

COUNSELLING OF COUPLES BEFORE BOGADI: A PASTORAL CHALLENGE

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BY

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DECLARATION

I, Maria Shadibo Magano-Diale declare that I produced this dissertation, “Counselling of Couples before Bogadi: A Pastoral Challenge” with the guidance of my co-researchers. I have never submitted this dissertation or any part thereof to any other educational institution for any other qualification. I have, to the best of my ability, acknowledged all the sources I used herein.

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KEYWORDS, DEFINITIONS GLOSSARY, AND ACRONYMS

APA.....American Psychiatric Association

GBV..... Gender Base Violence.

Magadi.....An African custom by which the bride-groom's family makes a payment in cattle or cash to the bride's family shortly before marriage

BogadiA place where *Magadi* is coming from.

Couple.A singular noun, also a collective noun paired together

Pastoral Care.....A practical outworking of the church's concern for the everyday and ultimate needs of its members and the wider community. That concern has its mainspring in the love that God has for His people and His world.

Lekgotlha. It is a meeting place for village assemblies, court cases, and meetings of village leaders

Dowry..... The money or property brought by a woman to her husband at marriage. It was formerly a gift made by a man to his bride or parents.

“Go laya”This is the process known to induct the couple as to how to handle themselves in marriage.

Feminism The advocacy of women's rights on the basis of equality of the sexes

Ancillary A person whose work provides necessary support to the primary activities of a system.

LIST OF ATTACHMENTS

Annexure A. Original Questionnaires

Adult Couples

Young couples

Clergy

Annexure B Microsoft Questionnaire

Adult Couples

Young Adults

Clergy

Annexure C

Consent form

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ABSTRACT

Africans believe *Bogadi* is their strong value to start a marriage, but they are struggling to seek its continuation in the future generation. Tradition informs couples to go through the process to endorse their marriage and be accepted as a married person by the family and community. However, its relevance is fading away in the present society, because it is struggling to accept and expose the pain that is inflicted on couples that are inside the system. The initial purpose of *Bogadi* is to extend friendship and build a relationship with both the families and the community.

The process initially uses cattle or money, as payment. However, not everyone owns cattle, so money is used as an option to pay *Bogadi*. Families of the bride ask a huge amount of money for *Bogadi* which results in couples borrowing money to fulfil the process and this creates a strain on the relationship and makes the whole process look commercialised. Other families go as far as using their children's education to demand huge amounts of money.

This leads to some couples experiencing struggles that later lead to Gender Based Violence, divorce, and sometimes death. This research unpacked the beliefs, myths, and all implications and experiences of *Bogadi* using a qualitative approach to try and understand the conceptions and misconceptions that are in the society on *Bogadi* and add to the existing literature to guide the church community on the issue of *Bogadi*.

The research will again empower clergy to create a space and bring awareness to those who are affected by this struggle and journey with them towards healing and wholeness.

The research will help to create therapeutic Pastoral care that can be used to prepare couple before they commit with process of *Bogadi*.

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Chapter 1

Counseling of Couples before *Bogadi* Process: A Challenge to Pastoral Care

1.1. Introduction

The above topic is meant to help you investigate some of the practices that are said to be normal in marriage. Bogadi is an old-age custom, and its functions bring two families from different cultures together. African tradition is rich in culture and norms. They come in various shapes, and the intention is to make the celebration day memorable for the couple as well as the families that are brought together as one. (Coetzee et al) mentioned that culture is a norm.

The ideology of culture can spread and be practiced as a form of life by societies, however, this can only be possible when opponents also institutionalize their existence and moral appeal. To Coetzee culture can be taken as a man's contribution to the nature and environment, it is part of people in which they can demonstrate their celebrated achievements in thought, morals, and material production. This summarizes that people are full of knowledge, beliefs, values, behaviour and goals, social institutions plus tools, techniques, and material constructions (A.P.J & Coetzee P.H AND Roux , 2019)

As mentioned by Coetzee, if two people are to start life, for her to accept the practice, she needs or both need to be institutionalized into one another's culture to learn values, beliefs, and behaviours, therefore before one decides to marry someone, they should learn about each other. Marriage is part of culture and it is shaped by African philosophy that is very much specific to *Ubuntu*. Everything about African culture is rooted in the philosophy of "*Ubuntu*" which Mbiti emphasizes that "I am because we are, and since we are, therefore am (Mbiti, 1989)

For Mbiti it is human to live by other ideas and respect, we can say we respect God, who we have never seen, as African people our existence teaches us to respond to ourselves, and the people in general irrespective of their culture. We are what we are because of another person. Hence we have a marriage that increases the relationship between humanity irrespective of their culture, "marriage brings families together, however, culture can bring barriers that can interfere with the process.

There is a period of dating, dating means going out together and doing many other things that are done by couples inside an official marriage. Nowadays young couples go into what we call “**vat en sit**” (this an Afrikaans word that is commonly used when couples stay together before getting married). The idea is to practice how to live together and plan their family. Others will be dating for a longer period, to know one another. Many ended up even having kids in the process because they were sleeping together without using condoms. They practically live as married couple a do, but their parents are not part of these arrangements. They usually find out later when a woman becomes pregnant or a visited by a parent.

They call the process of knowing each other before they commit. So for them for them to, see if they will be able to build a family they have to stay together and practice and see if they will be able to sustain the relationship. For a Christian family, these kinds of arrangements are not acceptable, according to the doctrine of the Bible, only married couple couples together and be intimate. Families of males are to pay Lobola/Magadi/Bogadi for the woman, the reason to protect them from unforeseeable incidents like death, because if one of them dies, this will create a feud between the two families. Whereby if there is a child, one family will not have a full right to care for a child/children but will have to pay money for the welfare of the kids. Some give a Lobola/Magadi/Bogadi for the child which is called “Intlawulo” (set aside). They are giving a mark to the child, or marrying the child.

This puts pressure on the man as he is the one who is the one who must raise and pay Lobola/Magadi/Bogadi. In a case where the couple lives in a “vat en sit “arrangement, the woman’s family will skyrocket the price by saying” **o ipagolletse mogodu**” loosely translated as you overstepped by staying like a married couple before you get married or **vat en sit** (translated as staying together before getting married). The sentence itself has an arrogant connotation because it is usually spoken in a demeaning manner. It brings hurt and frustration especially to, the man is the one who initiated the arrangements. In most incidents, the family of, a man even frustrates him more by initiating him to leave the woman as she is not worthy to be their *makoti* (daughter-in-law).

The above process which was supposed to be a self-induction to the couple, now turns out to be a battle of belonging. A woman is forced to learn and accept her

husband's cultural norms to be awarded the crown of a good wife, regardless of what culture or belief she is coming from, she has to abandon her cultural norms and join her partner or husband. This is the other reason for their action of living together before they commit. This leads to emotional abuse that may later be physical, even murder.

Culture and traditional values have always been more powerful and do not allow anyone not familiar with the practice to form part of the proceeding except those who are directly involved. The abovementioned information will be tested and reproved by the literature that will be used in chapter two

1.2. Background

This story is of a young man called, Tshego who told her mom that he wanted to exchange a *Bogadi* with his girlfriend. The couple had been together for about a year, and the boy felt that it was time to take a step and send his parents to look for "**sego sa metsi**", (translated as a bride).

Tshego met the lady as she was just out of a "**vat en sit**" relationship, he never had enough time to be with the lady and know her. The relationship did not end well because the boyfriend was abusing her. She told Tshego that, her previous boyfriend got a flat and requested her to move in with her. They "vat en sit" (stayed together), and after one and half years he proposed to her and put a ring on her finger as the symbol of engagement. She went to tell her family and he also went home to inform the family about his intentions to marry her.

The boyfriend's (Tshego) family took a journey to the lady's family to ask for "**sego sa metsi**" translated as officially ask for a hand in marriage

While the boyfriend is busy putting away the money for a *Bogadi*, he suggests that they be intimate because he wanted a child before he married her. He insisted on her abundant contraceptives for her to be pregnant. His word was, "You have to be pregnant first before I send my family to bring Bogadi to your family".

The boyfriend is demanding that; she must give an "heir" to his family.

The lady asked her what if the child came out to be a girl, not a boy. Because according to him and his family, an heir must be a boy child, not a girl child. He claimed that a boy child would make him more of a man than a girl child, and now he

wants a boy. The lady claimed the boyfriend would have sex with her every day even when she was menstruating. When she refused to tell him that she is not feeling well, he raped her, by raping her, he would pull her panty and tear it into pieces and throw it on the floor, and starts raping her.

The day after her rape she would lock her in the house, took her cell phone with and say she must stay in bed because his sperm would fall and she would not fall pregnant. He would come back later in the afternoon and ask her for forgiveness and bring a set of panties and a bunch of flowers.

Three months later she took her to a doctor to do some pregnancy tests, she was not pregnant, and she started to beat her. She would beat her the whole night and rape her repeatedly, saying to her that she cannot pay *Bogadi* to a mule. The lady managed to have courage and leave the room after four years. She went back home but never told the family about the abuse, she dealt with her emotions on her own. Six months later she met with Tshego and started dating.

Before the presentation of *Bogadi*, his mother went to meet with the bride's family to ask for a bride price. He was told the price was R120 000, the reason was that, their child has a degree and they have taken that is the reason they are asking for that amount. Tshego's mother tried to negotiate that the amount be reduced because the children still have to start life a build a family, but the family refused to reduce the amount. The date was set and delegates of two women and two men were chosen and given money to embark on the process of *Bogadi*. Now Tshego has to go and raise that amount, which he did not have. According to them, that is a way Tshego had also proof that he would be able to afford to financially care for the bride-to-be.

According to the parents, the bride was to do several exercises to test Tshego's financial strength to prove to her parents that, he can afford the lifestyle of the family. Tshego who comes from a broken family, his parents divorced while he was young because his father used to beat his mother; therefore, his mother took him and ran away with him to start a new life. Being a personal trainer himself, having few clients who pay him an overall amount of R9000.00 monthly, it would take him some time to raise that amount of money. He had just bought a car; also he had to pay rent to the

landlord. Therefore, the amount they wanted was going to take a long to raise, or the other option was for him to take a loan to pay *Bogadi* and repay it with interest. Tshego's mother struggled to appoint delegation; she could not understand why this person should charge her son so much amount of money. Tshego besides being a personal trainer, is a pilot; it is just that he could not finish his hours of training because he could not afford, the problem that resulted in him getting a depression. He took gym to keep his mind active and later enrolled for personal training course. His mother decided to seek guidance on this matter because both of them were broken by how his son going to raise this high price they had to pay, also Tshego's bride was fear of losing him because she knew Tshego's financial stand, hence the mother consulted me. It was a problem for me because I did not understand or know how to help her.

A story of Tshego is one of many stories that came to my attention, Boitumelo (Tumi), not his real name in this study I will use the name 'Tumi' which is 'Boitumelo' in short, went to university and met a girl there. They became friends and later the relationship intimate. They were both virgins because they both applied for a bursary which did not pay, they moved in together as roommates and close friends who happened to have the same problem of finance. They ended up in a "*vat en sit*", translated as staying together without being married, which resulted in them having sex, and the girlfriend became pregnant. They were devastated because they both had to go back home to their parents to explain.

Tumi told his parents and they told him to wait for the girlfriend to tell her parents and they will take it from there. The girlfriend told her parents, that the father refused to accept the news that his child was pregnant, he disowned her, and the father stopped all means of communication with her. She did not have a place to stay, Tumi explained the problem to his parent, and they decided to help by letting the girlfriend stay with Tumi. The girlfriend gave birth and Tumi's mother had to step in to help the young mother to take care of the child. Tumi now had to go out and look for a part-time job to support the child, while his parents paid his tuition for him for him to finish his degree.

Tumi finished his degree first started a full-time job and took care of both the mother and the baby. Tumi also paid for his girlfriend's tuitions because her father abandoned her. As the child grew, Tumi approached his parents to start Magadi/Bogadi negotiations. They went to the girlfriend's home to ask for a hand in marriage from Tumi, *ba kopa sego sa metsi*, translated as asking for a hand in marriage. As they arrived there, they were told to pay 'ntlawulo" which is loosely translated as damage in English. The proceedings were as follows; R20 000 "ntlawulo", translated as an acknowledgment that they accept that the child belonged to them, an amount of R200 000 payment for *Bogadi*, and had to buy a suit and a hat for the father, a dress and a *doek* (head cover cloth) for the mother, 10 blankets for the family members. All that has to be brought in full on the day of *Bogadi*.

Tumi's girlfriends tried to speak to her mother to convince her father to consider the price, but because the mother was also in a polygamous marriage, did not have much to say to convince her husband'. Her girlfriend's mother was a second wife, according to her, both the first and the second wife stayed together in a four-roomed house with all the children. Her father sleeps with both wives in the same bed. Both wives have ten children, the eldest is 27 years old; she is older than Tumi's girlfriend who is 24 years old. She told Tumi that she tried to request her mother to soften her father to reduce the amount but, he refused. Tumi's girlfriend was traumatised by all this arrangement and Tumi was the only one who was going to rescue her by marrying her.

Tumi's parents tried to explain that; they took all the responsibility of accepting and taking care of the mother and child while the family abundant them. The conversation fell into a deaf ear as the girlfriend 's father had already made a decision. Tumi's parents came to me for guidance as well. I could not help them.

The above two stories are real-life stories, have different environments, and raise what most couples are going through. Some come from a background that makes them not forgive themselves, thus struggling to connect with their partner because of other things and the high price of *Bogadi*. While they are trying to find a place in marriage, they have to deal with their past that always pops in and reminds them that they are worthless and only a huge amount of *Bogadi* is what matters.

Because on both occasions the researcher happened to be of both delegations of *Bogadi* and I did not know how to deal with the situation. Again being a woman also. I could not say or try to advise, as the negotiation was led by men, they took the lead in negotiations, a part of “*ba beki*” (delegation) representing the women's side. This created a stressful moment to that suggested me to research. As a Practical Theology student, this project will help in developing a pastoral methodology that is of advantage to the church, particularly at a period when strictness is enforced and measures are in line to re-align services to take a productive approach from a compacted framework.

The above stories raised several questions about the *Bogadi*, which Montle mentioned as an opportunity that somewhat deluded men into believing that they had bought their wives and owned them (M.E & Montle, 2020)

The churches only become part of the marriage at a certain stage and in many cases when the marriage is in trouble. African Cultural marriage distinguishes itself by having a customary marriage which is *Bogadi* an African type of proceeding to introduce a marriage. Commonly it is called *Lobola, or bride price* however, in Setswana, it is called “Magadi “*Bogadi*. In this study, the term “*Bogadi*” will be used instead of *Lobola* because the study is done in the area of Batswana, Bakwena ba Bafokeng ba kgosi Leruo Molotlegi in Phokeng. Also the word ‘I’ will be used interchangeably with the word “researcher”

1.3. Problem statement.

The following problem statement and questions arose, and came to the mind of the researcher:

The above stories happen in most couples that are intending to take the marriage journey. Most couples go through the process of *Bogadi* but abundant the contract before they finalised it to marriage The high price of *Bogadi* brings pressure on couples who are about to engage in the proceedings

- a) Is *Bogadi* a business transaction?
- b) Does the high price of *Bogadi* contribute to the high rate of GBV?

- c) How can the church with its neutrality help people like Tshego and Tumi to regain their self-worth and encourage them to face the challenge that is caused by the process of *Bogadi*?
- d) Why is the church doing pastoral counselling only in divorce and death but not in *Bogadi* proceedings?
- e) Does the church community know Pastoral counselling?

The two stories above are from different backgrounds; they carry different impacts on each character that need attention. It is important to have a pastoral model that will assist people like Tshego to speak openly about the discomforts that he finds himself in and learn to develop a space of trust with his partner.

Tshego and Tumi's story helped me seek a deeper understanding of the current approach of the *Bogadi* process and the original approach. This will enable pastoral caregivers to identify possible problems associated with *Bogadi* proceedings that lead to the current quarrels between couples and thereby journey along with them timorously, before pronouncing them qualified to commit to marriage.

1.4. Relevance of the study

The contribution of this study to the broader field of Practical Theology may establish the relationship and pastoral care that may facilitate a workable partnership. The research may form a methodology that will be used to pastorally care and journey along with those who want to commit. The major theoretical construction of this study is to prepare couples before they start the process of *Bogadi*. Counselling done by a pastoral caregiver may add value to problems that may occur before marriage.

Many customs have common stands, both culture and pastoral care endorse marriage, a concern is that the church only becomes part of the process when couples commit and exchange vows, and sign the marriage contract, at worst scenario when there is a dispute between the couple.

Pastors become involved when there is a problem in marriage. The older generation used their wisdom to determine whether the marriage would w. They will say "**ngwanaka Lapa le leo galetsenwe**", (loosely translated as 'my child; you cannot have an intimate relationship in that family). The inference is that they have a spiritual assessment that warned them as they see one befriending the said family.

Hence, there is this Setswana idiom” ***ngwana Malome nnyale dikgomo di boele sa keng***”“(rather get married to your uncle’s child, in that case, everyone will be safe at home)”. Because the proceeding of Bogadi leads to marriage. The use of the principle of Practical Theology in developing a model that will be a useful tool in Pastoral caregiving to help those who are emotionally bruised, (R & Osmer , 2008) emotionally challenged by the pain coursed by the disappointments that come with *Bogadi* proceedings.

The model will also empower clergy to play a vital role in families that intend to start with the process and also those who needs healing after being hurt.

At the end of the study, the research will give Godly guidance to members of the Christian community and help them reduce the use of rituals and follow God ‘s way of doing things. The research will also examine whether the practice is overrated and whether the high price is contributing to the rife incidences of Gender Base Violence as postulated by Olisa (Olisa.J, 2016)

1.5. Methodology

The research will use the Creswell qualitative method to design this research (J.D & Greswell , 2018).

1.5.1. Qualitative Methodology

A qualitative research methodology, which Creswell explains its origin from anthropology, sociology, the humanities, and evaluations. The picture will provide a specific picture that will help to construct and understand the social life of Batswana and the sacredness that Bogadi proceedings preserve. This method of research will be used to define the research, unlike the quantitative that only gives statistical data that will not be useful for this research (J.D & Greswell , 2018)

Swinton *et al* 2011 define qualitative research as a multi-method in focus, involving an interpretative, naturalistic approach to its subject matter that will allow everyone including the researcher to be orientated within the field and see a potential way to a critical dialogue between Practical Theology and qualitative research methods (H & Swinton and Mowat , 2011) The researcher is a key instrument to collect the data.

This methodology will generate words as data for analysis through open-ended, questions because it aims to bring out an understanding of the research problem by using the views of the people involved.

Issues that involve *Bogadi* have a negative social impact on women, therefore Creswell draws a theoretical approach and makes the problematic women 's diverse situations and the institutions that frame these situations. *Bogadi* is a more popular institution regarding how women should be handled or handled in marriage (J.D & Greswell , 2018)

1.5.2. When do we use a Qualitative inquiry?

Qualitative research is useful to help the researcher to explore the problems that are at hand. There is a need to study some variables in populations that cannot be easily measured because of their silenced mode that needs to be identified and measured. It is therefore necessary to research to increase literature rather than relying on the pre-determined information, this is what Creswell calls a complex detailed understanding of information that can be relied on.

Hence qualitative research allows a researcher to go directly to the people, to their work and home to allow them to tell their stories and that will make new literature (J.D & Greswell , 2018)

1.5.2.1. The Role of the Researcher

Qualitative research is meant to empower individuals and hear their voices by sharing their stories, even though sometimes it minimizes the relationship between the participants and the researcher in the study. However, this will also help to develop theories. Therefore, an extensive commitment is needed in the field to collect data from different sources like newspapers.

According to Creswell problems in qualitative research involve the topics that consist of human and social sciences, it therefore needs a deep involvement in issues of gender, culture, and marginalized groups, these are the topics that are emotion-laden, close to people, and practical (J.D & Greswell , 2018)

This will lead the searcher to ask open-ended questions, for a chance to listen to the participants, however, questions might not be final, which might lead to an increase in understanding. Again, information may be collected in the form of word of mouth or images.

1.5.2.2. Open-ended Questions.

These are for the respondents' answers, which are in-depth, qualitative, and almost exclusively based on open-ended questions. This means the respondent will be asked to provide his/her own opinion when answering the questions listed. With the above in mind, Richard Osmer's method shows a good example of showing open-ended questions:

--A descriptive – which is an empirical task that will ask questions like "What is going on?"

--An informative task that focuses on the question like "Why is this going on?"

--A normative task question like "What might be going on? (R & Osmer , 2008)

1.5.3. Participants

About 20 participants will be carefully selected according to the criteria. The concern form will be given to .and explained to according to ethics committee criteria selection, emphasizing the intent that will careful caution that is for this research and its Influence, the misrepresentation of *Bogadi* representatives, will also be critically examined to establish whether biasness is responsible for the uncertainty of the folding process within.

Data for this study will be done by the researcher. Pastoral care will provide counseling to families in the community who need a solution to their problems. Proceedings are to help those who are about to couples and are struggling to make sense of the unfolding process and need some clarifications and background of what they are about to start.

1.5.3.1. Verisimilitudes

This is what Creswell *et al*/ experience of being there and capturing the thinking, writing it, engaging, and filling the expected idea. This will help to make the story believable, and accurate and reflect all the complexities that exist in real life (Creswell, 2014). This engagement will create a space for a researcher to connect with the participant.

1.5.3.2. Autobiography

A researcher needs to introduce herself to the participants, by telling her background. This will create a relationship that will help in collecting data from questions. Again interpreting the questions to the participants (Creswell, 2014). This helped the couple to relax and ice-breaking

1.5.3.3. Reciprocity

Participants must know there is no monetary gain from this research. In case they want to withdraw from this will help them to prepare them not to feel abandoned but important. Sensitivity is very important because this will help the participant not to feel exploited as vulnerable, young children, or what Creswell calls underrepresented or marginalized groups. This will help to avoid the risk of demanding compensation from the researcher (ibid)

1.5.4. interviews.

Interviews will be conducted within the domains of the criteria that are selected. Several old men and women from the Batswana communities in the area of Rustenburg/ Bojanala District Municipality are to be engaged in a critical discussion to divulge the process of why the 1 should be only for selected people. Young men and women will also be carefully selected to seek their position in the process.

Careful observation of emotions to reveal if there is a loss of content in these proceedings. The reviewed responses will be analyzed.

1.5.5. Reflecting Theologically

Practical Theology takes the reality of the truth seriously, the importance of normativity, and faithfully and meanings suggestions for the performance of theology (H & Swinton and Mowat , 2011)

Enquiring Osmer's interpretations proposes four tasks that are:

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

The above tasks deal with Practical and congregational leadership, which can be used as a guide to create a model of healing. He intended to embrace Gerkin's model of pastoral leadership which gives an interpretive guide (R & Osmer , 2008)

Like Gerkin, his primary objective is to provide an effective interpretive guide to congregational leaders by teaching them how to engage a practical theology interpretive episode, situations, and context, thus the above guide. His belief in God will be discerning to people, hence the application of the four tasks of practical theological interpretations.

