

**“BEREAVEMENT RITUALS OF WIDOWS IN SWAZI CULTURE: A PASTORAL  
CONCERN”**

**DISSERTATION BY DALCY DLAMINI**

**STUDENT NUMBER: 13394322**

**SUBMITTED IN FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF  
MASTERS IN THE FACULTY OF THEOLGY**

**AT THE UNIVERSITY OF PRETORIA**

**SUPERVISOR: PROF M. J. S. MASANGO**

**SEPTEMBER 2016**

## DEDICATION

I dedicate this Master's dissertation to the following:

My one and only husband: Anthony Mfanaleni Dlamini.

My loving children: Lindokuhle & Alwandze.

Zombodze Parochial Congregation

UNISWA Chapel Congregation

St Michaels Chapel

## ACKNOWLEDGMENTS

God Almighty deserves all the Praise, Honor, Splendor and Majesty for affording me such an opportunity to embark on this study.

For this research to be implemented and so successfully, I am indebted to many people, friends, colleagues and family as they all played various roles in its development. It is only right to acknowledge them. My sincere appreciation also goes to the following persons:

1. My thesis Supervisor, Professor M. J. S. Masango who guided me throughout the entire process. He was dedicated, patient and above all believed in that I could do it.
2. My colleagues for the healthy and positive critiquing sessions we had in our contact sessions.
3. To my husband, Anthony Dlamini children Lindokuhle and Alwandze Dlamini and our home help Bethusile for their love, patience and spirit of sacrifice.
4. To the Anglican Church Families at Zombodze, University of Swaziland and St Michael's for prayer, and financial support.
5. To Archbishop Dr C. T. Makgoba, Judge Q. Mabuza and Mrs C. Henhood for assisting with sponsoring my studies.
6. To Dr Sifiso I. Sithole for being there for me throughout the various times – trying and good ones- your support will always be remembered.

7. Judge M. Mamba, Mr. S. Dlamini Mr. M. Simelane, Women and Law Swaziland and Mr. S. Dlamini for sharing with me the much needed expert knowledge that enriched my thesis.
8. Miss N. Dlamini for being my perfect travelling companion.
9. The University of Pretoria for allowing me to study and to use the library.

## DECLARATION

I DALCY BADELI DLAMINI DECLARE THAT THIS DISSERTATION IS MY OWN ORIGINAL WORK AND THAT SOURCES I HAVE USED OR CITED HAVE BEEN INDICATED AND ACKNOWLEDGED BY MEANS OF COMPLETE REFERENCES. FURTHERMORE, I DECLARE THAT THIS PIECE OF WORK HAS NOT BEEN SUBMITTED TO ANY OTHER UNIVERSITY.

SIGNATURE: (STUDENT) \_\_\_\_\_ DATE: \_\_\_\_\_

SIGNATURE (SUPERVISOR) \_\_\_\_\_ DATE: \_\_\_\_\_

## ABSTRACT

Widowhood is the process of continuing to live after losing one's spouse. The process does pose its own special and unique challenges to the surviving spouse. Guided by a true story of a rural-based Swazi widow this study explored the „lived experiences“ of *Swazi* widows in one community in the Manzini region in the Kingdom of Swaziland. The study sought to propose a model for empowering widows with knowledge to assist them how to deal especially with challenges they faced in the hands of their in-laws. To explore their personal realities during the mourning period a qualitative approach was selected. A purposive sample was utilized to conduct interviews with participants. Face-to-face individual interviews that were guided by a semi-structured interview guide were used. Data were also obtained from two key informants, a High Court Judge and a traditional authority. Data were analyzed thematically and themes were generated. The themes reflected challenging times experienced by *Swazi* widows as they interacted with their in-laws who took advantage of the demise of their sons and deliberately interpreted the Swazi traditional customs to their advantage. Thus the widows became disinherited their rightful share of the estate. These findings have implications for educating *Swazi* widows in assisting them to know and stand up for their rights and also equipping Ministers of the Gospel with pastoral care skills. Legal experts need to be involved in educating both *Swazi* widows and Ministers of the Gospel.

## KEY TERMS

**Pastoral:** A spiritual guidance that is received from a Minister of the Gospel.

**Culture:** A way of life for a people.

**Cultural impediments:** In the study this is bad practice that is enforced by members of the *Swazi* community. The bad practice poses many challenges to the health and life of the widow.

**Grief:** It is pain that is caused by losing a loved one.

**Swazi:** This term refers to anything that relates to Swaziland. It is being used as an adjective. **Widow:** A woman who is a citizen of Swaziland and has lost her husband.

**Swazi widow:** A woman married through civil or traditional law who has lost her husband through death.

**Swazi culture:** Values and norms that are shared by *Swazi* people. These include but not limited to: rituals, traditional dances, form of burial and marriages to mention a few.

**Note:** The definitions of key terms are retrieved from the Oxford English dictionary (2005) and modified to suit the context of the study.

## GLOSSARY OF SWAZI WORDS AND PHRASES

*Lobola*: Lobola is defined by Aphane (1998 xvii) as bride wealth. Traditionally they came in the form of cattle. Nowadays it could be money paid by the groom and or his family to the bride's father and or family in consideration of marriage

*Kuteka*: A Swazi traditional form of marriage. In Swaziland kuteka and civil rights marriage are the two forms that are legislated in the country (CKS)

*Inzilo*: Black garments that are worn by Swazi widows in mourning for the duration of the mourning period, which is between six months to two years.

*Kuzila*: The process of wearing mourning gowns.

*Kungenwa*: It literally means being given to your husband's brother after his death. The purpose is for him to take care of all basic needs.

*Isinyama*: It is defined by Matsaneng as bad omen (2009:45).

*Umnyama*: Means the person is still in mourning.

*Ingwenyama*: is the Swazi King.

*Indlovukati*: is the Swazi Queen mother.

*Kumekeza*: Literally means wailing that happens during a Swazi traditional marriage.

*Inkhosana*: A heir who looks after the property of the dead husband.

*Umfelokati*: A Swazi widow

*Lusendvo*: A decision making body in a family set up.

*Umphakatsi*: The chief's homestead.

*Insotja*: Physical feature identical to family members.

*Insulamnyembeti*: It is a cow that is paid to the mother of the bride in appreciation of raising her.



*Sihlati*: Ritual herbs.

*Incwala*: It is the first fruit festival celebrated by Swazis between December and January annually.

*Umhlanga*: A traditional Swazi ceremony where by Swazis virgins dance before the Queen mother.

*Tinkhundla*: A traditional form of governance which is combined with the modern mode of administration used in Swaziland.

*Emalangeni*: Swazi currency which is equivalent to a South African rands.

*Inhlanti*: A young girl who joins an aunt or elder sister in marriage to bear children if she is barren or dead.

*Kuhlambisa*: Gifts bought for the groom's family.

*Sishweshwe*: Another form of African attire.

*Sibaya sendvodza*: A kraal belongs to a man in Swazi culture.

*Uphephisa lugogo lwakho*: literally running for your life.

*Umfati akangeni esibayeni*: A woman has no say on issues of livestock in a Swazi family. It is literally a man's domain.

*Lokuphetse tsine lakaNgwane lilanga nenyeti*: Literally means being controlled by the sun and the moon in determining the mourning period.

*Umtsentshe uhlaba usamila*: It means to be better equipped with something before it happens.

## ABBREVIATIONS

<b>Abbreviation</b>	<b>Full word</b>
WPD	Widows for peace through democracy
MoG	Ministers of the Gospel
PMC	Pre-Marital counseling
CKS	Constitution of the Kingdom of Swaziland

## Table of contents

	Page
Dedication.....	i
Acknowledgement.....	ii
Declaration.....	iv
Abstract.....	v
Key terms.....	vi
Glossary.....	vii
Abbreviations.....	ix
Table of contents.....	x
Chapter one – Overview and rationale	
1.1 Introduction.....	1
1.2 Motivation of the study.....	1
1.3 The story of the Swazi widow.....	2
1.4 Background to the study.....	5
1.5 Purpose of the study.....	7
1.6 Objective of the study.....	7
1.7 Justification of the study.....	.8
1.8 Limitation of the study.....	8
1.9 The need for the study.....	9
1.10 Significance of the Study.....	..10
1.11 Research Method.....	10
1.12 Qualitative research.....	.12

1.13 Data collection .....	14
1.14 Data analysis .....	14
1.15 Organization of the study chapters.....	15
1.16 Preliminary conclusion.....	15
Chapter two – Methodology	
2.1 Introduction.....	16
2.2 Research approach.....	16
2.3 Research design.....	17
2.4 The Gerkin model of shepherding.....	18
2.5 Jesus model of pastoral care.....	24
2.5.1 Nomadic life.....	26
2.6 Martin Luther Junior’s theory.....	27
2.7 The theory of Pollard theory.....	28
2.7.1 Identifying of the underlying world view.....	30
2.7.2 Analysis of the world view.....	32
2.8 Qualitative research.....	33
2.9 Preliminary conclusion.....	37
Chapter three – <i>Swazi</i> culture	
3.1 Introduction.....	38
3.2 Swazi culture.....	38
3.3 Social stratification.....	42
3.4 Moaning gowns.....	45
3.5 Cleansing ritual.....	50

3.6 Lobola ritual.....	51
3.7 Swazi custom.....	54
3.8 Preliminary conclusion.....	56
Chapter four – Widowhood	
4.1 Introduction.....	58
4.2 Marriage Laws.....	60
4.2.1 Swazi Law and Custom.....	60
4.2.2 Civil Rights.....	61
4.3 Swazi widow categorization.....	63
4.3.1 The elite widows.....	63
4.3.2 The middle class widows.....	64
4.3.3 The low class widow.....	64
4.4 The Middle class and the low class widows in Swaziland.....	64
4.4.1 Stakeholder 1.....	65
4.4.2 Stakeholder 2.....	69
4.5 Preliminary conclusion.....	72
Chapter five – The interviews	
5.1 Introduction.....	74
5.2 Demographics of participants.....	74
5.3 The interviews.....	76
5.4 Demographic 2.....	87
5.5 Coping Strategies.....	92
5.5.1 Perseverance.....	92

5.5.2 Spiritual guidance.....	93
5.5.3 Self-motivation.....	93
5.5.4 Acceptance of obligation.....	94
5.5.5 Venting out.....	94
5.5.6 Physical fitness.....	95
5.6 Preliminary conclusion.....	95
Chapter six – The integration and the therapeutical model of healing	
6.1 Introduction.....	96
6.2 Group therapy.....	96
6.2.1 Feeling understood.....	96
6.2.2 The attitude of solidarity.....	97
6.2.3 It favors learning.....	98
6.2.4 Cost effective.....	98
6.3 Family therapy.....	100
6.4 Family evaluation.....	101
6.5 Contract.....	101
6.6 Preliminary conclusion.....	102
Chapter seven -	
Findings and recommendations	
7.1 Introduction.....	103
7.2 Findings.....	103
7.3 Recommendations.....	105
7.4 The overview of the study.....	107

Appendices

Appendix A.....	110
Appendix B.....	111
Appendix C.....	112
Demographics.....	113
Diagrams.....	114
A pyramid showing stratification of Swazi Widows.....	115
Informed Consent letter.....	116
Consent form.....	121
Bibliography.....	122

## Chapter One

### Overview and rationale

#### 1.1 Introduction

To set tone to the study background, the chapter begins by presenting a conversation that took place between the researcher and a *Swazi* widow who had been abused by her in-laws especially during early bereavement such that even many years after the death of her husband the lived experiences of such treatment was still very much vivid in her mind. The widow's story and how she narrated it left the researcher with questions that hopefully have been answered through this research. *Swazi* widows' bereavement encounters then became the basis for developing the background to this study. After presenting the background context of the story, the chapter continues with the following subtopics: motivation for the study, research background context, background to the study, problem statement, purpose of the study, need for the study significance and operational definitions. A summary of all study chapters marks the end of chapter one.

#### 1.2 Motivation for the study

Widowhood, a universal social phenomenon, is a process of life. Though this phenomenon includes both women and men, the researcher focused on widows because of their plight in general and particularly in the Kingdom of Swaziland. The researcher who is a woman of cloth, desired to investigate *Swazi* widows in order to gain insight into their situation and challenges they face particularly in the hands of their



in-laws. The story shared by *Sindi* became instrumental in framing the research problem area.

### 1.3 The story of Swazi widow

This research was prompted by the painful situation of a *Swazi* widow whom the researcher has given the fictitious name of '*Sindi*'. The researcher first learnt about the story through one of the local Swazi newspapers (Times of Swaziland, 30<sup>th</sup> March 2013) and by some odd chance one day after reading the story, the researcher met *Sindi* in their natal community of Mhobodleni which is located in the region of Manzini within the Kingdom of Swaziland. The two had known each other since childhood but had lost contact from their period of early adulthood. The two met accidentally while visiting their families in their natal community.

Like friends who had not met for a very long time, it was a happy moment for both the researcher and *Sindi* to be together. Memories of their childhood became vivid once more. However, the researcher noted that *Sindi* looked much older than her real age and also she appeared worn out. Her face was tedious and told a whole story of its own! The two exchanged greetings and some light social enquiries about the weather and children after which the researcher hinted that *Sindi* looks somewhat troubled, without the slightest hesitation, *Sindi* started pouring her heart out to the researcher and this is her narrative:

When I met the man who later became my husband I shared with him that I had two children (boys) from a previous unsuccessful relationship. He accepted this and was a kind and loving father to my sons. His family was also told about the two

boys and at the time they seemed not to mind it. My mother offered to look after my sons after our marriage since I had relocated and live at his homestead.

My husband and I did not live together. He worked in South Africa but visited home as frequently as he could. I lived in the homestead with his family. We were very happy together and blessed with a son. We had been married for ten years when suddenly my husband died tragically through a motor vehicle accident while at work in South Africa. It was after his death that the true colours of my in-laws came out for the first time.

At this point, *Sindi* paused for a few seconds in order to control her emotions. Her eyes were now teary eyes. Then she continued,

My in-laws then told me that I would not receive (meaning inherit) anything, not the house in which we lived together, the furniture or any other belongings, not the car I was using, not the small grocery shop that I was running in the community that my husband had helped to build for me. My in-laws went further to say that if I thought I would receive anything from my husband's estate in order to feed and clothe my illegitimate children and potential suitors, I was in for a big surprise.

Imagine that *Sis* (a commonly used abbreviation for sister used in our community) this was being said by my mother in-law. When I asked what she meant since they had named our son Mfanawayise (meaning a son to his father) she replied that they always were suspicious of his paternity.

