

**A TRAUMATIC EXPERIENCE FACED BY THE SECOND
WIFE MARRIED IN A POLYGAMOUS MARRIAGE.
A CHALLENGE TO PASTORAL CARE.**

**A STORY OF THE PROPOSED CONTRIBUTION OF A
MORDEN PASTORAL CARE, AND COUNCELLING
MODEL TO THE SECOND WIVES, MARRIED IN A
POLYGAMOUS MARRIAGE, WITH SPECIAL
REFERENCE TO THE PEOPLE OF MOGALE CIRCUIT AT
MOGALE METHODIST CHURCH OF SOUTHERN
AFRICA IN GAUTENG PROVINCE**

BY

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REQUIREMENT OF THE DEGREE OF MASTER OF
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PRETORIA**

DECLARATION

I HEREBY DECLARE THAT THIS DISSERTATION, /THESIS SUBMITTED FOR THE DEGREE (PRACTICAL THEOLOGY) AT UNIVERSITY OF PRETORIA, IS MY OWN WORK IN DESIGN AND EXECUTION, AND HAS NOT BEEN SUBMITTED TO ANY OTHER UNIVERSITY FOR THE PURPOSE OF A HIGHER DEGREE.

I FURTHER DECLARE THAT SOURCES CITED OR QUOTED ARE INDICATED AND DULY ACKNOWLEDGED

SIMILO NEWMAN SABALELE

SIGNED -----

DATE-----

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REALISE THAT OUR COUNTRY HAS GIFTED PEOPLE WHO'S
TALENTS NEED TO BE EXPLOITED FOR THE BENEFIT OF THE
COMMUNITY OF FAITH, AND EVEN THE WIDER CONTEXT
GOD BLESS YOU ALL
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DEDICATION

I SINCERELY DEDICATE THIS DESSERTATION TO MY FAMILY, FRIENDS AND RELATIVES FOR THEIR SUPPORT AND ENCOURAGEMENT. VALUABLE FAMILY TIME HAS BEEN STOLEN FROM MY MOTHER, UMAXABA UMANGANYANA, MY CHILDREN LUVO, THOBELA, LINDO AND NOBULALI. TO ACHIEVE THIS GOAL, I HAD TO STEAL FROM THEIR TIME. THANK YOU "MAJOLA AMAHLE" FOR YOUR UNDERSTANDING. I ALSO DEDICATE THIS PIECE OF WORK TO YOU. I DO BELIEVE GOD OUR FATHER AND MOTHER WILL PAY BACK THIS TIME IN A DIFFERENT MANNER IN THE FUTURE. TO MY DEPARTED FATHER MZINGISI AND MY FOUR BROTHERS VUYISILE MAKANYISA, THABISO AND MBONGENI THANK YOU FOR YOUR INTERCESSORY PRAYERS.

TRANSLATION

M.C.O.S.A - METHODIST CHURCH OF SOUTHERN AFRICA

CO-RESEARCHERS – PEOPLE USED IN THE RESEARCH

CIRCUIT – A COLLECTION OF SOCIETIES OR PREACHING
BRANCHES/PLACES

WOMEN MANYANO – ORGANIZATIONS OF WOMENS IN THE
METHODIST CHURCH

UBUNTU – HUMANITY

AMAXESIBE, AMAPONDO, AMABACA AND AMAHLUBI –
THOSE ARE THE SMALL TRIBES FOUND IN XHOSA TRIBES

ABDUCTION – TAKEN BY FORCE

LOBOLA – PRICE PAID FOR THE BRIDE

UMQOMBOTI – XHOSA/ZULU BEER

KWA MAMA KA SIMILO – AT SIMILO’S MOTHER’S PLACE

IZINYAWYA – ANCESTORS

UKUVUNYWA KO MKHWENYANA - OFFICIAL

ACKNOWLEDGEMENT OF THE GROOM BY THE BRIDE

FAMILY AND COMMUNITY

IINKOSI - KINGS

‘‘ NGWETSI YA MALAPA OTLHE’’ – DEATH IS A BRIDE OF
EVERY FAMILY

SUMMARY

People of Africa have travelled a long way with discrimination oppression and abuse, more especially women married as second wives in a Polygamous marriage. They have been abused oppressed and discriminated in the church, in the family and in the community. This has happened for a very longtime due to a long time male dominance in the church and in the community. This has left the church crippled in the ministering of women more especially second wives married in a Polygamous marriages.

The researcher aims to help our community to confess for the past sins and ask for forgiveness. The aim here is to help the church to see that culture and Christianity works together with the aim of having one culture as Mugambi states “It can be change” (Mugambi J.N. 1997.14). by doing so it will be pleasing in God’s eyes and we will be blessed as Africans.

The researcher focuses on how the Methodist Church of Sothern Africa can play a role in addressing issues faced by the second wives married in a Polygamous marriage so that they have dignity and human rights.

How can the church deal with the trauma and pains caused by the church, the in Laws and the community more especially after the death of a husband, this will help the women’s married in a polygamous marriages to share their painful stories so that they can be helped, and accepted by the church and organizations in the church as full members.

This research is a way of helping and educating the church to have compassion and love for the women's married in a Polygamous marriage, and that will make the church to be christlike and that will be pleasing in God's eyes and we will be blessed as Africans and as the people of God.



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CHAPTER 1

1.1 INTRODUCTION

The researcher is Xhosa by birth, born in Mount Frere [Eastern Cape]. The place is surrounded by Amampodo, Amahlubi, Amaxesibe and Amampondomise. Traditionally: polygamy is regarded as a symbol of prestige and value in the place.

As an African man, the researcher has several times experienced that woman of Africa particularly black women are oppressed by polygamous marriages. The researcher comes from a family of five children; all are boys, he is the last born. Polygamy is something that he has frequently experienced and witnessed during his life time as a boy and as a man, because he is a child born from polygamous marriage.

It has always been painful for him to experience this form of pain and trauma, because his mother was the first wife and a mother of five children, it was very difficult for her to give us everything that we needed as children due to two families that my father had to care for.

As a result, he had to go and stay with his aunt who was a second wife to her husband. She didn't choose to marry her husband. She was forced by parents, because the lobola was already paid to her parents. Her in laws used the system of abduction (ukuthwala), ukuthwala is a system that is used in a traditional marriage by African people, when they take a girl by force in order to marry her.

The researcher's aunt was married to the Methodist family. During church services when the preacher is preaching, his aunt used to go to the altar calling and crying as it normally happens sometimes in our church services. It was worse because she used to do that every Sunday, and what he also noticed is that sometimes she would not wait to hear the message from the preacher, she would start crying and go to the altar. This was embarrassing him because the boys would laugh at him, saying your aunt is crying again. He couldn't go to church regularly because he knew she was going to cry and the laughter would continue. She was not confirmed as a full member of the Methodist church, because she was married in a polygamous marriage. It was very bad when her husband died nobody ever cared about her. The only person who got the attention was the first wife.

The researcher is now serving in the Methodist church as minister in Krugersdorp, where the same thing is happening. There is a lady who is always crying during church services. He approached her and made an appointment to see her in an interview. She told him that she is having a problem because the church community is discriminating against her, because she is a second wife to her husband. The church accepted her as a member, and she was confirmed as full member, but the women's Manyano does not want to accept her as member. The women's Manyano is an organization for women in the Methodist church.

The researcher journeyed with her for a very long time, and discovered that there are so many women who are troubled by this problem. He also began to recall the past memories of his mother and his aunt's

marriages especially the drama that took place on the days of their husband's funerals and painful processes of rituals they underwent. The researcher is having a big challenge here of how to penetrate the minds of the community, because they see the second wife as somebody who lacks values. They ask how I can support such taboo. Because they see the second wife as somebody who does not have some values, characters and Christian values.

The challenge is that these women are not wanted / accepted; in fact nobody wants to listen to them in the church. As he researched this problem he realized that there are several questions that he must ask:

1. How does he make the gospel visible and relevant to them especially on the issue of love?
2. How does he convince them that there is a God who cares for them?
3. How does he qualify that God is not happy with this situation?
4. How does he convince his local church to be effective in addressing this situation?

1.2 THE CHURCH

This issue of second wife in a polygamous marriage has not been debated sufficiently by the Methodist Church of Southern Africa. As a result this issue is not found in any recent minutes of the conference (year book) and in any latest laws and discipline of the M.C.S.A. I have therefore consulted two clergy, Rev Vukile Mehana and Rev Attwell Timothy. They have both been conveners of the mediator panel in the M.C.S.A, but they have no records on

this issue of polygamy. The church cannot avoid addressing this issue. The M.C.S.A. in this research is not amorphous. It is defined as the ecclesia. These women belong to a Christian denomination that makes up the visible body of Christ. Throughout this crisis the church is conspicuous by its silence. Yet, the church and the gospel should be seen as part of the solution to the human ills and national crisis people experience daily, otherwise it has no relevance to the real world.

Elaine Graham, in Woodward and Patison suggests that “the mission of faith- community is expressed in its diverse practices of ordering the faithful, engaging in social justice communicating the faith and administering word and sacrament. She suggested that the church should intervene in such instances as a transforming agent “(Woodward and Patison Ed 2000:109).

We live in a land where the majority of poor people have no hope to find people who will address the injustice perpetrated against them. Their anguish of soul and spirit is lost and snuffed out in the noise of abundance of the minority few.

It is in this context that we are being called to respond to God and reinterpret the mandate and mission of the church. God seems to be on the side of the poor, weak, marginalized, voiceless, defenseless, and the oppressed. Power in this world is usually in the hands of the elite and the oppressor. The Bible has an interesting comment that explains this position better than the researcher would do. It

says, “Again I looked and I saw all the oppression that was taking place under the sun. I saw the tears of oppressed and they have no comforter” (Eccl 4:1). Are we able to operate as Christian witnesses to the transforming of gospel without spelling it out to those who oppress and those who are oppressed? The (ecclesia visible) church visible is God’s agent for peace making. The presence of the kingdom of God which is to be felt in all areas of life. The leaven which permeates all human activity is the Christian practice and influence which brings about a change in social order. Maggay, in *Transforming society* stressed that, “the church in academia, the church in politics and the church in the market place, besides being the institutional church down the street corner.” (Maggay 1994: 21)

The researcher believes that this is the opportunity for pastoral care to be demonstrated as the theology of praxis in the community especially among the broken hearted. In other words practical theology needs to address the problems faced by these women. The church has retreated from the world so much, so that the gospel now lacks a context. The gospel is locked up in beautiful buildings from Monday to Saturday and is displayed on Sunday for the world to watch. In coming up with a biblical methodology of intervention particularly in pastoral care with these women, it gives the church credibility and creates a cradle for interaction. Because we shall be using biblical principles, allow me within this context to point out the allegories of salt and light. These demonstrate the work and influence of the gospel through the church in the community.

Repeatedly at times the church seems to be part of the struggling minority or found on the side of the powerful instead of being a catalyst of the poor in society. Through its symbolism in worship and practices the church has the potential to demonstrate power and a healing ministry to the rejected people.

1.3 PROBLEM STATEMENT

One of the women asked the researcher this pertinent question, “where is God when people suffer and when it hurts?” Maggay, succinctly put it in perspective when she shared this thought which has become my problem statement, “the community is hurting and in crisis whilst the church lulls in its comfort of precarious peace and dubious plenty from a theology of care and engagement” (Melba Maggay 1994:9).

The church becomes an accomplice and guilty by virtue of its deafening silence. Is it possible for this church, which is the body of Christ and part of the community to be a healing agent? The church in history has been a genuine, alternative center of power when it has been most aware and conscious of whom she is and to whom she belongs. “Her power comes from God and belongs to a king and kingdom which do not derive their power from this world and its forces” (Melba Maggay 1994:35). The church is the salt and the light in the community. Is the church able to transform and heal the community? The following questions will help articulate the problem the researcher is attempting to solve. How can the church be part of the community especially when it’s been silent, how can

it be an agent of healing particularly in the context of such suffering and pain? What can pastoral care contribute in this context full of strife, trauma and pain? What is the extent of the nature and manifestations of trauma, stress and effects of pain of these women today? Addressing the above questions will help the researcher come out with a pastoral methodology of caring.

1.4 RESEARCH GAP

Work has been done, focusing on children and not polygamous marriage, with the church and manyano`s rejecting the second wives married in a polygamous marriage. The researchers concern is the lack of intervention by the church in order to help the people in the church (M.C.S.A), there has not been scholarly work done to find out about these women. This work must determine the extent of the trauma with pain of its effect in post traumatic stress disorder.

