

**THE PROCESS OF MOURNING AND REMARRYING FOR WIDOWERS
IN THE SWAZI CULTURE: A PASTORAL CHALLENGE**

THESIS BY: DALCY BADELI DLAMINI

STUDENT NUMBER: 13394322

**SUBMITTED IN FULFILMENT OF THE REQUIREMENTS FOR
THE DEGREE OF PhD**

IN THE FACULTY OF THEOLOGY

AT THE UNIVERSITY OF PRETORIA

SUPERVISOR: PROF M.J.S. MASANGO

SEPTEMBER 2020

DEDICATION

This thesis is dedicated to the following:

My parents: Walter Grant Nsibande (deceased) & Catherine Nsibande nee Seyama who worked tirelessly to see us through school.

My one and only husband: Anthony Mfanaleni Dlamini.

My loving Children: Lindokuhle and Alwandze Dlamini.

My house keeper (A helper): Bethusile Mamba.

St Michaels Chapel in Manzini

ACKNOWLEDGEMENTS

For this accomplishment I give honour and glory to God the Creator, Redeemer and Sustainer. If God had not been by my side.....I would not have completed this work.

My gratitude goes to the following:

- My coach and supervisor, Professor Maake Masango. Our journey began with my BA (Hons) and you gave me all the love, support and care a daughter may have asked.
- Dr. Tshepo Masango Cherry, and Dr. Lesley Chery for stretching me the first day you met me for contact classes in Alex....It has surely come to pass and it's for me as you said.
- Mrs. Pauline Masango and her staff, for the love and support you poured to us as students the whole time we attended contact week.
- To my colleagues in contact class, for the deliberations, constructive criticism and of courses the humor. Keep pushing.
- To my one and only Anthony. You have been there for me through thick and thin. You deserve this Doctorate Hlubilomuhle.
- To my children, Lindokuhle & Alwandze, my house keeper (Bethusile Mamba) thank you Malangeni for tolerance and understanding.
- To Archbishop Thabo Makgoba, thanks for your overwhelming support.
- To Dr. Thwala, for mentoring me and believing in my potential.
- To St Michaels' schools, for your love, support and words of encouragements.
- To the Ministers of the Gospel who participated in this study I thank you.

DECLARATION

I, Dalcy Badeli Dlamini hereby declare that this thesis, which I submit for the degree of PhD (Practical Theology) at the University of Pretoria, is my original work, and has not been submitted by me for a degree at this or any other University. All sources I used have been indicated and duly acknowledged by means of complete references.

Name of Student: Revd. Dalcy Dlamini

Signature (Student)

Date.....

Name of Supervisor: Prof. Maake J. Masango



Signature (Supervisor)

Date..... September

2020

ABSTRACT

This study is concerned about Swazi widowers who rush and remarry before mourning their spouses because of Swazi culture and external pressures such as conjugal rights and domestic chores. The Royalised version of Patriarchy (RvP) has a major influence on Swazi men as they are recalled at any time for Royal duties. This has reduced the number of days for mourning their spouses in the name of culture and submission to authority because it comes with power and prestige. Swaziland's patriarchal influence emanating from the 'Throne' has major impacts on how widowers have been conducting themselves in Swaziland, as they imitate the Man on the Throne (MoT) who is a polygamist, and has many shoulders to cry on, when bereaved as opposed to monogamist Swazi men, who find solace by rushing to remarry.

The multiple partners by the MoT set a standard for other Swazi men who then engage in multiple sexual activities, spreading sexually transmitted diseases, of which in most cases it is the female partners who are easily affected. Thus they die early causing the monogamous men to remarry. This is not a challenge with the MoT because he has many shoulders to cry on as opposed to ordinary Swazi men.

Swazi men have not been exposed to domestic work, thus they rush and remarry because they want to ease the burden as opposed to marrying for love and commitment, a key element in marriage. As a result they end up being emotionally and psychologically drained, which might lead others to die in the process (How?). On the other hand Ministers of the Gospel, who have to pastorally care for the widowers are often not equipped, thus they end up not knowing how to pastorally care for the survivors of death, in this

case the widowers. The purpose of this research is to assist the Ministers of the Gospel to be able to journey with their members through the mourning period. It is to equip the widowers as they transit to the next marriage. Hence, a model directed by Practical theological insights has been created to suit the Swazi context.

EXPLANATION OF ACRONYMS

MoT	Man on the Throne
MoG	Minister of the Gospel
RvP	Royalised version of Patriarchy

Table of Contents

CHAPTER ONE	1
1.1. Introduction	1
1.2. Background Story	3
1.3. Problem Statement	6
1.4. Aims and objectives	7
1.5. Significance of the Study	9
1.6. Research Gap	10
1.7. Methodology	12
1.7.1. Data collection	16
1.7.2. Data Analysis	17
1.7.3. Theories of caring	18
1.8. Chapter Outline	19
Chapter One	19
Chapter Two	19
Chapter Three	20
Chapter four	20
Chapter Five	20
Chapter Six	21
Chapter Seven	21
1.9. Preliminary conclusion	21
CHAPTER TWO: METHODOLOGY	22
2.1. Introduction	22
2.2. Nick Pollard's Model of Positive Deconstruction	22
2.2.1. Identifying the Underlying Worldview	26
2.2.2. Analyzing the Worldview	27
2.2.3. Affirming the elements of truth	29
2.2.4. Discovering error	30
2.3. Charles Gerkin's Shepherding Model	31
2.4. Research Design	37

2.4.1. Ontology	39
2.5. Post- Modernism	41
2.6. Qualitative Research	43
2.7. Narrative Theory	46
2.8. Phenomenological Research	48
2.9. Ethnography	49
2.10. Case study	49
2.11. Grounded Theory	50
2.12. Pastoral care	53
2.13. Preliminary conclusion	59
CHAPTER THREE: SWAZI CULTURE	62
3.1. Introduction	62
3.2. Patriarchy: Men versus Men	65
3.3. Swazi Culture in relation to mourning	70
3.4. Swazi Rituals In Relation to Mourning	77
3.4.1 The call back or bring home ritual	80
3.4.2. The cleansing ritual	82
3.4.3. Animal slaughtering	85
3.4.4. Mourning gowns	89
3.4.5. The 'after tears'	91
3.5. Belief systems in relation to mourning	92
3.5.1. The theory of observation and theoretical interpretation	95
3.5.2. Family structures and versus Swazi culture	96
3.6. African Cultures in relation to Mourning	98
3.6.1. The Nigerian Culture	98
3.7. Western Cultures in relation to mourning rites	107
3.7.1. Australian culture	107
3.7.2. Asian cultures in relation to mourning	108
3.8. Preliminary conclusion	117
CHAPTER FOUR: INTERVIEW	118
4.1. Introduction	118
4.2. Preparation for Interview	120

4.3. Pre- Interviews	123
4.4. The Interviews	123
4.5. Post interview	124
4.6. Questions and responses	125
4.7. Themes in the qualitative findings	125
4.7.1. Widowers who remarried	125
4.8. Interview with clergy who are marriage officers/counselors	148
4.8.1. Report back from Family members of the widowers who remarried.	173
4.8.2. Interview with widows who remarried	188
4.8.3. Interviews with Custodians of Culture	192
4.9.2. Church cultural norms and practices	198
4.9.3. Analysis from clergy who are marriage officers	208
4.9.4. Analysis from family members of the widower	220
4.9.5. Analysis from widows who re-married	225
4.10. Preliminary conclusion	229
CHAPTER FIVE: THE THERAPEUTICAL MODEL	233
5.1. Introduction	233
5.2. Pastoral care	234
5.2.1. Case study one	234
5.2.2. Case Study two	235
5.3. Pastoral Care according to Gerkin	236
5.4. The Minister as a Priest	237
5.4.1. A liturgy dedicated to the widowers in Swaziland	238
5.4.2. The Liturgy outline for widowers in Swaziland	239
THE GATHERING OF THE COMMUNITY	239
THE PRAYER OF THE PEOPLE	246
THE HOLY COMMUNION	248
THE GREAT THANKSGIVING	248
THE BREAKING OF THE BREAD AND THE COMMUNION	251
CONCLUSION	252
5.4. A Minister as a Wise men/ Women	254
5.5.1. A Curriculum on Death and Bereavement Contents	255

Introduction	255
5.6. A Minister as a Prophet	270
5.7. Pollard’s Positive Deconstruction Model	272
5.7.1. Identifying The Underlying Worldview	273
5.7.2. Affirming the Truth.	275
5.7.3. Discovering the Error	275
5.8 Preliminary conclusion	276
5.8.1. Truth about Swazi mourning and remarrying rites	276
CHAPTER SIX: SUMMARY OF FINDINGS AND RECOMMENDATIONS	279
6.1. Introduction	279
a) The Problem Statement	280
b) The hypothesis	280
c) Aims of the study	280
6.2. Summary of the findings	282
6.2.1. Swazi Culture and Church culture	282
6.2.2. Domestic chores and conjugal rites	291
a) Emotional and psychological impact	292
b) Economic impact	294
6.3. The Therapeutic model	295
6.4. Recommendations for future research	297
APPENDICES	298
APPENDIX A – Widowers	298
APPENDIX B – MALE CLERY	300
APPENDIX C – CUSTODIANS OF CULTURE	301
APPENDIX D – FAMILY MEMBERS FROM THE WIDOWERS SIDE	302
APPENDIX E – WIDOWS	303
APPENDIX F- A LITURGY DEDICATED TO WIDOWERS IN SWAZILAND	304
THE GATHERING OF THE COMMUNITY	304
The Ministry of the Word	309
THE PRAYER OF THE PEOPLE	312
THE HOLY COMMUNION	315
THE GREAT THANKSGIVING	315

THE BREAKING OF THE BREAD AND THE COMMUNION	317
CONCLUSION	320
BIBLIOGRAPHY	323

CHAPTER ONE

1.1. Introduction

The study examines the emotional impacts on Swazi widowers who re-marry immediately after the demise of their wives without proper planning. Such an impromptu practice may also have both emotional and psychological effects on them. In the Swazi context once someone dies; especially a husband or wife, there is a period that is set apart for mourning. The common trend is that widows are expected to mourn for a period of six months to two years. On the other hand, time for widowers has been shortened to a period of a month because of social factors. As a result, the widowers are impacted emotionally and sometimes psychologically if the process of grieving is overlooked.

Merton in Haralambos argues that social structures generate pressure on people variously located in that structure. He speaks of institutionalized means of reaching culturally defined goals. He cites America whose culture is that all members of society have equal opportunity of achieving success, which is termed the 'American dream, (Haralambos 1987:413).

Merton states that there are five ways in which people respond to social structures in American society namely:

1. Conformity: This is when members of society will accept what has been placed before them.
2. Innovations: It is when members of society will reject what is there and opt for something else.

3. Ritualism: It is when members of society abandon what is there.
4. Retreatism: It is when members of society resolve the conflict of their situations by rejecting both cultural goals and institutionalized means.
5. Rebellion form: It is when the members of society replace success goals and institutionalized means with different goals and means to create a new society, (Haralambos 1987:414-415).

Following Merton's analogy when dealing with the issue of widowers in the Kingdom of Swaziland one is of the view that at most widowers conform to what has been placed before them when it comes to mourning rites. Adopting Retreatism will mean widowers in Swaziland reject some of the cultural dictates when it comes to not grieving and create a new society that will be conducive for themselves.

Psychologists Somhlaba and Wait (2009:196), argue that, the loss of a spouse and the entire bereavement processes have a psychological effect on the bereaved spouse. In addition, spousal death ranks as the most stressful event individuals are likely to encounter in their lifetime.

Therefore, if such is the case, it is equally important that widowers in Swaziland are pastorally cared for before they remarry. The genesis would be understanding grief and its impact on individuals.

Grief is defined as a physical and mental process, which one has to go through in order to be happy again (Anon. 2017). Happiness entails the various coping strategies that are put in place to assist the bereaved spouse in the process. If, therefore, the widowers do not undergo the process of grieving, which is a common practice in Swaziland among widowers, it is

likely that the aftermath shall be vivid in the long run. The study has been influenced by the story below.

1.2. Background Story

Social factors such as domestic chores and conjugal rights in Swaziland take top priority in the event of the demise of a female spouse. Domestic chores are duties mainly performed by women in Swaziland such as cooking, collecting fire wood, fetching water, weeding and babysitting to mention but a few. Conjugal rights include sexual activities and procreation. This is influenced by the fact that Swaziland is a patriarchal country. More will be discussed on patriarchy in chapter three.

According to Potash (1986:3), widowers are expected to remarry so that these needs are swiftly met, unlike in the American culture where the emphasis is companionship during a civil union. Widowhood is regarded as somewhat peripheral and hence people show little interest in what happens once a partner dies.

The social factors mentioned above could be termed as short term stress relievers for the grieving person. The study desires to concentrate on long term pressures, which affect individuals in the event of death. The focus would mainly be the emotional and psychological stresses on widowers who remarry without being extemporaneous. Palmer (2014:1), argues that “it makes proper sense for humanity to explore and investigate more than ontological insights around the death experience.”

There will be an in-depth study of human aspects of death and the associated grief and rituals as the study unfolds. The more facts ascertained regarding death, dying and grieving, the more human beings accept that it is an integral part of life. “Death is not an enemy to be conquered or a prison to be escaped, but it actually gives meaning to our lives”, (Kubler- Ross 1975: X)

It is, therefore, critical for every individual, widowed or not, not to shun away from topics pertaining to death and dying, which result in grieving, in order to be able to handle it when the actual event emanates.

This study was prompted by the author’s experience, which left her dumb-founded one day when she met *Smokey* during one of her pastoral visits. *Smokey (not his real name) had recently been married to a twenty-six year old lady Thululu (pseudo name), and this was his second marriage. Smokey was sixty- seven years of age by then.*

It was hardly a year of mourning after Temlandvo’s (the deceased wife) demise, and news proliferated that Smokey was getting married. It was during the cleansing ceremony for Temlandvo that the aunties (female siblings) called Smokey’s children (who were aged thirty - two and twenty-six respectively) aside to announce that he was soon getting married to Thululu. Within a period of three months, all was set for the wedding bells to ring after the payment of Lobola.

The two were joined together in Holy Matrimony on the 15th December 2013. Thululu joined her husband at the family home at Tifwetfweni and occupied Temlandvo’s house. Temlandvo’s children challenged the setup, citing that it was their mother’s home and that was not the way things were conducted

culturally. However none of the family members were willing to listen to their cry, including Smokey who had found his new love.

Smokey was caught up in a web. Whatever was expressed by the girls fell on deaf ears and was not of importance to him at that time; after all, they were his children and had no right to talk to him in that manner. Swazi culture dictates that children do not question adults on certain issues, which is in line with some other African cultures that dictate that children are not recognized and not heard, because of lack experience in life, (Masango September 11, 2016 contact week).

Tables started turning when Thululu delivered her first two children and they were both girls. That was when Thululu started revealing her true colors. She was not ready for a third child, whom the family envisaged would be a boy. She was also not keen to remain in Temlandvo's house. This became a strain to Smokey who at his old age had to build a new house for the new family. As Smokey related his story, his eyes were teary. The author felt unskillful as she had no clue as to how to assist him. This became a burden to her, as she recalls how miserable Smokey was. She was not equipped for this, hence the study.

Pieterse (2004: ix), alludes to the fact that “a positive approach to the church’s preaching and praxis is to face the problem squarely”. That is why Pieterse questions the role the church can play in offering inspiration to the poor in order to empower them to improve their own situation and thus enjoy liberation from poverty.

Petersen’s point of departure is poverty in South Africa. He alludes to the fact that when freedom dawned in South Africa in 1994, it was called God’s

liberation act or the Praxis of God, Pieterse (2004:2). His argument is more on material things, yet emotional and psychological needs may also be categorized as another form of poverty in one's life. If not dealt with, it might cause harm to the recipient.

1.3. Problem Statement

The study is concerned with how some of the 'cultural' expectations exacted on widowers in Swaziland impact on their lives once they remarry. It is a norm in most Swazi communities that widowers are encouraged to remarry soon after the demise of their wives, which then affects them emotionally and psychologically in the long run.

Usually it is not a course of concern for most Swazi families (note that Swazi families are mostly extended) on how the spouse has died, either a prolonged illness or sudden death; the widower still has to remarry as soon as possible. Scientifically it has been proven that sudden deaths are more difficult to cope with than anticipated death, (Debora et al 2001:S238).

True as this may be that sudden death may have more effects on the recipient than a lengthy one, the study is of the view that mourning for a spouse in both instances is critical in order to avoid the detrimental outcomes in the immediate future.

In many communities, in the country, this practice of widowers remarrying without prior preparation has been "prevalent" even within the Christian communities, which according to Christian standards are people of the way, who are to resemble the light of the compassionate Christ.

Therefore, as a pastoral care giver, the author has been grappling with so many questions. Her causes of concern are as follows:

1. What role does Swazi culture play in the widower's remarriages in Swaziland?
2. Is it a good practice for families to encourage widowers to remarry soon after the death of their spouses?
3. Is there any justice in allowing for the widowers and widows to have a mourning period taken before remarriage?
4. What factors prompt widowers to opt for remarriage rather than celibacy? Should it be a must or a choice for widowers to remarry?
5. How can the Minister of the Gospel (MoG) effectively pastorally care for widowers during the time of mourning?

1.4. Aims and objectives

Palmer (2014:1), argues that despite our attempts to treat death and dying as a taboo or some pending, distant enemy, the fact remains that death is real. Our denial of it cannot change the reality.

While Kubler-Ross discovered that death, in itself, is associated with a bad act, a frightening happening, something that in itself calls for retribution and punishment, (Kubler- Ross 1968:2).

It is in such spirit that the author considers that all the emotions described by Kubler-Ross should in a way be considered by Swazis during the demise of a female spouse. Avoiding such topics because of certain beliefs delays the process one has to undergo in the event of death.

It is, therefore, of utmost importance that widowers should be given more time to come to terms with the happenings. Avoiding the topic while moving on with life, does not solve anything, as the underlining problem does not cease because of avoidance. Instead, it sprouts as the year's progress. It is in that note that the study's main aim is to create space for widowers to undergo the process of mourning. Reason being that more often than not, they are encouraged to remarry within a short space of time after the death of their spouses.

The hypothesis is that Swazi men cannot remain without spouses for a long time. Swazis argue that men require women not only for conjugal rights but also for domestic purposes. This down plays the emotional and psychological challenges they go through if not given a chance to mourn. According to the author's analogy, it is more like adding salt in an open wound if such a wound is not treated.

The study also aims at journeying with widowers as they claim back control of themselves before giving their hand into marriage. It is also to develop a methodology that will journey with widowers as they articulate their experiences on the marriages that are mostly premature.

This will solicit the fact as to what pushes Swazi widowers to remarry immediately after the demise of their spouses. It will further ascertain when widowers become emotionally and psychologically prepared before they recommit to marriage. Lastly it is to equip pastoral care givers on how to minister to the widowers when the need arises.

1.5. Significance of the Study

The study will view Swazi cultural dynamics exacted on widowers after the loss of their spouses. Knowledge acquired from the interviews will be available to pastoral caregivers to educate the body of Christ and the community at large about some dangers highlighted by the findings. This will enhance further research on the topic of widowers.

It is within the Anglican tradition that after the Psalm reading, the congregation's response would be "...as it was in the beginning, is now and will be forever", (Anglican Prayer book 1989:56).

Such a stanza gives glory to the Trinity, who has been an integral part of the body of Christ from eternity to eternity. However, it is often used out of context to justify evil actions, especially by people who do not want to shift from those practices, and use similar words. Swazis too are not exceptional when it comes to statements like 'It has been like this for years' and thus they are comfortable with it, whether it adds value or not to the present situation.

Rushing into marriage after the death of a female spouse has somehow become a norm nowadays in Swaziland, yet it poses as a hazard to the remaining spouse. Clinebell states that there is evidence that many psychophysiological illnesses are related to unhealed grief. This results in many other things including boredom, restlessness, feeling of deadness and lack of creative energy and purpose in life, (Clinebell 1984:218).

He further articulates the fact that blocked and unfinished grief saps one's creative juice in life and the longer the healing is delayed, the more costly the protracted grief is to the person's wholeness. When looking at Clinebell's

analogy on deferred processes of mourning, one wonders if remaining in cultural practices that do not add value to Swazis is worthwhile. It is in such a spirit that the study wants to contribute to the communities, so that mourning amongst widowers is also given priority to unleash many, who are often trapped in the process.

As a pastoral caregiver, this brings us to hermeneutics, which is defined by Pieterse (2004:5), as the “science of understanding how people interpret their environment, situations and messages from the past, within their human reality in a particular era”.

Pieterse (2004:5) alludes to the fact that firstly we are to consider the relationship between God and people, which is the heartbeat of the Christian faith and theology. Introducing God’s principles to humanity could change people’s mindset in dealing with critical issues like mourning. Building that relationship with God becomes a stepping-stone in liberating a person. This dissertation is, therefore, concerned with developing a healing method towards widowers who are affected psychologically and emotionally because of not having had enough time to mourn. The study does not only want to contribute to the already existing pool of knowledge from scholars, but it also intends to be a practical tool for the body of Christ, specifically pastoral caregivers.

1.6. Research Gap

The author is not new on the journey with those who have lost their loved ones. In her Master’s thesis, she explored “Bereavement rituals of widows in the Swazi culture: a pastoral concern.” During the study she discovered that

many books have been written on widows, which were her area of concern by then. As she studied further and interviewed the widows it also transpired that there was a dire need for someone to tap into the world of widowers, hence the study.

While exploring more on widowers, one has discovered that there is very little literature on widowers and their struggles. The study will be one of the few in the African Christian background focusing on pastoral views as it grapples with psychological and emotional issues impacting on widowers in Swaziland who do not mourn their spouses.

A great deal of studies have been explored on the bereavement and the impact of trauma in general. Elegbeleyo and Oyedeji (2003) from the department of psychology in Awolowo University in Nigeria wrote about the bereavement trauma and the coping ability of widow/widowers: the Nigerian perspective. They investigated “the perception of death by the bereaved, the process of mourning and grief, the psychological and social malfunctioning, which arise because of bereavement and the process of grief work and the coping ability displayed by various victims of bereavement”. Radzalani (2012) on the other hand is focused on the South African cultural perspective, as she studied bereavement rituals in the Tshivenda culture.

Wilcox et al (2003) inscribe on the effects of widowhood on physical and mental health, health behaviors and outcomes: the women’s health initiative. They are writing from the American context and also from the field of psychology. This study will not only explore cultural practices as Radzalani, Elegbeleyo, Oyedeji and Wilcox do. It will not only focus on Swazi cultural practices that influence widowers’ psychological and emotional health, in the

South African cultural context. But it will also explore practical ways, based on Christian principles, to be used in Swaziland as one journeys with widowers.

1.7. Methodology

Methodological studies focus on the development, testing and evaluation in a research. They focus on the methods to be used in research in order to improve the trustworthiness (reliability and validity) of data-collection tools, (Van Der Walt and Van Rensburg 2006:111).

The methodology used in this study is an eclectic one, drawing from anthropology, sociology, psychology, criminology, theology and many other fields of study relevant to the topic. Grounded theory will be the method used when collecting data. “Grounded theory focuses on a process or an action that has distinct steps or phases that occur over time”, (Creswell and Poth 2018:83).

They further articulate that grounded theory study has a movement that the researcher is attempting to explain. The researcher also seeks to develop a theory in the process. The process is called memoing. Memoing is when the researcher writes down ideas as data is collected and analyzed. This helps in sketching the flow of the whole process. The data collected and the analysis procedures are undertaken simultaneously and iteratively. The primary data is constantly compared with ideas about the emerging theory. This means going back and forth between the participants, gathering new interviews, and then returning to the evolving theory to fill in the gaps and to

elaborate on how it works. The theory could be presented as a diagram, a hypothesis or discussions, (Creswell and Poth, 2018:84).

In this study the researcher will collect data from:

- a) Widowers who have remarried.
- b) Male clergy who are marriage officers.
- c) Family members of widowers who are remarried.
- d) Custodians of culture in Swazi context and
- e) Widows who are already married in order to come out either with a diagram or hypothesis.

The qualitative approach will be employed in this research. Qualitative analysis transforms data into findings, with no guiding formula. Directions are offered but the final destination remains unique for each inquirer, known only when and if arrived at, (Patton 2002:432).

De Vos et al (2017:308), states that “there is a difference in the way in which quantitative and qualitative researchers view the nature of research designs”. Qualitative researchers almost develop their own designs as they go along. They use one or more available strategies or tools as an aid or guideline. The qualitative paradigm requires the design of the research to be more than a set of worked out formula, concerned with understanding rather than explanation.

In this study the methodology of Pollard (1997:44), called positive deconstruction and that of Gerkin known as shepherding will be guiding tools. Pollard believes that in order to be able to reach out to someone you

have to enter that person's space. This is made possible by first understanding what people believe. Deconstruction is when you take apart what a person believes and carefully look at it before analyzing.

Whereas shepherding is when the pastoral caregiver journeys with the troubled soul. Gerkin alludes to the fact that a shepherd has a privilege of being "with people where they live and breathe, succeed and fail, relate intimately and experience alienation" (Pollard, 1997:11). This kind of exposure affords the shepherd the privilege of entering the sacred space of different individuals.

On another note, Wisker (2008:47) argues that the "choice of methodology and the method for research follows on naturally from one's worldview and philosophy, and from the clear definition of a title and of the research question that underpins the research. Different disciplines tends to favor different methodologies, but the choice is also dictated by the way in which one sees the world and believes about the world, the kind of information an individual wishes to discover and the ultimate outcomes of the research". The study subscribes to Wisker's school of thought, as the methodology to be used will be derived from different scholars who are of the same world view.

The study will subscribe to the world of postmodernism. Walshaw portrays the language of postmodernism as fragile and problematic yet constituting 'social reality rather than reflecting on an already given reality. He suggests that reality is in a constant process of construction', thus it cannot be warranted that what has worked at one moment would work the next time (2012). It is in such spirit that a shepherd of God's flock would have to be

fully involved in the lives of the Swazi widowers who are pressured to re-marry after the demise of their spouses, in order to ascertain that both their psychological and their emotional needs are met.

It is in these regard that Vikler and Ayayo's epistemological paradigm should be applied. Vikler and Ayayo (2007:79) describe hermeneutics as a term that "stresses translation of language from one to the other using science or art. Hermeneutics is not only the truth of one's interpretation, but also the effects interpretation and interpretative strategies have on the ways in which human beings shape their goals and their actions".

In order for one to be able to interpret the truth using science or art, one has to learn the rules of hermeneutics. The study will use the qualitative approach as oppose to quantitative. This is because its main objective is to bring meaning in a context than in numbers. Poole states that qualitative operates from the perspective that knowledge is situated and contextual, therefore the job of the interview is to ensure that the relevant contexts are brought into focus so that knowledge can be produced, (Poole 2009:24).

In this regard, widowers will be used as samples to solicit the facts. Data will be collected in Manzini, which is the hub of Swaziland. In this study, the following shall be interviewed:

1. Widowers who have remarried.
2. Widows who have remarried.
3. Family members of the widowers who remarried.
4. Family members of widows that remarried
5. Male clergy who are marriage officers.
6. Custodians of culture in the Swazi context.

Information from the different groups shall be approached using grounded theory. This is information collected from different individuals on the ground. This could be collected through interviews, through observation or documents when using the qualitative approach, (Patton 2002:4)

Patton further differentiates between the qualitative and quantitative method, which is another form of collecting data. He inscribes the following: “qualitative requires the use of standardized measures so that the varying perspective and experiences of people could be fit into a limited number of predetermined response categories to which numbers are assigned. Whereas with the quantitative one is able to measure the reactions of many people to a limited number of questions” (Patton 2004:14).

In as much as both approaches have their positive sides, he emphasizes that the qualitative method, which is appealing in this research, typically produces a wealth of detailed information about a much smaller number of people and cases.

Such wealth in this instance shall be derived with open-ended interviews. This simply means the researcher used open-ended questions to incite information from different individuals who participated in this study.

1.7.1. Data collection

Male participants from the Manzini region in Swaziland shall be used as samples. The author will focus mainly on the widowers who have remarried. The author shall use co- researchers in the study to bridge the gap between her and Swazi men who are mainly patriarchal and might feel offended when a woman conducts the interviews. The co-researchers would be Swazi

males who are well versed with research methodologies. All participants shall be above eighteen years. They shall range from clergy, family members of the widowers, widows and the stakeholders in Swaziland as defined by their role in the different communities. Semi-structured questions shall be used to conduct the interviews; with the hope that the result would be that widowers would receive both pastoral support and a coping strategy where they could draw strength during the mourning period (refer to Appendices A-E for more detail on the questions asked).

1.7.2. Data Analysis

For each interview conducted in this study, the data collected shall be analyzed, to determine whether it is still in line with the topic. For each interview, the process shall be repeated, before moving on to the next individual.

Literature shall be reviewed; the main purpose would be to unpack key phases in the study such as mourning, bereavement, grieving, loss, death and dying.

All these phases shall be looked at from different fields of academia, mainly psychology, anthropology, sociology, criminology and theology. The information will contribute to the pool of knowledge of different scholars in the different fields of study. Once the data is collected it shall be used alongside the body of written work, to be able to evaluate and assess the significance of widowers remarrying impromptu, and also the coping mechanisms developed for them as a result of the study.

1.7.3. Theories of caring

The study shall incorporate a psychoanalysis technique by Melgosa (2013:293), which is a practical guide for any situation. He states that the technique reveals unconscious conflicts in order to verbalize them and eliminate their effects.

Melgosa suggests one effective psychoanalytic technique called free association. On a one on one interview, the affected has to express his/her thoughts and feelings in a spontaneous manner as they come to mind. By so doing, the person reveals unconscious information, which is then interpreted by the therapist, and usually it reveals the persons remote past.

Such theory could help widowers who would have suffered psychologically and emotionally because of remarrying soon after the demise of their spouses. This might expose them to trauma in the end if not attended too, hence the study.

This practical guide called free association combined with Pollard's theory of Positive deconstruction, suggests "how people could deconstruct internalized issues, events and bad experiences", (Palmer 2014: 21).

Widowers would be able to talk about the experiences they underwent after losing their spouses. How the loss affected them and the pressure of dealing with the expectations of the community, after remarrying without proper mourning.

The author will then implore Gerkin's (1997:79-81) model of Shepherding. Gerkin indicates the following models of care, which could be used in the field of Pastoral care:

1. "The Pastor as Priest, Prophet and Guide".
2. "The Pastor as Shepherd of the Flock".
3. "The Pastor as a Mediator and Reconciler".
4. "The Pastor as a Leader".

The role of a pastor as analyzed by Gerkin is not a one size fits all, but each should be applied as the need arises during the study. Once the role of a shepherd has been detailed, in this study, the author will make some recommendations in relation to widowers who are affected once they remarry. One hopes that this will bring about healing to the widowers by inflicting the least harm possible, which scholars define as non- maleficence. Below is the outline of chapters in the study.

1.8. Chapter Outline

Chapter One

Chapter one presents a summary of the complete project. The purpose of the chapter is to clarify the problem statement, the methodology used in this study and the theories that have been used. The outline includes the following: Introduction, background, aims and objectives, and the significance of the study. Chapter two will highlight the methodology used in the study.

Chapter Two

Chapter two focuses mainly on the methodology that has been used in the study, practical approaches of collecting data and the principles used when

collecting the data are stated. The next chapter will focus mainly on Swazi culture and its impact on Swazi widowers.

Chapter Three

Culture will be defined broadly in relation to the Swazi context. What is unique about Swazi culture in relation to mourning? Marriage will be defined in the Swazi context in relation to mourning rites. All aspects of Swazi culture pertinent to mourning will be discussed. Different literature related to widowhood in the field of thanatology has been used too. This includes rituals and timelines associated with Swazi customs. The next chapter will analyze and discuss literature control.

Chapter four

In this chapter, the study critically analyzes data collected through the different forms employed in the study. This information has been compiled using the qualitative method. Its aim is to find out the general agreement of the given groups in the study that gives the ability for an individual to make one's own judgment concerning the issue at hand. The author strives to present some recommendations that will be in line with the field of Practical Theology. This analysis will add to the pool of literature in existence. Chapter five will unpack the model that the study will come out with.

Chapter Five

Chapter five will describe in depth the model to be used to interact with widowers. It will propose a model for healing widowers who often remarry without prior preparations and as a result they suffer psychologically and

emotionally because of bad decisions. The next chapter will reveal what the structure of the model will be.

Chapter Six

The Structure of the model will be detailed in this chapter, explaining about each of the targeted audiences and how each will be assisted. It will also come out with proposed pastoral programs to empower the widowers, pastoral caregivers and custodians of culture in Swaziland. There will be an explanation on how each will be approached. Chapter seven will be a summary of the study.

Chapter Seven

Chapter seven will evaluate the findings of the study. This will be accomplished through co-researchers, stakeholders and elderly people in the community who are sources of information in Swaziland. The purpose is to test the validation of the proposed model. The summary at the end is to suggest a way forward that will be appropriate while journeying with the widowers who could possibly fall into the same trap as *Smokey*. The study will come out with recommendations. As the study reaches its limits, the author will evaluate the model to test if it is workable.

1.9 Preliminary conclusion

The purpose of the entire piece of work shall be elaborated. The findings and recommendations shall be tabled and the model derived from the study shall be summarized to conclude the study.

CHAPTER TWO: METHODOLOGY

2.1. Introduction

Chapter one aimed at introducing the purpose of this study concluding with the problem statement, which is, “The ‘cultural’ expectation exacted on widowers in Swaziland, and how it influences their lives, once they remarry. This practice does not only influence them emotionally but its aftermath also strikes them psychologically. The aim of the study, therefore, is to design a way forward for widowers who would want to remarry after the demise of their spouse. The study will create space for widowers to undergo the process of mourning, which is not encouraged at all in the Swazi culture. This is because Swazis argue that men require women for conjugal rights and domestic chores. It is in such a spirit that Swazi widowers can even forfeit mourning and rush into the next marriage because of the pressure they experience from society.

In order to be able to journey with the widowers the study employed Pollard’s positive deconstruction model, which focuses on shared ideas, concepts and field observation. Pollard draws his model from his life experience. That is why for him it is critical to enter into someone’s space with reverence, because that is where ideas will be shared, and through observation a lot comes out that would assist in the healing process.

2.2. Nick Pollard’s Model of Positive Deconstruction

Pollard (1997:48-60) describes his theory as a process involving dismantling the world view of an individual in order to identify areas of conflict with a Christian worldview. He views it as positive because its “intention is not to

destroy a person's ideas and belief system, but it is to build on areas of agreement between the two worldviews in order to argue for the truth of the Christian worldview". Pollard further states that "the process of positive deconstruction involves four elements, which are: identifying the underlying world view, analyzing it, affirming the elements of truth which it contains and discovering if there are any errors".

Pollard identifies that the underlining worldview in this study simple means digging deeper into the lives of widowers in Swaziland, how widowhood is perceived and why most widowers fall into the trap of remarrying prematurely. This often turns one's consideration in dealing with the problem at hand, as different sources of literature are used. Without being judgmental, the study created a forum where the widowers were able to vent out.

Pollards theory of "positive deconstruction" usage in this study is to design a model that can be used in mapping a way that assists widowers in Swaziland who are coaxed into remarriage before they grieve for their spouses. The study is prompted by the story of Smokey who, after losing his wife, was persuaded to remarry within a short period, as the story is detailed in chapter one, in the background section of the study. Pollard's model is appealing to most pastoral caregivers, as it is believed to be effective as it rests in shared ideas, concepts and observation. He is writing from a Western perspective. Pollard expresses his model of positive deconstruction by narrating the following:

"When I was an undergraduate I bought my first car. It had a good chassis and most of the bodywork was OK. However, that was about all that could be said in its favor. The engine was worn out, the gearbox crunched

pathetically and suspension was broken. It just about got me around, buy it was not good. Sometime later, I heard about another car, of the same make and model. It contained many parts, which were in good condition, but unfortunately, it had just been written off in an accident. I immediately bought it and set about both cars completely apart. This was the positive deconstruction of a mechanic. I looked carefully at each part to see where it was any good. If it was, I kept it. If it was not I threw it away. Eventually I put all the pieces together, started it up (much to my mother's amazement) and found now that I had a very good car. There was not actually much left of my original car. Some parts were good enough to keep. Most of them were now replaced. Nevertheless, I wasn't sad; I was delighted for I had something far better" Pollard (1997:44-45).

Palmer's model is one tool available for pastoral care givers to assist in deconstruction and reconstruction of lives. It is believed to be a therapeutical tool to "help people who have internalized negative feelings about themselves". The same tool assists them to find out the root cause of what they are dealing with, while in the process affirming positive elements that guided them in discovering new possibilities or alternative outcomes, (Palmer 2014: 56)

One is of the view that as this model is applied among Swazi widowers they will be able to shape their lives before rushing into the next marriage, which has many challenges on its own. Marriage is said to be exclusive and lifelong. It is a profound symbol of commitment to an unending love, (An Anglican prayer book 1989:457).

If then widowers do not mourn their spouses they might not be able to meet certain obligations in marriage, especially the emotional ones in what is supposed to be a lifelong relationship. This might cause strain to the new union, causing more harm than good. It is in this note that Pollard's narrative on scrap cars is of significance in this study.

In his model, Pollard (1997:48-59), does a lot of observation as he studies the lives of young adults in schools and universities in the United Kingdom. He also banks upon sharing ideas with them to understand their thought patterns. In sharing the story of putting together old and new pieces as a mechanic wanting to construct a good car, Pollard is using the two disposed cars of the same model to deconstruct and reconstruct lives. In our case, widowers are provided with information to help deconstruct what they believe regarding the cultural expectation on them concerning marriage after their spouse deceased. This process is "positive" because it is done in an optimistic way, for the purposes of substituting it with something deemed superior. Pollard believes that positive deconstruction is a process and has four elements, which are mainly:

- "Identifying the underlying worldview".
- Analyzing it.
- "Affirming the elements of truth, which it contains".
- "Discovering its errors"

Each of these fundamentals shall be discussed below in relation to widowhood in Swaziland.

2.2.1. Identifying the Underlying Worldview

Pollard express his ideology on how certain groups of people develop and spread their worldviews. He uses an illustration of persons influenced by academics in their environment. Pollard observed that once someone's scope is developed through knowledge acquired in books, that individual's tendencies take a particular stance in life. He attentively analyzed that educated people are likely to be influenced by media and other popularized ideas. It is the same concept that the author uses as she carefully followed the lives of widowers in Swaziland.

As he was observing different groups of people, Pollard concluded that most people are not aware of their worldview, how much they have absorbed it, which in turn underlies their beliefs and values, (Pollard 1997:48).

He shares how the process develops. He combines ideas originating from academic institutions, others from television production houses, fashion houses or recording studios, club cultures and even streets. He is convinced that people living and working at those levels are shaped by those influences. It then becomes a fertile ground for spreading new ideas. By doing this, academics are reduced to observing and analyzing the different concepts. More of this is demonstrated through the living documents as the study unfolds.

Following Pollard's analogy, the study is of the view that widowers are influenced by Swazi cultural practices depriving them of mourning. Dlamini through interviews conducted, inscribes that mourning rites are imposed to widows in Swaziland, (Dlamini 2016:70-85).

Troublesome as this rite may be to widows because of unnecessary pressures exacted on the recipients, it gives them time to deal with reality which, more often than not, diminishes their male counterparts. Cultural practices in Swaziland have infiltrated the different communities including the Christian communities, which are supposedly agents of transformation. Viewing it from the Christian belief of being the 'salt of the world' (Matthew 5:13) and abundant life flowing from Christ the savior (John 10:10). As the study unfolds, it will be evident as to whether Christians exemplify what they are believed to be. Spreading the worldview of excluding widowers from mourning rites might be contradicting the Christian worldview as depicted by the two scripture readings above. Widowhood is stressful and has to be handled with care.

Holmes and Rahe (1967:67) allude to the fact that widowhood is one of the most distressing of all life events. While Bowlby (1980:xi) mentions that spousal death represents a severing of emotional attachment to one's life partner, as well as a reconfiguration of the daily decisions and routine responsibilities that were once shared. The study wonders as to how much effect escaping such rites has on those widowers as those flash backs happens to someone who has rushed to remarry. Pollard's journey proceeds by analyzing people's worldview.

2.2.2. Analyzing the Worldview

In order to be able to underline a person's worldview Pollard comes up with what he terms "philosophical tests of truth. These are coherence, correspondence and pragmatic" (1997:53). This is basically asking three questions: "*Does it cohere? Does it correspond with reality and does it*

work”? Pollard insists that as part of the analysis difficult questions have to be asked. Without taking things at face value, whatever there is, as a belief system should be tested to see if it is sensible? If not, Pollard believes that it should be challenged, no matter how much it has existed in that community, to bring about healing to the troubled souls, which is the study’s intention. This simply means the study wants to know if what had been alluded to is true, if so it should correspond with reality. If the statement is not true it will not contain logic inconsistencies or a contradictory position. Living documents will prove if there is indeed logic in the Swazi belief system on widowers and their morning rites, (Patton 2002:228).

Whatever is believed to be true should be compared using demographics on those that have been interviewed in the study. This is through continuous observations described by the interviewees. In this study, it is made possible by understanding the worldview of Swazi widowers and how they view themselves before and after losing their spouses, and if they do believe that mourning is a necessary process for them.

If what they believe does not correspond with reality, deconstruction of the mind is of necessity. For instance, widowers might say that they don’t mourn their spouses because of the pressures from society. One will help them understand if those pressures are fundamental components compared to the future. That is why for Pollard being realistic is basic as compared to what other people believe about an individual. He argues that “finding the truth enables us to function whereas error does not”. (1997:53). He then moves on to the importance of affirming any truth that exists out there.

2.2.3. Affirming the elements of truth

Pollard is of the view that truth could be derived from both Christian and non-Christian beliefs. However, “many people are uncomfortable with the idea that any non-Christian worldview might contain truth” stated Pollard. Others are not only uncomfortable but they believe that other faith-based organizations are very wrong and Christians have the absolute truth.

Pollard believes that the truth that is believed by others should be affirmed. This means it should be put to test before disputing it. Failure to do that also tempts people of other faiths to doubt Christians’ views too. This might be a hindrance to them because Christians might also run into error. Every human being errs in spite of their religious convictions. Masango always emphasize that as a pastoral caregiver one has to “sharpen the listening skill.” This means being in a position to listen if you also want others to listen to you too, (Masango Contact session Alexandra July 8, 2016).

If a person avoids listening to others, he/she displays an element of arrogance, which might lead to error. Error pushes one to reject the truth, yet it is the truth that allows dialogue, which affords them a chance to express their worldview. This is further articulated by Gurney (1998:8) who introduces us into his concept of *Alternative*. In his book *The face of pain and hope*, he is writing from the painful experience of people from the Republic of Slovakia which was created by the division of Czechoslovakia.

An alternative is to first enter the space of the affected persons to find out the root cause of their problems. As a way forward, the alternative provides information through the distribution of pamphlets and workshops, providing knowledge about the consequences of drug use and how users could be

enabled to say no to drugs. Pollard's theory of positive deconstruction and Gurney's concept of alternative work hand and glove as they both look at solving problems by entering people's space, and getting information from them first before drawing conclusions.

It is, therefore, the aim of the study to dig into the belief system of the widowers in Swaziland, to determine what makes them believe they are at liberty not to mourn their spouses, but simple rush into marriage. What solution could the study come out with, to help assist those who are still going to lose their wives? Lastly, the study intends coming out with a model to be used by future generations to combat the spread of such behaviors.

Pollard concludes his methodology of positive deconstruction claiming that though non-Christian worldviews have some elements of truth in them, they also contain error. He states that "one may find that a particular worldview is not coherent, or that it does not correspond with reality, or that it will not work", which is the aim of the whole exercise. It is in such instances that once Christians identify the worldview, they analyze it. If it is of value, Christians affirm it. Where there is error it has to be identified, then shall be able to help people see the error for themselves so that they become uncomfortable with their current view (1997:56). The last stage according to Pollard is called discovering error.

2.2.4. Discovering error

Most Christians are not comfortable in doing such an exercise because it shakes someone's faith and thought patterns. More often than not, Christians go through phases as they come to terms with new information, particularly if it is outside their faith. Christians go through the following

emotions: Emotional reactions born out of ignorance, as they believe their faith is absolute. As they discover more information, they then go into depths of the truth they have just discovered. Through a lot of self-introspection, they are then convinced about their discovery. This also gives them time to discover if there is any error in what they have come out with.

For a Christian to undergo such an exercise, Pollard is convinced that it calls for patience. Pastoral caregivers as shepherds of God's flock are required to learn to journey with people for them to discover error. A pastoral counselor "has to be skillful in order to find an entry point into the life of a troubled soul", (Palmer 2014:52).

This could come in different forms. Wimberley (2003:15) is convinced that a meaningful building process comes through conversation with individuals. It is through such dialogues that a person comes to understand, in some limited ways, what it means to be me in a given time and place.

In order to be able to apply the skills as one finds an entry point in someone's life, one need to buttress Nick Pollard's Positive Deconstruction model with Charles Gerkin's shepherding model. Gerkin's shepherding model emphasizes on journeying with the troubled soul.

2.3. Charles Gerkin Shepherding Model

Gerkin's shepherding model aims at journeying with the troubled soul. His model focuses on Jesus Christ the good shepherd. Gerkin also uses psalm 23, where "Yahweh is depicted as the good shepherd who led Israel in paths of righteousness, restoring souls and walking with the people even into the valley of the shadow of death", (Gerkin 1997:27).

Gerkin emphasizes that those that follow Jesus Christ “should emulate him and be shepherds of his flock”, which is the Church. In this study, caring for the widowers before remarrying is of critical importance. Gerkin believes in journeying with a person, which he terms shepherding, Gerkin (1997:27). While we have been deliberating on positive deconstruction, it is fundamental that the process is not clear on how to tap into the heart of the troubled soul. This is where Pollard runs short and Gerkin’s Shepherding model then buttresses him.

According to Gerkin (1997: 28), a pastoral theologian and an academician is concerned about different “ways in which people are cared for by pastoral caregivers”. His taxonomic classification is articulated in his book “*An Introduction to Pastoral care*”. He identifies the following models of pastoral care:

- 1) “A pastor as a shepherd of the flock”.
- 2) “A pastor as a mediator and reconciler”.
- 3) “A pastor as ritualistic leader”.
- 4) A pastor as someone shaping moral behaviors.
- 5) A pastor as a spiritual director.

Gerkin takes us back to the origin and reliable source of pastoral care, the Bible. He reveals that the God of the Bible Yahweh, assigned different roles to certain individuals in order to fulfill Yahweh’s purpose. Priest, Prophets, Wise Men and Women became a dominant force in providing pastoral leadership to the Hebrew community.

Prophets confronted the people when they deviated from the will of Yahweh, Priests made sure that people were “faithful and reverent in worship and cultic practice, while wise men and women were after the practical moral guidance in the affairs of living together” stated Gerkin. It is in this regard that the biblical priests, prophets, wise men and women are referred to by others as ‘Spiritual Ancestors’ (1997:24). This is because of the wisdom tradition from these practitioners, who not only communicated but also impacted God’s care and leadership through the “richness of ritual practice as well as in wise guidance”.