*Sindi* explained to me that our son looked so much like my other sons and she continued her saga:

As if what my in-laws had said to me was not enough! Immediately after my husband's death, my experience of hell started. Among others, I had to literally beg for water to wash and drink and was given hardly any decent food to eat. When I sent a little girl to buy me a loaf of bread and a tin of fish, my in-laws took the money from her and said that since my husband was dead I should not eat nice food and they sent her over to me instead with sour porridge that was not sweetened. I was starving and you can imagine *Sis* (sister) just how hurt I felt whenever I heard them asking one another to bring chilies to the table. Asking for chilies meant that they were eating meat. They were clearly eating meat and here I was starving and eating one in the same not tasteful food.

Suddenly, *Sindi's* facial expression changed. In retrospect and with an element of regret, she said to the researcher “*Sis* I just wish I had been mean to them [in-laws] right from the beginning and not so caring and loving, at least then their behavior toward me would have been justified or somehow understandable!”

Slowly and recalling an article she had read in one of the country's local daily newspapers, the researcher exclaimed “Wait a minute, *Sis*”, I read a story in one newspaper similar to what you have just narrated to me. Could it be possible that it was you that I read about dear? The story was unbelievable.” With a broken voice and nodding her head, *Sindi* answered “*Yebo ngimi* (yes it is I). “That was my story that I felt the world had to know what is happening to some of the widows in Swaziland”. The researcher was short of words with which to console her friend. Then, *Sindi* started to cry. All the researcher could do at that moment was to take *Sindi* into her arms and let her cry. *Sindi* cried uncontrollably and for a long time in the arms of the researcher. This entire episode of the meeting of the researcher with her long lost friend, told an

insightful story of how being a widow in the Kingdom of Swaziland was for *Sindi* and maybe others who were in similar situations of experiencing such traumatic experiences at the hands of their in-laws.

When the researcher, a member of the clergy, enrolled for the graduate study programme, she immediately identified *Sindi's* plight as a potential area for scientific investigation, particularly the *Swazi* culture. The researcher who is a pastoral caregiver felt that the church has an important to play during bereavement. Mallon (2008:10) documented "They need to be shielded from countless pressures". Within the context of widowhood and bereavement particularly in the Kingdom of Swaziland, one of the pressures encountered by *Swazi* widows (daughters' in-law) is the harsh treatment meted to them by their in-laws.

#### 1.4 Background to the study

Generally, the *Swazi* people are a highly cultural population and known for upholding their identity through their rich culture (Swaziland Business Year Book, 2016). One of the central values and beliefs of the *Swazi* nation is caring which (Gertui and Theuri in 1996:176) wrote and said "It is the responsibility of the whole village to care for life, especially the young and old. It is the responsibility of everyone to help them towards the restoration of the wholeness". It is such statements that raise a concern to the researcher as she had observed that widows are generally marginalized instead of being taken care of. Instead they are sometimes left to suffer in the hands of their in-laws yet the Bible tells us that among others, widows are to be looked after (Exodus 22:22-24 NIV, 1983). A few questions were in order as a result of this unfortunate situation of *Sindi* and perhaps other *Swazi* widows who may find themselves is similar

circumstances. The first question that cropped up was “How may the church offer pastoral care to Swazi widows during their time of bereavement? The Church is mandated by Christ to care for people, as Jesus did during his days of ministry on earth. Clebsch and Jeckle (1967:14) defined pastoral care as “helping acts done by representative Christian persons, directed towards healing’ sustaining, guiding and reconciling of troubled persons, whose troubles arise in the context of ultimate meaning and concern”. If this is the case The Church can sustain, guide and direct people in distressful situations caused by in-laws.

*Swazi* widows have somewhat become victims of such circumstances at their spousal demise. It is only the Christian community that can bring healing and sustenance to them. Furthermore, guiding widows through scripture and helping them to re-adjust to change in their lives is an integral component of comprehensive pastoral care.

The secondly, yet another crucial question was, “Why does the church keep silent when *Swazi* widows are subjected to abusive behavior such as being bullied by their in-laws?” Christians do not live in isolation away from the various communities but live with others, including widows. Some clergy have noted the sufferings of especially *Swazi* widows but have kept quiet about it. As clergy sweep and keep everything under the carpet, they act contrary to what Masamba and Ma Mpolo, 1991:73) narrated “When we connect with people in time of crisis, illness, bereavement, and even at death, we are connected with the living ancestors as well as the dead”. Maintaining silence means

widows will remain discriminated against and not regarded as living ancestors, they will be condemned until they die.

Thirdly, as a pastoral caregiver how may one journey with the widow? Death is a passage to the next life. If the person who dies embarks on a new journey, even the one left behind does the same. Those remaining behind should emulate Arch Bishop Tutu who proclaimed the following: “We are made for togetherness; we are made for family, for fellowship...” (Tutu, 2010:64). Once Christians adopt Tutu’s concept they will be in a position to come together with widows as they face a variety of challenges among which struggling at the hands of the in-laws is among these. Pastoral caregivers will keep them shielded as they become the prophetic voices when they see that things are not done the Godly way. This would be a form fellowship with the widows.

Thwala (2012:16) documented that God is believed to be a moral being who has communicated God’s will in the form of the ten commandments which represent an expression of absolute moral values”. God’s principles of acting right toward others prompted the researcher to challenge both Christians and Ministers of the Gospel to dare be of assistance to widows during their time of bereavement.

### 1.5 Purpose of the study

The purpose of the study was to describe *Swazi* widows’ ‘lived experiences’ of interacting with their in-laws during the period of bereavement.

### 1.6 Objectives of the study

The study objectives were two-fold:

Primarily, it explored the *Swazi* widows’ experiences of bereavement.

Secondly, the study assessed implications of marriage laws in the lives of the *Swazi* widows. .

Thirdly, the study also explored the role of Ministers of the Gospel during widowhood.

### 1.7 Justification of the study

Scientific inquiries generally provide convincing facts with regards to why it is conducted. According to Leedy (1980:4), “Research is a way of looking at accumulated facts so that data become meaningful in the total process of discovering new insights into unsolved problems and revealing new meaning”. Finding facts about the experiences of *Swazi* widows and how these may be handled could add a pool of knowledge to the already existing data on widowhood in general as well as in Swaziland. The researcher was not aware of any widowhood-related research that had been carried out in the country in the field of pastoral care.

### 1.8 Limitations of the study

Since the study was conducted in the Zombodze constituency in the Manzini region, it meant that it was confined to one region only and therefore a general picture of the experiences of the other widows in the remaining three regions were not investigated.

The researcher was self-sponsored and therefore data were collected only once instead of repeating as guided by data validation outcomes as recommended in qualitative research.

### 1.9 Need for the study

Though research abounds on bereavement from both African and Western perspectives, fewer studies have however been carried out in Swaziland. A study was carried out by Widows for Peace in Swaziland (WPD) and their focus was on issues of discrimination of Swazi widow. A number of studies have been carried out on the elderly in Swaziland (Sithole, 2010, Maya, 2007, Dlamini, 2000) and the study samples were notably dominated by Swazi widows. The researcher is not aware of any research that has ever embarked directly on bereaved Swazi widows from the perspective of the challenging experiences that *Swazi* widows experiences in their interactions with their in-laws during the period of bereavement.

Golberg (1989) and Mallon (2008) documented extensively on the phenomenon and issues of widowhood, and integrated sociological, anthropological, psychological, cultural and spiritual dimensions of the women's grief. While the researcher does not dispute the afore-gone statement, she felt that *Swazi* widows in particular might have other issues during their bereavement that may be different from those widows in the Western world.

The researcher correlated with Matsaneng (2009), a Black South African writer who in his thesis investigated the traumatic experiences that caused women wearing black garments to be excluded from the Body of Christ. One appreciates the fact that Matsaneng zoomed into the plight of widows from the perspective of religion and its



role. While Matsaneng investigated from that particular angle, the researcher in the present study investigated the plight widows from the position of the Swazi widow within the context of the passing of the spouse and the administration and execution of the estate of the deceased, namely inheritance.

A Swazi idiom that reads “*umtsentse uhlaba usamila*” (literal translation- people are better equipped before they encounter problems), informs us that only when the plight of Swazi widows is addressed by Ministers of the Gospel, much can be achieved toward alleviating suffering and thus also help with improving their (widows) general health and wellbeing.

#### 1.10 Significance of the study

As the study was exploratory in design, its findings first and foremost exposed the day-to-day’ personal realities of especially rural-based *Swazi* widows. These findings also contributed toward the generation of knowledge to add to the field of pastoral caring. Out of the study new areas of research have been identified and hopefully others who read this thesis might be interested enough to explore those areas.

#### 1.11 Research method

To guide the study the researcher chose and utilized Pollard’s theory of positive deconstruction. This theory was chosen because it enables the reader to as it was ‘enter the space’ of Swazi widows as they narrate their personal realities as they interact with their in-laws during the time of bereavement. Pollard identified four elements of positive deconstruction. These are:

1. Identifying the underlying world view - of the person being studied

2. Analyzing that person's world view
3. Affirming the elements of truth which are contained in that world view
4. Discovering if there are any errors in the belief system.

Pollard argued that many people are not aware of their world view, yet this is depicted in the way they believe and the values they hold in life. The way they handle issues and solve problems shows how they have been oriented without being conscious of it and this then has great influence in their behaviour in future. Behavior may manifest itself as negative or positive results in a person's life. Behaviour again can be revealed through statements people make. However, deep down in their conscience, the person might be knowing the truth, but because of other influences he/she may want to behave in a certain way. Such behaviour might among others, be the result of listening to radio, watching a movie and/or also reading books.

Pollard revealed that these entire cultures combined together have great influence on an individual. He argues that popular culture has the same mixtures, because of the way they are developed, passed on to others and then circulated throughout society. Whether good or bad, they follow the same trend. So people will bring their past and present to form a certain culture. It is the same view that *Swazis* use when dealing with issues to do with widows. While some of the influences are learnt from media, others are through oral tradition. All these shape their attitude towards widows. Within the context of the *Swazi* widow, unfortunately such has a negative influence.

Pollard's analogy is that once people's views are identified, it is critical that the person then tests the truth that he/she has. This is simply by testing whether the truth does make sense, if it does then, does it correspond with reality. If this is in the affirmative then ask self whether it is actually working. This will then help the person to affirm the truth. Pollard concluded by saying once all the above is done the person can identify strengths and weaknesses of his/her thought process system. This then becomes a cultural norm in a society, and has the power to either build or destroy a person. Pollard's school of thought is buttressed with Gerkin's, who identified four models of pastoral care. These were clearly defined by Palmer (2012:11) when he described the pastor as:

1. Priest and prophets as wise guides.
2. Shepherd of the flock.
3. Mediator and reconciler
4. A ritualistic leader

From the afore-mentioned four models, the current study emulated the second model of the pastor as the "shepherd of the flock". This model augmented the work by Pollard. The researcher, who is a pastor, continues to reconstruct the lives of *Swazi* widows who are suffering at the hands of their in-laws during their period of bereavement. As the pastor shepherds the flock, in this instance *Swazi* widows, more lives will be restored through lessening their sufferings.

#### 1.12 Qualitative research:

The study utilized the qualitative research approach, especially the hermeneutic approach in order to explore the lived experiences of *Swazi* widows. This was done to reveal things that occurred to them as *Swazi* widows within the context of their *Swazi* culture. All this might have started as a habit but ended up being adopted as part of the larger culture for the people of Swaziland yet it impacted negatively on *Swazi* widows.

Creswell (1998:14) defined qualitative research designs as taking place in natural settings and the researcher is considered as an instrument of data collection. The data are in the form of words, expressions made by the participants and the process and language used. *Swazi* widows from the area known as Zombodze were used for the pilot sample of the project. The data were collected through face-to-face individual interviews.

The Kingdom of Swaziland is the smallest country in the Southern hemisphere. The country is land locked between South Africa (to the north, west and south) and Mozambique (to the east).. Her population was estimated at 1277387 people in January 2016. This information was revealed by the Swaziland demographic Profile. ([www.indexmundi.com](http://www.indexmundi.com)). This land occupies a total land area of approximately 17,363 square kilometers, which in comparison is roughly 40% of Switzerland just under 2% of the Republic of South Africa (Sithole 1998:5).. About fifteen percent live in the urban areas and the remaining eighty five percent are in the rural and peri urban areas of Swaziland.

Formerly a British Protectorate, the Kingdom of Swaziland attained her sovereign status in 1968. Her legal framework combines two systems, namely, the Westminster Abbey (Parliament) and traditional (*Tinkhundla*). It is the only African state that has an absolute

Monarch with the King as Head of State and Prime Minister as head of government. The legal system is dual and uses Roman Dutch Law and traditional custom. The country is divided into four administrative regions, namely Hhohho, Manzini, Shiselweni and Lubombo. The study was implemented in the region of Manzini in the constituency known as Zombodze.

### 1.13 Data collection

All the data in this study were collected in Zombodze constituency in the Manzini region. Both *Swazi* widows of different denominations and Ministers of Religion were interviewed by the researcher herself using a semi-structured interview guide. While the *Swazi* widows were invited to narrate their lived experiences of widowhood. The purpose of the questions was to determine some of the challenges *Swazi* widows went through. Questions to MoG are to investigate if the Church as the body of Christ reached out to *Swazi* widows. All the questions asked appear in the appendix sections. (Appendices A and B refer to the questions).

### 1.14 Data analysis

As the methodology of the study was qualitative, data were analyzed thematically. Throughout the process the researcher explored the meaning of key words used in the collected data and also carried out literature control. Palmer (2014:20) confirmed " that by reviewing literature the author hopes to come out with deeper understanding of the key phrases...as defined from different cultural perspectives, different fields of study such as psychology, sociology and anthropology" to name but a few. The present study was enhanced mainly by sociology and psychology as it embarked on the journey of *Swazi* widows.

### 1.15 Organization of the study chapters

The following are the chapters that follow:

Chapter 2 Methodology - a description of how the data were collected

Chapter 3 The *Swazi* culture – orientation of aspects of the *Swazi* culture

Chapter 4 Widowhood – discussion of the two marriage types and their implications of the *Swazi widows*

Chapter 5 The interviews

Chapter 6 Integration and therapeutic models

Chapter 7 Discussion and recommendations

### 1.16 Preliminary conclusion

The study aimed at investigating the lived experiences of *Swazi* widows during their time of bereavement. Traditional practices were explored vis-à-vis how they shaped culture in the different communities.

## Chapter Two

### Methodology

#### 2.1 Introduction

Chapter one lay the background information to the entire study. It started by presenting the story of the *Swazi* widow whose experience of widowhood at the hands of her in-laws sent chilling sensations along the researcher's spine. The widow's encounters ignited that inquisitiveness that culminated in the desire to conduct research in the area of the plight of *Swazi* widows. The widow's story prompted serious questions that the study probed in order to explore the state of art of bereavement among in particular rural-based *Swazi* widows. The following was also presented in chapter one: purpose of the study, need for the study, significant of the study, study objectives, justification of the study. Chapter two describes the methodology that was used in order to answer the main research question.