Whatever the case might be the work must evidence the reality on the ground. There has not been any attempt to bring about pastoral care i.e., mitigating and transformational solutions to the community. This may not be a primary research because this is not the first community to be hit by such trauma in the world. This is a gap where the researcher believes the church can play a significant role as a catalyst in praxis. What kind of pastoral care and Transformative interventions that can be applied as a part of the reparative work is one of the main questions that should be answered by this research?

A qualitative research has to be done first in order for the reparative work of transforming the community. What forms of solutions will be applied in the objective of this research. The researcher is of the opinion that the church sees itself as privileged and powerful and yet, she lacks the vision and is totally oblivious of the power and the potential to transform the community. The M.C.S.A covenanted with God through Christ as the “body of Christ” which should bring about the shalom vision of a comprehensive peace.

Therefore the church has a mission and has to be compassionate, righteous to the community, working globally for justice and peace. The church needs to find its legitimate space in the community in which it operates. Christians are members of the wider community who should contribute meaningfully from their Christian beliefs, experiences and perspectives by addressing this problem.

Allistar Cambell in the Blackwell reader in pastoral and practical theology said, “ that even though practical theology seems fragmented it is mostly found in terms of concrete proposal that are transformative for restructuring individuals and community and society whether within or outside”.(Woodward and Patison 2001:79)

An Inca national approach to the community should be the church’s strategy. Often at times the church has a multinational

condescension attitude toward the community. The church hardly realizes that she is part of the community even though she is not of this world. She cannot afford to behave like an international company which does not bother about small little local companies.

In order for the church to be involved in the real issues and questions that people ask, it must be of that same community. The church must not be involved in self preservation but in self sacrifice.

1.5 AIMS & OBJECTIVES

To conscientize and equip the M.C.S.A (Methodist Church of Southern Africa) (Mogale Circuit) with a pastoral methodology of caring. In other words the researcher will come up with practical theological care methodologies and interventions that can be used as tools by the church in such issues. To empower and create a pastoral ministry and avoid exploitation.

1.6 CONTRIBUTION TO PRACTICAL THEOLOGY

There is a theological tension in the dissertation. On one hand there is the praxis responsibility of the Church, and on the other an intended particular role pastoral care can play as a theology that leads to healing. But, instead of looking at the tension as two different aspects, the researcher would like to suggest that the praxis responsibility of the church is channeled through a theology of engagement which is transformative in nature and design. Another theological tension is how we reconcile our stated belief in

God's sovereign control with the call of being salt and light in the society.

Here is our theological entry point in which Practical theology has a big say in how we can articulate and live our faith practices as Christians in the community. There is a debate on whether the focus of pastoral and practical theology should be upon the religious community or whether it should engage wider issues and communities.

The researcher is suggesting an active interpretation in contemporary practical theology. This must take the form of reflection that relates theory and practice and turn them into practical theologizing. We are not just reacting to the demands of the realities on the ground but we live in and through those demands. Alastair Cambell suggests that, "practical theology must be found mostly in terms of concrete proposals that are transformative for restructuring individuals, communities and society whether within the Church or outside". (Woodward and Pattison ed.2000: 78).

Even though Schleiermacher in the same book referred to practical theology as the "crown of theological studies, whose task was to set out the method of maintaining and perfecting the Church, he limited it to the confines of the Church". (Woodward and Pattison ed.2000: 78). He is in stark contrast to Campbell who saw practical theology as a transforming agent of communities of faith and

outside. What Campbell is suggesting is precisely what the researcher would like to be the reason for the second part of this research paper.

This dissertation takes its clues from Campbell who in many ways saw practical theology as applied theology. The researcher does not believe that the activity and presence of God are confined within the boundaries drawn out by the Church around itself. It is true to say, if practical theology is concerned with the study of theology and its application to specific social structures and individual initiatives. It is therefore the scope for God's continued work of renewal and restitution to become manifest. Obviously this is found either inside or outside the life of the Church.

Practical theology seems the opposite of systematic theology, yet it is the logical conclusion of the whole theological enterprise. This is so because it is constantly looking for and presenting new and emerging situations for consideration. The fragmentations demonstrate the pliability of the practical theological approaches and views currently operational. If practical theology is constantly looking for and expecting concrete proposal for the restructuring of the church's role then this dissertation contributes directly to the field of Practical theology. Don Browning proposes that pastoral theology must be understood as "practical theology point of view the church has a moral obligation to the community at large to care". (Woodward and Pattison ed.2000: 78)

The obligation to care and give a moral and value systems view of pastoral theology is no longer enough to serve in the context of crisis, pluralistic and secular cultures particularly in South Africa.

Therefore this dissertation is a direct reinterpretation of the role of practical theology and the demonstration of the transforming power of the gospel through the church.

In Chapter two the researcher will be dealing with the research methodology for this dissertation.

CHAPTER TWO

2.1 RESEARCH METHODOLOGY

The researcher will use theory, the specific theory will be Gerkin`s model of shepherding which suits pastoral care methodology in the Methodist church of Southern Africa (M .C. S. A.). In assisting in the problems faced by second wives who are involved in polygamous marriages. This model will help and empower pastors and congregation to work with the affected individuals, as Gerkins says the pastoral care involves not only the care of the individuals and families, but also the care of the community itself. This means the pastor is everything, the mediator, reconciler, a teacher and a shepherd in the whole community (Gerkins 1997:118).

The research methodology for this study will draw upon Gerkins of Shepherding elements which suit pastoral care methodology in the Methodist church of southern Africa. This model highlights the care of the whole family in addition to care of individuals. This image of shepherd in pastoral care is important in the context of the Methodist church of Southern Africa (Mogale circuit), for it seeks to shepherd people who are experiencing difficulties in their communities.

Using this method will help the researcher investigate how the church could become a powerful instrument of mediation and inspiration in matters of trauma and suffering. The church ought to be there for the broken and suffering people in need of healing and love. Something needs to happen for many churches in South Africa to come to the realization that they grieve the very heart of God when they fail to care for the poor. These churches need to

be challenged about their short comings. The researcher seeks to bring about an awareness of trauma caused by the church to these women.

This will be done by interviews, interventions and interaction with witnesses and victims. The interpretation of the findings and the results of the analysis of the information will form the basis of the church's response. A qualitative approach will be assumed as a methodology. Because of the nature of trauma and suffering, concepts, insights, new perspectives and patterns will immerge from an inductive approach

. The whole idea is to draw meaning from the victims and survivors of this human tragedy and bring about a scientific result. This will nevertheless be mixed with human emotions, since it will be impossible to be totally objective. A strong effort will be made to put concepts in the form of motifs and categories in order to analyze the material and results effectively.

This will be a qualitative approach as findings are presented in the form of words quotations from interviews and document and in some cases transcripts from previous work done on the subject. Data interpretation will be determined by the observations of the emerging patterns and the interaction with some of the people who were involved in this pain. There is flexibility in the methodology as inductive and deductive approaches are allowed to inform and cancel each other as a process of getting to the present reality of the victim. (Lecture notes 22/03/2009 by Y. Dreyer).

The researcher will have to interact with the victims and try to interview the M.C.S.A, authorities in order to come up with a balanced view of what

actually transpired. The researcher will also use the lay women to interview some of the victims if there is a need. i.e. (core researchers) A questionnaire is to be designed, the interview endeavors to get as close to objectivity as humanly possible to the emotions and veracity of the emotions and world view of victims.

There is a need to know the extent of the problem. A questionnaire will be used to establish the real stories from the survivors.

The gist of the questionnaire is the subject of the second chapter of the research. Questions will tease the feelings and conditions of their minds. After establishing the reality of the extent of the trauma through the above mentioned methods the researcher will then bring in the pastoral care and its transformative interventions. During the interviews, the interviewers will be requested to sign a consent form. A copy of this consent form can be found in Appendix B.

The dissertation is in the main two pronged: firstly, it establishes the extent of the trauma, secondly how the M.C.S.A can respond to the suggested transformative interventions. A conclusion will be made from personal submissions as the researcher draws the curtain to a drama of human tragedy of manmade disaster. Issues for further and separate research will be suggested and highlighted.

2.2 METHOD EMPLOYED IN THIS THESIS

The researcher will employ a qualitative approach. The theoretical argument for employing this approach is that the topic itself is about the traumatic experiences of real people who have dreams, aspirations and expectations as

ordinary people do. For this reason the qualitative method will help engage the people who will be able to tell stories from their perspective as they experience it especially those who are traumatized. Hence interviews with these women {second wives} married in a polygamous marriage will help the researcher explore their traumatic experience of pain. A structured questionnaire will be used in order to further understand the problem experience by these women. See Appendix A

The purpose of this questionnaire is to reveal what ecumenical movements such as the Methodist Church of Southern Africa (M.C.SA) can do as a way of caring for these women. It is their pastoral duty to care for them, and using this method will help. The researcher investigates how the church could become a powerful instrument of mediation and this is what Gerkin means by shepherding the flock. (Gerkin 1997:21)

The questionnaire is aimed therefore at challenging the pastoral care ministry of the Methodist church in Mogale circuit, and also to come with a balanced view of what actually transpired, and to also bring awareness of trauma caused by the church to these women who are married in polygamous marriages. This will help the researcher to have a theoretical perspective as he interviews, these women. This perspective will not be imposed on their situation, but will help in understanding their situation; it can either be confirmed or even done away with depending on research information. Furthermore at the completion of this thesis, the researcher will be able to argue against assumptions made by other scholars about this topic or any other traumatic experience encountered by these women.

In this study, the researcher wishes to intervene on behalf of the traumatized women. The researcher will set up small counseling groups that will help them get in touch with their traumatic experiences further. The exploration of this problem will be analyzed together with pastor colleagues, church members and other relevant people in order to discuss the problem theologically, so that we find ways and means of alleviating it, and to render pastoral care to these women who seek shepherding. This also will be another way of bringing justice for the church and community.

The researcher will then highlight to the group about the findings from the interviews, if the situation permits. These women will give their input about their situation, they will tell their needs and what is their suggestion.

These groups will deliberate together on their situation they will have to study it, and find helpful solutions. They should stress human dignity, truth and total liberation. Maluleka sees total liberation as a challenge to the church. He says “The prophetic voice is challenging the Christian community to become deeply involved in the struggle for a total liberation which includes the economic social, political and cultural levels of life” (1993: 20) Waruta and Kinoti confirms this when they say, “There is no room for oppression and exploitation in a reconciled society. Human beings would not be exploiting one another” (2000: 59).

The researcher will integrate in writing points +-1-10 through the interviews which will be conducted with different people affected by the polygamous marriage. Lay women will be used to interview some of the victims if there is a need to get the real stories from the survivors. The researcher will make this thesis available to the Methodist church of southern Africa (M.C.SA)

and institutions of higher learning (Universities) for their study and for creating a pastoral theory that will help people to care for such women. The Evaluation will be done as against the existing situation and circumstances; so that other researchers can continue searching for other gaps which have not been explored.

The purpose of this dissertation will also be to eschew the temptation to provide a quick and easy answer to other questions, even when it may appear that an obvious answer exists. In this way the researcher aims to seek to nurture enquiry rather than end it by presenting an authoritative response. Maluleka views this as the church should always be considered to offer solution not providing escape gaps but overcoming the problem itself (1993; 20).

2.3 BACKGROUND

Historically the metaphor of care has multiple origins in the people of God. Its meaning embraces many roles within the history of community and has varying emphases, which from time to time have asserted themselves as primary for the care of God's people in particular situations.

2.4 THE PASTORAL CARE GIVERS FOCUS.

Today, pastoral care givers focus is primarily on the wise men and women of the early Israelite history as root models for pastoral care practices, based on models of care i.e. healing, reconciling, guidance and sustaining which this carries, a primary connotation of wise care of the individuals or family. The large communal roles of caring leadership that came from the priestly and prophetic ancestral model have not until recently received substantive

attention in relation to the models and methods of pastoral care. A holistic understanding of the caring ministry needs means that we lay a broader ancestral claim on wisdom, tradition and its practitioners. In my opinion it is not possible to ignore or neglect the traditional roots. Perhaps, by allowing the modern pastoral care and counseling techniques to be in dialogue with traditional practitioners will be the best tool.

2.5 PASTORAL CARE GIVERS NEED FOR AN INCLUSIVE APPROACH

They need to claim back the prophetic and priestly Hebrew ancestors as equally important to the wise women and men of the early Israelite history as root models for pastoral care practice. This approach involves us in a reconfiguration of the primary images that shape our understanding of what is involved in pastoral care of God's people. Gerkin reminds us of our need to employ all three Old Testament priestly, prophetic and wisdom guide role models as primary for the caring ministry of the Christian community and its leadership, by intersecting and examining the long history of this pastoral care because it grounds the faith and practice of the life of the people of God (1997:26).