The legacy left behind by Spiritual ancestors is still expected, by both believers and non-believers, from Ministers of the Gospel (MoG) to emulate them even at this time and age. They await them to develop maximum skills in the basic caring and counseling methods required for effective ministry of healing and growth, (Clinebell 1996:17).

Effective ministry will be vivid today as one explores what Gerkin has termed “Shepherding the flock” which could be interpreted as taking care of God’s people. Shepherding is a metaphor for caregiving pastors. Biblically “shepherds may be literal or metaphorical” states Gerkin. In the literal sense it is referred to people in charge of sheep and as a metaphor, it refers to both the divine and mortal in charge of men, (Marshall et al 1996:1092).

In the Anglican tradition, shepherds are deacons, priests and bishops who are mandated to serve all people, the weak, the sick and the lonely. They are to interpret to the church the needs, concerns and hopes of the world, (An Anglican prayer book 1989:583).

Spiritual shepherds in Swaziland could identify with local shepherds who look after cattle. Those shepherds always lead the flock to greener pastures. The shepherd sees to it that the flock is cared for and nurtured to its full potential. Spiritual shepherds in Swaziland should follow suit as they administer pastoral care to widowers. They are to offer good counsel to them during their weakest moments of losing their spouses. They are to bridge the gap between losing the first wife to the time they embark on the journey of marrying the next one without being put under any influence, to avoid the aftermath of such decisions.

Gerkin dates back the history of pastoral caring from Israel's life and tradition. He argues that before "Christianity pastoral care was a significant aspect of the Israelites". It is, therefore, symbolic that as one tours the world of pastoral care one has to trace those roots. He also states that not only did shepherding exist in Old Testament times, Jesus in the New Testament also addresses himself as a good shepherd who knows his sheep (John 10:14).

Jesus draws his statement from the biblical literal shepherds who had to find grass and water in a dry and stony land (Psalm 23:2), protect his charges from weather and from fierce creatures and retrieve any strayed animal (Ezekiel. 34:8) (1996:1093). Jesus mirrors this picture of the Old Testament shepherd because he wanted his disciples to follow suit. He expected them to journey with everyone who was given under their care and those who did not belong to the sheep pen (John 10:16). For Jesus none were excluded. Believers or not, MoG's are to reach out to them. The study's intention is to render that helping hand to all widowers in the country either Christians or not.

This is significant to the study, as every widower has to experience the warmth of pastoral caregivers in the transitional stage from widowhood to remarriage. Once they feel confident and loved, they will be able to make sound decisions in life and avoid regrets, which push them to emotional and psychological stresses. Gurney terms this “a black hole in the soul”, (Gurney 1998:1)

This stems from a story of an atheist who believed that biblical stories were children’s stories. The more she denied those stories the guiltier she felt of knowing more about ‘the book’, that had allowed an American couple to leave the comfort of their homes, to come and minister to them in Albania, a place that was less privileged. She is quoted saying, “It is so hard for me to believe...the problem is that I have this black hole in my soul. I am empty and I need it to be filled”.

According to Creswell (2007:69), the “black hole” is something that cannot be filled with material possessions but satisfaction of fulfilling a God given mandate, which in the case of the American couple was to leave the comfort of their home. In doing so, they were able to reach out to the innermost part of an atheist, and thus filled the gap that was missing. The study is of the view that for every black hole in a widower’s life, MoG’s should stand in the gap as they journey with the individual. The same black hole in Tatiana’s (the atheist) soul is the same that is found in Swazi widowers as they are deprived of mourning their spouses. Once a model is crafted for them in chapter six, they might receive the inner healing.

As the author embarks on the journey of healing with the widowers in Swaziland it is worth mentioning that she will employ co-researchers. Those

too should demonstrate ethical and moral standards to make sure that the widowers' identities are concealed.

Creswell implores that for every qualitative researcher ethical and moral practices should be used for the basis of the study. He states that qualitative researchers promote good practice of formulating informed consents that should be adhered to. The following should be considered:

- No participant shall be involved in the research except if she/he agrees. This would be through a consent letter that she/he will fill in then sign at the end to show that the person is willing to participate.
- The consent letter will detail all other fundamentals to be followed as the research is conducted.
- No false hopes will be given to the participants. For example, participants will not be told that they will be remunerated for being involved in the study.
- The privacy of the participant will be respected; pseudo-names will be used at all times to maintain confidentiality.
- The data collected shall be accurate; no omissions or fraudulent information with the collection or analyses shall occur in the process.
- Partakers in the exercise will be free to withdraw at any time. Participants are not to be pressured, as this is voluntary.

All the above shall be made possible if the researcher or co-researcher is present during the whole process. The researcher has to show respect to every participant in spite of race, color, age and creed. The researcher has to learn to interact, to listen and when to speak which is very critical in the life of a pastoral care giver. Therefore, the work composed, and the direction

it takes, is important to the study. Following, therefore, is the research design.

2.4. Research Design

Research design is defined by Kothari and Garg (2014:29) as “an arrangement of conditions for collecting and analyzing data in a manner that aims to combine relevance to the research purpose and procedures. It is structured within which the research is conducted and therefore constituting the blueprint for the collection of data, how it’s measured and analyzed”.

Kothari and Garg concluded that the design decisions are in respect of the following:

1. What constitute the study and why the study is being made?
2. Where the study will be conducted and what type of data is required?
3. Where the required data could be found and the period of time that the study will include?
4. What would be the sample design and what techniques will be followed when collecting the data?
5. How will the data be analyzed and in what style will the report be prepared?

It is, therefore, critical that each of the above components are explored in depth as the study develops to make sure that every area is covered as one embarks on the journey of recovery for widowers in Swaziland.

Palmer (2014:28) also adheres to the fact that qualitative theorist “are of the view that research design is considered as a blue print for doing research, dealing with at least four questions:”

- “What question to study”?
- “What data are relevant”?
- “What data to collect”?
- “How to analyze the data”?

Palmer developed a chart that has all phases he followed while conducting the research. He first observed the offensive practices by the church as he was researching on Stoep funerals, and that became the basis of his hypothesis. In the case of widowers in Swaziland, it is to investigate some of the theories Swazis have that push widowers to remarry impromptu. This then becomes problematic as the years progress in marriage, and this forms the basis of the author’s hypothesis.

From there Palmer reviewed literature following a multi-disciplinary method. In his study, he investigated the field of thanatology, which has to do with the study of human aspects of death, and the associated grief and rituals. This is of great importance in this study too, as widowhood in Swaziland is not only associated with death, but also bereavement rituals.

Ohale (2012:1) is of the view that Africans are perennially engaged in rituals and ceremonies associated with death, even if they feel uncomfortable discussing death itself.

More will be discussed on death and rituals in chapter three. As one further develops the research topic as a qualitative researcher does, she to believe that “the research questions should be answered most truthfully and thus the

assumption of how reality should be viewed indicates the researcher's ontology". (De Vos et al 2011: 308).

Ontology is discussed in depth below.

2.4.1. Ontology

De Vos and companions are of the view that ontologists confront a particular situation by first asking questions. At first, they observe how social reality is viewed. They believe that there are two answers to that:

- The belief is that reality should be approached objectively as an external reality "out there" requiring the researcher to maintain a detached, aloof position when studying it.
- They also believe that there is no truth "out there" and "that reality is subjective and can only be constructed through the emphatic understanding of the research participant's meaning of life".

Behind all these beliefs lie different theories of epistemology or theory of knowledge and perspectives. These theories assist one to ask questions such as what is knowledge. How is knowledge acquired? How do people know and how do they know how they know. Having such, an inquisitive mind does not come out of the blue but out of external realities that can be studied objectively. Scholars term this objectivism, which is the ability to know things as they are. This is possible if specific methods are followed as they are. Qualitative researchers (Schwandt 2007 and Bryman & Bell 2004) believe that the real world should be discovered by means of a systematic, interactive, and methodological approach. Such knowledge arises from observation and interpretation. They are those whose belief is that the

subject matter of the social sciences is fundamentally different from that of the natural science. They believe that a different methodology is required to reach an interpretative understanding and explanation that will enable the social researcher to appreciate the subjective meaning of social action.

Lastly, De Vos and companion argue on constructionism. They state that constructionist believe that there is no truth out there but only a narrative reality that changes continuously. Reality can, therefore, only be socially and personally constructed and the subject should be actively involved. Reality is seen because of a constructive process.

The above scholars concluded that as there are different research perspectives, each with its own ontology, epistemology and methodology which enables the researcher to begin to understand his or her own philosophy and thus has a choice of research perspective and design which will truthfully reflect their own ontology. It is, however, important that whatever choice one makes he/she has to be consistent. This then influences the study in a very specific way.

When dealing with the issue of widowers in Swaziland the study shall reflect the logical system followed as it unfolds' which is the post- modernist style. A Post-modernist stance is flexible and as realistic as ever, as it is being guided by the outcomes of the interviews. Through all methodologies, to be explored in this study, the author as a pastoral care giver derives fresh ways of meeting troubled persons, new channels of caring, healing and growth of widowers in Swaziland, (Clinebell 1996:16).

Below post-modernism is unpacked for the purpose of this study.

2.5. Post- Modernism

According to Terre Blanche and Durrheim (1999:162), “Post modernism is a broad term of many different approaches that set themselves up in opposition to the coherence and rationality of the modern world. It is the cultural setting within which post-modernism has been able to flourish”.

Post-modernists argue “that there are no universal truths to be discovered because all human investigators are grounded in human society and can only produce partial, locally and historically specific insights”, (Delamont 2000:157; Glesne, 2001:12).

When analyzing what the scholars articulate on the term post modernism one may conclude that any investigator in any field of study approaches the arena carrying a baggage of preconceived ideas, positive attributes, shortfalls and beliefs that are influenced by social context and many other things. It is, therefore, critical that any one privy to the information produced should be open- minded. He/she has to be able to critique the piece of work, and see to it that it is relevant to his/her audience and the culture of the people around.

Palmer (2014:36), states that you have to receive the produced knowledge with appreciation but then be creative in contextualizing it. As a practical theologian, you then have to be prophetic and contextualize in the interpreted production of it. In order to create meaning one has to analyze what has been received.

Pastoral caregivers in Swaziland should be able to contextualize and then create meaning from the information they receive in order to assist the

widowers. Many African writers such as Chukwu-Okoronkwo implore that “in most cultures in Africa widowhood practices have become the exclusive preserve for widows with accompanying guiding elaborate regulations”. (Chukwu-Okoronkwo 2015:72).

Receiving such information without understanding where the author is coming from may leave many with incorrect information about Africa and the impression that widowers are treated with golden gloves. One cannot dispute the fact that the expectations pertaining to widows in most African states are overwhelming when compared to widowers. But it would be wrong to assume that nothing happens to widowers at all.

For instance, the author attended a service in memory of *Hlengiwe Motsa* (pseudo name). *Hlengiwe* was to be buried the following day (10th January 2018), but what caught the author’s attention was that one of the speakers, a male relative said to *Sandile Motsa* the husband “*umkakho sewuhambile ndoda sekumele usale ubona kutsi wenta njani*” which could be interpreted as “your wife is dead therefore you have to see to it that you get someone else”. This may sound very light to someone else but to the grieving husband it becomes a burden as this means shifting focus from mourning rites and carrying the burden of meeting societal expectation. The author would not be surprised when *Sandile’s* rush to remarry to meet societal demands, becomes detrimental in the end. This may not be something visible for many as it is in situations of widows, but emotionally and psychologically, the recipient becomes a wreck.

It is in that regard that post modernists would analyze any statement they come across and critic it, otherwise one would not be objective enough in

his/her conclusions. As a pastoral caregiver, that is where positive deconstruction is applied in order to assist the widowers. Being a post-modernist, myself I should be open-minded and allow others to change my thinking especially after interviews.

Following are different methods used for data collection that may also be incorporated in this study. The study will be empirical in nature, including people's experiences and observations as it unfolds. Creswell and his companions inscribe that data analysis include narrative, phenomenology, grounded theory, ethnography and case studies to name but a few. The author will employ Creswell's model as a road map in collecting data and in analyzing it, (Creswell 2016:104-107).

This would be made possible by using the qualitative approach in data collection. Data that will be collected will be critically analyzed in order to come out with a model that will assist widowers and pastoral caregivers. The study will come out with recommendations for those who would want to do further research on the topic.

2.6. Qualitative Research

In order to impute meaning on qualitative research Patton take us on a journey. He inscribes that first, and foremost it's important to know what qualitative data and findings are used in order to know what one is seeking. It is also important to consider criteria for judging the quality of qualitative data, (Patton 2002:4).

Patton's point of departure is looking at the variation in qualitative studies, which includes the type, the purpose and the quality. Qualitative findings

grow out of methods of data collection, which are In-depth, open-ended interviews, direct observation and written documents

Interviews yield direct quotations from people about their experiences, opinions, feelings and knowledge. Whereas observations consist of detailed descriptions of people's activities, behaviors, actions and a full range of interpersonal interactions and organizational processes that is part of the observable human experience. Document analysis includes studying excerpts, quotations, or entire passages from organizational, clinical or program records.

Program records have the following dynamics that could be used to retrieve raw data in the field: Memoranda, correspondence, official publications and reports, personal diaries and open-ended written responses to questionnaires and surveys. The researcher makes first hand observation of interactions and this may mean engaging personally in those activities as a participant observer. The researcher interacts with the people about their experiences and perceptions, through groups or individual interviews.

During such exchange of information, it is important that records and documents are revisited and extensive field notes are collected through these processes. The copious raw data in these field notes is arranged into readable narrative descriptions, major themes, patterns, understandings and insights from fieldwork. Subsequently this will result into analysis of all the data collected.

As the author embarks on the journey with Patton it is clear that in order to learn more about widowers in Swaziland and why they rush into marriage after the death of their spouse, Patton's way of collecting data should be a

replica in this study. It is, however, worth noting that as the author will be working with co-researchers more time will be needed in order to accomplish the intended goal with Swazi widowers.

On another side of the coin, Rakubi (2014:22) defines qualitative as a “methodology of data collection and analysis that can be used to uncover and understand thoughts and opinion that can lead to decision making. This type of data collected can come in bits and pieces, in word form, images and impressions”. You get to know about “the feelings and situations of the people you are dealing with” alluded Rakubi and this could be accomplished by interviewing individuals, groups and studying available materials to get information about the situation at hand.

Uncovering and understanding thoughts of widowers in Swaziland and how they are impacted by not mourning their spouses could be ascertained if one uses the methods describe by Rakubi too. In simpler terms, the study has to draw from different literature and individuals in order to come out with a substantive outcome in this research. In view of the above description, the study discovered a deep awareness in the qualitative research method, but that does not dispute the fact that some scholars have found solace in the quantitative method of research, which deals solely with statistics.

Maree (2016:16) describes quantitative research as a process that is systematic and objective in its ways of using numerical data from only a selected subgroup of a universe or population to generalize the findings of what is being studied.

Maree identifies the main research question when doing research. This will then be a decider on the information needed to answer the questions. After

taking the decision, the author has to then identify dependent and independent variables, which will then zero the alternative hypothesis. All the above could be made possible through sampling of people or any other units to be analyzed. However, as mentioned before, the study's main focus would be the qualitative type of research, as the interest is to get information from the horse's mouth on how widowers are impacted by not mourning their spouses before they remarry in Swaziland. Other methods of data collection are discussed below which were employed as part of this study.

2.7. Narrative Theory

This theory is described by Wimberley (2003:96) as finding authentic ways to story ones experience that can give lives more meaning and vitality. This enables people to participate in the formation of their own stories so that they may live authentically. Psychologists call this agency, which is the capacity to participate in the stories that shape one's own life. Capacity to create meaning is basic to being human and can be expanded to increase reliable living that creates personal stories that not only reflect one's history of story creating but also represents one's own uniqueness.

Narrating one's story makes one free from stories imposed by others but being able to transform inherited stories into one's own autobiography. This exercise involves power and politics. Power means having the ability to create meaning, and politics deals with imposed meaning on the lives of others according to Wimberley.

Good as this may sound if not given a platform to be exercised with extra precautions it cannot be accomplished. That is why the study emphasizes

on grounded theory, which gives a forum to groups or individuals to tell their story in a sacred space without any fear or intimidation. Therefore, widowers will narrate their stories in those inviolable spaces, created for them, where they will pour their hearts out on why they remarry prematurely.

Narrative theory is also articulated by Mucherera (2009: ix) in his book *Meet me at the Palaver*, as a traditional Zimbabwean form of gathering, commonly known amongst the Shona as “*aspadara orkudare*” This “can happen at family, extended family and community level as a formal or informal gathering to resolve a crisis or a problem or at times just to meet”. Traditionally a family elder or community chief leads a Palaver. It is worth noting that anyone sitting at the palaver has a voice.

Mucherera states that the main purpose of narrative pastoral counseling is to provide “counsel and support for those facing personal, family or community crisis and problems”. As they educate the different parties involved in a form of storytelling, the three human basic needs (body, mind and spirit) are met which is the holistic approach encouraged by every pastoral care giver. So the author or co-researcher will guide the Palaver in this instance, as she/he listens to the voices of the widowers who are remarried.

In pursuit of a narrative the author conveys a specific story from an individual, as it is told chronologically, highlighting some of the tensions in the story. This helps provide important contextual information as the data is collected through interviews, through observations, through documents, pictures and other sources of qualitative data, (Creswell and Poth 2018:65-69)

It is, therefore, critical that when using the narrative approach as a pastoral caregiver, the environment is conducive and the narrator is allowed to tell his/her story with little or no interruption at all in order to reach the intended goal of the research. From the narrative theory, we will now discuss Phenomenology.

2.8. Phenomenological Research

Phenomenological study describes the common meaning for several individuals and their life experiences of a concept or Phenomenon. This type of study focuses on describing what all participants have in common. The inquirer collects data from affected individuals or survivors who have experienced the phenomenon and develops a composite description of the essence of the experience for all of the individuals, (Creswell and Poth 2018:75).

Creswell and Poth agree that phenomenological research draws heavily on the writings of Edmund (1855-1938), a German mathematician. Phenomenology is popular in Social and health sciences. The study draws on lived experiences of persons, the view that these experiences are conscious ones and the development of descriptions of the essences of this experiences, not explanations or analyses.

Phenomenological research is an important component that could also be incorporated in the field of practical theology as it brings awareness of what goes on in someone's mind. It could then be buttressed with other literature to be able to do the analyses, which is much needed in this study, so that one comes up with a model that will assist widowers in their journey of

recovery after losing their spouses. Ethnography and case studies will be highlighted too in this study.

2.9. Ethnography

According to Maree (2016:106) ethnography is concerned with understanding and describing meaning in social life. This involves thick participation and thick description, which includes involvements of research sites through fieldwork and social behaviors captured in its complexity. This assist the ethnographer to discover and interpret what is significant about social practices. In other words, ethnography is focused on specific social acts at particular moments in time and space, and what these practices or behaviors mean to the people being studied.

In this study different widowers from specific areas in Swaziland will be interviewed to solicit facts on some of the common practices and expectations imposed on them once they lose their partners, which then backfire once they remarry. Below is the description of a case study.

2.10. Case study

The case study design involves an intensive exploration of a simple unit of study, such as a person, family, group, community, or institution, or a very small number of subjects who are examined intensively. The number of subjects involved in case studies may be small as compared to the variables involved. It is important to examine all variables that might have an impact on the situation being studied. Case studies can use a triangulated approach, incorporating both qualitative and quantitative methods. This allows the researcher to investigate daily observations and interventions as information

is collected on each concept of interest with different data collection methods, (Burns and Grove 2001:238).

On the other hand, Burns and Grove quote Robinson (1993:5) who defines case study as a strategy for doing research, which involves an empirical investigation of a particular contemporary phenomenon within its real context using multiple sources of evidence.

Case study involves organizing the data by specific cases for in-depth study and comparison. Well-constructed case studies are holistic and sensitive in nature and can be defined as a specific, unique, bounded system, (Patton 2002:447).

Practical theologians use case studies in data collection as they are based on people's experience too. Sensitivity is key too, that it why in most cases pseudo names are used in order to protect different individuals who were used as samples. In this study, all participants' names will be concealed to protect their identity.

Viewing all kinds of theories suggested by the different authors cited in this study, the study is of the view that grounded theory supersedes all others and shall be the main adopted tool.

2.11. Grounded Theory

Grounded theory is moving beyond describing something to discovery. This development does not come "off the shelf" but is generated through data from participants who have experienced the process or phenomenon, (Maree 2016:79).

Maree is in agreement with Straus and Corbin (1990) who “define grounded theory as a theory that is inductively derived from the study of the phenomenon it presents. It is discovered, developed and provisionally verified through systematic data collection and analysis of data pertaining to that occurrence”. The above scholars agree that data collection, analysis and theory stand in reciprocal relationship with each other. It is in such faith that the study will employ grounded theory as the life of widowers who remarry immediately after the demise of their spouses is studied.

To further his argument on grounded theory Maree states that this theory is based on the constant interplay of theory and data that allows for the sampling of additional participants where additional data is required resulting in a number of iterations of data collection. This may continue until the data is saturated. In order to commence the data analyses, grounded theorists develop a basic knowledge of the nature of the area under investigation, which is termed “theoretical sensitivity”.

Theoretical sensitivity allows the scholar to enter an area under investigation with awareness, but without preconceived ideas about what they might discover. Professor Masango, a practical theologian at the University of Pretoria often terms this “Holy Ground”, (Masango, contact week July 8, 2016).

Such allows the scholar to flow very well with the living documents as he/she is permitted to keep on digging until she/he has exhausted the information, which has been termed above as being saturated. This, therefore, means it is not going to be a once off exercise. The study might require that the

sampling area is visited repeatedly until the scholar is satisfied with the findings.

Patoon (2002:4) alludes to the fact that analyzing the data consist of a well-defined process that begins with basic descriptions and moves to conceptualize ordering and then on to theorizing. It is at this stage that coding procedures are set elaborately. Coding means mapping your work in such a way that someone else is guided in all the steps used while capturing the information without a shadow of doubt. Maree (2016) noted that the scholar should be flexible enough to continue with sampling until he/she is satisfied.

Corbin and Strause (1990:120) define Coding as transporting the data from transcripts to being a theory.

In simple terms, the scholar will be able to come up with his/her conclusions. These will enable her/him to draw from the pool of knowledge received and come out with a reflection to be adopted by others who will be doing research in the near future.

Palmer (2014:27) on the other hand defined grounded theory as an approach involving “a specialized way of collecting data and analyses that include continual data sampling, coaching, categorizing and comparing, in order to generate a theory about the social problem under investigation”. He concludes by stating that the main “purpose of this is to establish conceptual categories that could be linked into formulation of preliminary theory, after which more data is collected to establish similarities or differences”.

When Palmer talks of coaching, he is referring to generally being guided throughout the research mainly by the sampling questions that have been designed prior to the interviews. Palmer’s definition relates well with Corrine,

who defines “grounded theory as not just a theory but also a methodology for developing theory that is grounded in data”. The author thus adopts the same path followed by Corrine and Palmer as she collects data in this piece of literature, (Corrine 2011:2).

This is to give a safe space for widowers in Swaziland in order to articulate their experiences. In so doing, the study comes out with a therapeutic model of healing them. The theory is of benefit to pastoral caregivers. Therefore, the study now unpacks what pastoral care is.

2.12. Pastoral care

Pastoral care is defined as a field of communicating faith through mediatory action. Practical theologians study this field within the overall field of theology, which could be expressed as the communicative acts in the service of the gospel within the context of modern society. West in De Gruchy & Villa-Vicencio (1994:15) argues that there has been some assumption among scholars that the bible is about one thing. However, while this may be true to some extent, more careful and critical reflection on the bible leads us to acknowledge that the bible is a collection of theologies.

As scholars recognized that there are many theologies contained in the Bible, they came out with systematic theology, Old and New Testament studies, Ethics and Practical theology to name but a few. All these theologies approach the bible differently, nonetheless in this study one will elaborate more on practical theology.

Centuries since the European Renaissance human intellectual history has been revolutionized. The eighteenth century Enlightenment and the dawn of

modernity which put human reason on a pedestal, reason became the foundation of truth, (Pieterse 1979 10-12).

The more people used their reasoning scope; they were able to interpret the bible differently, which opened the different avenues mentioned earlier. Scholars sharing one view after critically probing scripture fell into one category. In Practical theology we have gurus like Zerfass 1974; Greinacher 1974; Mette 1978; Fiet 1987; Heitink 1993; Heyns and Pieterse 1993; Van der Ven 1993; Dingemans 1996 to mention but a few. "All this has entered an arena of pastoral work that is multifaceted and full of surprises, unexpected problems, and opportunities for profound insight into the human situation. They are privileged to be with people where they live and breathe, succeed and fail, relate intimately and experience alienation", (Gerkin 1997:11)

Such opportunities allow practical theologies to enter into the space of those affected and then journey with them. Professor Masango nicknamed this "Holy ground" because it's a rare happening and should be treated with respect. Like Moses in the Old Testament who had an encounter with God in the burning bush (Exodus 3), (Masango, contact session September 11, 2016).

Pieterse (2004: 8) states that the Practical field of study has to appropriate the biblical message and concomitant religious actions. It has to convey the faith, the action that mediates it or, to communicate faith through mediatory actions. This should be in the service of the gospel and to be realized of the kingdom of God in the modern society.

Journeying with widowers in Swaziland simple means first of all acknowledging that it is a ministry to God and as a mediator between them and God one should bring awareness of the importance of mourning their spouses before they remarry. That is why it would be of great importance that a healing model is crafted at the end for them to cope in the journey of recovery.

Pieterse (2004:9) also argues that practical theology is not only an act of science but it also has to do with a bipolar relationship between theory and praxis. He articulates that all believers in every sphere of life perform actions studied in the Bible. This includes “pastors, preachers, parishioners and Christians outside the church (Non-governmental organizations). Everyone who performs any act in the service of the gospel among individuals, acts at intervening in a situation with a view of transforming it. These acts are communicated in language but also in deeds in according to the value of God’s kingdom in the lives of those that are touched. Every intervention should be done to glorify God in any context” alludes Pieterse.

In view of bipolar relationship between theory and praxis Pieterse implies that the two are dialectical, indicating that the approach should be hermeneutical. This means criticism based on the empirical reality of present day experience and criticism based on tradition are applied reciprocally and hermeneutically with a view to finding new theological theories and praxis. This signifies that as one intervenes in any situation pertaining to widowers in Swaziland she/he has to be open minded, and to use scripture wisely to suit the context and the society they live in.

That is why communication is critical as one encounters different scenarios pertaining to widowers. Van de Ven states that communication among people occurs within the societal conditions formed of economics, political, social and cultural institutions, of which the church is one of those, (Van de Ven 1998:40).

Communication is two way, it is either one sends or receives the message. Melgosa believes that communication affects the image we portray to others and it establishes the emotional tone of each encounter. A great deal of success and failure in communication depend on the quality of communication. If it is good it makes one feel accepted and understood. Deficient communication causes disappointment and misunderstanding, (Melgosa 2013:44).

Disappointment and misunderstanding can cause guilt and shame. Wimberley states a sense of not being loved, being cared for and not belonging, defines guilt, which is a result of acting against the social and moral norms. Wimberley (2011: ix) states that shame dominates when one experience loss of community and disconnected self-admiration where one feels unloved or at worse, incapable of being love.

Pastoral givers, like the author, have to be compassionate when dealing with the widowers who might be suffering guilt and shame because of some of the decisions they made, as they were being accommodative to the pressures of society. This is because “pastoral care has to deal with the cure of souls” Masango (2016 contact week). Louw terms it “Curaanamirum”. He believes that problems confronting human beings are not limited to physical, economical and material but also spiritual, (Louw 1998: 20).

The author will include emotional and psychological challenges too because the study is focused on widowers losing their spouses, yet they are expected to remarry before grieving. This damages them and therapy, which is cure of soul, is essential in order to move on in life.

Wise (1980:xii) states that therapy is helping a person discover the depth of his own being and could be expressed in many forms.

Pastoral psychotherapy is a long term helping process aimed at effecting fundamental changes in the counselee's personality by uncovering and dealing with hidden feelings. Pastoral care givers use psychotherapeutic methods to enable people to change basic aspects of their personalities and behavior patterns. This regards changes in one's spiritual life, one's values, meanings and ultimate commitment to the goal of transformation, (Clinebell 1984:373).

Undergoing such steps of uncovering and dealing with hidden feelings needs a certain skill in order to reach the intended goal. The author will, therefore, implore Pollard's theory of Positive deconstruction.

Mucherera (2009: xi) reveals that "narrative pastoral counseling has been present in an indigenous context amongst African people". He noted that in Zimbabwe "problems are shared in families, communities or a group setting" called the "Palaver". Palaver is either formal or informal and is used to resolve a crisis.

Story telling was also common amongst Swazis. Most of the history in the country has not been written down for a long time, but through oral tradition, it has been impacted from one generation to another. Michael White in

Wimberley (2003:96) assumes that stories can be imparted to others and those stories can be transformed into one's own autobiography.

As the study is conducted in the field of practical theology, it is also critical that church leaders, mainly marriage officers, are assisted with constructing a therapeutic way of journeying with widowers before they remarry. It is, therefore, the aim of this research to come out with a model that will guide them as they bring healing to the hurting individuals. Cultural norms and traditions may have greater influence on shaping the lives of widowers in Swaziland. If pastoral caregivers raise some of the questions below it may change people's perspective on the issue of widower's remarrying before considering many factors that might affect them in the end. The following set of questions might provoke something to many Swazis as we deal with widowers in Swaziland:

- Do cultural practices supersede God's law of love and caring for humanity?
- Are external needs, such as conjugal rights and domestic chores, above internal needs which may lead to emotional and psychological wounds?

To answer such questions one may adopt Wimberley's theory of privileging. He defines privileging as a "process of articulating our current story or situation...assessing it and its impact on our current situation and deciding to re-author or re-edit it", (Wimberley 2003:26)

Translating Wimberley's theory to this study means that pastoral care givers have to view the current status of widowers in Swaziland who are expected to re-marry impromptu, thus affecting them emotionally and psychologically

in the end. One will then come out with a theory that will reshape their lives for the better, even if it means going against some cultural norms in Swaziland.

2.13. Preliminary conclusion

Chapter two aimed at crafting a path that the study will follow in the process of data collection. The reason for such a study is to ascertain facts on some of the cultural practices in Swaziland inflicted on widowers, which deprive them of their mourning rites. This then becomes detrimental to them both emotionally and psychologically. Some of these rites are administered to widows in Swaziland, and in the event they are able to deal with their losses. While Swazi widows struggle with other things during the mourning period, like the struggles they face in the hands of the in-laws. Widowers are faced with pressure exacted on them by society, and thus they are not able to rightfully mourn their spouses, as they rush to the next relationship. This leaves them with emotional wounds, and if not attended to, may end up being fatal.

A research design has been formulated, indicating steps the study would follow as the research unfolds. This will be the qualitative method of research as opposed to quantitative. All the steps to be followed have been tabulated as a guideline for the study. The qualitative research to be followed is explained as well as the empirical research and grounded theory. Following the qualitative method in this study, means that in-depth interviews would be conducted with the help of co-researchers. Data collected would be refined and analyzed. If the author does not get satisfactory answers, she will revisit the living documents.

Both the researcher and the co-researchers have been familiarized with the ethical code of conduct while doing the research. As the author is in the field of practical theology the study has highlighted its origins and why it is distinct from the other theologies. The methodology was informed by two theories, namely, Positive deconstruction by Nick Pollard and Charles Gerkin's model of pastoral shepherding. Pollard's model emphasizes on caring for individuals in general. He is particular in finding facts on different things that influence a person's thought patterns. Pollard does not dispute a person's thinking but he ensures that he fits in the missing specifics of helping out. Pollard makes sure that he fits in missing specifics because his theory brings about help to people as it deconstructs, scrutinizes and analyzes their beliefs, a method he acquired through his own life experience.

Gerkin on the other hand engages on a journey with different individuals through storytelling. He emphasizes on different roles played by Christian ancestors in the Old Testament times. He believes that each one of them was given different roles by Yahweh in order to journey with Israel. He terms pastoral caregivers as shepherds of the flock, who are to lead people into greener pastures. This is made possible by journeying with them throughout their lifetime and in all circumstances.

Both Pollard and Gerkin's models are found to be relevant in the study as they enriched the study in data collection. The different individuals interviewed were uniquely treated, listened to and given the attention they deserved as the author entered their sacred space. This has enabled the author to build a relationship with them and be in a position to journey with them through and through, as a facilitator of healing and growth. These two

methods have been used to create a model for helping the widowers in Swaziland, which is detailed towards the end of the study.

CHAPTER THREE: THE SWAZI CULTURE

3.1. Introduction

The aim of this chapter is to deconstruct the Swazi culture concerning mourning for widowers, which is indirectly influenced by both patriarchy and polygamy emanating from the 'throne'. The throne according to Swazi Culture represents the Monarch and his inner counsel. The word throne shall be used interchangeable with the word figure. The study shall term this the "Royalised version of Patriarchy" (RvP). There is also the national modeling of perpetual marriage by the man on the throne, which has played a major role in influencing the culture of a shorter period of mourning for widowers in Swaziland.

This chapter focuses mainly on widowers in the Swazi culture as opposed to widows. This is because research shows that many scholars have written about the challenges faced by widows during bereavement. The author has also added into the pool of knowledge in her Master's degree (2016). The assumption is that widowers do not encounter problems during the mourning period. It was during interviews with widows that the need arose for someone to close the gap between widows and widowers in Swaziland, who also have their own challenges that are very different from their counterparts. In order to grasp RvP the study will first define what patriarchy entails.

Facio (2013: 2) defines patriarchy as "a form of mental, social, spiritual and political organization of society produced by gradual institutionalization of sex-based political relations, created, maintained and reinforced by different

institutions...to achieve consensus on the lesser value of women and their roles”.

On the other hand, men have defined patriarchy as the domination of women and pay less attention to issues on how men dominate each other, (Walby 1990:20).

The study's focus in this chapter is Walby's definition, which most societies pay less attention to, yet it is a cause of disagreement in most African states, including the Kingdom of Swaziland. Walby's analysis of patriarchy is much more appealing as expounded in this study as she observes the other form of patriarchy where men dominate other men. In the study, it shall transpire that the mourning period for men has been shortened so that they are able to serve on Royal duties. They indirectly serve another man. Her observation is hardly debated in many spheres of life yet it is quite common in many societies, including Swaziland.

In order to be able to follow her argument, one has to clarify firstly how the royal family governs the country. Then, analyze its political systems, especially how it connects to Swazi men dominating each other. This may lead them not to mourn their spouses. Waruta and Kinoti (2005:3) argues that all behaviors of human beings are according to their environmental exposure as some traits become dominant through reinforcement and refinement in life.

So, Swazi widowers are exposed to the way the political 'figure' at that time values and handles his personal issues on grief and loss. The study's focus would be the current incumbent, who in this study would be defined as the Man on the Throne (MoT). In Swaziland the society and political structures

are influenced by the MoT who is known as '*Umlomo longacali manga*' in the indigenous language (The one whose words cannot be disputed).

The saying *Umlomo longacali manga* implies that whatever is pronounced from the throne is a command and cannot be questioned. In other words, one has to observe that whatever is done from the throne has a greater impact on the citizens both positively and negatively as most Swazi men consider him as a role model. (Citizens in this study shall be used interchangeable with subjects).

The MoT in Swaziland is born and not elected, contrary to the practice in many democratic states. It is clearly stated in section 5 (1) of the constitution of the country that "It is a hereditary role with rights and many privileges conferred on him, including immunity from taxation and protection from legal proceedings and the rights over Swazi law and custom. He shall exercise those rights, prerogatives and obligations designated to him any time and day", (The Constitution of the Kingdom Swaziland 2005:3)

Viewing what has been stipulated in the constitution, one is left in awe as Swazi law and custom is at most not written but is transmitted orally from one generation to another. The country's constitution gives the MoT immunity to enjoy life as a legislator even if it affects negatively on his subjects.

This has been a lineage from the Royal Dlamini descent, from as early as 1750 when King Ngwane III first ruled the country. From that time until now the MoT's have been hereditary and have been enjoying the privileges of being above the laws governing the country, which are both the judiciary and the customary law. As an absolute Monarch, he even "appoints the Prime

minister of his choice (He also has to be a *Dlamini*) as a supreme legislative authority” (section 67 (1), (The constitution of the Kingdom of Swaziland 2005:40)

Below we shall explore the impact of the MoT on Swazi men working close to him. His actions and behavior influence the entire nation.

3.2. Patriarchy: Men versus Men

His supremacy has a great influence on shaping the behaviors of Swazi men too. The state power flowing from the throne, therefore, compromises the lives and behaviors of men in Swaziland as many indirectly mimic his lifestyle. Most Swazi men look up to him for wisdom and knowledge. One may argue that he becomes their role model especially those who have been initiated (*Kubutseka*, is a Swazi form of initiation which boys and men undergo to pay allegiance to the king).

It should be noted that it is not all Swazi men who undergo this process. The initiates are easily influenced from the throne especially during the season of *Incwala* because they spend many days with him. (The *Incwala* ceremony is an annual celebration of the first fruit. It is often celebrated between the month of December and January). The initiates spend much time with the MoT as they converge on the Royal home *Ludzidzini* to pay allegiance to him. Studies have proven that people remember eighty percent of what they experience, thirty percent of what they see and twenty percent of what they hear, (Hill et al 2016:15).

Swazi men who spend time performing royal duties during the country's festivities not only listen to what is said from the throne, but also learn more

from what they experience. Spending time in the presence of the MoT has its indirect effects on most of the initiates.

The study, through the research, observed the behavior of the MoT during the demise of one of his wives. On the 7th of April 2018 the Times of Swaziland, one of the leading newspapers in the country reported that *Inkhosikati LaMasango*, who was his seventh wife had died. In many instances, a deceased person is mourned for a week or two before his or her burial in the country. It was not the case with *LaMasango* who was buried within a short space of time because of the 50/50 celebration (fifty years of the country's independence and fiftieth birthday for the MoT).

The MoT was seen in a public gathering soon after the ordeal. According to Dlamini (2016) it is a norm in Swaziland that once a person dies, there is a mourning period, which is usually stipulated by the family, and at that time the bereaved will show signs of remorse. This may include shaving of hair, wearing of mourning gowns and cleansing ceremonies. However none of this was noticed from the MoT instead he joined the nation in celebrating both his birthday and Independence Day which were celebrated countrywide the same month as the demise of his wife. He celebrated the day as if nothing had happened, which is a cause of concern in this study.

It might be argued that it is because of his political duties that he behaved in such a manner, but this had a negative impact on the Swazi men who look up to him. His behavior in public spheres left much to be desired. One could label it as false pretense in the public eye. Wearing the mask of not being in pain might be a result of having other shoulders (wives) to cry on as a

polygamist. The reader needs to note that, this is often not the case with many Swazi men, especially those who are in monogamous relationships.

When their spouses die they would often want to behave like the polygamous MoT with many shoulders to cry on, depicting the “Royalised version of patriarchy”. The RvP influences many Swazi widowers to become followers in his footsteps. In other words, they then rush to remarry before being emotionally healed, after the death of their wives. The study is of the opinion that dealing with loss of a spouse in a monogamous relationship is different from losing one out of many.

It may be argued that the other wives may somehow be there as a source of comfort for the MoT as compared to someone with one wife. Because of such negligence, some even fool themselves and run for political assignments. A typical example is that of the Prime minister Dr *Sibusiso* Barnabas Dlamini, who lost his wife. Within a short space of time he was seen in parliament performing his political duties, showing signs of denial. Kubler Ross states that “mostly denial is not used extensively. A person may briefly talk about the reality of his/her situation, and suddenly indicate the inability to look at it realistically any longer”, (Kubler-Ross 1989:37).

This may be a scapegoat to that individual but reality always prevails. That is why many other quick decisions *Sibusiso* took after the demise of the wife seem not to be working to his advantage. For instance, he married Joy *Maziya* (15th May 2014) and had to divorce within a short space of time (2nd November 2016). (Please note that both stories were captured in the Swazi Observer). This might be a sign that avoidance of grieving may had an impact on him.

Around the same time of *Sibusiso's* loss a local newspaper, the *Swazi Observer* dated February 19, 2018 revealed that a widowed Minister of Labour and Social security *Winnie Magagula* (female) was kicked out of parliament premises by the Deputy Prime Minister Paul *Dlamini*(male) because Swazi culture dictates that women should mourn their husbands for a period of two years. It should be noted that she had already observed a period of mourning according to family dictates. Therefore, the Deputy Prime Minister's action was uncalled for. However, because he wanted to draw the attention of the MoT, he did it and no one was in a position to question his action. This shows how men in Swaziland are internally oppressed and they in turn oppress other people in the name of culture.

Lusendvo Fakudze (a chief runner and a custodian of culture in the Royal house) who was also interviewed by the same newspaper that covered Winnie's story emphasized that a widow is not supposed to set foot in parliament until her two year mourning period is over because that is what Swazi culture dictates. By Swazi culture, *Lusendvo* was referring to Swazi law and customs.

The traditional law in Swaziland is mainly oral tradition, and has been passed on from one generation to another, revealing another form of the "Royalised version of Patriarchy". This law pushes men who have been internally oppressed by the system to oppress women in the name of culture and in turn oppress their counterparts indirectly. A classic case is that of Paul and *Lusendvo*, whose behavior toward Winnie showed the power of patriarchy upon them. They were convinced that they were bringing law and order to Winnie and to other women in the country, yet they failed to confront the

Prime minister in the name of culture, revealing how the RvP has indirectly affected them.

Their behavior is contrary to the civil law in the country. Section 28 (1&3) of the constitution which states that “women have the right to equal treatment with men and that right shall include equal opportunities in political, economic and social activities...Women shall not be compelled to undergo or uphold any custom to which they are consciously opposed”, (The Constitution of the Kingdom of Swaziland 2005:20)

But because Swazi law and custom is oral tradition it counteracts and supersedes what is in the constitution, and no one is in a position to rectify the anomalies because men are suffering deeply inside unaware of the emotional effects. Challenging those discrepancies would be like challenging the status quo. When analyzing the article in the local newspaper, versus the country’s constitution it depicts how in Swaziland, the RvP has cut deeper into the lives of Swazi men. Thus, they can do anything in the name of culture, including avoiding the mourning period, which might be detrimental to their own lives.

As the widowers are easily absorbed into new social circles, it comes with a huge impact on their lives. While on the other hand widows will be abruptly excluded at least for some time in public office, and they, therefore, get time to heal emotionally. Daber (2003) observed that women are systematically discriminated against in their social treatment, which works to their advantage in such a study.

The newspaper article may project favors for widowers as compared to widows, but delving in-depth into the aftermath of those actions reveals a

different story. The Prime Minister, for example, who was also tempted to rush into marriage because of his political office, underwent an ugly divorce after a short space of time, which might be a topic on its own. One may conclude that *Sibusiso* was not ready to remarry both emotionally and psychologically, but succumbed to cultural dictates, which are a result of the RvP.

His political position may not have been affected during the loss of his wife but it had its toll thereafter. Both Smokey in the background story and *Sibusiso* had their fair share because they remarried before mourning their spouses. Haralambos define this “as shared culture that causes confusion and disorder in people’s life”, (Haralambos 1985:3).

The disorder and confusion might be a result of the fact that both polygamous and monogamous relationships are legal in the country. There are fewer men in polygamous relationships compared to those practicing monogamy in Swaziland, however the practice from the throne influences negatively on both parties. Below the study unpacks more on Swazi culture in relation to mourning.

3.3. Swazi Culture in relation to mourning

Matsaneng, a South African scholar, defines culture as “a custom and civilization of a particular time and people”. He further articulates that in an African context “culture is more like a heritage and it is passed from one generation to another. It is often interwoven with the word ritual, which is the procedure that is regularly followed either in a religious setup or in a solemn ceremony”. Custodians of culture in the Swazi context are often the elderly

in the communities or family set up. They have the power to bless any ceremony of that clan or family. “Culture therefore serves as an identity of a particular clan or people in the community”, (Matsaneng 2009:30).

Matsaneng is of the view that culture is not static, it changes from time to time in any particular set up in many African societies. The people living at that particular time and age, therefore, shape the different rituals performed. The study agrees that culture is not static, thus survivors of that culture shape the different rituals performed. This often forms their identity as a tribe, community or a nation.

Matsumoti on the other hand states that it is difficult to define culture as “it is used and applied interchangeably with words like race and ethnicity”. He uses the term culture to differentiate individuals from different nationalities. He defines “culture as a dynamic system of rules, explicit and implicit, established by groups in order to ensure their survival, involving attitudes, values, beliefs, norms and behaviors, shared by a group but harbored differently by each specific unit within the group, communicated across generations, relatively stable but the potential to change across time” (Matsumoto 2000:24).

Matsumoto further articulates that culture is “the set of ways that emerges when a group uses the basic tools inherent in its members to address the problems presented by a larger ecological context in which the group exists in order to address biological needs and social motives. Culture is a solution to the problem of how to survive, given the problem in the environment, the physical and social needs that must be addressed, and the tools available”, Matsumoto (2007:1291). Matsumoto’s definition of culture zooms into the

author's context. Context always plays a major role in shaping people's belief systems, values and customs in order to address their physical and social needs. It is in this regard that what may appear culturally wrong in one context may be correct in another environment. Culture, therefore, is influenced by people living in different times and spaces. What may have been relevant for one generation living in the same area may not be relevant years later, as culture evolves. However, cultural norms and practices in Swaziland on widowers have been there for a long time. Some of the practices may have put pressure on the widowers, thus infringing their mourning rites. It is in such a spirit that the study is of the view that these cultural practices be revisited regularly to test if they are still relevant. If these cultural practices could be further probed many widowers could face the reality of mourning their spouses and remarry in a good state of mind and sanity.

Matsumoto also argues regarding human culture as something that is not different from animals, who also engage in environmental adaptation in order to survive. He is of the view that "human cultures are however different from animal cultures because of several human cognitive abilities. Human beings have the ability to symbolize their physical and metamorphic world, the ability to believe that other people are intentional agents, ability to have knowledge of self and others, and the ability to build continually upon improvements and discoveries". These abilities make human beings unique and thus can either adapt or not succumb to cultural dictates.

The different abilities that human beings have, especially the ability to have knowledge of self and believing in self, could assist widowers not to yield to every dictate of Swazi culture and the RvP, which affects them indirectly.

This is especially the case if it does not allow them to improve themselves as new inventions and discoveries takes place in their environment.

Human cultures exist also to enable human beings to meet basic needs of survival. Those needs include inner peace and tranquility. The cultural expectations exacted on widowers in Swaziland might rob them of that God given right. For example the culture of mourning dictates that *“Indvodza ayikhali iyacinisela ”*this means men do not have to shed tears but they endure pain, which then deprives them of their God given ability of emotional healing.

As mentioned earlier the RvP plays a major role in such instances. If the MoT does not show remorse during loss, the citizens will do likewise. Human experience is a social experience. Much of what human beings do is influenced by interaction from work, at play, at school, in government, in families etc., (Hobbs 1985:2).

This could mean that Swazi widowers who are socialized into the RvP are likely to behave in a manner they experience from the MoT who does not mourn his wives because of both his political office plus his polygamous stunts.

What is challenging in the study is the enduring part of it that is often emphasized to men, which then backfires later. What Swazis call endurance manifests itself as emotions that becomes vivid in the end. The negative energy may result in depression, death or in the production of psychopaths. A typical example is the background story where Smokey was living a miserable life as he tried to make ends meet. Because he did not mourn his

late wife, he had to face the reality of the new wife and he had to secretly deal with the loss of his wife on his own in the name of culture.