#### 2.2 Research approach

The methodology was an eclectic approach of two theories known as Gerkin's shepherding method and Pollard's positive deconstruction methods. These were found appropriate in this study as they were well suited in bringing out the *Swazi* widows' personal realities of their bereavement experiences at the hands of their in-laws. Through using the two theories, the reader was enabled to enter the realities of the *Swazi* widows and thus journey with them in exploring their encounters.

The methodology of this scientific inquiry guided the framework known as Practical Theology. Practical Theology invites the reader into the world of pastoral care. This is a multifaceted, theory in the sense that it deals with both the experienced and unforeseen circumstances that are encountered by pastoral caregivers. These two scholars' crafted models that when used properly, can bring healing to the hurting Swazi widows.

Before discussing the two models by Gerkin and Pollard the study looks at the research design.

### 2.3 Research design

Palmer (2014:27) defined research design as a blue print for doing research and gives out four questions that ought to guide the researcher in implementing the study. The questions are as follows:

- a) What questions are to study?
- b) What data are relevant?
- c) What data are to be collect?
- d) How are the data to be analyzed?

Palmer's analogy of the above is to first observe an offensive practice. This formulates the hypothesis. In this study it is the challenges faced by *Swazi* widows during bereavement. After observing the challenges literature then has to be reviewed following a multi-disciplinary method. This study follows Gerkin's model of shepherding and Pollard's model of Positive Deconstruction. These form the basis of the study.



After reviewing the different models the study focused on the interviews. This could be done formal or informal with those affected, in this instance with the Swazi widows. Once the interviews are done then the study analyze and interpret the data collected. Both literature and co-researchers enhance this process. When this has been done the study is able to come out with findings and recommendation.

The study embarked on Gerkin's Shepherding method of pastoral care (Gerkin, 1997) and where it exhibited any shortcomings it was buttressed by Pollard's model of Positive Deconstruction. Gerkin's method was adopted as a pastoral care method available to pastoral caregivers to shepherd the *Swazi* widows who had negative experiences with their in-laws and cultural practice that sabotaged them of their conjugal rights. In order to explore the experiences of the *Swazi* widows a qualitative research approach was selected.

#### 2.4 The Gerkin Model of Shepherding

The Gerkin Model of Shepherding was integrated in the study as it helped to gain insight into the lives of *Swazi* widows during bereavement. According to Gerkin (1997:11) "The arena of pastoral work is full of surprises, unexpected problems and opportunities for profound insight into the human situation". This model helped illustrated the story of Sindi who was denied access to the estate of her late husband. Gerkin (1997:11) explained "Pastoral care is an invitation to accompany the author on a tour of an arena of ministry that includes some of the most important, and at times, difficult work that the Christian pastor has to do. Touring that world will cause us to

encounter the inevitable tensions involved in providing pastoral care for individuals and congregations”.

This is evidenced when pastoral caregivers encounter different challenges on a daily basis in ministry, and the fact that there cannot be a one size fits all method of solving problems. Most of the challenges afford an individual time to ponder, pray and seek more guidance from others including God who is the source of all insights.

While acknowledging the Gerkin’s school of thought, it was noted that there exists an element of bias toward Christianity. Gerkin argued as if it were only Christian pastors who encountered surprises, problems and opportunities, yet people of other faiths and denominations may be facing similar challenges too. Those clergy administer therapeutic remedies to their followers and also administer spiritual insights. For instance Muslims, Baha’i and followers of other world religions might be facing similar challenges in Swaziland. This is evidenced through the appearance of for example national catastrophes such as drought which is a chronic in Swaziland.

Thompson (1979:43) alluded to the fact that “All that we struggle for today was also the struggle, the jihad (Holy war undertaken by Moslems), this is followed by justice, compassion for the weak and oppressed, women’s rights, equitable distribution of property, concern for the environment and the sanctity of life”. The above statement is testimony of Moslems being fully involved in pastoral care, as they also care for the weak and oppressed, widows inclusive. The Baha’i Faith too, has followers in Swaziland and its members are also doing tremendous work.

“Members of the Baha’i community around the world work together through families and friends, neighbors and co-workers in translating the teachings of Baha Ullah (the prophet) into reality. Engagement in this process takes two forms: developing one’s inherent potentialities, and contributing towards the transformation and thus betterment of society. At the level of neighborhood, Baha’i’s contribute to community development by teaching moral and spiritual education to children, pupils and young people, as well as devotional gatherings where groups of people can meet in a spiritually uplifting atmosphere.

At local, regional and national levels, Baha’is engaged in dialogue with interested parties on the pressing issues facing society, such as gender equality, religious tolerance and caring for the environment”.

(<http://www.educationquizes.com/us/specialist/the-bahai-faith/bahai-way-of-life-the-...>)

(n.d.) (Retrieved on the 20<sup>th</sup> July 2016). The above statement attest to that Baha’i’s in Swaziland also contribute in issues of pastoral caring for people who might be confronted with desperate situations.

Christian, Moslem and Baha’i Faith leaders in Swaziland come together for the common good of the people, namely, caring for the wounded souls. The researcher was of the mind that even people of other faiths stood to benefit from this research, as the plight of Sindi is a universal phenomenon, particularly for rural-based African Swazi widows.

Gerkin’s Shepherding method is of paramount importance in given situation of Sindi as it enables a pastor to redefine his/her role in pastoral caring (Matsaneng 2009:31). Redefining one’s role means understanding how to function in different scenarios

encountered while leading God's people. Therefore, Gerkin's method is able to strike a balance between faith, culture, family and individuals issues. He stated that Yahweh reached out to Israel through priests, prophets, wise men and women and shepherds. In order to understand Gerkin's model one has to unpack each of the significant roles played by leaders of Israel in biblical times

1. Priest had a particular role in worship and ceremonies. This role included offering prayers and sacrifices to Yahweh.
2. Prophets gave moral guidance to the people.
3. Scribes and Rabbis functioned as wise men and women.
4. Shepherds were watching over Yahweh's people.

Understanding the afore-mentioned roles has the implication that pastoral care givers in contemporary society ought to follow suit. While offering prayers for the people of God, it should be balanced with moral guidance, wisdom and shepherding. There must be a balance in ministry, as problems encountered cannot be solved through prayer only, but by applying situation appropriate knowledge and skills. .

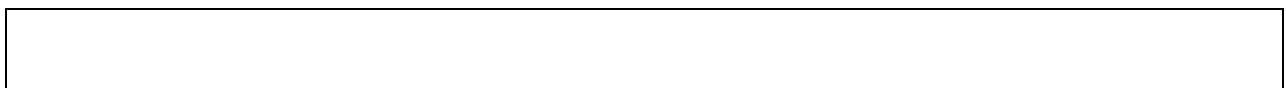
According to Gerkin (1997:27), "In the early Christian times pastoral caregivers functioned in four different offices". Therefore in this study pastoral caregivers are encouraged to implement Gerkin's model of caring for troubled souls. In shepherding pastoral caregivers will be journeying with the widows. The priestly function of caring will challenge pastoral caregivers to use their spiritual influence in society. The prophetic

function will be for pastoral caregivers to be the voice of the voiceless. Shepherding should be viewed as caring for the flock using God's wisdom in its executing.

Gerkin (1997:25) put emphasis on shepherding as the key role to be demonstrated by pastoral care givers while leading the flock. He brings back the concept of a shepherd who lived a nomadic life. This could be clearly understood by most Africans as shepherding is part and parcel of their daily living. Gerkin views pastors as prophetic leaders who are to care for the people of God. Such type of caring involves care that confronts issues of justice and moral integrity in the lives of the people. If therefore pastoral caregivers could adopt Gerkin's views of a pastoral leader, misconceptions that are always perpetrated in communities about widows could be dealt with accordingly. Widows could also benefit in issues that demanded justice to be administered rather than always being viewed negatively. Without pastoral caregivers' involvement in their lives, there will be little or no change at all in the lives of widows.

Gerkin (1997:27) alluded to the fact that early Christian times presented pastoral leaders as "Shepherd of the flock". Yahweh required the four offices of leaders stated above, but Gerkin put emphasis on shepherding as the key role to be demonstrated by a pastoral caregiver while leading the flock.

Gerkin's shepherding model is clearly demonstrated in the following diagrams in figures 1 and 2.



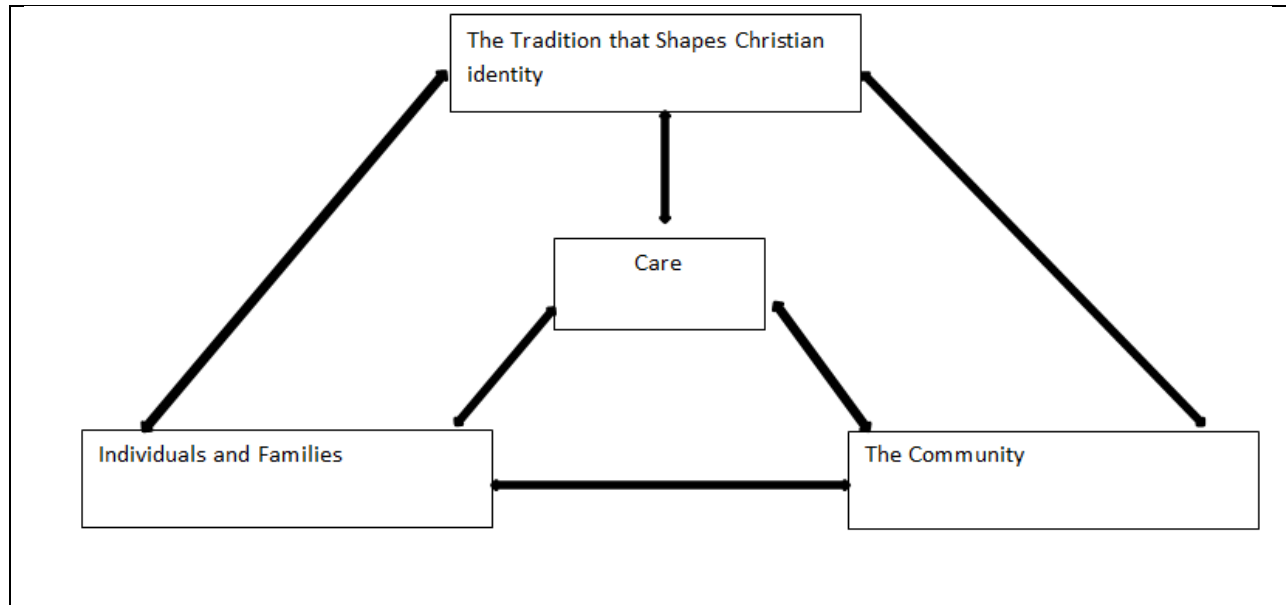


Figure 1 Gerkin's model of pastoral care (Page 26 figure 1)

The Gerkin model illustrates the different points of schema that were used in order to attend to the community of faith as contained in both the Old and New Testament.

Schema one illustrates the community of faith as guided by traditions, community and individual families. The traditions were the laws that were given by Yahweh and were to be used by individual families and the community. Everything revolved around caring.

Gerkin noted that around the twentieth century the boundaries of the Christian community became indistinct.

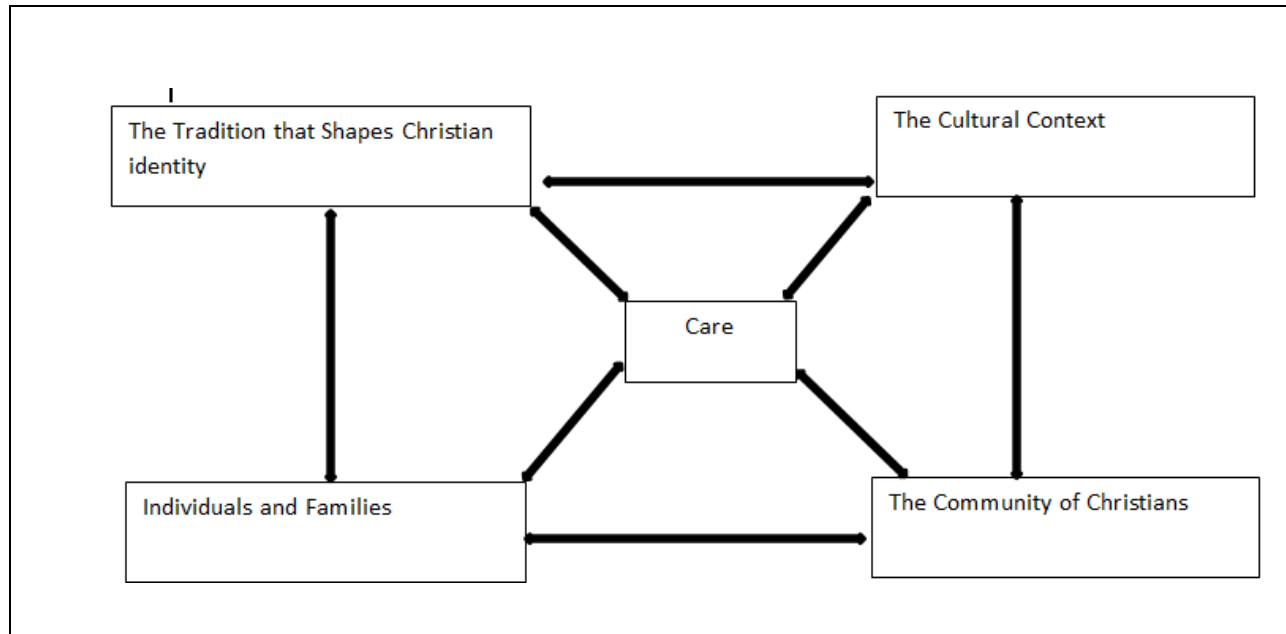


Figure 2 Pastoral care with infusion of culture

The infusion of culture became a problematic task of maintaining permeable boundaries for the Christian community. This is clearly demonstrated in schema two, where culture was now in-cooperated into the life of the people in order to care for them. In as much as culture plays a pivotal role in caring in many contexts, it is not always the case in the *Swazi* context. From observation, it would seem that the traditional culture has been and continues to be used in the negative when it comes to according *Swazi* widows right of inheritance of their husbands' estates. A detailed account of the *Swazi* culture is discussed in chapter three.

Having discussed the Gerkin model of pastoral caring, let us now see how it is supported by Jesus teachings on pastoral care.

## 2.5 Jesus model of pastoral care

Jesus model of pastoral care is implicated in the present study. From the Holy Bible we read that Jesus journeyed with people with all sorts of life's situations such as concerns,

issues and challenges. Through journeying with the people, Jesus was able to see first hand their needs and therefore be in a position to be able to meet those needs. Journeying with the people is illustrated very clearly in the Book of Matthew chapter 4 verse 23 which tells us that Jesus went through out Galilee, teaching in the synagogues, and preaching the good news of the Kingdom. Carson (2000:911) alluded to the fact that the Ministry of Jesus was accepted in the synagogues and widely popular as a teacher and especially as a healer. His ministry attracted attention throughout the greater part of Palestine.