Gerkin is right, but as an African researcher I believe that African Communities are natural care giving communities. The researcher suggests that also the traditional African style of counseling be used. Setiloane indicates that African extended family has long before Western discovery been the arena for a healing process. He mentions that the whole African traditional lifestyle with its age, sets of passage is built on the principles that you cannot be human alone. "Motho ke motho ka batho" (Setiloane

1986:41). In other words humanity finds fulfillment only in community with others. Traditionally in Xhosa, Setiloane statements gives rise to an everyday Xhosa saying'' (umntu ngumntu ngabantu), however Gerkin`s alerts us to four valuable assertions in connection with dealing with these roles. e.g healing, sustaining, guiding and reconciliation. These variables are not confined to a person to person relationship of pastoral care, but they need as well a group within which the person can become a part and which will receive them as one of them. This implies a therapeutic community which is ready to accept those who have been finding life difficult and who as a result of successful counseling are trying to establish themselves in society. The researcher will now analyze the following variables in order to create a model of care.

2.5.1 HEALING

This pastoral action aims to overcome some impairment by restoring the person to wholeness and leading them to advance beyond their previous condition.

2.5.2 SUSTAINING

This pastoral action helps a hurting person to endure and transcend circumstances in which restoration to his /her former condition or recuperation from this malady is either impossible or as remote as to seem improbable.

2.5.3 GUIDING

By guiding we mean tucking that moral guidance is taken back into our pastoral packs, as Gerkin`s indicates that we will be involved in a recovery,

rehabilitation of the role of pastor as a moral guide. It is useful to remember that in the minds of most of the laity the image of pastoral moral guidance is still very much alive and well (1997:84-85).

2.5.4 RECONCILING

This seeks to re-establish broken relationships between human beings and God. Historically, reconciling has employed two models of pastoral action i.e. forgiveness and discipline.

1. We need to modify some of the practices from the past to fit the changing situation of the time ahead, or to respond to the changing needs of the people.
2. We need to achieve a new way and create balance among these four roles. An example is the older model of pastoral counseling that has employed two modes that is discipline and forgiveness. This emphasizes healing with second attention to guiding. The revised model aims at utilizing four strands of pastoral care tradition. These four pastoral care functions are sustaining, healing, guiding and reconciling.
3. We need to give attention in relation to the modes and methods of pastoral care that came from the wisdoms i.e priestly and prophetic ancestral models.
4. We need to keep the preservation of these practices as important because they have shaped the tradition of what it means to be faithful pastors of God's people.

This means an adequate understanding of the functions of each model in order to avoid the mistakes of those pastors of past eras, who distorted the image of the authority to judge and direct God's people and the authority to that rightfully belonging only to Christ himself.

2.6 THE MODEL PAR EXCELLENCE

The prophetic, priestly and wisdom models of the caring ministry we inherit from the Israelite community, are not only biblical images with which pastors have to identify. Another more significant model is that of caring for leaders as shepherd. Gerkin's view is that the shepherd motif originated as a metaphor for the role of king during the monarchical period of Israelite history (1997: 27). In reality the role of the leadership began with the ancient Israel under the patriarchs. Gerkin says that the motif of the shepherding leader is most clearly indicated in the imagery of psalm 23.

Here the Lord is depicted as the good shepherd who leads the people in the paths of righteousness, restores the souls of the people and walks with the people among their enemies, even into the valley of the shadow of death (1997:23-27). For Gerkin "evidence is lacking that the shepherd model ever attained the place of significance equal to those of the prophetic the priestly, and the wise guide in later Old testament (O.T) liberation" (1997:23-27).

Probably it lacked an institutionalized role. Gerkin says, "With the coming of Jesus that the shepherding image takes its place as the primary grounding image of ministry" (1997: 27). Jesus himself clearly confirmed his shepherdhood when he said "I know my sheep and my sheep know me" this is the good Shepherd who came to serve and not to be served. The one who came that human beings may have life and may have it in all its fullness (John 10: 10).

Some scholars however see the carryover of the significance of the metaphor as evident beyond Psalm 23 e.g. in several passages in the Old Testament we see that writers use the words “shepherd and his flock” referring to God and themselves. The Israelites who had been keeping sheep for a long time called God shepherd and themselves his flock. We are the sheep of his pasture (Psalm 100).

Gerkin states that when Jesus came he showed people more fully how God was their shepherd. He also saw that the shepherd in Psalm 23 seemed to be more emphasized; this is found in more detail in the book of Ezekiel Chapter 34. Here Yahweh declares his/ her own assumption of the shepherd’s role over Israel. Here we find God saying “I myself will search for my sheep and will seek them out like a shepherd seeks out his flock when some of his sheep have been scattered abroad, so will I seek out my sheep and I will rescue them” (Ezekiel 34:11-12).

In Ezekiel the shepherd (God) will feed the sheep on the mountain of Israel by fountain, God will lay down in good grazing land. God will be the shepherd of his/her sheep. God will seek the lost and bring back the strayed; bind up the crippled, strengthen the weak and will catch over the fat and strong. God will feed them in justice. This means that pastoral care givers must take care of women who are married in polygamous marriages, and not discriminate against them. They must teach the community and the church how to care for them.

2.7 THE SHEPHERDING MODEL

2.7.1 Historical background of a shepherd.

As we have noted earlier, the Psalmist depicts the Lord God as a shepherd, (Psalm 23). The reason for such a comparison can be understood when one thinks what an Israelite shepherd's work was and for us in Africa such comparison is better understood as shepherding is very common.

For instance as an African my experience is that a shepherd goes out of the village with the sheep to a good place with good grass to graze. The shepherd had to walk a very long distance sometimes over rocky dry places searching for pastures for his flock. He had to guide his flock through dangerous, dark and narrow places. He guides them so that they see the way. He protects them from thieves, wolves, jackals and hyenas that may be dangerous to them.

Like in Palestine this was a dangerous work done, as Palestine was known for many wild animals (Samuel 17: 34-35). At the time when David was a shepherd, he had to fight with a lion and a bear. A shepherd needs to go and look for his sheep in very hot, cold and rainy nights and his work is to bring the sheep safely back home. This created a relationship between the shepherd and the sheep. He calls his sheep by name, and takes them out. When they are out he leads them and they follow because they know his voice. They don't follow a stranger because they don't know the voice of the stranger (John 10 -5).

When our Lord, said I am a good shepherd he saw a good picture of a unique relationship between himself and those who had come under his good hands of management of their lives. As it is mentioned in St` John`s gospel, Jesus Christ showed people how God was their shepherd. God was in Christ, who was a good shepherd who risks, lays down his life for the sheep (John 10:11).

Margraves call this, “A restoring rescuing and saving of each of us, each as a whole person that Christ was on earth to achieve by his living dying and rising”(1973: 41). The researcher agrees with Margraves because as an African he grew up in a village where people (man) used to go and risk their lives to hunt any wild animal that is dangerous to their flocks and this is a way of protecting their flocks and this is a good way of African Shepherds.

Keller saw this as an intense devotion and affection that is displayed by the Masai people of East of Africa to their stock as deeply moving out in the grazing lands and their working places. They call their pets by names, and it`s a sheer joy to watch their response as they come to the shepherd to be examined, handled, fondled, battled and adored (1979: 47). This means these women`s who are married in a polygamous marriages must be loved and cared for by the church community as it is representing Jesus Christ on earth.

So does our good great shepherd by his gracious spirit, call and leads us out of our cramped experiences and move us into the rich pastures of his world. God leads us besides still waters, and in paths of righteousness. Some of these sheep had literally grown up as a member of the family or household

from their earliest days they had been called, hugged, fed and loved like one of the owner's own children. Nothing delights the good shepherd more than to know his livestock is in good condition. This is the abundant life the good shepherd wants for his sheep. As Kelly says, "this is the mind of God when He said, I come that they may have life and they might have it more abundantly. I am the shepherd, the good shepherd gives his life for the sheep" (1983: 103).

The life of the flock must be protected, so also these women who are married in a polygamous marriages must get the same abundant life or love from their pastor's and church community as Jesus did for his flock. Maluleka supports this when he says, "the church should understand that the main purpose of Jesus' coming on earth as recorded in (John 10: 10) is to give people abundant life" (1999: 11).

This shepherding model is the one that needs to be employed for improving the situation of the second wife married in a polygamous marriage, in particular in the Mogale circuit and the uprooted people in general. The shepherding model will help address issues faced by the second wives involved in polygamous marriages. By educating the pastors, church leaders and the community as to empower them to understand the role of the shepherd on earth, and that they must have the mind of Christ so that these second wives can know that they are part of the congregation and they are being loved by the community and God.

As it is already indicated, the Israelites had been keeping sheep for a long time; hence it is not surprising that they called God "shepherd" in a very

special way because of the covenant they made. God is therefore present to give strength in dark places of human lives in pain and sadness, despair and failure, in times of sin, danger, illness, fear, doubt and in death. The second wife married in a polygamous marriage experiencing the persistent traumatic discrimination needs such a shepherd. The God with us who is always in there midst. The good shepherd will use her/his church to show mercy, compassion and love so as to give the traumatized people strength in their pain, suffering, fear, doubt, loneliness and despair.

The church is therefore challenged to use the shepherd model of its master so as to imitate him. The church is called and empowered to share the suffering of all by advocacy and care for the poor, needy and marginalized. This she must do by critically analyzing and exposing unjust structures and by working for transformation. The church must do this by way of showing compassion and mercy. The church is called to heal and reconcile broken human relationships. She is God's instrument in the eradication of enmity the reconciliation of human division and hatred which is suffering. She is also called together with all people of goodwill, to care for the integrity of creation in condemning sin, abuse and destruction of relationships between creation and humanity.

2.8 A HOLISTIC MODEL

Referring to Jesus ministry, the shepherding image incorporates all the models priestly, prophetic, wisdom as well as shepherding motif of caring ministry. The good shepherd (Jesus) and the poor are inseparable. The needy flocked around him everywhere especially to the beggars and the hungry who have nowhere to go. Jesus was touched by their infirmities. Ten times

the New Testament (NT) mentions that Jesus was moved with compassion each time in the context of his personal confrontation with suffering people. The bereaved, the uprooted people floundering as sheep without a shepherd the sick whom he delighted in touching Jesus loved them all.

The church has a prophetic mission to uphold the integrity of human dignity by working truth, healing, justice and peace for human kind, as well as pastoral concern. This is what Maluleka is talking about when he says ‘the Christian church should know that whenever a person responds in love to the needs of others providing food, clothing or shelters, safety, welcome dignity, self respect or chance to grow. God is present in this action (1997: 21). The researcher concurs with Maluleka, because as he grew up in a village where people love each other that is giving somebody something to eat, drink and clothing when he/she does not have. When an African man for instance is working he is not working for his family alone but also for the community around him which is benefiting and they call that ubuntu.

This is what pastoral care is all about. Wright says, “It is helping people by representative Christian person, directed towards the healing, sustaining, guiding and reconciling of troubled persons whose trouble rise in the context of ultimate meaning and concern” (Wright 1982: 23).

The prophetic dimension must be complemented by pastoral concern for sheer enormity of human suffering. The church is an essential tool in the building of Gods kingdom on earth. Due to this prophetic mission the church cannot lose interest in what is happening in the life of people, especially broken hearted e.g. the mission of the church is directed to the poor in the

first place and the kingdom of God would bring shalom to the poor and reverse their situation.

The church is expected to fulfill this calling by implementing, supporting and promoting initiatives that enable the marginalized and traumatized on their way out of the bondages they experience. She should careful give attention to the needs and problems of individuals and families. We need to care for the people nursing the wounds of the oppressed and bleeding people. If we want to communicate Gods love, grace and liberation to the poor in our country we will have to do so by way of his physical acts of love and care.

The researchers understands that the Christian church is like a good shepherd, and it needs to be at the forefront in not only witnessing to Christ but also making a real contribution in its actions of showing Gods love so that the world may see the good she is doing and give praise to our Father in heaven.

The church is in Jesus' hands, reaching out and touching a suffering generation in his name. She needs to know the real needs of real people struggling in today's world of which some have lost their human dignity. We are called to love our neighbors' as ourselves and to make Gods love known to the excluded, marginalized, and voiceless. As faithful disciples of our lord, good shepherd. We need to follow his example, by "deciding to take the side of the marginalized." This is what the church is called to do and for the church to fail to serve Gods people in this most trying moments means failing Christ.

2.9 PRELIMINARY CONCLUSION

The church has a responsibility to change this persistent traumatic behavior for the better. The shepherding model if applied will make these women aware of who they are, their dignity and human rights. It will convince them that they are not powerless; they have the power to change their situation. In the next chapter I will deal with marriage and polygamy.

