this work. Electronic information also

Chapter Three Qualitative research was useful to help the researcher explore the problems that are at hand. A need to study some variables in populations that cannot be easily measured because of their silenced mode needs to be identified and measured. It is therefore necessary to research to increase literature rather than relying on the pre-determined information, this is what Creswell calls a complex detailed understanding of information that can be relied on. Hence qualitative research allowed the researcher to go directly to the people, to their work and home to allow them to tell their stories and that will make new literature (J.D & Greswell , 2018)

The process helped to create a method for this research, Scholars like Gerkins, Pollards, and Osmer Wimberly guided the research towards the model of care that can help the pastor handle a crisis that is coursed by Bogadi and also how to create a space for pastoral care in tradition and culture. This will help to strengthen the pastoral support to those who want to go through the process of Bogadi and to give Pastoral care a ground in the culture.

Chapter Four discussed the Bogadi in-depth, its conceptual framework, and its epistemology. Bogadi is an aged practice; Olisa describes it as an old age practice that brings families together (2016). However, Theron refers to Bogadi as a transfer of goods between two families when marriage is arranged and concluded by the two families. In Setswana Bogadi is a journey to marriage, because it is a customary process, hence Bogadi can be registered as a customary marriage in South Africa. This chapter will explore the Bogadi, the two words have the same meaning in Setswana

Chapter Five discussed the analysis of the data that is obtained from the sample that was collected on the fields. Two versions of survey instruments were developed; one was an electronic Microsoft form and the other one was in a Microsoft Word manual. All participants were over the age of 20 and anonymous as per the form requested and were asked to answer the questions as they related to the process of Bogadi. One main question was their knowledge of Pastoral care before going through a Bogadi and also if they noticed a relationship between Gender Base Violence and the high price of Bogadi. Most participants seemed comfortable to answer the questions, and I did not get satisfactory answers. A qualitative research methodology guided the research to understand the construction of social life of the Batswana about the process of Bogadi and its sacredness

Therefore, a group of participants was organized to answer the same questions. The participants answered the questions individually and expressed their feelings which became emotional. Finally, they were asked if they needed counseling and they did not agree. However, an emergency plan was put in place to help those who might have deep emotions of sorrow that are coursed by the pain from the experience in marriage.

Chapter Six discussed the healing methodology, the research looked into Osmer. Enquiring Osmer's model of practical theological interpretations proposes four tasks that are:

- The descriptive –empirical tasks, that ask the question of “What is going on?”
- The interpretive task that asks the question “Why is it going on?”
- The normative task that asks “What might be going on?”
- The Pragmatic task ‘How can we respond?’

The above tasks deal with Practical and congregational leadership, which can be used as a guide to create a model of healing. He intended to embrace Gerkin's model of pastoral leadership which gives an interpretive guide (R & Osmer , 2008) Like Gerkins, his primary objective is to provide an effective interpretive guide to leaders of congregations, by teaching them how to engage a practical theology interpretative episode, situations, and context, thus the above guide. His belief in God 's will be discerning to people hence the application of the four tasks of practical theological interpretations.

By explaining the relationship between the tasks using the interpretive spiral to explain the connection.

By partly following his model to explain the tasks, this is how he engaged.

The descriptive–empirical task which is the Priestly listening, explains that Practical Theology begins with episodes that lead to situations that call for interpretations. Therefore, Practical theology invites students to interpret to suit the contemporary lives of people (a living document) and that task seeks to answer the question of, what is going on? This is a spirituality of presence, that is attending to what is going on in the lives of individuals. This refers to it as Priestly listening, which can be formal or informal. While arguing that qualitative research treats people like objects, thus consistent with priestly listening (R & Osmer , 2008)

Interpretive task as Sagely Wisdom. The process is explained by Osmer as requiring the interplay of three characteristics, that is: thoughtfulness, theoretical judgment, and wise judgment. Thoughtfulness is a leader who is committed to reflecting deeply on the questions that life throws at him. Theoretical is the ability to be artistic and scientific to understand and respond to an episode, situation, and context, however, the knowledge is fallible and grounded and limitations should be applied. Unlike Gerkins, Osman relates Wiseman to Aristotle's idea. This involves discerning the circumstances. However, he grounds his interpretive tasks in biblical wisdom literature that is Israel 's wisdom traditions of Jesus Christ as God's hidden wisdom revealed.