Furthermore, human cultures as stated by Matsumoto allow people the complex social networks and relationships, which is paramount in the life of widowers after losing their spouses who were an integral part of their lives. Some may have built those relationships over a long period of time with their dead spouses. It might take time for them to adjust to a new healthy routine. Wimberley argues that the “great secret of life is how to survive struggle without succumbing to it, to bear struggle without being defeated by it, and how to come out of struggle better”, (Wimberley and Wimberley 2007:113).

The suffering incurred after losing a spouse who was very close to a person’s heart might push an individual to either survive or succumb to the struggle, which might be a win or lose in the entire process. Developing a strong social network with people who have been through the same ordeal, may assist the widowers to gradually move into their new roles without feeling any pressure. That is where the church could be instrumental in creating such platforms. In many churches in Swaziland there are different guilds including women and youth. In the Anglican, for instance there is the Mother’s union, The Anglican women’s fellowship and the Anglican youth contained in the Regulations of the Diocese of Swaziland, (The Regulations of the Diocese of Swaziland 2010: 44).

These women and youth deliberate on relevant issues affecting their wellbeing. If Churches would establish widower’s guilds and forums there could be a smooth transition from widowhood to the next marriage. Swazi culture which, often dictates or shapes Swazi men, could be a secondary

option to many. This would allow the widowers to rebuild new relationships at their own pace, which would be more therapeutic in their lives, than pushing or manipulating them into marriage, while still processing the loss.

What is more, according to Matsumoto, is that “human cultures allow people from all walks of life to seek recreation and to engage in sports and organized competitions, and it allows them to search the sea and space”. This simply means humanity has an incredible ability of unveiling what has been there, but never recorded. Through sports and recreation, astronomy and many other discoveries, Swazi men can learn more about their culture as it evolves than to focus on the MoT whose political office appears to be more superior to his daily living.

Likewise, if Swazi widowers could develop a new routine of working out their bodies, they would be able to distress. This would allow them to think straight thus making sound decisions in life. This on its own is a form of therapy that is needed in their lives. Unfortunately, Swazi widowers are not encouraged to participate in public sporting activities during the period of mourning. One reason might be that the MoT’s social activities are done in the confines of the palace. Even if he engages in any form of exercise during the mourning period, it may benefit only those closer to him, knowing that he has a life apart from politics. The RvP takes its toil in the widower’s lives as many might be convinced he does not have a social life. He always appears in public, as a political leader and many do not know his private life.

Human cultures also allow individuals to “create and recreate”. The ability to create and recreate affords someone a rare opportunity to be her/himself. Being you is important at all times, even during the time of bereavement. As

Kessler & Kubler-Ross would articulate “our grief is as individual as our lives and we go through grief in different ways.” The statement is true as we are not able to identify with the bereaved in their grief, we can only imagine what they may be going through. Nobody knows exactly the kind of sorrow or pain that is experienced by these widowers. We can only pray that God may heal their broken hearts, (Kessler and Kubler-Ross 2004: 7).

Following Kessler and Kubler-Ross assessment on grief, one is of the view that when a decision to remarry by a widower is made, there is no guarantee or assurance that the right choice is going to be made. Many widowers have made wrong choices, and this has added to their suffering. The new wife will also suffer, as she will sense that her husband has made an irrational decision. Thus, there will be repercussions on both sides. Therefore, Swazis should not assume that every widower has to rush into remarrying because of the external factors like domestic chores and conjugal rites. Widowers should be given time individually to process their ordeal, as they go through grief differently.

As widowers go through the motions, they would be able to create or discover new healthy families without direct or indirect interference of anyone, including the extended family, which is often the case in that part of the world. Many Swazis view the interference as being communal. One does not dispute the element of truth in that because as Swazis often say “*umuntfu ngumuntfu ngebantfu*” (A human being is human because of others), a value attributed to many African cultures, (Tutu 2011: xiv).

However, this phrase might not be applicable in such instance as it might be an infringement to those suffering the pain of losing a life partner. As Kubler-Ross stated before that, grief should be processed individually.

One is also viewing Matsumoto and Matsaneng's definition of culture as revealing the great potential that is in every human being. Every human being has the potential of making sound decisions rather than being subjected to some cultural dictates that do not add value, but instead come as a strain to the widowers' lives. If, therefore, widowers are given a chance to make decisions on their own without any influence, during the grieving period, it could allow a smooth transition to the new marriage. Below are some of the rituals exercised in Swaziland in relation to mourning.

3.4. Swazi Rituals In Relation to Mourning

Rituals are central in many African communities and are used, among other things, for restoring and maintaining life and order, (Mkhonta et al 2012: 158).

Swazis have also adopted this universal practice of restoring and maintaining life and order by following certain rituals during the mourning period. However the amount of time for grieving has been, shortened for widowers because of royal duties that are performed by Swazi men. These include weeding the fields, mending the royal huts and participating in the annual traditional festivities. It should be noted that appealing as restoring and maintaining order may be, the process is costly to those in mourning because they have to pretend as if they have overcome their loss as they try to impress the MoT.

Mkhonta is of the view that Swazi traditional religion has different rites governing the nation. These include the “rite of passage, which is intended to strengthen unity in a family and to strengthen the family’s relationship with the ancestors”. There is also the “marriage rite, which is seen socially, culturally and religiously as a union between two or more people in a marriage union”.

There are also the “birth rites and rituals that are performed as a means of protecting the children from birth”. The children are protected from misfortune, adversity or witchcraft. There are also “puberty rites or initiation rites whereby both boys and girls go through certain traditional customs in preparation for adulthood”. Last in the list are the “death and funeral rites”, which are elaborated at length in this chapter, as they form part of the basis of the study.

Mkhonta further articulates that in the Swazi traditional religion death is a transitional period from the physical world to the spiritual world. Traditionally those in the spiritual world are believed to be more powerful than those in the physical world. Hence, there are rituals connected with assisting the deceased into the spiritual world or the afterlife. Once death strikes, at family level, it has to be reported to the family ancestors at various places in the homestead.

These include the grandmother’s hut (*indlu yakagogo*), the cattle byre and the family gravesite. The elder member of the family or anyone chosen as a representative does the reporting. Firstly, the clan praises are recited then the person reports that X (mentioning the deceased name) has just passed on. The family reports the death as a way of pleading with the ancestors to

welcome their relative. While performing all the different rituals mentioned above animal slaughtering plays a major role as a form of sacrifice to appease the ancestors.

For Swazis, especially in the rural areas, once a person is pronounced dead, people flood to the homestead of the deceased for support. This is a sign of solidarity and sympathizing. Kubler-Ross defines such action as “an indication of accepting a fatal outcome, which helps the family to accept the loss of a loved one”, (Kubler-Ross 1989:5).

At the homestead some women spend time inside the mourning hut, attending to those who will visit the family to express their condolences, while others will be performing domestic chores.

Men on the other hand will converge outside under a tree or next to the family kraal as a way of comforting their male counterparts who are grieving. Young boys and girls assist the family with daily chores like fetching water in the river, collecting fire wood, while young men play a major role in preparing the grave and the slaughtering of animals which also form an important part in the process of mourning in Swaziland.

Swazis come together in mourning using the same concept that is used by the MoT who will often summon his subjects at the cattle byre at *Ludzidzini* the Royal kraal. Swazis are given a chance to express their views but at the end of the day the MoT has the final say.

Swazis use the same system in the different chiefdoms to resolve any community crisis, but the chief brings the final verdict. The same system is used during bereavement. The extended family and community members come together to mourn a loved one. In the process, some people are

tempted into believing that they have a say over the grieving individual, and forget that people process grief differently. It is the grieving process that brings healing to the bereaved. Therefore, it is not wise for anyone to speed up the process of grieving. Jehovah Rapha the God who heals will know how much time each individual will need.

The RvP may indirectly have an effect in the solving of problems facing the country or community. However, more often than not, it does not work for a grieving individual who needs time and space to process his/her loss. So encouraging a widower to remarry soon after the demise of the spouse may be precarious. That is why grieving families and persons undergo certain rituals for the purpose of closure in Swaziland, which will be discussed in further detail below.

3.4.1 The callback or bring home ritual

The callback or bring home ritual is usually performed by relatives of the deceased person. It is performed by either an elderly man or woman in the family or anyone who has been tasked to perform the ritual who is a blood relative. The ritual begins at home either in the kraal, grandmother's hut (*endlini kagogo*) or at the center of the homestead. The person assigned carries *umhlanga* (reed) or *umlahlabantfu* (a leaf of a particular tree) to the intended destination. It is either the accident scene, a hospital ward or any other place where the individual breathed his/her last. As the person assigned moves around, she/he has to report every move to the ancestors for protection of the departed spirit. This form of ritual is often done before or after the funeral with the hope of calling back the spirit of the dead. The myth

behind the ritual is that the individual is not at rest if the ritual has not been performed.

Such a ritual is also common amongst the *Zulus*, a South African tribe. Once death strikes in the family, those remaining perform a special ceremony to bring home the spirit of that individual, especially if she/he dies away from the family compound. Daber calls it a 'call back' or bring home ceremony. The deceased spirit is brought back from where the person took his/her last breath. The ceremony indicates the importance of maintaining close links with the ancestral spirit, as the spirit may either be a source of fortune or misfortune, (Daber 2003:17).

The clan names of that individual (*tinanatelo* or *titsakatelo takhe*) are recited before communicating to the spirit of that person to appease the ancestors. The purpose of this ritual is to rejoin the deceased spirit with other family members who have passed on to the next life. The person performing the ritual communicates with the spirit of the deceased, giving it directions back to its resting place.

Once the spirit has been retrieved and brought back home, the person performing the ritual goes, via the kraal, to the ancestral/family grave site. This is a way of maintaining the direct link with the deceased who is believed to be joining ancestors and has to receive a proper send off. The RvP becomes vivid even amongst ordinary citizens as they do not want to lose touch with the departed. As the MoT hierarchical structure is inherited from his predecessors, he tries by all means to keep connected to them. Many Swazis also want that direct linkage with the ancestors thus they perform such a ritual.

Swazis who venerate ancestors are of the notion that if the 'call back' ritual has not been performed, the spirit of the dead person will not rest and might haunt many as a ghost. That is why rushing the widowers into the next marriage might deprive them of the rite of appeasing the living dead and this might bring misfortune to them and their loved ones. Next, to be discussed is the cleansing ritual, which also forms a significant part in the lives of many Swazis.

3.4.2. The cleansing ritual

The cleansing ritual in Swazi tradition is often performed thirty days after burial with the exception of married men. For husbands it usually happens between a periods of six months to two years. The period often varies in different families. Mkhonta states that the period of death of a person ends with a cleansing ceremony, known in SiSwati as *kugeza emanti* (water cleansing). This may include the use of herbs and charms to enable the family to once again mix freely with other people. Many Swazis believe that before being cleansed the family members are engulfed with a dark cloud or bad luck. Swazis call this *sinyama or sikhwakhwalala*, which can only be removed once the ritual has been performed, (Mkhonta et al 2012:170).

Such a ritual, therefore, becomes important to those Swazis who believe that there will be bad luck if it is not performed and they, therefore, ensure that the ceremony comes to pass. The family members are cleansed using the different herbs prescribed by the family herbalist (*Lugedla*) with the hope of removing the dark cloud, which might cause another death in the family.

Zulus in South Africa also believe that death brings misfortune to all members of the household. It is imperative for each member to use herbs for

strengthening purposes. This is accredited with some cleansing power or purifying powers in Cameroon too, (Ethel 2011:70).

As a Christian, the author is of the view that death is a passage back to the creator. It is not bad luck, but an elevation to the afterlife, sad as it may be.

After burial, all members of the household must wash their hands and take medicine to get rid of any misfortune. Mourners are provided with water for cleansing after burial too. The widow or widower also joins in the washing of hands. "Death is said to bring about defilement, which connotes misfortune and thus there is a need to use herbs for strengthening purposes. After burial all members of the family must wash their hands and take traditional medicine to get rid of any misfortune that may result from the happenings", (Benedicta 2003:21).

However, the book of Ecclesiastes 3:1 states that, "there is time to be born and time to die". The physical or natural life is not eternal but temporary. From a Christian perspective, it is only as we separate from the natural life are we able to experience the abundant or eternal life with Jesus and our dearly departed in heaven. Death viewed from this perspective should bring joy and not misfortune. Knowing for sure that your loved one has gone to be with the Lord should bring much comfort. The Apostle Paul according to 1 Thessalonians says "We do not weep as others do". Being human we as Christians do weep but not as those who weep without hope.

What is a common practice in many communities in the country is that the cleansing bowl is positioned at the entrance of the deceased home. Traditional Swazis, especially in the rural areas, add *umsutane* (a smelly shrub) for the purposes of getting rid of any misfortunes. While the Zulus

add, *Isicungu* that has been defined by Daber as a root used for cleansing by those invited to the ceremony (13).

Both Zulus and Swazis believe in the cleansing of those remaining behind for the purposes of removing bad luck. The author interviewed *Gogo Hlophe*, a senior citizen; born in 1929 and highly respected in her community in (*Luyengo area in Swaziland*) on the 5th March 2018. She confirmed that the shrub is used to cast away evil spirits that may want to haunt the bereaved family.

The cleansing ceremony is also performed for widows in Swaziland after the mourning period. “The widow is stripped naked in front of other women, and it is done at the early hours of the morning and cold water mixed with herbs is used for her cleansing to remove bad luck”, (Dlamini 2016:50).

Sadly, when this has been said and done to the widows, it is never clear how and when widowers are cleansed. Therefore, the questions that come to mind are:

- Do ancestors in Swazi culture see widows as dirty and not widowers during the moaning period?
- Why is the cleansing ceremony biased if it is meant for removing bad luck?
- At what stage is a widower considered unclean?
- When does a widower become clean and ready for intimacy?
- What effect does his cleansing or not cleansing have to the woman he will marry?

The above questions are raised in the study so to solicit facts, if the cleansing ceremony is indeed for removing bad luck. One cannot ignore the fact that

Gogo Hlophe mentioned during the interview, that long ago a widower would be cleansed by old men (*bomkhulu*) in the community. They were the ones, who would wash his body during cleansing, after they had shared a meal, a ritual that has long faded. She stated that the purpose was to remove bad luck (*Infelwa*), which may cause the next woman he marries to die too. This ritual was performed after a month of losing the wife, and from there he was free to remarry. One other ritual is animal slaughtering.

3.4.3. Animal slaughtering

Animal slaughtering is one other ritual that is practiced in many African communities during bereavement. Africans slaughter animals for two main reasons. Firstly, it is to provide a meal for the mourners throughout the duration of the bereavement. Secondly, it is to appease the ancestors, who are expected to welcome the dead person to the next life. Slaughtering of an animal or animals, therefore, is a way of begging their indulgence as people who understand better the afterlife. Bame Bame states that “for an African who is living in the physical plane communicating with the living dead is paramount. This is done to seek favors through various offerings and sacrifices in order to enhance his personal being and that of the community he lives in”, (Bame Bame 1994:85).

For many Africans blood symbolizes life. Even the Bible is in agreement with this statement, according to the book of Exodus “blood represents life”. As the animals are slaughtered direct to the ancestors, the belief is that those remaining gain favors in the eyes of the ancestors, thus their life will be spared from tragedy and death too. Life that is said to be in the blood has made many Swazis to believe more in animal sacrifices because of its

effectiveness. As the sacrifices are made to the living dead, many believe that it will bring luck and prosperity. Slaughtering, therefore, has no time or season for Swazis. That is why even after experiencing loss in the physical sense; they believe that they will be protected from harm and danger that might result in another death in the family.

Animal slaughtering could also be dated back to Biblical times. There are those who believe that in the sacrificial system of the Old Testament 'blood' represent life liberated from the limitations of the body and set free for other purposes. "The death of Christ in the New Testament is said to be efficacious because of its atoning power", (Douglas et al 1996:143).

Christ's death on the cross is believed by Christians throughout the world to have power to wash away sins and to give eternal life to those who believe in him. This is cited in the Gospel according to St John 3:16 (New International Version).

"For God so loved the world that he gave his one and only son, that whoever believes in him may have eternal life".

Christians believe that through the shedding of Christ's blood every individual has access to eternal life. It is the same belief that some Swazis have too. Like many South Africans, Swazis are "quite religious", (Makgoba 2017:120)

Makgoba echoed the words of *Tata Nelson Mandela* who was believed by many not to be religious. Mandela stated that "the relationship between a person and God is a private matter...It is a matter beyond articulation...an experience that cannot be fully comprehended by human nature". Mandela

argued this during a conversation with Villa-Vicencio who wanted to know whether Mandela was Christian or not.

Mandela's answer has left a lot not sure what to believe about his religious status, as some are convinced that he was a communist. Either Christian or not, the fact will remain *Tata Madiba* had religious influences as he had strong Methodist roots (2017:120). Like Many Swazis who do not separate God and *Emadloti*, maybe the icon did not separate Christianity from communism. Swazis fail to separate God and ancestors as they believe the two are closer to each other.

Those who believe in ancestral worship in Swaziland often slaughter animals to appease the living dead. This becomes a common feature during bereavement, but sometimes they gather for a ceremony just to appease *Emadloti*. Swazis slaughter either a bull or a goat when there is death in the family. *Gogo Hlophe* had this to say: "slaughtering an animal during bereavement in the Swazi culture has two significances. Firstly it is for providing a meal for the mourners and secondly for the bile (*inyongo*). The bile is mixed with herbs provided by (*Lugedla*), a herbalist. The concoction is then smeared on children especially suckling's to protect them from bad luck and any form of evil associated with death. The mother's breast will be smeared too, to protect the baby. The slaughtering happens inside the kraal or closer to the kraal. The kraal is a meeting place with the living dead. As the blood spills, it appeases the ancestor. A goat is first slaughtered, and it is believed to usher the deceased to join his or her own ancestors. The noise made by the animal is believed to evoke the spirits", an interview with *Gogo Hlophe* conducted on the 23rd April 2018.

Note that the slaughtering signifies closure and connectedness, which is relevant to the topic. The study is grappling with poverty issues, and wondering as to how on earth a poor person connects with the ancestors if he is expected to either slaughter a bull, a goat or chicken for these sacrifices, which require a lot of money nowadays, This could lead one to suggest research work on this topic.

RvP plays a major role in animal sacrifices. The MoT is always flooded with cattle. Swazis bring cattle to the MoT for different purposes. This may include celebrations, when citizens are begging for pardon or when they want an audience with him. This means receiving hundreds if not thousands of cattle per year. For him animal slaughtering is not a big deal as compared to a poor citizen who may want to do likewise. The MoT makes sacrifices on different occasions during the year. An example is when citizens report the passing away of a chief, which is obligatory for the communities. This is because chiefs are appointed by the MoT in the different communities in Swaziland.

As the death of a chief is reported, it has to be accompanied by cattle called *umdzambane*. The MoT is the one who performs the ritual on behalf of the community to the national ancestors, (Mkhonta et al 2012:169)

The purpose of the ritual is to cleanse the nation from calamity, which is why it has to be performed by the MoT. *Madzindzwayimvula* (pseudo name) a chief runner in one community in Swaziland interviewed on the 28th March 2018 mentioned that when chief Y died in their community, he was sent by community elders to go and report the death to the MoT. He took with him a cow called *umdzambane* to be handed over to the MoT for sacrifice.

He narrated how they spent almost three months with other men who had also come on the same mission. They would take the cattle to the veld daily, while waiting for the day they would appear before the MoT. When the actual day came, they were woken up around the wee hours of the morning. They were summoned and given strict instructions on what to do and what not to do as the ritual was performed. Each cattle was slaughtered on behalf of each community and praises were given to the national ancestors. The MoT had to go through a cleansing ritual that same night in order to be cleansed from any misfortunes. If he performs such rituals at a national level, Swazis are likely to follow suit during the death of their loved ones.

One therefore imagines a widower who was rushed into marriage, and could not perform such an important ritual. His life would be exposed to misfortunes as he failed to connect with the living dead. He might live with a guilty conscience as long as such ritual was not been performed. Next to be discussed are mourning gowns, forming another integral part of such a study.

3.4.4. Mourning gowns

Most African cultures, like Nigerians, practice this ritual. Widows who at most undergo traumatic experiences in Nigeria would be dressed in black with no shoes, sandals or slippers. They are not expected to have free movement for at least ninety days to four months. Dehumanizing as the practice would be, it is a common feature in many Nigerian communities, Idialu (2012:7).

According to Dlamini (2016) most widows in Swaziland wear black during the duration of the mourning period too, though of late other colors may be used such as navy blue, grey or (*sishweshwe*) African print.

Matsaneng (2009) also adhere to the fact that widows in some parts of South Africa use mourning gowns during bereavement. Widowers on the other hand would use a black patch on the left arm in Swaziland, which has since faded away. Oral tradition dictates that Swazi men mourn for thirty days. Sadly, the thirty days has been cut short too. History tells that it had to stop because King Sobhuza II decreed that men should not mourn for a long period as it disturbs them from performing Royal duties like weeding the Royal fields and attending *Incwala* ceremony (A national event celebrating the first fruit). For some it has even gone down to two weeks. This has been evident through the story of the Prime minister of Swaziland Dr. Sibusiso Dlamini, who lost his wife, and was back in public office within two weeks, (The Swazi Observer 19 February 2018).

The RvP becomes evident in such instances, as men are not allowed to mourn in the name of royal duties. The reduction of the period of mourning shows how men are internally oppressed in Swaziland. Whatever is pronounced from the throne *bakhuta libayethe* (let it be) even if it is detrimental to their lives. Performing royal duties becomes more primary for them than taking care of themselves. This does not only affect the widowers emotionally but it also has a greater impact on the next spouse. While the MoT would on the other hand benefit from his polygamous relationships, he is supported emotionally and comforted by the other wives. As it is said, “death will bring fear and frightening as it happens, and the fear of death is universal fear even if we think we have mastered it on many levels”, (Kubler-Ross 1989:4).

While the widowers grapple with fear and uncertainty, they still have to pretend as if nothing has happened in the name of royal duties. One wonders

if by not wearing the patch on the arm to mourn their loss does not deprive them time and space to deal with the fear. Following is also the ritual of 'after tears' that is slowly cropping up in Swaziland. It is a new culture which might be a result of globalization. It is also a common feature amongst South Africans in urban townships.

3.4.5. The 'after tears'

The after tears phenomenon has been adopted as a practice in South African urban townships. "Friends of the deceased gather for drinks after the burial as a way of saying that the departed friend has completed his earthly role. Therefore, those remaining behind should forget about him and continue with life, making the best of it while they can", (Setsiba 2012:40).

It is contrary to the traditional belief that says the death and the living should be connected, as the other is now closer to God. It is, however, comforting because at most the family of the deceased is not involved. Friends and colleagues meet together for after tears.

Outrageous as the practice may be for many church leaders and community leaders in Swaziland; it is becoming a trend in some communities in the Kingdom. Community leaders argue that funerals which were once solemn occasions have turned out to be places where people make their mark, and show off who they are, which is contrary to the solemn services that were conducted long ago. Meluleka (1995) has recorded the celebratory atmosphere of many funerals as the 'tear wiping party' of gangsters. This usually takes place on a Saturday evening in a friend's place to celebrate the life versus mourning the dead. In such gatherings, discussions are on moving on with life and letting go.

Similar celebrations are slowly cropping up in Swaziland among the colored communities' taxi drivers and political activists. It has been reported several times, with awe, in the television news (channel S) when mourners turn funerals into political rallies or sometimes a drinking spree, in the name of celebrating the death. Others went on to the extent of pouring liquor in the grave as a form of celebrating the deceased, which is contrary to the solemn burial that Swazis know.

Many traditional leaders, have condemned these celebrations as being disrespectful not only to the family of the deceased but also the ancestors. This brings another dimension to the Swazi culture which one hopes will be explored by other researchers, as it is a pastoral concern. Widows and widowers who are faced with the after teas 'party' are torn between culture and modernism, which on its own is emotionally draining for the bereaved. They struggle between traditional beliefs and the deceased's convictions which are later revealed by friends or colleagues as they celebrate his/her life. The deceased's convictions somehow stigmatized the family in the community, as they are believed to have condoned a bad practice in the community. This then leads us to some of the belief systems in relation to mourning which are a result of culture and rituals as discussed above.

3.5. Belief systems in relation to mourning

Beliefs and expectations in society towards different individuals contribute to their wellbeing. David William of sociological studies (2003) at the University of Michigan confirms that males suffer more from illnesses and premature death than females, because of beliefs and expectations rooted in society. Melgosa also argues that "men run a risk of being trapped in suffering

because society tolerates and facilitate addictions in men more than women”, (Melgosa 2013:24).

Melgosa’s point of departure is looking at health hazards such as abuse of alcohol, and drugs that men use and are permitted by society. He argues that those addictions cost their lives in general when compared to females. Not mourning one’s spouse and rushing to remarrying could also be added to the list of hazards exacted on Swazi widowers as this is also permitted in Swazi society. The study’s purpose is to eliminate some of these beliefs through educating the traditional stereotypes in Swaziland.

Keene & Prokos came out with an analysis that impacts spousal care-giving on survivor’s depressive symptoms six months into widowhood. They use multiple regression analysis to examine the effects of key variables on depressive symptoms six months into widowhood, (Jennifer and Anastasia 2008: 551).

As part of their findings they discovered that “spousal care-giving is an increasingly common experience, and emotionally and most demanding situation”. They characterized it as a chronic stressor that is linked to psychological distress. They emphasize on spousal care and bereavement adjustments. Their model emphasizes that the prior content of stressful life events influences individual’s experiences because of the strain that the spouse undergoes which may show in an increase of depressive symptoms. They concluded that the harmful effects of caregiving combined with spousal loss produces poorer outcomes in widowhood.

Smokey (background story) may have not been in the process of caring because *Thululu* was involved in an accident which is traumatic on its own,

but has suffered the blow of losing a spouse which needs a lot of adjustment too. “Spousal dismissal in this world is rated as the most profound and life-altering events adults will ever experience”, (Marilee 2005: ii).

If Smokey is not attended to, the result might be vivid to everyone in the end. It is in this regard that the author raised the following questions:

1. How will Smokey cope in the next marriage if he has not dealt with the passing away of *Thululu*?
2. Would the new bride empathize with Smokey’s predicament if he falls into depression?
3. Is the age difference not going to hinder the marriage as Smokey adjusts to the new life style?
4. Will Smokey be able to meet the sexual demands of a young bride, while still adjusting to his loss?
5. Does Swazi culture consider all this questions as widowers are encouraged not to mourn but to remarry as soon as possible after the loss of their spouses?

As Keene & Prokos described their model ‘wear and tear’ because of spousal loss, their findings are that the remaining spouses end up exhausted, strained, burdened and stressed thus social support is needed. Swazi culture, therefore, adds to the burden of widowers, as they are not encouraged to mourn, which the author views as lack of support. The new bride may not be in a position to assist the grieving husband too, not because she doesn’t want to but because of ignorance.

3.5.1. The theory of observation and theoretical interpretation

Swazis are more concerned with the status of men in society than the status of women. This becomes vivid even when a spouse dies. The treatment given to widows as compared to widowers is different. Giddens (2006) call this social stratification. Giddens defines stratification as “inequalities that exist between individuals and groups within human society. This could be age, gender, religion or military rank”.

Dlamini (2016: 44) in her study on widows has come out with gender stratification in Swaziland. She came out with a pyramid that shows the status of men versus women, which indicate the superiority status in favor of men in that part of the world.

Haralambos states that “culture is learned and shared. It directs the people’s actions and their outlook on life”. Culture defines accepted ways of behaving for members of a particular society no matter how good or bad they may be. Culturally in Swaziland, widowers can focus on their political carriers and not mourn their spouses. This comes as a negative destructor in their lives as it deprives them of the chance to mourn. Normal as it may be in the Swazi context, the result leaves so much to be desired as the widowers are left on their own to pick up the pieces. Sociologists also argue that they have to discover the meaning of every action in order to be able to understand. This would be made possible by interpreting the internal logic that directs the action of the actor (1985:20). Below is Weber’s theory that reveals the role played by society in shaping one’s thinking.

Weber’s (1864-1920) theory of observation and theoretical interpretation of the subjective state of mind of the actor is articulated in Haralambos. Weber

argues that “interactionist emphasize on insight and understanding which is based on interpretation and intuition”. Meaning is constantly negotiated because of ongoing interaction processes which are defined by sociologist as interpretive. “Human beings are portrayed as passive responders to external stimuli rather than create their own society. They are pictured as reacting to various forces and pressures, to economic infrastructures and the requirements of social systems”. Peter Berger terms these reactions as ‘little puppets’ jumping about on the ends of their invisible strings, cheerfully acting out the parts that have been assigned to them.

Society instills values, norms and roles, then human beings respond dutifully like puppets on a string without creating meaning and constructing their own reality, which will help direct their action. Weber’s theory describes men’s shortfall of not wanting to think when taking action, but always responding to societal pressures. This is true to widowers in Swaziland whose actions of not mourning before remarrying is a result of cultural norms. These pressures are also vivid in their political carriers too, as revealed by *Sibusiso*. Family structures and resources also have an influence in Swazi culture.

3.5.2. Family structures versus Swazi culture

Stoll (2013) states that in order to be able to understand the culture of family structures and resources in Swaziland one has to define what family is in that context. “Swazi families are homogenous. The family unit in Swaziland is the natural and fundamental social group. Traditionally the homestead is the central housing for extended families, due to polygamous relationships”. This does not imply that all Swazis are from polygamous families. The

husband remains the head of the family either in a monogamous or polygamous set up,

Aphane et al (1950:88) states that the male dominant heterosexual family form characterizes Swazi Society. Swaziland is also dominated by extended families, which include ties of kinship, which are traced through blood. **Kuper** alludes to the fact that families in Swaziland date back several generations that can be traced through both the father and the mother's side.

Swazi society is “a patriarchal (system run by males, rather than females), matrilineal (descending from the male line) and patrilocal (living with the family of the husband). Marriage forms the basis of family structures excluding families of single mothers and cohabitational units which are on the rise nowadays. The dominant family form is the male-headed heterosexual family, established through marriage. Marriage is regulated by the state and it is through marriage that the state recognizes what is to be regarded as family. Marriage institutionalizes heterosexuality and privileges only one form of sexuality as socially and legally valid for family life”, (Aphane et al; 1998: 3-4).

The way family is defined by the above authors sets a pace on why most Swazi homes are male dominated. This structure in-turn influences how the resources are controlled in the family, which is another topic on its own. The function allocated to men in families gives them authority over the wives and the children. They occupy positions of seniority, which they are likely to feel comfortable with and even aspire to even in public spheres (46). These are some of the privileges that make men to have a free ride on some of the pressures exacted on widows such as mourning rites in Swaziland. It then

gives men an upper hand even during bereavement as seen in *Sibusiso's* story. Men/widowers then shift their focus onto the realities of life as they rush into responsibilities dictated by culture rather than mourning. The end result is the emotional effects.

This study will discuss at length the African and the Western cultural practices in relation to mourning. This is to ascertain how the two different worlds operate when it comes to mourning and the bereavement rites of widowers.

3.6. African Cultures in relation to Mourning

When discussing mourning rituals in African countries the study will interchange widows and widowers. This is because most scholars have written on widowhood, but they focus mainly on widows as compared to widowers both in Africa and in the other parts of the world. That is why the study draws from the pool of knowledge on widowhood, in order to reveal some of the cultural practices in the different contexts exacted on widowers too.

3.6.1. The Nigerian Culture

In Nigerian society, cultural dimensions are usually emphasized when death strikes. Mourning rituals may begin at the time of death or sometime later, they may last for a short time, but sometimes extend over a period of several years; requiring certain behaviors for the relatives of the deceased person. In most cultures in Nigeria, “widows in particular are expected to engage in uncontrolled displays of crying and weeping, even self-mutilation. The widow

is expected to endure long periods of confinement following the death of a husband” (Elegbeleyo and Oyedeji; 2003:250).

What is striking is that, in almost all the literature on widowhood writers are silent about the treatment of widowers during bereavement or the mourning period. However, a number of books are written on widows, which then leaves the author assuming that in most African states the widowers suffer in utter silence hence the study.

This study will explore the Igbo practices in Nigeria in relation to mourning in order to solicit if there are any differences or similarities with the Swazi culture. “The Igbo in Nigeria are occupying the west bank of the river Niger. Igbo states comprise of Abia, Anambra, Ebonyi, Enegu, Imo, and a good portion of the Delta and river state. The region Igbo ranks as one of the largest in Nigeria, being estimated at over twenty-seven percent of the total population”, (Christine 2012:1).

According to Ohale the four core Igbo States of Nigeria- Abia, Anambra, Enugu and Imo present widowhood practices that individually vary in their approach but collectively highlight the social injustices meted out to widows. The injustices include verbal, emotional and physical abuse. They are accused of killing their husbands because men in Nigeria seem not to die a natural death. Once the accusation takes root, the widow is often at the mercy of the husband’s family. She is hardly given a platform on which to prove her innocence. As a form of punishment, she is sometimes forced to drink the water with which the corpse of her husband is washed, as proof that she has had no hand in the man’s death.

A widow is also subjected to humiliation, as she is expected to sit on the floor as soon as the husband dies neither taking a bath nor changing her clothes. If found secretly attempting to attend to her personal hygiene, she might be whipped, spat upon or reprimanded that she is attempting to beatify herself so as to attract men. Ohale terms this a public show of grief when the widow has to wail loud at specific times every morning until her husband is buried. She is often judged by the duration of her wailing. This is believed by the Igbo's in Nigeria as a ritual preparing the husband to join the ancestors.

Widowhood spells hardship, a period of untold deprivation, seclusion and impurity for women. That is why after cleansing they are inherited by one of her brother's in-law, or they may choose to either remain alone or return to their natural family. The choices they make have lasting effects on them. For example, if they choose to return home, they are stripped of all their inheritance, which includes the children. Widowers on the other hand are not subjected to the same stiff cultural expectations and burial rights. This has been an observation by Sossou who inscribes that the behavior of mourning is inherently gendered. Rituals surrounding dead are more to do with exalting the position of the dead man than allowing the real outlet for the widow's grief. Far more restrictions are placed on widows than on widowers. This includes dress codes, eating, personal hygiene and sexual activity, (Sossou 2002:202).

It has also been highlighted that a man is free to remarry soon after he has buried his wife and this is usually thirty-six-days after burial. This is also a common trend in the Swazi culture, which boils back to the struggle that the author has of widowers who do not get enough time to mourn their wives, as it is culturally expected for them not to grieve. There is even a common

SiSwati saying “*Indvodza ayikhali iyacinisela*” translated, as a man does not shed tears, he suffers in silence. If then this is also the case even in Nigeria one raises the questions as to how much suffering must widowers endure by pretending that nothing has happened when the wives die, yet they had shared a life together? It is in such a spirit that the study wants to unpack some of the emotional struggles of widowers who at most suffer in silence in the name of culture in many African states including Swaziland, as death is inevitable and has become part of human nature.

Bame Bame writes as a Christian theologian living in the continent of Africa. He seeks to help people deal with death and the life after, and individuals seeking more knowledge in the arena of death. He defines death as a natural occurrence though it may appear fearful and mysterious. Human beings succumb to it at any stage of life. Death may strike at an embryonic stage in the womb or as an infant or adult. Humanity inherited mortality from our ancestor Adam, thus they are prone to die, (Bame Bame 1994:10).

He also states that death is an inevitable event that we must all face; which is the common denominator for all of us in spite of our social status. It is rooted in mortality, and because human bodies are mortal, and are prone to die. He argues that human beings are old enough to die as soon as they are born and that death is the eternal and universal law written over each stage and moment of human life. On the contrary, the author believes that life begins at conception and anyone is prone to die as soon as he/she is conceived. This is because medical science has proven that by six weeks of pregnancy the fetal heart is completely formed and it can be seen on an ultra sound, (Carpentier 2010:87).

If that is the case, it means long before six weeks of conception the heart is there. It might be that it is not fully developed. It, therefore, means life has already begun. In addition, life can end if tampered with.

This could be associated with what Haralambos argues when he defines family. As he gives a full description of family, he says “it consists of husband and wife and their immature offspring” (Haralambos 1988:326).

Immaturity may mean not a fully formed family, but it may also mean that the offspring produced because of the union that may not have seen the light of the day, through miscarriage but may still be counted as part of the family. Masango often relates their painful experience of miscarriages in their family and how grateful they are with *make* (wife) Pauline for their children after the traumatic experience of losing children, (Masango Contact week session Alex March 8, 2014).

Every time he relates their experience of the miscarriages, it makes the listener feel that those unborn children become part and parcel of one’s life. That is why the author is of the view that life begins at conception.

Bame Bame’s description of death is that it is built within every human being and cannot be avoided. This brings an understanding why most people want to stay connected to those who have passed on to the next life. Death comes as a final stage in human life on earth causing humanity to seek meaning of the afterlife. That is why many nationalities and tribes keep on performing the different rituals to stay connected. A typical example is the Zulu tribe in South Africa.

The Zulus are of the view that when death strikes in a family, it contaminates the relatives of the deceased. This is because like many Swazi homes, Zulus

have extended families too as opposed to the nuclear family that is common in the Western world. The extended family comprises of a couple and their children and other close relatives living together in the same household, Nyawo et al (2010:45)

Death is, therefore, regarded as a highly intensified form of contamination or pollution to all who are connected to the deceased and anyone who touches the corpse. It should be noted that in some African states people still believe in cleaning and dressing their own corpse, rather than giving that responsibility to a mortician. It is still hard for many to allow a stranger to wash their relatives' body. For many Africans, this act is a sign of respect for the living dead, (Setsiba 2012:22).

The relatives may also want to protect the corpse from predators who either want to hunt human organs for ritual purposes, and those who may want to use the water from washing the corpse for witchcraft. Mkhonta describes witchcraft as the manifestation of an evil and jealous heart of a person who uses it as a weapon to deal with those considered enemies, usually by causing their death. Witches often manipulate traditional herbs and the evil forces for the purposes of taking away one's life, Mkhonta et al (2012:63).

It is in this spirit that many rituals have been developed, in order to cleanse those believed to be unclean. The rituals are also for closure and connectedness to the dead. As the rituals are performed, they become therapeutic and healing to those remaining behind.

Setsibe argues that each ritual in the traditional mourning process has a deep psychological function. The ritual addresses adjustments to present change in role and status, community tensions, reworking previous losses

and relocation of the deceased into a new role and function in the community. Adjustments for widowers in Swaziland include conforming to the societies' expectations of remarrying impromptu, while at the same time adjusting to the fact that your spouse has assumed a new role in one's life, of being an ancestor. Radzilani (2010) is of the view that ancestors become mediators between God and the living. Mbiti (1975) alludes to the fact that ancestors overlook and take care of the living; they participate in the active lives of the living. Mkhonta states that ancestors stay within the family compound with members of the family and are acknowledged on a daily basis. They live in the kraal and sometimes in the grandmother's hut (*indlu yakagogo*). Sometimes ancestors visit to communicate messages, in a form of a green snake on the roof of the grandmother's hut or the kraal. They can also emerge through accidents or any other occurrences, as they have the power to bless and to also to punish, (Mkhonta et al 2012:57).

Mkhonta is of the view that a visitation by an ancestor requires that family to appease them through slaughtering an ox or a cow and offering it to them together with home brewed beer called *umcombotsi*. The meat is strictly eaten in the grandmother's hut and no one is allowed to take the meat home. The ceremony is accompanied by singing and dancing. The male family member in the kraal consults ancestors in the early hours of the morning or late at night. Family members are expected to play an active role, however because of the influence of Christianity; some members are often excused nowadays.

It should be noted that according to many African cultures, "an ancestor is someone who has reached a great age of maturity in life" (Masango September 8, 2016 contact week). Therefore, not all dead people

automatically attain the status of ancestor ship. It applies to those selected because they have been exemplary in the strictest sense of the word. That individual becomes an image of God when dead, Masango (2006: 936).

Swazis are of the same view as stated by Masango, that people who lived an exemplary life in spite of gender attain ancestral ship. This is also depicted by *indlu yakagogo* (grandmother's hut) a special hut that is usually built at the center of a Swazi traditional homestead. It is in this hut that family meetings are held, and ancestors are consulted, if not in the kraal. The hut is often dedicated to the female ancestor, which is unique in Swazi culture because of the patriarchal influence.

Radzilani and Mbiti's description of the role played by ancestors to those left behind could be mind-blowing to widowers who are rushed into the next marriage. Mind-blowing in the sense that one has to first internalize the misfortune of losing a loved one. Secondly, it is the mystery of learning to connect with your wife who has assumed a new state of being part of the living dead.

If everything has been rushed, one wonders if the widowers are able to connect with their wives who are now in the next life, and might have assumed a new status of being ancestors. If not given that opportunity, one wonders if emotionally these persons are not affected, which might also lead to psychological abnormality. Melgosa reveals that psychoanalysis attributes present conflicts to past experiences. This may include bitter experiences, which remain unconsciously in memory storage for a long time. Therefore, those individuals run a high risk of psychological imbalance, (Melgosa 2013:292).

That is why the author is of the view that everything should not be done in a rush, to avoid the imbalances in the future. Performing certain rituals for an African could be the best entry point to facilitate healing Walsh & McGoldrick (1991). Each ritual provides a vehicle for expressing and containment of strong emotions Kilonzo & Hogan (1999). This means as the ritual is performed; the grieving persons are able to deal with the reality of loss. These according to the author are good rituals, focusing on the well-being of those remaining behind and the departed.

One may highlight that while most rituals had good intentions at inception and were relevant long ago, nowadays it is a different story. Many rituals have lost meaning, especially to the younger generation with inquisitive minds. They always want to know why the rituals are performed. Failure to explain deprives the younger generation of knowledge received through oral tradition. This is often substituted by the new 'inventions' which are shocking and somehow disturbing to the older generation. Some are discussed as the study unfolds, for they are slowly mushrooming.

Below are some of the rituals practiced during mourning in Swaziland and some South African Provinces? These include: the call back ritual, shaving of hair, wearing of mourning gowns, the cleansing ceremony, the after tears to name but a few. Each ritual shall be investigated to see its value amongst those practicing it. Before unpacking each ritual, the author expands on the definition of the word ritual.

3.7. Western Cultures in relation to mourning rites

3.7.1. Australian culture

Jordan is writing in an Australian context. He indicates that “when there is loss in a family the task for mourners is more on transforming the attachment to the deceased, rather than relinquishing it”, (Jordan 2009:8).

Klass et al (1996) are of the same view that mourners continue with a psychological bond with the deceased which may be both adaptive and maladaptive. The Australian view of mourning connects with the Swazi culture of mourning, as Swazis also connect with the living dead named *Emadloti* in the indigenous language (Emadloti are ancestors).

On the same note, Jordan (2009:8) states that to deal with loss, survivors in Australia often benefit from doing ‘repair work’. These works involve expressing to the deceased the feeling of anger and hurt on the loss, as well as finding a way to make peace with or even forgive the deceased for leaving. Apart from the repair work, the families also develop different coping skills. Appropriate techniques range from letter writing to the deceased, guided imagery conversations, “empty chair” enactments, and gravesite rituals. Clinicians play an important role in suggesting, guiding, validating and bearing witness to this important relational repair work on the part of the survivor. This would be a good practice for Swazi widowers if they can adopt repair work, rather than focusing on the MoT who only appears in public as a political figure, thus creating a false impression on those looking up to him.

He further reveals that death in that part of the world is mainly processed with the help of clinicians. They play a major role in facilitating the whole

process of death and mourning to the affected. This has become part of the Australian culture in relation to death rituals. However, this culture is contrary to what bereaved families experience in many African cultures. This is not to say that some individuals do not seek professional help especially the elite in society, but majorities in the rural parts do things differently. This is because of the indirect impact of the RvP painting a picture that *Indvodza ayikhali iyacinisela* therefore, he does not need help.

The Australian culture is impacted by the Western life style of being more individualistic. The person affected or an immediate family member mostly chooses the clinician. For Swazis, especially in the rural areas, once the person is pronounced dead, people flood the homestead of the deceased to offer moral support. Swazis are influenced by the African culture, which is communal.

3.7.2. Asian cultures in relation to mourning

(a) Buddhism

Asian cultures are mainly influenced by the different forms of religion practiced in that part of the world. These include Buddhism, Hinduism and many other religions that might not be discussed at length in this study, though the Asian people practice them. Their religious life style affects their way of life, and how they conduct themselves in preparation for the afterlife. The study unpacks the two main religions in Asia for the purposes of revealing the relationship between culture and mourning.

Buddhism is a religion and philosophy derived from the teachings of Gautama Buddha. Throughout Asia, Buddhists have been recognized as

specialist in death and mourning rituals. This is because Buddhism clarifies about what happens after death, the process needed to ensure a successful death, and clarity about what happens at death, which is linked with the whole way someone has lived their lives while still alive. In the Buddhist culture, death also offers a unique departure for understanding the relations between people, monks, ritual experts and other entities commonly labeled as “the death”, (William and Ladwig 2012:1).

William & Ladwig are explicit that in Asia and China religion and culture are inseparable, especially when dealing with issues of bereavement. Death is believed by Buddhists to play a major role in the life of the living, not only in the form of memory, but as ancestors, spirits and ghosts. The dead are believed to be gone but not departed. Death is therefore believed to be a process of transformation. This is called rebirth, and those dead then become happy beings known as ‘gods’ (*deva*) or a warlike ‘anti-gods’ who will be jealous forever of the gods, or perhaps once more as human, or non-human creatures such as animals, fish, cockroaches or wiggly worms or hungry ghosts or worst of all reborn in one of the terrible hells of Buddhist according to the moral quality of the past deeds while alive (*‘Karma’*), (William and Ladwig 2012:2).

This could be likened to ancestral worship in Swaziland which will be discussed at length as the study unfolds, where the dead are believed to have departed, joining the living dead. Christians on the other hand have a different view. Christians are made to believe that when an individual dies the soul exits to paradise or hades where individuals await the final judgment from God. Those who believe in Jesus as Lord and Savior, and live a righteous life on earth enter paradise. On the contrary, those who do not

believe, doing evil according to Christian standards enter hades. It is upon our belief in Jesus that we are justified by faith (Romans 5:1)

Those who were living a righteous life on earth enter paradise. On the contrary, those who were doing evil according to Christian standards enter hades. On the same note, Bame Bame a Christian theologian stated that when one dies, the physical body is either buried in the grave or cremated. The soul on the other hand goes to a place that has been prepared by God for both the righteous and the unrighteous. The righteous go to paradise, as cited in the story of the rich man and Lazarus, while the evil ones enter hades (Luke 16:19-31). The last straw is the final judgment where the righteous will then enter heaven (A place where God dwells) and the evil will be thrown into a lake of fire as inscribed in (Revelation 21) “I saw a new heaven and a new earth...and I saw a new Jerusalem coming down out of heaven from God...and I heard a voice from the throne saying, Behold the dwelling place of God is with people”, (Bame Bame 1994:46).

According to the biblical teachings when a person dies, she/he does not change their identity; but she/he is transformed to a new body for the final encounter with the creator. Buddha on the other hand teaches that humanity is incarnated. He/she becomes a better person if he was good but or any other creature if he was evil.