On the other hand in the Book of Mark chapter 1 verse 29, it is recorded that

They went to Capernaum, and when the Sabbath came, Jesus went into the synagogue and began to teach.... As soon as they left the synagogue they went with James and John to the home of Simon and Andrew to minister to Simon's mother in-law who was sick.

Carson (2000:953) continued writing "It seemed like all Capernaum had gathered at the door; bringing both sick and demon possessed... many were healed".

Considering the two afore-mentioned scenarios it may be safely concluded that Jesus visited the various places in order to render pastoral care as part of his ministry. Reaching out to all, Jesus was able to assist multitudes who all faced different life situations and needed his intervention. For instance in Galilee he met with people during worship and ministered to them while on the other hand, he healed Simon's mother in-law who was suffering from fever. What is worth noting here is that wherever



Jesus went he made a difference in people's lives. A parallel can be drawn here by pointing out that Ministers of the Gospel in Swaziland could equally do particularly in the lives of *Swazi* widows.

Adopting the Jesus model of pastoral caring, namely, moving from one community to another could assist in the emotional healing process of the hurting *Swazi* widows and perhaps in other countries too. As a Minister of the Gospel one readily conducts pastoral care as part of expected routine home visits in order to meet the needs of the people.

Yet another way of meeting the needs of the people or widows especially could be done through the nomadic model. According to the Oxford Dictionary (2005) a nomad is a member of a group of people who have no particular fixed abode on account of his domestic animals and therefore moves around seasonally in search of food, water and grazing land for his animals. Adopting the concept of nomads could be of great help in the present study as it was the same concept that Jesus used during his ministry.

### 2.5.1 Nomadic Life

The Ministry of Jesus was nomadic in the sense that he was not found in one place all the time during his time on earth. A nomadic group depends for its livelihood upon herds or animals and the pasturing needs of the herds. Douglas (1994:828) highlighted that a nomadic tribe will visit different parts regularly in a seasonal cycle, and return annually to the same oasis or upland territory. They visit different places in search of food, water and grazing land. Douglas draws a parallel between nomadic life and nomadic life of Ministers of the Gospel.

Jesus Christ used the same style to reach out to different people. If one adopts the Jesus model of pastoral care of moving from one place to another, one could reach out to different *Swazi* widows and would be able to become acquainted with their concerns, needs and/or challenges. The concept of nomadic life style was analyzed by Potash (1986:1) as applicable to the situation of African widows in general. African widows constitute a quarter of the adult female population, yet the phenomenon of especially widowhood in Africa has not been investigated systematically using the qualitative approach such as among others anthropology.

The point of departure here is that widowhood in Africa seems to be spoken of more from common misconceptions. The general picture that is painted about African widows is that they are passive and to a greater extent sexual vessels that are used for procreation in order to retain them in the husbands' families'. Such misconception has denied a lot of African widows their constitutional rights to be protected in their communities, because they pose a threat to other women who are still married. This is better illustrated by Luther's theory of caring.

## 2.6 Martin Luther Junior's theory

Luther's theory focuses care and protection of those who are victims of the uncaring practice of their society" (Gerkin, 1997:42). Gerkin documented that Luther wrote a letter to Prince Frederick of Saxony reminding him about the Christ mandate concerning all Christians. Christians are to show the act of mercy to the afflicted and those under calamity, perform acts of kindness to our neighbor to lighten the pressure of evil times. If

Luther's theory could be incorporated in most Swazi families and communities, widows could be treated differently and while mourning their late husbands. If this is not done, it will result on trauma to the parties involved. It is in this context that models of pastoral care are discussed so that the plight of widows African in general or Swazi in particular may be addressed. Gerkin makes a good attempt in reminding us to journey with widows, but does not make a prescription of how to actually do it in order to help the widows reconstruct their lives. It is at this point where Pollard suggests that in order to assist someone who is hurting, one needs to enter the space of troubled soul.

## 2.7 The Theory of Pollard

The Gerkin model of Shepherding is general and therefore falls short in the sense that caring is sometimes not easy to prescribe its interventions. This is where Pollard's theory of positive deconstruction fits into the missing the specifics of helping out. According to Pollard (1997:44) positive deconstruction is "helping people to deconstruct what they believe in order to scrutinize their beliefs and analyze them". His theory was articulated as a consequence of his own life experiences.

When he bought his first car, it had mechanical problems. Thus, the car was not of much good to him and so a little bit later he bought another car of the same model. This second care had been written off in an accident. He was able to replace old parts in the first car with those from the second (written off) car. While, this was a lengthy process, at the end of it all he had a new car. From both cars he retained what was needed.

Pollard emphasizes that it is critical to use different skills as you enter people's space. One such skill is called positive deconstruction and it emphasizes the use of what is important in order to function in life. The word deconstructs combines two words namely, a prefix ('de') and a verb (construct). Both words are derivatives of Latin. While the former known in full as 'decide' denotes removal or separation from and the latter is known as *struere* meaning to build or erect. Therefore deconstruct is roughly remove what has been built. Within the context of the *Swazi* widows who were at the centre of the study, deconstruction was evident through hearing and pulling apart the components of their narratives in order to critically analyze their meanings and make sense of their grieving process.

While Mariri (2009:33) observed that Gerkin's method balances faith, culture, family and individual's wellbeing, it falls short of explaining real personal lived experiences of *Swazi* widows as these need to be explored by entering their (widows') spaces in order to understand their time of bereavement. Though other pastoral caring models could be utilized to explore journey of *Swazi* widows in Swaziland, only two were chosen. Pastoral caregivers take more to Pollard's model of deconstruction for the reason that it is more detailed by sharing ideas, concepts on what could also be observed in a situation. Mucherere (2009:2) alluded to the fact that narrative pastoral counselling can be used in pastoral caregiving as it helps to restore hope in contemporary indigenous communities.

Hope could be restored through story telling, a concept that was used by *Sindi* in the background story. Winter and Hawthorne (1999:405) asserted as follows, "people appreciate stories because they mirror their total lives, weaving together fact and

feeling”. It is in this fashion that Pollard expresses his model through the story illustrated above.

Pollard categorizes his narrative as a process of positive deconstruction. This is because he uses all the good parts from both cars to construct a new car. In the same vein the *Swazi* people could do likewise by furnishing with information to help deconstruct their beliefs about widows. The whole process would turn out positive as it would be done in a manner that would bring out something good and thus replace the already existing misconceptions about widows. Pollard illustrates four elements in his process of positive deconstruction.

Pollard (1997:48-59) describes the process of deconstruction. Its major elements are first listed below and then described.

- a. Identification the underlying worldview
- b. Analysis of the meaning of the underlying worldview
- c. Affirmation of the elements of truth of the underlying worldview.
- d. Discovery of errors of the underlying worldview

The afore-mentioned elements are analyzed individually.

### 2.7.1 Identification of the underlying worldview

Pollard (1997:50) mentioned that people absorb their world view from learning different cultures which then contribute toward shaping their own beliefs. Some of the sources could be for instance, books that people read, films they watch, to mention but a few. He pointed out that in the past worldviews have usually stemmed from academic

institutions or their equivalent. From there the worldview trickle down slowly into educational establishments, and then into media which popularize them into the greater culture.

Pollard argued that once the worldview is popularized it is in turn utilized and combined with bits of other already existing ones as they are absorbed in popular culture. Once this happens the world of academics is reduced to observing and analyzing ideas rather than originating them. The same process is observed in Swaziland as oral tradition and media have popularized much of the negative stories concerning *Swazi* widows and this has somehow become integrated into the people's greater culture.

Aphane (1998:106) recorded the following, "After my husband's death my in-laws took everything from me and told me to go away. This is why I am here with my mother". This is a common experience amongst *Swazi* widows if they choose not to agree to observe certain rituals such as *kuzila* (wearing of prescribed moaning gowns) and *kungenwa* (levirate). These seemingly cultural issues and challenges are usually captured in the country's leading print media namely, *The Times of Swaziland* and *Swazi Observer*. Gradually, *kuzila* and *kungenwa* have become part of greater culture in many *Swazi* communities. In light of this discourse by Pollard that once the worldview has been identified, this very same world view has to be analyzed. Therefore, it was in light of the same theory that the researcher used deconstruction in order to gain insight of the meaning of the participants' real world of being bereaved and their interactions with their in-laws.

### 2.7.2 Analysis of the worldview

Pollard's model foresees three standards of philosophical tests of truth in analyzing a worldview. It names them as follows: coherent, correspondence and pragmatic and poses the following three questions:

- a) Does it cohere or make sense?
- b) Does it correspond with reality?
- c) Does it work?

Pollard's argument is that once the worldview has been identified, as part of analysis, one has to make sure that it makes sense. If then the statement is true it would have to correspond with reality. If it does it means it would work within the situation it is confronted. In the present study a detailed analysis of the struggle of the *Swazi* widows will be analyzed in chapter five (Interviews) whose purpose is to share what sense is made out of the worldview as given by Pollard. It is through the findings that it will be tested if it is realistic given the *Swazi* context where these widows exist.

Once tested, Pollard argued that if the statement is true it would work. He cited a story of a politician, a vicar and a boy scout who travelled together in an aeroplane. When the engine failed the pilot bailed out, leaving only two parachutes between the three. The politician, who felt he deserved to be saved because he was the most intelligent, took one and jumped off. As the vicar and boy remained behind, the man of the cloth told the boy to use the remaining parachute because he (Vicar) was not afraid of death. The boy hinted to the man of cloth that it was not necessary for the vicar to remain behind as the most intelligent person used his haversack as a parachute. Thus, both the boy and vicar

were saved! No matter how much the politician believed on the haversack as a parachute reality struck when it did not function as it was too late and he died. Pollard believes that if something does not correspond with reality it will not work.

He argues that in whatever situation one is confronted with, making use of the three analyses is critical because each one on its own is not sufficient. Therefore, any story told about especially *Swazi* widows in Swaziland could be tested using Pollard's theory to ascertain its veracity. Otherwise one is open to just believing something that has not been tested. Pollard's view of positive deconstruction could thus be tested through qualitative research.

## 2.8 Qualitative research approach

Creswell (1998:14) defined qualitative research as “a natural setting where the researcher is an instrument for data collection and gathers words and/or pictures, analyzes them using inductive reasoning. Focuses on the meanings of participants narratives, and describes a process that is expressive and persuasive in language”. All data were collected by the researcher herself, observed and analyzed all the information she was furnished with. This is corroborated by Kvale.

(1996:70) who alluded to the fact that qualitative research is sensitive to the human situation, it involves an emphatic dialogue with the subject being studied, and it may contribute to their emancipation and empowerment. Through the present study one can capture the experiences and lived meanings of the everyday world of the *Swazi* widows. Through interviews one is able to portray to others the situation from some one's perspective through paraphrasing.



One cannot agree more with Kvale who described qualitative as an emancipator and an empowerment tool! It becomes factual in the sense that once the interviews are done or the story is told, the victim is set free from the power of the perpetrator, and thus becomes a victor. In the case of *Sindi* she was set free from the moment she started relating her ordeal. The researcher could read it on the face and measure the tone of voice changing as the story unfolded itself.

On the other hand Palmer (2012:15) is of the view that qualitative research aims to gather in-depth understanding of human behavior and the reasons that governs them. He further noted that qualitative research is concerned with the issues of “why” and “how” rather than “what” and “where”. This could be established by visiting people in their homes and/or places of work in order to regulate the facts.

Palmer’s description of in-depth understanding of human behaviours and reasons that govern them, suits the author in the present study very well in the sense that one is trying to understand why in-laws in Swaziland behave negatively toward their daughters-in law namely the widows during the time of bereavement.

Flick (2007: xii) identified three distinguishing features of qualitative research and these were: .

- a) Analyzing experiences of individuals or groups, relating to their daily accounts and stories
- b) Analyzing interactions and communication in the making through recording interactions and practices of people
- c) Analyzing of documents or similar traces of experiences or interactions.

As part of Flick's analogy every detail given by the *Swazi* widows during the interviews was of paramount importance as it will help in finding differences and similarities and thus enhance recommendations as the study is concluded. Like all others Silverman (2000:1) confirms that qualitative research is "concerned with exploring people's life and histories or everyday behavior". Silverman argued that qualitative research is flexible when compared with quantitative research. It is flexible in the sense that it allows researchers to be innovative yet again qualitative research is influenced by the researcher's political values. It is because of this that most governments prefer quantitative as opposed to qualitative, because their interest lies in "quick answers based on reliable variables" (Silverman, 2000:2). It is in this note that in such a study the quantitative approach would be less effective, as everything should be detailed. Listening to people's stories without being in a rush is a much needed skill in order to bring therapy to the *Swazi* widows.

Strauss and Corbin (1990:19) held the view that qualitative and quantitative research can be used effectively both in the same research project. Their argument is that "one might use qualitative data to illustrate or clarify quantitatively derived findings; or one could quantify demographic findings. It is possible to use some form of quantitative data to partially validate one's qualitative analysis". Demographic findings may be used when collecting data, but it would be more appealing in this study when this information is linked to the participants' stories.

The study aimed at achieving what has been described by different scholars stated above, in the manner that the author formed her own analyses from all the collected

data. This was achieved through the semi-structured questionnaires (refer to Appendix A) for the questions.

Palmer also introduced us to grounded theory which dates back to 1967. Its exponents are Glazer and Strause who both were sociologists and greatly concerned that theories used in research were often inappropriate and ill-suited especially for human participants under study. The duo believed that theories should be grounded from data from the field. It is in the same note that Creswell (1998: ) believed that through actions and interactions of people that researchers are able to come up with theories. The author is also of the same view that as more data are collected from *Swazi* widows, more appropriate information would be made available. Strause and Corbin (1990:19) highlighted that “qualitative research is carried out by practitioners in different fields that concern themselves with issues related to human behavior and functioning. This could be carried out by research teams or by persons acting in pairs or independently. In the present study, the author independently collected all the data by interviewing different *Swazi* widows who had undergone a variety of challenges during their period of bereavement.

Rubin (2005:3) highlighted that “through qualitative research you can understand experiences and reconstruct events in which you did not participate”. Rubin pointed out that “they are especially good at describing social and political processes. Using unstructured and semi-structured interviews, researchers delve into important issues that were experienced at individual level and decision-makers use the results of such interviews to shed new light on old problems”. This then makes interviews and each

conversation unique, as researchers match their questions from what each interviewee knows and is willing to share.

As Ruben has highlighted above, qualitative research conducted on *Swazi* widows, is not only describing their social problems but in turn shares new light on other existing concerns, aspirations and challenges. The present study has helped by exposing some of the unnecessary challenges *Swazi* widows undergo. Furthermore, other areas of potential research have been noted. This research shares how one can connect to widows in Swaziland and how application is needed as one embarks on the story of their lives.