- *The Normative Task as Prophetic Discernment.*

This is about what ought to be going on. That is seeking the will of God in the present realities. Unlike Gerkins, Osmer refers to this as a prophetic discernment. He

explains that the Old Testament prophets spoke to God and were also interpreters of the tradition and present revelations. This term is intended to capture the divine interplay of closure and human shaping as prophetic discernment.

He explained the prophetic office as the discernment of the word of God to covenant people in a particular time and place. He mentions the three methods to discover the word of God for the present, that is through theological interpretations, ethical reflections, and good practice.

- *The Pragmatic Task as a Servant Leadership*

This was to answer the question: How might we respond? This also explores various leaderships, however, frames everything under servant leadership (R & Osmer , 2008)

As much as Osmer seeks to provide answers to the problem at hand, Gerkin's model provided many clues in terms of the model of Pastoral Care I intend to use. Osmer provides tasks that need to be followed, and gives more information on leadership, however, for a person who has gone through a gruesome incident that needs nurturing and healing, he does not give me the benefit of the doubt.

As much as Osmer helped to provide answers to the problem at hand, Gerkin's model provided many clues in terms of the model of Pastoral Care that I have used. Osmer provided tasks that need to be followed, and gave more information on leadership, however, for a person who has gone through a gruesome incident that needs nurturing and healing, he did not give me the benefit of the doubt.

The researcher therefore introduced Charles Gherkin's model of pastoral care (the shepherding model) which was used as a theory to guide this counseling, supporting, and caring for those who are emotionally aggrieved due to issues that are related to the process leading to Bogadi.

Gherkins used the scripture from John 10;14, in this Jesus is the original caregiver. In this scripture. He is portrayed as a good shepherd who knows and guides His sheep. He is also portrayed as a pastor to God's people. On various occasions, He is seen living His Social life that gives a model of caring to those who are believed to be strangers (Gentiles) in their society (C & Gerkins, 1997)

With his shepherding model of prophetic actions of seeking fatalities of emotional trauma to give them hope and play a priestly role of caring.

Like what Swinton said in the above paragraph, God's wisdom needs to be applied to those who seek to begin the process. In applying His knowledge, they will hear about God. A pastoral journey needs to be taken with those who are about to commit themselves to the Bogadi process for them to be prepared and also heal from their experience.

This model of shepherding helped with the healing of those who have been traumatized by being inside an abusive marriage and also gave pastoral mentoring by journeying with those who are still considering the process of Bogadi. Gerkins will also strengthen pastors to know exactly what they need to do to help members of their congregations.

For this research to achieve the mission, Charles Gherkins was not enough, Nick Pollard helped with his model of positive deconstruction to move from being hurt to move forward. His method of Evangelism guided this work and has brought a positive meaning of hope to their lives.

His method of positive deconstruction helped to deconstruct what was believed to have emotionally hurt, to carefully examine their belief, and to analyze it to change their negative thinking.

To be positive means you engage in an experience that will give life and good energy.

These two methods gave guidance to couples and pastors who will be journeying, to close the old wounds and give them guidance of a fresh start. It will also strengthen their faith in God by acknowledging Jesus 'suffering to death.

It is therefore necessary for people like Tshego and their partners to be journeyed along by the church to prepare them before they embark on the process of Bogadi. This may also help those who do not use the process of Bogadi but got engaged or are in a courtship.

After Tshego had gone through the experience, the research will help him to reconstruct his life positively, so that he still can see marriage as positive. The method will help the researcher to unload values, ethics, and attitudes that are

communicated during Bogadi, to verify the truth find those mistakes, and replace them with the truth.

By identifying and describing the problem in the couple's life before they commit to Bogadi. This research gathered facts and information about the Bogadi system and whether pastoral care can neutralize what scholars like Matope et al mentioned; that culture reinforces gender inequality and female subordination through the standards that are established such as giving Bogadi while paying attention to couples and their experiences as described by Osmer, a practical task question is "How might we respond. This task cannot be isolated but rather be seen as inter-reliant to each other and be seen as a whole (R & Osmer , 2008)

To Osmer, Human beings go through so many phases of life, that not everyone has the skill to deal with the past and the future. Most battering happens because of the baggage that comes in as the couple personally engages with one another toward marriage. The problem therefore overlooked by thinking that it will dissolve as the couple learns of each other. As much as Gerkins helped with the healing, Pollards gave a way forward.