The way death is viewed in the Buddhist culture appears obscure to a Christian believer in the sense that it contradicts the biblical creation stories in Genesis. According to the creation stories, God created the great creatures of the sea and every living and moving creature.....every winged bird according to its kind. God then created human beings in God’s image

(Genesis 1:24, 26). It is, therefore, a bit of a puzzle how then humanity is then incarnated to become any other living creature. However, if one embraces Buddha's teaching she has to live with the fact that she/he might change to another form after death which is mind-blowing.

Cheng also elaborates on the process of incarnation. He states that it is an endless cycle, of birth, death and rebirth in various states, human, divine or animals (*samsara*). The final stage called *nirvana* is believed to be the lasting happiness, and thus becomes the ultimate goal for each Buddhist. Buddhist's view death as a prelude to existence in another state. The state of rebirth is determined by the person's *karma*, which is the sum total of wholeness and un-wholeness in actions performed in previous existence, (Cheng 2008: 31-33).

That is why for Buddhists when death is imminent a monk plays a major role. This according to Cheng is because Buddhist's place great importance on the state of mind at the moment of death. The monk is usually called to chant from religious texts, or relatives may introduce some religious objects to generate wholesome thoughts into the person's mind, because the last thought before death will condition the first thought of the next life.

The body is often discarded in one to three days after being pronounced dead. It is either buried or cremated. Again monks lead the congregation in the Buddhist manner, which includes offering respect to Buddha, his teachings (*Dhamma*) and the community of the Enlightenment beings called *Sangha*. The congregation also accepts the five precepts, which are guidelines for – and commitment to – the leading of a moral life.

After burial, relatives observe a period of mourning. They observe “a certain amount of austerity and frugality in the house of the dead person. Mourners wear plain white clothes, abstain from jewelry, eat simple food and do not indulge in entertainment. Friends and relatives direct their efforts above all to assist the deceased in his/her journey through *samsara*. This is by performing good actions such as generosity, which can be transferred to benefit the deceased” stated Cheng. This is a sign of paying respect to the dead. These acts are repeated three months later, then annually thereafter. Apart from benefiting the dead it also brings comfort to the bereaved.

One imagines if death strikes for a Buddhist believer who might be far away from relatives or religious circles where all the necessary rituals are performed. This might mean going to the next life as an unhappy person who might become an animal or a ghost, as no one would be there to ransom you through good actions. Humanly speaking, it becomes a sorry sight as you move to the next life.

There is also a gap created by Cheng and Patrice as they describe the death ritual. The duo is not explicit as to whether the processes followed by Buddhists are performed for certain groups or genders. It is unlike the processes followed in many African states where behaviors and rituals performed for the departed are not the same. For example, men and women are treated differently during the bereavement processes. One may cite the culture of Nigerian people who have a myth that men do not die for themselves, but are bewitched by their wives. The widows, therefore, go through hell in the hands of the in-laws. Onyenuchie (1999) states that they are treated like trash, which could be a similar treatment to widows in Swaziland who also suffer at the hands of the in-laws.

The actions of brutality exacted on widows in some African states, including Swaziland and the emotional scars exacted on widowers are not in line with the teachings of Buddha. Buddhists continue showing acts of goodness to those remaining behind even after someone has been buried, as the process is believed to benefit the dead, who might become either a god or a ghost. Therefore, for Buddhists it is the acts of generosity during the mourning period versus brutality and emotional strains to those who have lost their loved ones in many African states. Buddhism does not go solo as a religion in Asia, there are many other religions practiced there. Hinduism will be the next to be discussed in this chapter.

(b) Hinduism

Hinduism is a major religious and cultural tradition of South Asia. Muslims who invaded India from the eighteenth century for non-Muslim Indians used the term Hindu as a genetic term. “They were characterized as idol worshipers. In 1830 Englishmen writing about religions of India added *-ism* to Hindu and coined the term Hinduism”, (Shaffer and Lichtenstein 2007:18).

According to Shaffer & Lichtenstein Hindus have appropriated the designation used today in identifying themselves over against Muslims or Christians, they have expressed reservations with regard to the designation of Hinduism as “The religion of the Hindu”. They see a certain disrespect in the *-ism* suffix and emphasize that the Hindu *dharma* is more comprehensive than the western term religion. It designates an entire cultural tradition rather than a set of beliefs and rituals.

Viewing the brief history of Hinduism one is of the view that even though the word Hinduism does not fully describe what the Indian tradition

comprehends, but it at least differentiates them from the other religious bodies that have infiltrated Asia. It somehow makes them a cut above the rest, as they are the traditionalists of India dating back before the introduction of Christianity and Islam in Asia.

The Hindu dharma is the universal way of life, which deals with the spiritual realm and was made by Jagadguru Sri Chandrasekharendra Saraswati Swamikal, the 68th Sankaracharya of Kanchi Kamakoti Pitha. “The sage was of Kanchi, was spiritually supreme, intellectually pre-eminent. He was an inexhaustible reservoir of the spiritual wisdom of India dating back to the beginning of time and of Vedic Dharma”, (Munshi 2008:1).

The Hindu Dharma is an organic part of the Hindu. It imposes a discipline that is inward as well as outward and it is a process of refinement and inner growth. Above all, it is a quest for knowing oneself, for being oneself. The Dharma is more than religion, but it is an entire civilization. It's a story of men.

“Indian people have now populated other parts of the world and have taken their religion with them, which is Hinduism. They have also produced converts from other nations and religions to their faith”, (Koopan 2016:35).

Koopan, a South African scholar states that “Hinduism is the oldest known religion having been practiced for 8000 years, as inscribed in the Hindu scriptures”. Subramuniaswami (2007:4-19) is of the view that Hinduism is the oldest known religion, and has several new religions that have roots from it. These are Jainism originating around 3000 B.C.E, Buddhism originating around 600 BC, Sikhism in the 16th century and Brahmanism originating in the 18th century.

Like many other religions of the world Hindus also focus on life after death. Hindus believe in the law of *karma*, which states that each individual passes through a series of lives until, depending on the actions of previous existence; the state of *moksha* or liberation from the circle of birth and rebirth is attained, (Cheng 2008:37).

Before reaching, the final stage Hindus believe in reincarnation and that at the death the soul sheds its body and puts on another body, not necessarily human in a cycle of rebirth until it reaches God. “That is why the physical body experiences a limited span of life, the underlying principle of life (atman) or supreme spirit is eternal” stated Cheng. The atman according to Koopan “is beyond suffering and cannot be subject to Vicissitudes of pleasure or pain. It is pure consciousness or the intelligent principle operating in each person”.

Koopan further articulates that Hindus prefer dying at home than hospital where they will be among family members whose role at that stage of life is to sing hymns softly as a sign of encouragement. Hindus term these *Mantras and Slokas*, which are words from scripture endowed with special powers. The dying person is also encouraged to sing if she/he is able. The words or syllables should mention the good works or acts of charity such as making donating to deserving persons or charitable institutions or temples. Hindus believe that such acts earn merits for the dying person.

On another note it is believed that during the time of death, the soul departs but lingers onto the body no matter where the dying person is. The family should then donate salt on his/her behalf for the soul to leave the mortal body

and enters the door of heaven, which immediately opens for him/her, (Purana 2004:29).

The author is, therefore, left with a question as to how many Hindu souls are lingering if the salt ritual has not been performed, especially for those who die in the diaspora, without the knowledge of family members.

After death, “relatives and friends continue with singing and reciting hymns. The body is cleaned and dressed in clean clothes. Men are dressed in *veshtiand jippaor* or any other white traditional clothing. Women should be dressed in *saris* or other suitable clothing. Footwear is not permitted. The mouth should be cleaned and crushed *ortulasi* leaves may be placed in the mouth. The mouth should then be closed and the jaws secured with a piece of white cloth. Some ginger oil should be administered to the deceased” according to the Purana.

It is further stated in the Purana that the “forehead of the deceased should be decorated with *vibuthi* (Holy ash) or other religious symbols such as sandal paste. Flower garlands should be used to decorate the body. The body should then be placed the head pointing to the south and feet to the north”. The body will then be taken for cremation within twenty-four hours of death. By tradition, the eldest son sets the pyre alight, or presses the button if a crematorium is used.

After these processes, male relatives have their heads shaved as a sign of bereavement and cleansing. Friends and relatives keep the bereaved family company, share grief and offer support.

The Purana (2004:102) inscribe that on the eight day, which is “calculated from the day of death, a prayer is performed for the soul of the deceased.

Before the *puja*, the altar and the photograph of the deceased should be suitably decorated. In addition, cooked food, fruits and sweets may be offered to the soul of the deceased”.

One may conclude that many rituals that are performed before and after death always focus on the deceased and the departing soul. The focus is mainly on the dead person, unlike in the Swazi culture where rituals are focused on both the living and the dead. The focus on the living is to remove bad luck which, is a result of the death in the family, yet for Hindus there is no mention of bad luck or misfortune for those remaining behind. Hindus like Buddhists focus more on the departed. Next are African cultures in relation to mourning.

3.8. Preliminary conclusion

Chapter three explored the RvP in Swaziland that has been influenced by the MoT. The culture and rituals practiced in Swaziland have a tremendous effect on the lives of the Swazi men, thus encroaching on widowers too. The system of governance and the behavioral standards of the MoT have also impinged on the belief system of the widowers' behavior in rushing into marriage without proper mourning of their deceased spouses. The African and Western cultures negatively affect the widowers' mourning period. They become emotionally and psychologically drained. Findings in chapter four will give us a full picture on the widower's mourning behaviors.

CHAPTER FOUR: INTERVIEWS

4.1. Introduction

Chapter four of this study is data collected from widowers who remarried, male clergy who are marriage counselors, family members of widowers who remarried, widows who remarried and custodians of culture in a Swazi context in order to come out with a hypothesis. The qualitative approach was employed in this study in order to analyze and transform data into findings, with no guiding formula. However, directions have been offered but the final destination remains unique for each inquirer, known only when and if arrived at. The chapter has been fashioned in the following manner:

4.1. Introduction

4.2. Preparation for interviews

4.3. Pre – interviews

4.4. The interviews

4.5. Post interviews

4.6. The reliability

4.7. Questions with responses

4.8. Themes in the qualitative findings

4.9. Analysis

4.10. Preliminary conclusion

4.11. Preparation – interviews

The interviews were conducted mainly in the Manzini region; however, they overlapped to other regions because of the fact that Church leaders have their headquarters all over the country. Swaziland is divided into four regions, mainly Hhohho, Manzini, Shiselweni and Lubombo. Swaziland's population is estimated at 1,397,794 according to the Department of Economics and Population (Anon. 2018).

The Manzini region is predominantly urban but it also has a significant rural influence and is situated at the central part of Swaziland, known as the 'hub' by locals. The Interviews were conducted mainly in SiSwati language (Indigenous), which was the language most preferred by the adult population. (This is because Swaziland has two official languages, namely SiSwati and English. Few other languages including French and Portuguese have been introduced as part of school curriculum in the English medium or Private schools, and are slowly gaining momentum, especially amongst the youth).

The use of English in this exercise would not only hinder the quality of the responses but the interviewees might fail to express themselves freely, thus compromising the desired results.

It is in this regard that the information collected in SiSwati was documented in English for data compilation. However, some of the responses will be verbatim because the study does not want to lose the essence of the information given. The questions were open ended to get as much information as possible. Although the interview questions were organized, and the expectation was that the interviewees would expand on the questions, the reality on the ground was that a lot was raised which

broadened the scope of coverage and enriched the study. More will be revealed in the different scenarios that are tabled below.

The notes that were made during interviews were also written in English to avoid duplication of work at a later stage. Some interviewees allowed a voice recorder after the author had explained to them why it was necessary to use it. Some of the co-researchers (males) also used the SiSwati language when interviewing the widowers. As mentioned earlier, Swaziland is a patriarchal country, thus some men were not comfortable being interviewed by a female and that is where a third party accompanied the researcher. The researcher first arranged telephonically to set appointments with both interviewees and co-researchers. During the first meeting, the author explained the purpose of the study and discussed the set of questions to be used. At most, the discussions were conducted either at home, Rectories or in offices of the interviewees.

4.2. Preparation for the Interviews

The researcher interviewed different people in the different categories as time permitted. The following were interviewed; widowers who remarried, widows who remarried, clergy who are marriage officers and the country's stake holders to solicit their views on the said topic. The following questions were tabled from widowers who remarried.

- 1. Do you think it is important for a widower to remarry? Why?*
- 2. What should the age difference be between the woman and the widower? Why?*
- 3. How much time should a widower be in mourning? Why?*

4. *What role is the woman expected to play in the life of the widower?
Why?*

These were the structured questions used during the interviews but a lot of information came up which enriched the study.

Widows who remarried were also interviewed. The purpose was for them to express their views to establish whether or not they were for the idea that widowers should remarry. The following questions were used in the interviews:

1. *Do you think it is important for a widower to remarry? Why?*
2. *How much time in mourning should a widower take? Why?*
3. *Should family members be involved in choosing him a partner? Why?*
4. *What should be the age difference between the widower and the woman he marries? Why?*
5. *What would be your advice to widowers if they wanted to remarry?
Why?*

The families of the widowers who remarried were also interviewed. This is because family members in Swaziland play a major role in marriages, as Swazi families are mainly extended families. It means marriage is not only about the two who are joined in matrimony, but women are expected to join the family of their in-laws, and become part of the extended family too. Dlamini alludes to the fact that in the Swazi custom a woman gets married to her man as well as his family, (Dlamini 2016:39).

The following sets of questions were used to solicit information from family members:

- 1. Do you think it is important for a widower to remarry? Why?*
- 2. What should the age difference be between the woman and the widower? Why?*
- 3. How much time should a widower be in mourning? Why?*
- 4. What role is the woman expected to play in the life of the widower? Why?*

Another group that was interviewed was male clergy who are marriage officers in the Kingdom of Swaziland. The purpose was to find out if they do have programs that prepare widowers for the next marriage in their respective denominations. The following questions were asked:

- 1. As a Minister, how far do you go in assisting widowers in your denomination?*
- 2. How involved is the church in the lives of the widowers?*
- 3. Widowers rush into marriage because of different pressures. Can you mention some of those pressures if any? What role can the Church play to remedy the situation?*
- 4. What steps could Ministers of the Gospel take to journey with widowers who are pressured to remarry?*

Finally, Stakeholders in the Kingdom of Swaziland were also interviewed. In this context, the authority and prominence of their office place them in that position in society. This may include Judges, lawyers, chiefs, chief runners and councilors, priests and traditionalist or custodians of culture who are respected in their communities because of wisdom attributed to age and experience.

In the interviews pseudo names were used, to protect the identity of the individuals as using real names is against research ethical principles. The interviews were not linear but the author wobbled around, as time permitted anyone to be interviewed in the different categories. Initially the study intended not to interview the children of the widowers. However, as the study was conducted the author felt they could also add value to the study as they could share their experiences too. They were asked questions similar to the questions that were meant for family members of the widowers. Below are reports from the interviews in the different categories.

4.3. Pre- Interviews

The researcher used phone calls to reach out to the different participants, and the majority of them were willing to meet and discuss the purpose of the interview. Nevertheless, because of distance and time constrains for others prepared questions were sent before the final day of the interview with the help of co-researchers. Thirty people were approached as a sample in this study but not all of them ended up participating in the exercise due to different reasons. Some seemed skeptical of the whole exercise, others appeared very busy.

4.4. The Interviews

- The interviews were conducted at different times because the targeted audience was either employed or because of distance. A majority of the interviews were conducted at their homes, offices, or Rectories and sometimes co-researchers were used to solicit information from participants especially those who were not

comfortable to be interviewed by a female. During interviews, some allowed the researcher to pause the questions for clarity but they would speak directly to the (male) co-researcher to show how patriarchal Swazi society is and how most men are not comfortable to discuss topics on death, let alone sex life, with females.

A majority agreed to be recorded during the sessions because it was explained to them why it had to happen and the researcher wrote down notes in order not to lose some of the critical points. Where the information was not clear, the researcher would either communicate with the participants through phone calls or go back to the person's place for more information and clarity.

As part of the interviews, the researcher had to inquire from the neighbors and relatives if the information given by the interviewee was correct. For example, one Minister of the Gospel (MoG) was hesitant to allow me, with my co-researcher, to come into his home, which is not normal in the Swazi setup. But when the researcher inquired, truth was revealed that he was practicing both as an MoG and practicing witchcraft, something that the community was frowning at, thus he was now afraid of community members and always suspicious of what might befall him as a result of the visit.

4.5. Post interview

After every interview, the researcher compiled the work and did an analysis that is tabled below as a report back on information collected from the data.

4.6. Questions and responses

The study was conducted using questions that were tabled in the introduction to this chapter. Most of the questions were asked in the presence of the participants and they offered responses that were captured in writing and through recordings. Where clarity was required, the researcher would either revisit them or make phone calls.

4.7. Themes in the qualitative findings

Below are the different themes and sub-themes, which are the results of the interviews, termed report back information in this study. These are from all the participants, whose names were changed to protect their identity.

4.7.1. Widowers who remarried

The purpose of such interviews was to solicit some of the struggles that widowers underwent after losing their spouses. The assumption was that widowers faced a lot of pressure from the Swazi society, as they were expected to remarry prematurely and as a result they suffered emotionally and psychologically. On the other hand, the women they remarried had to pick up the pieces because the widowers did not go through the process of grieving. Widowers between ages fifty and eighty-five from the Manzini region were interviewed and the study came out with the following:

Participant 1

Revd. *Mfana Nhlapho* is a retired priest in one of the Main Line Churches in Swaziland. He is seventy-two years old and very grateful to be alive,

especially because his father died at an earlier stage in life. He was asked the following questions:

How much time did you spend before remarrying as a widower?

He stated that it took him seven years because of his role as a Church leader; he had to be exemplary to the flock, family and the community by not rushing himself into remarriage. He was also concerned about his six children, of which the youngest was six years old when his wife died therefore, he felt they still needed to be nurtured by him, before engaging in another relationship. One other setback was his family who had different opinions on this subject, one faction wanted him to remarry soon because they were concerned about the welfare of the children, and to the contrary, others were arguing that the woman might not welcome the children in their lives, which became another burden to him.

Revd. *Nhlapho* got married after seven years, and family members, including his mother, shunned away from the matrimony; leaving people with more questions than answers as marriage often brought the two families together in the Swazi context. Dlamini 2016 in her thesis observed that marriage in Swaziland brought about positiveness such as healthy relationships within families, Dlamini (2016:55).

Nhlapho stated that the family reason was that his wife was unemployed and did not fit the family standards, yet for him she was the perfect candidate because of her maturity and the fact that she had her own children too. His answer was not satisfactory thus the researcher did her own background check up.

According to Swaziland Crimes Act Swaziland (1889:24), information gathered from a close relative revealed that before *Nhlapho's* wife died, they were in a dispute and she was sent back to her maternal home as she was suspected of being involved in witchcraft as per dictates of Swazi culture that a woman is sent back home to be reprimanded because of adultery and witchcraft. The Swaziland criminal act in imputation of witchcraft states that “any person who imputes to another the use of non-natural means in causing any disease in any person...shall be guilty of an offence and on conviction liable to a fine”,

Ruxton (2011) Swaziland has a dual system of governance, the judicial law that maintains the courts of law and the administration of justice and there is the Swazi traditional law, which relies on oral tradition. The traditional structures include family structures, the chiefs' counsel or the National courts. “The National courts are responsible for administering the unwritten Swazi law and custom under the 1950 Swazi Courts Acts. Their criminal jurisdictions are petty offences such as theft, assault and the practice of witchcraft”,

The honor rests upon the family to either use the traditional way of justice in solving a dispute caused by witchcraft or adultery. The sad part is that the family has to react if women have committed both crimes, which shows the imbalances because of patriarchy in the Swaziland system.

That is why the *Nhlapho's* sent their *makoti* (bride) to the maternal family as in SiSwati *kutsiwa bayomuyala* (reprimand) or *bayombonga* (she will not come back), because witchcraft and adultery are considered as an act of abomination when it happens in a marriage set up. The common practice is

that the wife's family is expected to pay a fine on behalf of their daughter in the form of cattle as a sign of remorse. However, even if the family pays a fine, if *bambongile* (*rejected*) she will never be accepted back, which was the case with his wife until her time of demise.

During that interim period, *Nhlapho* became involved in another relationship commonly known as a 'side chick' or *makhwapheni* in the local language. A 'side chick' is a woman who is involved with a married man for sexual favors. It was the same woman that *Nhlapho* ended up remarrying, and that is why the family disowned her. After such a revelation, the author is of the view that this might be one strong reason why the family was not supportive to the union, which has divided the family to this day.

What role can the Church play in the life of a widower?

Nhlapho mentioned that women in Church took upon themselves the responsibility of cleaning the Rectory and performed all the domestic chores. They also took good care of the children, which according to him was faith in action. Archbishop Thabo Makgoba in his memoir termed this "faith which cries out for the courage to stand up for what is right", Makgoba (2017: 8)

Nhlapho mentioned that he wouldn't have survived the period, after losing his wife, had it not been for the Churchwomen, who were a great help even with the raising of the children. He emphasized that it was not sometimes easy for the women because some were ridiculed because of their spending time in the Rectory with a widower. Some men in the community voiced their concerns because their wives were helping him with domestic chores and they suspected foul play.

Nhlapho mentioned that he also got much support from some of his colleagues, the clergy in his Church. He applauded both his bishop (a high-ranking official who governs a diocese) and the archdeacon (a senior administrative official in a diocese) who would call, either visit or invite him to their Rectories for moral support, where he would discuss some of his fears without fear of rejection or judgment.

He emphasized that the body of Christ should consider having gatherings for widowers, like a support group, as the burden is always heavy. He mentioned that loneliness in the house; often results in widowers indulging in different substances and wrong choices to ease the pain. He pleaded with other widowers who had experienced loss not to shy away because they understood what they went through and sharing their experiences and giving advice where possible would be greatly appreciated.

He observed that some widowers who visited him during bereavement avoided the topic of death or anything concerning widowhood. He lamented about the culture that had developed among Swazi men, of not being able to talk about serious issues concerning them, especially bereavement. He suggested forums where men would come together and talk about their pain, breaking the culture of shame and embarrassment that had been created amongst Swazi men. Wimberley defines shame as “a feeling of rejection and being unloved experienced as a negative self- evaluation resulting from pained personal relationships. These require moral and behavioral treatment”, Wimberley (2011:23).

It is the moral and behavioral treatment from those who have been widowed before, that could bring therapy to those going through the sad experience,

and those who are still going to experience, of loss. All this could be achieved in the men's forum according to *Nhlapho*. Topics such as how to deal with stigma as a widower could be discussed because widowers are viewed as women snatchers. "*Kutsiwa uhlala njani nebafati betfu futsi ubashumayela njani angenamfati*". This means how and why are widowers free to be with women and preach to them while they don't have theirs? Such questions pierce the heart and can often cripple the recipient, who might want to remarry impromptu, to avoid stigmatization.

Suggestions to the extended family on issues of widowers

Nhlapho emphasized that the extended family should assume responsibility especially for the children, for example, the aunts should be willing to assume the role of a mother by demonstrating love, warmth, discipline and correction to the children left behind. Charton expresses how she would run at the calling of her mother and the governess in the kitchen, Charton (2009: 89).

In the same spirit aunts should open up to those children who have lost their mothers by demonstrating love, warmth and discipline because that is what every child deserves in spite of losing the biological mother, and the aunts could play that role. A SiSwati idiom says *intsandzane lenhle ngumakhofwa ngunina*, translated, as a child is better off while the mother is still alive; therefore the expectation would be people should be more sympathetic to a child who has lost a mother figure.

The extended family should also give moral support to the widowers and respect decisions concerning their love life. He then advised men not to shun away from sensitive topics like death and bereavement. This would help

them prepare for the worst in life. The interview took one hour thirteen minutes and was concluded with a word of prayer.

Participant 2

Ephraim *Siwela* is an 82 year old Zionist Pastor (An African initiated Church) from *Emhlangeni, Bhunya* under the Manzini Region. The interview was conducted in the presence of my co-researcher Mr. Dlamini, who is a community member at *Emhlangeni*. This was agreed after prior arrangement with the affected parties. His presence eased the tension that was a result of the researcher being female as well as the generational gap.

The interview was conducted on the 1st June 2018 at Pastor *Siwela*'s home, who seemed reluctant about everything at first, as we announced ourselves while entering his home. In Swazi culture, a person is expected to shout '*Sikhulekile ekhaya nine baka...*' mentioning the family surname you are visiting, then identifying yourselves. This could be likened to ringing a doorbell in the Western culture. Instead of responding *Siwela* did not hide to us that he went into hiding, but became at ease when he heard my co-researcher's voice and name.

That raised the researcher's eyebrows as she had been told she was meeting a man of the cloth. Her assumption was that his home would be welcoming to strangers, something common in many Pastors' homes as people pass by due to different reasons. When they left *Siwela*'s homestead, the researcher inquired why he hid himself from people as a Minister of the Word and that is when she was told that he was deserted by his Church members and the community many years ago because they suspected him

of witchcraft, leaving him with no denomination and as an outcast in the community.

Siwela had been married to his deceased wife *laMhlanga* for 64 years. He mourned her for a period of a year before he remarried *laSimelane*. His reasons for remarrying after a year was that “*Kungabita kutsi kubulawe emafasitelo makoti*” (direct words from him) meaning that if he dies alone inside the house no one will be able to open locked doors and destroying the windows will be their only option.

Ironically he mentioned that he did not propose to his wife, but “*lengihamba naye wangentela konke*” translated as certain powers in me directed the woman to my house and “*Nakefika lakhaya ngati kahle kutsi ute ngani nekutsi utfunywe ngubani*”, meaning when she came to my house, I knew who she was and what her mission was. In fact, he was quick to mention that he did not propose to her and had never mentioned that he love her to this day. She was 55 years old when she was traditionally wedded (*kuteka* in SiSwati) and *Pastor Siwela* was 79 years at the time of remarrying. He had children from previous relationships.

How involved were family members when you remarried?

He had this to say “*umndeni umcoka kakhulu makoti, ikakhulu labantfwabakho*” meaning family is vital when making such a decision, more especially your children, therefore he summoned all his children and announced his intentions to remarry and the children gave him their blessing as they all lived far away from home and they had their own families too. While beaming, he expressed how grateful he was to his extended family

who supported him during the traditional wedding and he was happy to have someone who was taking care of him at his age.

What role can the Church play in the life of a widower?

He stated that Church members could assist the widower during the funeral arrangement, during the service, and by offering moral and financial support where needed. The Church could assist the widower during the planting and harvesting seasons, because during mourning he might not be in a position to work.

What advice could you give to the Church about issues of bereavement?

He made the following suggestions:

- a) After losing your partner, make sure one relies on God for direction.
- b) Avoid being involved in illicit sex as many people are readily available and this might expose individuals to sexually transmitted diseases such as HIV/AIDS.
- c) Remarry someone who would understand your character and someone who is not secretive.
- d) Avoid marrying someone who is much younger than you are, because she might be more sexually active than you, and might cause tension in the marriage.
- e) Where possible, remarry someone who has children too, to avoid disappointment, especially if you still interested in procreation, stating that nowadays women perform numerous abortions and might not be able to conceive.

Participant 3

Pastor *Jomo Sigudla* is a fifty-five-year-old from Bethany in the Manzini region and he is a Minister in an independent Church in Swaziland. He described himself as a co-founder in that denomination. He became a widower in the year 2010 after his wife battled with an undisclosed illness that kept her indisposed for two years.

He narrated how he took care of his ailing wife until she breathed her last in his arms on their way to hospital. Both their families were of great support during this period, however, because of the love and bond they had, he was not willing to allow his in-laws to assume responsibility something that is common in many Swazi families and this could have also eased his burden as a Minister of the Word.

He started feeling the pinch after the wife stopped working as she was their only source of income, therefore, they could not afford hired help, and that meant juggling between home and Church. Their lifestyle changed drastically when she finally succumbed to death. Children who attended private schools, had to be enrolled in public/government aided schools and they had to vacate a three-bedroom house to occupy a two single roomed house, where the boys and girls had to share. He said “*Bese kute indlela namingajika ngaba ngumfana*”, meaning he also had to share the other room with the boys.

They switched from a bathtub to a basin, which became very difficult, especially for the youngest who did not understand the sudden change and would always cry every day, screaming “*angifuni kugeza laphangifuna libhavu, ngithoya kuphi lapha*”. Meaning he was demanding both a bathtub

and a modern toilet. They would struggle with basic utilities, thus relying mainly on good Samaritans who would visit them and therefore it took him six years before remarrying because he wanted to heal first before moving on with life. After her death he would cry himself to sleep because of the pain. He started noticing the difference as the years passed by and memories of his late wife slowly faded away and that made him realize that he had begun the process of healing.

He had good memories of his wife who would often buy him *sibhuluja sembila* (corn) and they would share it, which was very special to him. As a breadwinner and manager in the house, she would provide money for him to buy daily newspapers. She would also provide him with extra cash to care for his needs every day before leaving for work. That would ease the burden of the daily visitors, who would come for prayer and counseling. He described how special *laSimelane* (maiden name) was, instead of blaming God for her death; he had every reason to thank God for the twenty years they spent together.

Could you suggest something to the extended family on issues of widowers?

As a Pastor, his family respected him and gave him all the support he required when he told them that he was about to remarry, but he experienced difficulties with the Church family especially his colleagues (clergy) who would bring him young women as potential candidates to marry. One pastor said to him “*bona phela sewuhleli sikhatsi lesidze*” meaning he had taken long and had to remarry yet the relationship he had with his wife, gave him a clear picture of what he wanted from the next woman he would marry. He mentioned that he was looking for a mature Christian woman, someone who

was almost his own age, someone he had known for a long time either in the Church or the community. He stated that the Church family should stop pressuring widowers about whom to marry.

Is there any role the Church can play in the life of a widower?

“The Church should not ignore us after the funeral. I would miss receiving phone calls from people, whom I considered as friends and congregants” (Direct words) as it took time for them to visit his house, thus, they could not relate with what he was going through.

Church members should also minister to the widower, even if he is a minister, and they should stop assuming that ministers do not need emotional, spiritual and financial support. He cited that when the wife died their first born was in form five (equivalent to Matric in South Africa) and they needed a lot of financial aid, for school and examination fees and they needed money for the daily running of the home and transport but they could not get any form of assistance. He suggested that the Church should at least have a burial scheme to cover the funeral expenses.

He was against the fact that widowers were characterized as single parents in Church, because of the pain and emotions they go through arguing that in the single grouping some are single by choice, some are divorced, and others have never been married, thus they have different experiences in life. Each group should be given the attention they deserve. As he spoke, I was reminded of the stories off Diakonia in Europe, where Gurney expressed the “Black hole in the soul”, Gurney (1995:3).

Gurney describes the black hole, as something that makes one feel empty and need to be filled. Widowers should be given their own platform, where they can express their pain, as they understand what they go through, it should not be a teacher centered forum but should be what is best expressed by Mucherera, a Zimbabwean author who describes a 'Palaver', which is an "informal gathering for the purposes of providing council and support for those facing personal, family or community crisis and problems", Mucherera (2009: ix).

As the widowers discuss about what they go through in their safe space, they should be able to open up about their pain and struggles and this would lessen their burden, as some have no one to confide in. *Sigudla* suggested that Church members should also volunteer to assist the widower with domestic chores, and children's homework, especially if the remaining spouse is employed, to ease the burden.

Suggest anything on the issues of extended family (In this instance Church family).

The Church should not put pressure on a widower by pushing him into marriage until he is ready to remarry. They should be given time and space to grieve. Widowers should be cushioned in a way that they remain pure "*abengcwele*", direct translation. The Church should try hard to meet the widower's spiritual and material needs.

Advice to men who are still not widowed

He stated the following:

1. Married men should create a bond with their families, building their relationships with not only the wives but also the children, as they would need each other's hand once the wife is dead.
2. They should not run away from responsibility. "*Lofuna kwenteke kuwe kwente. Ungabaleki munese. Kukusita nasahambilo ngoba uyakhona kungabashiyi bantfwana*", direct words meaning that taking care of your ailing wife, places the widower at an advantage because he will get support from the children when he wants to remarry.
3. He also stated that widowers go through certain emotions before and after remarrying, thus they struggle with the following questions: "Am I sexually satisfying her? Do I meet her expectations? Do I support her emotionally? What would happen to her when I die" direct words (October 2018).

Bame Bame (1994:9) also expresses the fear that comes with death "When a coffin is lowered into the grave we do not need to be inspired by the Holy Spirit to conclude I am next on the line, it's just a matter of time and my name will be called out".

Bame Bame states that death is an inevitable event and fear is one aspect that human being face when death strikes or is experienced. The fears expressed by *Sigudla* are likely to engulf many widowers out there.

Sigudla suggested that widowers should not remarry young women because that could cause a lot of problems. He cited impotence as his main concern, because of chronic diseases nowadays, lamenting that older widowers might not satisfy the partner sexually and might cause her to have multiple partners. He recommended that widowers should marry someone they know very well; someone sharing the same beliefs, for instance the woman he

married was a Christian woman who had been a teacher in his community and was fellowshiping in the same Church with him. The interview was concluded with a word of prayer.

Participant 4

Pastor *Nsizwa Mabaso* is a minister in one of the Evangelical Churches in Swaziland; he is seventy-eight years old and was widowed for two years before remarrying. He is an ex-convict, and has spent almost fifteen years in jail, for a crime he committed in 1965. He was already married to *laMaseko* and they both had children outside their marriage when the crime was committed. He described *laMaseko* as his pillar of strength while in custody as she took good care of the children and the home. *LaMaseko* suffered a stroke and was indisposed for eight years, during that period she lost both her speech and memory.

This is the description he gave of his experience with *laMaseko* in the period of eight years before she succumbed to death “I took care of my wife, I would bath her, feed her, change her diapers and take her to hospital. In all this I was fulfilling my marriage vows *ebunandzini nasebuhlungwini...site sehlukaniswe kufa* (In sickness or pain...until death do us part. During this period our children were all employed and were far away from us, although my in-laws wanted to take her back home, I was not willing to be separated from her as a result they would visit us frequently”.

Apart from the burden of nursing his ailing wife, he was also leading a Church, which conducted services twice weekly. He described his Church members as being supportive, as they would often assist him with domestic

chores. His wife succumbed to death in 2008 and it came as a relief for him because she was in excruciating pain.

Coincidentally he proposed and re-married another *laMaseko* in 2010, however the two women were not related but he was looking for someone who would complement him because of both Church and family responsibilities.

- **Church expectations** – His church believed that he had to be married in order to do effective ministry and reach out to every member of their congregation. Several questions came to mind as the interview was conducted:
 - a. What is effective ministry according to the congregation?
 - b. Is ministry determined by having a spouse or not?
 - c. Are single men or women not effective in ministry?

Domestic chores: His responsibilities in Church would force him to abandon some of his duties at home and Church members would come and assist him, therefore, he needed to free them from those duties as some of them had started assisting him while the wife was still sick.

Women who were showing interest in him: Some of the Church women would visit during awkward hours, some gave him money and different gifts, and for example one lady first gave him a parcel inside were a dozen sets of underwear and in the second parcel were a dozen socks. She then gave him an envelope with five thousand emalangenini notes (equivalent to South African Rands). *In* each parcel would be a note “*nawucabanga ungabongikhohlwa*”, meaning please do not forget me in your thoughts” and that was his turning point. He decided to

remarry in order to not fall into temptation as this lady was not the only one who was advancing and he felt no guilt at all because he had mourned for his deceased wife.

Conjugal rites: He attested that he still had sexual desires, his expression was *“Nkulunkulu abengiphe imphilo ngisho imphilombamba”* Translated as God has given me abundant life. He expressed how energetic he was and he was not worried because he knew that everything was functional. He said *“Ngiyati letintfo tami tisanelibanga lelidze. Nakusasa lamandla ekuchubeka akhona”* while laughing. He mentioned this because *laMaseko* junior was thirty- five years old when they got married, while he was seventy- eight years old. He started shouting with excitement ‘*Cebolenkhosi*’ who was playing on the other room, and said *“lizibithi lekutsi lomshini usasebenta”* meaning he was still sexually active and was smiling through and through.

How involved were family members when he remarried?

His family members were not involved when he remarried because he lost touch with them when he was incarcerated, as they did not want to associate themselves with a prisoner. Secondly, it was the fact that he had already built his home with the first wife away from the extended family and they respected his decisions as a Pastor and now a respected senior citizen in the community. His children were supportive of the decision he took of remarrying *laMaseko* as they were far away and had their own families too.

What would be some of the issues addressed in Church concerning widowers?

He was silent for some time and then he said “*kubuhlungu kakhulu*” (It is painful) Churches, including my denomination, are silent on issues of widowers and he advised that there should be widower’s forums in Church where widowers would be allowed to pour their feelings out to each other. They should also organize someone who had been widowed to address them during men’s conventions and the following topics should be included:

- Caring for an ailing spouse until death.
- Supporting one another during bereavement.
- Temptations that widowers face during the mourning period.
- How to communicate with God and others during bereavement.
- Bereavement therapy.

He cited that, addressing such topics would be a groundbreaker as in the Swazi context *kulichilo kukhuluma ngekufa* direct words meaning it is a taboo to talk about death. Swazi’s assume that addressing such a topic invites bad luck in the family, which might result in death, yet death is inevitable, thus such topics should not be avoided.

Is also common that once death strikes within a homestead there will always be someone who is blamed, therefore, *ngeSiswati kutsatfwa tindvuku kuyoviwa kutsi udliwe yini ngoba umuntfu akatifeli*, direct words meaning when someone dies elders have to consult a traditional healer to solicit as to who has caused the death. This often causes factions in many families because more often than not the traditional healer points a finger at members of the family, a relative or someone in the community, contrary to what Bame

Bame said, in that death is inevitable. He concluded by inviting all men to put their trust in the Almighty God. The interview took one hour fifteen minutes and was wound up with a word of prayer by my co-researcher.

Participant 5

Pastor Alfred *Nhlane* is eighty- nine years old from *Ludzeludze* in Manzini and had worked as a health practitioner prior to retirement in 1985. He was very keen about participating in the interview, citing that it was long overdue. *Nhlane* had challenged a team of women in a meeting organized by the Swaziland Council of Churches, where the discussions were on the struggles faced by widows in Swaziland, he brought another angle on widowers' struggles in the hands of women, and everyone was perplexed. He sighted a few examples on how widowers suffered in the hands of women during the mourning period, and that captured the researcher's attention and hence the interview.

Nhlane was first married to *laSibandze* from 1953 to 1987; he then remarried from 1995 to 2005. The researcher wanted to know why he took eight years before remarrying, which is often not the case with many men in Swaziland. His reasons were as follows:

- He had lost his daughter to an undisclosed sickness, which left behind two young children, of five years and three years respectively. As grandparents, they took them under their care and the children became too attached to their grandmother (*laSibandze*), who also died two years down the line. The children could not cope with both losses; therefore, He took it upon himself to raise them.

- Secondly, he (*Nhlane*) was very sickly as a child, and his parents consulted a Zionist prophet, who revealed to the family that he had been chosen by the ancestors to assume the leadership role in the family and the clan, thus assuming the role of his father who died many years ago. It is a common practice in Swaziland that a male figure is appointed to assume the leadership role in the family after the demise of the father. The elders in the family are the ones who identify that individual, but in his case, it was a directive from the ancestors. According to Aphane that individual is called *Inkhosana*, and the one chosen assumes the father's responsibilities as an administrator, Aphane, et al (1998:46).

Part of the role of *Inkhosana* is to communicate with the living dead and to act as a legislator on family matters.

The parents consulted the Zionist Prophet, because he would often fall sick, and even when medical doctors were consulted, he would not be healed. He stated that as a boy, he would receive strange messages during his sleep, and he had to carefully communicate the messages to the relevant persons. Because of such a role, it was not easy for him to leave the homestead and that delayed him too.

Remarrying would mean he had to construct a new house for his bride, as it was the custom that he had to construct a new house for his bride, and in this case, he did not want her closer to the first wife's home and all the family assets. This was a form of protection so that whatever they accumulated together would be hers. Unfortunately, "*Inkhosi yasheshe yamtsatsa naye sengetayele*" (direct words) October 2018, meaning she also died early in

their marriage. These are some of the issues the researcher is struggling with. *Nhlane* was already a pensioner when he was first widowed, but he had to construct a new house for the second wife, who also died after few years. The question is how many houses will this man build? How is this even possible for a Swazi who is unemployed? Who will come to the rescue of the poor in society?

How involved were the family members when he remarried?

Nhlane mentioned that they were not involved at all because of his role as a family leader. Being a Church leader and his age were some of the reasons that made his family not to respect his decisions. He remarried a nurse he met in his line of duty as a former health assistant and later built her a house at *Ndzingeni* in the *Hhohho* region, which was quite a distance from her home in *Ludzeludze*.

Suggestions to the extended family on issues of widowers

He stated that family members needed to be sensitive to the needs of the widowers prior to the date of the funeral, for example, they should not occupy the couple's bedroom as a place for welcoming mourners. He narrated that women occupied his bedroom for a period of one- month "*Kwaba yindzawo yekufukama*" (Direct words).

Nhlane's concern was that during that period, no one was bothered as to where he spent the night. "*Uba sihambe emtini wakho*" Direct words meaning you become a stranger in your own house, which was an inconvenience. He mentioned that if nobody invited him to their house, he slept either on a chair or in the children's bedroom. Secondly, it was very hard to access his

belongings in the bedroom such as *boblukwana* (A slang language for underwear commonly used by the elderly in Swaziland). You may even spend many days without bathing and changing clothes because of those reasons.

It should be noted that most Swazi homes have no bathrooms and bedrooms often serve as bathrooms. Family members should, therefore, respect the couple's bedroom and use any other room in the house for mourning.

Family members should also show respect to the family assets as he noticed that many things went missing in the house because of looting. Some valuables were taken by relatives and were never brought back.

Family members should stop making unnecessary demands during the mourning period, but should accept whatever is offered to them by the widower. For example "*Ngabakhomba indlu yemufi, batsi abayifuni ayikamfaneli, ngabakhomba inkhomo letohlatjwa batsi yincane incono nayiya*" direct words meaning the family did not approve both the choice of coffin and the bull to be slaughtered citing that it was not to the deceased's standard, and the bull was young, but surprisingly no one was willing to assist him financially.

They were also demanding special meals during their stay in my house, yet none of them were willing to contribute anything. They hid all the money that was contributed by mourners as condolences, and would rather send a list for daily utilities to be purchased by the widower. As they made their demands, they emotionally blackmail you saying "*Mawungamenteli manje vele uyophindze umentele nini lomkakho*" Direct words meaning that you

might as well spend money on her for the last time, words that were like salt in an open wound. They also demanded to be ferried to town to view the body long before the day of burial, without considering the costs, all these demands shift the widower's focus, and instead of mourning his wife, he would be focusing on the family.

What are some of the issues to be addressed in Church concerning widowers?

Church members should assign domestic duties to both boys and girls, rather than assigning them according to gender as this will assist them later in life to be able to care for their own families. He gave an example of how he took care of his ailing wife because he was exposed to it at an earlier age. His wife was not comfortable at first stating that both the family and the community would suspect that he had been bewitched opting for a hired help, but he convinced her that whatever he was doing would remain their secret.

What would be your advice to men on widowhood?

He said men should be able to honor their marriage vows...Until death do us part, he interpreted this as remaining true until one breaths one's last breath. He said such is tested when the wife is still sick before she eventually dies, as the time the widower spends in mourning determines how much the widower respected his wife.

Married men should be sensitive to widowers especially during Church conferences, citing an example of men who always boast that their wives had packed their bags, and they had prepared meals for them to carry. He said not that this was wrong but "*Batsi asitsini tsine lesesafelwa bafati*" Direct

words meaning what they expect us to feel as we are widowed. The interview was concluded with a word of prayer.

4.8. Interview with clergy who are marriage officers/counselors

The intended audience in this category was clergy persons who were both marriage officers and marriage counselors, however some of them provided counseling only because of various reasons. The main goal in interviewing them was to find out if there was a curriculum in each denomination specifically for pre or post marriage counseling and if topics such as death and grieving formed part of this curriculum.

Those interviewed were senior leaders in their congregations addressed as Bishops, Overseers, Superintendents, Presidents, Founders or Apostles in Swaziland. They are from the three main Christian bodies recognized by the government of Swaziland, namely The Council of Swaziland Churches, The Conference of Churches and The League of Churches.

The Council of Swaziland Churches has its membership mainly from the Mainline Churches. The Conference of Churches is dominated by the Evangelical Churches and the League of Churches' members are those from the African initiated Churches. It should also be noted that recently, there has been a mushrooming of non-affiliates termed as 'Ministries'. These are Churches owned and guided by individuals who have their own policies, terms and conditions versus collectiveness, which is a common feature within the three main bodies. These were the outcomes of the interviews:

Participant 1

Mengameli (Superintendent) Khabako is eighty years old and is a minister in the Zionist Church, one of the African Initiated Churches in the Kingdom. He holds a certificate in Ministry, which he obtained in Kenya. The interview was conducted at his home in *Sigombeni*, in the Manzini Region on the 4th January 2019, and it lasted for one hour twenty- three minutes, and the following questions were asked?

As a Minister how far do you go in assisting widowers?

Khabako mentioned that the common trend in his congregation was caring for widows versus widowers the reason being that widowers do not open up about some of the challenges they face after the demise of their wives, contrary to their counterparts, who are free to voice themselves. In his capacity as a Church leader he supplied annual food parcels to widows who reside at *KaZandondo* in the *Manzini* region with the help of a congregant who owns a food outlet in the city.

As we began the interview, he seemed not sure whether there were widowers in his congregation or not, showing how much this group has been either neglected or taken for granted by many in Church. However, my co-researcher reminded him of Bishop W, and that triggered his memory and he started explaining the role he played to not only him but also one other widower in the congregation. He stated that Bishop W lost his wife after a prolonged illness yet he was blind because of sugar diabetes.

He recalled that during his pastoral visit he discovered that his colleague had been moved away from his bedroom, thus disrupting his routine and

pattern of doing things because of the impediment. He seemed agitated and confused, apart from the stress of losing his wife and he, therefore, pleaded with the family to take him back to his bedroom, which did not go well with some of the family members but they respected his office as their Superintendent. He spent a week with the Bishop, which is not common in Swaziland, to offer moral support.

He also cited an incident of another widower, who was removed from his bedroom too and how he pleaded with the family to allow him to remain there because the wife's body was placed in another room. He stated that the widower would need a place to grieve on his own and he was granted because of his office too.

How involved is the Church in the lives of the widowers?

The Church assists the bereaved family with funeral arrangements and this includes funeral services and the committal, because they have no funeral policy in place as a denomination. They often participate before the funeral by giving emotional and financial support where it is deemed fit, and thirty days after for the cleansing ceremony. He stated that what happens thereafter does not concern the Church, except in instances where the widower may cry out for help, citing Bishop W, who asked them to assist him in getting a wife who was a member of the congregation.

One other peculiar case was a widower who approached *Khabako* saying "*akafuni aze one abamfunele umfati*" direct words meaning the Church should assist him in getting a wife because he might be tempted to sin, which they did. Apart from the two scenarios, the Church hardly involves itself in the widower's lives. He appreciated the interview and said it was a revelation

and he promised to include widowhood as topics to be discussed during their leadership forums, something that has never happened before.