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

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

- The descriptive–empirical task which is the Priestly listening. He explains that Practical Theology begins with episodes that lead to situations that call for interpretations. Therefore, Practical theology invites students to interpret to suit the contemporary lives of people (a living document) and that task seeks to answer the question of, what is going on? This is a spirituality of presence, that is attending to what is going on in the lives of individuals. He refers to it as Priestly listening, which can be formal or informal. While arguing that qualitative research treats people like objects, thus consistent with priestly listening (R & Osmer , 2008)
- *Interpretive task as Sagely Wisdom.* The process is explained by Osmer as requiring the interplay of three characteristics, that is: thoughtfulness, theoretical judgment, and wise judgment. Thoughtfulness is a leader who is

committed to reflecting deeply on the questions that life throws at him.

Theoretical is the ability to be artistic and scientific to understand and respond to an episode, situation, and context, however, the knowledge is fallible and grounded and limitations should be applied. Unlike Gerkin, Osman relates Wiseman to Aristotle's idea. This involves discerning the circumstances.

However, he grounds his interpretive tasks in biblical wisdom literature that is Israel 's wisdom traditions of Jesus Christ as God's hidden wisdom revealed.

- *The Normative Task* as Prophetic Discernment.

This is about what ought to be going on. That is seeking the will of God in the present realities. Unlike Gerkin, Osmer refers to this as a prophetic discernment. He explains that the Old Testament prophets spoke to God and were also interpreters of the tradition and present revelations. This term is intended to capture the divine interplay of closure and human shaping as prophetic discernment.

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

- *The Pragmatic Task* as a Servant Leadership

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

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

The researcher therefore will introduce Charles Gerkin's model of pastoral care (the shepherding model), however, Gerkin can only provide a shepherding strategy and care. Victims of power and GBV, need to be educated to proceed with life.

In that case, Nick Pollard's method of Evangelism of Positive Deconstruction will be used as a theory to guide this counseling, supporting and caring for those who are emotionally aggrieved due to issues that are related to the process leading to

Bogadi. Teaching them to live positive in life and also to enter the marriage journey with positive energy and give a survival skill.

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

Gerkin will guide this research with his shepherding model of prophetic actions of seeking fatalities of emotional trauma to give them hope and play a priestly role of caring.

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

For this research to achieve the mission, Charles Gerkin did provide enough information for caring, however did not give more information of the moving forward while being cared. Therefore, Nick Pollard will be able to help with his model of positive deconstruction. His method of Evangelism will guide this work and will bring the positive meaning of hope to their lives.

Pollard's method of positive deconstruction is the process of helping to deconstruct what is believed to have emotionally hurt, to carefully examine their belief and analyze it to change their negative thinking.

To be positive means you engage in an experience that will give life and good energy.

These two methods will give guidance to couples and pastors who will be journeying, to close the old wounds and give them guidance of fresh start. It will also strengthen their faith in God by acknowledging Jesus' suffering to death.

A qualitative research methodology will guide the research to understand the construction of social life of the Batswana about the process of *Bogadi* and its sacredness

It is therefore necessary for people like Tshego and their partners to be journeyed along by the church to prepare them before they embark on the process of *Bogadi*. This may also help those who do not use the process of *Bogadi* but got engaged or are in a courtship.

After Tshego had gone through the sudden ordeal, the research will help him to reconstruct his life positively, so that he still can see marriage as positive. The method will help the researcher unload values, ethics, and attitudes communicated during *Bogadi*, verify the truth, find those mistakes, and replace them with the truth.

By identifying and describing the problem in the couple's life before they commit to *Bogadi*. This study will gather facts and information about the *Bogadi* system and whether pastoral care can neutralize what scholars like Matope *et al* mentioned; that culture reinforces gender inequality and female subordination through the standards that are established such as giving *Bogadi*, while paying attention to couples and their experiences as described by Osmer (R & Osmer , 2008)

And a practical task question is "How might we respond?" This task cannot be isolated but rather be seen as inter-reliant to each other and be seen as a whole. (2008; 220). Human beings go through so many phases of life, not everyone has the skill to deal with the past and the future. Most battering happens because of the baggage that comes in as the couple personally engages with one another toward marriage. The problem therefore overlooked by thinking that it will dissolve as the couple learns of each other. As much as Gerkins will help with the healing, Pollards will give a way forward.

1.6. Epistemology

The epistemology of this research will be drawn from the literature from different scholars including African and Western Scholars and also will explore Pastoral Psychology, Sociology and Anthropology, behavioural science, and those who have

gone through the process of *Bogadi* to share their experiences and older people whom their children have married.

1.7. Aims

The aim is to establish whether the high price of *Bogadi* contributes to the unimaginable cases of Gender Base Violence towards women.

To find out about the contradiction in the belief system of *Bogadi*.

1.7.1. Objectives

The research hopes to establish a therapeutic model of healing is to prepare couples before they enter the process and again to counsel those couples who already went through the process and were hurt by the process and bring them hope. As a researcher, I did not know how to help both Tshego and Tumi, this will also empower and strengthen my pastoral knowledge.

Finally, to identify the beliefs, values, and attitudes in preparation for marriage before *Bogadi* and try to merge pastoral care. With findings from the data that will be collected from participants, an ongoing process can be determined to establish a book that might be a tool to help with the process.

1.8. Relevance of this research.

The topic is about counseling Couples before *Bogadi*, the couple will be able to face previous circumstances and be prepared for the ones they might be facing. The topic sits well with Practical Theology, to establish mentorship and counseling for those who have gone through trauma.

1.9. Motivation of the study.

The study will develop a methodology for helping pastors journey with couples who intend to start with *Bogadi* proceedings. Tshego and Tumi's experience motivated me to do this research, to try and create a model in Pastoral Care to help clergy like me who did not know how to help them in their circumstances, encourage them that marriage is still an institution to consider in the future. However, this step is the right way to determine their future.

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

1.10. Research Gap

Numerous empirical studies have been conducted, and a similar study has been conducted in Limpopo but the culture is different, especially in the concept of *Bogadi*. In Practical Theology, Chisi researched Lobola in Zimbabwe (J & Chisi, 2018) Olisa researched Lobola Practices from a pastoral perspective (Olisa.J, 2016). In social work, psychology, or sociology several manuals exist to guide the practitioner in Psychology. For example, SKurtu's research (A & Skurtu, 2016) and Montle the work on Social Science (M.E & Montle, 2020)

Several research and practice on *Bogadi* counseling have been done.

All the above has done good work, but there has not been research on pastoral care and counseling for couples that are about to engage in Magadi proceedings, especially on Setswana tradition.

1.11. Assumptions

Creswell describes assumptions as abstract ideas and beliefs that a researcher brings to a research (Creswell, 2014)

The following assumptions were recognized by this research.

- I. Couple struggles to deal with their past while they are already in marriage, Africans still encourage *Bogadi* to be handled in a costumed old way, not paying attention to the struggles they are about to face in their journey.
- II. Some parents fail to help their children deal with their past ordeal, which always makes an impact on the outcome of our marriage. Counseling will bring out the problem and help them approach life positively.
- III. The entire respondent will try to be honest when dealing with this issue, because the researcher is also Tswana speaking, and may be defeated by mingling emotions as dealing with this issue.
- IV. Criteria of the sample will be included and assure all participants of a common experience of the phenomenon (ibid, 2015:104)

1.12. Ethical Considerations

According to Babbie, *et al*, ethical is described as “conforming to the standards of conduct of a given profession or group” (E & Babbie, 2005)

I agree with Babbie because the research will involve humans’ private lives, it is, therefore, an obligation for this research to follow the ethics committee guidelines to research, to protect the university’s integrity, and to avoid legal actions. See Appendix B of the concern form which deals with ethical issues and confidentiality. Participants will be given a form to fill out, which provides the guidelines and confirms their agreement to participate in the research. A transcribed audio might be used to capture some of the information that might be left.

1.13. Basic Framework

The basic framework consists of seven chapters with appendices and copies of consent letters if so required. **Chapter 1** consists of an introduction and a broader detailed study orientation that provides a background of the thesis, a brief historical context, the background of methodology, problem statement, significance, aims, and, limitations. motivation of study, assumption, and Ethical considerations.

Chapter 2 will focus on a literature review engaging *Bogadi* and comprehending the views of different authors on the keywords of the study. Both primary and secondary sources from Western and African Scholars will be employed to find the origin of *Bogadi*. Further to that, it will be to do the groundwork on the period of the origin of *Bogadi* and thematically engage the literature around that period. Relevant African philosophers like, Mugambi, and also scholars like Masango, Baloyi, and Theron, and feminist theologians like Fiorenza and Dreyer were also visited, Western scholars including Wimberly, will be used to form part of this research, also journals and internet materials will be employed to exhaust all the information. I am going to integrate both Western and African Scholars, and later argue how I think about how these proceedings can help to journey with young couples.

Chapter 3 focuses on a methodological approach by Charles Gerkins and Nick Pollard will be incorporated to introduce an approach to find a place to help couples that are in the process. This theory will strengthen pastoral support to couples that

intend to engage in *Bogadi* proceedings and its practices so that the field can be more flexible and open in theory and practice be more grounded in the theological environment and be used as a model for the study of practice.

In **Chapter 4** we discuss *Bogadi* in Setswana. The chapter will unpack *Bogadi*.

Chapter 5 revisits the data that will be collected from the interviews. Three types of questions were formulated for an interview, older couples, young couples, and clergy. The analysis of the data that was collected:

See Appendix A and B.

Chapter 6 gives healing on the experience before the couple commits to one another and enters the new family life. This will also create a pastoral methodology of caring for them.

Chapter 7 shares the findings, recommendations, and conclusion of the research.

1.14. Preliminary Conclusion

In conclusion, this ends the proposal that has provided the steps that will be used to structure this research. The next chapter will be literature, which will examine how scholars used this topic to find a solution to the problem that is raised by the researcher and critique what they have researched.

CHAPTER 2

LITERATURE REVIEW

2.1. Introduction

This chapter is about a literature review which Diana Ridley describes as the selection of available documents (both published and unpublished on the topic), which contains information, ideas, data, and evidence written from a particular standpoint to fulfill a certain aim or express certain views on the nature of the topic and how it is to be investigated, and the effective evaluation of these documents about the research being proposed (D & Ridley, 2012, p. 3).

A literature review forms part of the thesis where extensive reference-related research and theories in the research field will be performed. This is where connections are made between the source text that has been drawn and where my position. This is where the researcher will be inquiring about the work done by peers and other scholars. *Bogadi* and the process leading to it has since brought a huge discussion around Africa, which brings more confusion to couples facing the process.

For this chapter to lead us to the core of the research, we have to try and find what other peers have seen about the topic and what their stand is on the issue regarding the payment of Magadi.

2.2. What is *Bogadi*?

Ke Motswana, go ntsha Magadi/ Bogadi ke setso sa etsho, Ka Setswana, Magadi ke tebogo e e fiwang boora mosetsana gotswa koo rramosimane pele ga bobedi bo tsena mo lenyalong. Mo ngwaong ya Setswana, tsamaiso ya Magadi e farologanye. Go nale tsamaiso e kayone Magadi anale seelo, sekai, ka ka ngwao ya sengwaketse, Magadi ke kgomo tse robedi le dinku elenngwe e ebetsweng mokwele kgotsa lengaelo. Seelo sa Magadi se bewa ke boora mosetsana.

Magadi a farologana le tsamaiso ya tlwaelo ya go duela madi. Ka gore mo tuelong ya madi, boora monna yo nyalwang ba duela madi ko go bo rra mosetsana yoo nyalwang, Magadi ke fa batsadi ba mosetsana yoo nyalwang, ba neela batsadi ba monna yo nyalang dimpho e le ka ntlha ya mosadi yo nyalwang. Magadi ke dilwana tse di ntshiwang ke monna yo nyalang a di ntshetsa mosadi yo amo nyalang ka nako

ya lenyalo, tse di salang dile mo taolong ya ene mosadi yoo nyalwang. (wikipedia, n.d.)

English Translation

Translated as: I am a Motswana, and the payment of *Bogadi* is my culture, *Bogadi* is cattle that are given by the groom's family to the bride's family as part of customary marriage. when the family of a groom comes to ask for the bride's hand in marriage, the bride's family demands *Magadi/Bogadi* before they can release their daughter. In other cultures, *Bogadi* is negotiated while in others it is fixed. For instance, amongst Bangwaketse, *Magadi* is fixed at eight cattle and a sheep, the one known as "*mokwele*" or *lekwaelo* (there is no English translation).

Bogadi is demanded by the bride's family, they are the ones who tell the groom's family the number of cattle they must bring during the wedding. There was a time when the Ba Ngwaketse when the groom's parents were the ones who told the bride would number of cattle they were bringing. But later in Ngwaketse history, the bride's family would tell the groom's family that; "*Itlotleng*" translated as have respect or honour yourself" by so doing asking the groom's family to set the price of *Magadi* for themselves. If they set the price too low, they should not undermine themselves (ibid).

This is a qualitative study, and it is guided by a story analysis design that is required to conceptualize the relationship between the process leading to *Bogadi*, the high price of *Bogadi*, and its relation to gender-based violence in South Africa.

2.3. History of *Bogadi*

Conteh *et al* describe the *Bogadi* or Dowry as a transfer of wealth, an invaluable component of bridal wealth. The importance of *Bogadi* is for parents to ensure that their daughters are given their due inheritance.

Historical term for dowry, Lobola, bride price /*Magadi Bogadi* is the transference of a large wealth of goods and services to the parents of the bride during marriage and the practice is popular in South Asia, some parts of the Near East, Europe South Asia (Conteh, 2016)

Conteh explains that the Dowry is paid according to the economic status of the groom, and is paid by the groom, however, the family of the groom can collectively help the groom to meet the costs of the payment.

This is much different from the Batswana culture because the whole responsibility is on the groom, if the uncle likes, he can add one cow to encourage his nephew, however, this is not always true because sometimes the uncle expects his portion from the *Bogadi* and that portion is called “*masori*”, translated a portion for the uncle

Conteh explored different authors on the subject of *Bogadi*, that in some places where agriculture is major, children are regarded as assets and need to remain in the family. This means that because women got married are not entitled to any family inheritance, these belong to boys in the family. Like the first part of this chapter, the practice varied geographically as presented in the literature, however, *Bogadi* is expressed as related to culture and traditional practice and is particularly practiced in African countries.

In quoting Harrell and Dicker, Conteh the process of *Bogadi* will remain complex in society especially in the Batswana culture, as he finds invaluable cultural elements of marriage that deserve to be diverse. I agree with Conteh that, a cultural system like *Bogadi* can be very challenging as it reflects the complex nature of society (ibid).

South African context using the Batswana in the selected area of Rustenburg where it found that *Bogadi* is often excused to marginalize women within matrimonial affairs, thus, endless reports emerge about deaths and horrific abuse of women in South Africa. The question is, what is it that is not done during the process that changes what was meant to be a harmonious relationship to a cold and sometimes ends in the death of someone?

According to Montle, this abuse against women might conventionalize the so-called ‘men are trash’ idea, substitute marital phobia, and marriage decline in South Africa. It is therefore noted that needs to be redefined in such a way that it leaves no misunderstanding about wives being properties of their husbands (Montle, 2020). *Bogadi* is a beautiful process that leads to marriage and has always given a Motswana

and another culture woman a sense of pride but has often been used as a justification for domestic violence against married women.

2.3.1. *Bogadi* legal point of view

Some people practice the custom of *Bogadi* and misinterpret the legal significance of *Bogadi*. Some people think *Bogadi* is just an informal process, hence they will come in and out of the process anytime. In the case of Tshego, he paid *Bogadi*, and a month later after some difficulties emerged, he dropped the engagement. According to Koen in his article on Lobola –sa.co.za. they mention that the law acknowledges *Bogadi* as a customary marriage, and most are concluded with a celebration where both parties give consent to the marriage (Koen, n.d.).

He further mentioned that *Bogadi* itself is not a marriage, but rather a process of getting married under a customary law. How a customary marriage celebrated after the conclusion of negotiations differ from culture to culture? Others welcome and incorporate the bride into the family through songs and dance, slaughter, and exchange gifts.

This is some of the information that needs to be considered during the process because *Bogadi* is a custom, many do not follow and find information about the above information. This research is about empowering parties that are involved to have knowledge

2.3.2 *Bogadi* Culture point of view

Matope *et al* mentioned that culture establishes the normative order in society which includes customs and rules that are essential for the sustenance of the group. Theories are enforced by the dominant group to sustain social orders that benefit the powerful group (Matope, 2013).

In African culture, males play the role of paying *Bogadi*, which puts control over women, as a result, culture reinforces gender inequality and female subordination through the standards that are established by the payment of *Bogadi* (Matope, 2013). Whereas the legal practice still needs a further legal agreement to affirm the proceeding, the marriage institution can still be viewed as a source of conflict and gender-based violence. In this case, a dominant group is the one that comes to give *Bogadi*, which is the man.

The payment of *Bogadi* is a ritual that cements the relationship between a husband and the wife and the consensus (Matope, 2013). With an appreciation of the difficulties of human and environmental interaction and social context and the recognition of cultural practice as greater than individual behaviour, Matope, gender analysis was adopted in the study on the links between *Bogadi* and gender violence (Matope, 2013).

In agreement with Matope, as long as there is inequality between boys and girls, the issue of gender-based violence will keep on escalating to be justified in social lives.

The above order is a norm to culture and is also valid to culture, whereas in legal aspects it is not recognized and has to follow a certain order.

2.3.3. *Bogadi* in Feminist Viewpoint

Matope *et al*, bring us a discussion that is opened by a feminist for the practice of family life. According to Matope feminism was also given a chance to question family practice that can bring a personal concern to the community. In the space of culture, individuals are still reluctant to disclose information about what happens in private spaces or their own houses because feminists will blame women's mistreatment and their inferior status on the patriarchal system based on the family (Matope, 2013).

In Matope's argument, feminists believe that most problems faced by women, especially violence are caused by social, cultural, and political forces that require action policy. In culture, matters that involve culture are taken as private and are a view that transits through customs, social attitudes, and public opinion (Matope, 2013). Feminists are taken as robust and liberal and in this broad category there is more explanation for intimate partner violence, there is more to be investigated to determine the matter, hence this research will try and establish the course because many stakes are involved including children.

2.3.4. *Bogadi* and Ubuntu

Mbiti has an authority on African traditional values and world view. In his view, equality and basic rights foster fairness for the members of the community, because this promotes and encourages cultural diversity (Mbiti, 1969). He explains the community as which the traditional life of an individual cannot exist alone, including

contemporaries and those of the past generations, arguing that one owes one's existence to others.

A powerful argument that also emphasizes that a community makes, creates, or even produces the individual, who in turn depends on the corporate group. Thus only in terms of others individuals become conscious of their own beings' duties, privileges, and responsibilities.

This is a deep conversation that needs thorough thinking, however, in agreement with his statement, the *Bogadi* process is sacred to black culture, when we engage in this process, we should include every aspect of humility to practice it. For *Bogadi* to remain a relationship-building process, *Ubuntu* should remain the centre of the subject. In his argument, the concept of “*mundu*” in Swahili or “*Ubuntu*” in Ndebele is central to his explanation, that whatever is happening to an individual it happens to the whole group. To him, an individual can only say “I am because we are, and since we are, therefore I am, the African view of an individual is one that is intertwined with the whole tribe and community and cannot be understood in isolation (Mbiti, 1969)

Both families need to understand the process and join to help the coming couple extend the relationship beyond. If the price of *Bogadi* becomes a centre, not the couple involved, the whole meaning of the process loses its value. *Bogadi* is what culture stands for, therefore for culture to be recognized and practiced, it should be seen in the process of *Bogadi*, and they both should intertwine.

2.3.5. *Bogadi* and community relation

Bogadi exists because it is a process and a community affair, as much as it is a family private practice community is involved to be recognized. In Batswana culture, *Bogadi* / *Bogadi* is discussed in the tribal authority, in certain Batswana communities like Bahurutshe, (*Batswana from Lehurutshe*) a standard method or price is determined by “kgotla”, which is a tribal authority.

Mugambi *et al.* confirm my above statement and define community as a relationship of individuals that is founded on common factors. These factors can be classified according to the social experiences that the group and the network define. The network comprises individuals who are directly related to one another, either through

blood or marriage. this is what is called a kingship system that is closely woven and stretched to every direction of the community who live within (N & Mugambi J & Kirima N, 1976)

The above put Mbiti and Mugambi the similarity that African communities are based on kingship which controls the social relationship between the people in a given group. The distortion that is brought in *Bogadi* can only be avoided if cultural diversity can be recognised be followed.

2.3.6. *Bogadi* in Spiritual Sense.

Gerkins mentions that the church only comes into the picture later in the process after the field of psychiatry has been explored. One cannot dispute that Practical Theology and pastoral care have just been implemented. Therefore, the discussion about clergy being involved may be a novel idea and is still necessary. Hence I embarked on this research.

According to Masango, because the church is involved in Pastoral Care due to experiences of trauma, it should therefore part of what is happening in *Bogadi*, can comprehensively deal with the spiritual part of *Bogadi* (R.J & Masango M.J & Motsi .RG, 2012)

In agreement with the above statement, many people are going through a traumatic experience due to the *Bogadi*, and culture does not give much choice of coming out to speak and express their ordeal, Pastoral Care can help to connect and create a space for those who need care. Gerkin's Shepherding model will be thoroughly dealt with in the Model of Healing chapter.

2.4. Reviewing Other Scholars on *Bogadi*.

Several scholars have done thorough work on this topic, therefore this project must recognise their input to expose what this topic is about. Their revelation is of utmost importance to this research to gain relevance, and some of the findings to be implemented in the day-to-day life of couples that are about to take a journey to commit

2.4.1. Epistemology.

Epistemology is derived from the Greek word *episteme* meaning knowledge and *logos* which means study (Mawere, 2016, p. 23). Therefore, literary, it means a study of

Knowledge. Mawere mentions it to be a study of the theory of knowledge by which we mean the branch of philosophy concerned with posing, reflecting, and examining questions related to knowledge or knowing. He also quoted Barnett in explaining it as a branch of philosophy concerned primarily with the nature, sources limits, and criteria knowledge.

Epistemology addresses questions like; what is the human mind capable of knowing? From what knowledge sources do we gain our knowledge? Do we have any genuine knowledge on which we can depend, or must we be satisfied with opinions and guesses? Are we able to go beyond what senses reveal?

This field consists of Mawere mentioned to be of central questions that need attention: These are questions that might help to describe all that is needed to address some mystery that surrounds Bogadi with regard to culture and tradition. They are as follows.