7.3. Recommendations

The following recommendations were made from the findings:

Bogadi beautiful gesture of inducting families to formally introduce community and family to one another. However, these factors are found to interfere with what marriage should represent.

There are non-disclosed laws that suffice during Bogadi negotiations, these laws are later implemented for couples, however increase cations of Gender Base Violence. Some of these laws hide unknown trauma that later comes out to be visible acts of violence

Bogadi should be done in a manner that considers the dignity of a woman, I will agree with Wimberly that, Strategic intervention helps people to address the diverse conversations that are occurring surrounding their lives and allows them to present their concerns to pastoral caregivers. This will create a window of opportunity for those who are being oppressed by cultural myths.

This window will refer to all the points in the couple's lives where opportunities for prevailing conversation are not enough to provide meaning for the current lives.

As much as traditional counseling is provided on the wedding day, care should be considered in the words used to encourage the couples, because they do not bear the same meaning to others. (go utlwa ka tsa ga morakile)

The original intention for Magadi/ Bogadi was to make friends and extend family relations however, the price of Magadi/Bogadi changed the intentions and the family mood.

Pastors who participated mentioned that they are never invited to the traditional meetings that discuss Bogadi, however, they are not allowed to mentor couples, therefore their lack of participation has put them in the position of not being familiar with the process. Pastoral training is encouraged for individual pastors.

Pastoral care will provide the sacred identity formation that is a gift from God that is bestowed from fellowship with God.

There is a need to revisit the conversation that dominates people's lives to explore some of the themes and plots that undergird the conversation. Bogadi is one traditionally sacred space that needs Godly attention, those who are in the dominant voice of culture, need to be encouraged to consider diversity.

Our culture emphasizes us to avoid pain and suffering by any means that is available and encourages partnership with our God.

From the interviews, the researcher noticed that:

Couples comes into the marriage with baggage from these incidents.

- ✓ Childhood trauma
- ✓ Generational curse or inheritance
- ✓ Previous relationship experience
- ✓ Financial burden

These four factors are found by the researcher to be driving every behaviour that comes across.

- **Childhood Trauma.**

Most children experience emotional and physical trauma while they are growing, and because parents also re dealing with their own traumatic experience, children are left behind deal with their hurt. This experience resurfaces again when there is misunderstanding in their marriage life, then then relive the past experience. If a child experience brutality in his/her life, and have not received any counseling, the experience become a way to resolve and situation in his/her life.

➤ **Generational curse or inheritance**

Parents experience trauma in their lives, they keep quiet about their issues and encourage their children to endure whatever difficulties that they face. This becomes a norm in the family to an extent of creating names that are reliving the situation, hence there is an idiom in Setswana, "*leina lebe seromo*" translated as your actions represent your name. an example is if they can say your na is "mmudubudu", this means disaster, your life will be a disaster. That is every time they call your name, you re-live the meaning of the way they call it.

A mother is raped, she keeps quiet and do not receive counseling, because of the trauma that she did not attend to, the trauma becomes spiritual and breathed into the life of the coming generation and it becomes a generational curse. Everyone in the family becomes the victim of what their parents experienced,

➤ **Previous relationship experience**

People go through hurtful relationships that and do not attend to their feelings, and they deposit the energy from the previous relationships into the new one. Family and individual relationships cannot be excluded. Both married and unmarried has their past experience trauma, they need to deal with their past before they enter into a new one. This will help them to deal with their hurts, thus be shepherded before they can commit to a new relationship. All the past trauma can be addressed to give a new marriage a chance in a clean emotion.

➤ **Financial burden**

Because of the pressures of life that is caused by both families and friends, most couples end up lending money in order to give Bogadi. A woman becomes happy

to be married, not knowing that the money that is used to marry her is a loan, only to be told about that after Bogadi has been to paid to her family. Bogadi is a customary marriage, this means that one that letter of agreement is signed, as a woman you have inherited the loan, thus financial burden that will be your lifestyle. If any financial needs are, you are reminded of the loan. These are the four red flags that suffices and are never attended to and results in couple suffering G.B.V that sometimes end up in loss because of death.