What are some of the pressures encountered by widowers and the role that the Church can play in bringing a remedy to the situation?

Widowers are expected to remarry as soon as possible because men in Swaziland are involved in community work, which include weeding and harvesting the King's fields yet a person in mourning is not allowed in the Royal houses. Men *lababutsekile* meaning who have been initiated are expected to adhere when summoned for Royal duties. Secondly, Swazi men earn much respect in the community and stand a chance to be given responsibility, which is a status on its own. Thus they would do anything to fit into society including forfeiting bereavement.

What role can the Church play to bring a remedy to the situation?

The Church could conduct post marital counseling, and include topics on widowhood, which will equip membership to cope during the time of bereavement.

What steps could the Minister of the Gospel take in order to journey with widowers who are pressured to remarry?

He mentioned that clergy should address topics on bereavement during their meetings, which are often conducted on Easter holidays and they should develop a Church policy on death and bereavement that would include financials and the grief journey. The interview was concluded with a word of prayer.

Participant 2

Revd. *Jabulani Makhathu* is a minister in one of the Evangelical Churches under the umbrella of the Swaziland Conference of Churches. He has been a minister for thirty- three years and is currently a local Church Pastor, and is the President (Overseer of all the churches under his denomination in Swaziland) and chairperson of SADC (Southern African Development Community) Alliance of Churches, which consists of fourteen countries in the region. *Makhathu* is passionate about marriage counseling and has a burden for single parents too. He holds a Master's degree in leadership from a university in Malawi. This interview was conducted on the 21st January 2019 in *Mbabane* after a brief explanation on the purpose of the study and the following questions were used.

As a Minister, how far do you assist widowers?

His answer was twofold, stating that generally nothing had been done to address the issue of widowers because it is unSwazi to discuss about death, as such is considered a taboo and might invite bad omen to the family. He mentioned that Natural science and Social science has exposed people to different fields, which allow human beings to explore more and that has allowed human beings to approach life holistically versus what they have been exposed to by 'Mother Nature'. Such exposure has been instrumental in him gaining much interest in counseling and, therefore, he conducts sessions for couples every month in the Church and he also has a radio program, where he addresses family life issues weekly.

He explained that as a Minister of the Gospel he has a burden for single parents and he categorized single parents into four groups namely:

- Widows/ widowers – Death have separated this group from their spouses.
- The divorced – These are legally separated from each other.
- Separated – Those married couples who are in a process of either divorce or reconciliation.
- Those who have not been married at all because of different reasons including those with children but were rejected by their partners and those living a celibate life outside a convent or community life.

The four groups meet together every month and he does not see any need for them to be separated, He argued that “*buhlungu buhlungu*” meaning pain is the same, it cannot be quantified. Therefore, he sees no need to separate them during the sessions where he teaches them how to cope with life in the midst of pain.

How involved is the Church in the lives of the widowers?

He mentioned that as a Church they do not have an organized program for widowers, but they often respond as the need arises. To combat the pain, which comes with losing a loved one, they assist with funeral arrangements, burial, emotional and financial support, which often happens before burial.

What are some of the pressures that cause widowers to rush into marriage?

He acknowledged that there are many pressures for widowers in Swaziland but three things stand out for him. These are companionship, sex and social expectations.

- a) **Companionship:** Makhathu said it is not easy for a man to remain alone in the house citing an example of his wife who sometimes leaves him for Church conferences. The house feels empty, and the bedroom becomes cold, he imagines how it would be when she is gone forever.
- b) **Sex:** He mentioned that men need sex almost every day, therefore, if the wife dies, he has to remarry as soon as possible so that he does not fall into temptation.
- c) **Social expectations:** Swazi society expects every man to be a 'soldier' of the King. "*Makamemeta loMudze atsi, uyezwa na! Kumele indvodza yeliSwati isabele*" direct words meaning that when the King summons men to the Royal kraal, no one has to have an excuse for not going there. He acknowledged that in the indigenous culture when one was bereaved, he had to undergo some cleansing rituals (*kuticinisa*) using special herbs for strengthening purposes and to remove bad luck and the pain that a person experienced after the loss, thus preparing him to face life again. That's the reason why the period of mourning for men was reduced to a month because those herbs are too strong, and anyone who has undergone such a process is not supposed to get closer to their Majesties for a certain period as the herbs used may clash with those protecting their Majesties. However, he mentioned that because of education and human rights, some men are now questioning culture and traditions, a topic that could be explored in future.

What role can the Church play?

Clergy should be equipped enough to deal with the different dynamics in Church by enrolling in both seminaries and universities, and attending seminars and conferences where different issues were deliberated on, thus becoming relevant to today's Church and societal needs.

What steps could the Ministers of the Gospel take in order to journey with widowers who are pressured to remarry?

Clergy should provide the following support to the bereaved family:

- a) Immediate support** – This includes words of comfort/condolence, as well as financial and emotional support, and conducting prayers and the ministry of presence before and after funerals.
- b) Educational support** – This is the period when everything has subsided and the widower should be advised on the different challenges he might face as he moves on with life. For example, he should be educated on how to handle family affairs, the children and the new partner. This is where the Minister has to bring in the pros and cons of the situation.
- c) Confrontational** – **At this stage the Minister should be able to hold** the widower responsible for whatever decision he took after losing the spouse, If he wants to remarry, he must take responsibility, if not he must live a clean life.

The interview took one hour and was concluded with prayer and a vote of thanks at 16:00 hours.

Participant 3

Bishop *Zamokuhle Mkhathjwa* is the founder of the Family of God Christian Centre in Manzini; a Church established in 1986 and has seven branches locally and a few others in Mozambique. He described his denomination as a mission Church that is family oriented. He is the current Bishop and overseer in the Church and does mission work in and out of the country. His son took over the reigns as a local Pastor and is second in command. He has a Roman Catholic background and has high value of the order and discipline in his former Church. He holds a Diploma in Ministry attained from a local theological college. The interview was conducted in his office, and lasted for one hour twenty- four minutes. He was asked the following questions:

How far do you go in assisting widowers as a minister?

He is passionate about the vulnerable in society, a skill he acquired from the Roman Catholic called 'Mercy Ministry' which includes taking good care of widows, orphans, neglected children and the crippled. He did not include widowers on the list citing that widowers did not pose as needy people in society and, therefore, he hardly pays attention to them.

The assumption is that they easily adjust to their new life, that is why he involves himself in their lives during the mourning period and he assists them with funeral arrangements, including the funeral service and burial. He has hardly been involved in their lives thereafter because they are not open as widows except one widower who was open enough on what he was going through.

How involved is the Church in the lives of the widowers?

He acknowledged that there is no organized group for widowers in the Church; therefore, there are no activities that are directed towards their needs, but they are part of the men's guild. There has never been a program, even during Church conferences, that focuses on grief or grief processes nor did anything teach on grief during pre or post marriage counseling, which is contrary to their values as a denomination that is family oriented. This is derived from the fact that family is "A social organ...whose qualities of living is a period of germination, a birth, a growth and development, a capacity to adapt to change and crisis", Clinebell (1984: 284).

The purpose was to find out how the members were prepared for change and any crisis in life. He, however, acknowledged the gap in nurturing of the Christian family and said it had opened his eyes as a leader.

What are the different pressures that push a widower to rush into marriage?

Mkhatjwa stated the following:

- a) Personal friend** – He said losing a wife is equivalent to losing a friend, a mother figure, a wife, a maid, a life coach, a cook and your diary and her death becomes a 'cut off point' as men become non-functional. He gave a scenario of a wife who left her husband for mission work in Africa and the husband would call from Atlanta the United States of America during midnight, even considering the time difference, inquiring where different items were kept in the house. He then concluded that men do not easily function in the absence of the wife

as women become managers in the homes, and their death brings instability, thus they rush and remarry.

- b) Intimacy** – He mentioned that men’s demand for sex is very high and they always want the warmth from their wives in bed as a result they would rush and remarry. However, he acknowledged few men he knows who did not rush to remarry because they wanted their children to grow and he said he has high respect for them and had given them full support.
- c) Children** – Widowers who lose wives while the children are very young are pressurized to remarry sooner than they may have wanted because they struggle in raising the children alone, which may force them to send them to relatives. His main concerns were the stages of development especially for a girl child who goes through the menstrual circle and it is often not easy to communicate it to the father.
- d) In-laws** - The extended family may bring someone to come and assist with household chores. They often bring a potential wife, hoping that the widower might consider her. If then the widower is not interested in that candidate, he might be forced to remarry.

What role can the Church play to bring a remedy to the situation?

He stated that the widowers should be directed using God’s word, they should be taught to remain faithful in God and to walk in purity before God. This would be accomplished once lessons touching them directly were introduced. Topics such as death and bereavement would be taught during their gathering, though they were avoided before.

What steps could the Ministers of the Gospel take in journeying with widowers?

He suggested the following:

1. Ministers should be equipped on topics that relate to widowhood, so that they are able to empower their congregants on topics relating to death and grief, which could also be incorporated during pre and post marriage counseling.
2. Ministers should be exposed to the unpredictable life skills; so that they are relevant to the body of Christ. For example, they are to equip the Church/men in financial management so that any income they generate is used profitably as most men fail to manage their income. Thus it becomes a problem once their wives die, forcing them to rush into marriage.
3. Ministers should equip themselves academically so that they could easily influence their members to follow suit, because the knowledge they acquire might benefit them in future as they face life's challenges.
4. Ministers should teach about the importance of building relationships, so that when they encounter challenges in life, they have a shoulder to cry on.

The interview was concluded with prayer.

Participant 4

Pastor *Matse* is a Spiritual leader in an Evangelical Church in Swaziland that has nine branches under his care and they address him as a mission Pastor whose ministry began in 1984 after completing his diploma in Theology at a local college. He has a degree in theology and has been a President

(Overseer of twelve mission stations with different branches under each station) in his denomination for fifteen years, a position that he held until 2015. The interview was conducted in his office. He was asked the following questions:

As a minister how far do you go in assisting widowers?

Matse mentioned that he assists them to cope with the loss and how to move forward. Thereafter, this includes decision making on whether to remarry or not, whatever the case his duty is to table the pros and cons. Collins acknowledged that for those who have lost a spouse, “there is continuous sadness, emptiness, and pressures of learning to live alone, making decisions that that were previously shared, and thinking of oneself as a single again”, Collins (2007:492).

It is in this regard that *Matse* thinks assisting the widower after the loss is of paramount importance, though he recommended that this could be done long before anyone dies. He acknowledged that as a congregation they have no forums where widowers are addressed, but he has been doing it in his personal capacity as a Pastor; however, he was not even sure of the number of widowers under his care except that they are categorized as single parents, a program that started in 2016. In his congregation single parents include widows, widowers, divorced, separated and those who have children but are not married but he acknowledged that in such gatherings topics such as death and grieving have never been addressed.

How involved is the Church in the lives of widowers:

Matse said to me that, as a congregation there is a burial scheme, which is open to every member on a voluntary basis; members also contribute money to the bereaved family which goes towards funeral arrangements. They journey with the widower from the time they receive the news until the cleansing ceremony which, is often after a month of burial. This is because most widowers are often not open with their difficulties, and are often able to fend for themselves when compared to widows, assuming that their needs are materialistic only. When brought to his attention that basic needs for widowers may not be material, he sighed.

“Life would be unimaginable without physical, emotional and spiritual guidance and support”, Waruta and Kinoti (2005:1).

If widowers are not granted holistic support and guidance, it might push them to remarry very early before receiving proper healing, which might pose a challenge in the next marriage. He insisted that the Minister should be the arms, feet and heartbeat of God in matters concerning widowers.

What are some of the pressures that are faced by widowers that cause them to rush into marriage?

Matse categorized them as follows:

a) Children – Children may be very young when their mother dies and, therefore, the widower may need a helping hand in order for them to grow.

b) Families and friend – They usually encourage the widower to get a partner as soon as the other passes on without equipping them on coping mechanisms, during such times instead; “*sifakwe ebhokisini*” meaning

society has its own expectation on men in general, and therefore adapting to a new routine is very difficult

c) Pressure of being single again – Before the demise of the spouse, the two assist each other in many areas of life, including financial assistance and once the other one dies, running the home single handed forces the widower to remarry as soon as possible.

d) Sex – He said generally men are sexually weak as expressed by Melgosa in his book Positive Mind who states that “sexual impulse is stronger in men than in women”, Melgosa (2013:38-39).

He further articulated that sex is not only for the “reproductive function” but sex provide pleasure and enjoyment, and a reduced risk of depression and anxiety”. Therefore, if the widower does not engage in sexual activities, he might fall into depression and anxiety that might not only affect him but the people in his life.

What is the role of the Church to bring a remedy to the situation?

The Church should have ongoing lessons on death and grieving as early as junior youth to all the different levels and groupings in the congregation long before death strikes. The Church should also develop a curriculum for the different age groups that will include lessons on death and grieving, and a curriculum for marriage officers incorporating such topics. He concluded by assuring the researcher that he would recommend such topics at their National level, which is the Church decision-making body.

The interview was concluded with a word of prayer.

Participant 5

Rev *Manzini* is a Superintendent of the Central Swaziland Circuit that has fifty- four Churches under his wing, working with four other Ministers, two Evangelists, two Readers and many Circuit stewards. He was in his second year in office as a senior member of the Church, a term that is renewable, but has been a minister of the gospel for fifteen years, holding a degree in Theology from the University of Kwazulu Natal in South Africa. He is both a marriage counselor and an officiator. The following questions were tabled:

As a Minister, how far do you go in assisting the widowers?

He said there was nothing much, except for arranging services, which included burial, committal, memorial and remembrance services that included the remembrance service that is conducted during Easter, which is significant to the death of Christ and, therefore, they remember their dead too. On remembrance Sunday, names of the departed are called out and the MoG dedicates their souls to God with the hope that through grace they might be welcome in heaven. Bame Bame states “When prayers are offered on behalf of the dead, believers are pleading with God to send angels to bear their souls to the place of eternal rest”, Bame Bame (1994:47).

The theory behind such a practice is that when a person dies, the spirit is escorted to either Paradise by God’s angels or by demons to Hades. As the soul is prayed for during Easter, the belief is that the angels will rescue him/her in Hades. This thinking is in line with the parable of Lazarus and the rich man in the Gospel of Luke 16:19-31 who was welcomed into Abraham’s bosom, while the rich man was ushered to Hades. On remembrance Sunday, each congregation pleads on behalf of those who might be waiting for the

final judgment in Hades. Either this is possible or not, work that is more scholarly could be done to solicit the facts.

Conducting all the services affords him time with the bereaved family and it is during this time that he offers counseling to all the members of the family as a form of support. However, he was not forthcoming as to whether counseling was a once off or was continuous.

He had buried +- twenty female spouses when the interview was conducted and he was specific that he often did not send his subordinates to conduct the burial, as if pastoral care starts and end with the services. Out of curiosity, the researcher inquired from members of the Church if there was any form of honorarium that is given to the Superintendent/minister for conducting the burial rites. Two seasoned members of that denomination confirmed that there was nothing, but that it was pastoral ministry to the bereaved family.

How involved is the Church in the lives of the widowers?

The Church members often visit the bereaved family every day prior to burial to conduct prayers and offer condolences and it is during such gatherings that they offer words of hope and comfort to the family and also contribute in monetary form towards the burial if there is a need.

The researcher was curious to know how the need was identified; citing that for some families the infrastructure and the furniture inside the house may be deceiving as though the family is not needy because there was once a source of income in that home but was cut off when the parents died, of which he said he relied on his subordinates and the Church Stewards to help identify the need.

Manzini stated that the money that was contributed by the Church was not a fixed amount, which might cause problems amongst the Church members in the long run, and he acknowledged the need for a burial scheme and said they would venture into it as a Circuit.

What are some of the pressures that cause widowers to rush into remarrying?

Manzini cited the following pressures:

Boredom – The widower is often lonely even when the children are there, because in Swaziland children are often closer to the mother than the father, partly because of the culture and the fact that men are hardly home. Aphone (1998:23) alludes to the fact that in Swaziland women's rights are tied to the interests of children and husbands.

While on the other hand men are given authority over their wives and children...they are expected to be superior as heads and pillars (1998:48), depriving men the ability to relate with the children as they are viewed as a form of authority and disciplinarian in the family. The children often avoid being in the same space with their fathers, which then opens a huge gap once the women die.

Sexual desires - *Manzini* acknowledge that men's appetite for sex is high as compared to women, of which Melgosa (2013:39) shared the same sentiments "sex is passion to men". And, therefore, they rush to marriage to quench those desires. He said there were principles and values guiding Christians on how to conduct themselves in all aspects of life, avoiding fornication and adultery is top on his list.

Closing the gap - Widowers often try to close the gap created by the losing of a spouse as soon as possible, because they are not fond of performing domestic chores in the house, citing that most men in Swaziland do not know how to prepare a simple meal as it is designated for women, thus failing to cope when the women die first.

Children - He mentioned that young children might also cause pressure to the widower as they need special care in order to grow well, yet most men would not be patient with them and, therefore, they opt for remarrying soon to ease the burden. The older ones might be away from home because they are married or employed, which might pose as a challenge too, forcing him to remarry within a short space of time.

What is the role of the Church to bring remedy to the situation?

Justice and service are the main pillars for the Church to remedy the situation' therefore, the Church should create teams that will look at the different groupings in each congregation. They should also design programs for the different groups, to make sure that each group's needs are met. The team should work hand in hand with the people directly affected to find out what their needs were and those programs would help them to cope with their loss as they process everything through engagement and deep conversations.

What steps could be taken by Ministers of the Gospel to journey with widowers?

Ministers should be equipped in such a way that they are able to find out why the widowers want to remarry, this would enable them to bring out the pros

and cons of whatever decision they make in order for them to make an informed decision. As Wimberley (2011:23) would state “Pastoral theology relates and identifies from practice and experience with people undergoing pastoral counseling and care”.

This is to combat shame, which Wimberley says “It involves self and its worth and value, and is associated with not being loved that results from feeling rejected and unloved. Shame is infectious and contaminates the entire self”. Journeying with the widowers would mean they would not only avoid shame but they would be able to be “rooted and grounded in God’s love and grace, to revamp the soul deadened...reviving it to life in God” according to Wimberley. Death that has so much impact on widowers might be lightened by the way they are treated.

Ministers should offer advice to the widowers especially once they have knowledge on how they are planning to handle family assets accumulated from the previous marriage and the children left behind. The interview was concluded after thirty- two minutes with a word of prayer.

Participant 6

Revd. Dr. *Nkumane* is a Minister in one of the Main Line Churches in Manzini and has been in ministry for over thirty years as a Central District Superintendent, which covers fifty four congregations that have fifty four ministers and +- thirty lay ministers. He is a New Testament scholar who obtained his Doctorate from a University in the United Kingdom. The interview was conducted in his office on the 31st January 2019 and it took fifty eight minutes. The following questions were asked:

As a Minister, how far do you go in assisting widowers?

His immediate response was that he feels very limited because it is an experience he has not gone through; however he always uses the approach of the Word to address all kind of situations the first being:

Pastoral – according to Wimberley (2003:122) this means using biblical experiences of others who went through similar experiences and find out how they overcame difficult situations citing the story of Job, who lost his children and other possession in a short space of time (Job 1 & 2) but did not lose his faith. Wimberley states that pastoral theology “Deals with related questions emerging from the novels dealing dealt with how persons found meaning and worth despite the presence of evil”.

Using Scripture as a tool when dealing with widowers does not only bring hope to the situation but it gives meaning to whatever they are going through as they can relate to the biblical experiences of others. Story telling becomes a form of therapy and it “Enables people to be able to participate in the formation of their own stories so that they may live authentically”, Wimberley (2003:96).

These means widowers could be able to embrace their predicament, without feeling rejected or judged by others in whatever decision they take in life.

False teachings and heresies – He lamented that Swaziland is engulfed with a lot of false teachings that have been spreading like wild fire, where people are meant to believe that Christians do not go through hardships, therefore going through a rough patch in life, means you have either wronged God or you have no faith. God has been portrayed as someone who is always on a fault finding mission in order to punish people and such

statements have caused confusion to people who feel condemned through Scripture that has been quoted out of context.

Listening – *Nkumane* stated that someone who is bereaved needs to be listened to and be cautious of how to respond especially if you have not been through his/her experience. Like Kubler Ross she articulated that it is often not about your response but “People with special needs get fulfillment if we take the time to sit and listen and find out what they are... they want to see your attitude towards death”, Kubler (1989: 240).

As you listen to their story they want to feel safe, thus how one handles herself/himself and the gestures made should not communicate fear and anxiety. “Listening helps a person acquire a tentative understanding of the person’s internal frame of reference and how life looks from within his/her world. Where his/her relationships are failing to meet basic needs. And the person’s resources and limitations in handling the situation” said Ross. It is, therefore, important not to interrupt a person when talking, but to enter his/her space with reverence.

Being available whenever you are needed – He cited his personal experience with his father after his mother’s death, who due to his father’s loneliness he doubled the time of visiting him, his siblings did likewise to fill in the gap. It became easy to talk to his father because he was an adult by then; otherwise, it would have been very difficult for him because Swazi children hardly build a relationship with their fathers as previously mentioned. Traditionally there would be forums for initiation for both girls and boys called *liguma* and *lisango* respectively. “*Egumeni* is where girls were introduced to all important matters in order to become mature and responsible women,

whereas Esangweni boys were nurtured or initiated into adulthood”, Mkhonta et al (2012: 167-168).

It is worth noting that such forums are slowly fading away because most children are either at school and parents are mostly formally employed, which has been the case with his family. *Nkumane* adopted the same approach in Church that he used in handling his father when he deals with other widowers and their children as a means of encouraging them not to lose hope because of their loss.

How involved is the Church in the lives of widowers?

His response was that there is always room for growth, otherwise the Church categorizes widowers as single adults, which includes widows, widowers, divorced and those who are single by choice. The single adults meet annually at District level and weekly at local level. Their programs are flexi in each locale, but could be downloaded on line for the few who have internet access. Those lessons also include death and dying; however, it depends upon the need of that Church whether, or not, to discuss such topics.

The congregation’s view of Church plays a measured role in this instance and according to Collins Church has been defined as “A gathering place where Christians go to do religious things...a community of caring groups of developing people who come together for worship but also seek to live in love for Christ and for others”, Collins (2007:35).

If, therefore, the Church is a caring Church, they should encompass a holistic approach in their selection of topics to be discussed both in the congregation and in the different groupings, and topics on death and dying would not be

optional because death is inevitable, thus people should be prepared at all times.

Different Pressures that make widowers to rush into marriage include the following:

The culture of dependency – *Nkumane* lamented that most Swazi men including himself are limited when it comes to domestic chores because culture dictates that they are either channeled to farming, thus spending most of the time in the veld or they are encouraged to focus on academics, while women are expected to perform household duties. He confessed that to date his wife is the one performing domestic chores and, therefore, he cannot imagine life without her, which shows how much he is dependent on her. Her death would mean he had to also scout for someone else and he was not clear whether he would be getting a marriage partner or a maid who would bridge the gap.

Companionship – Companionship is about the physical presence of a person, as the wife becomes someone you are able to talk and share your joys and struggles with so that when she dies the widower loses a friend. As articulated before, children may be there but they may not be very close to their father because he might always be away from home or has not built a relationship with them.

Friends and family – Friends and family members often shy away from the widower because culturally it is often easy to approach the wife first before the man, therefore, at most, they are the ones who would suggest that the widower remarry soon.

Opportunist – Women who were hopefuls even before the wife died often avail themselves, they either send gifts, messages, kind gestures to the widower to draw his attention and, therefore, to avoid temptation, confusion and stress the widower would then rush and remarry.

Extra marital affairs – Most men are tempted to have extra marital affairs, long before the wife dies because of a prolonged illness and because of sexual quest. What is the role of the Church in the life of the widower?

He highlighted that men have a major role to play in the life of a widower, as they should continue supporting widowers by doing the following:

- a) They should try and make life as normal as ever by having friendly talks with the widower, they should encourage the widower to be involved in extra mural activities like sports, and they should, therefore, continue watching games together and if the widower does not have transport to the venue, they should offer him a lift.
- b) They should also encourage him to attend prayer meetings in Church especially if he was religious before “*Angakhishwa inyumbazana*” meaning he should not be isolated.
- c) They should be encouraged to attend both couples and single adults’ functions and activities, as this would prepare them for the next marriage, and at the same time help them to learn how to cope as single adults. For those who are not comfortable to be part of the single adult they need to join the ‘Prime Timers’ who are pensioners, that are sixty years and above who assume an advisory role in Church as they preserve the legacy of the Church.

Steps to be taken by Ministers of the Gospel in journeying with widowers

- a) Widowers should be fully involved in the business of serving God. Therefore, they should be given duties in Church. He stated that they should be kept in the “firing line and let them be useful” (Direct words) as this would help them realize their value in the body of Christ.
- b) Preachers should prepare constructive sermons by being true to the Word of God; they should be sensitive enough when addressing their audience and should not be judgmental in their approach. In doing so they should address people’s social needs, thus avoiding being heavenly minded but earthly useless.
- c) As the Minister relates to the widower he should not make him feel like a client or a transaction but there should be a relationship that is built between the two in order for the widower to receive necessary help. The interview was concluded with a word of prayer.

4.8.1. Report back from Family members of the widowers who remarried.

Participant 1

The first, to be interviewed in this section were two brothers who agreed to be interviewed at the same time. *Sipho* and *Senzo* Dlamini are twenty-seven and twenty-four years respectively. They are from a family of three; the eldest of the three is their sister *Thulisile* (36 years old) who was not part of the interview. They both live at their parental home with their father and step mother. The duo has no formal training, but *Sipho* has a small business

enterprise, where he rears chickens and bakes scones that are sold in the community. He also does manual work like mowing people's lawns at a fee.

Senzo dropped out of the College of Technology, where he was training as an information technology (IT) specialist because of reasons best known to him. Their mother died from an undisclosed sickness when *Sipho* was four and *Senzo* was seven months old. *Sipho* explained that when their mother passed on, their father stayed for seven years before remarrying *LaNhleko*, who spent a year with them as a married woman and she passed on. Quite intriguing was the fact that *LaNhleko* had been their housekeeper, before his father decided to marry her. It has been speculated by most community members that the couple were in an illicit relationship long before their relationship was made public. Clinebell (1996:220) states that, "handling bereavement is an indispensable part of human growth...learning to handle losses without being crippled by them is an essential skill of creative aging".

Grieving has its toll in one's life. Someone has to be there to journey with an individual to handle loss, and in this scenario, the housekeeper became a shoulder to cry on during the grieving process of *Sipho* and *Senzo's* father. The union of *LaNhleko* and the boys' father became a scorn in the community but she played a major role in the life of the widower who was vulnerable and needed a shoulder to cry on. The unfortunate part was that after marriage she spent few years and passed on in an undisclosed sickness.

After *laNhleko's* demise, their father remarried again to *LaSithole* in the space of twelve months. The boys were not against their father remarrying, but they were convinced that if he had not rushed into the third marriage, he

would have chosen someone different. They also argued that if the members of their extended family resided in Swaziland, it would be another story, because they would have advised him about the person to marry. The siblings lamented that their relatives from his father's side relocated to South Africa, and their father was the only one who remained in Swaziland. They were convinced that even if their father were remarrying he would have not married *LaSithole*, because the family would not have approved. They argued that *LaSithole* was a direct opposite of their biological mother and *make LaNhleko*.

“LaSithole akasifuni sisondzele kubabe, akafuni lutfo lolutsintselana natsi. Babe sesiyameswela ngoba naye ngatsi uyamesaba lomake.” Direct words from *Sipho*– 2018. This means their father hardly spent time with them, because he did not want to cause a dispute in the family as *LaSithole* was verbally abusive.

Do you think it's important for a widower to remarry?

Sipho said he believed it was important for a widower to remarry because *“Lonkhe likhaya liyamdinga make”*, this means every home needs the warmth of a mother figure. *Sipho* also said he agreed that a widower should remarry so that the woman can assume the responsibilities of the deceased wife. He emphasized that the woman has a role to play especially in the life of the children that were left behind.

A SiSwati idiom says *‘intsandzane lenhle ngumakhofwa ngunina’*, which emphasizes the important role of a mother in a child's life. A mother does multiple tasks, which include love, care and nurturing of the children to the very end. Swazis often say *‘umntfwana akakhuli kumtali wakhe; this*

translates, as a child will always remain young in the eyes of his/her parents. This is in line with the fact that in Africa a child is seen but not heard, Masango, M. J. 2016 Contact class.

How much time should a widower be in mourning?

Sipho was quick to say it depends upon an individual because of the following factors:

1. **Attachment-** “*Sipho* stated that *babe bekamtsandza kakhulu make wetfu*” which means their father was deeply in love with their biological mother (first wife). It is for this reason why it took him seven years before he remarried. He made a comparison between the time his father spent in marrying the second wife and the third, which was the interval of a year. He was convinced that no one could take her mother’s space in their father’s heart. He gave a scenario of a house that is made from building blocks. He argued that each block represents love and quality time spent together. The number of years spent together by the couple becomes building blocks that end up as a massive structure. He was convinced that his parent’s relationship was that strong, therefore, demolishing that union needed an extra effort and hence he took time to remarry.
2. **Healing-***Sipho* said signs of healing in a widower’s life would mean he is in a position to talk about his ordeal no matter how sad it was. He may even share with others who are going through the same experience. Healing also means that the widower is able to go back to his routine, including new hobbies like going out with friends and any other form of recreation. This is because most spouses withdraw from

many activities during the time of grieving in Swaziland. Melgosa (2013:254) states, “When the affected person does not know what to do he/she not only suffers but limits his/her activities”. Therefore, if the widower recommences his ‘normal’ activities it means he is slowly gaining composure. *Sipho* believes the widow should at least be in mourning for a period of two years in order to heal very well and be able to bring things into perspective.

On the other hand, *Senzo* said a widower should be in mourning for a period of two to five years and should show signs of healing before remarriage. For him healing comes through professional help, which brings about behavioral change.

How much should the extended family members become involved when the widowers remarry?

It should be noted that this question was not part of the structured questions but it was asked because *Sipho* had mentioned that they have no relationship with their paternal family, as their father claimed that they were all dead. He mentioned that he was very disappointment because he has since discovered that the family do exist. He believes that both extended families (mother and father’s side) should be involved when the widower wants to remarry for the interest of the children who are left behind.

He brought alive the Swazi culture of building relationships during the *Lobola* ceremony. Dlamini (2016:51) alludes to the fact that *Lobola* was meant for keeping the two families closer. However, in their case, their father, for reasons known to him, cut the family relations short. *Sipho* highlighted that if both families were involved in their case, maybe their father would have

married someone who would be willing to love and develop them as children. He stated that ever since the third wife came into their lives, their father was distant from them as children. "*Kusenta asichubeki nemphilo*" (Direct words), which means it has hindered their progress and development in life. *Senzo* shared the same sentiments too. There was a moment of silence as the interview became tense, *Sipho's* eyes were teary, and his voice was chocking while *Senzo* nodded his head in agreement. It was clear that the siblings were in deep pain.

As we resumed the interview, *Sipho* also highlighted that the extended family would not only focus on physical features of the person but also on the qualities of that individual. They would focus on the interest of the children as they need safety and protection while still developing yet emotions and other external forces often influence the widower when he decides to remarry without advice from the extended family. However, he said the honors remain with the widower, if he believes that the involvement of family members would be interference, he should make his own decisions. Thus, the couple will have no one to blame when they encounter challenges in the near future.

Senzo is convinced that the couple stands at an advantage when they include the extended family because they know the widower's strengths and weaknesses. They would not only advise her about her husband but also how to handle the children, thus bridging the gap between the widower and the new wife.

What should be the age difference between the widower and the new wife?

They both agreed that the new wife should be younger than the widower, at least a difference of ten to twenty years. Unanimously they agreed that she

should be mature enough to handle the situation at hand. They were skeptical about a much younger person, citing that she might be sexually active, which might be problematic to the widower who might be aging. A young person might have other sexual partners, if she is not satisfied sexually and this might put both partners at risk of contracting HIV/AIDS. A young person might also be extravagant and might loot the family assets.

The children might find it very difficult to respect their peer and she might fail to assume her parental role to the children. In conclusion, the siblings suggested that the woman who marries a widower should be able to add value to the family by developing both the home and the children.

Participant 2

Make Nozibele Ndlovu is sixty-three years old and has been widowed for eighteen years. She is a sister to Revd. *Mmeli Ndlovu* who is a Minister of the Gospel in one of the Main Line Churches in Swaziland. The interview was conducted at her home and it took about an hour. The following questions were asked:

Do you think it is important for the widower to remarry and why?

Her response was that the decision lies upon an individual, but she would advise him to remarry because men are weak generally. She mentioned that by weak she means Swazi men need assistance with daily chores. At most if undecided, he might be tempted to fall for anyone who comes to assist him with domestic chores and the children. She was quick to say that, though they need to remarry his children should be willing to accept the new wife. She said the children "*baba linyeva kulomakoti*" which means they become

a thorn in her flesh. She has observed the following from her brother and other widowers in the community:

- **Protection of family assets**– Swazi culture does not condone that the new bride should occupy their mother’s house and, therefore, the widower has to construct a new structure for the new bride, even if he is a pensioner. She said she was struggling to understand why the duplication of homes by one man was needed. She viewed it as exploitation of the widower who also had to face multiple problems apart from the loss of the wife.

She cited an example of a one widower in the neighboring village whose children agreed that the next wife could occupy their mother’s house on condition that when their father dies, she would vacate the house. She is still waiting to see what happens when the widow dies.

She was also asked about the age difference between the woman and the widower and she had this to say, “With love age does not count, but the problem nowadays is that if you are old and you marry a young person, she comes with a certain agenda. She assumes that most young girls are after money. They view widowers as people who are ‘loaded’ because of the insurance policies. Therefore, they come ready to live a ‘fleshy lifestyle’. For her this defeats the purpose of the marriage, therefore, she would advise older widowers to also marry older and equally mature women without stipulating the age difference.

Her other concern was the fact that if the widower was much older than the person he remarried, there might be a conflict of interest because of the generational gap. The woman might still be interested in spending and

outings, a stage that he might have long passed. The woman might still be sexually active, yet nowadays men suffer illnesses like sugar diabetes and prostate cancer *lokuwisa tindvuku* (causing impotence) and thus the woman might be tempted to be in another relationship to satisfy her sexual desires. Her other concern was the fact that the couple might not be comfortable to be together in public, because of the age difference.

When she was asked about how much time, the widower should spend in mourning. She clearly stated that it depended on the individual. She stated that if the deceased wife has been bedridden, the widower had already come to terms with the fact that she might die. He can mourn for a short period and move on with life. However, she stated that if it's a tragic accident, it might be a different story. Therefore, everything depends on the widower.

As the interview ended, she was asked to give her opinion on what was expected of the woman who married a widower. She stated that the woman should come with an open mind, meaning she should be ready to learn from the man, the children and the extended family. She has to be willing to adjust, especially because the man already had a life before. She should try to motivate both the man and the children who might be trapped in the previous marriage and also be mature enough because "*umntfwana noma ungamnika sandla akakele kuso angeke ube ngunina*" Direct words, translated as no matter how good you are to a child you can never occupy the mother's space in her life. Therefore, it is easy for children to make the two of you enemies.

Participants 3

This interview was conducted at Malkerns in the Manzini region on the 20th November 2018. *Nosipho Mbuli* is a married woman. She narrated how her

mother was involved in a car accident and was pronounced dead, when rushed to the nearest health Centre. Lamentable as their experience was as a family; her opinion is that widowers should be at liberty to remarry because the Bible approves it. She also quoted a stanza in marriage vows... “Till death do us apart”, An Anglican Prayer Book (1989:464).

She emphasized “*Nasafile ufile impilo imele ichubeke*”, meaning if she has been pronounced dead, the other one is free to move on with life.

What should be the age difference?

She stated that the age difference should not be more than six years in between because of the developmental stages in life that may cause a crack in the relationship if the age difference is more than that. Early adult hood is called a “Novice phase of life where people settle into more stable patterns and pursue future dreams and hopes”, Collins (2007: 257).

Collins further alludes to the fact that early adulthood is a stage of exploring where an individual will go all out in pursuit of his/her dreams. Any interruption at this stage may come as a deal breaker. Nosipho seems to agree with Collins as she gave a scenario of a young bride (ages between 22-35 years) who might be interested in procreation, a stage that the widower would have passed long time ago as he had children from the previous marriage. Bringing a new life on earth might come as a challenge as Kinoti noted that “Young brides desire to have children of their own, whom the aging men will hardly live long to see through childhood and education”, Kinoti (2005:213).

Both Kinoti's and *Nosipho's* view reveal that this might cause tension in such a union because of different opinions and interests. On the contrary, Kinoti noted "For the aged widower who eventually decides to remarry, casual observation shows that the majority marry relatively young women because they cannot find age-mates who are still waiting to marry or who are widowed and free to marry". Another researcher might explore her view on that.

Nosipho sighted that the generational gap between couples may reveal a difference in the way the two process their thoughts citing an example of an old widower (60 years and above), who might be interested in subsistence farming, which is common with older men in Swaziland and other African states like the *Gikuyu* in Kenya who believes that "The ideal life of a man and future elder was one endowed with substance in terms of wife, children, land and livestock", Kinoti (2005:199)

The livestock defecate anywhere at any time thus messing up the family yard as they also trample over vegetation around the home if not carefully monitored. *Nosipho* argued that the young bride might still be concerned with landscaping and home decoration, a stage the husband has long passed and this might be a conflict of interest.

Nosipho also stated that it would be likely that the young bride would be sexually active "*kantsi ngalangakuwe seyikhonkhotsa ilele*", meaning the libido has gone down because of age or medical reasons, which is beyond ones control. Kinoti inscribe "Aging is characterized by a gradual deterioration of the structures and functions of the body, resulting in an increased susceptibility to accident and disease", Kinoti (2005:194).

This might allure the other one to indulge in illicit sex, which might be life threatening to the couple because of sexually transmitted diseases and the prevalence of HIV/AIDS in Swaziland. AIDS (Acquired Immunodeficiency Syndrome) exposes both the couple and the children to danger. “HIV is transmitted when blood, semen, vaginal fluid, or sometimes breast milk is exchanged between a person who is HIV-infected and a person who is not”, Collins (1984:791).

Children born out of that relationship are likely to be affected if proper precautions have not been followed during conception and delivery, therefore, a widower should consider some of these factors before remarrying for the safety of the next generation.

Nosipho added that because of the generational gap, the older one might lack certainty, which might affect his self-esteem, and this includes “Negative opinions about oneself, beliefs that one is incompetent, unworthy and inferior to others”, Collins (1984:426).

Nosipho stated that if the widower is much older than the wife, chances are that he might feel threatened when the young bride spends time with male folks from her line of duty, contrary to young brides in the rural part of Swaziland who are home makers as “all societies have role expectations for members who fall into certain age brackets...each group occupy itself with its own interest, concerns and accomplishments”, Hobbs and Blank (1985:112).

The uncertainty might also affect an unemployed young bride married to an older widower, who might end up accomplishing less in life when she compares herself with her age mates. Hobbs & Blank (1985:4) defines this

as a 'consciousness of difference', which they define as "A feeling of identification with people who are perceived as being dissimilar from oneself, thus creating and maintaining a social distance."

How much time?

Nosipho stated that there should be no time stipulated for the widower to remarry. However, she was quick to say, whatever he decides, he should consider the plight of his children who might still be grieving their mother. Her plea was that the widower should prepare them first for any new developments, which are likely to affect them, either positive or negative in the long run.

She also emphasized that history has proven that Swazi men rush to remarry because of social factors such as domestic chores. The patriarchal culture in the country affords men 'Royal treatment', where subjects pay homage and execute duties on behalf of the MoT. Swazi men are almost nonfunctional when it comes to in-house chores and this transpired during interviews "I don't even know where most items are in my house", which shows the extent of how nonfunctional men are in their own houses. It is because of this factor that most of them experience culture shock when they see men performing domestic chores in other circles. The common assumption would be '*uloyiwe*' meaning the man has been bewitched. She added that it is, therefore, very important that all children, in spite of gender, be exposed to household duties at a tender age.

She concluded by stating that a woman about to be married to a widower should be willing to assume the following responsibilities:

- She should be willing to comfort the widower. That is why her preference would be someone who is widowed too.
- She should accept that she might be a shadow of the deceased wife who has spent a long time with the man as both the husband and the family might always compare her to the deceased.
- She should be ready to shield and protect the children, especially if they are under age, although some may be rebellious, but she has to nurture and handle them responsibly.
- She should build the relationship between the father and the children and not try to come in between them.
- She should accept the mood swings of the widower, which are often triggered by petty issues. The interview was concluded with a word of prayer.

Participant 2

Babe Magagula is seventy- two years old and is a chief counselor (*Bandlancane*) in the *Lomntjingo* area in the Manzini region. *Magagula* is married to *laSibandze* and they have eleven children and six grandchildren. He has never been formally employed, but he has been serving the chief as long as he can remember. The interview was conducted at his home on the 9th May 2018 and the following structured questions were posed:

What are the legal implications for Swazi traditional Law on widowers who remarry?

He mentioned that a widower has to remarry to be viewed as a 'man' and as 'a complete package' again, in order for him to enjoy privileges and responsibilities granted to men in the community. He stated, for example,

that his position as a counselor could not be granted to someone who is not married, “*ungababonisa njani labadzala belive ungenamfati*” direct words – 2018, meaning that how can an unmarried man give counsel to the elders in the community?

What are some of the challenges that widowers encounter which might push them to remarry impromptu?

- a) **Community responsibilities** – He said if a widower wants to protect his image and not be stigmatized when men are given responsibilities in the community, he has to remarry.
- b) **Children** – He stated that the children left by the deceased wife might be very young and needing nurturing.
- c) **Udzinga kwembatsiswa ingubo**, meaning conjugal rites – He argued that after a month the widower would have mourned, therefore he is at liberty ‘*kutihhamula*’ to relieve his stress through sexual intercourse

Would you advise widowers to remarry?

He said he would advise widowers to remarry so that they are able to continue with life and meet community expectations.

4.8.2. Interview with widows who remarried

Participant 1

The following interview was conducted in *Malkerns* in the Manzini region on the 20th November 2018. *Make Nkambule* became a widow in 2001 due to his previous wife dying of an undisclosed sickness at the age of forty. She was the third wife to a polygamous man from the Royal family in *Lobamba*

and her husband had children with the other wives, but unfortunately, she did not have any. After the demise of her husband, the family forcefully removed her from the family farm they had occupied for many years, claiming that it belonged to Royalty. She succumbed to those demands and ended up renting a house around the same area for three years, that is where she met Mr. *Nkambule* and they got married and are blessed with one daughter.

She was asked the following questions:

Do you think it is important for a widower to remarry?

Her answer was in the affirmative because of the following reasons:

- a. The widower needs someone in his life in order to avoid stress, which may result in chronic diseases like sugar diabetics and High blood pressure.
- b. Swazi men are not used to performing domestic chores and they rely mainly on their female counterparts, therefore they have to remarry.
- c. When men are alone they fail to make informed decisions, they cannot think straight (Direct words) therefore, they always need someone to bounce back their ideas. This is mostly the wife.
- d. Most widowers have children and it becomes a challenge to raise them single handed citing a girl child who needs assistance as she reaches puberty stage. In addition, that may challenge a widower.
- e. It is to avoid the spread of sexually transmitted diseases like HIV/AIDS, which are prevalent in Swaziland as the widower might engage in multiple relationships because of the sexual deprivation resulting from the loss of his spouse.

How much time was needed for a widower to remarry?

Her opinion was a period of one year, quoting Romans 7:2 “By law a married woman is bound to her husband...but if her husband dies, she is released from that law”. She argued that both widows and widowers are free to remarry once their spouses pass on.

Should the extended family be involved when the widower remarries?

She stated that it was very important for family members to be involved when the widower remarried, especially the family members of the deceased wife because of the children left behind and they might suggest someone who will understand the situation and will be almost the same character as their daughter. However, the choice remains with the widower in the Swazi culture.

Donne (1623) sociologists argue “No man is an island”. This means every human being needs others in order to make informed decisions. Hobbs & Blank state that from birth to death individuals are involved with other humans, Hobbs and Blank (1985:25).

Widowers, therefore, should involve others when remarrying, in order to make the right decisions.

What should be the age difference between a widower and the person he remarries?

She said the woman should be almost the same age as the widower because she has to be mature and be willing to accommodate the children of the deceased wife. She should also be willing to adjust to the widower’s mood

swings, as he tries to adjust to the new life and that is why her preference would be someone who has been widowed too.

What would be your advice to widowers who want to remarry?

Widowers should be mindful of their age; the old ones should avoid remarrying younger women because of the following reasons:

- A sexually active woman might come as a challenge to an old man suffering from chronic diseases like sugar diabetes and might have less energy for lovemaking.
- The woman might still be interested in fun, a stage the man would have long passed and she might still want to have her own children, which might not be the case with the widower. Widowers should, therefore, give themselves time and not rush because of the external pressures that may end up costing their lives. The interview lasted for thirty- one minutes.

Participant two

Make Steenkaap is a fifty-year-old widow who resides in *Luyengo*, in the Manzini region where she lives with her grandchildren and has been widowed for five years. The interview was conducted at her work place, in a mission school, where she is employed as a cook.

Do you think it is important for a widower to remarry?

She expressed mixed feelings because if the widower does not remarry, he might be tempted *kungena lakubo* (Direct words) meaning he might want to have sexual intercourse with his girls, something that is becoming common

in Swaziland nowadays thereby exposing the children to sexually transmitted diseases. On the contrary, she said if possible the widower should remain single especially if he has children who might not be willing to accept the new wife as the children sometimes frustrate the wife, which may cause serious problems in the family.

How much time in mourning should a widower take?

She believes men are not like women because it is easier for them to be in a new relationship after a month or two but for her it had to be six months or more as men have been socialized in such a way that everything is done for them by women. Therefore, waiting for a longer period might be difficult for them.

How involved should the in-laws be?

The in-laws should be involved when the widower chooses the next spouse. They should suggest, not impose, anything to the widower as this might create problems.

What should be the age difference between the widower and the woman?

There has to be an interval of two years in between them because when the woman is much younger it would be abuse, and when too old she might not be able to meet what is expected of her in that family and the widow might not be in a position to even walk in town with a much older man, because she might feel embarrassed.

Advice to widowers

Whosoever the widower chooses to remarry, it has to be someone he knows. He also needs to be familiar with her circle of friends because it gives you an idea of who she is. The interview lasted for thirty minutes.

4.8.3. Interviews with Custodians of Culture

Custodians of Culture in Swaziland are people who are well vested with Swazi Law and Custom and they are often close to royalty, working with either the King or Chiefs in the Kingdom. Some of them fall into the same category because of wisdom due to age, such as the elderly in the community. Two people were interviewed in this category, in order to have a feel for how widowhood was viewed in the community.

Participant 1

Babe (father figure) *Gule* was interviewed on the 8th May 2018 at his home in *Lugongolweni* in the Manzini region, where he serves as a chief runner (*Umgijimi*). He is fifty- five years old and has been serving his community for a long time and he is also a polygamist with two wives and few concubines. “*Bakhona labomake babili lengabatsatsa ngesintfu, setikhonake netintfombi tembutfo*”, (Direct words) 2018. He was asked the following questions:

What are the legal implications for Swazi Law and Custom on widowers who remarry?