- What are the sources of knowledge?
The question is asking about the source of knowledge about Bogadi, of which no exact answer is found except to say everything about Bogadi is theory and the information that is gathered is enough to allow the process to run.
- Where does genuine knowledge come from or how do we know? This is the information that comes from the elders that changed with time and carried by different cultures. The origin is about 300 B.C. years ago, somewhere in Mesopotamia in exchange for labour.
- What is the nature of knowledge? The knowledge was a practice; therefore, it was theoretical.
- Is there a real world outside the mind, and if so can we know it? Bogadi is practiced today in different traditions and differs in culture and ethnicity
- Is our knowledge valid? The knowledge might be valid, however, the practice missed its value along the way.
- How do we distinguish truth from error? Only human experience is used to test the phenomenon. The process is done and dissatisfaction is mentioned by those who had experience.

To Mawere, those who have answers to these questions can be placed in a school of thought, rationalism or empiricism, because rationalists are the only ones who hold

human reasons and can discover the basic principle of the universe (ibid). He further mentions that empiricists claim that knowledge is derived from the sense of experience, thus our knowledge is limited. The information of *Bogadi* is said to be sacred because not everyone is allowed except those who have marriage experience, however, they use their wisdom to drive the process. Whether the relation is metaphysics or epistemology, that is the matter that needs more research, however as he mentioned the understanding depends on our understanding of ourselves with regards to the whole reality (Mawere, 2016, p. 24).

2.4.2. Source of epistemic knowledge

Mawere mentions that this type of knowledge always varies from the source because of their methods of acquisition and validation.

2.4.2.1. Empirical knowledge

According to Mawere, this is the type of knowledge that people obtain through observation of things that are around through senses and personal experience and also actions in which people are involved. Every process of *Bogadi* has its own experience, and the process goes with the flow of the person who leads it. The outcome of the process varies for different cultures (ibid).

2.4.2.2. Rational knowledge

This is derived from the reasoning not observation, by referring to what we already know. The process is about giving cattle or cash to the family of the bride, therefore, when the *Bogadi* process is followed it is important to seek knowledge of the procedures in order to be relevant to the process (ibid).

2.4.2.3. Revealed knowledge

This is the type of knowledge that is not open to observation, or empirical tests nor can be proven by logic and human reasoning. It is the knowledge that is given by God, it cannot be compared nor analysed. Issues that involve *Bogadi* need prophetic leadership because marriage is a covenant. And cannot be subjected to empirical or rational analysis (ibid).

2.4.2.3. Intuitive or Insight knowledge

It is a knowledge that is acquired by an immediate contact of the mind without going through the process of reasoning, it comes with a flash (ibid). The *Bogadi* epistemology follows four steps: praxis, theory, praxis, and praxis-theory. It begins with what is practiced, Appreciating, moves to theory, Accessing, to praxis, Announcing, and concludes with praxis-theory, Presenting. The Appreciating and Accessing steps involve an interrelated back-and-forth movement as the two delegates negotiate. Just like the Lekgotlha method, the thick black rectangle represents the holistic view of Ubuntu that forms the foundation of the Magadi method (Mzondi, 2022). He consolidated the process with the following steps:

2.4.2.4. Appreciating

The step allows the role of parents in raising the daughter and reflecting their image (seriti).

2.4.2.5. Accessing

The son delegation uses Indigenous knowledge to meet the demands that are set to marry the daughter.

2.4.2.6. Announcing

This time they announce their agreement and start to celebrate

2.4.2.7. Presenting

The final step is matlhabiso, translated as the family slaughtering two sheep, one is slaughtered by the bride's family and one is slaughtered by the groom's family and they exchange to give.

It is a fact that real life revolves around resolving problems in different contexts. However, not every matter in life is a problem. Some matters in life are about achieving an objective like a change in social status or building family relationships within the community. Efforts to build family relations between two different families in the community are reflected in the process of *Bogadi*.

This process is usually associated with the son's desire to get married and concludes with the outcome of the *Bogadi* process communicated to both families' ancestors. In my observation, the appointed delegate from both families engages in a dialogue or

negotiation process on the day the son's delegates meet the girl's family delegates. The objective of the meeting is to arrange a marriage between the son and the daughter. In achieving the objective, then the following prescribed process is followed:

- a. The uncle demonstrates the need to be appeased before the son's delegation enters the premises first, where they find other members of the girl's delegates sitting and waiting. In accessing the premises, they are assigned to sit at a designated place. The girl's delegation will keep quiet until they are appeased with a token (a bottle of whisky, snuff, pipe, tobacco, and a sum of money). This is what we call "*pula molomo*" This is to open the mouth of the girl's delegate to begin the negotiations) Once appeased with relevant gifts and tokens, the uncle calls the delegation to begin the negotiations.
- b. Then both families find each other and try to relax to begin. Then the visitors who are the son's delegation start to introduce themselves using the clan's name or totem. Likewise, with the girl's delegation. Then the son's delegation continues to evaluate the family and states the reason for their visit and further points out to seek to ask the hand of marriage to their daughter as she has signs of good upbringing and dignity. This is followed by a request to allow their son to marry their daughter
- c. The girl's delegation should play difficult and come with some demands. The son's delegation will also use their skill and knowledge to navigate themselves through the set of demands. The process normally takes several start-stop rounds until there is a common agreement that considers the demands met. Commonly, the demands are the number of cattle (cash) the family demands as *Bogadi*. Once this stage is reached and confirmed, the women from the daughter's delegation will confirm the reached agreement by ululating.
- d. Finally, on a day of slaughtering (*go tlhabela Magadi*), the process is to announce the marriage to the ancestors of both families). One sheep from both families and sorghum beer are needed to perform the task. Both sheep are slaughtered, and the right portion of each carcass is exchanged, that is a symbolism that the two families are now joined to seal the marriage covenant

2.4.3. Commitment

One factor that is associated with *Bogadi* is the commitment that is made by the couples. Milewski *et al* mention the willingness of couples to have a lifetime of love that is rooted in enough faith to work out all their problems, however, they cannot find a tool that they can use to resolve their problems (Milewsky, 2020).

He mentioned that the honeymoon phase reveals the real identity of couples because most of them struggle with power and those that are under pretense begin to feel victimized, stuck, and disillusioned realise that they are in the wrong place.

Milewski gave his personal experience that most couples become overwhelmed by the preparations and passionately prioritize the planning, thus the thought of counseling becomes of lower priority (ibid). Once the frustrations and bitterness develop, is then when the couple avails themselves of counseling.

The above confirms what this research intends to resolve, there are so many things that unfold after the couple has committed. It became difficult to teach people about a marriage expectation while they were already married. Even though they attend, they learn to forgive and sometimes learn to cooperate with what they have learned from the counselling.

However, couples Milewski mentioned that many couples mentioned to be rushed or pressured into marriage, while are duped and blindsided and missing some of the flaws in behaviours and also the impulsive reactions that should have been avoided. Only one partner will truly commit and practice what he/she has been taught and end up either in divorce or Gender-based violence.

2.4.4. The process leading to *Bogadi*

Bogadi is a Setswana word that describes Lobola in the African language. The payment of *Bogadi* is significant to marriage, however, the practice differs in different cultures. In Setswana the description is the same, however, the process differs according to the traditions.

Olisa *et al.* describe the process as a core culture of the African people which is believed to have been traditionally handed down from the forefathers. This culture is the customs and traditions that are communicated amongst a group of people who share a common structure of life (Olisa, 2016).

Bogadi is part of marriage, its original purpose is to build a relationship between two families. According to Olisa, the definition helps to remove some distortions and impediments that can be involved in this process. In his explanation, he revealed that African people who practice this culture do this freely and with dignity (Olisa, 2016).

The word *Bogadi* in singular is *Bogadi* provides an interesting approach which Mzondi describes as, the son communicating to his parents to get married. This allows the parent to search for information about the girl, the family, and the clan, as well as the moral standing of the family he intends to marry. Finally, they check if the son has enough cattle or money to pay *Bogadi*. After all this background check, they now go and their son's ability to pay, they hand the matter to malome(uncle) who will begin the process (Mzondi, 2022).

Also on the other side, the parents of a daughter, the uncle, and aunt ensure the backroad of the man she wants to marry.

The above process confirms the involvement of the family, however, the participants who are the bride and the groom do not take part in all these proceedings.

To Montle the process singles out the cultural practice of *Bogadi* as one of the motivations of abuse against women and it also aims to explore its role in perpetuating gender-based violence. According to him, this is an excuse to marginalize women in South Africa (Montle, 2020).

According to the researcher, the development of the whole process is to gather information about the morality of the intended bride calls for the invasion of the privacy of both the family and the bride. For them to make a background check, does not guarantee that the information that they will find will reflect the truth about the family. The question can be as: *where do they find the information? who are they asking for such information? how accurate is the information? After finding the information, what will they do with it?*

For Montle, *Bogadi* becomes a tool of othering as it eternizes the fallacy that women are more likely to like properties under the ownership of a husband. These misconceptions can lead to the beginning of gender-based violence.

The couple starts their marriage in a volatile state that might lead to the said gender-based violence. The fact is that to conclude and validate a customary marriage in South African law, there are requirements to be met. Completing this step brings the process toward validating both law and culture.

Mzondi mentioned an illustration by Masiangoako, and gave a short story as an example of such a process among the Batswana,

“Monna o mongoe one a bidiwa Ntladi o kile a rata goes nyala mosadi a bidiwa gotwe ke Motsei a mo inyadisa fela bagolo ba ga gwe ba sa rate. Ntladi a bolela fela gore ene oa mo rata. Batsoadi ba ga goe ba mmolela gore Batsoadi ba Motsei ke sika le le sa siamang, ba loa thata, ga ba utloane le batho ba bangoe”. English translation *A certain man named Ntladi married a lady named Motsei regardless of his parents’ objection because he maintained that he loved her (Mzondi, 2022)*

His parents indicated to him that she was raised by a family that is always fighting with other community members. On the other hand, the daughter’s parents, uncle, and aunt also want to ensure that the girl is married to a suitable son by establishing his parents’ background to determine their *seriti* (dignity). On the day both delegates meet, the process begins. First, the girl’s uncle begins the process by playing difficult and unresponsive. This requires the boy’s delegation to respond by presenting money as *pula molomo* (to open their mouth to talk)

This is a token to appease him so that he may allow the *Bogadi* process to begin. Once the uncle has determined that he has been appropriately appeased, he will then allow the boy’s delegation to enter the premises and sit at an appropriate place, if they were refused to enter before appeasing him. In the case where the visiting delegation was allowed to enter the premises (and in some instances the house), the uncle will do the same until he has determined that he is appropriately appeased.

After being appeased, the uncle will then leave the boy’s delegation to report to the girl’s delegation and family. After some time, the girl’s delegation will then enter the room or meeting place. The process enters the second step. This begins with the boy’s delegation introducing themselves by mentioning their clan’s name and/or totem before the negotiation process begins. The intention is to determine family relations before discussing the intention of the boy’s delegation.

The third step involves the boy's delegation appreciating the daughter and her family's moral standing, and then communicating that they have been assigned to request them to allow their daughter to marry their son. This request is followed by some calculated tough process the girl's delegation initiates and the boy's delegation uses their indigenous knowledge to find their way through that process. Once they have found their way and reached a consensus, some formalities that include the exchange of food that was cooked for the day as observed to conclude the proceedings.

The daughter's family members, normally not forming part of the proceedings, are notified about the positive outcome by the women from the girl's family delegation ululating to communicate that the two debates have reached an agreement on the number of cattle (representing an agreed amount of money) the boy will finally present as *Bogadi*. This is accompanied by some brief praise singing and dancing. This is where the final step is deciding on a ceremony to present the marriage before the ancestors called, *go tlhabela Magadi* (this is a process to announce the marriage to the ancestors of both families that show that the two families entered a blood covenant).

On the set day, the boy's delegation will present two sheep and some gifts to the girl's family. Each delegate will slaughter the sheep and later exchange the right side of the carcass to communicate that the families are joined spiritually; sorghum beer is normally prepared to enable the official presentation by either family delegate communicating to their ancestors that the two families are now one (Mzondi, 2022).

In some cultures, women do not even form part of the process, like in Tumi's proceedings, which was sided to Vavhenda culture, the father-in-law, a leader, and mother-in-law in the middle of polygamous marriage arrangements, did not have much to say, except to support what the husband was doing. This is where Montle brings Thomik to argue that "feminism has not yet fully developed and manifested in South African society; it has not come to any conclusion and is still in the process of being fully realized." (Montle, 2020).

However, this can only be an assumption because not every culture has an opportunity to allow women to participate in traditional issues, even though they may have some arguments, chances for them to present their case are not possible.

2.4.5. The role of *Lekgotlha* in the *Magadi* processes

In both instances, the process begins by identifying the matter or objective or cause of concern/problem. The *Bogadi* process focuses on achieving the set objective while the *Lekgotlha* process focuses on problem-solving. Uniquely, both processes display a theistic view as they assume the presence of a supreme being and conclude by presenting the outcome to a supreme being. The *Lekgotlha* process *Bogadi* brings during negotiations.

2.4.6. The high price of *Bogadi*

Both cases of *Bogadi* mentioned in the proposal had inside stories that obligated the bride's family to abundant their first demand. Tumi's father-in-law abandoned his child, because she fell pregnant while studying, and Tumi and his family took over to take care of her and the baby. Culture dictates that, if the bride had fallen pregnant before she gets her *Bogadi* paid, "*Inlawulo*" (damage) had to be paid, either with *Bogadi* or before the process. Tumi was going to pay R120 00.00 excluding damage. *Ka Setswana, go nyalwa ngwana kgotsa bana pele ga mmagwe.* (loosely translated as they have to marry a child first before they marry the mother).

The process can also bring some difficulties as the bride's parents might say, "*o ipagolletse mogodu*" (translated as he took what he was not supposed to have, that they took a forbidden fruit). Some factors affect this process that can be not missed as they resurface and influence this negotiation.

However, not everyone describes the process as bad as it is, Semenya quoted Mupotsa that *Bogadi* is a heritage described it in a positive view, and explained that *Bogadi* is a means of good which is a process or negotiation that results in the coming together of two families. The process leading to *Bogadi* is a way of legitimizing the union between two people (Semenya, 2014).

It is therefore important to understand that the *Bogadi* process has to find its place before the actual marriage happens. The process can never be left out as families are bound to meet and negotiate about the worth of the bride. Cultural issues can be complicated because they have myths that can make the process difficult. Also, the different cultural backgrounds can carry a load of burden to negotiations.

Mawere *et al* mentioned that globalization has negatively impacted the African philosophy and cultural identities of African people. He explained that this has put a fear of unknown, uncertainty in some cases terror because some people feel that their cultures are been displaced and replaced with foreign values and philosophies (Mawere, 2016).

This bring my confusion about how *Bogadi* is being processed, because the process differs with the leadership of the delegate. Batswana are one people, however the way they lead the process can be very confusing. I am somehow in agreement with Mawere, this might be encouraged by the mixed culture that is in marriage.

Everyone wants his culture to take a lead in his children's family. If a man is married to another culture, the children become mixed culture, that is where the confusion comes because *malome* (uncle) the main negotiator might be from another culture, and he will endorse his culture to take precedence in the negotiations.

This can result in what Mawere regards as a negative impact that will result in both couples having confusion in building their relationship. Mawere gave a solid statement that, any philosophy is drawn from a particular cultural orientation, and that all philosophy has elements of culture from where it is rooted (ibid).

Therefore, cultural identity originates from the general philosophy of the society which they are drawn from.

2.4.7. Common problems found during the negotiation process.

The researcher was allowed to be part of the delegates to the process, this is what I have observed:

Bogadi negotiations can have complications because of the substances, emotions, personalities, and situations. Issues like identified violence, complexity, actions, and organization, are four challenges that are faced in *Bogadi* negotiations. These variables do not always bring the desired outcomes of the negotiations. The real problem in this process can occur when negotiators confuse an unpredictable outcome to develop a wrong strategy which can lead to failure.

Difficulties like attitudes and discrimination always prevail in the process and affect the relationship of both parties from families to couples. Because if there is a

misunderstanding during the process, it affects the whole marriage setup. Negotiations are like conversation, and it is done almost every day of our lives. The objective is to talk and to have a relationship. Couples cannot negotiate their own *Bogadi*, they need elderly family members to do that for them. Elderly people represent wisdom, the use wisdom to discern into traditional and spiritual issues,

Their goal for marriage depends on the parents and the chosen negotiators, who must be uncles and aunts in the family. Negotiators must lead by example, they must be of good character and integrity, this will bring much respect to individual couples. Some even go to the extent of using their materials like cars and the kind of clothes they wear. The process can be complex, and long, it depends on the variation of culture. In some cultures, women cannot be part of this process, men do everything and report to women.

2.4.8. Cultural hierarchy, myth and reality

This process is formal as all arrangements are made to the extent of the buying of gifts. Thus, securing a place for myth to be more effective, and a disastrous moment can arise because backgrounds of families. Families come together from different cultural backgrounds. The common ground is to negotiate *Bogadi* for the couple, the family of the bride sets the rules of what the outcome of the process should be.

Culture is supposed to be an instrument to be used in the process and behaviour ends up influencing the process. Parents go for “*mabotsa*”, (pre-asking) the next process is supposed to be to formalize the whole process.

Therefore, negotiations take another turn that will frustrate the couple. The whole process depends on ‘*Malome*’ (uncle), he /she must serve the interest of the family. Diala mentioned that, because of the ongoing negotiation and eventual payment of *Bogadi*, its distributional effects on individual participation, contribution, and benefits may be equal.

She further explains that going forward, those with lesser negotiating power may be denied access to be resourceful to apply justice. Thus, demonstrating the inequalities that plague the informal or cultural sphere, myths can be used to which is a side for

continuous negotiation, transformation, and appropriation of strategic tools for navigating power in a relationship on a social field. (Diala.JC, 2021).

2.3.9. Related Difficulties

There are a lot of difficulties regarding *Bogadi* which brings confusion, every culture has its methods of the proceedings of *Bogadi*. Because there are no formal instructions about the process leading to *Bogadi* negotiations, every family does the practice according to what they think they know. Hence the current generation sees no relevance in the process. The older generation of Batswana had their particular process to assess and qualify a person to lead the process of *Bogadi*. It was about the quality, that represented a particular clan and increased the family status.

The person they chose should be well known to have married according to the same process and never divorced. The other misconception is that *Bogadi* should be determined by the status of education, therefore the other partner should pay back that money by increasing the price of *Magadi/Bogadi*. Madikwa quoted Nkosi Mvelo Nonkonyane of Controlesa saying “Only men who fear responsibility see *Bogadi* as a problem (Semenya, 2014).

Therefore, *Bogadi* should never be about material goods. Modo argued that a high price of *Magadi/Bogadi* can never prevent a man from marrying the woman he loves (Semenya, 2014).

This brings some difficulties to the people involved, that is a man can give a high price to *Bogadi* to prove a point that he can afford. This will always put pressure on the future of the couple because there will always be that “price “paid, therefore, the unknown expectation is to be seen in the relationship. A silent problem that *Bogadi* is linked to the suitability of a partner is one discrimination that affects the process. This perpetuates a behaviour of how both parties conduct the process and sometimes extends to a personal grudge that sometimes results in abuse.

The standard price of *Bogadi* in the past was in the form of cows which was made equivalent to the amount of money the family wanted. An example is that an amount would be 10 cows which they convert to money that is equal to R10 000.00 *Magadi/Bogadi* has recently increased every year, a husband can pay an amount up to R100 000.00 or more. Material and education form part of the quality of the bride.

Semenya *et al* brought a very different perspective claiming that *Bogadi* is seldom regarded as an instrument to spread HIV. He witnessed this undesirable effect in the plight of his sister, who struggled under the burden of *Bogadi*. Her husband believed that because he had paid *Bogadi*, he therefore had a right to sleep around, while it was the sister's responsibility to stay at home, cook, clean, take care of the children, remain faithful, and never complain.

She was positioned between two men: she could not leave her husband because her father was unemployed and would not have been able to refund the *Bogadi* money, which he would have to do if she deserted her husband. Her plight is a common one among African women.

Some women may resort to their legal rights to access these resources, because of the stigma attached to a woman's leaving her husband, which reflects badly on her family. If the woman lacks family support financially or otherwise, the woman may stay with her husband, suffer the humiliation of having an unfaithful spouse, and take the risk of being infected with HIV.

Nkosi argued that traditional practice can put any thinking and talking about *Bogadi* in the area of men's business. However, the couple decided jointly to have this discussion because they did not see it as men's business when the decision touched both their lives and the lives of their family members. For them, this was a new development and a way to approach this custom differently (Nkosi, 2011). This statement gave the couple a chance to talk about what they want which needs to be approved by their parents. But their decision can be overruled because it is against tradition for a woman to help with the raising of *Bogadi* funds.

2.4.9. The element of marriage

Three academic scholars took time to research the Batswana matrimonial ceremony to bring detailed information from women who are or were part of it. Moloko-Phiri *et al* come from two different universities and they conducted the study in Anthropology. Their information has divulged why this research will be suitable to be introduced to Practical Theology to increase knowledge and Pastoral space in the community (Moloko-Phiri, 2015).

She explains that during matrimonial ceremonies *Bogadi* proves to be the cornerstone of gender inequality. The Setswana cultural idiom, *Lebitla la Mosadi ke Bogadi* (A woman's grave is at her in-laws) means that a woman should endure the hardships of marriage until death, "*Lebitla la Monna le ka Thoko ga Tsela*" (A man's grave is on the side of the road or side road) which means that a man must die wherever working towards his success or to provide for his family, this reveals cultural reinforcements that has always created inequality between a woman and a man because this by emphasizing their roles in marriage.

The conflicting idioms marginalize a woman more than a man because it attaches to her marriage, irrespective of the sufferings that she may be encountering. From history, they may mean good, but now they are demeaning and cruel.

2.4.10. "Go laya" (traditional marital counselling) An instrument to encourage endurance (Cultural In-Marital Counselling)

The above process of *Bogadi* with the idiom, ends with an indigenous pre-marital counseling session which is renowned as "*Go laya*" (traditional marital counseling).

This is a cultural practice where the bride is taken through the necessary steps of marital preparation depending on the tribe she is marrying into. For instance, in the Batswana tribe, this is usually done by the maternal aunt of the bride to strengthen her to deal with the worst that she might encounter in her marriage. However, Moloko-Phiri et al. suggest that "traditional pre-marital counseling seems threatened and not benefiting the couple as it should be (Moloko-Phiri, 2015)

This is because, marital counseling is found to be a motivation that prevents women from withdrawing from abusive marriages, hence, deteriorating gender-based violence. Moloko-Phiri points out that "once the woman enters into marriage, the expectation is that she conforms to her new role of being a submissive wife as well as an obedient daughter-in-law whose freedom in terms of movement and expression has all of a sudden disappeared (Moloko-Phiri, 2015).