## 2.9 Preliminary conclusion

Chapter two has delved in greater detail into the methodology by describing and discussing the various models that were integrated in bringing out the day-to-day lived realities of *Swazi* widows during their time of bereavement of which some continue to undergo as the study was being concluded. Gerkin's shepherding method and Pollard's positive deconstruction was intended to highlight the role that pastoral caregivers can contribute towards the challenges of the *Swazi* widows, These two models are in alignment with the model of the ministry of Jesus Christ who served primarily all troubled souls about which pastoral caregiving is expected to be. It is from the basis of exploring human realities that the researcher opted for the qualitative research approach as it is ideally suited for human experiences as they go about in their daily lives.

The next chapter which is chapter three presents what is generally known as the *Swazi* culture as well as pointing out its oppressive nature toward the typical *Swazi* widow.

## Chapter Three

### The Swazi culture

#### 3.1 Introduction

Chapter two presented the study methodology. It is noted that the methodology was informed by two theories, namely, Pollard's Positive Deconstruction and Gerkin's model of pastoral shepherding. While the former is more of a general model on caring, the latter is more specific as it enables one to engage on a journey together with the participants as they narrate their stories.

Both models were found to be appropriate in the current study as they contributed toward collection of rich data from which the researcher was able to identify especially those things that posed as challenges during bereavement. Chapter three seeks to describe aspects of the *Swazi* culture that are related to bereavement and their impact on the especially the rural-based *Swazi* widow.

#### 3.2 Swazi culture

The Oxford English dictionary (2005) defines culture as beliefs, values, behaviours that constitute a people's way of life. The *Swazis* have their own way of life that has been evolving in the different communities. As Pollard documented, a people's beliefs and values are also part of their culture. Their beliefs and values depict their worldviews. Aphane 1993:3) likened culture to the concept of family in the sense that it is also dynamic. Matsaneng (2009:30) described culture as a heritage and is passed from one generation to the next. Both positive and negative may be part of what is passed on from one generation to generation.

In the *Swazi* custom a woman gets married to her man as well as his family. In the event of his death, his parents, namely the wife's in-laws automatically take over the deceased's estate. This is more applicable especially if marriage rites were done in accordance with the *Swazi* tradition. Life becomes difficult for the widow and her children as a result of being able to access her late husband's estate. She may then be forced by circumstances to either relocate to her parental home or alternatively find a place elsewhere. Though the widow can do one of the two, such a movement has stigma attached to it and she is seen as a failure in her marriage.

It is of paramount importance to acknowledge that the *Swazi* tradition and culture do not condone such action by the in-laws. Laws that govern marriage in the country protect the rights of women whether the husband is still alive or has passed on. However, some *Swazi* families continue to exhibit action that is contrary to those laws and thus infringe upon woman's rights which also are widows' rights as human beings.

It is paradoxical though that the community knows and has ways of supporting *Swazi* women who marry in accordance with traditional laws and yet fails to support to these widows. For example when the husband dies it becomes an issue of the bereaved family alone to which Matsaneng (2009:19) highlighted thus, "to belong to a community is to share a life of activities such as ritual, prayer and action that continually reminds members who they are to be in the world". If this then is the case, it is a cause for concern that such positive community activities are withheld from *Swazi* widows in their very time of need, namely when bereaved.

Upon death of the husband, the *Swazi* widow is generally expected to wear mourning attire for a specified period of time which is normally decided upon by the late husband's family.

This attire is usually black in colour. The mourning period may last between six to twenty-four months. Matsaneng (2009:11) observed that wearing of mourning gowns had negative effect on people's mentality and traumatized the widows. Though it is noted in the Constitution of Swaziland (2005) that it is up to the widow to wear mourning attire or not. The Constitution of Swaziland (2005) in Section 28 sub-section 3 reads thus, "A woman shall not be compelled to undergo or uphold any custom to which she is in conscience opposed". While the statement is very clear and she may chooses not to wear mourning attire she runs the risk of becoming labeled a rebel by the community in general because putting on mourning when one's husband passes on is the normal expectation. The *Swazi* widow also runs the risk of being disowned by her in-laws if she chooses not conduct herself as expected by the community.

A good example is shared by Mbiti as he states that "it takes the whole village to raise up a child" (1990:80). His theory could be easily understood in the African concept by the fact that it is the responsibility of the whole village to care for life, especially among the young (children) and old (senior citizens). Mbiti talks about caring that should be a common factor amongst African people. His concept could easily be misused as people commonly share bad practices on *Swazi* widows during bereavement.

Getui and Theuri (1996:176) wrote "It is also our responsibility to help people towards restoration of their wholeness". This is also revealed by Wimberly (2003:26). He

introduces positive conversations that build self-esteem and enhance capacity for growth. Wimberley's thought pattern of enhancing growth can be constructive to *Swazi* widows in that in all the impediments they undergo everyone can assist in restoring their lives. Like Mbiti, *Swazis* believe that it takes the whole village to raise a child (1990:80). It is instilled from a tender age of each *Swazi* child to respect elders in the community. Discipline for example is not exercised by biological parents of a child alone, but also by other members of the community. Such practice prevails to present in rural communities in Swaziland. It is because of this concept of discipline in the rural communities, that order has been maintained amongst the children. In short, they still belong to the community.

The gap between the theories of caring and restoring live by Getui & Theuri and Mbiti is that amongst *Swazis* it is the responsibility towards *Swazi* widows, who according to the study are old citizens too (old does not mean only age but also one's status) who need restoration and wholeness too. When one analyses Getui & Theuri's theory the following questions are raised:

- a) Why is Getui and Theuri's theory not applicable in other communities in Swaziland, when it comes to issues of *Swazi* widows as they suffer during the time of bereavement?
- b) Does one cease to be a child in the community once the husband dies?
- c) Why is the church quiet when *Swazi* widows are violated in broad day light?

Peterson (1977:10) documented a narrative of a widow who after her husband's death said the following to her twenty one year old girl "I'll bet you are afraid you will be stuck



with me for the rest of your life”. Her daughter was silent for she too, was anguished. “I need you now” Jean remembers telling her, “but you can leave in about six months, I will be alright then” The above narrative depicts the cultural dynamics of white Americans. As the children leave their parents as early as eighteen years, they gain their independence in life. Not only from their parents but also from their in-laws, once married.

Jean made it clear to her daughter that she was stuck to the family (family being her and the children) because she needed support as she was bereaved. It was a matter of time before she went back to her life again. Their cultural practices are different from those of the Swazis and therefore they may not have a clue about the struggle of widows in Swaziland. This narrative of the American family does not mean all American families have the same experiences during bereavement. It is cited to reveal the different cultural dynamics.

When analyzing the cultural norms and practices of Swazis, some of the experiences of widows in Mozambique and the Americans, one is drawn to conclude that there is diversity just as culture is diverse. African norms and practices discussed above are traumatic to the recipient.

### 3.3 Social stratification

Giddens (2006:295) defined social stratification as inequalities that exist between individuals and groups within human society. His point of departure was that social stratification should not only be thought of in terms of assets or property but it can also occur because of gender, age, religion affiliation or military rank.

Giddens pointed out that all socially stratified systems are based on three characteristics and these are:

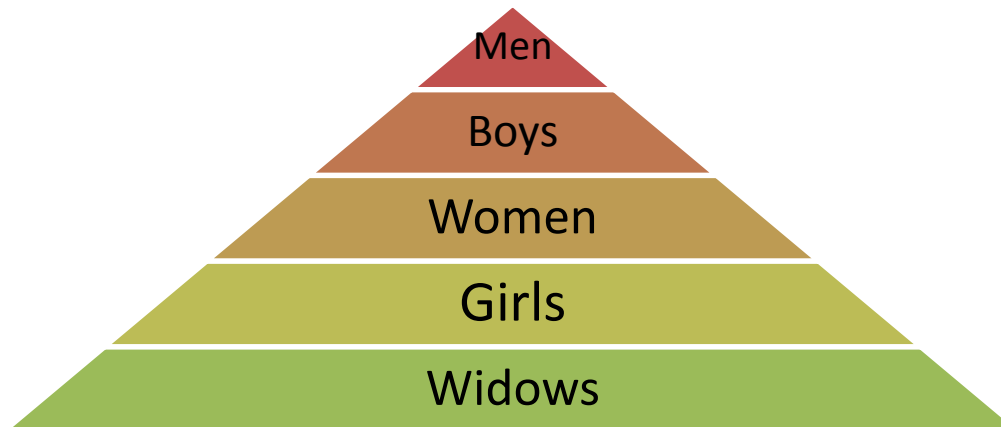
- a) Social categories of people sharing common characteristics without necessarily interacting or identifying with each other.
- b) People's life experiences and opportunities depend heavily on how their social category is ranked.
- c) Ranks of different social categories tend to change very slowly over time.

However, on the other hand (Haralambos 1985:24) made a distinction between social in-equality and social stratification. He defined them as follows:

1. Social in-equality refers to existence of socially created inequalities.
2. Social stratification is a particular form of social inequality in that there is presence of social groups that are rank ordered incrementally usually in terms of the amount of power, prestige and wealth their members possess.

The study shares the same views with both studies. Haralombos's definition though holds much water as he argues on social groups that are ranked one above the other. This is the similar case in the Kingdom of Swaziland. The following reveals the study's analogy on the social ranks in Swaziland.

## MEN- BOYS- WOMEN- GIRLS- WIDOWS SOCIAL STRATIFICATION



This is gender stratification in Swaziland as analyzed by the study.

Giddens (2006:296) termed this as a “geographical laying of rock in the earth surface”. Men and boys in Swaziland are considered more superior than women and girls. For instance, in the deep rural areas of Swaziland males are more privileged than females. For instance boys are afforded more opportunities to go to school than girls. The understanding is that a girl child is perpetually in transit and this is supported by Aphone (1998:26) who wrote that women are indeed considered as transient members of their natal family and as permanent in their marital family.

Women are given secondary status in the country. Most families especially in the rural areas do not believe that girl children should go to school. It is in light of general belief that women are less developed while still in their natal locations. Education is not key for a number of rural-based families because of this misconception. The assumption is that, the girl will one day leave her paternal home and join her matrimonial family. Her main duty there will be procreation while the husband provides for the family. In this

case marriage is an expectation in the communities. That is why some girls in the rural areas are forced into marriage at a tender age.

In this instance young girls end up getting married at a young age which is contrary to the *Swazi* Marriage Act no.64 of 1964 that proclaims that no male and female less than 18 years and 16 years respectively may marry. Minors under 21 years may marry with the consent of their legal guardian.

It is unfortunate that the traditional *Swazi* custom of marriage does not stipulate the age limit on marriage; hence it is observed that young girls are then forced into marriage as *Swazi* customary marriage does not require parental consent. Thus young girl's rights to education and safe sex are violated against.

Legislation has been working to improve especially issues pertinent to women. Section 28(3) of the Constitution of Swaziland (2005) reads "A woman shall not be compelled to undergo any custom to which she is in conscience opposed". Nevertheless, even with such explicitness, women continue to forfeit such rights when their spouses pass on.

### 3.4 Moaning gowns

Matsaneng (2009:49) highlighted that black garments are designed mainly for mourning. They were perceived to be special clothing that symbolizes the loss of loved ones through death within a particular family (Matsaneng, 2009:43). In Swaziland most widows wear black during the duration of the mourning period though other colours may well be used such as blue, grey and *sishweshwe* (African print). In translating the meaning of the colour black culturally Matsaneng (2009:45) wrote that in an African context the colour black is associated with *isinyama* (bad omen) while within the context

of the Christian Faith black symbolizes darkness or lack of cleanliness. Since most Swazis believe that black is associated with bad omen too, it is in light of such a belief that the cleansing ceremony for all Swazi widows is imperative at the end of their mourning period.

In particular, the rural-based Swazi widow is generally not only subjected to torture by her in-laws during the mourning period but also gets a stint of it from community members. A typical example is the story of Jennifer Du Point. Jennifer is a former Member of Parliament (MP) of the constituency called *Timpisini* which is a rural area in Swaziland. After the first term of Parliament elapsed, Jennifer wished to stand for elections a second time in the same constituency. At some point during the first term of office, her husband fell sick and his condition deteriorated until he eventually passed on. After his passing and as expected of Swazi widows she had to accept and wear the mourning attire as a sign of respect for her late husband. The following was captured from The Swazi Observer (18 August 2013, p.1-3) with the following prescriptive heading: ***DON'T VOTE FOR WIDOW – CHIEF.*** The article read as follows:

The journey may have ended as the *Ludzibini* chief yesterday warned his subjects against voting for widowed women. The primary elections will be held this coming weekend and Jennifer Du Pont has already been nominated. Tears streamed down her family supporter's faces as chief *Magudvulela* warned his subjects. The former *Timpisini* Member of Parliament lost her husband (*Bheki*) on May 28, 2013. The former nurse is in mourning. Tension was high at

the meeting as some people had been informed of what the message from the chief would be. The meeting was held at the chiefdom where the chief was the only speaker. The chief told his subjects to desist from voting for women in mourning. He said electing a woman in mourning would be uncultured and embarrassing to the chiefdom.

The chief said according to Swazi law and custom, women in mourning were not supposed to hold public office. His stance followed a dramatic situation that unfolded when *Dumisa Dlamini the Ludzibini* chiefdom headman warned residence against nominating Du Pont during the nomination process held in previous weeks.

Dlamini allegedly told residence that they would be evicted from the chiefdom if they nominated the former Member of Parliament. The residence however ignored the headsman's advice as they nominated Du Pont to stand together with others. Chief *Magudvulela* said he was aware of the constitutional rights of women to choose to mourn the death of their husbands but said Swazi law and custom was supreme to human rights. "*Lokuphetse tsine lakaNgwane lilanga nenyeti. Khohlwa ngemtseshwana wakho* (what govern us is the sun and the moon, forget about other laws)", he said. "*Ngesiswati sakitsi solo umnyama* (she is still mourning)". He said the moon and the sun tells us about dates of events. Chief *Magudvulela* said he does not hate anyone but wanted the residents to conform to the dictates of Swazi culture as they vote.

The chief urged residents against disappointing the county's authorities by electing a candidate whom they could not use because technically of mourning. "We want people who could win the election and be in a position to be appointed as Cabinet Minister or into other senior positions in the country" he said." This could be termed as emotional blackmailing, thus suggesting the decision to be made by the residents.

The aspiring candidate in the name of Jennifer was barred from taking part in the elections at constituency level. The following are points worth noting about this situation:

- a) The Chief (traditional authority had spoken. Chief is footstool of *Ingwenyama* (The Lion) or in more relative terms the King and *Indlovukati* (She Elephant) also called Queen Mother rules through the Chief. Section 233(1) of the Swaziland Constitution (2005).
- b) The Headman had also given a warning against voting for her which would be against the Chief's proclamation. (The Headman is the Chief's representative in the community).
- c) The subjects in the constituency feared eviction hence had to obey and thus withhold their votes much to their disappointment.
- d) Culture and custom were upheld above the country's constitution.
- e) Individual constitutional rights were watered down by the traditional authorities.