CHAPTER THREE

3.1 MARRIAGE

In both African and western communities, marriage is regarded as a very important aspect in the development of humanity. It is a human reality and a common phenomenon in human society. It has a deeper meaning and is expressed differently from one nationality to the other, depending on the diversity and complexity of their cultural and religious backgrounds. Both religion and tradition accept marriage as a heterosexual aspect. This means marriage is a contract between a woman and a man as a result of love. The reader can clearly realize that homosexually and polygamous marriages or relationships will not be treated with dignity by other people who do not accept these marriages.

Marriage is celebrated according to the cultures and religious beliefs, religions and denominations have different meanings, as a result they have developed different theological interpretations of marriage. Each church has got its doctrine and theological teachings on marriage which directs members who are in a union of marriage. For examples the Roman Catholic is more inclined to adhere to these concepts of marriage. The protestant churches are much more liberal over these issues. The Methodist Church service book includes in its ceremony for marriage a service specifically suitable for blessing a marriage, previously solemnized which entails that indissolubility within the Methodist Church is not strictly adhered to. According to government legislation regarding marriage, the minister will lead the couple through the marriage vows.

3.1.1 THE HUMAN NATURE OF MARRIAGE

The story of creation shares an interesting concept of how man and women were created. It teaches us how God created man and woman, and ordered them to bond together in companionship and become one flesh complementary to one another.

This means that marriage is an aspect of love between a man and a woman, the love which brings together the human and divine (Genesis 1: 27-36). This is not to be perceived only as a pure and simple love relationship, but it has an intrinsic meaning of emotional, social, economic and religious dimensions. This love can be expressed through conjugal activity, which reflects deeper meaning of love and marriage. This reflects and manifests the covenant made by God with humankind to be co-creators of human species.

The birth of children deepens the meaning of marriage and incurs responsibilities on the part of a married couple, true love openness faithfulness, and acceptance of each other's unique personalities and trust are the foundation pillars of a successful marriage. This pattern is in line with scripture, "be faithful to your own wife and give your love to her alone, so be happy with your wife and find your joy with the girl you married" (proverbs 5: 15- 18). This shows the value and the importance of faithfulness in marriage. The Christian view of marriage is that it finds its fulfillment in the pro-creation of children who the church considers to be the divine plan: means the plan of God, "have many children so that your descendents will live all over the earth and bring it under their control. I am putting you in charge of the birds, fish and the entire wild animals (Gen 1:28).

In mainline churches marriage is regarded as a human reality, which receives its fundamental existence from God who created humankind out of love and said they must share the same love with others. Marriage is therefore a sacred companionship of love, which is found in different cultural and religious practices in the human race.

Several scholars describes marriage in the following ways: Adrian Thatcher says, “marriage is a sacrament for most Christians a locus of divine love and grace which comes from beyond the couple themselves and potentially endows their relationship with a non-natural bond of permanent and deepening affection” (Thatcher 1999: 09).

In agreeing with Thatcher, Christians believes that Jesus Christ raised this sacred union into a holy sacrament at the wedding feast at Cana, where Jesus miraculously changed water into a good wine which was enjoyed by guests at the marriage feast. The blessing of wine symbolically describes the special blessing of Cana, marriage in particular is to become a holy sacrament of companionship. The first miracle in the public ministry of Jesus therefore came as a special sacramental gift, which endows blessings and grace to the followers of Christ who enter the sacrament of marriage accordingly.

Haring defines Christian sacramental marriage as “the consecration of life shared by two people and from it proceeds God power to sanctify the common life of the whole family” (Haring 1962: 197).

From the above definitions it is clear that marriage is nothing else but a special call from God, which serves as a means and a norm to the marrying couple to sanctify themselves through acts of faithfulness and observance of the marital obligation. In following this biblical model of marriage the believer is rewarded with the eternal happiness of being with his/her creator (God) in heaven. By being faithful I mean one man marrying one woman or one wife. To be in polygamy means not to be faithful to one another.

3.1.2 WHAT IS SACRAMENT?

Morrow says a sacrament is, “an outward sign instituted by Christ to give grace” (Morrow 1936:250). This means the word sacrament is a vehicle or a means which can help Christians to attain holiness he/she is created for, a sign is the couple who stands before the altar of God, marrying each other and pronouncing their marital vows.

The officiating priest and the Christian community act as witnesses of the marriage covenant. Sacrament is holy and is a gift given by God and it confers blessings and saving grace to a Christian who receives it in good faith and worthy vows. Christians believe that God showers blessing upon the marrying couple. As a result some churches teach the couple to be baptized before entering a sacramental marriage. Some mainline churches have conditions in mixed marriage. They don't acknowledge the baptism of other churches. They feel that any candidate outside their denomination needs to be baptized before entering their sacramental marriage. When Morrow defines the sacrament of marriage, he says there is a need for the couple to be baptized before entering a sacramental marriage. The researcher agrees with Morrow because if the couples are being baptized before

entering sacramental marriage there will be no way that one can be involved in a polygamous marriage because in the Christian life polygamous marriage is not accepted. Having defined the two technical terms (sacrament and marriage) and given the pre-requisite conditions of entering a sacramental marriage we need to explore the Christian understanding of marriage from the biblical point of view. African marriage and Western marriage are not the same. Now the researcher will analyze African Marriage.

3.2. AFRICAN MARRIAGE

Marriage was and is regarded as a good, important and a valued aspect in the development of humanity in the church and culture. Yes it is a unity between a man and a woman who become husband and wife within the family structure. This brings together humanity and the divine. This is created and blessed by God, but it has lost its meaning somewhere to some African's as they see Western marriage as the wearing of white dresses (White wedding) suites, with flowers, cakes and decorations as a properly blessed marriage in particular in the Christian tradition.

African marriage is not a western marriage/wedding it's not a marriage because of paying lobola/bride price. It's more than materialistic things it has a lot of things to be done by two families, e.g it becomes the core of one's extending and expanding the families of the man and the culture. Many people get into marriage not knowing it or even aware that they commit themselves for life.

Waruta says, "for African people, marriage is the focus of existence it is a point where all members of a given community meet the departed, the living and those yet to be born all the dimensions of time meet here and the whole

drama of history is repeated, renewed and revitalized. It is a drama in which everyone becomes an actor or actress and not just a spectator” (Waruta and Kinoti 2005: 103).

The researcher aligns himself with Waruta, because he grew up in a rural area of the Amaxhosa tribe. In this tribe marriage has been taken seriously and valued over the ages. It has been taken as a crucial moment in the life history of the groom and the bride, a moment when the two families meet and unite through the payment of lobola and its climax (Ukuvunywa komkhwenyana) which means an official acknowledgement of the groom by the bride family and the community. Here Amaxhosa establish a mutual relationship between the dead (ancestors) and the living which strengthens the mutual bond between the living and dead of both families of the bride and bridegroom.

This ritual asks both dead and the living to care, protect and bless the new couple for a good marriage. A sheep or goat or an ox is slaughtered, this is a seal which values the acknowledgement of the extended families and the permanence of the new marriage (another good model for collaborative pastoral care Ministry). This ritual is taken as a reality, failure to do it may result in bad luck to any family member, the couple, and extended family members.

Marriage in the Western world is taken as something for two people engaged in a covenant but in African life it involves two concerned families, chiefs and the community at large which involves the concept of (ubuntu) humanity.

This is a joyous celebration where there is plenty of food, umqomboti (Xhosa beer) and a lot of meats, cultural songs are sung and traditional dances are performed. Nobody is invited it is an obligation that binds everybody to support one another and the one who fails to attend must tender an apology to the chief.

But on the other hand this has become a business of some kind to some African people (a point of no return) where as a result a lot of money is being paid and that results in an abusive marriage, where man usually abuse a woman in other words he bought the bride even if the bride wants to leave the abusive marriage she can't, because her parents can't afford to pay the lobola back.

This process violates the African tradition and meaning of marriage. Here marriage sometimes is consensus sometimes it is just reached between the parent of the groom and bridegroom without involving the marrying couple. This includes the paying of lobola (bride price) to the family of the bride.

This however is not regarded as the selling of the daughter but an essential element that signifies the appreciation for raising the girl for the bride groom. This is also a way of making the union of the households and clans to which the couples belongs to, to be strong. They take this as a blessed marriage. Marriage here is carried out at two levels one between the couples and the households moreover marriage is and was understood as a long process taking many years.

This relationship between the man's households and that of wife was expected to continue without end in normal circumstances which includes the birth of a child. The Sotho idiom says a son in law never stops marrying in other words, he cares for the in-laws.

The birth of a child is not a choice but it is something that one has to undergo when planning marriage, after the birth of a child celebrations take place because they believe that the child represents family members who have died long ago. Here it is believed that the life cycle is passed on from one generation to another through birth.

A ritual is being performed as a way of introducing a child to the ancestors who died long ago. And this is a way of asking ancestors to protect a child. Relatives and friends will come and celebrate however this differs with Christian celebration. In view of the above, let us now analyze Christian Marriage.

3.3 IN CHRISTIAN CELEBRATION

This celebration differs according to the church traditions. This is a way of appreciation to God for the gift of the child and for the safe delivery. This is done through prayer by asking God to guide the child as she / he grows and guide parents also to raise the child through prayer and guide him / her into Christian standards.

3.4 THE PROBLEMS IN MARRIAGE FACED BY A WOMAN

Between partners as they relate badly there is a loss of voice, language and credibility especially to the women folk followed by a domestic or intimate

violence. This is not only done by male patriarchs, but by females who lack solidarity with other women. Some women assume that being a daughter in-law means to work for them, cook, wash their clothes, and do other house duties for them. The behavior of the daughter in-law is being scrutinized by the family to check if she is pleasing the in-laws that is the daughter in-law must do what is expected. Failure to do this may lead to divorce or polygamy.

It means a man is allowed to marry another woman in order to have children; this concept is being abused by taking women as property of man. Here the daughter in-law is expected to have children according to their expectations if they need a boy you must have a boy and if a girl you must have a girl vice versa failure to do this may lead to divorce or polygamy. Barrenness in the marriage is seen as a disgrace to the family since children are seen as the glory of the man and family.

3.4.1. DEATH OF A HUSBAND

The daughter in-law will sometimes be suspected that she killed her husband for certain reasons, it may be because she has another lover outside the marriage or she wants the money as it is termed “you cashed your husband”. This suspicion has affected many women to the extent that their in-laws will take everything after the funeral. The oppressive rituals that are performed to a daughter in-law, such as wearing black mourning garments and other issues causing women to experience a painful ritual that humiliates them and men treating them as lesser beings.

Some women are being forced to re-marry again from the family in other words; they will be forced to marry within the family. These are all the problems that are facing women in marriage, The researcher is aware of the problems that are facing men / husbands in marriage but the researcher is analyzing problems faced by the women only in order to suit the research program. The above problems lead us to analyze the reason of polygamy which favors man.

3.4.2 POLYGAMY

Polygamy is simply a marital state in which a man is married to more than one wife, living with them at the same time. In his definition Maillu gives the impression that only men can be polygamous. He says nothing about the women. His position is supported by what we find in most African societies, including South Africa where polygamy is generally reserved for men with high economic, political, social status and power. It is a symbol of manhood and shows that wealth belongs to men, while women are generally dependent on their brother, fathers, husbands and uncles for meeting their day to day needs. It is for this reason that lobola is only given by the grooms parents in the form of cattle and money because the men are believed to be the only wealthy and powerful individuals, able to afford more than one wife.

This concept and thinking have brought villages to take it as a norm in oppressing women. Polygamy also improves and strengthens the economic and political position of men. To this end, Altman and Ginat states that, “because families are often holistic, economic units with men, women and children are engaged in fishing, agriculture, animal husbandry or trade, the

more hands the better. Wives are central to economic viability of families in traditional culture because they often do a great deal of the work, and they bear children who also contribute to a family's pool" (Altman and Ginat 1996: 90).

The researcher realizes that women are taken as commodity. This way of thinking violates the concept that women are created in the image and likeness of God. Despite this Altman and Ginat also point out that a polygamous marriage leads to conflict, jealousy, competition and stresses. In order to overcome this problem. This process tarnished marriages and brought a lot of problems in Christian marriages.

The country of Botswana introduced sororal polygamy (Marriage of sisters by the same men) thinking that sisters may be interpersonal compatible, and better able to live and work together in harmony. This was the way of overcoming the jealousy of polygamy. In spite of this it is in most cases discovered that polygamy spoils the love of the sisters (Altman & Ginat 1996: 92).

The researcher would like to point out that in household's affairs, women have a lot of influence and recognition, and compounds were generally known by the name of the wives. Each wife is known by the name of her first child. If the child's name is Similo, the compound will be referred to as "Kwa Mama Ka Similo" (at Similo's mother Place). Women are in fact bosses in their own homes.