Traditional marital counselling, in Setswana, is referred to as *go laya* as mentioned above, it is conducted either before, during, or after a wedding ceremony, in other words, before a bride is accompanied to her in-laws' residence. The in-marital counseling ceremony is the responsibility of the

bride's aunts and other married females. These elderly women also have to explain to the bride how to behave as a married woman (Moloko-Phiri, 2015)

Proverbs from African traditions are used to counsel brides and all of them respect the counselling ceremony and obey and adhere to its orders. They are used during a premarital counselling session to set the stage for what is expected of the *ngwetsi* or bride, this session happens in the middle of the ceremony. Moloko-Phiri in paraphrasing Masenya, mentioned that most of these proverbs in English do not always represent their true understandings; for example, the Setswana proverb; "*Mosadi ke tshwene o jewa mabogo* is translated as a woman is a baboon; her hands are eaten'. (Moloko-Phiri, 2015) © OICSR, Allahabad.

A woman should be recognised by the work that she is doing, preferably her behaviour of doing things should reflect a good status in the family, the phrase also refers to hard labour and endurance. Batswana people use idioms most to relate to daily activities. In the Setswana culture, the idiom reflects the expectation that "*ngwetsi*", this is the phrase that is used for a daughter-in-law should work hard in the new household for the welfare of the family and that she has to be available always to satisfy her husband's desires.

The in-laws sometimes use this phrase to discriminate the daughter in law, that she is here because "*o tlile ka kgomo*" translated that she was bought by this Bogadi, she does not have much say in the family affairs Then, "*monna ke tshwene o jaka matsogo a mabedi*", which can be translated as a man is a baboon; he eats with two hands.

For Moloko-Phiri, the significance is that a man is allowed to have an extramarital affair while he is married to satisfy his sexual needs. Not considering the risk of contracting HIV mentioned by the United Nations of giving it to the wife or spreading the HIV/AIDS pandemic (Moloko-Phiri, 2015)© OICSR, Allahabad

The use of terminologies such as these confirms and buttresses a lack of wisdom which contributes towards unequal power relations in families as well as gender inequality. Wanjiku et al, explanation of all this is that; idioms assist

language users in understanding the role of culture, which is mythological and metaphoric, and importantly, reflected in the structure of the specific language.

These authors postulate that the use of language prolongs the probability that women should endure patriarchal power and accept continuous submission to men. They add that this situation indicates profound issues of gender and power relations. Despite worldwide campaigns for the promotion of basic human rights, African proverbs and idioms are reinforcing the existence of traditional patriarchal hierarchies, and inflexible descriptions of married women are preserved (2016).

2.5. Gender-based violence(GBV)

2.5.1. Broad definition of GBV

According to the Centre for Health and Gender Equity, (CHGE) Violence against women and girls includes physical, sexual, psychological, and economic abuse. It is often known as “gender-based” violence because it evolves in part from women's subordinate status in society. Many cultures have beliefs, norms, and social institutions that legitimize and therefore perpetuate violence against women. The same acts that would be punished if directed at an employer, a neighbour, or an acquaintance often go unchallenged when men direct them at women, especially within the family (L & Heise, 1999).

South Africa is listed as one of the countries that has a high rate of gender-based violence. Tsanga *et al* mentioned that women generally occupy a subordinate role within families and that is a culturally defined role that is generally used for womanhood in different cultures on the continent. She further discloses that *Bogadi* is often regarded as tallying to the complications in women's livelihood. Marriage is placed as important in the life of women and there is always evaluation that is placed in their image and that is brought within different cultural context. (Tsanga A, 2011).

To me, the statement by Tsanga comes from a legal background and is important and true, but because it has been instilled as a norm culturally, women easily fall victim without even realizing it.

Chisi *et al* argued that *Bogadi* is a commercial transaction that renders the marriage valid, only when it has been paid. It has therefore sometimes been seen as the basis for the claim that women are exchanged for goods as if they were commodities, with bargaining occurring between the parties concerned. To him, African women have suffered and had their rights violated because of *Bogadi* payment (Chisi & chisi, 2018).

He further brings this argument from the Zimbabwean perspective; this shows that the process has a brought function that can only be penetrated by wisdom. To Chisi, marriages in Zimbabwe, particularly African marriages, continue to be subjected to the dictates of the distorted customary practice of *Bogadi*. He believes that marriage is a lifelong commitment to a wife and appreciating the in-laws for raising wonderful marriage partners, and he understands that this is to be the general African male attitude towards *Bogadi*, all other things remaining equal (Chisi & chisi, 2018).

His argument is the struggle that young men in Zimbabwe after paying exorbitant *Bogadi*, amounts of money towards marriage. He has a concern that the majority of young men he has done marriage counseling which is mostly complaining that the in-laws demanded a subsequent white wedding, and some had to go to lavish ceremonies and receptions where the couple is blessed by a church Pastor. They revealed that they remain with huge obligations that are bound to take long to liquidate.

Kgashane *et al* explained that some men lack understanding of the purpose of giving *Bogadi*. In their findings, they indicated that some of the participants did not understand why they should pay *Bogadi* to women, especially when equality is being expressed amongst men and women. They also think *Bogadi* is a suppression of their rights. The misunderstanding is seen to be deep-rooted regarding this wonderful African culture or practice. (Shope, 2018).

Violence experienced by women takes place mostly within the privacy of their homes, according to Mashiri is largely contributed to a culture of silence. It is an acute physical, and psychological trauma that ranges from depression, terror, guilt, and shame to loss of esteem. This always results in what he calls rejection by a spouse and families, ostracised, subjected to further exploitation or punishment. Most women suffer unwanted pregnancies, unsafe abortions, sexually transmitted diseases, sexual dysfunction, and chronic infection that may lead to pelvic inflammation disease and infertility (Mashiri, 2013, pp. 1-10).

Many marriages suffer silent because they are ashamed to tell what they are going through, and also fear to be miscommunicated because they put the family name in shame. The family should always be considered by a woman when she acts against her dissatisfactions. The discussions that are connected to how a person has to behave after she has gone through the process. The law in marriage mostly is directed to women and not many receive support from families to understand the process. Gender-based violence can also be experienced by men, however, instead of looking for help they choose to keep quiet to protect their reputation, this may lead to a man killing himself and the whole family.

The above has some indications that GBV is mostly perpetuated by a lack of explanation of deep issues related to culture. The outcome of this research might be able to open a side closed door that is brought by the myth that is related to the process of *Bogadi*.

Wimberly also identifies the alienation of individuals being one of the root causes of larger social problems, such as violence, domestic violence, racial prejudice, and addiction. To him, when our culture shifts from modern to postmodern and from communities to anonymous urban extension, many lose a support network.

2.5.2. Impact of *Bogadi* on Gender Base Violence

Different including feminists and young ones gave their statements on *Bogadi* and gender violence, and some recommended that it must be abolished, whilst those who are connected to cultural order, remain content about it.

Batswana in the selected area of Rustenburg found that *Bogadi* often uses myths to marginalize women within matrimonial affairs, thus, endless reports emerge about deaths and horrific abuse of women in South Africa. The question is, what is it that is not done during the process that changes what was meant to be a harmonious relationship to a cold and sometimes ends in the death of someone?

Montle describes this abuse against women might conventionalize the so-called 'men are trash' idea, substitute marital phobia, and marriage decline in South Africa. It is therefore noted that needs to be redefined in such a way that it leaves no

misunderstanding about wives being properties of their husbands (Montle, 2020)(Vol. 17. No.7(2020),160-168. ISSN:1823-884x, retrieved 22/03/22).

He singled out the cultural practice of *Bogadi* as one of the motivations for abuse and aimed to explore its role in the perpetuation of gender-based violence. He mentioned the malicious act of domestic violence that is besieging married women that further threatens the future of South Africa and the success of women.

His analysis of this is that; because of the natural result of this abuse, women lose their self-esteem, suffer depression, and ultimately die (Montle, 2020) (160-168). Therefore, his qualitative study guided by a narrative analysis design conceptualized the relationship between the portion of marriage. Montle's argument that *Bogadi* needs to be redefined in such a way that it leaves no misconception about women being properties of their husbands is valid.

Bogadi is a beautiful process that leads to marriage and has always given a Motswana woman a sense of pride but is, disturbed by issues that are related to domestic violence against married women. But its beauty can only be determined if both couples can be oriented pastorally into the process, to prepare them to understand what is inside the marriage or even allow them to talk about their past to start a new future.

However, it has become one of the adversaries that feminists wish to address. Thomik notes that "even though feminist politics has been extensively considered and theorized upon over the last two decades, there are still large gaps in the equality of gender in South Africa" (2014: 12).

2.5.2.1 Types of abuse

Gender based violence happens in different ways as explained by Montle *et al.* as follows.

a) Abuse in marriage

Montle used a qualitative paradigm to investigate the rapport between Magadi and gender-based violence in South Africa and how it threatens relationships, especially women. He examines the soapie, "*Intsika* as a sample to confirm the role "*Bogadi* in gender base violence. The soapie is perfect because it is watched by millions and

millions of South Africans and has drawn attention on the issue of *Bogadi* and its high price (Montle, 2020).

Montle draws us to a set in a fictional village in the Eastern Cape and zooms on the events of transactional sex, a transition in manhood, corruption, and gender-based violence within marriages. He quoted Raba 2011 who exposes an abuse that shapes homes daily. Xolani and Ntosh are married, however, their marriage is dominated by culturally marginalized conditions, whereby he paid Magadi and became very abusive (ibid).

Media has developed a journey of trying to educate communities about the effects of GBV in the communities, however, the pandemic stands as a mechanism of strategy to use awareness as a trick to learn how to increase the action more, because the awareness they raise the more the pandemic increase. That is a valid reason that our societies are dealing with something deeper than what we see. There is an element of sickness or deep trauma that is acting demonic to destroy what God has ordained, which is marriage.

Many women suffer abuse in their marriage because of the high price of *Bogadi*, men regard them as their property, Ntosh is in the rural area where endurance is encouraged for women who are abused. Some perpetrators use the tricks, in this drama to increase the pandemic instead of decreasing it. Now what was meant to be awareness, turned to be education, because of the deep traumatic childhood incidences. The question that may arise, with all the awareness that is always called in the media space, is whether they achieve their goal, or worsen the situation. Instead of showing this type of drama, why can't they increase the ones that deal with the problem? Because awareness is increasing the incidences, why can't they introduce a self-awareness program that deals with the healing of the previous wounds, that may educate the community to love themselves to respect another human being?

For me as a researcher, the episode increases the re-living of the traumatic experience rather than bringing the solution to the problem. Most people have experienced abuse in their lifetime when this type of drama is broadcast, victims relive their lives and use the experience as an act of revenge. The bitterness increase instead of decreasing, the circle increase to more acts of GBV because, people learn

the tricks and use them to hurt one another more. The pandemic becomes a circle that extent to generations.

b) Physical abuse

Physical abuse happens to most women in marriage every hour. South Africa has a high rate of physical abuse to women and children. The abuse that is portrayed by Xolani and Ntosh in their marriage, where he claims to have the right to punish his wife. The abuse happens frequently and even a friend try to help but Xolani is content about what he is doing.

Many women die at the hands of those who are supposed to love them. Reporting to police is minimal because community members also do not want to be part of the incident. Most abuse happens to women who are unemployed and are dependent on the perpetrators. After Xolani beats Ntosh, she is rushed to the hospital but refuses to tell the truth to be helped. (Montle, 2020)

c) Sexual Abuse

Married people are raped and this is a controversial subject that has happened for generations. The evidence is found when Montle discover the rape case in Eswatini, which was published in the daily newspaper, where he mentioned Nhlanhla Dlamini as the first man to be arrested and charged with the rape of his wife. The case was, he had sexual intercourse with his wife without her concern (ibid). Many women are being raped by their husbands and do not report because the husband is a breadwinner. Some men are manipulative and tell the victim that, I will kill you if you tell anyone.

d) Emotional abuse.

Emotional abuse is a very painful abuse that anyone can experience, it involves calling names, embarrassing, and belittling the victim in front of everyone. This is what Xolani did to Ntosh and she became scared of her husband. Emotional abuse can cause emotional distress to the victims which can lead to death.

e) Financial abuse.

Financial abuse happens to many women especially after *Bogadi*, because they will be told that, " your parents took all the money, however, the husband having fun with the family and refusing to financially support the wife.

2.5.3. Proverbs for Endurance

African people use many forms of communication to either teach or warn and also to define how to relate to one another. They played with words to encourage them to retain his/her dignity. This was Phiri quoting Ellece and Ssetuba saying that language shapes life, she explains in a context that societal expectations are imparted to everyone through language as part of life (Moloko-Phiri, 2015). Batswana like any other ethnic group have their proverbs to confirm certain orders. Some are used to counsel newlywed couples to add value, patience, perseverance, and sacrifices.

Batswana uses the word “*go laya*” or premarital counseling to traditionally counsel couples. This happens during the ceremony; this happens before the bride is escorted to her in-laws' place. Proverbs are used during this session and are set as what is expected from the bride or “*ngwetsi*”. Proverbs are original utterances and their translations give a different meaning to them.

To Phiri, many marriages are dysfunctional because of these misunderstood proverbs. The implementations of proverbs do not reflect their meaning. She gave an example of a proverb, “*Lebitla la mosadi ke ko Bogadi*”. (Moloko-Phiri, 2015). Many women suffer abuse because of this proverb, because its translation means, “a woman should not go back to her family, but be buried by the in-laws. This can be wrongly understood by a woman or even a man who is in the middle of an abusive relationship.

This is a proverb that is never left out of traditional counseling. It suggests not saying anything, even if it hurts, because doing so will shame the family.

2.5.3.1. *Lebitla la mosadi ke Bogadi* / The grave of a woman is with the in-laws.

This proverb is meant to encourage a woman to endure whatever hardship she is encountering. To Moloko—Phiri, it is encouraging abuse of women. However, this is mostly said and encouraged by old women when one is getting married. The original meaning may be misunderstood by some, but from a wise mind, this proverb means that every woman deserves to get married and have a family to belong to.

Marriage is a symbol of love, and the two families should reflect positively on it. That is why there is a *Bogadi* process that comes as a foundation for the institution of marriage.

In her findings, Moloko–Phiri ‘s participant’s experience was that the use of proverbs made a severe impact on their lives. These words, you must know that the grave of a woman is at her in-laws. She came to be counseled (*ke lailwe*). They told me that they do not want anybody married to come back from her in-laws because of their family. They counted grandmothers who have mothered my child, my mother, and I must know that from the two surnames, no one has ever come back from the marriage. if I come back, I should be doing something unusual. I must endure. To them endurance means, holding on to all the negative.

To them, Phiri the quotes express the undesirable implications that are attached to the proverb. This is viewed as a tool that is used to force women to stay in marriage and endure. The participants are discouraged by the idea that the proverb dictates women find no other option than to stay in their husbands ‘s homes until they die. I agree with Phiri, the message that the participant is conveying sinks into deep thought of how she feels. The sorrow that comes with the thought that her family is throwing her into a deep sea and expecting her to swim alone. Many go into a depressive stage that leads them to either commit suicide or mental disorder.

2.5.4. *Bogadi* and remarriage.

Despite the challenges that many experience in marriage, some resort to trying another and marrying again. Many take courage that “*maleka gase makgona*” translates as, keep on trying. This is another proverb that encourages a Motswana to keep on going. Most women find another love and become happy, however the process has to go again to the process of *Bogadi*. According to Kgadima, many African societies determine *Bogadi* for a person who is remarrying and include some factors, such as educational background, the bride and age, and social status

A remarriage can be the result of a divorce or the death of the other partner, Leburu *et al* describe an attitude of people towards remarriage as the payment of *Bogadi* after the divorce. Not everyone experiences the same attitude because most people who go through divorce experience problems of being discriminated in the community that they live in. Hence most women experience trauma and stigma attached to divorce, however, men enjoy the process without any problem.

Leburu *et al* argue that *Bogadi* is now determined by the market price because of the value of money. This is how women are positioned on the margin and often this is used to promote the rights of men to abuse women. His argument is based on the stigma against divorced women, that they are less valued, especially in many traditional contexts, and are experiencing physical and emotional abuse.

He used a story of a divorced woman of 35 years who was cohabiting with her partner and she asked her partner his intention about him marrying her. His boyfriend told her that he could not pay *Bogadi* to a divorced woman because she did not have value, and that deeply hurt her (Leburu1, 2022, pp. 1-15).

Many women experience the same emotional abuse by their partners, the kind of answer that this woman got from this man is a good sign of Gender-Based Violence. His findings were that, despite divorce being relatively common, it still places women in a vulnerable position. And conclude that divorce and remarriage are still discriminating against women because the voices of women in *Bogadi* negotiations are still unheard.

2.6. Gender theories

Gender theorist showed a primarily concern on understanding and explaining the source of difference between men and women. In quoting Marchbank *et al*, Nkosi bring the argument that gender difference are changeable if one changes the content that is available for learning in the society (Nkosi, 2011, p. 15).

In Nkosi's observations, during *Bogadi* negotiations, women and men have different responsibilities within the process and it is important to understand the centres of these

responsibilities. He explains essentialism and gender role theories that represent “nature and nurture in this respect (ibid//)

2.6.1. Essentialism

He used Burr ‘s explanation and mention it as a large body of knowledge regarding gender differences between women and men that is based on the essentialist notion of gender, and this was used in the past which means that reality constructs the individual. That Bohan argues that the reality of a woman and men are born different into a natural difference in women's and men’s behaviours and attitudes (ibid)

He further argues that essentialism leads to a perception that women and men are not equipped for the workplace and it is marked by their competitiveness and aggression. To her participation in the workplace is seen as helping men in their responsibility of being the provider for the family. Essentialism recognizes a biological difference between women and men which is equal to gender role theory perceived to be the social meaning that is attached to biological differences between women and men. (ibid).

2.6.2. Gender role theory

She quoted Stoller, who refers to it as a sex theory, however, explains that it is not related to essentialism which is not predictable from sex as society suggests.

2.6.3. Feminism Perspective on *Bogadi*

Feminist theory is described by Murray as a map that gives details of the geographical dimension of an era of study, thereby comprehensively defining relevant issues. A lot of research has gone into developing generalised thinking about negotiations as both art and Science, it cannot be limited to theory without practical application (Murray.J.S, 1986)

According to Nkosi, feminists have defined the unequal distribution of power between women and men as oppression and tried to explain and break down its source through their shared quest for a society where women and men have an equal distribution of power. She further explains that feminist has a different conceptualization of the source of women's oppression and different strategies for women ‘s liberation that are based on what the source of oppression is (Nkosi, 2011)

Matope *et al* mention the feminist approach to domestic violence is grounded on the principle that intimate partner violence is the result of male oppression of women within a patriarchal system in which men are the primary perpetrators of gender-based violence. Male violence within intimate relationships results from historic and current power differentials, that keep a women subordinates (Matope, N., Maruzani, N., Chauraya, E., & Bondai, B. , 2013)

The issues of culture can only become fair if feminism is brought in to participate and test its intentions. The liberation of individuals can only be approved if all parties in the human species can express their opinions and those opinions are taken along to be considered. Feminists are sometimes regarded as extremists because of how they express deep women's issues. Their debates shake the patriarchal world, but the participation of what they teach still needs to be further stretched to women on the ground who still think that they belong to a certain group of gender.

Therefore, if women can understand that *Bogadi* is a partnership, that is to introduce new ideas to the institution of marriage, that will help feminism not to be taken as extremist but as wisdom.

To Chisale, feminist' theologian's cultural theme is to liberate women from life-threatening cultural traditions, by sifting through and reconstructing the same traditions that have the potential of being life-affirming. Thus integrating an intercultural approach to pastoral care and feminist cultural hermeneutics in the context of the spiritualization of marriage and wife abuse will help pastoral caregivers learn to negotiate for an institution of life-affirming cultural tradition. This can be done by reconstructing those who are life-threatened with Christian values and symbols (Chisale, S.S. , 2018.)

In agreement with Chisale, empowering women will help them to voice out their concerns and this will liberate those who have been colonized by the traditional system.

Dreyer explains the difficulty of escaping the internalization of spirituality, as it will create reality from spiritual beliefs and perceptions. She argues that patriarchy teaches 'women to sacrifice themselves for the sake of others and, in doing so, they disappear into the background'. (Dreyer, 2011)

However, she further explains the flexibility of spirituality, and people, especially those who are in abusive marriages must be guided within their spiritual journey. Thus feminist cultural hermeneutics agitates for the extraction of what is a liberating form of culture, religion, and Bible (Dreyer, 2011)

Dreyer's argument is true because most women have so much confusion about the outcome of their marriage but cannot come out to raise their cry openly because of what was said at the proceedings, that a woman must be strong in all circumstances.

Kanyoro *et al* also have a concern about religion and culture, that it a two-edged sword that can provide a woman with identity, integrity, and a way of life yet reinforce a patriarchal form of domination on every woman or girl (2009:9). Not every religion recognizes the participation of women in social issues, not because they do not know, but turned a blind eye on its reality.

To Chisale, a woman who married through an African traditional ceremony deals with issues of abuse differently from someone who is married through civil marriage. In agreement with her, they choose to keep quiet because of what was said during the wedding, they also imitate what they saw in their homestead. Because it is believed that this woman who is traditionally married is introduced to her husband's ancestors, it is not a contract but an ordained marriage by ancestors and God (2018:125)

This saying, mentioned mostly by women that "all men are the same as trash" is a generalization of men and a myth that was built in communities. This above can be avoided if communities are helped to build their lives in reality not generalization and myth. The *Bogadi* process is characterized by such kinds of myths and is mostly generalized as a norm that a woman is supposed to adopt. Many of the traditional orders are directed to women, but because it has been a norm and no one has stood out to question it, the church has been isolated, and the church can be a beacon of light to many issues that are affecting women.

Pemberton brings a publication that formed a recommendation by Mbuy-Beya in the Yaoundé consultation when she quoted Galatians.3:26 which explains that men and women are equal in Christ, and women must also be given a stand to play their prophetic role in their society and countries (Pemberton, 2003). Therefore, women 's struggles must be managed by other women. I agree with her, however, in the issue

of *Bogadi*, it will take an extra effort to change such an old tradition because it seems to be doctrinal to women.

Most literature has explained the purpose of *Bogadi*. Nkosi also gives her explanation that it is an establishment of a relationship between the two families, while in the West it only involves a couple. Nyawo quoted Matope describing cultural practice as a gendered construct that constrains men financially and strips women of their dignity and women's rights. According to Nyawo, Gender activists have criticized *Bogadi*, because they believe that cultural practice gives men more privileges than women, however, their objection has not reached any level to be heard.