Matsaneng (2009:100) highlighted that society in general has been poisoned by hatred, lack of humanity and respect. He was referring to the ill-practices of people in South

Africa. His argument could easily be incorporated into the situation of Jennifer. The *Swazi* society was silenced, yet their anger was visible as they could not challenge their traditional authorities. The Chief had spoken and the Chief's runner ensured that order was maintained.

It is worth noting that the Constitution of Swaziland (2005(section 227(1))) clearly points out that *Swazi* traditional government is administered according to *Swazi* Law and Custom and traditional institutions are pillars of the monarchy.

Therefore the residents could not do otherwise if the Chief spoke of *Swazi* law and custom. For him legislators are secondary to *Swazi* Law and Custom. This is common practice in Swaziland and unfortunately most of these customs are oral tradition. It is against this background that many *Swazi* widows suffer humiliation both with their in-laws and the country's traditional authorities. It is therefore extremely important that MoGs journey with these widows during the time of bereavement as it is therapeutic.

This could be what (Nouwen 1997:52) described when he talked about leadership role between two people. He alluded to the fact that on a one to one relationship basis, we are involved in leading one another from point to point, from view to view, from one conviction to another. Therefore, as MoGs journey with the widows they are likely to restore their (widows) dignity, thus bringing a positive view to the current status of widows like Jenifer.

That is why Wimberly (2003:18) documented the importance of pastoral caregivers, who are to minister to all type of persons, including those who are too wounded or lack the



energy to engage in conversations. Widows are at times not willing to open up because of the stigma attached to their dress code.

### 3.5 Cleansing ritual

*Swazis* perform this ritual once the mourning period elapses. During the cleansing ceremony widows undergo to some degree of humiliation. This is because they are stripped naked in front of other women. (The ritual is mostly done in the early hours of the morning and cold water is used for cleansing). Some may argue that it is not a problem to strip off in front of other women, but if it is done without one's consent and done in the name of culture, it becomes problematic.

One widow Lomawa (a pseudo name) was not stripped off her clothes but instead water was poured on her from the head while she was fully clothed as part of the cleansing ritual. She was instructed that she could not remove the wet clothes – as per cultural norm. The ceremony was performed with cold water and it was in winter time. To present, she is suffering from an incurable disease as a consequence of undergoing that ordeal. What the widows undergo influences their personality in the long run. Wimberly (1999:39) revealed that shame based on personality internalizes negative images of one's group of identity, thus undermining one's basic sense of wellbeing.

Haralambos (1985:389) pointed out thus, "A minority group is any group of people who because of their physical or cultural characteristics are singled out from others in their society in which they live for differential and unequal treatment, and who therefore regard themselves as objects of collective discrimination". In such instance *Swazi* widows are a minority group in Swaziland.

### 3.6 Lobola ritual

*Lobola* is one cultural norm and is a common practice among Swazis. In this chapter more will be said concerning *Lobola* as the author is convinced that due to this practice, many widows have suffered in Swaziland. *Lobola* (bride price or dowry) is a common practice among Swazi people in the different communities. In this practice the groom pays a certain amount of cattle to the bride's family as a token of appreciation, for raising their daughter. (Baloyi 2009:3) alludes to the fact that "traditional African *Lobola* and procreation were used as a cause and effect system which has become impressed on the minds of many African people". He also states that the initial intention for the practice had nothing to do with oppressing or seeing women as inferior beings, but to ensure that marriages were agreed upon by families as well as keeping the concern families closer. It is however disturbing that some Swazi families act contrary to that and this is revealed as the chapter unfolds.

Nowadays *Lobola* comes either in the form of cattle or in monetary form. (Aphane 1998: xvii) define *Lobola* as "cattle or money that is paid by the groom and or his family to the bride's father and or family in consideration of marriage. The initial purpose of *Lobola* was to unite the two families as stated before but the exuberate amounts that the groom's family pay for the bride, kills the initial purpose. *Sunday Sun* dated 29 May 2016 revealed that one family had to pay between 40 and fifty thousand on *Lobola*. While on another note *Sunday world* dated 4<sup>th</sup> September 2016 stated that a businessman is to pay 90 thousand towards *Lobola*. Citing the two newspaper articles it means a poor person cannot be part of the process, thus living with the stigma of being labeled a failure.

(Burman 1991:36) says “cattle beget children” to emphasize that once the bride price is paid the woman has to bear children. Swazis would even provide *inhlanti* (a young sister to the bride who would bear children if she is barren. This is a way Swazis kept the marriage intact. (Mugambi 1989:100) expresses that procreation is an important aspect for African marriages. True as it may be, it has become a threat to many thus it has become secondary in many marriages especially to the educated. This is because of the prevalence of HIV/AIDS. Some married couples avoid conception to run away from some challenges of the AIDS pandemic. So Burman’s statement of cattle begetting children pose as a threat to human beings nowadays.

Once Lobola is paid, the bride’s family also buys gifts to the groom’s family in return. Swazis call this *kuhlambisa*. Again this is to synergy the relationship between the two families. This is a good Swazi cultural practice and many good relationships are sealed through this act. This cultural practice is common in many African countries. (Potash 1986:222) reveals that the Akan tribe in Ghana also has a similar practice. He is of the view that the standard form of marriage requires that the consent of both families, as well as those of the individual themselves. Any agreement was symbolized by stages of negotiations and presentation of drinks and a sum of money paid to the man’s family. Contrary to the Akan practice, during Lobola gifts are flooded to the bride’s family in Swaziland. This is because the Akan tribes practice matrilineal (Tracing descent only through female lines).

In as much as Lobola is good as it builds relationships between the two families, but one should state that it is not all Swazi’s who pay Lobola in good faith. The negative aspect of Lobola is that it might be viewed as a price paid to make a wife a “property” of

her husband. This is not only to the husband but also to the in-laws. This is clearly stated by (Baloyi 2012:59) “It is also understood that wife beating results from the fact that the man owns the wife immediately after the final payment of the bride price. Because there is no credit left for her; she has no say in the home at all”.

Baloyi argues about causes of violence in African cultures which is significant to this topic. The same concept applies to wives being a property that is used by some in-laws in Swaziland once the husband dies. In other words the woman loses her identity once Lobola is paid in many Swazi families and communities in the Kingdom. In-laws do as they please with her in the name of Lobola that has been paid to her family. In the case of Sindi, that might be one aspect that could have caused the in-laws stripping her off her belongings. More of this will be evident in the interviews in chapter five.

Baloyi states that “the woman has no say at home at all”. This is true with many Swazi homes. It is worth noting that in the Swazi context ‘home’ refers to the family homestead (A homestead is a cluster of several houses occupied by an extended family). It is a common practice especially in the rural parts of the country that the male children build their houses within the family compound.

The whole family does not only share the land but also movable properties like tractors and other farming tools. The elder in the family takes care of all the property. (Aphane 1998:141) states that “women cannot have control over cattle. Even if I, myself still had my own cattle my son would have control over this because cattle are considered men’s possession. *Sibaya sendvodza* (a kraal is a man’s). These are some of the comments

the author picked as she conducted interviews. This is a common belief in Swazi culture which comes as oppression to the right of women.

In the case of Sindi, even though they had accumulated cattle or other stock before the husband died, Sindi had no say as everything was kept in one family kraal, and it was being monitored by the elder in the family. This could be the father or the elder son in the family. That is why it became easier for them to claim the whole property, including the shop that had been Sindi's business venture all the years, as it was also built within the family compound.

It is therefore critical for pastoral care givers to journey with the families too even in such events to bring proper meaning of the Lobola ritual, which appear to have lost meaning to a lot of Swazis. Such practices raise concerns amongst to the Swazi community, which are known to be a caring community.

(Wimberly2003:41) states that a caring community nurture and guide a person into full development as a human being. One may argue that development in Swaziland becomes a thing of the past once a woman reaches the passage of widowhood. In-laws and other community members fail to guide and nurture widows, that is why MoG should play a major role. Failure to be proactive gives Swazi traditional custom a platform to also affect Swazi widows. There is a thin margin between rituals and customs. This is unpacked below.

### 3.7 Swazi Custom

The Oxford English Dictionary (2005) defined custom as a long established practice that is unwritten law. The Swazi people have and follow their own customs. While some of

the customs bring about positiveness such as healthy relationships within families and communities at large, others are the direct opposite and result in negative interpersonal relationships.

One *Swazi* custom that is still considered as being positive is the payment of *lobola* because it is instrumental in joining two families and their extended families.

According to the *Swazi* custom and earlier generations a woman got married to her husband as well as his family, namely her in-laws. Once married, most women generally assume the surname of their husbands and their offspring automatically become known by their father's surname. This was endorsed by Aphane (1998:25) whose participants acknowledged that all children generally take their father's names because of the patriarchal lineage social system. However, this is contrary to the story of creation in the Bible. According to it the Creator instructed man to leave his father and mother and be united to his wife (Genesis 2:24).

Different cultures vary in where husband and wife settle and build their home. Within the *Swazi* cultural context, women relocate and join their husbands' families, namely their in-laws. It is noted that according to the Chewa tribe in Malawi after marriage ceremony the woman is allowed to remain in her natal home (Khamasi, 2005). In this case then, Khamasi explained that the uncles are responsible for the children's education, discipline and in the event of the death of the husband they also provide them with inheritance and are involved in making arrangements for the children's marriages when they become of marrying age. This makes the women to be independent from the in-laws because when the husband dies, the *Chewa* widow receives all the support she needs and cannot be ill treated by her in-laws. The adage 'blood is thicker than water' is

very relevant as evidenced by support from her relatives through thick and thin. This is the opposite of *Sindi's* situation as gathered in her heartbreaking narration.

### 3.8 Preliminary conclusion

The above chapter explored the inequality that exists in different communities in Swaziland and in other parts of Africa. The malevolent practices come as a result of some cultural norms in the Kingdom. This may include Lobola (bride price), which initially was a way of building a relationship between two families, but somehow it is abused in the process. As people either used Lobola to infringe the rights of women, and for others it is for economic gain.

There is also the issue of traditional values versus the constitution. The Constitution of the Kingdom of Swaziland is explicit on the rights of women, but none the less, some traditionalists overlook it when making decisions. These poses as a threat to the lives of the Swazi people mainly in rural areas as they are meant to believe that traditional values supersede the constitution. It is in this note that they desist from anything that appear to be against the King or Chiefs.

Swazi widows thus suffer at the hands of both the in-laws and the community because people are not ready to challenge the status quo. They do anything in their power to remain in their good books, even if it means standing against their convictions. Swazi widow suffer as these people compromise the truth. Swazi people also have a way of teaching good traditional values through songs, rhymes and poems. Most of these are not written down but they are transferred orally from one generation to another, bringing the goodness of culture. Chapter four deals with widowhood. And how the country's

laws protect the rights of widows. It is explicit in the next chapter that the law governing the country protects Swazi widows, but none the less some still forfeit their rights to inheritance. Interactions with stakeholders brings more understand the different dynamics of Swazi culture.



## Chapter Four

### Widowhood

#### 4.1 Introduction

This chapter critically explores how widowhood is treated in Swaziland. Marriage laws governing the country are looked at in this chapter. This is to explore their views on matters concerning *Swazi* widows' rights, if there are any. The *Swazi* traditional marriage and the Civil law is discussed in depth in order to unpack how both structures support widows who have been deprived of their possession in the process of mourning by in-laws. Stake holders are interviewed too (Stakeholders in this study are a people well vest with *Swazi* traditional law and the Civil law).

Two stakeholders were interviewed with the hope of getting their views in matters concerning *Swazi* widow's rights, if they are any. They are key informants as most information in Swaziland is oral tradition. They are a source of data and are experts in this field by virtue of the offices they hold in the country.

The High Court Judge has given judgment on many civil cases in Swaziland concerning widows. The other stake holder is a traditionalist who runs radio programs in the Swaziland broadcasting service, *Sitsini ke SiSwati* (Swazi norms and traditions), *Imihambo nemasiko eSiswati* (Traditional values) and *Khalamdumbadumbane* (problem solving). He is respected by many *Swazis* for his knowledge and expertise.

The main purpose of this chapter is to find out why some widows like Sindi easily surrender their inheritance and rights in the hands of the in-laws, yet there are structures in place in the country focusing on their rights. In this study widowhood is defined as a point of departure.

The Oxford English dictionary (2005) defines widowhood as a state of or a period of being a widow or widower. It is critical to mention at this stage that the study focuses mainly on widows, but that does not dispute that widowers are in existence in the country. Widowers could be explored in the near future. The aim of this chapter is to investigate in-depth positive attributes of cultural practices in Swaziland that could liberate widows from the harsh treatment of the in-laws during the time of bereavement.

In order to flow with the study it is of paramount importance to mention that Swaziland is a patriarchal country. The oxford dictionary defines patriarchy as a social system in which the father is head of the household, having authority over women and children.

(Aphane 1998:4) alludes to the fact that Swaziland is a country that is characterized by a male headed heterosexual form. The definition of patriarchy is a social system in which the father is head of the house hold, having authority over women and children (2005).

Women in the country are dominated by men in almost all areas of the society. One may cite that Swaziland subscribes to the (African charter 2014:682) that was adopted in 2003 by the African union which provides an important human rights framework. This Charter includes reinforcing the rights to life, liberty, security and freedom from discrimination.

This is also cited in section 28 of (The Constitution of the Kingdom of Swaziland country 2005:23). It states that “women have the right to equal treatment with men and that right shall include equal opportunities in political, economic and social activities” It is there in black and white but practically it is not effective in Swaziland as women are still discriminated against in many areas of society.

Swaziland is dominated by the patriarchal influence and thus key positions in the system of governance are dominated by males. The dominance of males in social and cultural structures is the order of the day in Swaziland. This might have an influence on how *Swazi* widows are treated in the country.

Before further discussing the discourse on widows, Swazi legislation is explored for the purpose of analyzing the laws pertinent to marriage in the country. These legislations have a greater impact on widows in Swaziland and this will be discussed further in the study.

## 4.2 Marriage Laws

The country’s legislation illustrates how marriage is governed by both *Swazi* Law and Custom and Civil Rights. Below the study will illustrate the difference between the two marriage viewpoints of the kingdom of Swaziland.