According to the Xhosa tradition, a polygamous husband is expected to build a house and allocate some cattle to each wife. He could not take the cattle back without the permission of the wives; the wives have the right to own fields in which they grow sorghum, millet and watermelon. In other words, they have a powerful place within the community. In the past polygamy was therefore fairly common among the Amakhosa.

Generally most commoners married only one wife, with few having two, or in exceptional cases three, polygamy was however more common among “Inkosi” (Kings) and other privileged and wealth people in the society. The usual practice was that having married more than four or five wives gives you status; each wife had her own compound and stayed with her own children. To continue with the concept of ownership and commodity, wives were ranked according to, who got married first. The first to be married was automatically the senior, the last, the most junior. This state of affairs was confirmed by David Livingstone in the early 1840s when he wrote thus: “Very many have two wives, others have four some have five; some six and others such as chiefs have seven. Now each of these wives has her own hut and store hut for preserving corn etc. and this state of things operates most injuriously against the increase of children” (Livingstone 1850: 276).

A classic case is King Mswati and the President of the country J.Z.Zuma. John Mackenzie a missionary in the 1860s confirms that polygamy was often seen as a sign of wealth and prestige. He says that, “polygamy is sanctioned by traditional customs of the Bechuanas. The headmen have usually from three to six wives, according to their wealth and social standing. Sekhome had twelve wives” (Mackenzie 1871: 410).

In agreeing with Mackenzie one of the women I interviewed who is married as a second wife said to me when I was asking about her marriage why she decided to marry her husband she said to the researcher , “I had no choice because I was not working and my parents were not working they had no one to support them so it was the only choice I had to marry my husband”. Reasons for high numbers of men engaged in polygamy among members of the royal family. especially Iinkosi resulted from the following factors.

(i) Polygamy was entered into for political reasons; political marriages were essential and common among the royal families. They were important for cementing the tribal group by forming strong political allies between influential individuals, and was to create a friendly atmosphere between two warring tribes

(ii) Polygamous marriages were also entered into for social reasons. The ability to raise and support a large number of wives, children especially boys and servants were seen as a high status symbol; a man with many wives and children was deemed greatly favoured for ensuring continuity of the family name, which the society and men in particular valued highly. Boys were regarded as an important economic asset in cattle farming. They usually played a leading role in the management of the cattle posts.

(iii) Polygamy results from economic reasons. A large family was seen as source of labour and productivity, therefore the more wives a man had, the more fields he could cultivate which resulted in high crop yields for the sustenance of his economic status and wealth.

Polygamy was a culturally accepted and preferred form of marriage for these above mentioned reasons; It was regarded as crucial to the survival of the

family because it enhanced growth security, continuity and prestige or status.

Hilman mentioned another important reason why polygamy was encouraged in the past that is because of high child mortality rate. Polygamy was believed to increase the birth of children and enhance security also the social status and the esteem of the father. The failure to leave behind sufficient offspring to ensure the continuation of the family was seen as a major disaster (Hilman 1975:117).

The strong bond between the living and the dead (izinyanya) that is ancestors they believed that a person lives on, after physical death, this has profound significance in relation to the practice of polygamy (Mbiti 1975:119). Hilman expresses it as follows “pro-creation is the link with after life and fairly widespread, for if a marriage remains childless a man marries again.

To forbid polygamy to the Bantu can mean a question of survival or extinction” (Hilman 1975:117). In modern days, the social concept of economic status challenges polygamy as living expenses are high and only a few rich man can afford to maintain such families.

In summary, therefore it has to be mentioned that the fear that a man might die without being survived by a male child was one of main reason why polygamy thrived. However as mentioned or pointed out, polygamy was not only motivated by need of children. It was also believed to create a sense of family solidarity, stability and continuity of cultural traditions. For political and practical reasons leaders also married many wives. This facilitated the formation of political alliances between divergent groups in the society.

Polygamous arrangement created bonds between families and clan groups, leading to political stability and solidarity. It was shameful for a man to die without having children. Since child bearing was an essential element of being human, productivity was seen as contributing to the existence of society; it also strengthened the people's offering and sacrifices.

The fact that polygamy may persist by reason of being a social obligation is an important point which needs further elaboration. Other social factors are: 1) When a man dies, one of his brothers is expected by custom to inherit his wife, particularly when the deceased was not survived by a male heir. In this case the brother of the deceased is obliged to marry his brother's widow. The reader should notice the word "inherit" which places man in a high position than women.

This is done for several reasons

- (a) For cultural continuity, especially to maintain the family name.
 - (b) For inheritance and security that is economic and physical support.
- 2) In response to social pressure for more children, especially the woman's barrenness, was regarded as a biggest problem
- 3) It provides the husbands with socially accepted way of gratifying their continence following pregnancy and during lactation. A woman in her menstrual period is not supposed to be near a man because it was believed she would contaminate him. Sexual relationship during this time was believed to be fatal. A woman was believed to be able to kill a man by not telling him that she is/was menstruating, when he made sexual advances. This is another way how sex was viewed as a man's privilege.

4) In recent years advocates of polygamy argue that in the past no woman was given an opportunity to bear the responsibility of bringing up a child. A woman who could not bear a child was regarded without dignity and was despised and was viewed without honour. They argue that since the number of women is higher than that of a men in South Africa, polygamy is to be encouraged so that more women can get married, in order to balance the ratio.

Therefore polygamy was considered to be a function of social–political alliance and solidarity, both in the political and social realm; it was a source of prestige, power and influence. New relationships from both sides of the couple’s family created new patterns, connection alliances, security, cohesions and multiple support systems. The above problems lead me to analyze how missionary’s attitudes were towards polygamy.

3.5 MISSIONARY OBSERVATION AND ATTITUDE

Missionaries detected polygamy and considered it to be satanic; its decline was seen as symbolizing the fall of Satan and a victory over the powers of darkness. The missionaries expected their male converts to be the husband of only one wife, when ever these men became converted to Christianity; they held the view that the first wife had legal claim to her husband unless she renounced it.

The rest of women were to be abandoned. They did this because they understood marriage to mean becoming one flesh as described in Genesis 2:24, which they understood to imply monogamy. In spite of the difficulties of polygamy, missionaries caused a lot of misery to women who were married in such arrangements and poverty became the order of the day.

The nineteenth century missionaries found the issue of polygamy to be very different from what they were used to in Europe. This was a new challenge for them and one for which seminaries had not prepared students for ministry. However, they immediately formed an opinion about it and concluded that the practice was a new challenge for them, and one with which seminaries had not dealt. However, they immediately formed an opinion about it and concluded that the practice was against Christian principles.

This created a problem for newly established churches, which through proclamation of the gospel attracted new converts from across the social structure some of whom struggled with the problem of not knowing how to treat converted polygamous men.

In South Africa and elsewhere in Africa the problem has persisted to the present day. After a very long time since the inception of Christianity in South Africa the church has still failed to come up with clear policy on dealing with the problem. Individual churches or leaders are normally at liberty to decide on how best to deal with such situation. In certain churches, they will accept the first wife and have the rest outside the church. The main question to ask is how does the modern church deal with this issue?

3.6 VIEWS OF POLYGAMY TODAY

In his paper, “Marriage and Family Life in Botswana Today”, James Amanze argues strongly that Christian marriage is founded on monogamy. He says polygamy should not be accepted in Christianity because it is the institutionalized expression of the mutuality of men and women (Amanze 1996:5-6).

The researcher fully agree with what Amanze is saying, I feel that in Christian marriage, there should be no room for superiority or inferiority among partners. Husbands and wives are called to equal partnership of respect. Polygamy therefore is not accepted in Christianity for it is the institutional expression of the inequality of men and women enabling men to possess the lives of an indefinite number of women, in order to suit their own pleasures or convenience. The above create a process of hierarchical structure, where elderly women oppress those married later.

However, I am happy that Amanze observed that through the Christian church official policy for committing adultery, most of its members practiced polygamy. The church did not consider monogamy as a fundamental issue of salvation some of the African independent churches (Zionist Type) also argue that Old Testament does not teach against polygamy contrary to Amanze (Amanze 1996:8). Gilbert Sekgoma has argued that monogamy is not a scriptural condition. He says the Bible does not insist on monogamy as the only form of acceptable marriage. His position is that “becoming one flesh” as described in Genesis does not necessary refer to one man marrying one woman. Sekgoma argues that it can mean one man marrying more than two wives becoming one flesh with them in marriage. He says that oneness here basically refers to the state of commitment to the marriage vow between a man and his wife/wives.

The researcher observed that traditionally polygamy was regarded as a symbol of prestige and value among the Xhosa and other African tribes. While it was evidently an acceptable way of life among Africans in the past,

voices of women were suppressed and marginalized to the point that they became the helpless and mindless victims within married relationship. It must be noted that despite this acute neglect experienced by women, were generally able, hardworking, sincere and intensely religious. While these women seem to revere polygamy as a sacred arrangement, they continued to wrestle with disappointment and loneliness that so often resulted from their neglect by the male dominated society.

Men used their position of authority to their advantage. They had all these women as wives with all the corresponding rights and privileges which were given to them as patriarchic rights, and not allowed to women. Some of the most sensitive issues facing these women today are HIV / AIDS, poverty, uneducated women and other related issues such as stigma due to HIV /AIDS. Children are orphaned and grow without parents and are left behind to be raised by their grannies.

Most women in polygamous relationships only gained rights to land through relationships with men. They were never owners of the land but owners of crops. They had rights to cultivate and rights to dispose crops, but not rights to allocate or alienate land; their ultimate rights to use land were associated with their position towards men, as mothers, wives, sisters and daughters. As a result of the above they will suffer great humiliation, physically as well as emotionally. Men use their position of dominance in society to appropriate women's rights to land; they lost these rights at divorce and faced a diminished future status that underlies a greater economic and social insecurity. They depend on men for their livelihood.

In conclusion, polygamy was seen as a status symbol for men. A man's wealth was deduced by the number of wives and children he had. As the researcher has shown affluence rather than any other factor determined whether or not a man had more than one wife. As he became more prosperous, he was better able to afford having multiple wives.

Although polygamy always resulted in frequent fights between wives, but the first wife often welcomed other wives as additional workers. So she then controls them by using her position as number one wife. The other reason for polygamy was procreation, which was considered as an obligation as well as a right. Both men and women placed huge importance on having children.

A childless marriage was seen as a curse and not a fulfilled marriage in African marriages. Boys are prized more than a girl. It is not normal for a Xhosa woman to be without a boy child and have a normal marriage with a girl the marriage was regarded as useless marriage. Whenever she is found without a child, especially a son, she experiences the societal expectation to yield to her husband's demand for another wife.

Another problem which affected women in a polygamous marriage had to do with the custody of children. In most cases customs favour the father or his family in obtaining custody of the children after a divorce because of lobola which gives custody to them, because the husband had better means to support the children than the woman.

There is an issue of inheritance of property which is a male dominated affair. Where the women are left with little or nothing at death of a husband or father. Boys and men usually inherit more from their father's property than a woman, or girls. The above problems causes rivalry, jealousy and quarrels among women and children born in a polygamous marriage.

3.7 PRELIMINARY CONCLUSION

This chapter attempts to put polygamy into context i.e. where it belongs and where it can be best understood, The African culture favored men than women in this kind of marriage. The development of civilization and progress challenged polygamy to such an extent that only rich men continued this process- polygamy treated women and children as property of man and clan.

It examined the attitude of the European missionaries and the position they took on the question of polygamy when it come to the issue of church membership and also Christian values and principles. In the next chapter I will deal with trauma caused by polygamous marriage to these women.

CHAPTER FOUR

4.1 TRAUMA

Trauma is a word from Greek which means “wound” and is “a term used freely for physical injury caused by some direct external force or for psychological injury caused by some extreme emotional assault” (Mitchell 1983:814). Trauma causes a feeling of helplessness. One’s usual coping skills are not sufficient to deal with trauma. Trauma disrupts the process that regulates the health and optional functioning of a person and produces discomfort and days function. Trauma affects the whole person: Biological i.e. sensation, joints, respiration and circulatory system.

Psychological i.e. cognitive, it affects thinking reasoning, memory, perception and problem solving, and a person loses hope not playing his/her social roles, that is ritual, expectations in the family spiritual life, where a person sometimes asks him /herself where is God in this situation.

4.2 SELF

- * The self develops within interpersonal exchanges.
- * The self depends on others to call into being the potential lie within the self.
- * Sensitively attuned, nurturing, and restrictive interactions can lead to the evaluation of a true self, while insensitive and hurtful interactions can precipitate disengagement from self.
- * The self can create a deterrent false self in orders to protect itself.
- * In extreme cases the self can become fragmented and can even be completely destroyed (Means 2000:67).