She included Shope who confirms that '*Bogadi* is here to stay' and brings the sentiments of rural women who take pride in *Bogadi* to give them a sense of dignity and a significant connection to their families (Nyawo, 2022) she again reveals that *Bogadi* is a symbolic resource in an oppressive social regime that stripped black South Africans their dignity (ibid).

She again affirms Siyanda who reveals that paying *Bogadi* is important because it affords the girl's status of being a real wife. She further criticises churches that do not agree with the payment of *Bogadi*. Many women want to be part of the group that are called wives, therefore to be recognised by the in-laws, they need to go through the process. Nyawo mentioned many women believe in the *Bogadi* system because they believe that their status will be restored (Nyawo, 2022).

2.6.4. Examining my theory against the existing research.

The main aim is to determine whether this theory has been previously examined in the *Bogadi* environment. Existing theories to interpret my results, and also to critique or challenge and uniquely combine different theories.

Chisi mentions a major debate between human rights activists and traditionalists concerned with whether customary norms are compatible with human rights norms contained in international conventions and national bills of rights in national constitutions (Chisi & chisi, 2018).

He further continues to justify that while traditionalists argue that, by promoting traditional values, customary law makes a positive contribution to the promotion of human rights, activists argue that, certain customary law norms undermine the dignity

of women and are used to justify treating women as inferior citizens (Chisi & chisi, 2018).

The researcher agree that many African constitutions contain provisions guaranteeing equality, human dignity, and prohibition of discrimination based on gender. However, the same constitutions recognize the application of customary law and they do this without resolving the conflict between customary law norms and human rights provisions.

Parker *et al* mention that in African culture, marriage is a central institution that needs to be understood concerning individual and group. Kingship is one important aspect of African traditional society. A person is related by blood or by marriage. Therefore, African society' s emphasis is on the incorrectness of individuals with the group. Whatever happens to an individual, happens to the whole group and whatever happens to the whole group, happens to the individual. It is important, members of the group are not just the living, but also those who passed on, the living dead(ancestors) as well as the unborn (Newfield, 2022)

But to Theron to understand the custom, we must remember that marriage in traditional African communities, was not a matter of the community, it was specifically a matter between two family groups. However he comes back and contradicts the above statement that, marriage is not only a union between a man and a woman, but also a union between the kinship groups The function of the transfer of goods as *Bogadi* is a legitimization of the marriage as well as the transferring of the rights over the woman, her procreation potential and her children to the man and his family (Theron.P.F, 1996)

Again he argues that there must be compensation for this transfer of the woman's abilities to the man and his family. The family must acquire the rights and control over the children as well as the rights over her as a woman including the procreation and her labour potential. He however mentions that this transfer of rights is accompanied by the obligation of this man and his family to provide for the woman's security. The aim is to establish a balance of life force and vitality between the two families (Theron.P.F, 1996)

His statement is partial as he still puts a man as superior to women, because he does not emphasize the total removal of discrimination, but motivates muscularity.

Originally, the whole idea has also expectations, obviously other than *Bogadi* being a token of gratuity, it also brings pressure on the woman and the family. One male pastor in a group discussion about ‘Marriage according to God’s plan’, said that marriage is welcome to “*lepona*” (nakedness). According to his explanation, a woman's submissiveness that is mentioned in the book of Ephesians 5 implies that she must always be naked to her man. This chapter is always being misquoted to bring a woman to be humble and not question the process that has been followed in her presence.

The Batswana cultural idiom such as: “*Lebitla la Mosadi ke Bogadi*” (A Woman’s grave is at her in-law’s place) is suggested in the section of the theoretical framework. It is such an idiom that serves as a setback for women to leave abusive marriages. The idiom pleads with women not to leave their marriages despite the odds stacked against them. This may encourage them to also endure domestic violence. Nevertheless, exceptional women who bravely decide to leave abusive marriages are culturally mocked, called names, and also seen as failures in life (CSVR, 2016: 7).

Some women go through life experiences because they went through the process of *Bogadi*. This is some of the information that Theron brought to our attention. These are things that come as a family deep secret and a “Makoti” (the bride) has to endure because family respect should be kept, some women are subjected to replace their dead sister to take care of the children and to protect the legacy. Some are taken into the sister's marriage because they cannot bear children, there has to be a second wife, and ends up being a concubine.

2.6.4.1. Levirate

According to Theron, it is a form of marriage that refers to the practice where one of the male members from the husband’s kinship group accepts responsibility for his wife and children if he dies. And it is usually one of his brothers, who takes all the responsibilities including all the obligation that has to do with his late brother’s wife and children (Theron.P.F, 1996). For the fact that the action is beyond women, it is men who take initiative or some persuasions by matriarchs of the family

Therefore, this handing of *Bogadi* is also a transfer of the rights of a woman. The levirate is to keep the wife and children of the deceased in the family, but the children remain the deceased brother's children. The marriage does not come to an end because of the dead husband. Also, the process includes if the woman cannot have children, that is what is called sorority.

Hence in some families, culture spreads levirate in the family to remain in power and control of the marriage. Cultural systems are found to be amongst the chains that bind married women to abusive relationships.

2.6.4.2. Sorority/ Fraternity

Theron describes it as a process where a woman is infertile or dies before giving birth, and the sister or another female in the family is sent to take the responsibility of bearing children for the sister's family (1996 *et al*). In this process, the *Bogadi* that was paid for the first sister is then transferred to the new marriage. Otherwise, *Bogadi* should be returned and the marriage be dissolved.

All this process is still practiced silently and is observed by those who still follow and practice traditionally. The abovementioned process can bring a shock to modern society, especially to the generation that is not familiar with the traditional order. Every process of life needs induction, especially where customs are still practiced and because of intercultural marriage

2.7. Pragmatic (Practical) Literature

In African culture, *Bogadi* is a process that leads to marriage. Every black family expects marriage in the family, there are different kinds of processes to *Bogadi*. Western culture is silent or not practicing the process in the same way, but there is a process of discussion that leads to marriage.

The process of *Bogadi* will always remain an argument that will always bring tension to both families because of the financial pressure.

In the initial Batswana tradition, the process is when a female child is born, she will be linked to a particular brother. If he is her brother, her sister will also be linked to him, where there are many brothers and sisters, and they will be linked together in pairs in

order of their birth so that the eldest sister will enjoy a special relationship with her elder brother. This link is destined to be “Malome’ (**uncle**) for her children.

Hence if a woman cannot bear children within a certain time in marriage, the groom’s family will complain that the woman cannot bear an “*heir*” to the family in Setswana it is called “*moopa*”. It also comes forth when the children born are all girls. The confusion in all these will always bring tension to the couple.

Therefore, to Theron, there must be a comparison for this transfer of the woman and her capabilities to a man and his family. He and his family will have acquired the rights and control over the children as well as the right over her as a woman, including procreation and her labour potential. However, this transfer of rights is accompanied by the obligation of the man and his family to provide the woman security.

The objective is to establish a balance of life force and vitality between the two families. The function of *Bogadi* is to legitimize marriage because it is compensation for the transfer of a woman and her abilities to the man and his family, which includes procreation which is explained in a previous page. A custom that aims at establishing a balance of life force and vitality between two families (Theron.P.F, 1996, p. 56).

This confirms the intentions for levirate marriage of a woman who could not function well without her productivity, in case of the death of the original husband. For me, a woman is contracted to the family just because of the price that was paid for *Bogadi*.

Mugambi *et al* discuss marriage as a rite of passage together with the others—birth, puberty, and death. He suggests that the undermining of these rites in tropical Africa through colonial and missionary indoctrination has eroded African self-confidence and identity. In the endeavour to resist cultural invasion. Africans have from time to time re-asserted their sovereignty through the affirmation of their rites of passage which missionary Christianity and colonial schooling condemned. African Christianity will mature only when constructively it comes to terms with African rites of passage (N & Mugambi J & Kirima N, 1976)

In support of Mugambi, issues of culture are mostly led by men, who overlook or turn a blind eye to what is right and follow their egos. Some women also submit to the loud voice because of fear of being intimidated or mistreated by the structure that includes women. However, Monning, argued, that the delivery of marriage goods is not the

payment, the ritual, or the social and economic value of cattle, but the cattle are collected as marriage goods, that is done by the groom's relatives, they are entitled to *Bogadi*, which also mean the place where *Bogadi* is coming from. This is done to emphasize the powers and privileges resulting from Marriage. It is an essential feature of marriage and ceremonies endorsed and is centred around the transfer of marriage goods on the one hand and the bride on the one hand (Monnig, 1978).

I examined Monnig's statement with a sense of thinking that, everyone raises what they think is right to instil the relevance of what they are doing, however, because nothing is recorded about the process, it spreads and becomes a norm to the next process. People instil what other people have done. Most actions are not proven, but a carry-over from experience.

Semenya *et al* mentioned that *Bogadi* is a very intricate practice that cannot be understood in simple dichotomous terms; according to her statement. To her, the practice has changed over time and it is in the process of being adapted again to match a shifting material reality and changing gender relations in South Africa. However, it is both oppressive and non-oppressive to women. Across South Africa, many rural black women are attempting to negotiate more equitable gender relations while simultaneously reaffirming the relational value of cultural practices (Semenya, 2014)

The argument may be; what change will this bring? Is it done to bring change or to add on what culture has already damaged? In the issue of *Bogadi*, it will always be difficult to amend because everything is done verbally and there is no awareness of the outcome. Every family feels not to be dictated in doing things differently to bring change. What was done by the older generation cannot be changed by the new generation, however, the whole process becomes out of bounds because everyone's ego needs to be respected. *Bogadi* is a beautiful occasion if the "*Imago Dei*" is recognized.

2.7.1. Hermeneutical data

Milewski, emphasizes the teaching about marriage in the church. He mentioned that most people enter marriage with so many underlying myths on marital process. He revealed that it is the type of culture being emphasis, self-centeredness and consumerism. To him, marriage foundation must be scriptural and must be laid first to

prepare couples. He emphasized that couples must be taught God's primary reason for couple to marry.

This will avoid a marriage of inconvenience and marrying for a wrong reason. To him by developing a scriptural understanding of God's design on marriage and also help them limited individuals who are entering into such covenants (Milewsky, 2020)

There are common myths about marriage that are laid by Milewsky that will be exposed in the light of the word of God. From the foundational theology of marriage that was developed by the scripture, the following were established by the, "what" of marriage.

How is marriage pictured by the designer, and why is marriage shown to be the most crucial element to premarital education? Milewsky is speaking about premarital counselling; however, this research is "counselling before Bogadi." This might be mistaken because premarital counseling is usually done after the *Bogadi*. After all, this process is regarded as a traditional event that cannot invite someone outside to conduct it.

To him, for couples to ensure the health and protection of their marriage, God's marital intimacy should be emphasized (Milewsky, 2020)

Milewsky tables some of the myths that come with marriage as follows.

- Happily, ever after – this is one common misconception that brings couples to marriage. Milewsky quoted Parrott *et al* calling the arrangement a "destructive marriage myth". He mentions mythical thinking which is shown as "everything good in the relationship will improve while everything bad will disappear" He describes it as the first fallacy which is errant because two people from different families cannot possibly have the same expectation in everything for each other.
- A perfect partner- this is the presumption that the spouses will not sin against them. This results in what Milewsky says it is a romantic idealization that binds them to reality of one another faults. This leads to couple creating idols and worshipping one another than God, a presumption that cause them to fall in love with an idealistic illusion of what their spouses should be. Instead of growing in love, they develop an infatuated behaviour. During this time one

spouse magically acquires the skills that is needed to amend all the brokenness as soon as they mention the vows (ibid)

- Wholeness expected – this is when one couple develops a dependency syndrome on one spouse. To Parrots, the only person that will make one whole is Jesus Christ, who fulfils the inner longing of the soul, (Psalm 23:1) also in John 4: 14, Jesus is literary telling the woman that “He is the living water that will quench the thirsting of our souls. the above statement gives the picture of how people are being misled by myths that was develop and not recorded. It made into the law for those who are getting married, and many people suffered abuse because of how this is said.

2.8. Biblical Evidence of *Bogadi*.

A Midrash Septuagint account brings the Hebrew account of a bride price and a Greek dowry. The groom provides a significant part of *Bogadi* which is dowry, however, such arrangements make a good sense in context (Kotze R.G van der Meer M.N, 2011). In some African countries (e.g., South Africa, Botswana, Zambia, D. R. Congo, Zimbabwe, Swaziland, and Lesotho), the tradition of paying *Bogadi* or a “bride price” is very common.

There is an understanding that the custom surrounding the practice of paying *Bogadi* is to seal the relationship between the two people who plan to get married and their families or clans. The *Bogadi* demonstrates that the man getting married is capable of taking care of a family and also serves as a token of gratitude to the bride's family for raising a wonderful woman. The *Bogadi* ceremony is a formal process of negotiation between two families to come to a mutual agreement on the price. In some African countries (e.g., South Africa, Botswana, Zambia, D. R. Congo, Zimbabwe, Swaziland, and Lesotho), the tradition of paying *Bogadi* or a “bride price” is very common.

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for raising a wonderful woman. The *Bogadi* ceremony is a formal process of negotiation between two families to come to a mutual agreement.

In trying to give sense to the account, Kotze et al, provided the following scriptures to affirm the *Bogadi* or Dowry. Genesis 34: 12, and Exodus 22: 15-16, the LXX which is translated as the word “indemnity “, that the groom pays to the bride’s family. The property that is given by the bride ‘s family and “brought” into marriage “by the wife” For Kotze, this is potentially a crucial moment in the history of Jewish customs. This provides a record of how Hebrews recognize the value of their custom. In my interpretation, the element of building and protecting the marriage is visible in giving the couple property. Invisibly it gives a woman some element of dignity, however the practical part is that a woman will always be inferior, because of the Dowry that was paid to her.

Kotze quoted Bickerman when said to understood the LXX to be identical to the rabbinic culture to be similar to the rabbinic tradition, to him a pledge of property by the husband to his wife in case of death or divorce. I identify the civil marriage with culture, although this has brought dispute to many black families, it is seen to be a grounding law to protect the wife.

Kotze used Hebrews and Greek writings which made it a bit difficult for me to understand some of the writing, however, what I have picked up from this book was that the ancient bride price was paid by the groom's family, however. The bride also contributed her inheritance towards the marriage. looking at the above explanation, confirms the original intentions of *Bogadi*, that the whole intention was to build a relationship between two families.

Satlow gives another rabbinic literature that introduces a word that carries a lot of meaning, the word *ketubah* which he believes carries few meanings. The word is used for a Jewish marriage contract. The document specifies the marriage settlement or the sum of money that needs to be paid by the groom to the bride. It can also include his estate in this document the dowry which is *Bogadi* is specified as *nedunia*. (M & Satlow, 2020).

To Satlow the word Ketubah in rabbinic literature can mean any of the above-mentioned things, however, mentioned that most who have studied the history of

ketubah take it as a marriage settlement based on the evidence that has been gathered. The process is the same because in the Setswana tradition, the evidence is the celebration with the family and the letter that is signed by all delegates, depending on the family, material gifts will also be given to close family members. More research can be conducted to search for the practical meaning of the words, which might have fine print meanings that dictate women.

Therefore, based on the above tradition and biblical evidence, he mentioned that scholars argued that the original Jewish marriage payment was the bride price (*mohar*) and this is the payment that is made to the father of the bride (M & Satlow, 2020). Men receiving the dowry have the element of patriarchy because this can only mean that because a man is a provider holds a superior arrangement of everything. In our Setswana tradition, the payment of *Bogadi* is different because both parents receive it, it can be used for anything in the family, unlike the Jewish culture where it goes to the father of the bride. The *Bogadi* cattle stay in the kraal which is men's territory, women are not allowed to enter the kraal.

2.8.1. The Bible

Satlow mentioned a few Hebrew marriage agreements and revealed that the dominant ones are the bride price, *mohar*, or *Bogadi*. To Satlow, *ketubah* is different from any other payments, the Septuagint refers to *mohar* which is a Greek word for dowry, or *pherne*. The Bible mentions the story of Sara and Rebecca to confirm that *Bogadi* has been practiced without any interference. The difference is the proceedings differ with culture.

The intention also brings distortions, a lack of better knowledge of handling *Bogadi* gives confusion that most researchers revealed. The Bible gives another version that has a permanent record of the proceedings, which is closely watched by the Hebrews, however, men have an upper hand on the proceedings

Milewsky pictures marriage throughout the Bible by displaying evidence of God's passion and love for marriage. He quoted from the book of Genesis 2; 24 a narrative of God 's creation of human beings both male and female and declared His image on them, *Imago Dei* in the garden of Eden.

2.9. Preliminary Conclusion

The chapter gave a lengthy discussion on *Bogadi* and, literature has proved that *Bogadi* has been practiced by different cultures, every culture has its norms. however, most scholars reveal women as the silent victims of the norms.

The question may arise, if tradition is bypassed by those who should protect it, and replaced by norms, how long will *the Bogadi* process survive? My observation is that women are expected to transition into a new life in a new family that might be wrongly interpreted as culture, the signs are, that their voices are much louder and this will result in a woman being hurt in the process because dignity compromised

CHAPTER 3: METHODOLOGY

3.1. Introduction.

The previous chapter of the research was about a literature review that dealt with available literature and theories on *Bogadi* to bring about what is known. The knowledge will help develop a conceptual framework originating from what Denzin & Land Lincoln describe as interpretive frameworks that are being used in qualitative research (Denzin & Land Lincoln, 2001) However, Creswell's qualitative approach will remain the main instrument to drive this research.

Bogadi has been researched in Sociology, Law, and Theology, but the research was done in a Nguni language, hence the word that was commonly used was Bogadi, however, this research is going to be in a Batswana community. The focus was on the high price of *Bogadi* that might be perpetuating Gender Base Violence, and this research will again look at the circumstances that might be tricked by the effects of the price. And also the humiliation that is suffered by individuals in the process. (Creswell j.w, 2013):41)

This research approach will help focus on creating a conversation that will lead to answering the research questions and starting the healing methodology

3.2. Research Methodology.

A qualitative approach not a quantitative approach has been chosen to find the reason behind the abuse of women in marriage, whether the high price of *Bogadi* is the course of all that is happening to couples, mostly after the process. Does this high price perpetuate these behaviours or are there any other problems that were there, and are now expressed by the pressure brought by the process? How does the family influence the affairs of the couple? *Bogadi* processes are unique, therefore, everyone has his/her own experience, and their storytelling will differ.

According to Creswell, the Qualitative approach is subjective, rather than quantitative which is more objective, because it provides the affected individual's experiences (Creswell, 2013). Finally, their stories will provide therapy to the participants, because they may not have had an opportunity to deal their deep emotional trauma.

A qualitative sampling will work accurately in this research because all the participants who are directly affected by abuse will be able to identify their struggles.

Participants' stories will provide enough insight into their experiences. A quantitative approach cannot be preferred, because this research is not about providing statistical information. But the depth of the problem that is experienced insight into their marriage. However, a qualitative approach is inductive, emerging, and shaped by the researcher's experience in collecting and analyzing data. The research is based on empirical research.

Part of the aim of this research is to help prepare or counsel couples who are about to start the process of giving *Magadi/Bogadi* and also to empower clergy. For this research to take proper shape, this qualitative approach was chosen to address issues about *Bogadi*. The discussion on the research sample and the strategy will be carefully considered. The method of collection and data analysis will be done towards the end of the study.

The limitation and delimitation of data and Ethical consideration of this research will be done to provide extensive security for all parties. The last part will be the model that was taken from the literature. With the logic that qualitative researchers will follow, this will provide inductive structure from the ground up, not from the theory or the researcher. Creswell explained that, sometimes the research questions might be in the middle of the research to reflect better the types of questions that are needed to understand the research problem.

Therefore, the data collection strategy needs to be modified or changed in the research and the old questions should accompany the new ones. During data analysis, the researcher should follow a path of analyzing the data to develop a progressively more comprehensive knowledge of the topic in research (Creswell, 2013)

All the above frameworks are what Denzin *et al* regard as the key premises that are folded into interpretive frameworks that are used in qualitative research (Denzin & Lincoln, 2001). The research needs to be flexible to accommodate change. Creswell *et al* qualitative method of approach, (Das T.H. et al 1983) and Swinton's almost share the same methods, other than Creswell's explained three methods. Of course, Creswell might sometimes not give enough truth, therefore, other scholars

like, Swinton, Das, etc. will be used to strengthen Creswell to create a significant methodology.

Both developed three advanced research methods of approach for research, that is; a qualitative, quantitative, and mixed approach. Although Das uses more of a mixed method. “Das” is an old method but does not differ much from the recent methods that are used by the up-and-coming, scholars, hence I used Creswell as he also used other advanced scholars like Denzin & Lincoln to write his methods (Denzin & Land Lincoln, 2001). All methods represent different ends on a field (2015 *et al*). Creswell has three advanced research approaches: qualitative, quantitative, and mixed methods. The design will be fully described below.

3.3. Types of Research Approach and their Descriptions

3.3.1. Qualitative Research.

Qualitative research as described by Creswell is an approach to explore and understand the meaning of individuals or groups that is ascribed to a social or human problem. The process involves emerging questions and procedures, data that is typically collected in the participant settings, the data that is inductively built from particular general themes, and the researcher will make presentations of the meaning of the data.

Sharon Merriam uses a different explanation, however, she agrees with the above-mentioned scholars that qualitative research is undertaken because there is a lack of theory or the existing theories fail to adequately explain a phenomenon. Therefore, qualitative research has characteristics that perform inductively, this allows the researcher to gather data to build a concept, hypothesis, or theory (Merriam, 2002, p. 5)

Whereas Denzin & Lincoln *et al* mention that qualitative research studies things in their natural settings, attempting to make sense of or interpret, phenomena according to how the researcher brings them to the people (Denzin & Land Lincoln, 2001, p. 3). Natural settings allow the researcher to calm the setting and give the participant a relaxation. Denzin and Lincoln elements as used by Creswell seem to be more valuable to this research as their approach can provide more emphasis on

how I want my research to be designed and the use of their distinct approach will provide more inquiry (Creswell, 2014, p. 44)

Creswell identified a more specific approach to conducting qualitative research, which has emerged in a qualitative field and has been said to mature in the social science field. This procedure includes data collection, analysis, and writing. He mentioned two important components to approach research that will also guide the plan to conduct this research, that is a framework that will help to conduct this research (Creswell j.w, 2013, p. 44). He also mentioned several visible approaches and recognized their participatory actions, such as narrative research, phenomenological, grounded ethnography, and case study which are described as follows:

3.3.2. Quantitative Research

A quantitative is an approach for testing objective theories by examining the relationship among variables. According to Creswell, these variables, in turn, can be measured, naturally on an instrument so that the numbered data can be analyzed by using statistical procedures. The final written report will have a set structure that consists of an introduction, literature and theory, results, and discussions (ibid). Like qualitative research, those who engage in this form of inquiry have assumptions about testing theories deductively, which builds protection against bias.