### 4.2.1 *Swazi* Law and Custom

According to (Mahlangu and Simelane 2008 PMC 05A) *Swazi* law and custom marriage is between men and his wife or wives. Polygamy is allowed in such a form of marriage. This type of marriage is performed at the grooms place in the kraal, and there should

always be a customary old woman who is recognized in the community to perform it. During such a ceremony the bride is smeared with red ochre (*lubovu*) in the early hours of the morning. During that ceremony the woman is expected to wail (*kumekeza*). Those present sing traditional songs. She is also verbally insulted in order for her to cry. Traditionally the woman is married to the family and not the husband only.

The marriage has to be reported at any time in the Regional offices for record purposes and also to produce a certificate. Divorce is not allowed in this form of marriage. It is note-worthy that while the *Swazi* Traditional marriage can be upgraded, the reverse is not possible.

#### 4.2.2 Civil Rights

The (Civil marriage Act No. 47 of 1964) governing Civil marriage in Swaziland is internationally recognized. This type of marriage is between two individuals. Therefore bigamy is not allowed. There has to be a marriage officer gazetted by Swazi government who solemnizes the marriage. It is sealed with a marriage certificate. There is ground for divorce in this kind of marriage. If divorce occurs the Supreme Court of Swaziland grants the ruling.

Swaziland is diverse when it comes to marriage law. That on its own reveals how difficult life is for *Swazi* widows. Some may be married through Civil marriage which has its own codes of conduct, but that does not guarantee that the in-laws will always honor that. If for instance they are traditionalist they might have their own expectations too. This then hinders the life of the widows. Widows become victims because most people in Swaziland usually combine the two cultures some even without knowing. This then discriminates against the women.

(Aphane 1998:66) states that the discrimination against women in Swaziland does not start at the point of marriage, but birth. From birth she is seen as less by being born female. Once married, she again occupies a new position as a new comer, an outsider and a non-blood member. This assumption is contrary to (Mbiti's 1986:85) concept of *Ubuntu*, which states that "I am because you are... you are because I am" (1986:85). If Mbiti's concept could be considered by patriarchs in Swaziland, the story of widows would be different because from conception every Swazi would have equal rights, either male or female.

It is also stated that according to Swazi Law and Custom the marriage is between two families of the consorts. Yet with Civil Rights marriage is between the two consorts. What is a common practice in the country is that the in-laws are the ones who call the shots. It is the same assumptions that suggest to the in-laws the need to desire control once the husband is dead; because the belief is that they are superior, without even considering the type of marriage that bounded the two. As such even when the husband passes on, the in-laws remain in control of everything.

The woman becomes a perpetual minor. This means that at her natal home, the girl child is made to feel inferior to the boy child. When she gets married, the husband becomes the head of the family. Even in death the family wants to take full control of her and the children. (Aphane 1998:22) signifies that marriage in Swaziland binds women into unequal relationships with men. Married women in Swaziland are relegated to the status of a minor because of the marital power which their husbands enjoy both under Customary and Civil Law.

The traditional laws can be elevated to common law status, which then changes everything that binds married people. The assumption is that once one is traditionally wedded, the extended family on which the couples at most reside will be in control once the husband dies. If the woman does not believe in fighting for her rights because of many reasons, she forfeits everything. It should also be noted that in this type of marriage divorce is allowed. The couple can draw a Will to govern assets either individually or as a pair, in case death occurs.

The above gives highlight to the state of marriage in Swaziland. This is to bring an understanding of what is happening at grass roots level in the country. Now let us focus on three stratifications of widows in the Kingdom. The groupings are influenced by the economic and educational background of widows in the country.

#### 4.3 Swazi widow categorization

The author categorized the *Swazi* widows according to the following three levels:

1. Elite widows.
2. Middle class widows.
3. Low class widows.

The following is the author's analogy on Swazi widows.

##### 4.3.1 The Elite Widows;

The elite widows are the ones who are highly educated and financially stable. Even at the death of the husband there are no challenges financially because they are able to acquire what they need. These widows are privileged which makes them independent compared to the middle and the low class widows. At most the widow remains at liberty to fend for herself and her children.

#### 4.3.2 The Middle class widows

The middle class are those widows who have some form of qualification, but still have to work very hard in order to survive. The skills range from semi-skills to professionals. When the husband dies, the widow will face challenges with increase responsibility because while the husband was still alive they were sharing expenses.

#### 4.3.3 The Low class widows

The low class widows are the ones that have no formal education. At most these widows are not employed. They survive through subsistence farming, hawking selling and doing domestic work. These are mostly found in the rural areas of the country. They are the most vulnerable because financially they are burdened and at most are found in the homesteads with the in-laws. At times the husband while still alive works in the mines in South Africa. So when the man dies everything is confiscated by the in-laws and thus she is left in poverty.

The study will focus mainly on the middle and low class as they are mainly affected. This is not to say the elite do not have their challenges, but this study will not focus on them, with the hope that someone may be willing to do an in-depth study on them too.

#### 4.4 The Middle class and the Low class widows in Swaziland

In exploring the widow's situation and how the grief process impacts on them, the following questions were designed and developed in order to solicit information from stakeholders. The stakeholders were interacted with as they are experts in the realm of their field, which is both in Civil Law and the Traditional Swazi Law.

The following questions were asked to determine how stake holders deal with issues concerning widows in Swaziland:

1. What are the legal implications of *Swazi* traditional law on *Swazi* widows?
2. Are there any exceptions to these traditional laws? If any under what circumstances does the law move away from that routine? What are the transitions?
3. What are some of the challenges that widows experience from inheriting their rightful possessions?
4. What are some of the impediments that may stand in the way of widows not pursuing their inheritance?
5. Do *Swazi* widows have rights to inheritance in general? If any, under what circumstances are those rights violated?

In order to obtain facts from a legal perspective the researcher interviewed two prominent figures of authority. The two stakeholders were a High Court Judge and a Traditional Leader. They were interviewed to explain more about the legal rights of *Swazi* widows especially from the traditional perspective. A case study from the high court is used to highlight how *Swazi* structures cater for widows whose property is displaced.

#### 4.4.1 Stakeholder 1

Stakeholder 1 is a High Court Judge in the Kingdom of Swaziland, who studied law at the University of Swaziland and in Edinburgh University in Scotland. He is sixty years old and a grandson to chief x of the Mamba clan, found in the Shiselweni region. He is well versed within both Customary Law and Roman Dutch Law, as he studied law at the University of Swaziland and in Edinburgh University in Scotland.



His expertise in both Swazi law and civil law gave the author liberty to enquire how the two marriage laws used in Swaziland dealt with issues of widows.

He stated that according to the Swazi law a widow has propriety rights by virtue of being married to the deceased. The widow is entitled to be recognized as a spouse. Marriage may even be solemnized after the death of the husband to confer those propriety rights. This also confers the legitimacy of the children too.

Customarily there has to be *Inkhosana* (heir) who looks after the property, this being someone senior. Seniority in Swazi culture is not only about age but also about status conferred by *lusendvo* (family elders). In cases of a polygamous family whosoever is given the task has to step in the shoes of the deceased as a successor.

In reality the *Inkhosana* who is either the widow or the eldest son inherits the property and treat it as his to the exclusion of the siblings. A right to use any of the property has to be approved by the heir. Stakeholder 1 alluded to the fact that the Swazi way means reporting to the heir as a sign of respect to the in-laws, especially if it means selling livestock. According to Swazi Law women have no rights to stock. Literally *umfati akangeni esibayeni* meaning a woman has no say on issues of livestock in the family.

On the other hand the Roman Dutch Law/Civil Law used in the country states that married women have rights to inheritance when the husband dies. If the marriage is in community of property, which most Swazi's prefer, there is fifty percent share for the widow according to the marriage act. If otherwise the property is distributed by the Master of Court to give a fair share to the parties involved. In such instances in-laws may be consulted because the Master of the High court has to appoint an executor.

This then answers the question of some of the challenges that widows experience from being accorded their inheritance. Stakeholder1 stated that according to Swazi law the challenge may arise especially in a polygamous family because the issue of seniority is the one in the center and not equality. Culturally the widow whose hair would be removed first during the cleansing ritual will be the one who becomes a successor. He also stated that if one of the wives is royalty, she automatically becomes a successor, by virtue of being a Princess.

According to civil law the matter is reported to the Master of High Court who then does the distribution of property.

Stakeholder 1 insinuated that some events that may stand in the way of widows not pursuing their inheritance may include the following:

Family disputes. This always comes with stresses which may cause the widow to forfeit everything especially if she is financially stable.

In cases similar to that given in the background story of *Sindi*, Stakeholder 1 indicated that if the family disowns the couple's offspring, it might be because the widow has other children whom she might have had before she met and married the late husband and they (relatives/in-laws) do not wish any part of the inheritance to be shared with them. The other possible reason may be that the deceased could not bear children and the wife took advantage of the situation and had an illicit relationship which resulted in the birth of a child. This becomes *tibi tendlu* (family secret), which is then brought up once the man dies. The secret must remain a family secret in the true sense.

The *Swazi* law allows the widow to report a genuine dispute regarding paternity of a child to the *Umphakatsi* (office of the Chief's official residence) and this office gives a verdict on the matter. Usually they seek proof of the legitimacy of the child by looking at *insotja* (physical features that are identical to family members). It is as a result of such processes that some widows decide not pursue the matter further and thus forfeit their inheritance. The widows might prefer to spare their families from embarrassment especially when they know the truth. However, this was not the case with *Sindi*.

Stakeholder 1 concluded by stating that *Swazi* widows do have rights to inheritance regardless of the type marriage, either by civil or customary rites. The difference between the two types of marriages is that while in the traditional one the family of the deceased husband steps into his shoes by virtue of marriage as documented earlier that the woman marries into the family rather than just marrying the man alone. Yet with civil law she inherits her fifty percent share and the rest is distributed among the children.

What Stakeholder 1 indicated above has been proven by a court case No. 722/14, submitted at the High Court of Swaziland on the 16<sup>th</sup> September 2014. The case involved one Sarah Dlamini versus Martha Makhanya, Jenneth Sihlongonyane and Cecilia Makhanya. Sarah was married to one Mr. Phakama Dlamini through civil rite. Mr. Phakama later married three wives through customary rites. This was breaching the marriage contract. The customary rite was performed by the in-laws, proving that they had rejected and discriminated against the first wife who was married through civil rights.

When eventually Mr. Phakama died, the first wife challenged the others in the High Court of Swaziland stating that her husband had a dual marriage (both Civil and Customary), thus the other three wives were not legitimate. The court ruling was that the three were not entitled to any part of the estate of the deceased as they were regarded as concubines. The case was still on going at the time of conducting the study as other the three women were contesting. However, the Swazi law has shown how the law in Swaziland is protective of widow's rights.

The challenge is that many lives are affected in such processes, thus many widows in instances like this then forfeit their rights in order to be at peace with the in-laws. One has to state that for *LaKunene* challenging such acts; it's obvious that she is challenging the in-laws who performed the customary rites to the other three wives, leaving her as an outcast. If this is prolonged it might cause a strain on her and thus she might think of dropping the case, which has been a common practice by many *Swazi* widows.

Having explored the case from the civil rites perspective, the next section looks at it from the angle of customary rites.

#### 4.4.2 Stakeholder 2

Stakeholder 2 was sixty years old and grew up in an area known as Nkhaba, in the Hhohho region. He is grandchild of Chief W of Nkhaba. Stakeholder 2 holds an advance Diploma in development and communication and a Master's Degree in leadership and change management which he obtained at the University of San Diego in California, USA.

Stakeholder 2 is a traditionalist and currently a member of *balondoloz* (Traditional advisers of His Majesty King Mswati 111). This makes the arguments a biased one as it is focused on tradition, unlike Stakeholder 1 who is well versed in both sets of legislations.

When the study inquired about the legal implications of Swazi law on Swazi widows, Stakeholder 2 stated that *Swazis* are guided by traditions, customs and habits. He defined the three as follows:

Tradition is something that is static. He cited the *Incwala* (known as a first fruit festival celebrated by *Swazis* between December and January annually) and the Umhlanga (a traditional *Swazi* ceremony where by *Swazi* virgins dance before the Queen mother. It is celebrated in August in Swaziland).

Customs: He stated that they change with time and circumstances.

Habits: Are things we do as *Swazis*. These are either good or bad.

Legally *Swazi* widows are protected by marriage laws of the country. When the husband dies the widow assumes a new status by seniority. The widow dispenses the law as the husband did.

Stakeholder 2 mentioned that once the husband dies, *Inkhosana* is chosen by the family of the deceased to protect the family assets. The *Inkhosana* works with family elders, (*Iusendvo*) in administering the property. This implies that traditionally the widow is involved in the distribution of the property. However stakeholder 2 highlighted that due

to bad habits some family members may forcefully take some of the property from Swazi widows.

The study wanted to know if there were exceptions to any of the traditional laws and if any under what circumstances the law move away from that routine did. Stakeholder 2 alluded to the fact that in Swaziland the law does not protect a woman who has committed adultery or one who is involved in witchcraft. A widow who has fallen in that category may forfeit her rights to inheritance too.

Challenges that have been encountered by stake holder 2 when dealing with experiences of Swazi widow are as follows:

Misunderstandings between the widow and the successor which may lead to the squandering of the property.

Temptation of selling the land.

Lack of love and faith in the *Swazi* system of marriage.

Traditionally a widow *uyangenwa* (levirate). Some of the *Swazi* widows are against this rite. This then force them to leave everything behind when they marry again.

Stake holder 2 mentioned that there are things that may stand in the way of widows not pursuing their inheritance. *Swazi* widows may be hindered by the way they conduct themselves. In-laws need to be respected and if that does not happen, the widow may be disowned. Respect is demonstrated verbally, and by actions.

Stakeholder 2 was asked if *Swazi* widows have any rights to inheritance, and the answer was to the affirmative. It is stated though that those rights are sometimes violated by in-laws.

The purpose of interviewing the two stakeholders was to solicit the facts if widows were challenged by in-laws in the country. They both agree that there are challenges faced by widows at the hands of the in-laws. On paper widows rights are protected by both sets of legislations in Swaziland, but in reality it is not the case. They also agreed that *Swazi* tradition is protective of the widow's rights but they cannot deny that there are families that inflict ill practices to widows during the time of bereavement, which pose as a challenge. This may include land dispute and the cleansing ritual to name but a few. Some of them may want to contest in court but they withdraw for the sake of peace. The two stakeholders were of the view that unfaithfulness may cause widows to give up their inheritance too.

From both interviews the study may conclude that *Swazi* widows do have challenges in the hands of in-laws. Middle and low class widows become victims in such instances. If they do not develop coping mechanisms, they may not survive the pressure. That is why others either re-locate to their natal home or a different community altogether to begin a new life, as Sindi has done in the background story.