Gule stated that the common trend is that widowers remarry as soon as they feel ready, however his opinion was that the widower had to remarry someone who was widowed too because of the following reasons:

Sympathy

“*Bayavelana*” (direct words -2018) meaning they would have both experienced loss, thus would sympathize with each other as they had experienced loss and, therefore, understood what the other person went through as compared to someone who had never experienced widowhood. Collins states that “people who have been through similar experiences can share their pain, longing, emptiness...and they help each other come to terms with their losses”, Collins (2007:468).

They would be able to express their emotions to one another without fear of being judged. Collins further states that generally grief includes intense sorrow, pain, loneliness, anger, depression, physical symptoms and changes in interpersonal relationships and as the two translate these emotions they will have a clearer understanding of what the other is going through at any stage of their lives, stated Collins.

They have both experienced pain “*Bayakwati kuhlupheka*” direct words - 2018. Sociologists often talk of collective behavior, which emanates from among other things “social change and certain preconditions presented in society, which might be unpredictable and threatening at times”, Hobbs (1985: 408).

People who have been widowed and remarry each other may have similar behaviors because of the pain they went through, thus they can easily tolerate each other as they are swimming in one boat “*Lunye lusizi lwabo*” direct words - 2018. Therefore, they would easily understand each other, which is similar to Mucherera’s thoughts “life is a journey and never to be walked alone”, Mucherera (2009:80).

Two individuals who have suffered loss often share similar sentiments about life, and embarking on a journey gives meaning to their life occurrences no matter how difficult they may appear, and they often remain strong. This is also emphasized by King Solomon in Scripture “Two are better than one...if one falls a friend can help him up”. (Ecclesiastes 4: 9-10).

What are some of the challenges encountered by widowers that push them to remarry?

Gule was adamant of the following:

- a) **Community expectations** – The community expects a widower to remarry as soon as possible because “*Bomakhelwane basheshe basole kutsi utoganga ngebafati babo*”. This means neighbors are often skeptical that the widower might be sexually involved with their wives as he seeks comfort for his loss.
- b) **Loneliness** – Widowers may want to have someone to share their pain and the burden of being single again.
- c) **Conjugal rites** – “*Licansi alinamnyaka*” meaning that sexual drives affect people of all ages.
- d) **Domestic chores** – He stated that Swazi men “*Akatayeli kutentela*”. Meaning domestic chores are designated for women in Swaziland, therefore, when the wife dies, a widower has to remarry soon.

Would you advise a widower to remarry?

Gule affirmed that the widower had to remarry after a month of mourning because at most the woman would be there, as ‘*makhwapheni*’ a (concubine) so it would not be like “*kuyocalela phasi kusome*” getting a new person all

together. He argued that for every family there had to be a woman taking care of the home, as there might be children who still need to be nurtured too. The interview was concluded after an hour. Below, the researcher analyses responses from participants.

Analyzing responses from participants: Responses from widowers who remarried.

The purpose of the exercise was to find out if there were similarities and differences between widows and widowers who remarried? Why widowers remarry before grieving their spouses and the impact that Swazi culture has relevance on the way Churches conduct themselves in Swaziland, which impinges directly or indirectly on the lives of the widowers.

Five widowers were interviewed and all of them were Church leaders in their denominations. However, this was not the initial plan, but these men were willing to undergo the process, which is considered Swazi as men hardly open up about personal issues. *SiSwati sitsi 'indvodza ayikhali iyacinisela'* that translates as men should not express pain, but instead endure.

Such behavior is expected in the early stages of childhood and even playing with their peers men are not encouraged to report petty issues like girls but are encouraged to fight their battles without shedding tears. When they are of age the same is expected, they are not to hang their 'dirty linen', worse of all to a female researcher who conducted the study.

It should however be noted that many attempts were made by the researcher to interview a polygamist who had lost two wives and had already remarried two wives. Initially he agreed to be interviewed after the study's purpose was

communicated to him, however, after several attempts were made for the interview he appeared very busy with work as a community leader (*Indvuna yeNkhundla*) or he would hang up his phone. This became a setback in the study as getting his views on the subject would have enriched the topic.

The rest of the participants were clergy who are marriage officers, family members of the widowers, Custodians of Culture and widows. From the interviews, the study identified that the different groups agreed that widowers should remarry but they differed in terms of the waiting period. For example, the children interviewed had a feeling that the family should assume responsibility for the children, while their father was still scouting for a marriage partner in order for him to have enough time for mourning. Yet the male clergy suggested that the widower should not spend more time in mourning because of the responsibilities. The Custodians of Culture were in consent about power and status, thus not mourning was not an issue for them, while widows were of the view that the widowers should be given enough time to mourn before remarrying. This shows how complex the topic is and more researchers should dig into it.

First on the lists are widowers who remarried, and the analysis has been incorporated into the form of a table.

Participant	Status	Age	Number of years as a widower before remarrying	Cause of death
One	Retired Priest	Seventy two years	Seven years	Undisclosed illness
Two	Pastor/Witch doctor	Eighty two years	One year	Undisclosed illness
Three	Pastor and co-founder	Fifty five years	Six years	Prolonged illness
Four	Pastor	Seventy eight years	Two years	Prolonged illness
Five	Retired Priest/Health practitioner	Eighty five years	Eight years	Undisclosed illness

The table above indicates that the widowers lost their wives at different stages of life, which appears to be contrary to the argument in the study that widowers remarry soon after the demise of their spouses. However, most indicated the legal reunions but actually, they had relationships much earlier than this as identified from the interviews. This seemed to compromise their moral standards. Below are some of the reasons that justified their waiting periods as tabled above.

4.9.2. Church cultural norms and practices

“Culture is the regimented way in which a set of human beings conduct their lives... it highlights their unique traditions and habits”, Itulua- Abume (2013:1).

Congregations in Swaziland have diverse ways of doing things, which is often mirrored in their conduct, theology, liturgy, music genre and the way they resolve social issues. The different ways signifying the denominational behaviors shall be called ‘Church cultural norms and practices’ in this study and have been adapted directly or indirectly from Swazi culture.

As mentioned earlier in the study, Swazi culture is not documented but has been passed down from one generation to another. Likewise, Church cultural norms and practices have developed from oral tradition in many denominations in the country, thus responding to social issues almost in a similar pattern and, thereby, developing a certain cultural trend. Cameron & Quinn have articulated this trend as Church culture too. They assessed Church culture as “Church identity, Church leadership, Church personality, Church unity, Church focus and success”, Cameron and Quinn (1999:2).

The study will adopt the duo’s diagnoses, which reveal organizational Church life by both leaders and the congregations. (In this study, Church leaders include clergy, Church elders/wardens and clergy’s spouses known as *bakhokheli* in the indigenous language). In addition, ‘Church ambiguity’ has been identified as another key player in Church organization. This shall be critically screened and developed in the following pages.

Church leadership encourages family spirit amongst congregants by providing care and support for members as the need arises, which is a

positive gesture. However, in Churches where 'Match Making' (Defined in this study as the organization of a marriage partner by Church elders) is the order of the day. Care and support for widowers have been demonstrated by organizing women for the widowers, who learn how to behave and are also given tips on the type of gifts to be presented to the widowers in order to capture their attention as revealed in the interviews.

Other Church leaders had the audacity to encourage these women to visit the widower's homes under the false pretense of assisting with domestic chores and that is when the widower's vulnerability becomes vivid, as they eventually remarry these Church women in the spirit of family, without pondering on what they are getting themselves into. Such a practice is not different from Swazi traditional practices where family members would help identify a girl that would be introduced to the family during the traditional wedding. "The girl would be selected as a sororate for her sister when getting married. She is called *Inhlanti* in *SiSwati* and she would marry her senior sister's husband after she dies or where she is not able to bear children", Mkhabela (2017: VI).

It should be noted that such a custom is slowly fading away in Swaziland as Ministers of the Gospel, who have now developed their own culture too, now conduct many marriages. The Swazi culture had its pros and cons, which included protecting the family legacy and the family assets, and this is a similar practice as found in the neighboring country of Zimbabwe where the same practice is in place often to protect the family inheritance in the case of their widows, Maphosa and Maphosa (2014: 602).

The culture also played a meagre role in the prevention of sexually transmitted illnesses, like HIV/AIDS that has ravaged the country, as widowers in Swaziland would not scratch their head after losing their wives, as the girls would be readily available. However, its downfall was that the girls were not given a chance to make their choices on whom to marry, as the families concerned, (which might be challenged nowadays because of human rights conventions,) would resolve everything in line with declarations signed on 10th December 1948. "The Charter of the United Nations whose aims are expressly based on universal respect of human rights and it states that every grown-up has the right to marry and should have family if they want to. Men and women have the same rights when they are married, and when they are separated", (Anon. 1948).

Swazis are cautious when practicing some of these traditions, not that it has completely faded, especially in the rural areas where people are illiterate. In the urban areas, most people are either informed or they have adopted Church culture, which has caused some widowers to then rush into marriage either with the suggested candidates or with somebody else to avoid the one who has been identified by Church leadership.

Secondly, Cameron and Quinn also noted that Church leadership frequently led the Church to take risks and stretch themselves and were, therefore, encouraged to try new approaches. This comes with a negative connotation in the lives of widowers who often risk remarrying women that have been suggested by leadership without thorough assessment. This is often not the way they proposed to their deceased wives, where they gave themselves time before committing to marriage and their families had an idea of the character of the persons they would marry, unlike the impulse decisions that

later impacted them emotionally and psychologically as they came to terms with reality.

Thirdly, Church culture also explores Church personality, which is predictable, stable and uniform. Uniformity impacts negatively in the lives of the widowers in denominations where 'Match Making' is common, as they easily fall into a relaxed mode, knowing that leadership would suggest someone they would remarry. This cripples them from thinking straight and hinders their judgment as to whom to remarry as they place their trust in Church leadership for the sake of predictability and uniformity, contrary to Swazi culture, which served the interest of the entire family. Therefore, the study has identified a gap in dealing with Church members who do not subscribe to the culture of 'Match Making' within the same denomination. This is a topic of interest that might be explored in the near future by other scholars.

Fourthly Church culture has been assessed by Cameron & Quinn as Church unity, which is marked by loyalty and mutual trust. Therefore widowers, who want to appear loyal to Church leadership, easily fall into the culture of 'Match Making' in the name of being loyal, thus forfeiting their God given right of making choices. Making hard choices is "Crucially linked to deeper questions that may be rational, which is a matter of recognizing reasons and then responding to them appropriately", Chang (2017:2).

Responding appropriately often becomes hard for widowers in an environment where certain cultures like 'Match Making' have been widely accepted as socially correct by Church members. Widowers face hard choices of either becoming loyal to leadership or following their hearts. They

become so vulnerable and whatever decision they make causes problems in their livelihood, yet they have a God given right of making choices. As they follow their leaders and make poor choices, they deprive themselves of their personal authority and their judgment becomes crowded as articulated by Chang. Another discovery is the component of moral degradation in the Church.

Moral degradation in the Church

Moral degradation in this study means compromising Biblical standards of living because of Church culture. Some denominations in Swaziland who do not subscribe to the culture of 'Match Making' have developed a 'Culture of Silence' as revealed in the interviews. A great number of teenagers in the twenty first century uses the expression "DUHHH...IT'S NOT A BIG DEAL!" Dalmacito (2013:2).

This is common as teenagers commit different kinds of infractions or misdemeanors that eventually lead into sin states Dalmacito. The Church may not be verbalizing it like teenagers in this generation, but Church members in the name of minding their own business have developed a culture of silence.

It transpired during interviews that, some of the widowers who claimed to have taken many years before remarrying had sexual partners that were well known to the Church but no one was willing to spell it out. Sadly, some of those sexual partners are the Church women who assist the widowers with domestic chores, thus compromising the Christian ethics. "Ethics involve the study of moral issues and choices. It is concerned with right versus wrong,

good versus bad. Moral implications emanate from virtually every decision that people make”, Kreitner and Kinicki (2004:34).

Clergy who are widowed and are involved in illicit relationships with congregants paint a bad picture about the Gospel of Jesus Christ who instructed Christians to be the salt of the earth and the light of the world (Mathew 5:13-14). Such bad behavior is not different from what traditional Swazi men would do, who believe that *‘indvodza ayihlafuni ngamhlatsi munye*, meaning a man is at liberty to have multiple partners. Such behavior does not only expose the men to sexually transmitted diseases and HIV/AIDS but also the women in question. There is also the need for the distribution of roles among family members, which are termed boundaries in this study.

Boundaries

“Boundaries define us, they define what is me and what is not me, they show where you end and someone else begins, which leads to a sense of ownership, responsibility and freedom”, Cloud and Townsend (1992: 35).

Boundaries have been created in the distribution of roles and responsibilities in Swaziland. From the time babies open their eyes, parents set those boundaries consciously or subconsciously. For example, a boy child is given a toy car or a gun but a girl is given a doll or plates and saucers. This is called socialization and is defined as “the process by which individuals learn the culture of their society...By responding to the approval and disapproval of parents and copying their examples the child learns many basic behavior patterns of its society”, Haralambos (1985:4).

In Swaziland roles given to children differ according to gender as females are expected to do domestic chores like cooking, laundry, collecting firewood, fetching water and looking after the entire household. They literally manage the home, while their male counterparts rear animals in the veld, or perform manual work or are employed. This form of socialization has caused many challenges for the children as they grow up, because as they develop they are often exposed to one stream only. Study has proven that because of gender inequality that begins at home “50% of women and 9% of men prepare meals, 51% of women and 7% men organize children’s activities, 61% women and 3% of men clean the house, 45% women and 5% men take time off for a sick child”, Kreitner and Kinicki (2004:195).

The study indicates that the gender roles create certain boundaries in families, which often become vivid when the men lose the spouses they were dependent upon. It then becomes a strain to the widowers, who then rush into marriage not because of love, but in order to meet someone to perform daily chores. The widowers that were interviewed agreed that they did not know how to run a home, and they could not perform simple tasks like cooking and doing laundry, therefore, they had to remarry as soon as possible as a form of escape from the burden. One other factor pushing them to remarry was sexual intercourse, which is another element of culture in this study.

Sex culture

“God created us as sexual creatures and declared that sex is good and the bible never treated sex as a taboo. Almost every biblical book especially in Songs of Solomon, are explicit and even sexually arousing, nonetheless

some Church fathers view genital sexuality as only acceptable within marriage and only for procreation”, Collins (2007: 359).

Like our Church fathers Swazi Christians view, genital sexuality as only accepted within the confines of marriage. It has become part of Church culture, or expectations in Swaziland, that Christians do not engage in sexual activity before marriage (This does not imply that all Swazi Christians meet such expectations). Swazi culture also puts emphasis on both girls’ and boys’ purity through the annual *Umhlanga* (reed) dance and *Lusekwane ceremonies*. The purpose of the two annual festivals is to encourage the youngsters to remain as virgins until they get married; however, this sacred culture is slowly losing its value because it has since been politicized and commercialized, thus losing its original purpose.

Widowers who were interviewed expressed that sex before marriage was a taboo according to Christian standards, yet their sexual impulse as men is stronger compared to women, something that Melgosa subscribes to in his book “Positive Minds” as previously mentioned in the study. Therefore, in order for the widowers to ease their conscience, some opt for marriage as soon as possible forgetting that there is more in marriage than just sexual desires. As the widowers rush into marriage, they want to also protect their images.

Integrity

Personal image is defined as integrity, which is a phenomenon to be maintained at all times. “It is a foundation upon which many other qualities are built, such as respect, dignity and trust. If the foundation of integrity is

weak or fundamentally flawed, then being a person of influence becomes impossible”, Maxwell & Dornan (2013:4).

Maxwell also states “Integrity commits itself to character over personal gain, to people over things, to service over power, to principle over convenience, to the long view over the immediate”. Widowers rush into marriage to protect their image, as they do not want to be counted amongst people who are promiscuous. However, most of them do not focus on what Maxwell termed the ‘long view’, which is the aftermath of any decision taken haphazardly. The Church and the community may applaud the widower’s decision of remarrying soon after the demise of their wives, but the widowers are the ones to pick up the pieces once everything starts falling apart.

In as much as the study encourages the widowers to maintain their personal standards as dignified people in society, they have to think very hard about the decisions made in order to create a positive change within their lives. Positive change is often a result of a positive mind that is influenced by thoughts and behavior.

Thinking hard may result in acquiring a ‘Rebel Talent’, which means, “Rule breaking that is done correctly and in the right doses... It is energizing and allowing individuals to open up to a world of new experiences”, Gino (2018: xvi-xvii).

Rebel Talented people are in a position to break rules in order to be honest to themselves. They are people who are ready to depart from single mindedness and are ready to invest their time and energy to things that will benefit them in the future, which is breaking the status quo. The study hopes to encourage rule breakers as widowers unleash themselves from both the

Church and Swazi cultural expectations for them to remarry before mourning their spouses, which often does not give them inner peace because of fear of the unknown.

Fear of the unknown

Fruit Gathering expresses the following:

“Let me not pray to be sheltered from dangers but to be fearless in facing them.

Let me not beg for the stilling of my pain but for the heart to conquer it.

Let me not look for allies in life’s battlefield but to my own strength.

Let me not crave in anxious fear to be saved but hope for the patience to win my freedom.

Grant me that I may not be a coward, feeling your mercy in my success alone, but let me find the grasp of your hand in my failure”, Kubler (1989:1).

The poem indicates some of the emotions that a person undergoes because of fear. More often than not people who are engulfed by fear find solace in a Super power, which is *Mlentengamunye* (God) for Christians and *Emadloti* (Ancestors) for Swazi traditionalists. Many widowers expressed their fears too, which also becomes a driving force for them to rush into marriage, and this includes the following:

- a. Fear of losing the second wives through death or divorce that might be a result of failing to sexually satisfy them.
- b. They also expressed the fear of dying alone and lonely, if they did not rush and remarry. One widower expressed that his worst fear was for

relatives to discover his corpse after a long time, as his children lived far away from him. He was worried the family might even struggle to open the door if he died during the night, therefore, getting married immediately after the demise of the wife becomes a solution.

- c. Fear of being stigmatized as widowers, as the Church, friends and relatives who fail to either relate to their predicament or protect themselves from being misunderstood by people who view widowers as sexual perverts, often isolate them.
- d. It is also the fear of embarking on projects like constructing a new house for the new spouse, which is not only draining financially but also the fear of not being sure as to how long they would be together, before death robs them again. However, they acknowledged that prayer has been their source of strength, though it is one day at a time. Below are analyses from Marriage officers who are Clergy.

4.9.3. Analysis from clergy who are marriage officers

Clergy who are marriage officers were interviewed in order to find out their involvement in the life of the widowers in their denominations. The assumption was that marriage officers were in a better position to be able to journey with widowers because they prepared them during pre-marital counseling. A topic on death and grieving also formed part of the discussions. Another assumption was that each denomination had a specified curriculum that was used by every marriage officer during pre-marital counseling, and that death and grieving processes formed the basis of the curriculum. However, this does not dispute the fact that some couples marry according to Swazi law and custom, and would not have been through

the same process, as Swazi have their own way of preparing a bride for marriage, which is often done after she has been smeared with *libovu* (red ochre) to seal the wedding vows. “She is then seated down and is given instructions on how to conduct herself in the new family’, Mkhonta et al (2012:160).

According to Mkhonta and his companion, it is only the bride that is given instructions on how to conduct herself in the new family, which is another discrepancy because marriage is meant to be a joint effort. This shows the patriarchal nature of the marriage from the onset, where males are continually made superior to females, which then defeats the purpose of marriage, which is mutual understanding, and love. The females, therefore, become ‘performers’ and males become ‘receivers’, thus being subjected to instructions while ‘receivers’ do as they please in the marriage, which is a topic on its own.

The study deliberately interviewed clergy who were not only marriage officers but also senior leaders in their denominations. The assumption was that they were well versed in the Church policies including curriculums set for pre-marital counselling in their respective Churches. However, it transpired that many of those Church leaders had no clue as to what was being taught by their subordinates during pre-marital counseling and there were no policies in place concerning death or bereavement, thus everyone was using his/her discretion. This has created many problems in the congregations as some gained favors over others. The study will, therefore, create a model that will be available to marriage officers and a sample of a grieving policy that could be adopted in Churches around Swaziland, an exercise to be completed in chapter five.

There were six participants in this category and only four were both marriage officers and marriage counselors. Those who were marriage officers only stated that it was due to their busy schedule. The following sub- themes came about as the work was being analyzed.

Misconceptions about death

“Death is an inevitable event that we all must face. It is a natural occurrence though it may appear fearful and mysterious” Bame (1994:9).

It is only God the Creator who is not susceptible to death. An ancient hymn has recorded God as “Immortal, invisible, God only wise”, Hymns Ancient and Modern (2010:383).

A SiSwati idiom says “*Akukho ummango longanamathuna*” this means every community is likely to have a gravesite; none the less some Swazis are still trapped in the belief that when human beings die someone is responsible for the death. It is often suspected that the person has been bewitched, which is something that cannot be disputed, because some people do practice black magic. For example, there are communities in Swaziland that are known for practicing witchcraft, by manipulating thunder and storm to strike people and livestock to death, while homes are left in shambles. Unfortunately such instances may not be scientifically proven but do occur in some areas in Swaziland. Having said this one notes, that “suffering is the primary datum of life, and indeed the journey of all people ends at the grave”, De Gruchy and Villa-Vicencio (1994:64).

In taking proper precautions, Swazis, therefore, perform cleansing ceremonies as mentioned earlier to avoid more deaths in families that might be a result of witchcraft. That is why many rituals are performed once a person is pronounced dead to protect both the living and the dead and to connect the deceased with the living dead. The Church does perform a cleansing ceremony too in the form of prayer and the reading of the Word for families that have been affected. This often occurs thirty days after the burial and traditional Swazis use traditional herbs to perform the same ritual too.

Talking about death is considered a taboo in the Swazi culture because you might be inviting bad luck to your family, which is another misconception. This was the case with the author as she conducted interviews, one clergy person wanted to know if her husband was still alive. He seemed surprised when answered in the affirmative but could not come out clear why he was asking the question. As a Swazi, it was easy to tell that he was being skeptical because of the myth that she was exposing him to bad luck by researching such a topic. This shows how people are still trapped in tradition. Multiple roles by the Ministers of the Gospel also came as a key factor that needs further discussion.

Multiple roles by Ministers of the Gospel

During interviews it transpired that some widowers had multiple roles in society, as one of them practiced as a Zionist priest and a witch doctor. However, practicing both has not only cost him Church membership but his ministry too, as he was not attending Church any more. His facial expression showed how affected he was as he narrated that after losing his wife, none of the Church members showed their face for both the condolences and the

funeral which often happens in Swaziland. The rejection from Church members, the loss of dignity and self-worth added to the trauma of losing his wife. He was also bitter that he had contributed immensely to the lives of the congregants, who then rejected him while he needed them the most. The Church members did not show compassion to him. “Compassions is born when we discover that God is God ,and man is man, but also that our neighbor is really our fellow man... for a compassionate man nothing human is alien: no joy no sorrow, no way of living and no way of dying”, Nouwen (1979:41).

The Priest was of the view that members of his Church would be sympathetic to him especially during the loss of his wife, no matter what they believed he did or practiced, they were not supposed to abandon him at his hour of need. “*Bamemuka umkami sitfunti kwangatsi akazange asabelikholwa*” direct words from the Priest, which means they stripped her dignity as if she had never been part of the congregation. He considered Church as “A womb within which faith is born and nurtured...breathing hope and love without which Christianity would be inconceivable”, De Gruchy and Villa-Vicencio (1994:125).

That is why he was hurting because he failed to understand why he suffered because of his multiple roles in society, which he claimed had been bringing solutions to people’s problems including the congregants. It should be noted that it is the same widower who mentioned that he did not propose to the woman he remarried, but she was directed to his home by his ‘powers’. Next, to be discussed is singleness versus loss that also influences on the lives of widowers.

Singleness versus loss

What transpired during interviews was that many denominations grouped widowers under the category of singles in the Church groupings. The assumption was that they went through the same pressures, including loneliness, despair and sometimes emptiness to mention a few. Singleness could be defined as a choice that individuals make because of different reasons in life. Singleness according to scholars may be that “Someone had not yet found a mate or had decided to postpone marriage temporarily, some choose to stay single, and some have had marriage break ups yet other may have lost a mate”, Collins (2007: 490-492).

Some people have “asserted that singleness is desirable or chosen, they risked being read as someone who has prioritized love and emotion in favor of themselves or a career”, Macvarish (2006:4).

Singleness as a choice is easily mistaken as singleness because of losing a mate. Losing someone is not by choice, as it often comes as a shock to the recipient, either it was a tragedy or a prolonged illness. For those who have been through prolonged illnesses it's even worse because death disrupts the routine that has been built over the period of nursing the spouse, no matter how hectic it was. Placing widowers with single persons by choice is tantamount to suicide because the two are in different worlds. They might go through similar emotions at face value, but as Pollard would say, positively deconstructing someone's life will help you “analyze, affirm the truth, and to discover error”, Pollard (1997: 52-57).

Pollard's genesis understands someone's worldview in order to be able to analyze it. This is made to be possible by asking a question 'Is it true?' and

to do that “employ three standard philosophical tests of truth – the coherence, correspondence and pragmatic tests, which basically means does it make sense? Does it correspond with reality? Does it work?” (53). Pollard’s philosophy is that if a statement is true it will cohere, meaning the truth will make sense and will not contain logical inconsistencies or elements that are mutually contradictory.

When analyzing a widower’s world using the three questions posed by Pollard the following comes to mind:

1. Does it make sense that singleness is the same as widowhood?

Singleness is by choice, whether it’s failed relationships, failed marriage or delayed marriage yet widowhood is inescapable. The receiver, which in our case is the widower, has to pick up the pieces he has not bargained for. He is often not prepared and can easily fall into the stages of death, “that are denial and isolation, anger, bargaining, depression and acceptance”, Kubler (1989:34-138).

In denial the widower might be saying this might not be true that the wife is dead, thus isolating himself from the ‘world’ around him. Swazi culture encourages widows to be indoors for at least a month and mourn for at least six months to two years, something that Swazi men are now deprived of in the name of the culture of serving their Majesties as mentioned before.

When denial cannot be maintained any longer, Kubler-Ross states that “it is then replaced by the feelings of anger, rage, envy and resentment, which are often projected onto the environment at times almost at random”. This means the anger is often channeled against someone as a form of therapy to the person going through hardship. For a widower in a group of singles the anger

might be misinterpreted, thus affecting him or the singles who might not want to be around him anymore. One imagines the shame the widower might go through as everyone in the group shuns away from him. This might push him into depression not only because of being rejected but also because of 'Blocked grief'. Blocked grief is "unfinished grief that is caused by delayed healing", Clinebell (1984:219).

A depressed person is a danger to himself as he might search for quick solutions to ease the pain, which might result in other complications in the body, a topic to be researched further. If he is not given the desired attention, he might reach a point of no return. It is, therefore, critical that widowers are treated with 'kid gloves' and not just assume that because they have lost their spouses they could then be grouped as singles, as grieving is a process not an event. Pollard's next question is:

2. Does it correspond with reality?

Pollard states that corresponding with reality simply means that the truth should properly describe the real world and does not make claims of inconsistency with reality. This is often tested to see if it works. The assumption has been that widowers automatically fall into the category of singles in Church groupings because of their loss. The claim is that their spouses are no more, thus like singles they are lonely and experiencing the same emotions. The inconsistencies might be that members of the singles are there because of different reasons, which include delayed marriage, divorce or single by choice. Therefore, the grouping might not meet its intended goals. It is, therefore, important that the widowers are given their

own platform, where they will be able to express themselves and slowly find closure.

This could be made possible by taking them on a journey of healing the grief wounds by adopting Clinebell's methodology of healing, which he termed 'Grief Work Task', Clinebell (1984:221).

Clinebell's Grief Work Task

- a) He first acknowledged that a grieving person experiences shock, numbness, denial and gradually accepts the reality of the loss, and help that is needed is a ministry of caring and presence, practical help and spiritual comfort.
- b) Secondly, the grieving person would express his experience through painful feelings, for example; guilt, remorse, apathy, anger, resentment, yearning, despair, anxiety, emptiness, depression, loneliness, panic, disorientation, loss of clear identity and many other physical symptoms. A ministry of caring and responsive listening to encourage full catharsis is the help needed.
- c) Thirdly, gradual acceptance of the loss and putting one's life back together minus what was lost, making decisions and coping with the new reality, unlearning old ways to satisfying one's needs and learning new ways to satisfy these needs. Saying good-bye and reinvesting one's life energy in other relationships. All this will be made possible by a ministry of crisis care and counseling, facilitating reality testing, and support in the difficult task of rebuilding one's life.

- d) Fourthly Clinebell talks about putting one's loss in a wider context of meaning and faith; learning from the loss. This will be made possible through the ministry of facilitating spiritual growth.
- e) As he concludes his healing methods, he states the importance of 'reaching out to others who are experiencing similar losses for mutual help'; therefore, the ministry of enabling outreach to others is encouraged.

As the widowers are taken through the journey of healing the grief wounds, they will slowly come to terms with reality and will thus adapt back to their routines. It is, therefore, important that as they embark on the journey of recovery they are given all the attention they deserve, above all, they are given a listening ear and a safe space, and all this might be possible if they are not displaced in the Church groupings.

3. Does it work?

According to Pollard's analysis in order to test that something is true; it will work and will enable people to function, whereas error does not. Church in Swaziland have grouped widowers with singles with the hope that widower's needs shall be met, as they seem to be having similar challenges with singles. When asked if there were any topics such as death and grieving during the groupings, they said there were none. If topics discussed in the grouping do not scratch where it hurts for widowers, it is a waste.

It may benefit the other singles but not be of use to the widowers who might be going through the five stages of grief articulated by Kubler- Ross. This widower yearns for healing of the wounds as opposed to all that is given to them in the group. It should also be noted that the stages of grief do not

always happen in lineal sequence; therefore, it is important for the Minister of the Gospel to “Cooperate with psyche’s inner process of recovery of those individuals through effective caring, including the use of supportive care methods and gratifying dependency needs”, Clinebell (1984:222).

Ministers of the Gospel should not assume that attending Church services, prayers and attending singles groupings by widowers will cover the void that is caused when they lose their partners, that is why someone has to be in a position to affirm the truth and if not, realize the error. Pollard describes the whole process of “identifying the underlining worldview, analyzing it, affirming the elements of truth and discovering its errors as positive deconstruction”.

A process of deconstruction, however, leaves the widower hanging if the error hasn’t been identified. To remedy the situation that might have been caused in the singles grouping the study will employ Gerkin’s shepherding model. Charles Gerkin, a pastoral theologian and caregiver is of the view that “when people want to talk about something that deeply troubles them, they should be allowed to talk more privately, intimately and openly”, Gerkin (1997: 13).

This is called pastorally caring for the person who is affected. As Ministers of the Gospel embark on the journey of healing with widowers it is paramount that they are given their own private space even in Church groupings where they will be able to express themselves without any form of judgment or intimidation for them to release their stresses. Shepherding will be further discussed in the next chapter as we craft a new model to be used by Ministers of the Gospel in healing the wounds of trauma in widowers.

Widowers interviewed expressed how cold and insensitive relatives became towards them after losing their spouses, which became a double blow, and this could be termed an emotional tsunami.

An emotional tsunami

Sandberg and Grant express trauma caused by devastating news as an 'emotional tsunami' that could be likened to a sling and an arrow of life causing wounds and scars that will forever stay with us, Sandberg and Grant (2017: 79).

The aftermath of any tragic experience according to the above scholars, takes five different forms, which are finding personal strength, gaining appreciation, forming deeper relationships, discovering more meaning in life, and seeing new possibilities. This sounds positive and strengthening to someone who has been struck by tragedy, however, the circle of people around and a conducive environment play a major role.

Widowers in Swaziland often face emotional blows from both Swazi culture and Church culture. Swazi culture dictates that they spend less time in mourning because of their royal duties, they should always be on guard, as the MoT might summon them at any time, therefore being in mourning for a longer time might not only delay their majesties but may deprive the widowers from being given royal duties. Such responsibilities from the MoT come with both status in society and many benefits. Working hand in hand with their Majesties places one's name on the map, therefore, men will do anything to be in such positions, even if it means risking their lives.

The Church on the other hand has the culture of encouraging widowers to remarry in order to gain respect from the congregants, who are quick to say someone who is not married cannot lead them. These widowers fall into an old adage that says ‘Let me fall if I must fall and the one I become will catch me’, which becomes suicidal to their lives, as they end up being emotional wrecks at the end and hence the study. Below are findings from family members of the widowers who remarried

4.9.4. Analysis from family members of the widower

The following has been derived from data that was collected from families of widowers who remarried. Three children and one adult who had experienced living with widowers who remarried shared their stories. The children that were interviewed were between ages twenty-four to thirty six, and the elder woman was in her late fifties. From the data collected, the following sub-themes of the Swazi rule of life transpired.

Dlamini (2016:44) defined culture as “the way of life for the people”. Swazi culture is not static but moves with times. What was culturally accepted a few years ago is slowly fading amongst Swazis, for example, a rich man would prove his worth by paying *Lobola* (bride price) to multiple women (Polygamous marriage). Nowadays many rich people in Swaziland are in monogamous relationships because of religious convictions and the spread of HIV/AIDS.

The interviewees expressed how Swazi culture played a significant role in the olden days, whereby a man was given a sororate, which worked as an advantage to many Swazi families, as the girl would bear children on behalf of a barren aunt and he would marry her if the aunt died to carry on the family

legacy. However, this arrangement only favored the families involved but not the sororate as she had no voice. The culture instilled discipline as “common rule of life” at that particular time, Wimberley (2011:62).

A rule of life according to Wimberley was a form of discipline emanating from John and Charles Wesley’s Oxford experiences and their concern for Christian living and formation, which allowed people to form a relationship with God. They demonstrated this through preaching, teaching and writing, which resulted in people seeing what they preached and its relationship with what went on within societies.

The common rule of life could be likened to the Swazis way of life that benefited the widowers long time ago, and who would not struggle in getting a spouse after the demise of their wives. Society had birthed a culture of discipline for married men, which built relationships amongst the two families for a long time. The interviewees seemed happy with the culture then because the widowers would not be making uninformed decisions as they remarried. The haphazard decisions by widowers who remarry have given birth to laments and bitterness from their children who suffer the consequences of their decisions.

Lament and Bitterness

“Lament is not merely a vehicle for emotional release – it is a multifaceted human emotion for a purpose as primal as a child’s need to cry and is often expressed during painful moments”, Klopper (2008: 124-125).

On the other hand, Westermann's definition of lament is a language of suffering (1994:89), whereas for Ackermann (2003:100), it is a language for dealing with, although not solving the problem of suffering.

It is a vehicle for expressing pain so intense that it cannot be articulated in words. More often, than not the pain is so extreme that the sufferer may struggle even to verbally express it. Like *Sipho* and *Senzo* who would pause during the interviews, because of the pain that they were going through at the hands of their stepmother.

Their facial expression brought back the memory of their elder sister who had once approached the author crying hysterically because not only was she verbally and emotionally bruised, but also their stepmother had removed all the curtains in their mother's house, claiming that they were hers. The pain was written all over as I held her and allowed her to cry. She then gave her spare curtains and food items to remedy the situation. She was young and could not verbally express herself, she was sobbing, unlike Swazi women who often express their pain through music. Their genre is "recorded partly as a way to communicate women's experiences and in so doing interrupt patriarchal relations and increase awareness of women's status and their truly radical role", Dladla (1994: i).

From the pain expressed by *Sipho*, *Senzo* and their sister, the researcher has formulated an imaginary song/lament that could be sung or recited by a Swazi child suffering in the hands of a stepmother.

Yinyandzaleyo!!! Yinyandzaleyo!!! Yinyandzaleyo!!! (Woo!!! Woo!!! Woo!!!)
Expression of a heavy load.

Emahlatsi asaphelile, Inhlanti ishelwe ngemanti. (There is no hiding place)

Yindzaleyo!!! Yinyandzaleyo!!! Yinyandzaleyo!!! (Woo!!! Woo!!! Woo!!!)

Yelekelelanibo!!! (Come to our rescuer)

Uvutsa bhe!! lomlilo, lilangabi alihashuli liyasitila, kuyasha kuyangcongca. (It is a consuming fire, destroy everything)

Belikhonyana litsenjana nakafika asivetela umhlatsi (There was hope at first as she would grin)

Wanele wanyamalala yacala inhlupheko!!! (Hell broke loose when you left us)

Kudla sesakwati ngeliphunga (We only smell food)

Sesibomakhonjwa ngenhloko (We have become a laughing stalk in the community)

Kuyasha kuyangcongca (It is burning)

Yelekelelanibo!!! (Come to our rescuer)

Nguwe wedvwa... longawenta... umehluko. (You are our source of hope with a pause in between)

The lament expresses bitterness due to the ill-treatment from some of the stepmothers, however, the interviewees were in agreement that their widowed parents should remarry but they should at least consider them in their decisions by taking all necessary precautions to avoid what *Sipho* and his siblings went through as it breeds anger and resentment towards step mothers, any other females and towards God, by taking the life of the deceased.

Anger and Resentment

Anger is a “stage of denial that is very difficult to cope with because it is often displaced in all directions and projected onto the environment at times almost at random”, Kubler-Ross (1989:44).

Anger is a result of a misfortune in people’s lives thus the persons affected quickly develop a defense mechanism, which helps cope with the happening. As Kubler-Ross stated anger is often displaced and may be directed to other people who may not even be aware of what happened. Widowers may be angry because they lost their spouses, and the children may be angry because of losing their parents but also losing their routine.

When death strikes in a family, it is not only the spouse who is disrupted by losing the wife but the entire household. For example, families living in town might be forced to relocate back to the rural areas, or to a much cheaper place, as happened with Pastor *Jomo Sigudla* whose family was interrupted by the death of his wife. As recorded before the children had to be moved out of a private school to a government school, they had to move out of a three-bedroom house to two one roomed houses without proper sanitation. Coping became difficult especially for the youngest child.

In the case of *Sipho* and his siblings, the coming of their stepmother in their lives became a thorn in the flesh. Firstly, they had to endure the pain of losing their biological mother, secondly the loss of the first step mother who was kind to them and they also had to deal with the verbal and emotional abuse from the second step mother who also did not want the children to have time with their father.

They were angry at their father's choice and believed that he should have at least involved the extended family citing the SiSwati idiom '*emehlo lamabili ayabonisana*', meaning seeking advice from others is important before making a final decision. The children seemed convinced that if their mother's family members were involved, their dad would have made a better choice.

4.9.5. Analysis from widows who re-married

The study also focused on widows who remarried to get their opinions on the topic at hand. Two widows were interviewed and the following themes were derived.

Companionship:

“Swazi marriage is as much a social process as it is a legal one as it seeks to create strong relationships between two groups of kin, making it a non-individual affair”, Nhlapho (1992:44-55).

For every marriage in the Swazi context both families are involved for relationship building and continuity (*umliba loya embili*). However once the wife dies the levirate would assume the role in the Swazi culture as mentioned before, a custom that has since faded and, therefore, the widower would remarry a woman of his choice mainly for companionship. Both widows expressed the importance of remarrying because once the partner is dead the remaining spouse often feels alone even if children and other family members are there.

Fear

The widows expressed that the widowers should remarry so that the children were protected from being sexually abused by their fathers, which they felt did happen within the confines of a Swazi home. They argued that males are sexually active, thus some would be tempted to violate their own children. The Swazi government has published an ACT on Sexual offence and domestic violence, and incest has been categorized as “a person who engages in an act of sexual penetration or attempts an act of sexual penetration with the offspring, sibling, parent or grandparent, and shall on conviction be liable to a penalty”, The Sexual offences and Domestic Violence ACT, (2018:S19).

The crafting of such an act, was a result of the outcry by the Swaziland Women’s Charter (2015) whose concerns were the “inadequacies of the legal system to appropriately address cases of domestic violence, rape, maintenance of children and other matters that affect women’s lives”, The Swaziland Women’s Charter (2015:3)

This proves that the widows were not just making assumptions about incest in Swaziland but it is the country’s outcry, thus the legislation. The widows also expressed their concern about the children left behind by the deceased wife.

Compassion for the children

The children left behind often suffer emotionally because of their loss and are often at the mercy of the extended family, as most Swazi men have little or no knowledge on how to care for children especially a girl child.

Remarrying for the widower is for the welfare of the children, a statement that was disputed by *Sipho* and *Senzo* who have experienced cruelty at the hands of a stepmother as explained during the interviews.

Analysis from Custodians of Culture

In this study, Custodians of culture are key people in translating Swazi law and customs that have been handed down from one generation to another. Some are considered Custodians of culture because of wisdom of age and experience. Two elderly men were interviewed, one is a chief runner (*Umgijimi*) and the other is a member of the chief's counsel (*Bandlancane*). The following were the findings

Widowhood lenses

Scholars define widowhood as a state of being a widow or a widower. However in most African cultures widowhood practices have become the exclusive preserve for widows with accompanying elaborate guiding regulations, and not for widowers for whom the culture or traditions has prescribed little or no mourning rights, Chukwa – Okoronkwo (2015:71).

Swaziland is no exception to such behavior and treatment of widows as revealed by Dlamini (2016) who wrote on "Bereavement Rituals of Widows in Swazi Culture: A Pastoral Concern". She elaborated on how widows struggled at the hands of their in-laws, whilst their male counterparts were included in many rituals and practices. The two stakeholders affirmed that widowers in Swaziland were not expected to spend much time in mourning, a maximum of one month in mourning as they were expected to perform Royal duties at any time. Both parties expressed that paying allegiance to

their Majesties is paramount thus; they did not consider spending much time in mourning advisable for a widower. One of them said that “*Angeke kusilungele kuhlala kakhulu ungaze wendlulwe ngumsebenti webukhosi*” which translates it is not advisable to spend much time in mourning as their Majesties might not give you duties.

As mentioned earlier, being assigned duties by their Majesties comes with status and enrichment in the Swazi context, thus they preferred fame and riches as opposed to taking care of themselves. Taking care of themselves included behavioral changes which seemed far-fetched as they freely spoke about multiple partners.

Multiple partners

Babe Gule mentioned that he had two wives and several concubines because *Indvodza ayihlafuni ngamhlatsi munye*, meaning a man can have multiple partners, which is a cause of concern in this time and age. He mentioned that it should not be a struggle for a widower in remarrying because he can choose from his concubines. This is a hard pill to swallow at this time and age where HIV/AIDS is prevalent in Swaziland.

According to the UNAIDS Data (2018), in 2017 Swaziland had 210, 000 people living with HIV, 24.4% adult HIV prevalence (ages 15-49) and there were 7,000 new HIV infections. The same study highlighted that the high prevalence of HIV infection among the general population meant government would need to tackle many of the social and cultural problems that hamper the responses, which include poverty, gender inequality and risky cultural practices that contribute to a high risk of HIV infection among the general population.

Therefore, if people who are considered Custodians of Culture have such a stereo type mentality, it is not only a hindrance to the life of the widowers who might want to have multiple partners but the younger generation who may consider such behavior as something to copy.

4.10. Preliminary conclusion

In chapter four, the study's main aim was to solicit the views of the different groups of people who were interviewed, and to find out whether widowers should remarry and how long should be their waiting period. How were the widowers impacted by rushing into marriage after the demise of their wives, if any? The different groups came out with the following:

- a) The widowers were of the view that they did want to remarry because culturally they had not been exposed to domestic work, and thus it became very difficult for them to manage on their own. They also highlighted that it was not easy for them to live without sex for a long time, therefore, rushing into marriage became a solution because they did not want to commit adultery and also to expose themselves to sexually transmitted diseases like HIV/AIDS which is prevalent in Swaziland. However both the Church and Swazi culture were putting pressure on them to remarry, thus they somehow made haphazard decisions which later impacted their lives.

It became clear during the interviews that the widowers' basic needs were not met by both the Church and the community. Although they were pressured to remarry, they were never prepared for the aftermath of those decisions, thus affecting the children from the previous marriage and the wives who had to pick up the pieces. They also

highlighted their own fears as they embarked on the new journey with the new spouses, but unfortunately there were no forums for them, both in Church and the community where they could express themselves, thus life had never been easy for them because they had nowhere to offload thus they ended up indulging in toxic substances to ease the pain.

- b) The Clergy who were marriage officers agreed that widowers needed to remarry and both the Church and the community should give them all the support that they needed. However, the Church leaders acknowledged that there were no proper preparations for Church members for death and bereavement, and there were no lessons prepared for widowers in the different denominations, as a result they were always categorized under the single's grouping which had a negative impact on them. It became clear that most clergy did not give themselves time to minister and to journey with widowers; the assumption was that they did not need help as compared to the widows in Swaziland.
- c) The family members of the widowers also felt that there was a need that the widowers remarry, but they lamented that Swazi culture expected widowers to mourn for a short period, because of external forces such as conjugal rites and domestic chores. However, the widows did not get much support except during the week of preparing for burial, thereafter even family members shunned away from them, which became very difficult for them, as it was not easy to express themselves. Therefore, families should give them support in their journey of recovery.

- d) Custodians of culture agreed that widowers should remarry as soon as possible after the demise of their spouses because of Royal duties that are performed by Swazi men as a form of paying allegiance to their Majesties. They seemed not to be bothered about the time widowers spent in mourning, because for them serving their Majesties was paramount and being given positions in the community seemed more important than taking care of yourself as a widower in mourning. Having multiple partners seemed not to bother them and that was a cause of concern because of the prevalence of sexually transmitted diseases in Swaziland, and the fact that they were stakeholders in their communities who were not concerned about the health of the citizens.
- e) The widows also expressed that the widowers had to remarry, however they should have time to mourn and be able to choose the right partner to remarry, rather than remarrying under pressure. They expressed that the widowers should remarry either a widow or someone who was mature and would be able to accommodate the children that had been left behind.

The majority of the interviewees were people who attended Church regularly; few were nominal Christians as Swaziland is a Christian country with over “88% of the population expressing Christianity to be their faith”, Religion in Eswatini - Wikipedia May 2019.

It transpired that a majority of them were no longer directly practicing Swazi culture when it came to marriage rites; however, they had developed their own Church or denominational cultures, which were more or less similar to Swazi culture. It could be concluded that Swazi culture had been

Christianized to suit their beliefs and convictions, it is in this regard that the study came out with the term 'Church culture'.

The interviews also revealed that Swazis did support the remarrying of widowers; however, they were hardly prepared for death and bereavement as it was considered a taboo to discuss such topics. It is in such a spirit that the study suggests a therapeutic model that would assist marriage officers in Swaziland as they conducted pre- marital counseling and the same model could be used by clergy during the Church groupings, within which widowers would be given their own platform instead of being grouped with singles as revealed in the interviews.

CHAPTER FIVE: THE THERAPEUTIC MODEL

5.1. Introduction

Chapter 5 aims at bringing the therapeutic model to be applied to widowers who suffer not only emotionally and psychologically, but the living documents revealed that it's also spiritually as the Church misplaced them during Church groupings, calling them 'singles', thus not being relevant to their spiritual needs. On the one hand those in leadership positions (MoG) in Church were expected to resume their duties within a short space of time, which then deprived them of their mourning rights. They suffered materially because of the culture of silence, thus they could not easily express themselves when the need arose for basics such as food, shelter and financial assistance. Culturally widowers suffered because of the pressure exerted on them to cut down the days of mourning in order to perform Royal duties, which may appear lucrative at the time because of power and prestige. All this pushes them to remarry without giving much thought of the repercussions of what they are getting themselves into.