3.3.3. Mixed Methods Research

This is an approach that Creswell regards as an inquiry involving collecting both Qualitative and quantitative data, the approach integrates the two forms of data by using distinct designs that may involve philosophical assumptions and theoretical frameworks. The main assumption in this form of inquiry is the integration of both data that yields additional insights that are beyond the information that is provided by either of the two methods (Creswell, 2014, p. 41)

When explaining the above approach, it is clear that both Quantitative and mixed methods cannot work for this research. For further disclosure of the differences, the below table shows the difference.

The table below gives how the three methods work and can be chosen to drive the research.

Qualitative Approach.	Quantitative Approach.	Mixed method research.
Emerging method	Predetermined	Both emerging and predetermined
Both open and emerging questions	Instrument based questions	Both emerging and predetermined methods
Interview data, observation data, document data, and audio-visual data.	Performance data, attitude data, observational data, and census data	Drawing from all possibilities
Text and image analysis	Statistical analysis	Both statistical and text analysis
Theme, pattern interpretations	Statistical interpretation	Discuss database interpretation.

(ibid:41)

3.4. Normal setting in the Qualitative approach

Creswell explained that a qualitative researcher has to collect data in the field where participants experience the problem. The research must be able to receive the data as raw as possible, if need be, a follow-up visit can be arranged (Creswell, 2014):258). This will help to reveal discernment of participants and show the effectiveness of the trauma they have endured.

These settings are being positioned and analyzed as follows:

3.4.1. A researcher as the key instrument to the research

Qualitative researchers must collect their data by examining documents, observing behaviour, or interviewing participants. Permission may be requested to record the data but should collect their data (ibid.258). This may be done by the ethics policies of the different institutions. This is done by introducing and fully explaining a consent

form that should be filled out by the participant, those who may be younger than 18 years old, or people with a disability, permission from guardians is an obligation.

3.4.2. Multiple sources of data

To Creswell, Qualitative research must gather multiple forms of data, such as interviews, observation, documents, and audio-visual recordings, rather than rely on a single data source. The open-ended questionnaire forms to collect data must be shared freely and cannot be predetermined. (2013:258). That is a requirement for research, finally, the researcher must review the data and analyze it to make sense of it and determine codes and themes that are formed from the data.

3.4.3. Inductive and deductive analysis

Creswell explains how a researcher must be inductive in building patterns, categories, and themes from down to up, by organizing the data that will increase more information in abstracts. This will illustrate to and fro movements between the themes and the database until the research has established an all-inclusive theme (ibid: 258). This will bring evidence that will support each theme if additional information is needed. Thus the process will be to induct or deduct all the thinking and play an important role in analysing the way forward

3.4.4. Participants meanings.

In the Qualitative approach process, Creswell revealed that; a researcher must focus on learning the meaning of the participants, thus observing the mood in which they present their problems and express them (ibid). This will help in encouraging them to be positive be more truthful and not withhold some information.

3.5. Characteristics of a research design.

A good research design is characterized by minimum bias and maximum reliability of the data that is collected and analyzed. Design should provide minimum experimental error to be taken as the best and will provide an opportunity for other aspects to be considered in different areas. This will feature a quality this process has and identify some characteristics that will be labelled as flowers. A good design should have the following characteristics:

3.5.1 Objectivity

These are findings related to the method of collecting data and scoring the results. Pandey (2015), explains that the research should permit measures that are fairly objective in which all observers who are recording the performance give an exact report. Objectivity should be judged by the degree of agreement between the scores that are assigned to individuals.

To Pandey, this will ensure the objectivity of the collected data which will be analyzed and interpreted. The researcher used a questionnaire to get information from couples, elderly people who already have gone through the process, and the clergy. The answers were provided objectively according to the responses from the questionnaire. Batswana people are particular about matters related to *Bogadi*, therefore, some participants might be stubborn to disclose their marital insides and refuse to talk to them if they are not married.

3.5.2. Reliability

Pandey *et al* (2015) emphasize consistency throughout the measurements. Participants should be encouraged to be consistent in answering the same answer in the same way twice. The researcher must observe the actions of the participants. If the response changes, then there is no consistency at all, then the researcher should frame the items in the questionnaire in a way to provides consistency and reliability.

Not all respondents will be honest in answering questions, therefore, some questions will be adjusted to match what is answered in the question. People who form part of *Bogadi* come from different situations of marriage. There is an element of non-disclosure of the marital affair because they were told to accept and be submissive to the marriage as per Ephesians 5: 21-25 especially women. If there is a sign of abuse, participants might not be comfortable disclosing it, especially a bride.

3.5.3. Validity

A measuring instrument is said to be valid when it measures what is relevant. Therefore, a questionnaire should be such. The question is; is *Bogadi* still relevant today? With all yet to be answered the question is, what are the right criteria to

measure the price of *Bogadi*? Does the Magadi/Bogadi carry the same original meaning? Is the high price perpetuating Gender Base Violence?

3.5.4. Generalization

This is how Pandey *et al* (2015) describe the best way to collect data from the sample. This can be utilized to draw certain generalizations that are used in a large group from which the sample was drawn. To Pandey, a research design helps a researcher or investigator to generalize his findings and take care of the definition of the population he /she has selected for the sample. Therefore, good research should be methodological and ensure that generalization confirms that the research problem has this characteristic:

- The problem is formulated
- The population is clearly defined
- Appropriate techniques technique of sample selection is used to form an appropriate sample.
- An appropriate statistical analysis has been carried out
- The findings of the study are capable of generalizations.

Most marriages go through different types of roughness, some can pull through, but a marriage that was not set up on a good foundation and knowledge will not pass the tests. Some norms may form part of marriage, that can be regarded as general, such as the rough times, and that should be defined to bring knowledge.

3.5.5. Adequate information

A research design should provide enough information to analyze a wide perspective and have factors that identify an exact research problem to be studied. The objective of the research is the process of obtaining information. A must to adequate skilled manpower and financial availability might be needed to carry out the research. Therefore, good research should minimize biases and increase reliability and generalization. With permission from the participants, the researcher will accumulate most information, a recording machine can also be used.

There are common characteristics of qualitative research that Creswell mentioned that can describe the validity of the research which are:

3.5.6. The Purpose of a Research Design

The main purpose of the research Design is to provide a plan of study that permits an accurate assessment of the cause-and-effect relationships between independent and dependent variables as mentioned by Pandey (2015) and are explained with their five purposes:

I. It minimizes the expenditure

He explained that by carrying important influence on the reliability of the result that is obtained, it has to provide a solid foundation for the whole research to make the research effective, as it provides maximum information with minimum effort of spending money and time in preparing the advance plan about the whole research. This is academic research, and the knowledge that is collected will be set to provide information for future reference.

II. It facilitates the smooth scaling

It facilitates the smooth scaling of the various research operations, by providing efficient and yielding extra information with minimal expenditure and time, such as the problems that is encountered in the process.

III. It collects the relevant data and techniques

A design is needed to allow smooth working for many research operations. A blueprint is needed to advance and plan the methods that need to be adopted for collecting the relevant data. A technique that is going to be used to analyze the research project. A prepared questionnaire is always proper to have directives in asking questions.

IV. It provides a blueprint for planning.

This will allow the smooth working of different research and advance plans for the methods to be adopted for collecting relevant data. A technique that will be used to analyze the preparation of the research project. It cannot be a surprise for participants, this will help to prepare to answer the question holistically.

V. It provides an overview to other experts.

All the research will help views from experts from the same fields. This will help the investigator to recognize and fix the faults.

VI. It provides direction

Finally, this will provide a direction to those who help in the process (2015:20).

3.6. Qualitative Approach Practice.

According to Creswell, a qualitative approach has a practice with five categories that will be thoroughly explained, namely: Phenomenology, ethnography, case study, narrative, and grounded theory (Creswell j.w, 2013, p. 69).

3.6.1. Phenomenology

Is design inquiry that Giorgi, *et al* (2009), mentioned that, it is coming from philosophy and psychology which a researcher describes the lived experience of a phenomenon as described by a participant. This description concludes in principle with the experience of several individuals who have experienced this phenomenon. They regard this design as a strong philosophical groundwork and it is naturally used in conducting interviews.

Bloomberg & Volpe as the essence of human experience (2016:48), investigates the meaning of the experience lived by people also their common experience. The focus is to find what happened, and how it happened, which will help in bringing a deeper understanding of why that happened.

Although phenomenology describes the experiences, it might not help to answer the research problem, to understand why the price of *Bogadi* should be so high and bring problems that lead to misfortunes in marriage. To Bloomberg and Volpe, the phenomenological approach cannot be everything but to bring a deeper experience with everyone (2016:48). A theory must arise from the participants because they are experiencing this phenomenon, hereafter the grounded theory will bring more information.

This study illustrated several aspects of a phenomenological study

- A phenomenon—the “cognitive representations or images” was examined in the study
- Rigorous data collection with a group of individuals
- The researchers talked about bracketing in the study.

- The use of systematic data analysis procedures of significant statements, meanings, themes, and an exhaustive description of the essence of the phenomenon followed the procedures recommended by Moustakas (1994).

3.6.2. Types of Phenomenology

There are two approaches to phenomenology which are highlighted in this discussion: Hermeneutical phenomenology in which he describes research as oriented toward lived experience (phenomenology) and interpreting the “texts” of life (hermeneutics)

- Creswell quoted Moustakas’s (1994) transcendental or psychological phenomenology which focused less on the interpretations of the researcher and more on a description of the experiences of participants. Moustakas focuses on one of Husserl’s concepts, epoche (or bracketing), in which investigators set aside their experiences, as much as possible, to take a fresh perspective toward the phenomenon under examination. Hence, transcendental means “in which everything is perceived freshly, as if for the first time” (ibid)

The major procedural steps in the process would be as follows

- The researcher will determine if the research problem is best examined by using a phenomenological approach. The type of problem is best suited for this form of research and is one in which it is important to understand several individuals’ common or shared experiences of a phenomenon. It would be important to understand these common experiences in order to develop practices or policies, or to develop a deeper understanding on the features of the phenomenon.
- A phenomenon of interest to study, such as anger, professionalism, he provides numerous examples of phenomena that have been studied. Van Manen (1990) further identifies the phenomena such as the experience of learning, riding a bike, or the beginning of fatherhood (Creswell, 2014, p. 81)
- The researcher will recognize and specify the broad philosophical assumptions of phenomenology. These lived experiences are “conscious”

and directed toward an object. In order to describe how participants view the phenomenon, researchers must bracket it out, as much as possible, as their own experiences.

- Data are collected from the individuals who have experienced the phenomenon often consist of in-depth and multiple interviews with the participants, about 5 to 30 who have all experienced the phenomenon.
- The participants must be asked two broad, general questions, such as; What have you experienced in terms of the phenomenon? What contexts or situations have typically influenced or affected your experiences with this phenomenon? open-ended questions may also be asked, but these two, especially, focus attention on gathering data that will lead to a textual and structural description of the experiences and ultimately provide an understanding of the common experiences of the participants (Creswell, 2014)

3.6.3. Ethnography.

Creswell describes it as a design of inquiry from anthropology and sociology in which the researcher studies the shared patterns of behaviours, language, and actions of an intact cultural group in natural settings over a prolonged period. Data collection often involves observation and interviews (Creswell, 2014, p. 51)

Das in quoting Bittner (1974; 75) also agrees with Creswell that, to become part of the situation to gain empathy and understanding of the values, attitudes, and behaviours of the participants. He further explains that ethos to everyday life settings and individuals involved, therefore the methodological approach focuses on procedure and considerations that actors are invoked in relating terms of rational common-sense construction to things in the world.

It may be classified into holistic semiotic, depending on the researchers' focus, because the researcher cannot be a daily part of the routine of the participants and understand the patterns that inform the behaviour in question, but as for *Bogadi*, it is not something that happens regularly, this design is excluded from this research.

Creswell used Haenfler's ethnography to illustrate both core elements of ethnography study and study its aspects:

- This ethnography is the study of a culture-sharing group and its members' core values and beliefs.
- The researcher will first describe the group members' ideas, then advanced five themes about the behaviour of the group, and ended with a broad level of abstraction beyond the themes to suggest how the subculture worked
- The use of theory of resistance to opposition by a counterculture youth group to explain how the group works.
- The researcher will position him/herself by describing his/her involvement in the subculture and his/her role as a participant observer of the group.
- The members of the youth subculture will construct both individualized and collective meanings for their participation (Creswell, 2014, p. 119).

3.6.4. Narrative as knowledge.

This is described by Swinton as storytelling and accurate recording, transcription, and analysis where data from the centre of research because the observation brings us to the second important epistemological point. To Swinton, narrative knowledge is alleged to be an authentic form of knowledge that will inform the world. The narrative approach involves presenting a theory or hypothesis based on the literature and observation knowledge that can be tested by using empirical data.

This is why competing hypotheses can be taken and compared and be used as an explanatory value to assess the ability to sustain certain predictions. Therefore, this knowledge-seeking is useful to measure, that is how knowledge, reality, and truth can be accessed.

A narrative approach is also not used as primary but can help in the healing methodology. The outcome of this study should later find a theory that will answer the research problem. Now a grounded theory was chosen, because of the healing of those who have been affected by abuse because of the high price of *Bogadi*, for them to heal, someone must hear their story, this will facilitate healing to those who are negatively affected by these proceedings.

Creswell's approach explains that through narrative articles that is published in journals and reviewing major books on narrative inquiry which specific set of features

will emerge to define its boundaries. This narrative project contains elements which are not found in other projects.

- Narrative research collect stories from individuals and group conversation who tell stories of their experiences.
- Narratives stories tell stories of individual experiences they may share their identities of individuals and how they see themselves.
- Narratives stories are gathered through many different forms of data; such as interviews that may form data collection, but also through observations, documents, pictures and other sources of qualitative data.
- They can also be and shaped by the researchers into a chronology.
- They can be analysed in different ways by nature of telling of a story.
- They often contain what Denzin call a specific tension or interruptions that are highlighted by the research in the telling of stories.
- Narrative stories also occur within a specific places and situations (Creswell, 2014, p. 73).

3.6.5. Grounded theory.

Creswell quoted Charmaz as he describes a grounded theory as a design of inquiry from sociology in which the researcher originates a general abstract theory of a process, action, or interaction grounded in the views of a participant. They mentioned that the process involves the use of multiple stages of data collection and the modification and interrelation of categories of information. This is the theory that is grounded in data that comes directly from the participants. This theory will describe the “what”, “why”, and “How” parts in a unified theoretical manner as explained by Corbin & Strauss as action, interaction, and processing of participants Creswell *et al*: (Creswell j.w, 2013)84).

Broom and Volpe explain a Grounded theory is used where not much is known about the phenomenon that is being studied, the process is known, but little is known about what impact the high price has on the couple. The couple opts for “*vat en sit in Afrikaans*” or “*Mas’hlalisane*” in the Nguni language, which loosely means “staying without getting married. There is not much about the literature. The approach will help a theory that will explain this.

3.6.6. Case studies

Stakes *et al* (1995) describe this as a design inquiry that is found in many fields, especially in evaluation, where a researcher develops an in-depth analysis of a case, often a program, an event, an activity, or a process on one or more individuals. They mention that case studies are bound by time and activity. The researcher should collect detailed information by using a variety of data collection procedures over a continual period

3.6.6.1. Procedures for conducting a case study

Creswell used several studies approaches to conduct a case study and this is how Stakes *et al* describes his:

- The researcher has to determine if a case study approach is appropriate for studying a research problem choosing different authors which has identifiable cases with boundaries that seeks to provide in-depth understanding of cases.
- They need to identify their case study if it involves individuals, program, events or activity and identify the most promising and useful. The case study can be single or collective, multi-sited or within-site in order to focus on a case or an issue. Choosing a case study give a possibility for purposeful sampling.
- A data collection in case study research is extensive because it draws on multiple sources of information, such as observation, interviews, documents and audio-visual materials.
- The type of analysis of these data can be a holistic analysis for the entire case or an embedded analysis on a specific analysis of the case. Using this data collection will help to give a detailed description of the case emerges which the researcher can detail the aspects as the history of the case. The researcher can focus on few key issues and not generalising the study. This will help with a rich analytical context of the case or the stings
- On the final phase the researcher will give an interpretation of the report meaning of the case (Creswell, 2014, p. 101).

3.6.7. Unobtrusive and Contrived Observations

This is the approach (Das *et al*) mentioned to test the behaviour of participants under some specific situational stimuli. The approach may be used for field experiments, however, it has what Weick *et al* 1979:652) regards as “a light-hearted and playful postures towards data collection”. Both further mentioned the essential difference between the unobtrusive and the traditional measures is the use of the qualitative approach. The researcher who uses unobtrusive measures value deviations and variance and the meanings and may be considering non-serious events may use the approach.

3.8. Models of knowledge

3.8.1 Nomothetic truth.

This is what Swinton describes as a model of knowledge that underpins the modernist perspective. This means knowledge is gained by scientific methods and should meet three categories.

That is falsifiable, replica table, and generalizable, which will be explained below.

i. Falsifiability.

This scientific method proves that, if something is not falsifiable, it can be counted as factual. This means that theory said it to be possible, to disapprove of its statement, and the example that Swinton used is the statement that a good deal of religious and spiritual truth is not falsifiable, and therefore cannot be verifiably true in this model.

ii. Replicability.

For something to be the truth, it must be possible to imitate it, Swinton mentioned what Gorsuch (2002) points out as how the scientific paper functions to consolidate the dimension of the nomothetic truth. He mentioned that a scientific paper will begin with a hypothesis and move to a presentation of results. All this is concluded in the research discussion process. For its publication, certain internal rigor will allow anyone who wishes and has the necessary technical skills to imitate the study to do it.

If so, it then cannot be imitated and therefore is regarded as erroneous and not factual.

iii. Generalizability.

It is closely connected to replicability that, for research to be true, it must have a piece of knowledge that can be generalizable. It therefore must be possible to take the findings and results to a wider world. If it does not meet the above criteria, it cannot be accepted as scientific truth that can be taken to the public.

3.8.2. Ideographic knowledge

This type of knowledge ponders that knowledge is unique, and cannot be a replicable experience. The knowledge also contemplates that two people cannot experience the same event in the same way. Swinton gave Paul's experience of blindness and Moses's Mt Sinai experiences as an example of the power of the Lord.

But Swinton quoted Kuhn's (1970 and Polanyi's (1958) ideographical approach that scientists use for the process of constructing experiments, interpreting, and pursuing funding for the development from their narrative perspective.

Swinton further mentions that ideographic truth is important from the Practical Theology perspective because it is essential to language and tradition. A researcher needs to recognize the epistemological significance because it is important for the practice of Practical Theology (Swinto J and Mowat H, 2006, p. 43).

3.9. Definition of a Theory

Creswell describes theory as an interrelated set of constructs or variables that is formed into propositions, or hypotheses, that specify the relationship amongst variables. Swinton further specifies that a theory might appear in research as an argument, a discussion, or a rationale that helps to explain a phenomenon that occurs in the world, it also specifies how and why variables and relational statements are interrelated (Creswell *et al*, 2013). Theories develop when the researcher tests a prediction over and over, whereby a researcher combines independent, mediating, and dependent variables based on the different forms of measures into question (Creswell j.w, 2013):60)

Social Justice Theories or advocacy /participatory theories seek to bring change or address social justice in societies. Creswell quoted Denzin and Lincoln) as “a social science committed up front to issues of social justice, equity, nonviolence, peace and universal human rights (2011:11). Some of the qualitative theoretical perspectives available consist of feminism, racialized discourses, critical theory, and Marxist models, cultural studies models, queer theory and post-colonialism. Ladson–Billing & Donnor (2005) as quoted by Creswell, mentioned them as often what we call the underrepresented or the marginalized groups, whether in the form of gender, class, race, religion, sexuality, or geography.

3.10. Locating theory in Qualitative Research.

According to Creswell, qualitative inquirers use theories in their studies in several ways, it is used as a broad explanation for behaviour and attitudes, and it may be complete with variables, constructs, and hypotheses. He uses ethnography as an example to employ cultural themes or aspects of culture to study in their qualitative project, such as social control, language, stability and change or social organization such as kingship and family (Creswell, 2014, p. 106)

The themes that in context provide a ready-made series of hypothesis to be tested from literature. Researcher might provide a broader explanation that anthropologist use to study the culture –sharing behaviour and people’s attitudes (*ibid*). Again, researcher uses theoretical perspective in qualitative research, which provide an overall orienting lens for the study. According to Creswell the lens that will be transformative and shape the type of questions that will inform how data are collected and analysed and provide change (*ibid*) some qualitative theoretical perspective available to the researcher:

- Feminist perspectives view problematic women’s diverse situations and the institutions that frame those situations. The topic may include policy issues that are related to social justice for women in a specific context or knowledge about the oppressive situation for women (*ibid*)
- Racialized discourses raise important questions about the control and production of knowledge, particularly about people and communities of colour (*ibid*)

- Critical theory perspectives are concerned with empowering human beings to transcend the constraints placed on them by race, class, and gender.
- Queer theory—a term used in this literature—focuses on individuals calling themselves lesbians, gays, bisexuals, or transgendered people.
- Disability inquiry addresses understanding this population’s sociocultural perspectives allowing them to take control over their lives rather than a biological understanding of disability

3.10.1. Emergent design.

This an upcoming information that must be detected to loosen the prescribed research, some of the phrases in the process may be changed for the researcher to enter the field and begin to collect the data. Questions may be changed to accommodate individuals that have been studied and this may need site visitation. According to Creswell this mean, that the researcher has touched deeper into the topic or the phenomenon under study. The key to qualitative study is to learn about the problem from the participants and to address the research to obtain the relevant information (Creswell j.w, 2013, p. 258)

There must be a second setting for the unexpected emotional turnout of the researcher to avoid participant withdrawal from the research participation.

3.10.2. Reflexivity.

Researcher in qualitative research must reflect on how their role in the study and their background, culture, and experience hold potential in shaping their involvement and interpretations, as they advance in the themes and the meaning as they analyze the data. This method which Creswell mentioned will advance the bias and values in the research, and how the researcher will shape the direction of the study. (Creswell j.w, 2013, p. 258)

This will help the participant to be able to trust, recognize, and examine their feelings, reactions, and their motives. They can be able to have the ability to look inward and commit or have the standpoint, especially in the *Bogadi* process where members of the family are more influential in determining what is expected from the

women. If the researcher shows a sign of bias, participants might not loosen to participate in the research.

3.10.3. Holistic account

This Creswell describes how a qualitative researcher should develop a complex picture of the problem. This involves reporting a few perspectives, identifying a few of the factors that are involved in the situation, and sketching the larger picture that comes before her. This will be the model with multiple factors that are intermingling in different ways that operate in the real world. A graphic model with many aspects of a process will help to establish a holistic picture (1992 et al).