4.2.1 RESPONSES OF THE SELF TO TRAUMA

Traumatic experiences are part of life; we can not live life fully without being traumatized and we depend on one another for healing our trauma wound (Means 2000:67). The researcher agrees with Means, because the researcher was born in a polygamous marriage, had a lot of trauma, the way we suffered at home because of the polygamous marriage, where my father could not support both families, as a result I had to go and live with my aunt who was also married in polygamous marriage because my mother could not afford to raise us. As I continued with this research I sometimes find healing when I am listening to the stories of my core-researchers.

Individuals differ in their responses to traumatic events.

4.2.2 Variables are:

- Nature and severity of events.
- Frequency and duration of trauma.
- Genetic vulnerability.
- Developmental level at the time of trauma.
- Strength and clarity of sense of self.
- History of trauma.
- Support available after the event (Means 2000:67).

4.2.3 GENERAL RESPONSES:

- Startle response and irritability
- Explosive on & burst of aggression
- Fixation on the trauma
- Regression
- Dreams (Means 2000:67).

“A reliving and denial of the traumatic event with alternating intrusive and numbing responses” (Van der Kolk 1987:3).

-Traumatic events shatter internal psychological structures that give one a sense of meaning and purpose, and support the illusion that nothing can happen to you, which allows you to live without fear. What is shattered is a sense of personal invulnerability.

Perception of the world as meaningful and understandable (Fair), seeing oneself in a basically positive light.

Trauma is “the loss of faith that there is order and continuity of life” (Van der Kolk 1987:31).

Trauma consists of “those hurts that overwhelm and disrupt human possibilities to adjust and go on with life” (Van der Kolk 1997-284-285).

Trauma represents suffering in escalating intensity which increasingly cripples and disrupts the person’s orientation and functioning in life, it is the wound that multiplies itself through the persistence of intrusive thoughts, dreams, images, and flashbacks. Danger: its victims are evaluated rather than the event or perpetrator, the actual helplessness of the victim is denied (van der Kolk 1987:28).

4.3 TRAUMA AND EVIL

Not all evil is traumatic and not all trauma is evil.

4.4 SOUL

There is a connection between the self and soul and social expression of the soul. The way in which the soul of a person can become known to another

by interacting with the self, one gets to know the soul. Soul identifies our uniqueness-our capacity for centered decisions for taking initiative , the primacy of the whole over the parts (Ashbrook 1996: 175-176). The researcher agrees with Ashbrook because his belief is that the unique essence of the self is formed in relationships and reacts to relationships. That is these women married in polygamous marriages should have people to talk to about their trauma and experiences and that can help them to cope with their situations.

4.5 CAUSES OF TRAUMA

Trauma encompasses all the forms, intensities and degrees of hurt. This is the terrain of psychology.

Trauma is caused by physical, sexual, emotional abuses and future perpetrated by person against other persons.

The researcher is aware of the problems that, every body can be traumatized, but the researcher is analyzing the problems faced by women only in order to suit the research program.

4.5.1 TRAUMA AND WOMEN - SEXISM AND GENDER

Our society is still sexist, racist, ageist, classist and heterosexist in general. These social dynamics are harmful to individuals and cause much distress and “pathology” with which a pastor is confronted on a daily basis.

Gender study investigates meanings and implications of being in the world as a male person or as a female person. Gender study has implications for people, relationships, families, institutions, cultures and for knowing and knowledge.

Graham says “contemporary critical enquiries into gender – identity, relations, and representations have moved from empirical studies of differences towards a broader analysis of social order and human behavior of which gender is an integral element” (Graham 1996: 31).

The researcher concurs with Graham. In the history of the human kind, women did not have the same access to resources as men. Women’s stories were to a large extent left out of the recording of human history e.g the bible. Women have traditionally been in a double bind situation by double messages from church and culture.

Neuger interprets this as follows, you are valuable as a woman because of your nurturing and relational capacities.

As a culture we value independence and autonomy

You are created in Gods image, God is male you are weak, dependent and need male protection

You have the power to destroy the lives of men and children.

Women represent moral and spiritual purity.

Women and children come first.

You are responsible for sin (especially sexual) in the world.

You must be submissive, patient and supportive in your family life.

Why did you not leave your battering husband?

You must like the violence.

You must be modest, pure and sexually contained.

You must use your body to sell products, gain power and to make men feel good.

You are welcome as a full member of the church.

You support the work of the church from behind the scenes not in a decision making capacity.

You need the protection of a husband.

Nearly half of female murder victims are killed by their husbands or lovers.

Women are respected, cared for and protected.

Women are raped.

The church supports justice the church expects women to be silent and submissive, and does not believe a woman who reports abuse for instance her respectable elder husband (Neuger 2001:98).

Double binding messages make it difficult for women to live a healthy and empowered life. Bellou & Cabolac say, “The women are born into a sexist culture that helps them to “adapt” to distorted cultural narrative about women but which is harmful and disempowering for women they call the process harmful adaption (Bellou & Cabolac 1987: 20).

4.5.2 THE PHASES OF SEXISM AND GENDER ARE AS FOLLOWS.

1. Humiliation : the experience of being demeaned and developed in ones own and others eyes this is done to women by press / media , incest, rape, jokes(blonde mother in law) , how they are treated by fathers, brothers, husbands , bosses. Incest deeply affects girls and woman sense of themselves and their potentialities (Dreyer’s lecture 2009).

2. Inculcation: Girls and women are taught what it means to be females. They learn the “rules” about being female what should and should not be done. Humiliation in the previous phase renders women sufficiently broken down that they do not object when these rules are unappealing or unfair (Dreyer’s lecture 2009).

3. Retribution: This is the punishment for breaking the rules of being female. This is done by labeling (bitch), being diagnosed (Depressed, Borderline personality, co-dependent), battered etc (Dreyer's lecture 2009).

4. Conversion: women learn to believe that what they have been taught is true and natural. They become converted to upholding beliefs and customs (Dreyer's lecture 2009).

5. Conscription: women attempt to persuade other women to abide by the rules; this is the betrayal of women by women.

The practice of pastoral counseling was harmful to women and marginalized groups when it reinforced the status quo. Awareness of this has promoted a shift in practice to become life giving and empowering.

4.6 WOMEN AND SOCIETY

A study by Costello and Stone of American women 1994-1995 cited in Neuger 2001: 18 has indicated that when a woman is sixty five years, she is almost twice as likely as her male counterpart to be living in poverty women are the poorest of the poor. Women have double work load in addition to their wage earning work. they also do most (if not all) of the domestic work and childcare. This is unpaid labour it means that they work more hours than that of a men (Study in Florida, USA in 1988: waves average 30 hours per week on house hold tasks, husband 6 hours).

4.7 PERTINENT QUESTIONS

How does this affect a woman's self worth and sense of future?

What does this suggest about women's value in the culture?

Women learn from an early age that it is unsafe to be a women / girl. According to American studies 40% of all girls are sexually abused by the age of 18, either inside or outside the families. One in 200 girls is sexually molested by her father. Two out of five girls experience sexual abuse, 35 % under the age 12 personal. The experiences and the media enforce the message of danger to women. Pastoral counselors should remember that most of the violence against women happens in relationships that are supposed to be trust worthy.

Women tend to feel personal guilt and shame and are reluctant to report such crimes. Reasons are they fear that their experience is not “worth talking about; that it will be trivialized or that they will be held responsible for it (Neuger 2001:18)

4.8 WOMEN AND PSYCHOLOGY

Psychological theories contributed to pastoral counseling theories that often did injustice to women. They have not been self- consciously critical of their own assumptions and philosophies. Some laws to look out for are the following:

1. We are used to seeing women as the problems, to thinking of women as being different from men, and to regard women’s differences from men as deficiencies ad weakness”
2. There has been no adequate definition of mental health for women, the same criteria are employed for healthy men and healthy adults, whereas healthy women are treated differently.

They are for instance submissive, less independent, less adventurous, more easily influenced, etc.

3. The problem is located in the counselee herself or in her relationships, while a socio- cultural analysis is not done. “

4. Most psychological theories are pathologically oriented. They look for problems in consistence and deviance. Women have been taught to see their inadequacies more clearly than their strength (Neuger 2001:37).

THE EXAMPLE IS THE TRAUMATIC STORY OF NTOMBI'S MOTHER.

Ntombi's mother is not her real name. It is a false name; the researcher is protecting her and respecting her dignity.

I have known Ntombi from childhood days, they are my neighbors. The researcher has never known her father, although she would mention him in some of our conversations. Her father left them for Gauteng to seek green pastures. Ever since he left, nobody knew his whereabouts because he never wrote any letter nor make any means of contacts with his family.

Ntombi's mother is a teacher, but could not teach because the laws of the Transkei government would not allow her to teach, because she was married. Ntombi's mother was a second wife to her husband, she was not in love with her husband, but married him because her elder sister who was the first wife died. She was forced by his parents to go and marry her sister's husband in order to look after her sisters children. It was about 22 years since he left, the sad part of the story is that on his return to his family he was so sick, and within few months of his return he died.

Her in- laws forced Ntombi's mother to wear a black mourning gown. It is amazing that during his absence they the in-laws never cared to assist

Ntombi's mother in finding him. The rituals were introduced and Ntombi's mother was forced to wear black.

The researcher's view is that she was forced because she did not want to. Unfortunately as a woman she was never taken seriously and her feelings were never considered, her voice was never heard. What a traumatizing and an oppressive element. Ntombi's mother was never given a chance to express her feelings, nor to make an individual's choice. She was never given a chance so as to find out if it is right for her to marry Ntombi's father and to wear the black mourning gown, especially for the man who left her for so many years.

It is common that women when confronted by the death of their husbands, they are treated as if they are no more human beings. The culture also endorses the process of forcing women to wear black. This process is accepted as normal, because culture expects men to work away from home and be absent for a long time.

Immediately after he dies, the family wants him to be buried at his own house which he left for years. The worst part is that a woman will be forced to wear a black gown for a person who brought sorrow into her life. It is worse in our days because some come back to infect the women with sexually transmitted diseases like STD's and HIV and Aids.

It is common that the woman is accused of being the one who has killed the husband. However it is strange that when a woman dies it's very rare to hear

that men become accused for the cause of her death. They will not even be forced to wear a black mourning band.

These are some of the traumatizing elements that need to be dealt with in caring for the second wife married in a polygamous marriage. Several Traumatic elements occur immediately after the marriage, too the second wife who is married in a polygamous marriage. Problems like not being accepted by some members of the family, the church, the in-laws of the family and the laws of the country where you are not accepted as a wife. It is worse that when the husband dies the poor woman is not even given a chance, especially by her in-laws to say a word or have a contribution in sharing how she would want her husband to be buried. She is seated quietly on a mattress on the floor, burning with anger inside herself as the family arranges with the first wife for her husband's funeral. Hancock & Mains say, "for too long widows lived in a suffering darkness and silence. There are no words with which to name their wounds nor ear to hear their cries" (Hancock & Mains 1987:4).

Now at least in this research work, we will hear their stories and make sure that their choices are heard, their cry for help is reaching out and touching our own nerves. Their voices are a challenge to the church, culture and to pastoral care givers. If we listen to them we will begin to recognize them all around, we will also recognize that they are people created in the image of God. The way the second wives married in a polygamous marriage are treated by their in- laws, the community and the church is totally unfair and traumatizing. For so many years the second wives married in polygamous marriages have been treated as second class objects. They have been unfairly

discriminated by class, race, and gender. They were never free in their own country, they are only recognized in terms of men, that is why when they are married they even carry a man's surname with them, they are identified in terms of men, without men next to them they are nothing.

Another traumatizing element is that during the mourning period they are oppressed, rejected and isolated by their in-laws, family and communities as well as the church at times. When they are confronted by death the family conducts various rituals to them that they are very painful like, she is not allowed to talk aloud, not allowed to visit friends and neighbors, not even allowed to walk around the village and not even allowed to go to church.

If it happens that she goes to church, she is not allowed to sing nor sit in front of the congregation. The researcher has a strong feeling that this process is traumatizing to women although it can be helpful to some, because it helps them to go through the process of mourning. Death does not choose as the Tswana idioms says death is “Ngwetsi ya malapa otlhe” that is, death is a bride of every family. Therefore the individuals, close friends and relatives who are faced by the situation, are the only ones who understand the pains and dilemma that accrued through death. Kubbler Ross also follow this part of death by saying, “Death itself is associated with a bad act, a frightening happening something that in itself calls for contributing and punishment” (Ross 1974:2).