The chapter is also aims at equipping Ministers of the Gospel as to how to journey with the widowers suffering from losing their loved ones and who lack proper tools for ministry to the suffering souls in Swaziland. As the study is in the field of Practical theology, it applied a Pastoral care model drawing wisdom from Gerkin's shepherding model (1997). In support to Gerkin Wimberley's story telling model (2011) and Clinebell's 'Therapeutic trait' (1984), which include congruence, non-possessive warmth and empathetic understanding was employed. Pollard's model of "Positive Deconstruction"

1997 is a healing methodology to the troubled MoG's to effectively take care of the widowers.

5.2. Pastoral care

To bring into focus the value of Pastoral care two case studies from the previous interviews were employed and this is to refresh the reader's memories on the focus of the study.

5.2.1. Case study one

It is the widower from Bethany whose life had to change drastically when his wife died yet she was the only one who was fully employed making her the breadwinner in that family. After her death the family had to move out of a three bedroom rented house to two single rooms and the children were struggling with sanitation (Pit latrine versus flushable toilet) and the lighting system (Electricity versus candle light). The children had to be moved out of a private school to a government aided school, and the icing on the cake was the fact that they were struggling with basic needs such as groceries and money for travelling to and from school.

In spite of all those challenges members of the Church, where the widower was a co-founder, and his colleague did not even bother to know what was happening in their lives, but still expected him to continue with his Pastoral duties. The widower struggled on his own yet he was in the midst of a Christian community, thus becoming a wounded healer for "Many boundaries that had to give structure to his life were becoming increasingly vague and his life seemed to be drifting yet he had no control", Nouwen (1979:3).

These many factors were either “known or unknown in his surroundings thus bringing confusion, pain and anxiousness which led him in disarray and the many distinctions between good and bad, ugly and beautiful, attractive and repulsive lost meaning for him” states Nouwen.

Being neglected by the Church family threw him and his family into disarray and they had to depend on total strangers for handouts but at the same time continued with ministry in the Church as if everything was normal. His experience and that of others expressed in the interviews uncovered the gap that has been created between widows and widowers in Swazi society, generating a need for a therapeutic model to close the gap. Case study two divulges the need for equipping Church leaders on the importance of journeying with widowers.

5.2.2. Case Study two

Case study two is a summary from interviewing a Church leader who claimed to be ministering to widowers yet he meant preparing liturgy for funeral services and being part of the cleansing ceremonies/ritual. However, he made it clear that what happened thereafter in the widower’s lives did not concern him or the Church. He was amongst many Church leaders who were convinced that widowers in their denominations automatically fell into the category of being ‘Singles’ arguing that they shared the same sentiments with single adults, who were either single by choice, divorced or never had the privilege of getting married but were raising children. He was not even sure of what was being discussed during the sessions for ‘Singles’ in his denomination.

Following what transpired during the interviews some widowers argued that those so called 'Single' groupings or classes become a mockery to them as topics that concerned them such as death, grieving or bereavement were never deliberated on and as a result they shunned away from those Church groupings because their needs were not met. Listening to such stories of pain from the widowers and viewing the way Church leaders were ignorant of their needs prompted the researcher, a pastoral care giver, to craft ways as to how to be a shepherd of such a flock in the Swazi context. This would be possible by drawing first from Charles Gerkin's vast knowledge on pastoral care.

5.3. Pastoral Care according to Gerkin

Gerkin defines pastoral care as a "Desire and responsibility to generate and nurture, to create and contribute to the common good of human life through faith, hope and love thus establishing a trustworthy universe", Gerkin (1997:187).

His definition has been derived from human life cycles that presented peculiar difficulties for ministries in the Christian communities around him at that particular time and his argument has been based on sexuality and gender differences, failed relationships, the aging, life's tragedy and fragility to mention but a few. He argued that in order to be true to each case, Pastoral caregivers should use different approaches in tackling life issues. He recalled how his father, who was a Minister, would address people who were deeply troubled. For some he would sit and talk over a cup of coffee, for others he would be in the field working with them, he would marry their children and conduct funerals for others. That meant standing in the gap as

and when the need arose in the community and he would pastorally reach out to his people formally or informally.

Adopting the same pastoral standards in addressing widowers in Swaziland would mean dealing with individual cases according to their needs. That would not only be meeting them in Church on Sunday, or during Church groupings but reaching out to them in the different communities by being involved in their daily lives (twenty-four seven). This would be made possible by reclaiming all three Old Testament Pastoral care models as defined by Gerkin (1997:26).

Gerkin (1997:23), alludes to the fact that the “most reliable source regarding the beginnings of Pastoral care is the Bible where caring for the community of people who worshiped Yahweh required the assignment of leadership roles to certain individuals”. Those ancestors would mingle amongst the people of God as Priest, Prophets and Wise men and women with specialized roles.

Fashioning lives according to the three Biblical models in Swaziland would mean Pastoral caregivers would assume the role of being Priests and Prophets by carefully viewing that the form of worship was relevant today to lives of widowers, and this would mean “Moving away from mere studying theology but doing it within the context of the people you find yourself with”, De Gruchy (1994:2).

5.4. The Minister as a Priest

For this study there is a liturgy for widowers in Swaziland (See Appendix F). The Priest was responsible for worship and ceremonial life and that meant

faithfully and reverently observing worship and cultic practices and for this study there is liturgy that will assist the widowers in their path of healing before embarking on the journey of remarrying.

5.4.1. A liturgy dedicated to the widowers in Swaziland

Crafting liturgy that would be relevant to the lives of widowers would mean that they would be at liberty to use it during their own meetings, without being apologetic anytime the need arose. This would take the form of a Eucharistic celebration as “The Eucharist embraces all aspects of life and is a representative act of love and thanks giving on behalf of the whole world. The Eucharistic celebration demands reconciliation and sharing among all those regarded as brothers and sisters in the family of God and is a challenge in the search for appropriate relationships in social, economic and political life”, Faith and Order (1982:14).

The Eucharistic feast would be appropriate for widowers as a form of reconciling them back to the body of Christ, where they had been misplaced as ‘Singles’ something that had not been acceptable to a majority of them. The participants would give thanks to God on behalf of the widowers suffering in silence in the globe and would be a time to share amongst each other as a form of new beginnings.

The liturgy would include Hymns, laments Scripture verses, and prayers, the great thanksgiving and the sending out of God’s people. Wybrew noted that “Liturgical worship is far more than the use of a form of service but the context in which the words of the rite are used and this includes the building in which the service takes place, its furniture and decorations, the ceremonial or the way in which the service is performed; the music which is sung and the

understanding of what is done, implicit or explicit to the worshipper”, Wybrew (1990: x).

Creating such a sacred space for the widowers would allow them to deal with some of the fears expressed during interviews without being judged or ridiculed because of cultural expectations that states “*Indvodza ayikhali iyacinisela*”. The liturgical worship would fit in properly once the teachings on death and bereavement, its fears and how to cope with loss, would have been deliberated on. That is why there would be a need for creating a curriculum also that would be used before the service as a form of therapy to the troubled souls.

5.4.2. The Liturgy outline for widowers in Swaziland

The liturgy outlined below has been adapted from An Anglican Prayer Book for Australia (1999), and An Anglican Prayer Book For Southern Africa (1989) and the service would either be conducted in Church or any other place that had been well prepared for such a gathering. A Pastoral caregiver/clergy person should be the one presiding and the liturgy should be in the format set out below:

THE GATHERING OF THE COMMUNITY

The Minister greets the congregation

Grace and Peace from the Lord be with you

And also with you

The congregation will sing a Hymn of worship and trust in God in the language of the people for relevance.

*Hymn 183 Zulu Hymn Book with Tunes

1. *Thokoza Zulu nomhlaba*
US'makade uluthando
Akahutjelwe yindalo
Ngephimbo lenhlokomo
Yen'owasekel' umhlaba
Nowendlal' amazulu
Yena owadala konke
Ul'uthando phakade

2. *US'makade uluthando*
Ufukamel' umhlaba
Ngemfudumalo ephelele
Nabantu bakhe bonke
Uboph' inhliziyo zonke
Ezidabukileyo
Bafumane incaba kuye
Bakhosel' eNkosini

3. *US'makade uluthando*
Noma sizimpumputhe
Olwakhe olwaphakade
Luludondolo lwethu
Sono kufa unqotshiwe
US'makade uluthando
UL'uthando keme njalo,
Abuse naphakade Amen

The hymn expresses love, joy and appreciation to God who is the source of strength, refuge and a shield to those who put their trust in God.

The Minister will continue with these words:

We gather today in praise and thanksgiving for the lives of our beloved who have gone before us to be with the Lord. We are overwhelmed by the mystery of life and death. We come together as family and friends to support each other by our love and prayers as we grieve over the ending of their lives so near their beginning.

Jesus loves us all and he died and rose again for them and us to fullness of life. And so we celebrate God's never - ending love for us, even in the face of death, disappointment and dashed hopes.

The following scripture will be read (All)

God is our refuge and strength, a very present help in trouble

Psalm 46:1

The Minister's proclamation

Thus says the Lord who created you:

Do not fear, for I have redeemed you; I have called you by name, you are mine Isaiah 43:1

The Ministry of the Word

Psalm 42

As the deer longs for the water- brooks:

So longs my soul for you, oh God.

My soul is thirsty for God, a thirst for the Living God:

When shall I come and see God's face?

My tears have been my food day and night:

While all day long they say to me, where is your God?

Why are you so full of heaviness, O my soul?

And why are you so disquieted within me?

Oh put your trust in God:

For I will yet give thanks to my deliverer and my God.

Glory to the Creator, Redeemer and Sustainer,

As it was in the beginning is now and will be forever. Amen

First Reading; Romans 8: 18 – 23, 35 – 39

I consider that the suffering of this present time is not worth comparing with the glory about to be revealed to us.

For the creation waits with eager longing for the revealing of the children of God.

We know that the whole creation has been groaning in labour pains until now;

And not only the creation, but we ourselves, who have the first fruit of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies.

Who will separate us from the love of Christ?

Will hardships, oh distress, or persecution, or famine, or nakedness, or peril, or sword?

No, in all these things we are more than conquerors through him who loved us.

For I am convinced that neither death, nor life, nor angels, nor rulers, nor things of the present, nor things to come, nor power, no height, no depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

(The congregation shall stand and sing a Hymn)

1. My hope is built on nothing less;

Than Jesus' blood and righteousness;

I dare not trust the sweetest frame,

But wholly lean on Jesus' name

On Christ the solid Rock, I stand;

All other ground is sinking sand,

All other ground is sinking sand.

2. When darkness seems to hide His face,

I rest on His unchanging grace:

In every high and stormy gale,

My anchor holds with the veil.

On Christ the solid Rock, I stand;

All other ground is sinking sand,

All other ground is sinking sand.

3. His oath, His covenant, His blood,

Support me in the whelming flood,

When all around my soul gives way,

He then is all my hope and stay.

On Christ the solid Rock, I stand;

All other ground is sinking sand,

***All other ground is sinking
sand.***

*Faultless to stand before the
throne.*

4. *When He shall come with
trumpet sound,*

*Oh, may I then in him be
found,*

*Dressed in His righteousness
alone,*

***On Christ the solid Rock, I
stand;***

***All other ground is sinking
sand,***

***All other ground is sinking
sand.***

*Hymn 72 Disciples' Hymn Book

The Gospel Reading (All Stand) (The Minister pronounces the Gospel Reading at the center of the Church to symbolize Christ the Center of the Christian faith).

The Good news proclaimed in the Gospel of...

Praise to Christ our King.

John 14:1-6

Jesus said 'Do not let your hearts be troubled. Believe in God, believe also in me. In my Father's house there are many dwelling places. If it were not so, would I have told you that, I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. And you know the way to the place where I am going'.

Thomas said to Him, 'Lord, we do not know where you are going. How can we know the way?' Jesus said to him, 'I am the way, and the truth and the life. No one comes to the father except through me'.

This is the Gospel of Christ

Praise to Christ our Lord

A sermon will be preached

THE PRAYER OF THE PEOPLE

The following litany of intercession may be used or a spontaneous prayer with specific prayer points.

Let us pray for all those in need

For all those who mourn their loved ones who died, that they may know your strength and peace:

Lord in your mercy

Hear our prayer.

For our society, that we may better understand, accept and support those who mourn:

Lord in your mercy

Hear our prayer.

For all present here, holding on to the promises unfulfilled, that we may find new hope and comfort in the shadow of death:

Lord in your mercy

Hear our prayer.

Comfort and sustain us in our grief and pain so that we are able to support and comfort one another and go forward in our journey together:

Lord in your mercy

Hear our prayer.

We stand here feeling emptiness and void because of our loss and we believe you are with us:

Lord in your mercy

Hear our prayer.

We thank you for your gracious promises to all your servants, living and departed, that we shall be made one again in our Lord Jesus Christ:

Lord in your mercy

Hear our prayers.

Concluding prayers by the Minister of the Gospel

Almighty God, our heavenly Father, you have given us a sure and certain hope of resurrection to eternal life. In your keeping are all the departed in Christ In the name of Jesus Christ, who died, and was buried, and rose again for us, and who shall change our mortal body that it may be like his glorious body, We offer ourselves as a living sacrifice and praying for victory till the end in Jesus Christ our Lord, who lives and reign with you and the Holy Spirit one God now and forever.

And as Christ has taught us we are bold to say in the language of our choice.

Our Father in heaven, hallowed be your name,

Your kingdom come,

Your will be done,

On earth as it is in heaven.

Give us today our daily bread.

Forgive us our sins

As we forgive those who sin against us.

And deliver us from evil.

For the kingdom, the power, and the glory are yours now and forever. Amen.

THE HOLY COMMUNION

The greeting of peace (All stand and the greeting of peace is introduced with this or other suitable words and the congregation shall share peace)

We are the body of Christ and God Spirit is with us

The peace of the Lord be with you always

Peace be with you

THE GREAT THANKSGIVING

The priest takes the bread and wine for the communion, place them on the Lord's Table, and say this prayers of thanksgiving and consecration

The Lord is here

God's Spirit is with us

Lift up your hearts

We lift them to the Lord

Let us give thanks to the Lord our God

It is right to give God thanks and praise

Blessed are you, gracious God, Creator of the universe, Giver of life, and conqueror of death. By Christ death on the Cross, your Son offered one true sacrifice for sin, Breaking the power of evil and putting death to flight.

With all your saints

We give you thanks and praise.

Through his resurrection from the death you have given us new birth into a living hope, into an inheritance which is imperishable, undefiled and unending.

Therefore, we join with angels and archangels, and with all the company of earth and heaven to declare the goodness of your glory saying,

Holy, holy, holy Lord God of power and might.

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

Merciful God we thank you for these gifts of your creation, this bread and this wine, and we pray that by your Word and Holy Spirit, We who eat and drink of them may be partakers of Christ's body and blood. On the night he was betrayed Jesus took bread; and when he had given you thanks he broke it, and gave it to his disciples, saying 'Take, eat. This is my body given for you. Do this in remembrance of me'.

Sing: Oh come let us adore him x 3

Christ the Lord

After supper, Jesus took the cup, and again giving you thanks He gave it to the disciples, saying, 'This is my blood of the new covenant shed for you and for many for the forgiveness of sins. Do this in remembrance of me'.

Sing: For He alone is worthy x 3

Christ the Lord

So we proclaim the victory of Christ

Dying you destroyed our death

Rising you restored our lives

Lord Jesus, come in Glory.

Therefore, with thanksgiving for the gift of your Son we here proclaim his passion and death, and His victory over the grave.

THE BREAKING OF THE BREAD AND THE COMMUNION

As the Minister breaks the bread he/she will say the following words:

The “bread which we break is it not the sharing of the body of Christ”

“We who are many are one body for we all partake of the one bread”.

As the sacrament is administered the following words are said:

“The body of Christ broken for you”

Amen

The Blood of Christ shed for you

Amen

After communion a hymn may be sung

- 1 *Igazi lemihlatjelo
Yonke yabaJuda
Yayingeluced'uvalo
ingesus'ukona*

- 2 *Kodwa elikaKristu wo!
Elaphalazwa, ha!
Lisusa zonk'izono, bo!
Liqed 'icala nya!*

- 3 *Ilona liyithemba lam'
Ngongenangalo-ke
Ngohuba nesixukunam'
Ngibonge lonanje.*

4 *Sengiyamethemba lowo
Owanikelwa le
EGolgotha, ngezono zam'
Nezabantu bonke.*

5 *Ngokukholwa ngiyabeka
Isandla sami-ke
Phezu kwekhanda leMvana
Ngivum'izono, he.*

*Hymn 223 Zulu hymn Book with Tunes

The Hymn acknowledges the blood of Jesus that cleanses the sin of the world, unlike the Old Testament sacrifices that were temporal.

CONCLUSION

The Minister says the following:

Let us give thanks to the Lord for He is gracious

God's mercy endures forever

Lord of life and death, we thank you that in your great love you have given us the foretaste of the heavenly banquet prepared for all your saints. Grant that this sacrament of Christ's death may be to us a comfort in affliction, and a pledge of our inheritance in that kingdom where death and sorrow are no more, but all things are made new. **Amen.**

God Bless Swaziland

Guide her Children

Direct her leaders

Grant them Peace

Go forth into the world in peace; be of good courage; hold fast to that which is good; render to no-one evil for evil; strengthen the faint hearted; support the weak; help the afflicted; give honor to all; love and serve the Lord; rejoicing in the power of the Holy Spirit; and the blessing of God Almighty, God the Creator, God the Redeemer and God the Sustainer, be among you and remain with you always. **Amen**

Go forth in peace to love and to serve the Lord

Thanks be to God

The congregation will stand and sing a hymn

1 *Onward Christian soldiers
Marching as to war,
With the cross of Jesus
Going on before.
Christ the royal Master
Leading against the foe;
Forward into battle, See, his
banners go!
**Onward Christian soldiers!
Marching as to war.
With the cross of Jesus
Going on before.**
At the sign of triumph*

2 *Satan's host doth flee;*

3 *Like a mighty army
Moves the Church of God;
Brothers, we are treading
Where the saints have trod;*

*On then, Christian soldiers'
On to victory! Hell's
foundation quiver At the
shout of praise;
Brother, lift your voices,
Loud your voices, loud your
anthems raise.*

***Onward Christian soldiers!
Marching as to war.
With the cross of Jesus
Going on before.***

*We are not divided,
All one body we,
One in hope and doctrine,
One in charity.*

***Onward Christian soldiers!
Marching as to war.
With the cross of Jesus
Going on before.***

- 4 *Crowns and thrones may
perish, Kingdom rise and
wane, But the Church of
Jesus, Constant will remain;*

- 5 *Onward, then, ye people,
Join our happy throng 'Blend with ours your voices
Glory, laud and honor, Unto Christ the King,
This through countless ages Men and angels
Sing. **Onward Christian soldiers!
Marching as to war.
With the cross of Jesus
Going on before.***

*Gates and hell can never
Gainst that Church prevail;
We have Christ's own
promise,
And that cannot fail.*

***Onward Christian soldiers!
Marching as to war.
With the cross of Jesus
Going on before.***

*Hymns 629 Ancient & Modern 2010

5.4. A Minister as a Wise men/ Women

Gerkin states that Old Testament “Wise men and Women offered council of all sorts concerning issues of good life and personal conduct and that meant practical moral guidance in the affairs of living together as a community”, allowing them to be in right standing with Yahweh. Solomon, the wisest king in Scripture, crafted a ‘Curriculum of Life’ that is tabled in Ecclesiastes chapter 1-8, which includes wisdom, toils, time, friendship, advancement, riches, obedience and destiny. As a trained educator (University of Swaziland) and a Pastoral caregiver the researcher saw a need for a curriculum to be crafted in order to journey with the widowers. The curriculum would be used during the gathering of the widowers or during their retreat as

a form of therapy to the widowers in Swaziland. Preferably the syllabus below should be covered first, then the Eucharist service should form the climax of the retreat in preparing the widowers for service in the world.

The format of this curriculum has been adopted from the American Red Cross *ACT, SMART HIV/AIDS Education Curriculum for Three age Groups* (1995).

5.5.1. A Curriculum on Death and Bereavement Contents

Introduction

Unit 1

Session 1: Fear of death

Session 2: Attitudes towards death and dying

Session 3: Dealing with the different stages of death

Session 4: Prayers and Laments

Session 5: Taking your pain to the cross

Introduction

The purpose of this curriculum on death and bereavement is to create a therapeutic tool that would be used during the Church groupings or retreats for widowers in Swaziland. The Targeted group are widowers ages 30-70 who lost their spouses either through sudden death or prolonged illnesses. It would be recommended that as the curriculum is implemented the following participants be represented: Pastoral caregivers, Lay Ministers, Sunday

school teachers, Church wardens/stewards, a member of the men's guild, a member of the youth guild and Church Council members. This is because of their leadership role in Church as they would have the knowhow on what would be taught and would be able to own the program once it started rolling in their denominations.

Session 1 Fear of death

Unit and activities at a glance

Session 1

- Introductions/ground rules – 5 minutes
- Icebreaker – 10 minutes
- Reading and discussions – 20 minutes
- Writing their story/experience – 15 minutes
- Evaluation – 10 minutes

Materials needed: Note pads, Pens, pencils, erasers, flip charts, markers, Bostic

Note the following:

1. Before beginning with the exercise ground rules should be put in place together as a group for the smooth running of the retreat and those would be placed where everybody would see them as a constant reminder.
2. As an ice breaker each participant would introduce himself/ herself by telling the following:
 - a) Name and surname

- b) Role in Church
- c) His/her own expectations.
- 3. The facilitator would have distributed all the necessary materials for each exercise.
- 4. The participants would be divided into small groups to be able to work effectively.

Objective: Participants would be able to define the word fear and identify ways of dealing with fear of death.

What is fear: Fear is defined “As one of the three unlearned and uncontrollable emotional reactions, (the others being love and anger) that could be described as intense and characterized by attempts to flee from the situation which elicits it and by physiological changes such as blanching, tremors, rapid heartbeat, dryness of mouth etc. Dhammanadanda (1989:9).

He however emphasizes that people should not be disheartened when faced with problems, but instead act wisely in overcoming them because no worldly-minded person can ever be free from problems. He even suggested a prayer:

‘Let me not pray to be sheltered from dangers,

But be fearless in facing them.

Let me not beg for the stilling of my pain,

But for the heart to conquer it.

Let me crave in anxious fear to be saved,

But hope for the patience to win my freedom’.

If Swazi widowers are reminded that fear engulfs every human being, and they listen to the different testimonies from the group, it would lessen the burden in their lives. It would, therefore, be wise to then introduce the story of Mpiyakhe which should be read in the small groups.

The Story of Mpiyakhe Ngcamane

In the Hhohho district there has been fierce fighting and many people have been killed, men, women and children. Mpiyakhe was a pastor of a large Church in Piggs' Peak and as the situation got worse, more and more of his Church members were killed, and those who remained were in hiding. Finally almost all the people in the town fled from the fighting into the bush, and Mpiyakhe went with the group that walked through the mountains to South Africa where they thought they would be safe. Along the way Mpiyakhe's wife fell sick and died because they had no way of getting medical help for her. As they were fleeing from danger, they buried her in a shallow grave and continued with the journey. It took them three weeks to walk through the bush to safety, and as they travelled more people fell sick and six of them died before they arrived in South Africa.

They were able to find a place to stay, that was provided by a large Church there, and they began to find ways of getting food and making money. After few weeks Mpiyakhe had half of his congregation with him and they were still coming to him for Pastoral care. They would meet for worship on Sundays, where they would pray and read Scripture.

Mpiyakhe soon became very concerned about the state of the Church members who had lost their loved ones as they were very sad and were not willing to find food or work. They seemed to have lost interest in life in

general. One man was saying repeatedly “If only I had thought to take some medicine with me, my wife would be alive today”. Another woman who lost a child insisted that her son had not died, even though everyone had seen his dead body. She expected him to arrive with the next group of refugees.

Mpiyakhe on the other hand had nightmares and would wake up crying for his wife. He was so angry, though he avoided showing his anger to the others. It was burning inside and gave him migraine and stomach cramps. He sometimes wanted to cry and shout at God, but kept telling himself that a good Christian man does not behave like that. One day as he was walking down the street he saw a woman who resembled his wife, suddenly he could not hold back his tears, he hurried back home, shut himself in his bedroom and cried hysterically for hours. After that he fell asleep for many hours and the next morning woke up feeling better, adopted from Healing the Wounds of Trauma 2016.

In groups they will discuss the following questions:

1. What was Mpiyakhe experiencing?
2. How did people in the story behave after losing their loved ones?
3. How did Mpiyakhe deal with fear?
4. Is the story familiar, share with your group members?

*Note (Sharing the stories with the bigger group would be optional).

Each group will write their answers on a flip chart and present to the rest of the group.

Exercise: Ask each person to write down any story that brought fear in his/her life and they would be free to share with the other group members if

they wanted too. Ask them to keep those papers securely as they would be used later.

Session two shall deliberate on death and dying.

Session 2: Attitudes towards death and dying

Duration: 60 minutes

- Recap – 10 minutes
- Group discussions on some of the behaviors of a person who lost a loved one– 15 minutes
- Report back – 15 minutes
- Conclusion - 20 minutes

Materials needed: Note pad, pen, flip chart, marker, Bostic.

Objective: It is to expose them to the different emotions that a person goes through after losing a loved one.

1. Review the previous work.
2. In groups let them discuss some of the emotions that a person goes through after losing a loved one, which may include anxiety, panic attack, sleeplessness, loss of appetite, eating disorders, isolation, exhaustion etc.
3. Let them write down their work on a flip chart and allow them to report back.
4. How could a person with such symptoms be assisted? Discuss and report back to the rest of the group. Answers may include: Therapy, giving the person a listening ear, starting new hobbies like sporting activities etc.

Conclusion: The session could be concluded with a listening exercise. Allow them to form a circle and one person shall whisper the following sentence (*Chocolates are made in Cadbury*). Let them whisper to each other, then the last person would announce to the rest of the group what the sentence said. From the exercise they would deduce the importance of listening to someone in whatever state the person may be.

Lesson: Listening is key in any conversation, therefore ***'Listen!!! Listen!!! Listen!!!***

Session three shall deliberate on the different stages of grief adopted from the Kubler Ross model in her book on Death and Dying (1989).

Session 3: Dealing with the different stages of grief

Duration: 60 minutes

- Review of the previous exercise – 5 minutes
- Description of the different stages of grief as started by Kubler Ross – 20 minutes
- Discuss in groups the different coping mechanism that could be used for someone who is grieving, then report back – 20 minutes
- Conclusion- 15 minutes

Materials needed: Note pad, pen, pencil, crayons and an eraser.

Objective: It is to understand the different stages of grief.

1. Review from the previous work
2. A summary of the different stages by Kubler Ross (1989) shall be given to each group for discussions.

3. Ask the group to apply it to a grieving person, to deduce how it could help that individual.

Note: Below is the summary of the different stages of grief according to Kubler Rose that would be discussed in the different groups.

- a) **Denial and isolation** – (1989: 34-44) It's a stage whereby a person would use statements such as 'No not me, it cannot be true' this is often after a diagnosis that is life threatening. Denial becomes a temporary defense that is often replaced by partial acceptance which helps the individual to face death while still maintaining hope. This type of feeling may come with numbness, which would soon disappear as the person collects him/herself once again. The way the message has been related and how he/she has been prepared throughout life to cope with stressful situations, would help him/her gradually drop the denial and use less radical defense mechanisms. Such a person needs much attention and patience and a non-judgmental attitude from people around him/her to boost his/ her confidence.
- b) **Anger**- (1989:44-74) is often a stage that replaces denial, it often comes with rage, envy, and resentment thus becoming very difficult for people around the person to cope with him/her as the anger is often displaced and projected onto the environment at times often randomly. This is often a result of the treatment and behaviors of other people who might treat the person as an invalid or sometimes leaving the person alone because they are afraid or they just need a break. Such people need to be listened to and at times you need

to accept some irrational anger knowing that the relief will help them face their own fears.

- c) **Bargaining-** (72-74) is often a stage where the individual will be asking for favors from God or the people around him/her, it is either asking for a second chance from God or an opportunity to do things he might have done before but because of his/her predicament it's becoming impossible. Kubler Rose named it a "Postponement stage" where the person would make pledges that were often not fulfilled in exchange for additional time that could be granted to him/her. At this stage the person needs someone who will pursue the matter used for bargaining until the person is relieved of irrational fear.
- d) **Depression** – (75-98) is a stage whereby the person cannot deny what he/she is going through which includes the different changes in the body due to the illness or accident, the immense sum of money because of the treatment and hospitalization, loss of property which causes the inability to function, deprivation of parenting skills etc. that add to the sadness and guilt. People around such an individual have a role in preparing that person to alleviate some of the unrealistic guilt or shame which often accompanies the depression. This is often accomplished by cheering him/her up and telling them not to look at things so grimly or so hopelessly but to look at the bright side of life. But at the same time allowing him/her to express sorrow. He/she should not avoid to be sad whilst given support either by touching the hand, stroking the hair, or just sitting together in silence. It is often important for a Pastoral caregiver to be sensitive to the discrepancy or conflict between the person

suffering and his/her environment that is why it would be wise to also pray with the person if he/she is willing.

- e) **Acceptance**- is often a stage that comes at the end of all the stages summarized above and it often comes with tiredness, silence, being weak, and needing time to sleep often and in brief intervals. The person uses statements such as “I just cannot fight it any longer or what’s the use of fighting” because the person hadn’t found peace and acceptance. During this time the people around need to help, support and understand if the person needs to be left alone and not to be stirred up by news of the outside world. In the midst of the silence, that individual needs assurance that important things are taken care of and that he/she will not be left alone when he/she is no longer talking or gets into a coma.

Each group shall deliberate on each stage and then present their summary to the bigger group in relation to grieving a loved one. All members shall be furnished with the notes at the end of the session.

Exercise: Allow each one of them to draw any picture describing the different stages of grief to be posted all over the room for everyone to see.

Session 4: Prayer and a Lament

Duration: 60 minutes

Material needed: Note pad, pen, pencil and an eraser

Objective: It is to be able to express oneself in prayer and lament

1. Review the previous exercise – 10 minutes

2. Define prayer and Lament using Lamentations 1:1-11- 20 minutes
3. Ask them to write a prayer or a lament to God- 15 minutes
4. Draw a picture expressing a lament to God- 15 minutes

We shall first review the previous work and then define a lament using a Biblical text in Lamentations 1: 1-11.

1. *How deserted lies the city, once so full of people! How like a widow is she, who once was great among the nations! She who was queen among the provinces has now become a slave.*
2. *Bitterly she weeps at night, tears are upon her cheeks. Among all her lovers there is none to comfort her. All her friends have betrayed her; they have become her enemies.*
3. *After affliction and harsh labor, Judah has gone into exile. She dwells among the nations; she finds no resting place. All who pursue her have overtaken her in the midst of her distress.*
4. *The roads to Zion mourn, for no one comes to her appointed feasts. All her gateways are desolate, her priests groan, her maidens grieve, and she is in bitter anguish.*
5. *Her foes have become her master's; her enemies are at ease. The Lord has brought her grief because of her many sins. Her children have gone into exile, captive before the foe.*
6. *All the splendor has departed from the Daughter of Zion. Her princes are like deer that find no pasture; in weakness they have fled before the pursuer.*
7. *In the days of her affliction and wandering Jerusalem remembers all the treasurers that were has in days of old. When her people fell into*

enemy hands, there was no one to help her. Her enemies looked at her and laughed at her destruction and so has become unclean.

8. *Jerusalem has sinned greatly so has become unclean. All who honored her despise her, for they have seen her nakedness; she herself groans and turns away.*

9. *Her filthiness clung to her skirts; she did not consider her future. Her fall was astounding; there was none to comfort her. "Look, O Lord on my affliction, for the enemy has triumphed".*

10. *The enemy laid hands on all her treasurers; she saw pagan nations enter her sanctuary- those you had forbidden to enter your assembly.*

11. *All her people groan as they search for bread; they barter their treasurers for food to keep themselves alive. "Look, O Lord, and consider, for I am despised".*

The lamentation cited above "Discuss the pitiable state of Jerusalem which has been personified throughout the lament; See O Lord, my affliction, for the enemy has magnified himself (1:9) and see O Lord and look, for I am despised (v.11)"

Heater Jr., (1992:306) defines a lament as a special address to a Supreme power about a situation that has befallen a nation or a certain group of people as stated in Lamentations chapter 1:1-11. The lament to be written by the widowers shall include, but not be limited by, the following:

- It shall express the plight of widowers in Swaziland.
- Be addressed to a Supreme power (God for Christians) who is always ready to listen.

- It should despise the enemy who always feels in control of the situation.
- Give praise and honor to the Supreme power (God the Creator, Redeemer and Sustainer of God's people).

After reading Lamentations 1:1-11 in groups they shall create their own laments depicting the current status quo in the country and they shall present it to the bigger group.

In conclusion each participant shall write his/her own lament or express it through art.

Session 5: Taking your pain to the Cross (Adopted from Healing the Wounds of Trauma, 2016)

Duration: 60 minutes

Objective: It is to lessen the burden for the widowers, by taking their pain to the cross of Jesus through prayer and laments.

Materials needed: Note pad, pen, pencil, box, cross, matches, Hymn book

1. Review of the previous work- 5 minutes.
2. Description of the whole exercise – 10 minutes.
3. Taking your pain to the cross – 40 minutes.
4. Scripture reading, prayers and laments – 5 minutes.

The purpose of this exercise is to allow the participants to bring their pain to the foot of the cross of the Christ, who bore the world's iniquities, and the cross shall be placed in the sanctuary or in front and each participant who shall bring his paper where he/she would have written his/her pain. They

would either stand, kneel or lay prostrate at the foot of the cross as they express their pain through prayer, laments or utter silence.

A song shall be sung softly or soft music shall play in the background as each participant shall be given enough time to express his/her pain. They shall place the paper inside the box which shall later be burnt to symbolize the start of a new journey. The exercise shall be concluded with two Scripture readings and a prayer of thanksgiving.

1st Scripture reading– Psalms 42 NIV- (A psalm representing pain and loss of hope)

As the deer pants for streams of water, so my soul pants for you, Oh God.

My soul thirsts for God, for the living God. When can I go and meet with God?

My tears have been my food day and night, while men say to me all day long, "Where is your God?"

These things I remember as I pour out my soul: how I use to go with the multitude, leading the procession to the house of God, with shouts of joy and thanksgiving among the festive throng.

Why are you downcast, O my soul? Why so disturbed within me? Put your hope in God, for I will yet praise him, my Savior and my God.

My soul is downcast within me; therefore I will remember you from the Land of the Jordan, the heights of Hermon-from the Mount Mizar.

Deep calls for deep in the roar of the waterfalls; all your waves and breakers has swept over me.

By day the Lord directs his love, at night his song is with me—a prayer to the God of my life.

I say to God my Rock, “Why have you forgotten me? Why must I go about mourning, oppressed by the enemy?”

My bones suffer mortal agony as my foes taunt me, saying to me all day long, “Where is your God?”

Why are you downcast, O my soul? Why so disturbed within me? Put your hope in God, for I will yet praise him, my Savior and my God.

Silence may be kept.

2nd Scripture Reading – Psalms 46 NIV (A Psalm of hope and strength)

God is our refuge and strength, an ever-present help in trouble.

Therefore we will not fear, though the earth give way and the mountains fall into the heart of the sea, though its waters roar and foam and the mountains quake with their surging.

There is a river whose streams make glad the city of God, the Holy place where the Most High dwells.

God is within her, she will not fall; God will help her at break of day.

Nations are in uproar, kingdom fall; he lifts his voice, the earth melts.

The Lord Almighty is with us; the God of Jacob is our fortress.

Come and see the works of the Lord, the desolations he has brought on the earth.

He makes wars cease to the ends of the earth, he breaks the bow and shatters the spear, he burns the shields with fire.

“Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth.”

The Lord Almighty is with us; the God of Jacob is our fortress.

The session shall be concluded with a word of prayer.

5.6. A Minister as a Prophet

A prophet in this study speaks on behalf of the troubled widowers. (How) Old Testament Prophets spoke on moral issues and “that meant confronting people with their deviation from the will of Yahweh” Gherkin 1997, sometimes rebuking the community and the state of its political leadership. The Prophet Joel records *“Put on sack clothes, o priests, and mourn; wail you who minister before the altar.*

Come, spend the night in sackcloth, you who minister before my God; for the grain offerings are withheld from the house of your God.

Declare a holy fast; call a sacred assembly. Summon the elders and all who live in the land to the house of the Lord your God and cry out to the Lord” (Joel 1:13-14) NIV.

Israel would turn to their God in reverence as a sign of repentance. A prophet in this study would speak on behalf of the trouble widowers, spelling out evil that had been perpetrated towards widowers in the name of Swazi culture, which is the culture of silence and endurance. And Church culture that does

not give them a breathing space as Spiritual leaders suggest women that can marry the widower (See details in chapter 4).

This will afford the widowers to freely express their pain and be able to mourn their spouses through storytelling, prayers and laments as the Biblical Psalmist says

“Do not withhold your mercy from me, oh Lord; may your love and your truth always protect me.

For troubles without number surround me...they are more than the hairs of my head, and my heart fails within me.

Be pleased, oh Lord to save me, oh Lord, come quickly to help me” (Psalm 40:11-13) NIV.

Allowing widowers to express themselves in different songs of lament and prayers during worship will “Enable them to do theology with better insight and faithfulness to the Gospel”, De Gruchy (1994:3).

They will be more practical and relevant to their situation, as Hatchett noted that “Man is a liturgical animal...and uses liturgy for the sanctification of life, sanctification of time and sanctification of space...and those liturgies encapsulate the heritage and the hopes (culture and myth) of the community”, Hatchett (1976:5).

The Swazi community is known for different laments in different situations for example women would sing “*Sinikeni lamajobo ngoba anifuni kuyosebenta*” meaning men should surrender the tools if seen lazy to work or provide for their families. If widowers would break protocol and direct their

laments to God for being coaxed to remarry soon after the demise of their spouses, they would avoid the aftermath of their decisions.

After crafting both the curriculum and the liturgy that would be used by the widowers during their gatherings the study employs Pollard's model of Positive Deconstruction in order to enter the widower's sacred space through sharing the ideas.

5.7. Pollard's Positive Deconstruction Model

Pollard's theory has been cited by many scholars in the field of theology, reason being that it articulates shared ideas on how to enter someone's sacred space through concepts and field observations which he termed "Positive Deconstruction (1997:13). While on the other hand Wimberley observed that story telling "symbolizes a profound way of life with unplanned detours, seasons of storms, fear of the unexpected and discovery of a way out, with lessons to learn and relearn", Wimberley and Wimberley (2007:36).

The important aspect in storytelling is what individuals have gone through, thus being able to share with others as a point of reference. Pollard, however, introduces his concept with a story relating to his personal experiences as an undergrad student who owned a car which appeared good at a glance," but its engine was worn out, the gearbox was crunched and its suspension broken. He then heard that another car of the same model had been written off, yet it contained lots of new parts which were in good condition". He bought the scrap car and brought together the parts

that were needed and ended up with a good car, which brought him much delight, Wimberley (1997:44-45).

He called the process “Positive Deconstruction” because of good intentions of bringing together both old and new to construct a new car. Bringing Swazi culture, Church culture, liturgy and many other ideas to reconstruct the lives of widowers in Swaziland who rush to remarry before mourning their spouses could be paramount in this study. Firstly it’s by zooming into their worldview as demonstrated in the interviews without criticizing them so that it remains a “positive search for truth”, Pollard (1997:44).

This could be made possible by following the four elements of truths as articulated by Pollard.

1. “Identifying the underlying worldview”.
2. “Analyzing it”.
3. “Affirming the elements of truth which it contains”.
4. “Discovering its errors” (1997:48-59).

5.7.1. Identifying The Underlying Worldview

Pollard states -“Most people seem not to be aware of the worldviews they have absorbed, which now underlie their beliefs and values... and at the same time most Christians are not normally aware of the worldviews underlying the ideas of people they are trying to reach”. (1997:48). In this study most Swazi widowers are not aware that due to the fact that in Swazi culture ‘*Indvodza ayikhali iyacinisela*’ meaning that it is expected of

them not to cry as a sign of being strong, they bottle their feelings after the death of their spouses and rush to remarry with the belief that it won't impact their lives in the long run, and this shapes their worldview.

Secondly, it should be noted that some Church leaders in Swaziland have been initiated as regiments (*Emabutfo*) called '*Bokhololo*', which literally means that when the MoT summon regiments for Royal duties *bakhuta libayethe* as 'Males' caught in the same patriarchal system. Meaning they rush and adhere to the call of which Nyawo articulates that "Patriarchy has a tendency of fueling behavior in the Swazi society which maybe a result of the misuse of culture", Nyawo (2014:33).

Widowers too may follow suit in those Churches with '*Bokhololo*' thus forfeiting their God given right to express their emotions in the name of cultural dictates by the MoT.

Pollard noted that the "Process of the development and spread of different worldviews has been through academic institutions or their equivalent, through television production studios, fashion houses or recording studios or within club culture or streets". As stated in chapter three Swazi men who have been initiated '*Kubutseka*' spend time in the Royal house, which often inform their worldviews. Therefore, in order to be able to reach out to them one has to be able to understand where they come from in order to reconstruct those views. In addition, Pollard maintains that the truth in someone's worldview needs affirmation too.

5.7.2. Affirming the Truth.

According to Pollard “most people are uncomfortable with the idea that a non-Christian worldview might contain truth” (1997:55). However, he is convinced that “non-Christian worldviews are not totally wrong thus truth needs to be affirmed and tested to stop us from backing off into error” (1997:55). Church culture and Swazi culture need re-visitation to see to it that it does not cause widowers to remarry before mourning their spouses which has a negative impact in their lives hence the study.

Buddha for instance “provided a moral base in his teachings when he declared that while there is suffering and uncertainty in existence, nevertheless it is possible for man to experience happiness both in its absolute as well as its temporal sense if he learns the difference between skilful and unskillful action”, Dhammananda (1989: xii).

Buddha’s insights would be of great help to Church leaders in Swaziland as they deal with issues of widowhood in acknowledging that learning and truth could also be acquired from other great leaders, apart from Christian teachings and Swazi culture, it just needs verification as “ultimately all truth is God’s truth and all worldview contains elements of truth” (1997:56).

Once the truth is affirmed, it would be much easier to discover error.

5.7.3. Discovering the Error

Pollard states that “analyzing a worldview using the three criteria of truth is an attempt not only to affirm truth but also to discover those errors because a worldview may not be coherent or does not correspond with

reality” (1997:56). It then becomes critical for human beings to be in a position to identify error by first affirming the truth concerning mourning and remarrying rites in the country by “understanding that personalities depend upon the world the person lives within, acts upon, and also internal culture-independent casual forces”, Nilsson (2013:40).

The whole process dubbed “Positive Deconstruction” it moves people from the known to the unknown without disturbing their views, but adding value to their belief system. As a preliminary conclusion the study shall highlight truths about mourning rites

5.8 Preliminary conclusion

5.8.1. Truth about Swazi mourning and remarrying rites

The study shall compare Swazi widows and widowers in order to spot the difference as to how the truth is assimilated in the country concerning mourning and remarrying rites.

1. Swazis are of the view that a person should be in mourning after the loss of a loved one especially a spouse. However, there is gender bias as the mourning period varies. The Widow’s duration lasts between six months to twenty-four months (Dlamini 2012:40), yet time for widowers has been reduced to four weeks because men are often summoned for Royal duties at any time and it is not advisable to answer the call in mourning as a person is considered unclean.
2. Widows in Swaziland wear mourning gowns which vary in color from black to grey navy blue or African print (Dlamini 2016:45), while on the other hand widowers wear a black patch on the arm, which has since

faded away. The black color according to (Matsaneng 2009:43) is associated with *isinyama* (bad omen) while within the Christian faith black symbolizes darkness or lack of cleanliness. Swazi widower's mourning rites have been reduced to almost nothing because a person in mourning is considered unclean, thus cleansing becomes necessary to remove the bad omen.

3. Swazi widows are expected to either agree to the culture of *kungenwa*, (whereby a brother in-law or a close relative remarries her), or remain single for the rest of their lives. If the widow decides to remarry someone outside the family lineage, she has to forfeit some marriage rights which might include the husband's pension fund and the marital home, which becomes a setback to the widow while widowers are at liberty to remarry at any time without being questioned and without any infringements, which may include being given to someone he may not want to marry.

With all the 'Do's and Don'ts' for both widows and widowers Pollard's theory of 'Positive Deconstruction has been incorporated into the study to help deconstruct and reconstruct Swazi cultural views, which often becomes a challenge to them in the long run. Pollard's theory will also assist in reconstructing Church culture that has been developed in many denominations in the country, pushing widowers to remarry without mourning their spouses.

Crafting both the liturgy and the curriculum in this study comes as a form of therapy to the widowers who are often neglected in the country, with steep expectations, which include forfeiting their God given right of expressing their emotions to meet the demands of the MoT and the

society at large. Gerkin's shepherding model helps Ministers of the Gospel enter into the widower's space as they are allowed to express their pain, fears and anxieties on what befell them when they lost their spouses. Pollard's 'Positive Deconstruction' model has been applied to test the truth of the Swazi belief system and reconstructing it by bringing some other truth from the widowers through the interviewing process.

CHAPTER SIX: FINDINGS AND RECOMMENDATIONS

6.1. Introduction

In defense of this study the researcher summarizes findings in support of the five chapters that have been presented thus far. Palmer (2014:277) sums up defense “as gathering together of the loose threads as far as possible and each should be grouped according to the respective chapters”. Leedy (1989:240) on the other hand terms it “as an academic tradition in order to justify one’s conclusion, to support one’s statement with the backing of solid facts that have been presented in the document”, thus tying up loose ends. Palmer and Leedy are of the idea that to do justice to the final chapter, the study should not only table the findings, but how they are interpreted before coming up with a conclusion and recommendations.

It is in the same spirit that the chapter is based on the following: The Problem statement, hypothesis, aims and objectives of the study, research gap, the study’s significance and summary The summary is about widowers in Swaziland who remarry immediately after the demise of their spouses escaping mourning, a key element in one’s life, which then hits hard on them both emotionally and psychologically in the long run. Kubler (1975: x) says “Death is not an enemy to be conquered or a prison to be escaped, but an integral part of our lives that gives meaning to human existence”.

If death cannot be avoided or missed by anyone, it has to be a subject that is tackled, not only for a certain group in society as it is mainly addressed for widows in Swaziland but Widowers need to be to be well equipped too.