This will help to provide therapeutic support that looks at the identified people as a whole, not just their spiritual needs but also other factors such as their emotional and social well-being.

3.11. Assumptions

Assumptions form part of any discussion, they can only be proven through investigations. Some assumptions form part of *Bogadi* that may never be proven. These are the assumptions that were encouraged by myths. Batswana tradition is unique and particular in how they handle the process of *Bogadi*. One cannot be part of the delegates of *Bogadi* if you are not married through the same tradition and only close family members of elders, particularly “*rakgadi*” an aunt from the father's side, and “*Malome*” an uncle from the mother's side. If these people are not married, they must be represented by the married ones. The assumption is that the discussions that are to be held closely in the negotiation process can only be handled by those who have gone through the same way. The research might not give the information that is needed because of the withdrawals by participants.

According to Creswell, qualitative research begins with assumptions and the use of an interpretive or theoretical framework that informs the use of research problems to address the meaning of individuals or groups that are recognized in social research. Even though these philosophical assumptions are always not mentioned, an

interpretive framework does convey the assumptions, Lincoln (2011) made a connection and Creswell adapted it to fit the interpretive communities.

To Creswell *et al*, there are four philosophical assumptions mentioned by Denzin *et al* and they have been well used as a guiding philosophy behind qualitative research. These beliefs are what Lincoln (1988), and Lynham & Guba *et al* (2011) called paradigms. These are mentioned by Crotty (1998) as Philosophical assumptions, epistemologies, and ontologies that comprehended research. He further explains that to understand the problem in the research, a qualitative researcher must use an emerging qualitative approach to inquire about the collection of data in a natural setting.

That is sensitive to the people that are under study to collect data that are inductive and deductive and also establish the theme (Creswell j.w, 2013) 44). That will help to present the final report or presentation that includes the voices of the participants, how flexible was the researcher, a composite description and interpretation of the problem and its contribution to the literature.

To Creswell, data should flow more from the philosophical assumptions to the interpretive view to follow the procedure that involves studying social or human problems. Therefore, this will develop into a framework that will direct the approach to inquiry, and that approach is grounded theory research, case study, or other theories (Creswell j.w, 2013, p. 44)

3.11.1. The Importance of Philosophical Assumptions

Creswell mentioned how Huff articulated the importance of philosophy in research and it as follows:

- It shapes the research problem and questions and how to seek information to answer the questions. It also predicts certain types of variables which are predicted and explains if the outcome is different from an explored single phenomenon that is found in the research.
- These are the assumptions that are deeply rooted in our training by other scholar communities in which we work. The focus will be on the research

components per specific research problem to study, how to go about studying these problems, and how to add knowledge through the study.

- Reviewers can make philosophical assumptions about research when they make an evaluation. Knowing the stand of the reviewer on the issue of epistemology is helpful to the researcher. If the work of the researcher and the reviewer deviates, this means the researcher's work may not receive a fair hearing, and the conclusion may be drawn that it does not make any contribution to literature, thus bringing an unfair hearing within the context of a graduate student that is presenting to a committee and an author that is submitting to a scholarly journal or the investigator that is representing a proposal to a funding agency. Or the author may be given a chance to resolve points of difference before they become a focal point of critique (2013; 19 *et al.*)

However, Gbedgesin *et al* (*et al*,1991) mention the crisis of African existence that brings an unending dispute, which creates disputes. Hence because of these disputes in families, they opt to use even friends to participate in the process of their children's *Bogadi*. Kayange *et al* (2018) mentioned the misuse and misunderstanding of language may cause a problem, Batswana people use idioms to express some situations, "*mosadi tshwene, o jewa matsogo*" loosely translated as "a woman is like a baboon; therefore; her hands should always be carrying something." These idioms carry a lot of misunderstanding because everyone carries his or her explanation because if you can ask for it, they will say "Setswana gase na tlhaloso" loosely translated as you do not have to explain yourself for doing something, either wrong or right. The one that undermines women is the one that says " *Ya etelelelwa ke mosadi pele, ya wela ka lengope*" which simply means women cannot lead anyone.

But Gbadegesin (*et al*,1991) explain that through investigation, the philosophical thought of traditional Africans can be shifted from the world views, myths, proverbs, and idioms that bring confusion amongst people through investigation. Such investigation may be rewardingly carried out by professionally trained traditional thinkers, with good knowledge of traditional beliefs, values, and conceptual systems.

The *Bogadi* process is generational and has now become part of the communal and social issues.

3.11.2. Interpretive Frameworks

According to Creswell, the major element in the framework is the specific methods of research that involve the forms of data collection, analysis, and interpretation that researchers propose for their research.

Pandey *et al* agree that research design is a framework or study plan for a study that is used to guide in collecting and analyzing the data. Also as a blueprint for the collection measurement and analysis of data, this is a map that is developed to guide research (Pandey, 2015, p. 18)

Caswell mentioned that philosophical assumptions can be written and used in qualitative research and be linked to different interpretive frameworks that operate at a specific level in a research process. He further describes the word Philosophy as the use of abstract ideas and beliefs that inform our research. He further explains that philosophical assumptions are used as first ideas to develop a study, but how they relate to the overall process will remain a mystery (Creswell j.w, 2013): 16) and are described below.

3.11.3. The Ontological Assumptions

Creswell used Moustakas's (1994) interpretation of this assumption as its relation with reality and its characteristics, that when a researcher conducts qualitative research, they are embracing the idea of multiple realities. Different researchers embrace different realities, just as individuals and qualitative study readers. A qualitative researcher conducts a study to give an exact report.

Creswell mentioned evidence of various realities that must be included in the use of multiple forms of evidence with themes that use actual words of different individuals as said during data collection and present their different perspectives (Creswell j.w, 2013, p. 20). The unedited original words in research carry a true sense of knowledge that needs to be carried out. Knowledge can be found in action and spoken words, this needs a focus research, who discerns to connect and extract silent information.

3.11.4. Epistemological Assumptions

Creswell explained that when conducting a qualitative study, a researcher may be as close as possible to the participants that they are studying, that a piece of subjective evidence is assembled based on individual interpretations. When surveying the field, where participants live or work, these will be an important environment for understanding what is said by the participants, because the closer to the participants, the more first-hand information will be collected.

He quoted Wolcott:2008a as good ethnography, because it requires a prolonged stay at the research site. He further mentions that a researcher should practice minimizing what Guba & and Lincoln *et al* mentioned as “the distance and objective separateness between their participants” (Guba E.G, 1988, p. 94)

3.11.5. Axiological Assumptions.

Creswell emphasized the importance of research and the kind of values that they bring to a study. This is called the axiological assumption because it characterizes the research. These assumptions in qualitative research, inquirers admit the value-laden nature of the information that is gathered in the field. The participants position themselves in a study (2013: 21). Furthermore, Denzin (1989) explains that, in an interpretive biography, the researcher’s presence might be in the text, and the author admits that the stories that are voiced represent an interpretation and presentation of the author as much as the subject of the study.

3.12 Other Interpretive Frameworks

Swinton *et al*, mention the need for the central idea to be drawn from the perspective of what is discussed in qualitative research because the idea of value-free, objective truth becomes questionable and may be unsustainable (Creswell j.w, 2013): 37). He further explained that the epistemological framework that is in the mind of a researcher can be clearly explained as why expeditions within qualitative research are not for objectivity and explanation but for meaning and deeper understanding of the situations. Thus recognizing human beings as creative agents who continually interpret situations and attribute meaning and purpose to events and creatures that

create complex networks of narratives to explain the world and its settings (Creswell j.w, 2013):37).

3.13. Data Collection Methods

Data collection is described by Creswell as a series of interrelated activities aimed at gathering good information to answer emerging research questions. He mentioned that a qualitative researcher must engage in a series of activities in the process of collecting data from the selected participants (Creswell j.w, 2013): 146) Firstly a researcher should locate a place and locate participants to gain an entry point in the circle of the study. Importantly research should have several phases that are extended beyond the distinctive orientation point for conducting interviews and also to make an observation.

What Creswell means is establishing a place and relevant participants will help to provide good data, because closely interrelated steps will include determining a strategy to select individuals with enough or the most relevant data. The method might not help to determine a statistical insinuation to the populations, it is rather a decisive sample that will globally sample a certain group of people that can be the best to inform the researcher about the research problem which he/she is violence and other related misconduct, a selection of participants should be carefully done to receive information that will solve the existing problem and also help wounded participants to heal by applying a relevant form of counseling. This is what Creswell called “field issues”. To collect such information, a certain protocol of written forms, or recordings of the information needs to be developed. As a researcher, I am responsible for the storage of the collected material for safety keeping.

3.13.1. Type of Data Sample

For me to achieve this aim, this research must be designed to reflect appropriate research methodology. This research approach is qualitative. Then the following areas of discussion will be considered: the method of collecting data and steps to follow to analyze, ethical considerations, and limitations of the study. Finally, the literature that was reviewed will determine the research model. Although other

scholars have brilliant and analytic methods of conducting research, I will tap into some to argue and to open discussion for the research.

Samples will consist of only adult participants who are over 21 years of age. These are adults who have been on marriage and have been part of the proceedings of Magadi/Bogadi young couples who are about to take the process and also clergy as part of the people being empowered. Questionnaires will show internal consistency which has evidence of construct validity. Semi-structured interviews will be used to show reliability and must be completed by both parties. The study will be written in English and non-English will be translated to English.

3.13.2. Method of collecting data

Data will be collected from individuals and couples whom Creswell regards as experiencing the phenomenon (Creswell j.w, 2013, p. 103), it is also confirmed by Polkinghorne et al (et al.1989) that a sample should be discreetly chosen, considering ages. Van Manen *et al* mentioned that taped conversations, formerly written responses, and accounts of various experiences should be observed (*et al*,1990). This research will work only with adult individuals who can consent themselves to answer the presented questions. No commissions will be expected from the collection of data, however, the researcher might have to travel using a transport to reach the participants.

3.13.3. Steps to follow to analyze data

Moustakas *et al* mention that data should be built from the first and second research questions, that interview transcripts and must highlight” significant statements “sentences or quotes to provide an understanding of how participants experienced the phenomenon (*et al*,1994). He further mentioned horizontalization steps, which will help the researcher to develop clusters of meaning from the chosen statements into themes.

These statements and themes will be used to write descriptions of participants’ experiences which Moustakas defines as textual descriptions (1994). They will be used to write the setting that influences how participants experience a phenomenon, which is described as an imaginative variation or structural description. Personnel

statement should be at the beginning of the phenomenology and also the method of discussion and the role of the researcher (Marshall *et al*,2010).

The researcher will write a composite description that will present the “essence” of the phenomenon, this will be done from the structural and textural description, this is what Creswell calls the essential, invariant structure or essence. Polkinghorne mentioned that phenomenology should express feelings (1989:46). The researcher should be careful not to let his or her feelings in the research.

3.13.4. Challenges.

According to Creswell *et al*, a phenomenology must provide a deep understanding of a phenomenon. A researcher must be aware of the common experiences that can be valuable to the participants, such as therapists, teachers, health personnel, and policymakers. Moustakas' approach to analyzing data provides an approach that is easily understood but might require a broader understanding of philosophical assumptions because they might need to identify these assumptions, these are abstract concepts that may not be easily seen in a written phenomenology of a study.

Participants should also be carefully chosen for the research and must have experienced the phenomenon that is being investigated so that the researcher can forge a common understanding.

To find experienced individuals can be difficult for the suggested topic, therefore bracketing personnel experience may be difficult for a researcher to implement the setting. According to Van Manen *et al*, the interpretations of the data will always incorporate assumptions that the researcher to the topic (*et al*,1990). Suspension of our understanding which LeVasseur calls epoche or bracketing is a reflective move that cultivates curiosity, therefore the researcher has to decide how, and in what way his or her understanding will be introduced into the study (*et al* ,2003).

3.13.4. Limitation of a study

The research is limited to those who have gone through the process of *Bogadi* in the Rustenburg area, Platinum Province. This is because done because of the brutal impact that gender-based violence has on the institution of marriage. The research is

not to undermine the traditional process of *Bogadi* but to alert parties to seek an understanding of the impact that the high price of *Bogadi* is bringing to Marriage. The effectiveness of this process and management will be a question for further research and this will not be this research focus.

3.13.5. Participants as Individuals

This research is taking the form of a pragmatic approach, where individuals are met as volunteers. As mentioned above, the researcher used marginal identification of participants who live in conflicting cultures, who impact the age in which they are, and also ordinary participants who represent a larger range of the population. Alternatively, Creswell used Gergen, who suggests that narratives come into existence not as a product of an individual, but as an aspect of the relationship as part of culture, as reflected in the social roles of gender and age (1994: 280)."

This will help in not asking focused types of questions but asking relevant questions that will provide true answers. As a narrative researcher, I need to have my focus on emerging stories and recognize that everyone has a story to tell about themselves. If a person tells his/her own story, the information that is provided is more informative because it comes as raw as it is and will provide more inside into the research. That is the biographical insight of people who are affected by the high price of *Bogadi*.

3.13.6. Ethical Considerations

A Qualitative researcher includes acquiring permission to study the position that will enable easy collection of data. This is to obtain permission and approval from the ethical committee of the university. And again finding individual participants who will and can provide access to the research side and facilitate the collection of data (Creswell j.w, 2013, p. 145)

3.13.7. Ethical Committee

The committee is from the university or institution of learning that is authorized to administer research. Their main work is to review what Creswell calls "to review the research for their potentially harmful impact on and risks to participants" (Creswell j.w, 2013, p. 155). The process involves the student submitting a proposal that has

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

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

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

3.13.8. Access and Report within the five approaches

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

3.13.9. Forms of Data.

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

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

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

3.13.10. Interviews

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

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

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

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

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

3.13.11. Observation

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

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

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

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

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

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

3.13.12. Depth Focus interviews

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

3.13.13. Focus interviews.

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

3.13.14. Recording Procedures

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

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

3.13.15. Field Problems

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

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

3.14. Research model

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

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

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

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

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

3.14.1. Pastoral care method of shepherding

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

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

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

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

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

3.14.2. Nick Pollard Positive deconstruction

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

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

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

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

3.13. Preliminary Conclusion

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

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

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

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

CHAPTER 4

BOGADI

4.1. Introduction

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

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

4.2. What is Bogadi?

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

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

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

4.2.1. Function and Purpose

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

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

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

4.2.2. Epistemology

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

4.2.3. Large Sum of Money

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

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

4.2.4. Origin of Magadi

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

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



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

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

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

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

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

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

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

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

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

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

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

4.3. The Importance of Bogadi/Magadi in Marriage

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

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

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

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

4.3.1. The Role Players in Magadi / Bogadi Proceedings

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

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

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

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

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

4.3.2. The Process of Magadi/Bogadi

Step 1.

4.3.2.1 Patlo (To go seeking)

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

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

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

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

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

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

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

4.3.2.2. Letter to respond (lekwalo)

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

4.3.2.3. Who should receive the letter?

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

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

4.3.2.4. Dipuisano (*The dialogue*)

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

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

4.3.2.5. Tlhagela / Sneaking –in charge

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

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

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

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

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

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

4.3.2.8. Wedding celebration

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

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

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



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

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

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

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

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

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

4.3.2.9. Pulamolomo (Opening space to negotiate)

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

I. **Magadi playing the game.**

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

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

II. **The introduction**

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

III. **The appreciation and request**

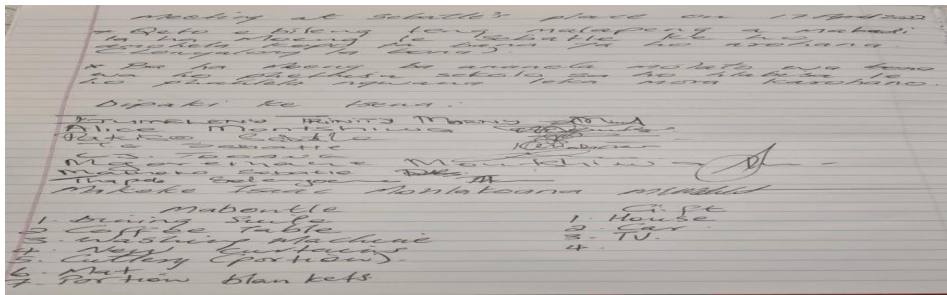
The integrity of the girl and the family has to be appreciated, and therefore came to request '*sego sa metsi*' translated as a water calabash, which means to request their son to marry their daughter. The calculation process that will be initiated by the bride's family following the Batswana tradition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

IV. **The final step**

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

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

Example of Magadi/Bogadi agreement letter



4.3.3. Traditional position of Malome

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

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

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

4.3.4. The relevance of Magadi/Bogadi

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

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

According to Jonud, some Europeans oversimplified the complexity of the rights and obligations that were transferred in the passing of Magadi/Bogadi by wrongly interpreting it as a form of paying commodity or the purchase of a wife. That is not true, because according to Batswana culture, a man must earn his loyalty in the service of his father as the cattle owner to affirm his ability to manage his own. After all, he must use part of his cattle or possessions to buy a wife (<https://doi.org/10.1080/10130950.2006.9674724>, published 27 Apr 2011).

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

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

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

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

4.3.5. The purpose and function of Bogadi

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

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

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

4.3.6. Magadi is a practice of Culture and Tradition

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

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

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

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

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

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

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

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

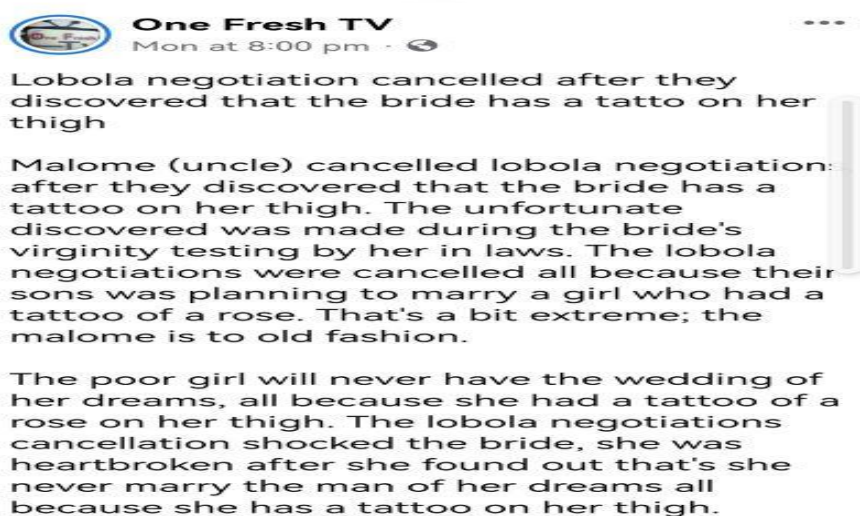
The church could not form part of the Bogadi process, because the clergy were not related to both families, they were regarded as outsiders. Many women are subjected to violence because of what was said during the Bogadi process, because of the misunderstanding of some Setswana idioms, literally mentioned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

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

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

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

4.3.7. Hindrances or Interferences



03/10/23

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

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

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

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

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

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

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

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

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

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

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

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

4.3.8. Marriage

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

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

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

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

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

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

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

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

4.3.9. Vat en Sit

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

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

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

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

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

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

4.4. Marriage: Africa v Western

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

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

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

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

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

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

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

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

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

4.5. Ancestors

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

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

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

4.5. Bogadi in African Context.

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

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

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

4.5.1. Polygamy

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

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

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

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

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

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

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

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

4.5.2. Shona

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

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

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

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

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

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

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

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

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

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

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

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

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

4.5.3. Traces of Bogadi in Bapedi and Basotho

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

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

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

4.5.4. Bapedi

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

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

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

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

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

4.5.5. Basotho

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

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

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

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

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

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

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

4.5.6. Zulu

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

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

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

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

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

4.5.7. Xhosa

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

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

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

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

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

- *Imvulamlomo* – this is a token or a fee that is asked by the family of the bride. It calls to open their mouth for welcome and the start of negotiations
- *Isazimzi* - this is another small fee to give to the family to show that that is the only home that they know in that particular community.
- *Ikhazi*- this is the payment of the bride price, which traditionally should be cattle and that depends on several things that can be raised by the family of the bride. Like her education, the wealth status of the family compared to that of a groom and the man stand to gain in the marriage.
- *Ubuso bentombi, is cattle that* amongst others, some cattle will be given as the face of the bride, it is also known as '*inkomo yomothuko*' translated as a *cow of shock*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

4.6.1. Contradiction about Bogadi

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

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

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

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

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

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

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

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

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

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

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

4.7. Preliminary Conclusions

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

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

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

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

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

CHAPTER 5

INTERVIEWS AND DATA ANALYSIS

5.1. Introductions

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

Procedure

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

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

5.2. Data Collection Descriptions

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

Microsoft Table 1.

5.2.1. Questions for Young Couples.

5.2.1.1. Couple 1

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

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

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

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

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

Sub Answer: Yes

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

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

Sub Answer: Yes

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

5.2.1.2. Analysis and interpretations of Couple one

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

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

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

5.2.1.3. Couple 2

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

Sub Answer: Yes

Central Answer: *Teamwork and Communication*

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

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

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

Sub Answer: Yes

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

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

Sub Answer: No

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

5.2.1.4. Analysis and Interpretations

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

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

5.2.1.5. Couple 3

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

Sub Answer: No

Central Answer: It was considered a traditional ceremony

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

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

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

Sub Answer: Yes

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

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

Sub Answer: Maybe

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

5.2.1.6. Analysis and Interpretation

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

5.2.1.7. Couple 4

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

Sub Answer: Yes

Central Answer: Communication

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

Central Answer: It remains relevant as it brings families together

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

Sub Answer: Yes

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

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

Sub Answer: Yes

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

5.2.1.8. Analysis and Interpretation.

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

5.2.1.9. Couple 5

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

Sub Answer: No

Central Answer: It never crossed my mind

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

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

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

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

Sub Answer: Yes

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

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

Sub Answer: No

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

5.2.1.10. Analysis and Interpretation.

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

5.2.1.11. Couple 6

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

Sub Answer: No

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

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

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

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

Sub Answer: Yes

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

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

Sub Answer: Yes

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

5.2.1.12. Couple

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

Sub Answer: No

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

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

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

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

Sub Answer: Yes

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

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

Sub Answer: No

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

5.2.1.13. Analysis and Interpretations

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

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

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

Table 2

5.2.2.

5.2.2.1. Couple 1. Questions for Adult Couples

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

Sub Answer: No

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

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

Sub Answer: Yes, definitely

Central Answer:

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

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

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

Sub Answer: No

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

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

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

Question 6: What is your opinion regarding Pastoral Counselling?