With daily incidence of killings of couple and families that are publicly seen in media and life experience. One cannot know the exact cause of these incidents until they are individually attended to at the root cause.

The researcher therefore, recommend that this research be a book to be published and will assist pastors to prepare couples before they give Bogadi. The book will be form part of academic tool that will assist clergy and prepare them to counsel couples before they start the process.

ANNEXURE A

RESEARCH QUESTIONS FOR DOCTORAL DEGREE (Practical Theology)

Research Project

Research Title: Counselling of Couples before Magadi / Bogadi Process: A Challenge to Pastoral Care:

Questions for Elders in Culture

-

My name is Rev Maria Shadibo Diale, I am a doctoral student at the University of Pretoria. This is part of my requirement to interview couple who have experienced this problem. The main focus of the research is to investigate the counselling of couples before Magadi/Bogadi process. This research is also concentrating on how clergy could assist in caring for those involved in this process. I am inviting you to participate in this research by responded to the questions that are written below. All your information will be kept confidential in accordance of UP ethical committee.

1. How important is the process leading to Magadi/Bogadi?

2. What changed in this process?-----

3. What are disadvantages in the process?-----

4. What qualifies the negotiators?-----

5. How do you determine the price?

ANNEXURE A

RESEARCH QUESTIONS FOR DOCTORAL DEDGREE (Practical Theology) Research Project

**Research Title: Counselling of Couples before Magadi / Bogadi Process: A
Challenge to Pastoral Care:**

Questions for Married Couples

-

My name is Rev Maria Shadibo Diale, I am a doctoral student at the University of Pretoria. This is part of my requirement to interview couple who have experienced this problem. The main focus of the research is to investigate the counselling of couples before Magadi/Bogadi process. This research is also concentrating on how clergy could assist in caring for those involved in this process. I am inviting you to participate in this research by responded to the questions that are written below. All your information will be kept confidential in accordance of UP ethical committee.

1. How important is the process leading to Magadi/Bogadi?

2. What changed in this process?-----

3. What are disadvantages in the process?-----

4. What qualifies the negotiators?-----

5. How do you determine the price?

ANNEXURE A

RESEARCH QUESTIONS FOR DOCTORAL DEGREE (Practical Theology)

Research Project

Research Title: Counselling of Couples before Magadi / Bogadi Process: A Challenge to Pastoral Care

Questions for Clergy

My name is Rev Maria Shadibo Diale, a doctoral student at the University of Pretoria. This is part of my requirement to interview a couple who have experienced this problem. The main focus of the research is to investigate the counseling of couples before the Magadi/Bogadi process. This research is also concentrating on how clergy could assist in caring for those involved in this process. I am inviting you to participate in this research by responding to the questions that are written below. All your information will be kept confidential following UP's ethical committee.

1. What are your struggles in cultural matters?

2. What do you know about the process leading to Magadi?

3. Do you think that pastoral care can form part of advice?

4. What do you think of the church not being part of the process?

5. What do you think of pastoral counselling for couples before Magadi/Bogadi?

6. What do think the church can do to help in negotiating the high price of Magadi/Bogadi?

ANEXURE C

LETTER OF INTRODUCTION AND INFORMED CONSENT FOR PARTICIPATION IN ACADEMIC RESEARCH

Title of The Study: Counselling of Couples before Bogadi Process: A Pastoral Challenge

Researcher:→**Maria Shadibo Diale. Department of Practical Theology**
→ **0722841711/revmsdiale95@gmail.com**

You are cordially invited to participate in an academic research study due to your experience and knowledge in the research area, namely → Practical Theology. Each participant must receive, read, understand and sign this document *before* the start of the study. If a child is 7-17 years and is requested to partake in a research study, the parent/legal guardian must give consent. Children from 7-17 years will not participate in this research