The researcher concurs with Kubbler Ross because, when a husband dies, the in-laws suspect that the woman killed him. Death becomes a punishment instead of being a closure to the chapter of life. Instead of grieving you are

now frightened of other people in his family about his death. Guilt becomes a friend to the widow hence the widow is expected to wear black clothes so as to face death, and to be separate from her ordinary daily living. She is restricted in such a way that she may lose her job. Because if she is working she is not allowed to go to work until after a month. Life changes and new rules are introduced that governs her life.

The researcher's feeling is that this trauma raises a challenge to Pastoral care. Our churches ought to be places where widows must find peace and love. Our churches must be caring places for every body especially the marginalized. Jesus did his work of healing by restoring what was broken, healing what is fragmented through the healing community which is the church e.g. Jesus healed woman who was subjected to bleeding for 12 years (Matt: 9:18-26). This women's life was broken, she was rejected and isolated. We need to analyze the church and its role among all the people in the society.

The researcher fully agrees with Mwaura in his definition of the church when he says, "The church must be a caring institution with the following marks- kerygma (Preaching the gospel), kononia (creating fellowship with the divine), diakonia (the ministry of loving service- and faith)" (Mwaura, cited in Waruta and Kinoti 2005: 87).

Mwaura is right, as followers of Christ and pastoral care givers, we are called to take care of those broken hearted, especially the marginalized.

4.9 PRELIMINARY CONCLUSION

This chapter has helped us to understand the trauma and pain that the second wife in a polygamous marriage experiences from the parents who force her to get married, and the trauma and pain she goes through in her marriage i.e her husband, family, in - laws the church and community even after the death of her husband. This chapter has helped us to share their painful experiences in their marriages.

In the next chapter the researcher will deal with some case studies and interviews of people who are second wives

CHAPTER FIVE

5.1 CASE STUDIES OR INTERVIEWS

As an African, the researcher knows that stories have been part of African life from the past. The researcher recalls with sweet memories of his grandmother who used to tell us stories before we went to bed every day. This is also confirmed by Masango when he says: “ young boys would listen in the evening to powerful stories of brave men at war and as they listened they developed leadership skills” (Masango cited in Moyise in verbum at Ecclesia: 2002:712).

Khuzwayo said, “Africa is a place of storytelling we need more stories never mind how painful the exercise might be, stories help us to understand, to forgive and to see things through someone else’s eyes (Khuzwayo Cited in Botman Perterson: 1996:7).

The researcher agrees with both Masango and Khuzwayo, in that in the African concept of storytelling one can find healing and motivation. Hence the time for story teaching is been consumed by the watching of television and Radios and so on. They are both right, because as the researcher was born in a polygamous marriage, he noticed that as people share their stories no matter how painful that might be, healing takes place at that moment. His scars also were healed , the scars of trauma and suffering that he had when he was young, scars such as not getting what you want as a child because his father had two families and that made him to be very angry towards his father.

So the best option is to allow the second wives married in a polygamous marriage to share their stories. All they need is for someone to listen to and receive their stories. Stories are part of a process of letting out some of the problems that trouble our souls. It is important to use therapy as a way of dealing with our problems.

David has this to say,

Mark my teaching my people,

Listen to the words I am to speak

I will tell you a story with a meaning

I will expound the riddle of things past,

Things that we have heard and know

And our ancestors have repeated to us.

From their children we will not hide

The praises of the Lord and his might

Nor the wonderful acts he has performed

Then they shall repeat them to the next generation.

(Psalm 78)

Story telling is an ancient art. Ben Okri says, “Africa breathes stories... In Africa everything is a story everything is a repository of stories. Spiders, the wind, a leaf, a tree, the moon, silence, a glance, a mysterious old man, an owl, at midnight, a sign, a white stone on a branch, a single yellowbird of omen, an inexplicable death, an unprompted laughter, an egg by the river, all are impregnated with stories in Africa things are stories, they store stories, and they yield stories at the right moment of dreaming, when we are open to the secret side of objects and moods” (Ben Okri, cited in the TEEC Workbook 2005:15).

The researcher agrees with Ben Okri in that we all know about stories, and probably most of us as young children were told stories by our parents, older siblings, or elders in our families. Stories, told in an oral form, capture the events of the past in imaginative and exciting ways, so that children can enter the world of the past through the lens of the storyteller. But stories are not only for children, and they need not only be about the old days, or the tradition of the community. There is a growing trend nowadays to encourage individuals to capture their own stories which describes their own personal journeys, as a way of making meaning of life and its difficult questions.

Dorian Haarhoff, a teacher in story writing, describes its importance. He says. “ If you want to know me then you must know my story, for my story defines who I am. And if I want to know myself, to gain insight into the meaning of my own life, then I, too, must come to know my own story...”(Dorian Haarhoff 1990:19).

Of course, how we choose to tell our story changes according to our age, our experience, the audience listening or reading it, and the situation within which we tell it. Despite these changes in our personal story, there are some common features about stories worth noting.

5.2 STORIES HEAL

Very often stories are not used simply to entertain. In the traditional stories, or folklore stories, stories were told to recount experiences of suffering, and in the telling of the stories, the sufferer experienced some form of healing. As that same story is retold to different generations, the collective psyche of that community also undergoes healing as it remembers. This was part of the

rationale behind the Truth and Reconciliation process in South Africa, where one of the intentions was to encourage victims and perpetrators to remember and recount their experiences as a way of healing for the whole nation to get in touch with the enormous pain and suffering and brutality of the apartheid era.

5.3 STORIES TEACH

Every cultural and language community has a variety of oral and written conventions which are often included within the story. Their function is to pass on the customs and tradition to the young. Examples to these are riddles, proverbs, sayings, myths, perhaps you will know of others from your tradition.

5.4 STORIES CREATE

Telling stories is a creative act, which captures the gifts, imagination, hopes and dreams of the storyteller in producing a new creation. They also build relationships and bonds between the storyteller and the listener, or reader. It is the stories you share with people that starts you're growing together. In this chapter we use stories for all these three purposes to heal, to educate, and to create:

Healing: In telling stories these women married in a polygamous marriage have an opportunity to speak out their pain, anger, and frustration. In doing so they will derive healing.

Educate: By passing on their experience and the critical reflection on that experience, women will take on the responsibility of teaching others. Especially other younger women, the wisdom they have learnt, if this is not done, the old patterns remain and the movement towards justice for women loses ground, and the young women have to retrace the steps their mothers walked (TEEC Workbook 2005:16).

Create: all feminist theology is about transformation, about changing the structures and patterns of relationships and making things new. Thus it is a creative project that can take different forms and shapes depending on the gifts and calling of the women involved.

Therefore this chapter deals with the stories of the co-researchers. The main focus is to explore their painful stories of oppression and integrate them into a therapeutic process of healing. In light of how the second wives married in a polygamous marriage, the researcher is now going to share their traumatic experiences, anger and their painful feelings so that we may deal with their problems therapeutically.

The researcher worked with five women married as second wives in polygamous marriages. They are all members of the Methodist Church of Southern Africa in the Mogale Circuit. For reasons of confidentiality the researcher will not mention their real names to protect their dignity and to avoid recognition of any kind. However the researcher together with the interviewees agreed to make use of fictitious names. Their stories are full of emotion highlighting the church's need for tools to deal with the second

wives married in a polygamous marriage. Therefore it is very important to note the following:

1. The researcher's interviewee's are quite clear of the process of research and how they will be used in this thesis.
2. The interviewee's know that their stories will be used to educate other women with similar experiences.
3. The following questions were asked in order to journey with them i.e. women married as second wives in a polygamous marriage.

5.5 THE INTERVIEWEE'S WILL BE ASKED THE FOLLOWING QUESTIONS:

1. Do you mind sharing your story: How did you meet your husband?
2. Would you mind sharing your experience in a polygamous marriage as a second wife?
3. If you knew before, that you were going to be the second wife in your marriage were you going to marry your husband,
4. How did you encounter God during your marriage during bad and difficult times?

5.6 THE INTERVIEW WITH IRENE OR CASE STUDY NUMBER ONE: DATE 22/11/2009

IRENE: is 62 years old she has never worked, she is receiving an old age grant and is a widow, who has children in her marriage two boys and one girl. She was not afraid to tell her story. The researcher's feeling was that the therapy had begun as she started to share her story with him.

Irene was not in love with her husband, she had adapted because the lobola had already paid to her parents. She had someone that she loved that she wished him to be her husband. She was taken by force to her new home as she was told, she did not know her husband because she was taken by five men and she was kept in a room for three days.

On the third day that's when they showed her, her husband and she noticed that she was not the first wife, because there were two other women who were with her. She was told that she is to be the second wife. What a traumatizing situation, she felt rejected, isolated and emotionally abused.

The researcher sensed some anger in Irene's tone but he noticed that, Irene suppressed her feelings of anger and trauma because of her family, the in-laws, her husband and the community expected her to be like a good woman. The problem was that if she reacted they would label her. Irene felt like she was not a human being because she had somebody that she loved, but her parents forced her into this marriage because the lobola had been paid. That alone made her not to be happy.

Irene says, "she had so many people to respect in her marriage e.g. her husband, the in-laws, and her husband's first wife. She had to cook for everybody, wash clothes for them, and work in the house and in their millie fields. It was worse when she fell pregnant, her husband's wife was very cruel and she ill-treated her very badly. Irene could not go back home because the lobola was paid. It was better when she gave birth to the child. Fortunately the child was a boy, and then Irene was treated like a queen because the first wife had girls only. She noticed that, that was the reason

why her husband had to take the second wife. The problem now started from the community, because there were those who were friends of the first wife. They hated her a lot. As a second wife she had no right to talk. Decisions were taken for her. It was better when she got her own house, because she was staying only with her children. Then she accepted her husband and she was happy to be a second wife and started to love her husband.

Irene was a member of the Zion Christian Church before she got married. She did not have problems with the church, the only problem was the friends of her husband's first wife. They were not in a good relationship with her, but that was not a problem because she accepted that. Irene was not accepted as a member in the Methodist Church because she was the second wife she was just an ordinary member. Irene was very angry with her parents, her husband and her in-laws when she was married in a polygamous marriage and was very angry with God when the Methodist Church did not want to accept her as a full member. However after a long time, she started to think otherwise and she thought that it was God's intentions because she is very happy with her children and takes them as a gift from God.

Irene's story shows some of the oppression experienced by African women, by their parents, society, church, culture and in-laws. What a humiliating and disgusting element of abuse and oppression. The above story proves a point, that the voices of women have been silent for a very long time. The researcher is aware of many cases where a marriage is arranged without the person concerned, as it was done to Irene.

You are given a husband without any discussion with you, because your parent wants the lobola. It is very sad because you learn to love the man as you continue life with him. For the researcher this part of marriage needs serious attention by the church, because according to the Christian marriage teachings, the understanding is that the marriage is a contract between the two. You will find that this is not possible to some families, and that's why we find ourselves in forced or arranged marriages. Mugambi has this to say, "Ties with the Africans did not and could not entirely survive their ties with their kin" (Mugambi 1997:101).

The researcher supports Mugambi's statement because as an African it's not easy to cut the relationships we have especially with the parents and in-laws for example, if they arrange a forced marriage for you, it is not easy to deny it. This is a challenge that the church needs to take into consideration and challenge this oppressive system.

5.7 MANDISA'S STORY OR CASE STUDY NO TWO: DATE

25/11/2009

Let us analyze the second story of Mandisa. Mandisa is a house wife, a mother of three girls and two boys. When the researcher met her she was bereaved for six months, we met at her home. She is 56 years old. The reader needs to remember that at an early stage of mourning the widow is not allowed to travel or visit other people. That is the reason; the researcher had to visit her at her own house. As we talked, she looked relaxed and fine.

Mandisa is a second wife to her husband. She was a student nurse in Welkom, when she met her husband. Her husband was also a nurse, he was

older than her, and when Mandisa asked her husband about his wife he said his wife had died three years ago. After two years of their love they got married. It was after five years of their marriage when Mandisa heard a story that her husband first wife was not dead. But it was not easy for her to divorce, because she was in love with her husband and they had two children. At that time she was not working, because she was fired at work when she was a student nurse, because she fell pregnant, and she had her own house already.

After she received the news that her husband had another wife, the husband was not afraid, to tell her that, he needs to take her and her children to his home, so that they can know them and there are rituals that need to be done for them. Then they went to her husband home. “I have no problem to be married in a polygamous marriage as a second wife” Mandisa said, it was as not bad as she thought. Her in-laws, the family and the husband’s first wife husband welcomed her, they were in good terms, they had no fights they loved each other. They visited each other until her husband retired and they moved from Welkom to her husband place. They were very happy as a family. Mandisa loved her husband, and she was in a good relationship with her family and her sister (her husband first wife).