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

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

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

5.2.2.2. Analysis and Interpretation

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

5.2.2.3. Couple 2.

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

Sub Answer: No

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

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

Sub Answer; Yes

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

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

Central Answer: *Overrated*

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

Sub Answer: *Maybe*

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

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

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

Question 6: What is your opinion regarding Pastoral Counselling?

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

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

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

5.2.2.3. Analysis and Interpretation

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

5.2.2.4. Couple 3

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

Sub Answer: *No*

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

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

Sub Answer: Yes, definitely

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

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

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

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

Sub Answer: Yes

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

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

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

Question 6: What is your opinion regarding Pastoral Counselling?

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

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

Central Answer: Overrated

5.2.2.5. Analysis and Interpretation

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

5.2.2.6. Couple 4.

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

Sub Answer: No

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

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

Sub Answer; Yes

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

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

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

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

Sub Answer: Yes

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

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

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

Question 6: What is your opinion regarding Pastoral Counselling?

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

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

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

5.2.2.7. Analysis and Interpretations

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

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

5.2.2.8. Couple 5.

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

Sub Answer: No

Central Answer: We never did counselling

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

Sub Answer: Not really

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

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

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

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

Sub Answer: No

Central: We never experience gender base violence in our marriage

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

Sub Answer: Very good

Question 6: What is your opinion regarding Pastoral Counselling?

Central Answer: Than it means God is in the marriage

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

Central Answer: There's no value in it

5.2.2.9. Analysis and Interpretation

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

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

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

TABLE 3.

5.2.3. Questions for Clergy

5.2.3.1. Clergy 1

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

Sub Answer: Yes

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

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

Central Answer: Their relationship and their handling of finances.

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

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

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

Sub Answer: No

Central Answer: No

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

Sub Answer: *Maybe*

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

5.2.3.2. Analysis and Interpretations

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

5.2.3.3. Clergy 2

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

Sub Answer: *Maybe*

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

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

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

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

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

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

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

Sub Answer

Central Answer:

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

Sub Answer: *Maybe*

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

5.2.3.4. Analysis and Interpretation

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

5.2.3.5. Clergy 3

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

Sub Answer: *No*

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

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

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

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

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

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

Sub Answer No

Central Answer: No

5.2.3.6. Analysis and Interpretation

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

5.2.3.7. Clergy 4

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

Sub Answer: Yes

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

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

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

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

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

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

Sub Answer: No

Central Answer:

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

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

5.2.3.8. Analysis and Interpretations

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

5.2.3.9. Clergy 5

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

Sub Answer: Yes

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

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

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

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

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

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

Sub Answer. No

Central Answer:

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

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

5.2.3.8. Analysis and interpretation

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

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

5.2.3.9. Clergy 6

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

Sub Answer: Yes

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

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

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

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

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

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

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

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

Sub Answer

Central Answer: No

5.2.3.10. Analysis and Interpretation

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

5.3. Original Questions.

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

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

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

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

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

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

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

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

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

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

Sub-Question 3. What are those things?

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

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

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

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

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

Researcher: You seem to be worried!

Keletso: Yes, I am not worried I am disturbed

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

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

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

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

Sub –Question: Are you concerned about it?

Answer. I am not sure about it.

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

Answer: Yes

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

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

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

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

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

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

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

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

Thank you for agreeing to answer my research questions

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

Answer: Yes

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

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

Sub question: Why do give this answer?

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

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

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

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

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

Researcher: Two last questions

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

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

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

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

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

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

Thank you for agreeing to answer my research questions.

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

Answer: No, not from a counselor.

Sub-question: Why?

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

Sub-question: How long have you been married?

Answer: Three years.

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

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

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

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

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

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

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

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

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

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

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

Thank you for helping me to answer the questions.

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

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

Answer: No

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

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

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

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

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

Answer: Yes

Sub-question: Why do you say that?

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

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

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

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

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

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

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

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

Thank you for taking the time to answer my research questions

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

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

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

Answer: No

Sub-question: Why not?

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

Sub-questions: Did he marry before?

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

Sub-Questions: How did you find out?

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

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

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

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

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

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

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

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

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

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

Thank you for helping me answer my research questions

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

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

Answer: No

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

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

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

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

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

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

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

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

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

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

Question 5. What is your opinion regarding Pastoral Counselling?

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

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

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

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

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

Thank you for answering my research questions.

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

Answer: No, I do not have anything

Thank you

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

5.4. Analysis and Interpretations.

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

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

Sample of an interview protocol

QUESTIONNAIRE FOR MARRIED ADULT

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

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

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

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

5.4.1. Threads to External Validity

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

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

	results to past or future circumstances.	
.		

Table 5(Creswell: 2018: 245)

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

5.4.2. Analysis

The following statistics analysis was implemented on the data set.

5.4.2.1. Report on Descriptive Statistics

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

5.4.2.1. Interpretations of Results

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

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

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

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

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

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

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

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

5.5. Preliminary conclusion

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

CHAPTER 6

THERAPEUTIC APPROACH TO TRAUMA

6.1. Introduction.

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

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

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

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

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

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

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

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

6.1.1. Trauma

6.1.1.1. Broad definition

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

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

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

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

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

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

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

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

6.1.2. Childhood Trauma

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

6.1.3. The effects of trauma

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

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

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

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

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

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

6.1.4. Pain and suffering

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

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

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

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

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

6.1.5. Sorrow and Sympathy

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

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

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

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

6.1.6. Mentoring

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

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

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

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

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

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

6.1.7. Modifying Practical Wisdom

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

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

6.1.8. From Being a Refugee to Liberty

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

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

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

6.1.9. The act of violence with marriage

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

6.1.10. Cultural values and violence by Bogadi

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

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

6.1.11. Shame and violence from Magadi/Bogadi

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

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

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

6.1.12. Pressured Demands in Marriage

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

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

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

6.2. A Person of Worth

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

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

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

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

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

6.2.1. Pastoral Interventions

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

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

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

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

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

6.2.2. Pastoral Care

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

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

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

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

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

6.2.3. Fostering Self-worth

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

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

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

6.2.3.1. Shame in Jesus's life

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

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

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

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

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

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

6.2.3.2. Shame in the Life of Others

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

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

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

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

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

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

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

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

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

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

6.2.3.3. Jesus Shame in the Parables

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

6.3. A Therapeutic Model for Healing

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

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

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

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

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

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

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

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

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

He raises the following questions:

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

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

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

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

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

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

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

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

6.3.1. Priest

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

6.3.2. Wise

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

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

6.3.3. Prophets

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

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

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

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

6.3.4. Shepherding

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

6.4.1. Prayer

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

6.4.2. Evangelism

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

6.4.3. Restoration to Holiness

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

6.4.4. Positive Deconstruction

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

6.4.5. Pollard identification of worldview

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

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

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

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

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

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

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

6.4.6. Analysing the Worldview

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

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

6.4.6.1. Does it cohere?

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

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

6.4.6.2. Does it correspond?

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

6.4.6.3. Does it work?

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

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

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

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

6.4.6.4. The affirmation of the truth.

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

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

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

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

6.4.6.4. Discovering the error

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

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

6..4.6.5. Being uncomfortable

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

6.4.6. Finding Jesus in pain

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

6.4.7. Searching for liberty and transformation in Christ.

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

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

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

6.4.8. Commitment for Formation in Christianity

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

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

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

6.4.9. Therapeutic individual commitments and ethical commitments

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

6.4.9.1. Repentance

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

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

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

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

6.4.9.2. Reconciliation

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

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

6.4.10. Preliminary conclusion

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

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

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

CHAPTER 7

SUMMARY OF FINDINGS, CONCLUSION, AND RECOMMENDATIONS

7. 1. Introduction

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

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

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

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

7.2. Conclusions

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- *The Normative Task as Prophetic Discernment.*

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

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

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

- *The Pragmatic Task as a Servant Leadership*

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

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

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

The researcher therefore introduced Charles Gherkin's model of pastoral care (the shepherding model) which was used as a theory to guide this counseling, supporting, and caring for those who are emotionally aggrieved due to issues that are related to the process leading to Bogadi.

Gherkins used the scripture from John 10;14, in this Jesus is the original caregiver. In this scripture. He is portrayed as a good shepherd who knows and guides His sheep. He is also portrayed as a pastor to God's people. On various occasions, He is seen living His Social life that gives a model of caring to those who are believed to be strangers (Gentiles) in their society (C & Gerkins, 1997)

With his shepherding model of prophetic actions of seeking fatalities of emotional trauma to give them hope and play a priestly role of caring.

Like what Swinton said in the above paragraph, God's wisdom needs to be applied to those who seek to begin the process. In applying His knowledge, they will hear about God. A pastoral journey needs to be taken with those who are about to commit themselves to the Bogadi process for them to be prepared and also heal from their experience.

This model of shepherding helped with the healing of those who have been traumatized by being inside an abusive marriage and also gave pastoral mentoring by journeying with those who are still considering the process of Bogadi. Gerkins will also strengthen pastors to know exactly what they need to do to help members of their congregations.

For this research to achieve the mission, Charles Gherkins was not enough, Nick Pollard helped with his model of positive deconstruction to move from being hurt to move forward. His method of Evangelism guided this work and has brought a positive meaning of hope to their lives.

His method of positive deconstruction helped to deconstruct what was believed to have emotionally hurt, to carefully examine their belief, and to analyze it to change their negative thinking.

To be positive means you engage in an experience that will give life and good energy.

These two methods gave guidance to couples and pastors who will be journeying, to close the old wounds and give them guidance of a fresh start. It will also strengthen their faith in God by acknowledging Jesus 'suffering to death.

It is therefore necessary for people like Tshego and their partners to be journeyed along by the church to prepare them before they embark on the process of Bogadi. This may also help those who do not use the process of Bogadi but got engaged or are in a courtship.

After Tshego had gone through the experience, the research will help him to reconstruct his life positively, so that he still can see marriage as positive. The method will help the researcher to unload values, ethics, and attitudes that are

communicated during Bogadi, to verify the truth find those mistakes, and replace them with the truth.

By identifying and describing the problem in the couple's life before they commit to Bogadi. This research gathered facts and information about the Bogadi system and whether pastoral care can neutralize what scholars like Matope et al mentioned; that culture reinforces gender inequality and female subordination through the standards that are established such as giving Bogadi while paying attention to couples and their experiences as described by Osmer, a practical task question is "How might we respond. This task cannot be isolated but rather be seen as inter-reliant to each other and be seen as a whole (R & Osmer , 2008)

To Osmer, Human beings go through so many phases of life, that not everyone has the skill to deal with the past and the future. Most battering happens because of the baggage that comes in as the couple personally engages with one another toward marriage. The problem therefore overlooked by thinking that it will dissolve as the couple learns of each other. As much as Gerkins helped with the healing, Pollards gave a way forward.

7.3. Recommendations

The following recommendations were made from the findings:

Bogadi beautiful gesture of inducting families to formally introduce community and family to one another. However, these factors are found to interfere with what marriage should represent.

There are non-disclosed laws that suffice during Bogadi negotiations, these laws are later implemented for couples, however increase cations of Gender Base Violence. Some of these laws hide unknown trauma that later comes out to be visible acts of violence

Bogadi should be done in a manner that considers the dignity of a woman, I will agree with Wimberly that, Strategic intervention helps people to address the diverse conversations that are occurring surrounding their lives and allows them to present their concerns to pastoral caregivers. This will create a window of opportunity for those who are being oppressed by cultural myths.

This window will refer to all the points in the couple's lives where opportunities for prevailing conversation are not enough to provide meaning for the current lives.

As much as traditional counseling is provided on the wedding day, care should be considered in the words used to encourage the couples, because they do not bear the same meaning to others. (go utlwa ka tsa ga morakile)

The original intention for Magadi/ Bogadi was to make friends and extend family relations however, the price of Magadi/Bogadi changed the intentions and the family mood.

Pastors who participated mentioned that they are never invited to the traditional meetings that discuss Bogadi, however, they are not allowed to mentor couples, therefore their lack of participation has put them in the position of not being familiar with the process. Pastoral training is encouraged for individual pastors.

Pastoral care will provide the sacred identity formation that is a gift from God that is bestowed from fellowship with God.

There is a need to revisit the conversation that dominates people's lives to explore some of the themes and plots that undergird the conversation. Bogadi is one traditionally sacred space that needs Godly attention, those who are in the dominant voice of culture, need to be encouraged to consider diversity.

Our culture emphasizes us to avoid pain and suffering by any means that is available and encourages partnership with our God.

From the interviews, the researcher noticed that:

Couples comes into the marriage with baggage from these incidents.

- ✓ Childhood trauma
- ✓ Generational curse or inheritance
- ✓ Previous relationship experience
- ✓ Financial burden

These four factors are found by the researcher to be driving every behaviour that comes across.

- **Childhood Trauma.**

Most children experience emotional and physical trauma while they are growing, and because parents also re dealing with their own traumatic experience, children are left behind deal with their hurt. This experience resurfaces again when there is misunderstanding in their marriage life, then then relive the past experience. If a child experience brutality in his/her life, and have not received any counseling, the experience become a way to resolve and situation in his/her life.

➤ **Generational curse or inheritance**

Parents experience trauma in their lives, they keep quiet about their issues and encourage their children to endure whatever difficulties that they face. This becomes a norm in the family to an extent of creating names that are reliving the situation, hence there is an idiom in Setswana, “*leina lebe seromo*” translated as your actions represent your name. an example is if they can say your na is “mmudubudu”, this means disaster, your life will be a disaster. That is every time they call your name, you re-live the meaning of the way they call it.

A mother is raped, she keeps quiet and do not receive counseling, because of the trauma that she did not attend to, the trauma becomes spiritual and breathed into the life of the coming generation and it becomes a generational curse. Everyone in the family becomes the victim of what their parents experienced,

➤ **Previous relationship experience**

People go through hurtful relationships that and do not attend to their feelings, and they deposit the energy from the previous relationships into the new one. Family and individual relationships cannot be excluded. Both married and unmarried has their past experience trauma, they need to deal with their past before they enter into a new one. This will help them to deal with their hurts, thus be shepherded before they can commit to a new relationship. All the past trauma can be addressed to give a new marriage a chance in a clean emotion.

➤ **Financial burden**

Because of the pressures of life that is caused by both families and friends, most couples end up lending money in order to give Bogadi. A woman becomes happy

to be married, not knowing that the money that is used to marry her is a loan, only to be told about that after Bogadi has been to paid to her family. Bogadi is a customary marriage, this means that one that letter of agreement is signed, as a woman you have inherited the loan, thus financial burden that will be your lifestyle. If any financial needs are, you are reminded of the loan. These are the four red flags that suffices and are never attended to and results in couple suffering G.B.V that sometimes end up in loss because of death.

With daily incidence of killings of couple and families that are publicly seen in media and life experience. One cannot know the exact cause of these incidents until they are individually attended to at the root cause.

The researcher therefore, recommend that this research be a book to be published and will assist pastors to prepare couples before they give Bogadi. The book will be form part of academic tool that will assist clergy and prepare them to counsel couples before they start the process.

ANNEXURE A

RESEARCH QUESTIONS FOR DOCTORAL DEGREE (Practical Theology)

Research Project

Research Title: Counselling of Couples before Magadi / Bogadi Process: A Challenge to Pastoral Care:

Questions for Elders in Culture

-

My name is Rev Maria Shadibo Diale, I am a doctoral student at the University of Pretoria. This is part of my requirement to interview couple who have experienced this problem. The main focus of the research is to investigate the counselling of couples before Magadi/Bogadi process. This research is also concentrating on how clergy could assist in caring for those involved in this process. I am inviting you to participate in this research by responded to the questions that are written below. All your information will be kept confidential in accordance of UP ethical committee.

1. How important is the process leading to Magadi/Bogadi?

2. What changed in this process?-----

3. What are disadvantages in the process?-----

4. What qualifies the negotiators?-----

5. How do you determine the price?

ANNEXURE A

RESEARCH QUESTIONS FOR DOCTORAL DEGREE (Practical Theology) Research Project

**Research Title: Counselling of Couples before Magadi / Bogadi Process: A
Challenge to Pastoral Care:**

Questions for Married Couples

-

My name is Rev Maria Shadibo Diale, I am a doctoral student at the University of Pretoria. This is part of my requirement to interview couple who have experienced this problem. The main focus of the research is to investigate the counselling of couples before Magadi/Bogadi process. This research is also concentrating on how clergy could assist in caring for those involved in this process. I am inviting you to participate in this research by responded to the questions that are written below. All your information will be kept confidential in accordance of UP ethical committee.

1. How important is the process leading to Magadi/Bogadi?

2. What changed in this process?-----

3. What are disadvantages in the process?-----

4. What qualifies the negotiators?-----

5. How do you determine the price?

ANNEXURE A

RESEARCH QUESTIONS FOR DOCTORAL DEGREE (Practical Theology)

Research Project

Research Title: Counselling of Couples before Magadi / Bogadi Process: A Challenge to Pastoral Care

Questions for Clergy

My name is Rev Maria Shadibo Diale, a doctoral student at the University of Pretoria. This is part of my requirement to interview a couple who have experienced this problem. The main focus of the research is to investigate the counseling of couples before the Magadi/Bogadi process. This research is also concentrating on how clergy could assist in caring for those involved in this process. I am inviting you to participate in this research by responding to the questions that are written below. All your information will be kept confidential following UP's ethical committee.

1. What are your struggles in cultural matters?

2. What do you know about the process leading to Magadi?

3. Do you think that pastoral care can form part of advice?

4. What do you think of the church not being part of the process?

5. What do you think of pastoral counselling for couples before Magadi/Bogadi?

6. What do think the church can do to help in negotiating the high price of Magadi/Bogadi?

ANEXURE C

LETTER OF INTRODUCTION AND INFORMED CONSENT FOR PARTICIPATION IN ACADEMIC RESEARCH

Title of The Study: Counselling of Couples before Bogadi Process: A Pastoral Challenge

Researcher:→Maria Shadibo Diale. Department of Practical Theology
→ 0722841711/revmsdiale95@gmail.com

You are cordially invited to participate in an academic research study due to your experience and knowledge in the research area, namely → Practical Theology. Each participant must receive, read, understand and sign this document *before* the start of the study. If a child is 7-17 years and is requested to partake in a research study, the parent/legal guardian must give consent. Children from 7-17 years will not participate in this research

- **Purpose of the study:** The purpose of the study is to → To create a space for clergy to form part of the process leading to Magadi/Bogadi. The results of the study may be published in an academic journal. You will be provided with a summary of our findings on request. No participant's names will be used in the final publication.
- **Duration of the study:** The study will be conducted over a period of → 1 years/ 6 months and its projected date of completion is → May 2024.
- **Research procedures:** The study is based on → old men and women, couples and clergy → a questionnaire.
- **What is expected of you:** → to answer the questions as honest as possible.
- **Your rights:** Your participation in this study is very important. You may, however, choose not to participate and you may also stop participating at any time without stating any reasons and without any negative consequences. You, as participant, may contact the researcher at any time in order to clarify any issues pertaining to this research. The respondent as well as the researcher must each keep a copy of this signed document
- **Confidentiality:** All information will be treated as → all participant's information is confidential and their answers will be kept in a secured place, only the researcher will have access to the data collected. The relevant data will be destroyed, should you choose to withdraw.
- **Remuneration:** No money / fees gifts or any form of reward will be awarded / offered / can be expected by co researchers / respondents / participants at any time during the research
- In compliance with the South-African Government's Protection of Personal Information Act (*POPIA*; Act no. 4 of 2013), the information that will be collected will be kept secure at all times, according to the Information

Technology Security Policy (Rt71/17) of the University of Pretoria. The information will not be used in any other way, other than directed.

WRITTEN INFORMED CONSENT

I hereby confirm that I have been informed about the nature of this research. I understand that I may, at any stage, without prejudice, withdraw my consent and participation in the research. I have had sufficient opportunity to ask questions.

Respondent: _____

Researcher: _____

Date: _____

Contact number of the Researcher: -----

VERBAL INFORMED CONSENT (*Only applicable if respondent cannot write*)

I, the researcher, have read and have explained fully to the respondent, named _____ and his/her relatives, the letter of introduction. The respondent indicated that he/she understands that he/she will be free to withdraw at any time.

Respondent: _____

Researcher: _____

Witness: _____

Date: _____

Contact number of the Researcher: _____

ANNEXURE B

QUESTIONNAIRE FOR MARRIED ADULT

My name is Maria Shadibo Diale, I am a doctoral student at the University of Pretoria. This is part of my requirement to be awarded this Degree, I am carrying a research to investigate the counselling of couples before the Magadi/Bogadi process and the challenge regarding pastoral care and the church, I am inviting you to participate in this research by being responded to the questions that are written. All your information will be kept confidential.

6. Did you go for counselling before the process of your Magadi/Bogadi? If yes, what did you benefit from it
7. If you did not, provide reasons why. Do you think you could have benefitted from the process of counselling if you had attended?
8. Do you think not going through the process of counseling before Magadi/Bogadi contributes to the increased number of GBV occurrences? Why?
9. What do you know about pastoral counselling before Magadi? What is your opinion regarding it?
10. Do you think the price of Magadi/Bogadi is overrated nowadays? Is it for the benefit of the couple or just a cultural norm?

QUESTIONNAIRE FOR COUPLES

My name is Maria Shadibo Diale, I am a doctoral student at the University of Pretoria. This is part of my requirement to be awarded this Degree, I am carrying a research to investigate the counselling of couples before the Magadi/Bogadi process and the challenge regarding pastoral care and the church, I am inviting you to participate in this research by being responded to the questions that are written. All your information will be kept confidential.

1. Did you go for counselling before the process of your Magadi/Bogadi? If yes, what did you benefit from it

- 2. If you did not, what do you think you have missed?

3. What is your opinion regarding the pricing of Magadi/Bogadi?

- 4. Are you aware of pastoral counseling before the process of Magadi/Bogadi? If yes, what is your opinion about it?

4. In your understanding what is the meaning of Magadi/Bogadi?

5. Do you think not going through the process of pastoral counseling before Magadi/Bogadi contributes to the increased GBV occurrences? If yes, kindly provide us with a reason/ if no, kindly provide us with a reason

QUESTIONNAIRE FOR CLERGY

My name is Maria Shadibo Diale, I am a doctoral student at the University of Pretoria. This is part of my requirement to be awarded this Degree, I am carrying a research to investigate the counselling of couples before the Magadi/Bogadi process and the challenge regarding pastoral care and the church, I am inviting you to participate in this research by being responded to the questions that are written. All your information will be kept confidential.

7. Do you participate in couple counselling, before or after Magadi? What is your main concern when doing this counselling?

8. What is your opinion regarding the process of not attending the process of pastoral counseling before Magadi/Bogadi? Do you think not attending pastoral counseling is the reason behind the increased number of GBV occurrences? Why?

9. Kindly provide your own opinion of pastors not involved in couples counselling.

10. Is there any traumatic experience from individuals or couples that you have encountered during counselling sessions?

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