- **Purpose of the study:** The purpose of the study is to → To create a space for clergy to form part of the process leading to Magadi/Bogadi. The results of the study may be published in an academic journal. You will be provided with a summary of our findings on request. No participant's names will be used in the final publication.
- **Duration of the study:** The study will be conducted over a period of → 1 years/ 6 months and its projected date of completion is → May 2024.
- **Research procedures:** The study is based on → old men and women, couples and clergy → a questionnaire.
- **What is expected of you:** → to answer the questions as honest as possible.
- **Your rights:** Your participation in this study is very important. You may, however, choose not to participate and you may also stop participating at any time without stating any reasons and without any negative consequences. You, as participant, may contact the researcher at any time in order to clarify any issues pertaining to this research. The respondent as well as the researcher must each keep a copy of this signed document
- **Confidentiality:** All information will be treated as → all participant's information is confidential and their answers will be kept in a secured place, only the researcher will have access to the data collected. The relevant data will be destroyed, should you choose to withdraw.
- **Remuneration:** No money / fees gifts or any form of reward will be awarded / offered / can be expected by co researchers / respondents / participants at any time during the research
- In compliance with the South-African Government's Protection of Personal Information Act (*POPIA*; Act no. 4 of 2013), the information that will be collected will be kept secure at all times, according to the Information

Technology Security Policy (Rt71/17) of the University of Pretoria. The information will not be used in any other way, other than directed.

WRITTEN INFORMED CONSENT

I hereby confirm that I have been informed about the nature of this research. I understand that I may, at any stage, without prejudice, withdraw my consent and participation in the research. I have had sufficient opportunity to ask questions.

Respondent: _____

Researcher: _____

Date: _____

Contact number of the Researcher: -----

VERBAL INFORMED CONSENT (*Only applicable if respondent cannot write*)

I, the researcher, have read and have explained fully to the respondent, named _____ and his/her relatives, the letter of introduction. The respondent indicated that he/she understands that he/she will be free to withdraw at any time.

Respondent: _____

Researcher: _____

Witness: _____

Date: _____

Contact number of the Researcher: _____

ANNEXURE B

QUESTIONNAIRE FOR MARRIED ADULT

My name is Maria Shadibo Diale, I am a doctoral student at the University of Pretoria. This is part of my requirement to be awarded this Degree, I am carrying a research to investigate the counselling of couples before the Magadi/Bogadi process and the challenge regarding pastoral care and the church, I am inviting you to participate in this research by being responded to the questions that are written. All your information will be kept confidential.

6. Did you go for counselling before the process of your Magadi/Bogadi? If yes, what did you benefit from it
7. If you did not, provide reasons why. Do you think you could have benefitted from the process of counselling if you had attended?
8. Do you think not going through the process of counseling before Magadi/Bogadi contributes to the increased number of GBV occurrences? Why?
9. What do you know about pastoral counselling before Magadi? What is your opinion regarding it?
10. Do you think the price of Magadi/Bogadi is overrated nowadays? Is it for the benefit of the couple or just a cultural norm?

QUESTIONNAIRE FOR COUPLES

My name is Maria Shadibo Diale, I am a doctoral student at the University of Pretoria. This is part of my requirement to be awarded this Degree, I am carrying a research to investigate the counselling of couples before the Magadi/Bogadi process and the challenge regarding pastoral care and the church, I am inviting you to participate in this research by being responded to the questions that are written. All your information will be kept confidential.

1. Did you go for counselling before the process of your Magadi/Bogadi? If yes, what did you benefit from it

- 2. If you did not, what do you think you have missed?

3. What is your opinion regarding the pricing of Magadi/Bogadi?

- 4. Are you aware of pastoral counseling before the process of Magadi/Bogadi? If yes, what is your opinion about it?

4. In your understanding what is the meaning of Magadi/Bogadi?

5. Do you think not going through the process of pastoral counseling before Magadi/Bogadi contributes to the increased GBV occurrences? If yes, kindly provide us with a reason/ if no, kindly provide us with a reason

QUESTIONNAIRE FOR CLERGY

My name is Maria Shadibo Diale, I am a doctoral student at the University of Pretoria. This is part of my requirement to be awarded this Degree, I am carrying a research to investigate the counselling of couples before the Magadi/Bogadi process and the challenge regarding pastoral care and the church, I am inviting you to participate in this research by being responded to the questions that are written. All your information will be kept confidential.

7. Do you participate in couple counselling, before or after Magadi? What is your main concern when doing this counselling?

8. What is your opinion regarding the process of not attending the process of pastoral counseling before Magadi/Bogadi? Do you think not attending pastoral counseling is the reason behind the increased number of GBV occurrences? Why?

9. Kindly provide your own opinion of pastors not involved in couples counselling.

10. Is there any traumatic experience from individuals or couples that you have encountered during counselling sessions?

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