Below is the basis of the study.

a) The Problem Statement

The study was prompted by the fact that widowers in Swaziland remarry immediately after the demise of their wives because of cultural dictates and the involvement of family members. It set out to craft a way of pastorally caring for the widowers before they transitioned to marriage. The key finding of the study was that Swazi culture had a major impact on the decisions made by the widowers. The study's findings revealed that there is also Church culture that contributes to the prompt action in remarrying by the widowers. However, family members of the widowers did not have a significant role in their decisions to remarry as the study had originally assumed.

b) The hypothesis

The hypothesis behind the study was that widowers in Swaziland did not get enough time to mourn as they remarried soon after the demise of their spouses because of cultural dictates and external forces such as conjugal rights and domestic chores. The study's findings revealed that widowers did not get enough time to mourn as they remarried soon after the demise of their spouses. This was because of the Royalised version of patriarchy and the influence of the Man on the Throne.

c) Aims of the study

The study's main aim was to create a space for widowers so that they were able to mourn their spouses before remarrying again. The hypothesis was that Swazi men failed to remain single for a long time as they required women not only for conjugal rites but also for domestic

chores. The study's findings were that Swazi widower's remarried soon after the death of the spouses because they were not exposed to domestic work. They were directly impacted by the Man on the Throne, who is a polygamist. Whenever one of the wives died, he had many shoulders to cry on. It was unlike ordinary Swazi men in a monogamous relationship, who then rushed and remarried for conjugal rites.

Objectives of the study

It was to solicit as to what pushed Swazi widowers to remarry prematurely and why Swazi widowers did not go through the same processes that were expected of widows during the mourning period. The study's finding confirmed that Swazi widower's spent less time in mourning as compared to widowers because their time for mourning was reduced because of Royal assignments.

It was also to ascertain as to when widowers became emotionally and psychologically prepared before they recommitted to marriage. The findings showed that many Swazi widowers were hardly prepared, both emotionally and psychologically, because they forfeited their mourning rites as they responded to the Royal calls and external pressures, such as domestic chores and conjugal rites.

The research gap

The research gap in this study was that many scholars who have researched on widowhood focused mainly on widows as opposed to widowers in the different academic disciplines. The findings revealed that the widower's plight had been neglected because of the culture of

silence amongst Swazi men in general, and that had caused many to suffer in silence. This, therefore, had made the topic to be unique as it has hardly been attempted in the field of Practical Theology.

The significance of the study

The study's attempt was to solicit if getting information about the plight of widowers in Swaziland was of significance as they rushed and remarried before mourning their wives. The study's findings revealed that it was of significant because of the pressures that we are exacted unto them, as they suffered in silence. Such a forum came as a breath of fresh air to the widowers who had suffered for so long. Thus they would now face life without any shadow of doubt as they received pastoral care. Below is the summary.

6.2. Summary of the findings

The study categorized the findings into sub-themes.

6.2.1. Swazi Culture and Church culture

- The study's findings revealed that Swazi culture and Church culture contributed a great deal to the impromptu decisions by widowers to remarry. Women in both cultures were at the widower's disposal. Swazi culture allowed them to have multiple partners and they easily picked who to marry, while Church leaders on the other hand suggested Church members they could remarry. This defeated the process of mourning for them.

- The study's findings revealed the supremacy of the MoT who had great influence in shaping the behavior of Swazi men as they indirectly mimicked his life style, especially those *lababutseka*, meaning they had been initiated to pay allegiance to the MoT.

They become an easy target because they spend time around him during the different festivities in the country like the season of Incwala (Celebration of the first fruit), as study has proven that "people remember eighty percent of what they experience, thirty percent of what they see and twenty percent of what they hear". (Hill Harriet, at el; 2016:15)

Apart from participating in the country's festivities, paying allegiance to the MoT comes with certain benefits that include prestige and power. Therefore, some Swazi men would do anything in their power to get closer to the MoT for those benefits, even if it meant forfeiting their God given rights of grieving a loved one.

The Custodians of culture spelled it clearly that it was not advisable to spend much time in mourning as a widower because you might not be given responsibility by the elders in the community, the same system that has been copied from the MoT.

It should be noted that the MoT is not elected but born, giving him power that is undisputed according to Swazi law and custom. It therefore makes him '*Umlomo longacali manga*' meaning that

whatever is pronounced from the throne, shall not be disputed, making him an influential man in the country either negatively or positively.

- The study's finding was that Swaziland was a patriarchal country. (Walby 1990:20) defines patriarchy as the domination of women by men and the domination of men by men. Swaziland's social stratification has been clearly defined by (Dlamini 2016) and it demonstrates how males dominate females in all spheres of society, thus creating a huge gap in the socialization and political arena.

The social stratification in Swaziland has been clearly defined in this study through the experiences of a female legislator who was kicked out of parliament after a year of mourning her husband, and was considered unclean because two years had not elapsed. During the same period a male legislator was seen executing his duties in parliament a few weeks after losing his wife and no one questioned or harassed him. For many Swazis that appeared normal (See details in chapter three) demonstrating the level of internal oppression of many in that society.

- The study's findings proved that Christianity is the dominant religion in Swaziland; men in Church rush and remarry because Ministers of the Gospel assists in suggesting whom they can marry amongst Church members.
- The study finding's reveal that multiple partners are modelled from the 'Throne'. This has led many to illicit sex, "*batsi Indvodza ayihlafuni ngamhlatsi munye*" meaning a man can engage in multiple sexual relations, which conflicts with Christian standards of not engaging in sexual activities outside the confines of marriage. However, some of the Church widowers engage in illicit sex, but keep it a secret because

of their positions in Church. They live a double standard life, which leaves many with guilt and shame.

- The study's finding shows that most widowers are in deep pain due to not getting a chance to grieve their wives, but instead rushed into relationships because of pressure from both the community and the Church. The community expected them not to wait too long before remarrying if they wanted to secure positions in society (especially in the traditional structures). Thus most of the widowers forfeited their mourning because of such positions.
- The study findings confirmed that Church leaders suggested prospective partners for the widowers in Church, instead of helping them in their grief journey because they lacked pastoral skills. All the gestures, body language, pauses expressed during the interviews revealed the level of pain the widowers suffered in silence.
- The study's findings showed that some of the Ministers of the Gospel could relate to the pain that the widowers went through because they were widowed too. However, they lacked skills to assist them in the grief journey.
- The study's findings uncovered the Swazi culture of silence amongst men as "*Indvodza ayikhali iyacinisela*", meaning they had to endure pain. The suffering in silence had led many to seek comfort in substance abuse and sex.
- The study's findings revealed that Ministers of the Gospel, who are to give hope to the widowers in their grief journey, are internally oppressed by the Royalised version of Patriarchy. Thus they focused on the external benefits, as opposed to the emotional and psychological.

- The study's findings were that the patriarchal culture in Swaziland hindered progress in the lives of many widowers, simply because many were not in a position to receive information from a female, hence male co-researchers played an integral part in this study. Some of the participants wanted to know if the researcher was married or not, and this could be analyzed in two ways; The belief is that the topic may be inviting bad luck to the researcher's family as topics on death and dying are a taboo in Swaziland. The other reason of asking would be that the researcher was a single adult and may have had her reservations on men and, therefore, they were being skeptical.

- The study findings unpacked the "Royalised version of Patriarchy" (RvP). Swazi culture has been influenced by its political structure that was shaped by the country's monarchical system that gave certain individuals an undivided authority.

Therefore, men dominate other men. It has been termed the 'Royalised version of Patriarchy' as it emanates from the Throne. It has had a major impact on the socialization and thought patterns of Swazi men.

The 'Royalised version of Patriarchy' in this study is the national modeling of perpetual marriage by the Man on the Throne (MoT), which had a major role in influencing the practice of a lesser period of mourning for widowers in Swaziland. Culture dictates that the MoT accumulate as many wives and concubines as he can, and this has been the case with the late MoT and the current followed suit. Because death has no boundaries, it has also struck the MoT and its impact on him as a polygamist seemed different as compared to an ordinary Swazi in a monogamous relationship.

Some may argue that it is because of his political position; however, his behavior in handling death has a direct impact on men as many consider him a role model. The study observed that when one of the wives died, the country was celebrating fifty years of independence and the MoT's fiftieth birthday. The burial took place within a short period of time and the MoT was seen in a jubilant mood because of the celebrations. His actions indirectly impacted Swazi men, who then thought this was the way it should go, thus omitting the mourning period and rushing for remarriage. Yet it has been clearly articulated by (Kubler-Ross 1989) that grieving is in stages (See details in chapter 5) and the processes should not be avoided or buried, because it had a way of resurfacing in the long run.

The impact was clearly demonstrated by the Custodians of culture who did not see the importance of mourning for widowers, because it might hinder them from performing Royal duties, which is men serving other men because of power and authority versus their welfare.

Custodians of culture were casual about having multiple relationships as men in Swaziland were remiss in not focusing on the prevalence of HIV/AIDS which had killed many Swazis in the last three decades, and this had been a direct result of the behavior of the MoT who was in multiple relationships.

- The study's findings revealed that Custodians of culture, widows and the family members of the widowers sang in one accord on the importance of remarrying of the widowers. However, they differed on the duration to be spent by widowers before remarrying. The females felt a year or more should be spent in mourning for the sake of the

children. The males did not think it was important for them to mourn for a longer time and they were not specific on the time frame.

- The study's finding unpacked 'Mourning', a buzz word which is a result of death, which is an integral part of our lives. Therefore, all stages that came with grief should not be taken for granted in order for the process of healing to take place. If not, the person suffered both emotionally and psychologically in the long run.
- The findings revealed that the mourning period for widowers in Swaziland was reduced to a period of a month by King Sobhuza II as he expected Swazi men to respond to Royal duties any time they were summoned. Swazi's *akhuta liBayethe*, meaning they accepted whatever was pronounced from the throne.
- The study's finding showed that after the cleansing ceremony the widowers were expected to remarry in order to 'fit in'. The Custodians of culture revealed that Swazi men were given responsibilities in their communities that came with power and prestige. Thus spending more time in mourning would force many to forfeit those benefits.
- The study's findings showed that the issue of status for Swazi men was of paramount importance. This was revealed through a senior government official who lost his wife while still in office. Within a short space of time he was seen in parliament executing his duties. Yet around the same time, a female legislator who had been in mourning for more than a year was slammed out of Parliament chambers (by a male legislator) as she was considered unclean after losing her husband. (See details in chapter three). It should be noted that she had already underwent the cleansing process as per family dictates, but she was viewed as unclean because two years had not elapsed. Some

Swazis view the two years as the correct period for widows to mourn and no one is bothered about the widower's time of mourning.

- The Study's findings showed that no one was ready to challenge the current status quo in Swaziland, mirroring how Swazis were internally oppressed.
- The study's findings revealed that Swazi men sometimes protected their egos at the expense of someone else. This was exemplified by the situation of the widow in Parliament.
- The study's findings showed that Swazi men in Political positions may do anything in their power to protect their positions, even if it impacted on their wellbeing.
- The study findings revealed that Swazi men mimicked the MoT. This shaped the thinking of many. For example, the MoT lost one of his wives a few days before the country's 50th independence celebration and his 50th birthday. She was quickly buried, which again was not normal in that country in order to give way to the celebrations. The MoT's public appearance gave a wrong impression of being strong as he gave his National address.

To an observer like me, his actions were detrimental to Swazi men who would follow suit, forgetting that the MoT is in a polygamous relationship and may seek comfort from the other wives and concubines, yet an ordinary Swazi in a monogamous relationship may not remarry before mourning to ease the pain. A typical example

Was the legislator whose wife died and was seen executing his public duties within a short space of time. He remarried, divorced and remarried again and later died, all this happening within a period of three years. The study has

concluded that, failing to grieve for the first wife made him an emotional wreck and he could not cope with life itself. Ross states “It takes time to mourn...everybody needs to be encouraged to take his/her own way”. Kubler Ross 1991:79.

However, if the MoT, who is their role model, behaved in a certain way, his subjects would follow suit forgetting that he was a polygamist and could find solace from the other wives, showing the level of patriarchal influence in Swaziland.

- Study findings uncover that Swazis who converted to Christianity were subconsciously trapped in Swazi culture, hence the development of Church culture.
- Study findings revealed that Swazi widowers were expected to build a new house for the wife he remarried, even if he had a home with the deceased wife.
- Study findings showed that widowers in Swaziland were categorized as ‘Singles’ in the Church groupings, something that did not sit well with many widowers.
- The study findings showed that some Swazi men had multiple partners. It was easy for the widowers to remarry one of them. Thus escaping mourning their spouses.
- The study findings showed that the Man of the Throne is a role model to many Swazi men. The way he handled grief directly impacted on them.

Below are the findings on the external forces causing widowers to remarry before mourning their spouses.

6.2.2. Domestic chores and conjugal rites

- The study findings revealed that Swazi men could not perform simple tasks such as cooking or doing laundry and they did not know where most items were kept in their homes. The widowers and the MoG's agreed that basically their lives were managed by their wives. When their wives died they became nonfunctional as far as domestic work was concerned.

The study findings confirmed that widowers rushed into marriage because of conjugal rites. They used sex as a stress reliever from the pain of losing their loved ones. Study has proven that sex becomes “a way of relieving tension, escaping boredom and temporarily avoiding the pressures of life”. Collins (2007:345).

- Study findings showed that the widowers used intoxication and substance such as alcohol and drugs to relieve the pain.
- Study findings revealed that after remarrying they became emotional wrecks because of the new demands and responsibilities both at home and in society. As narrated in the background story, Smokey could not handle the pressure of building a new home for his family as a pensioner.

Below are the findings revealing other impacts of the remarrying of widowers before mourning.

a) Emotional and psychological impact

- The study findings revealed that literature written on widowhood had been focusing mainly on widows as opposed to widowers who have

been neglected in the Swazi society for so long. Yet they were mostly impacted emotionally as compared to their counterparts whose suffering had been on the physical and had attracted the attention of many, thus it had been well documented.

The researcher had been challenged by a widower who expressed how much they suffered emotionally in the hands of women during the mourning period, and had expressed how much they were neglected by society, which proved that it was high time that their suffering was brought into the open for the world to know, defeating the culture of silence for men in Swaziland.

However, the living documents could not fully express themselves to a female researcher, partly because of patriarchy and the culture of silence that had been embedded in most Swazi men. It was through the help of co-researchers that some of them were willing to narrate their story, and those were widowers in Church as opposed to Swazi traditionalists who had also lost their spouses.

The widowers were in agreement that they often suffered in silence because of cultural expectations that '*Indvodza ayikhali iyacinisela*' (endurance), therefore, breaking silence might have been seen as a sign of weakness. This had been going on for a long time, in a way that men who have been widowed before them could not share their experiences. Pastoral caregivers on the other hand failed to minister to their needs either as individuals or as a group and that is why they categorized them as 'singles' in Church.

Those who participated in the interviews were Ministers of the Gospel, and they indicated that many saw no need of ministering to them

because of their positions in Church which then added salt to the emotional wound.

When Smokey narrated his experience in the background story, the researcher felt inadequate in reaching out to him, and through the study she has discovered that many Pastoral caregivers are not well equipped to minister to the emotionally wounded in Swazi society, hence the curriculum was developed to assist them.

- The study findings showed that rushing into remarriage later impinges on the new families. This is because some of the widowers were not able to meet the new family's demands because they were old or pensioners. Thus they experienced an emotional strain.
- Study findings showed that widowers indulged in casual sex long before their wives died, especially if they were indisposed. This exposed them to sexually transmitted diseases. It was often the same women they would remarry. The one who had been the 'side chick'. Thus living with guilt and shame. For example, Rev *Nhlapho* claimed to have taken a period of six years before remarrying but the study proved otherwise as his wife had been sent away to her paternal family because of witchcraft, and when she came back she fell sick and died. He claimed that the family did not approve the relationship with the woman he later married because of her poor background, but research proved that it was because she was the same woman he was in a relationship with, long before the wife passed on, and the family frowned at him because he was not being exemplary as a MoG.
- The study findings concluded that clergy widowers experienced more pressure from Swazi society because of their spiritual role, thus many of them lived a lie as they tried hard to hide the illicit relationships

before remarrying. However, those adhering to culture freely moved on with life without being condemned. Sad as the results of their decisions may be, they did everything in the open without fear of being judged.

b) Economic impact

- The study finding showed that rushing to remarry affected the new family economically, as some of the widowers were pensioners, earning little income. It was not easy to provide basic family needs. For example, the widowers were expected to construct a new home for the bride. Thus it became too expensive for them, especially those who were pensioners.

The new spouses had their own expectations, this included child bearing, yet the widowers might have been in his old age and already had children from the previous marriage. Maintenance became a strain to the widowers.

Below are the findings on the Therapeutical model crafted to be used by Ministers of the Gospel as they journeyed with the widowers.

6.3. The Therapeutic model

- The study findings revealed that there was a need to craft a curriculum to be used during Church groupings or widowers retreats, to pastorally care for them and as a tool to help them to transit and remarry.
- The study findings showed that there was a need for creating liturgy that could be used either during Church or retreats. This would be used as a form of closure as the widowers embarked on the new journey of life without their spouses.

The liturgy is relevant to the lives of the widowers and it takes the form of a Eucharistic service. According to the faith and order paper (1982) the “Eucharist embraces all aspects of life and is a representative act of love and thanksgiving on behalf of the whole world. The Eucharist celebration demands reconciliation and sharing among all those regarded as brothers and sisters in the family of God and is a challenge in the search for appropriate relationships in social, economic and political life”.

The Eucharistic service reconciles the widowers back to the body of Christ where they have been misplaced as ‘Singles’ something that has angered a majority of them. The liturgy includes appropriate hymnals, relevant scripture verses, laments, prayers, the great thanks giving and the sending out of God’s people which forms the climax of the service, as a form of releasing them into new life.

The service must be conducted in an appropriate place, where the widowers would feel safe and would be able to express themselves without the fear of being judged or ridiculed because of the cultural expectations on Swazi men, who are not encouraged to express their emotions as ‘*Indvodza ayikhali iyacinisela*’. The service should form a part of the retreat where the curriculum on death and bereavement forms part of therapy. The curriculum is divided into five sessions with different activities for each, and that includes group sessions and storytelling.

Topics to be covered include the following:

- a) Fear of death.
- b) Attitudes towards death and dying.
- c) Dealing with the different stages of grief.

- d) Prayer and lament.
- e) Taking your pain to the cross.

The study hopes that the widowers will be able to identify their world view and be able to identify the danger of rushing into remarriage and its damages in their lives. Through the group discussions and storytelling, they would be able to do their own analysis and then affirm those views in order to transit smoothly and remarry once they were ready. The Ministers of the Gospel would be able to use both the service and the curriculum in their different denominations as they journeyed with the widowers, giving them hope for the future.

- The study finding revealed that Pastoral caregivers need to be skilled in order to pastorally care for the widowers, hence the curriculum.
- Study findings revealed the importance of a forum where widowers come together to share their experiences, breaking the culture of silence.
- Study findings showed that when the widowers come together during Church groupings and retreats, they are able to express their emotions, without fear of being judged.
- The study findings showed that the use of a curriculum and the liturgy formulated would be a form of closure for the widowers. Thus releasing them to a new life without a shadow of doubt.
- The study findings showed that if many denominations in Swaziland could adopt the curriculum and the liturgy, many widowers could find closure. They would be able to reconnect to society and bring healing to their families and the entire Swazi nation.

6.4. Recommendations for future research

- a) The study suggests that someone research on the positive impact of polygamy within the Royalty legacy.
- b) How can the Swazi society propagate the Dlamini legacy apart from polygamy.
- c) There has to be someone who researches on the positive Royalised version of patriarchy.
- d) The widowers should be called for a weekend retreat where the liturgy and the litany that has been suggested would be used as a therapeutic model.

APPENDICES

APPENDIX A – Widowers

The purpose of this section is to solicit the facts if widowers who remarry within a short space of time after the demise of the spouse in Swaziland are affected psychological and emotionally in the long run.

Interview questionnaires – Widowers

I..... a widower, do agree to participate in this interview. The researcher has explained the process, and I also understand the questions that I will be responding too.

Researcher's name.....

Subject's name.....

Date.....

Venue.....

Name.....

Signature.....

1. How much time were you in mourning before you remarried and why?
2. How involved were your family members when you were to remarry?
3. Is there any role that the church can play in a life of a widower?
4. Given a chance, what would be some of the issues addressed in church concerning widowers?
5. Could you suggest anything to the extended family on issues of widowers?
6. What would be your advice to men on widowhood?

APPENDIX B – MALE CLERY

I..... a clergy man in Swaziland, participate in this interview. The researcher has explained the process and I also understand the questions that I will be responding too.

The purpose of this appendix is to interview clergy who are marriage officers to find out if they do have programs that prepares widowers for the second marriage.

Researcher's name.....

Subject's name.....

Date

Venue.....

Signature.....

1. As a Minister how far do you go in assisting widowers?
2. How involved is the church in the lives of widowers?
3. Widowers rush into marriage because of different pressures. Can you mention some of the pressures, if any? What role can the church play to bring remedy to the situation?
4. What steps could be taken by ministers of the Gospel in order to journey with widowers who are pressured to remarry?

APPENDIX C – CUSTODIANS OF CULTURE

Custodians of culture in Swaziland are key in translating oral Swazi law and customs. They are at most elderly people in the communities who have a no how as to why things are done in and certain fashion and the moral values behind. In interviewing them one will get the gist of some of the cultural practices in Swaziland.

I..... Custodian of culture do agree to participate in these interviews. The researcher has explained the process and I also understand the questions that I will be responding too

Researcher's name:

Subject's Name.....

Date.....

Venue.....

Signature.....

1. What are the legal implications for Swazi traditional law on widowers who remarry?
2. What are some of the challenges that widowers encounter which might push them to remarry impromptu?
3. Would you advise a widower to remarry? If yes or no why?
4. Would you suggest an age difference between the widower and the woman and why?

APPENDIX D – FAMILY MEMBERS FROM THE WIDOWERS SIDE

Family members in Swaziland play a major role in marriages, as Swazi families are mainly extended forms. This means who ever marries, becomes part of the extended family too, thus they usually have a role to play.

I..... a family member who has a brother who remarried, wish to participate in these interviews. The researcher has explained the process, and I also understand the questions that I will be responding too.

Researcher's name.....

Subject's name.....

Date.....

Venue.....

Signature.....

1. Do you think it is important for a widower to remarry immediately after losing the spouse? Why
2. Would you suggest the age difference between the widower and the woman and why?
3. How much time should a widower be in mourning and why?
4. What role is the woman expected to play in the life of the widower?

APPENDIX E – WIDOWS

The purpose of this attachment is to allow widows to share light as to why some widowers remarry in Swaziland

I..... a Swazi widow do participate in this interviews. The researcher has explained the process, and I also understand the questions that I will be responding too.

Researcher's name.....

Subject's name.....

Date.....

Venue.....

Name.....

Signature.....

1. Do you think it is important for a widower to remarry? Why?
2. How much time in mourning should a widower take? Why?
3. Should family members be involved in choosing him a partner? Why?
4. What should be the age difference between the widower and the woman he marries? Why?
5. Why would be your advised to widowers if they want to remarry? Why?

APPENDIX F- A LITURGY DEDICATED TO WIDOWERS IN SWAZILAND

THE GATHERING OF THE COMMUNITY

The Minister greets the congregation

Grace and Peace from the Lord be with you

And also with you

The congregation will sing a Hymn of worship and trust in God in the language of the people for relevance.

1. *Thokoza zulu nomhlaba*

US'makad'luthando

Akahutjelwe yindalo

Ngephimbo lenhlokomo

*Yen'owasekel'umhlaba
Nowendlal'amazulu
Yena owadala konke
Ul'uthando phakade*

*Ngemfudumal'ephelele
Nabantu bakhe bonke
Uboph'inhliziyi zonke
Ezidabukileyo
Bafumane incabakuye
Bakhosel'eNkosini*

*2. US'makade uluthando
Ufukamel'umhlaba*

*3. US'makad'uluthando
Noma sizimpumpithe
Olwakhe olwaphakade
Luludondolo lwethu
Sono kufa unqotshiwe
US'makade'uluthando
Ul'uthando keme njalo
Abuse naphakade. Amen*

*Hymn 183 Zulu Hymn Book with Tunes

The hymn expresses love, joy and appreciation to God who is the source of strength, refuge and shield to those who put their trust in God.

The Minister will continue with these words

We gather today in praise and thanksgiving for the lives of our beloved who have gone before us to be with the Lord. We are overwhelmed by the mystery of life and death. We come together as family and friends to support each other by our love and prayers as we grieve over the ending of their lives so near its beginning.

Jesus loves us all and he died and rose again for them and us to fullness of life. And so we celebrate God's never - ending love for us, even in the face of death, disappointment and dashed hopes.

The following scripture will be read (All)

God is our refuge and strength, a very present help in trouble

Psalm 46:1

The Minister's proclamation

Thus says the Lord who created you:

Do not fear, for I have redeemed you;

I have called you by name, you are mine

Isaiah 43:1

The Ministry of the Word

Psalm 42

As the deer longs for the water- brooks:

So longs my soul for you, oh God.

My soul is a thirst for God, a thirst for the Living God:

When shall I come and see God's face?

My tears have been my food day and night:

While all day long they say to me, where is your God?

Why are you so full of heaviness, O my soul?

And why are you so disquieted within me?

Oh put your trust in God:

For I will yet give thanks to my deliverer and my God.

Glory to the Creator, Redeemer and Sustainer,

As it was in the beginning is now and will be forever. Amen

First Reading

Romans 8: 18 – 23, 35 – 39

I consider that the suffering of this present time is not worth comparing with the glory about to be revealed to us.

For the creation waits with eager longing for the revealing of the children of God.

We know that the whole creation has been groaning in labor pains until now;

And not only the creation, but we ourselves, who have the first fruit of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies.

Who will separate us from the love of Christ?

Will hardships, oh distress, or persecution, or famine, or nakedness, or peril, or sword?

No, in all these things we are more than conquerors through him who loved us.

For I am convinced that neither death, nor life, nor angels, nor rulers, nor things to present, nor things to come, nor power, no height, no depth, no anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

(The congregation shall stand and sing a Hymn)

1. *My hope is built on nothing less;*

Than Jesus' blood and righteousness;

I dare not trust the sweetest frame,

But wholly lean on Jesus' name

On Christ the solid Rock, I stand;

All other ground is sinking sand,

All other ground is sinking sand.

2. *When darkness seems to hide His face,*

I rest on His unchanging grace:

In every high and stormy gale,

My anchor holds with the veil.

On Christ the solid Rock, I stand;

***All other ground is sinking
sand,***

***All other ground is sinking
sand.***

3. *His oath, His covenant, His
blood,*

*Support me in the whelming
flood,*

*When all around my soul
gives way,*

*He then is all my hope and
stay.*

***On Christ the solid Rock, I
stand;***

***All other ground is sinking
sand,***

***All other ground is sinking
sand.***

4. *When He shall come with
trumpet sound,*

*Oh, may I then in him be
found,*

*Dressed in His
righteousness alone,*

*Faultless to stand before the
throne.*

***On Christ the solid Rock, I
stand;***

***All other ground is sinking
sand,***

***All other ground is sinking
sand.***

*Hymn 72 Disciples' Hymn Book

The Gospel Reading (All Stands) (The Minister pronounces the Gospel Reading at the center of the Church to symbolize Christ the Center of the Christian faith).

The Good news proclaimed in the Gospel of...

Praise to Christ our King

John 14:1-6

Jesus said 'Do not let your hearts be troubled. Believe in God, believe also in me. In my Father's house there are many dwelling places. If it were not so, would I have told you that, I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. And you know the way to the place where I am going'.

Thomas said to Him, 'Lord, we do not know where you are going. How can we know the way?' Jesus said to him, 'I am the way, and the truth and the life. No one comes to the father except through me'.

This is the Gospel of Christ

Praise to Christ our Lord

A sermon will be preached

THE PRAYER OF THE PEOPLE

The following litany of intercession may be used or a spontaneous prayer with specific prayer points.

Let us pray for all those in need

For all those who mourn their loved ones who died, that they may know your strength and peace:

Lord in your mercy

Hear our prayer.

For our society, that we may better understand, accept and support those who mourn:

Lord in your mercy

Hear our prayer.

For all present here, holding on to the promises unfulfilled, that we may find new hope and comfort in the shadow of death:

Lord in your mercy

Hear our prayer.

Comfort and sustain us in our grief and pain so that we are able to support and comfort one another and go forward in our journey together:

Lord in your mercy

Hear our prayer.

We stand here feeling emptiness and void because of our loss and we believe you are with us:

Lord in your mercy

Hear our prayer.

We thank you for your gracious promises to all your servants, living and departed, that we shall be made one again in our Lord Jesus Christ:

Lord in your mercy

Hear our prayers.

Concluding prayers by the Minister of the Gospel

Almighty God, our heavenly Father, you have given us a sure and certain hope of the resurrection to eternal life. In your keeping are all the departed in Christ In the name of Jesus Christ, who died, and was buried, and rose again for us, and who shall change our mortal body that it may be like his glorious body, We offer ourselves as a living sacrifice and praying for victory till the end in Jesus Christ our Lord, who lives and reign with you and the Holy Spirit one God now and forever.

And as Christ has taught us we are bold to say in the language of our choice.

Our Father in heaven, hallowed be your name,

Your kingdom come,

Your will be done,

On earth as it is in heaven.

Give us today our daily bread.

Forgive us our sins

As we forgive those who sin against us.

And deliver us from evil.

For the kingdom, the power, and the glory are yours now and forever. Amen

THE HOLY COMMUNION

The greeting of peace (All stand and the greeting of peace is introduced with this or other suitable words and the congregation shall share peace)

We are the body of Christ and God Spirit is with us

The peace of the Lord be with you always

Peace be with you

THE GREAT THANKSGIVING

The priest takes the bread and wine for the communion, place them on the Lord's Table, and say these prayers of thanksgiving and consecration

The Lord is here

God Spirit is with us

Lift up your hearts

We lift them to the Lord

Let us give thanks to the Lord our God

It is right to give God thanks and praise

Blessed are you, gracious God, Creator of the universe, Giver of life, and conqueror of death. By Christ death on the Cross, your Son offered one true sacrifice for sin, Breaking the power of evil and putting death to flight.

With all you're your saints

We give you thanks and praise.

Through his resurrection from the death you have given us new birth into a living hope, into an inheritance which is imperishable, undefiled and unending.

Therefore, we join with angels and archangels, and with all the company of earth and heaven to declare the goodness of your glory saying,

Holy, holy, holy Lord God of power and might.

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

Merciful God we thank you for this gifts of your creation. This bread and this wine, we pray that by your Word and Holy Spirit, We who eat and drink of them may be partakers of Christ's body and blood. On the night he was betrayed Jesus took bread; and when he had given you thanks he broke it, and gave it to his disciples, saying 'Take, eat. This is my body given for you. Do this in remembrance of me'.

Sing: Oh come let us adore him x 3

Christ the Lord

After supper, Jesus took the cup, and again giving you thanks He gave it to the disciples, saying, 'This is my blood of the new covenant shed for you and for many for the forgiveness of sins. Do this in remembrance of me'.

Sing: For He alone is worthy x 3

Christ the Lord

So we acclaim the victory of Christ

Dying you destroyed our death

Rising you restored our lives

Lord Jesus comes in Glory.

Therefore, with thanksgiving for the gift of your Son we here proclaim his passion and death, and His victory over the grave.

THE BREAKING OF THE BREAD AND THE COMMUNION

As the Minister breaks the bread he/she will say the following words:

The bread which we break is it not the sharing of the body of Christ

We who are many are one body for we all partake of the one bread.

As the sacrament is administered the following words are said:

The body of Christ broken for you

Amen

The Blood of Christ shed for you

Amen

After communion a hymn may be sung

1 *Igazi lemihlatjelo
Yonke yabaJuda
Yayingeluced'uvalo
ingesus'ukona*

3 *Kodwa elikaKristu wo!
Elaphalazwa, ha!
Lisusa zonk'izono, bo!
Liqed' icala nya!*

2 *Sengiyamethemba lowo
Owanikelwa le
EGolgotha, ngezono zam'
Nezabantu bonke*

4 *Ilona liyithemba lam'
Ngongena ngalo-ke
Ngohuba nesixuku nam'
Ngibonge lona nje.*

5 *Ngokukholwa ngiyabeka
Isandla sami-ke
Phezu kwekhanda leMvana
Ngivum' izono, he.*

*Hymn 223 Zulu hymn Book with Tunes

The Hymn acknowledges the blood of Jesus that cleanses the sin of the world, unlike the Old Testament sacrifices that were temporal.

CONCLUSION

The Minister says the following:

Let us give thanks to the Lord for He is gracious

God's mercy endures forever

Lord of life and death, we thank you that in your great love you have given us the foretaste of the heavenly banquet prepared for all your saints. Grant that this sacrament of Christ's death may be to us a comfort in affliction, and a pledge of our inheritance in that kingdom where death and sorrow are no more, but all things are made new. **Amen**

God Bless Swaziland

Guide her Children

Direct her leaders

Grant them Peace

Go forth into the world in peace; be of good courage; hold fast to that which is good; render to no one evil for evil; strengthen the faint hearted; support the weak; help the afflicted; give honor to all; love and serve the Lord; rejoicing in the power of the Holy Spirit; and the blessing of God Almighty, God the Creator, God the Reeder and God the Sustainer, be among you and remain with you always. **Amen**

Go forth in peace to love and to serve the Lord

Thanks be to God

The congregation will stand and sing a hymn

*1. Onward Christian soldiers
Marching as to war,
With the cross of Jesus*

*Going on before.
Christ the royal Master
Leading against the foe;*

*Forward into battle,
See, his banners go!*

***Onward Christian
soldiers!***

Marching as to war.

With the cross of Jesus

Going on before.

2. *At the sign of triumph
Satan's host doth flee;

On then, Christian
soldiers'

On to victory! Hell's
foundation quiver

At the shout of praise;

Brother, lift your voices,

Loud your voices,

Loud your anthems raise.*

***Onward Christian
soldiers!***

Marching as to war.

With the cross of Jesus

Going on before.

3. *Like a mighty army*

Moves the Church of God;

Brothers, we are treading

*Where the saints have
trod;*

We are not divided,

All one body we,

One in hope and doctrine,

One in charity.

***Onward Christian
soldiers!***

Marching as to war.

With the cross of Jesus

Going on before.

5. *Crowns and thrones may
perish,*

4. *Kingdom rise and wane,*

But the Church of Jesus

*Constant will remain;
Gates and hell can never
Gainst that Church prevail;
We have Christ's own
promise,
And that cannot fail.*

With the cross of Jesus

Onward Christian soldiers!

Marching as to war.

*Onward, then, ye people,
Join our happy throng'
Blend with ours your voices
Glory, laud and honour
Unto Christ the King,
This through countless ages
Men and angels sing.*

Onward Christian soldiers!

* Hymns 629 Ancient & Modern 2010

BIBLIOGRAPHY

Anglican Church of Southern Africa. 2016. *A Zulu Hymn Book with Tunes*. Southern Africa: HarperCollins.

- Anglican Church of Southern Africa. 1989. *An Anglican Prayer Book*. Southern Africa: Harper Collins.
- Anon. 2018. Available: <http://www.worldmeters.info/>.
- Aphane, M. and Hlandze, Z. 1998. *Family in Transition the Experience in Swaziland. Women and Law in Southern Africa Research Trust*. Ruswanda Publishing Bureau. Manzini, Swaziland.
- Bowlby, J. 1980. *Loss: Sadness and depression*. 21(3):455-462. New York: Basic Books.
- Cameron, K. and Quinn R. E. 1999. *Diagnosing and Changing Organizational Culture*. Wesley & Sons: San Francisco.
- Carpentier, A. 2010. *Stages of Child Development: From Conception Onward...As Overview*. Philippines
- Chang, R. 2017. *Hard Choices: Rutgers*. USA: The State University of New Jersey.
- Cheng, F. K. 2008. *Buddhist insights into Life and Death: Overcoming death anxiety- academic Journals*. Athens Institute for education & Research.
- Chukwa – Okoronkwo, S. 2015. *Culture of Widowhood Practices in Africa: De- institutionalizing the plights of Women & Communicating Development through Theatre*. 1(2): 71-76. Abia State University, Nigeria.
- Clinebell, H. 1984. *Basic Types Of Pastoral Care & Counseling*. Abingdon Press Nashville.
- Cloud, H. 1992. *Change your life with Changes that Heal: How to Understand Your Past to Ensure a Healthier Future*. USA: Zondervan.
- Cloud, H. and Townsend, J. 1992. *Boundaries*. USA: Zondervan.

Collins, G.R. 2007. *Christian Counseling: A comprehensive Guide*. Zondervan Publishing House: USA.

Creswell, JW & Poth, CN. 2018. *Qualitative Inquiry And Research Design*. SAGE Publication Inc. London, United Kingdom.

Dalmacito, Cordero Jr. 2013. *Moral Decline in Teens: The Application of Contextual Theology*. De La Salle University: Manila, Philippines.

De Gruchy, J. and Villa-Vicencio C. 1994. *Doing Theology in Context South African Perspectives*. South Africa: David Phillip Publishers.

Delamont, S. 2000. *The Anomalous Beasts: Hooligans and the Sociology of Education*. Sage Journals. United Kingdom.

De Vos, AS, Stryome, H, Fouche, CB & Delport, CSL. 2011. *Research at Grass Roots*. Van Schaik Publishers. Pretoria, South Africa.

Dhammananda, K. Sri. 1989. *How to live without Fear & Worry*. Malaysia, Kuala Lumpur: Buddhist Missionary Society.

Disciples' Hymn Book. 2009. Nigeria: The New Covenant Publications.

Dladla, T. 1994. *And Still They Dance and Sing: the Significance and Meaning of Swazi Women's Traditional Songs*. USA: National Library of Canada

Dlamini, D. 2016. *"Bereavement Rituals of Widows in Swazi Culture: A Pastoral Concern"*. University of Pretoria. South Africa.

Elegbeleyo, M.O. and Oyedeji, M.O. 2003. *Bereavement Trauma and the Coping Ability of Widow/widowers: The Nigerian Experience*. Department of Psychology. Obafema Awolowo University: Ile-ife, Nigeria.

Facio, A. 2013. *What is Patriarchy?* Toronto, Canada.

Faith And Order Paper No. 111. World Council of Churches, 1982.
Geneva, Switzerland.

Gerkin, C.V. 1997. *An Introduction to Pastoral Care. Abingdon Press.*
Nashville.

Gino, F. 2018: *Rebel Talent.* United Kingdom: Macmillan Publishers.

Gurney, W. 1998. *Ecological Dynamics.* Oxford University Press. UK

Glesne, C. 2001. *Qualitative Research in higher Education:
Expanding Perspectives.* Amazon. Com: Books.

Haralambos, M. 1988. *Sociology Themes and Perspectives.* London:
University Tutorial Press Limited.

Hatchett, M.J. 1976. *Sanctifying Life, Time and Space: An
Introduction to Liturgical Study.* Library of Congress Cataloging in
Publication Data. New York.

Heater, Homer Jr. 1992. *Structure and Meaning of Lamentations.*
Texas: Liberty University Press,

Hill Harriet 2016. *Healing the wounds of Trauma facilitator Handbook.*
USA: American Bible Society

Hill, H., Hill, M., Baggae, D. and Miersma, P. 2016. *Healing the
Wounds of Trauma.* USA: American Bible Society

Hobbes, D. A. and Blank, S. J. 1985. *Sociology and the Human
Experience.* Cape Town: Pearson

Holmes, J.R., & Rahe, R.H. 1967. The social re-adjustment scale.
Journal of psychosomatic Research, 11: 231-228.

Human Rights and Declarations.1948. United Nations. Accessed 10th
December 1948.

Hymns Ancient & Modern (Revised Edition) 2010. United Kingdom: Canterbury Press.

Hymns Ancient & Modern Revised edition Tonic Sol-fa Version, 2010. Canterbury Press. UK. Library of congress cataloging in Publication Data. Canada

Idialu, E.E. 2012. *The Inhuman Treatment of Widows in African Communities*. Current Research Journal of Social Science. 4(1): 6-11. Nigeria.

Itulua-Abumere Flourish April 2013. *The Christian and Culture*. uPublished.info

Keene, J.R. and Prokos, A. H. 2008. *Widowhood and the end of spousal care-giving: relief or wear and tear?* United Kingdom: Cambridge University press

Kessler, D. and Ross, K. 2004. *Grief and grieving*.

Klopper, F. 2008. *Lamenting the loss of lament: the Language for our times*. Pretoria: University of Free State

Kreitner, R. and Kinicki, A. 2004. *Organizational Behavior*. Toronto: McGraw Hill.

Kubler-Ross; E. 1989. *On Death and Dying*. London and New York.

Kubler-Ross; E. 1991. *On Life after death*. Celestial Art Publishers. Berkeley, Calif.

Kuper, H. 1950. 'Kinship among the Swazi'. In Radcliffe and Forde, D (eds.). *African Systems of Kingship and Marriage*. United Kingdom: Oxford University Press.

Leedy, P.D. 1989. *Practical Research: Planning and Design*. 4th ed. New York: MacMillan Publishers.

- Macvarish, J. September 2009. *What is the 'Problem' of Singleness?* Sociological Research on line. University of Kent.
- Mangena, F. 2009. *Ubuntu in the Traditional thought of Southern Africa*. University of Zimbabwe: Zimbabwe.
- Maphosa, C. and Maphosa, T. 2014. *Unmasking Remarriage Practices of Surviving Spouses in the Midst of the HIV/AIDS Pandemic*. 5(16). Pretoria: University of South Africa.
- Masango, M.J.S. 2006. *African Spirituality that shapes the concept of Ubuntu- Verbum et Ecclesia*. Pretoria: University of Pretoria Press
- Masango, M.J.S. 2014. *Contact week classes*. Alexander. South Africa.
- Masango M.J.S. 2016. *Contact week classes*. Alexander. South Africa.
- Matsebula, J. 2016. *Agribusiness: Business and Agricultural Magazine*. 1(11-18). Available: <http://www.agribusiness.co.sz/> (Accessed 24 June 2016).
- Matsumoto, D. 2000. *Culture and psychology: people around the world*. 2nd ed. Australia: Wadsworth.
- Matsumoto, D. 2007. *Culture, Context and Behavior*. Journal of personality (1) 75:6. St. Francisco State University: Black well Publishing, Inc.
- Matsumoto, D. 2007. *Culture, Context and Behavior*. Journal of personality 75:6 Black well Publishing, Inc. St Francisco State University
- Maxwell, J. C. & Dornan J. 2013. *How to Influence People*. USA: Harper Collins.

- Melgosa, J. 2013. *Positive Minds A Practical Guide for Any Situation*. Safeliz. Washington State. USA.
- McClure R. (July 8, 2011). *Worlds Apart? A comparative Analysis of Criminal Procedure in Swaziland and the United States*.
- Mkhabela, H. 2017. *The Effects and Human Rights Implications of the Dissolution of a Swazi Customary Law Marriage*. Pretoria: University of Pretoria Press.
- Mucherera, T. N. 2009. *Meet Me At The Palaver*. Wipe and Stock Publishers.
- Nhlapho, T. 1992. *Marriage and Divorce in Swazi Law and Custom*. Mbabane, Swaziland: Webster
- Nilsson, A. 2013. *The Psychology of Worldviews: toward a non-reductive Science of Personality*. Lund University.
- Nouwen, H.J.M. 1979. *The wounded Healer*. Doubleday Dell New York Publishing Company
- Nyawo, S. 2014. 'Sowungumuntfukenyalo' – "You are now a Real Person": A Feminist Analysis of how women's identities and personhood are constructed by Societal in perceptions on fertility in Swazi Patriarchal Family. Pietermaritzburg, South Africa: University of KwaZulu Natal.
- Ohale, N. 2012. *The Perpetuation of Injustice Against Women: Reflection on Widowhood Practices in Africa and The Task Of The Writer In Challenging The Status Quo*. Oxford Round Table.
- Patton, Q. & Michael, J. 2002. *Qualitative Research Methodology*. Medicins Sans Frontiers. UK.

Pieterse, HJC. 2004. *Preaching In The Context of Poverty*. Unisa Press, University of South Africa.

Pollard, N. 1997. *Evangelism made slightly less difficult*. England: Inter-varsity press

Potash, B. 1986. *Widows in African Societies Choices and Constraints*. Stanford University Press. California USA.

Purana. 2004 *HINDUISM: A Religion Profile from International Students, Inc.*

Radzilani, 2012. *Perceptions of Dating Violence by Undergraduate*. University of Venda. South Africa.

Religion in Eswatini 2019. – Wikipedia. Accessed May 2019

Sandberg, S. & Grant A. 2017. *Option B Facing Adversity, Building Resilience, and Finding Joy*. New York: Alfred Knopf Publishers

Setsiba, T.H.S. 2012. *Mourning Rituals and Practices in Contemporary South African Townships: A Phenomenological Study*. South Africa: University of Zululand.

Shaffer, J.G and Lichtenstein D.A (2007). *The Beginning of Hinduism*. Albany: State University of New York Press.

Somhlaba, NZ & Wait, JWV. 2009. *Stress, Coping Styles, and Spousal Bereavement: Exploring Patterns of Grieving Among Black Widowed Spouses in Rural South Africa*. Stellenbosch University. South Africa.

Sossou, M.A “Widowhood Practices In West Africa: The Silent Victims.” international Journal of Social Welfare. 11: (201-209).

Stoll, N. 2013. *Urbanization and family structure*. ENV5 499, Swaziland.

Swaziland. 2018. Sexual Offences and Domestic Violence Act. Swaziland: Government Gazette. 1(41):47-50. (Accessed 16 July 2018).

Terre Blanche, M. Durrheim, K. 1999. *Research Methodology*. University of Pretoria. South Africa.

The Anglican Church of Australia. 1999. *An Anglican Church Prayer Book for Australia*. 1999. Australia: Broughton Books

Tutu, D. 2011. *God is not a Christian*. Great Britain: Embury Publishing

Tutu, Desmond et al. 1998. *Truth and Reconciliation Commission of South Africa Report*. Great Britain: Embury Publishing.

Ulvestad A.A, 2012. *Ubuntu in African Traditional Religion*. USA: University of Oslo

UNAIDS. 2018. UNAIDS Data 2018 on Global information and education on HIV and AIDS. USA

Van Der Walt, C & Van Rensburg, G. 2006. *Fundamentals of Research Methodology for Health Care Professionals*. Juta & Company Ltd. Cape Town, South Africa.

Virkler, H. A. & Ayayo, K. G. 2007. *Hermeneutics Principles and Processes of Biblical Interpretation*. Baker Academic. Grand Rapids. USA.

Walby, S. 1991. *Theorizing Patriarchy*. T.J. Press Ltd. Great Britain.

Walshaw, M. 2012. *Getting Grips of Doctoral Research*. Macmillan International Higher Education.

Waruta, D. W. & Kinoti H. W. 2005. *Pastoral Care in African Christianity*. Nairobi, Kenya: Acton Publishers

Williams, P. and Ludwig, P. 2012. *Buddhist Funeral cultures of Southern Asia and China*: Cambridge University Press.

Wimberley, E. P. 2003. *Claiming God Reclaiming Dignity*. Nashville, Tennessee: Abingdon Press

Wimberley, E. P. 2011. *No shame in Wesley's Gospel: a Twenty-First Century Pastoral Theology*. USA: Wipf & Stock Publishers

Wimberley, E.P. and Wimberley, A.S. 2007. *The Winds of Promise. Discipleship Resources*. Nashville, Tennessee: Abingdon Press

Wise, C. 1980. *Pastoral psychotherapy*. New York: Jason and Aronson

Wisker, G. 2008. *The Post Graduate Research Handbook*.

Houndmills Macmillan. United Kingdom.

Wybrew, H. 1990. *The Orthodox Liturgy the Development of the Eucharistic Liturgy in the Byzantine Rite*. London: SPCK.