Mandisa saw that God had been very good to her, but church people were cruel towards her. When she came from Welkom, she was a full member of the Methodist church, and when she wanted to join woman’s Manyano. The woman’s Manyano refused, they told her that they cannot accept her because she was the second wife. Mandisa was asking herself how God can allow this in the church. It was very painfull when her husband died because the

church people were only concerned about the first wife not her. They took the first wife as the only person who lost her husband, not her.

The researcher's research led him to understanding the struggles of support that is needed by the second wives married in polygamous marriages. With Mandisa the researcher noticed that as she was talking, she had no problems with her family, the problem was the church and women's Manyano that was discriminating against her. They did not know how to deal with her issue. As she said that she was not even taken as a wife to her husband during her husband's funeral.

The researcher understands this to be a great challenge to all pastoral caregivers, and to the church at large. It is time for the church to establish support groups for the second wives married in polygamous marriages, experiencing pain and oppression. Hinga says. "I argue that women should take up the personal challenge themselves, and become as it were, pastors unto themselves, as well as pastors of the church itself, by pointing out where the church errs and falls in its mission of liberation to the down trodden and the creation of a just and fair society. Women can be pastors unto themselves by supporting one another, unequivocally when tragedy strikes and above all by being of good counsel with one another. In order to help each other to resist abuse and violence, when it threatens them or help each other to heal when actually hit with violence and oppression"(Hinga, cited in Waruta and Kinoti 2000: 139).

The researcher agrees with Hinga that women need to be empowered so as to uplift each other in terms of needs. The struggle and experience of the

second wife married in a polygamous marriage is painful, and it is also very difficult at the time of death of her husband.

5.8. BONGIWE'S STORY OR CASE STUDY No: THREE DATE 05-12-2009

She is the third interviewee; Bongiwe is 47, and she married Lizo 14 years ago. She is a teacher in a preschool (Grade 0). They were blessed with two daughters aged twelve and nine. Bongiwe is a second wife. Bongiwe was aware that the researcher was doing a research about struggles of second wives married in polygamous marriages. She was not working when she met her husband, they were not in love but her husband just proposed marriage to her. She agreed to marry him because she says she had no choice, because she passed standard ten (10) long ago.

When Bongiwe got married it was ten years after she passed standard ten and she could not get a job. She regarded herself very lucky because, there was nobody who was going to support her and her family, and because lobola was going to be paid to her parents who were not working.

Bongiwe's experience in a polygamous marriage, as a second wife was not an easy thing because, she was insulted every day by her in-law's, and her husband's, first wife they called her a prostitute. She was not accepted by everybody except her husband. But she says she had no choice. She was not working, her parents could not afford to pay lobola back, if she went back to her home her parents were always encouraging her to tolerate whatever treatment, because she had no choice. Bongiwe does not want to talk about her marriage a lot, because it reminds her of bad memories. Bongiwe was

going to marry her husband even if she knew that she was the second wife, because she had no choice. She wanted to bring something at home and wanted to have somebody to support her, financially.

Bongiwe asked herself if there is a God. Because she went to church and she met two ladies, they asked her, what she was doing in the church because; she doesn't belong to the church because she was a prostitute. This made her to feel oppressed and marginalized and rejected. To this day she doesn't know who send the two ladies to her but she got the message loud and clear. When Bongiwe told the family about the two ladies, they told her that they were not interested in what she was telling them. Bongiwe says she will never set her foot in any church because, she doesn't believe that there is a God, also because of what they have done to her.

As the researcher was listening to this lady , he learned the following: It was very difficult for the lady to put a painful story into words, she was even scared to share it , because of the stigma and discrimination, and her rights were violated . Her life has fountains of tears, a lot of abuse, discomfort and hatred. It is the oppression and devalued humanity of her, that have evoked the outcry and challenges by feminism.

The researcher has also learned that the second wife married in a polygamous marriage is struggling for liberation, dignity and for peace of mind, in spite of the good South African constitution, woman are still oppressed. Therefore, for the sake of second wives married in a polygamous marriage safety and security, the researcher wants' to advice men to start

making up their minds when they think of marrying the second wife, they must know that it is very painful more especially after their death.

5.9 KAYAKAZI STORY OR CASE STUDY NUMBER FOUR:

DATE 7-12-2009

Kayakazi is 49 years old. She was 25 years when she got married to her husband as a second wife. Kayakazi was staying in Mamelodi in Pretoria when she got married, she was staying with her mother, who was an alcoholic. Her mother lost her job, because of her alcohol habits. Kayakazi is mother to two children, a girl 21 years and a boy 18 years old. She is not working the only person who is working is her husband. She did not want to marry him but she was forced by her parents and the community because they said it was the time for her to get married because she was very old and because of her home situation.

The reason they wanted her to get married was that they wanted the lobola. There was nobody who was supporting her mother, and the lobola was going to help at her home to maintain her mother, and she would also be able to get somebody to support her, as she was going to be a wife.

Kayakaza is a member of the Methodist Church of Southern Africa in Mogale Circuit. She is a full member in the church and a full member of Women's Manyano. Kayakazi was accepted as a full member of the church and the Women's Manyano because her husband's first wife died. Kayakazi was not treated very well in the church because she was the second wife, she was not treated well at home by the family and the community because they say she is a wizard or a witch and they she killed her husbands first wife,

because she wanted to be a member of the church and also to be accepted as a full member of the Women's Manyano. She had no problem about that because she says; she knows that she is innocent. Even if she is innocent she is still discriminated.

The problem that needs to be addressed in this issue is discrimination against other people especially the powerless and in this case of Kayakazi who is discriminated against. If this kind of discrimination can go like this it will have a negative impact in the future because the researcher can foresee a community that does not care about the poor, powerless, and uncomfortable people. Therefore there is a need for the church to address this issue as soon as possible. This discrimination hinders Gods missions. God has shown great love for all through Jesus Christ, He loves the perfect and the imperfect. No body is out of the community of his grace, if this kind of injustice takes place it will undermine Gods mission through Christ for his kingdom to be accomplished. The Basilela is for all (John 3:16).

5.10 SHONEEZ STORY OR CASE STUDY NUMBER FIVE: DATE 15-12-2009

Shoneez is 55 years old she is married as a second wife in a polygamous marriage, she has got three children, and all of them are boys. She is unschooled and she is not working. She is a member of the Methodist Church in Mogale. She never wanted to marry her husband but she was forced by her parents to marry her husband, because she fell pregnant and her culture was that the person who impregnated her must take her as a wife, because nobody is going to take the damaged goods. She was accepted as a

full member, but she was not accepted as a member of the Women's Manyano because she is the second wife.

Shoneez is very angry with her church because she does not understand why the Women's Manyano is not accepting her, because she does not have a problem with her family and her husband's first wife. The painful story of Shoneez is that even her children were baptized in the name of her husband's first wife. Not in her name because they don't take her as a wife in the church. This is another painful discrimination of Shoneez by the church community more especially the Women Manyano that needs to be addressed by the church because Shoneez did not want to marry her husband but she was forced by her parents. There is a need to change the mind set of the church and the community at large. The church as the body of Christ has a challenge of witnessing the good news in this context, they have a challenge of conveying the message of reconciliation and the ministry of reconciliation. They must know that the mission of Christ is about bringing life in wholeness they must not discriminate.

The researcher concludes by saying that the church has a challenge to teach the community that if God is the Father, the creator and sustainer of the universe, then human beings who are made in God's image must not be separated in anything. Douglas W, Waruta, Hannah and W. Kinoti both are teaching us that "Christian hope and faith helps us to affirm that God's purpose for and of all creatures is for all, not a particular group of people, a particular period in history or a particular species in nature" (Waruta & Kinoti 2005:59).

5.11 PRELIMINARY CONCLUSIONS

This chapter has helped the second wives married in a polygamous marriage to share their traumatic and painful stories, and how to cope with it. The researcher concurs with Bernstein when she says that, “then we can survive, celebrate existence and deal effectively with each new experience” (Bernstein; 1977:225).

In this chapter the researcher is reminding everybody that in each one of us there is the image of God (Imago Dei). The image of God means we do not speak about the appearance, but we speak about the spiritual being which is what is important to God than our own thinking and attitudes.

CHAPTER SIX

6.1 CONCLUSION AND RECOMMENDATION

Acknowledging the fact that everyone is created in the image of God, there should be no subjection or dominion in both culture and Christian practices. The church as the body of Christ and of believers, representing God on earth has a big role/task to incorporate most of these practices, so that those acts that are bad and humiliating especially to the second wives married in polygamous marriages be avoided and all that are good are maintained.

Hancock and Mains once said, “ it is ironic that the church which should represent compassion and power of Jesus Christ in the lives of the wounded, broken hearted people, had sadly failed to listen and respond” (Hancock & Mains 1987:50).

There is no doubt in the researchers mind that the long time male dominance of the church has left it crippled in ministering to women who have been hurt by men. However we are beginning to listen and hear, the voices are coming through and by encouraging, comforting and journeying with the abused. The isolated and the marginalizing as friends we can help to press on.

We need to remind ourselves that people of Africa have traveled a long way with discrimination, oppression and abuse. It’s about time that we see what was wrong in our history and we must not repeat what we did in the past. We must confess our sins of the past and ask for forgiveness, therefore it is the church that needs to see that culture and Christianity must work together

with the aim of having one culture as Mugambi states, “it can be changed” (Mugambi 1997:14)

The researcher concurs with Mugambi that we need to change all structures of culture that discriminate and harmful to our brothers and sisters, not forgetting ourselves. By so doing that will be pleasing in Gods eyes and we will be blessed as Africans.

In this thesis the research question that the researcher focused on was: How the Methodist Church of Southern Africa can play a role in addressing the issues faced by the second wife in polygamous marriages.

In chapter two the researcher outlined his methodology for this study. The researcher made reference to the “shepherding model” as a possible model to be applied by the church. The shepherding model if applied will make these women aware of who they are, their dignity and human rights.

In chapter three the researcher discussed the various types of marriage with a particular focus on polygamous marriages. The research discovered that the African culture favored men more than women in polygamous marriages. The development of civilization and progress has challenged the culture and the church to re-value the way women are treated in a polygamous marriage.

In chapter four the researcher discussed the trauma that women in polygamous marriages experience. One of the trauma’s experienced was as a result of the death of the husband. This chapter helps us to understand the

trauma and the pain that the second wife experiences from her parents, the in-laws, the community and the church.

In chapter five the researcher conducted his interviews for the study. Interviews were conducted concerning the experiences of the polygamous marriages of five women. Their experiences showed similarities in the rather disappointing and negative way in which many of our churches have received these women. This chapter has helped the second wives married in a polygamous marriage to share their traumatic and painful stories.

As a result of this study, the researcher has come to the realization of the limited research in this area. The researcher is of the opinion that in particular there needs to be more of a focused effort by churches to recognize and accept the second wives in polygamous marriages as full members of the church and any organization. Therefore the researcher concludes that more research is definitely needed in this area of polygamy.

The researcher realizes that the second wives married in a polygamous marriage should be loved and cared for. They are made in the image of God. God loves them like everybody. The church must have compassion and the church must be like Christ. The church must have the mind of Christ to the marginalized, wounded and broken hearted people. The church has the responsibility to love and care for the marginalized and the abused and the second wives in polygamous marriages.

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INTERVIEWED PEOPLE

1. Mrs. N.B. Bebula, 66 Years, Female, 3rd March 2009,
Mayibuye Location 082 7462 834.
2. Mrs. B.V Vimba 55 Years, Female 22 April 2009,
Munsieville Location 084 7676 041.
3. Rev. Vukile Mehana, Male, Mediator Panel Convenor of the
Methodist Church of Southern Africa 6 April 2009 Woodlands 082
884 3206.
4. Rev Attwell Timothy B, Male, Ex Convenor Mediator Panel
of the Methodist Church of Southern Africa 10 April 2009 Rose
bank 082 343 2501.
5. Mrs. Iren Blou, 62 Years, Female, 22 November 2009
Mansinvile Location
6. Mrs. Mandisa Tuku, 56 Years, Female, 25 Novemeber
2009, Kagiso Location
7. Mrs. Bongwiwe Sindane, 49 Years, Female, 5th December
2009, Krugersdorp
8. Mrs. Kayakazi Madumela, 47 Years, Female, 7th December
2009, Mayibuye
9. Mrs. Shoneez Pieter, 55 Years, Female, 15th December
2009, Tsepisong

APPENDIX A

THE INTERVIEW QUESTIONS.

1. Do you mind sharing your story: How did you meet your husband?
2. Would you mind sharing your experience in a polygamous marriage as a second wife?
3. If you knew before, that you were going to be the second wife in your marriage were you going to marry your husband,
4. How did you encounter God during your marriage during bad and difficult times?

APPENDIX B

CONSENT FORM ATTACHED