#### 4.5 Preliminary conclusion

Chapter four explored widowhood in Swaziland. The widows' situation is influenced by marriage laws, which are Civil and Customary. Both sets of legislations protect the rights of *Swazi* widows. However because of some of the pressures exerted by the in-laws some forfeit their rights. They are left with no choice but to go back to their paternal families or to other communities. This becomes a breather to the *Swazi* widows. The most affected *Swazi* widows are the middle and the low class. The elites are shielded by their financial muscles, thus in-laws do not mess up with them. Stake holders

interviewed, agreed that widows do have rights in the country. But because of the strain that comes with widowhood, they then retreat leaving all their possessions in the hands of the in-laws. Chapter five looks at interviews conducted in Zombodze in the Manzini region. The purpose of the interviews is for the study to get as much information on the experiences of *Swazi* widows in the hands of their in-laws. As each widow narrates her story the study uses each narrative to craft coping strategies for the enraged *Swazi* widows.



## Chapter Five

### The interviews

#### 5.1 Introduction

Chapter four discussed the issue of widowhood in Swaziland. It was noted that Swazi widows are influenced by two marriage laws, thus civil and customary marriage. It is noted that both legal systems have built in rules and standards that are aimed at protecting interests of widows. Nonetheless the disposition those widows pass through caused most of them to alienate themselves and thus abandon all efforts to even claim what rightfully belongs to them. Stakeholders, who were interviewed in this study, confirmed that such do happen, although the county's rules protect them. Chapter five is the findings from interacting with widows and MoG. The study now discussed the findings illustrated in the demographics.

The author gives an in-depth report from each widow that was interviewed, as structured questions were followed (see appendix A). The report shows discussions with Swazi widows and MoG. Samples of interviews were used to substantiate what Swazi widows go through during the time of bereavement. The reports are sampled first in demographics. In-depth discussions follow suit.

#### 5.2 Demographics of participants

Demographic data are divided into two distinct categories that represent the two types of participants who were interviewed by the researcher. The two types of data were obtained from Swazi widows and Ministers of the Gospel (MoG). The widows were

interviewed in the Zombodze constituency in the Manzini region. The MoG were made up of Ministers of different denominations. These are presented in table forms.

Table 1      Ages of the *Swazi* widows.

Age groups (years)	Number of years	Percentage (%)
30 – 39	2	12
40 – 49	3	18
50 – 59	4	24
60 – 69	5	29
70 – 79	1	5
80 – 89	2	12
TOTAL	17	100

Table 1 show that there were 17 participants that were interviewed and their range from 30 through 89 years. The ages of the majority (24%) of the widows were between 50 and 69 years. This is significant in Swaziland because that is when the first case of the AIDS in Swaziland was discovered in 1987. This was reported by the World Health organization (2005:1) (retrieved on the internet on the 17<sup>th</sup> July 2016).

The statistics prove that after the introductions of ARV's many lives were prolonged in Swaziland, which reduced the number of widows in the country.

The official age of retirement in Swaziland is sixty years ([www.observer.sz](http://www.observer.sz)) (retrieved on the 17<sup>th</sup> July 2016). This means that seven widows who were interviewed were

recipients of the so called elderly grant which is currently set at E240 which is equivalent to R240 since the Swazi *Lilangeni* and South African Rand are on a one to one basis. The Swaziland inflation economics as from 28<sup>th</sup> June 2016 was rated at 9.7 percent (goggled on the 24<sup>th</sup> August 2016). If this is the case it means a majority of widows are experiencing poverty in the country.

(Haralambos1988:140) talks of absolute poverty and he states that it involves a judgment of basic human needs and is measured in terms of resources required to maintain health and physical efficiency. As part of shepherding, MoG should be involved in social responsibility, like introducing back yard gardening in churches for the sustenance of widows. The following are reports from the interviews that were conducted in Zombodze constituency in the Manzini Region. The purpose of the reports is to reveal some of the challenges that are faced by Swazi widows in the hands of their in-laws.

### 5.3 The interviews

#### 5.3.1 Participant No. 1

Participant number one was a 57-year-old female who resided in Ludzeludze. She has been widowed for 14 years. At the time of the husband's demise, he had already married a second wife with whom he lived in the city. When her husband died the second wife took all the possessions that were left behind. The deceased had been a business man, and the second wife had access to all his accounts, title deeds and motor vehicle registration books. The second wife got hold of everything while the participant who was first wife was left empty handed. The participant did not even have

access to the death certificate. When the participant reported this to the in-laws, they took advantage of the situation.

Part of the inheritance was in the form of livestock in the family homestead and machinery that was used for welding. The in-laws pretended as if they were protecting their deceased's assets from the second wife whom they pretended to regard as a parasite in the family. They took away the cattle and machinery under the guise of protecting everything from the second wife. However, later when the participant enquired about the assets, the very same in-laws did not come out clearly as to what happened to these. The participant has been struggling with the children ever since, as she was retrenched from work a long time ago. Her plea to her in-laws to date is that they compensate her on her loss of her rightful inheritance.

### 5.3.2 Participant No. 2

This participant was a 77-year-old, also a resident of Ludzeludze. Her husband had been sick for some time and died in 1991. She worships in the Anglican Church. Together they had six children. She did not receive any form of support from the family. As the *Swazi* custom demands, when he eventually died, she was expected to cover herself with a blanket. More blankets were added during the funeral, which made her feel uncomfortable. After burial, her hair was shaved using a blunt spear. This caused her a lot of pain as it was like literally pulling the hair. She was made to take a cold bath outside the homestead in the presence of other women which not only compromised her health but also her dignity. After the funeral, her in-laws demanded the family land and wanted the beast which was used for farming to be slaughtered. Killing this beast

was going to expose her family to poverty, as she was not employed and the family survived on farming.

### 5.3.3 Participant No. 3

This participant was 42 years old and she lived at Nkamanzi with her children. Her husband had died on Christmas Day ten years ago leaving her with many and young children. After his death, she was also sickly and needed assistance, but her in-laws did not support her even though they lived together in the homestead. Her neighbors were always there for her particularly when she needed help as the children who were still very young. Her husband had joined a funeral policy, but after his death the in-laws insisted that the participant keep the money for the children than utilizing it all for the funeral. The participant was opposed to this piece of advice as her wish was to bury her husband with dignity. When she chose the coffin for her late husband the in-laws were not pleased and left the funeral pallor. She continued single-handedly with funeral arrangements which task was not easy.

She was also expected to wear moaning gowns. She was sickly and a pre-school teacher. Teaching in a pre-school involves a lot of activities such as running and jumping. According to the Swazi culture such activities are forbidden especially for a widow in mourning. When she asked not to wear the mourning attire, the in-laws felt that she was not obeying them and abandoned her. This participant expressed the pain she felt to date because of that experience.

#### 5.3.4 Participants No. 4

She was a 67-year-old widow, also from Ludzeland and had been widowed 15 years ago. She was in a polygamous marriage relationship and the second wife. As the deceased husband had not fulfilled the traditional marriage rites, she was initially not allowed to wear mourning attire. To remedy the situation, her in-laws then paid for what is termed in siSwati *insulamnyembeti* (a cow that is given to the bride's mother in appreciation for raising her). The participant felt betrayed by both families as they fought over the cattle. While the first wife had already gone through the traditional ritual, she was made to return to her natal home until everything got settled. The in-laws managed to pay the outstanding debt of cattle after a week and she returned to her in-laws. This participant expressed her disappointment and how embarrassed she felt when she was being moved backward and forth as it disturbed the process of mourning their husband.

#### 5.3.5 Participant No. 5

She was 56 years old and had been widowed seven years ago. Her husband died in Mbabane Government Hospital. While she was still trying to come to terms with the death of her husband, her in-laws started demanding livestock which was in the form of cattle. As the husband had been sick for a long time and his treatment and hospital stay required a lot of cash, she had no choice but sell the cattle. The in-laws informed her that they were not going to involve themselves with poor people and went away only to return for the funeral. She was barred from (i) attending her late husband's memorial service in church and (ii) going to the mortuary to collect his body. During the funeral

she was covered with blankets and could not see what was going on though she could hear when people spoke.

#### 5.3.6 Participant No. 6

She was 66 years old and a resident of Ludzeldudze. Her husband had passed on 15 years ago due to an undisclosed illness. Upon learning of his death, her in-laws demanded the issued death certificate as they wanted to know the cause of death. They had a strong suspicion that if he had died of AIDS he would have contracted it from his wife whom they suspected as being promiscuous. Confirmation of this on the death certificate would give them the green light to return her to her parental home empty handed (with no inheritance). She was given *umngeni* (a levirate) whose sole interest was to have sexual intimacy with her and enjoy the money she had. This man had no interest in her children and her. Therefore she decided to leave the homestead. Such a decision did not go well with the in-laws who then distanced themselves from her to fend for herself and the children. She raised all her children single-handedly. She mentioned that in all these years her inner and pillar of strength was the church, which has provided her with emotional support and occasionally with food parcels.

#### 5.3.7 Participant No. 7

Participant No. 7 was 56 years old and had been widowed for 17 years. She mentioned that prior to his demise she and her husband lived separately due to work. While she lived in Manzini, he lived in Mbabane. The in-laws lived in Nhlngano. Her husband was involved in a car accident while driving to Nhlngano to visit his parents, namely, the in-

laws. News of his death reached the in-laws first. Behind her back, her in-laws hurried to his work place in Mbabane to collect all documents pertinent to death benefits due to her. The in-laws gave false testimony at his work place to the effect that their late brother was not married as his first wife died long before the participant and the deceased met. Unfortunately for the in-laws, the deceased had reported that he had married again after the first wife died. The in-laws wanted to know about his policies and all other benefits but were not successful.

The participant finally received the news of the death of her husband and also learnt of the unsuccessful attempts made by her in-laws to access his death benefits. The in-laws only succeeded in removing movable items from the house in Mbabane. Her late husband was from *Umphakatsi* (official Residence of the Chief) and women are generally not involved in discussions as they prepared for the funeral. There has to be a mediator between the widow and the men (organizers) and that delayed the process of arranging for the funeral. The participant reported that all the money that was collected as donations by people who came to mourn as gifts towards the funeral was taken by one brother-in-law. This is the money donated by mourners to assist the widow and the children.

### 5.3.8 Participant No. 8

Her husband passed away after a long illness 16 years ago. She was 48 years old and lived in Ludzeldzwe with her set of twins. She narrated that during her mourning period, she was accompanied by other women to answer to the call of nature which were met



outside through the homestead's pit latrine (rural areas do not have flush toilet systems). She emphasized that this was tantamount to invading her privacy. When walking around, she was forbidden to walk up straight but to bend herself. This was uncomfortable for her. As she was covered with blankets immediately after his death, she did not see what was taking place at the grave side. This made her feel left out and could not pay her proper last respect to her husband.

#### 5.3.9 Participant No. 9

She was 68 years old a resident of Ekudzeni. Her husband who had been sick and nursed at the Mbabane Government Hospital passed on five years ago. She was in a polygamous type of marriage relationship and a second wife. She noted that at the time of the husband's death, the in-laws were in favor of the first wife. The first wife collected money from mourners but none of it was shared with her.

As the deceased was receiving pension, he gave her money. However, since his death all the money goes to the first wife only. She stated that her husband was employed by *Umbutfo* Defense Force of Swaziland as a soldier. To her surprise, to this day she has not received not even a single cent to assist her and her children. She mentioned that she was starving yet she knows that she should also be benefiting from her husband's assets. She blamed her in-laws in all her misfortunes because in a polygamous family there has to be *Inkhosana* (*one who* is responsible for distributing the family assets). In their case this did not happened, hence the struggle from day to day.

#### 5.3.10 Participant No. 10

She was 67 years and a lay Minister in the Anglican Church. Her husband died of an undisclosed sickness 13 years. After the burial of her husband she was taken into the forest to perform rituals such as removal of hair and she also to take a cold bath using cold water that was mixed with *tihlati* (ritual herbs) for removing *isinyama* (bad luck). She was expected to wear her clothes inside out prior to his burial as expected during mourning. After burial her mother in-law demanded all family fields. They took her to *Umphakatsi* for refusing with the fields. Fortunately *Umphakatsi* ruled in favor of the widow. After that land dispute she allocated the fields to her children and her step children. This participant reported she did not wish for all her late husband's children to fight over land once she is also dead.

#### 5.3.11 Participant No. 11

This participant was 49 years old. She narrated that her husband was originally from Mozambique and ran a business in Swaziland. Due to his illness he was hospitalized in South Africa where he later died and his body was brought back to Swaziland. When the final day came for the burial, his children from Mozambique came with a court order to collect the corpse. She was not able to go for the funeral and seemed not to be bothered by the fact that she could not attend his funeral.

The fact that she was not bothered by the body of her husband being taken away arose curiosity in the researcher. Further investigations about this participant revealed that the deceased was not her husband. She had financial needs that her late husband could

meet and also the late husband had emotional needs that she was able to meet. The deceased had left behind his family. This explained why when the family in Mozambique came for the body, she did not resist.

#### 5.3.12 Participants No. 12

She was 62 years old hospital employee whose husband passed away 16 years ago. Once the husband had died she wore mourning attire. Her in-laws could have gone to all lengths in order to get rid of her because they wanted the family land. Attempts to kill her while at work were attempted without success. When the supposed killer went looking for her at her work place, he gave a description of the person he was looking for. His description suited her, except that the family had used the word *bumnyama* (meaning wearing mourning gowns) but the hired killer took this word to mean dark skin complexion! At work the participant wore a dust coat instead of the mourning attire. Thus, her life was spared from the hired killer who was in possession of a gun. This participant was convinced that she would have been killed on that fateful day. She also said that due to the land dispute she endured a number of derogative words and statements from the in-laws. These words affected her emotionally.

#### 5.3.13 Participant No. 13

She was 80 years old and a resident of *Boyani*. Her husband died when she was 50 years old. She narrated that her in-laws did not assist her at all with everything to do with her late husband's burial and yet both of them were unemployed. The community in general came to her rescue with regards to her late husband's funeral preparations and

burial. Her neighbors assisted with purchasing her mourning attire. The Swazi culture does not support such behavior by in-laws since they are the ones who are supposed to provide mourning regalia to their widow. To this day (of data collection) she lived alone and she is very much in need. She disclosed that the Anglican Church in her area provides some of her basic needs. She also receives the elderly grant from government though at times the elderly go for months without receiving it.

#### 5.3.14 Participant No. 14

She was 39 years old, is mentally challenged and her husband died 11 years ago. She lived in Nkamanzi, She was ordered to wear mourning attire for 24 months. She expressed her disappointment at being told by her in-laws immediately after burial to go and spend the mourning period at her natal home as her family would take better care of her as she was mentally challenged. She wished to spend time with her in-laws and mourn her husband. She depended on her mother to assist her with the children, because sometimes she would be admitted at the National Psychiatric Centre.

#### 5.3.15 Participant No. 15

This was a 58-year-old widow who resided at Ludzeludze and whose husband has died some 27 years ago through a road traffic accident. Her experience with the in-laws included crawling on her knees as she was not expected to walk straight up on her feet! She was warned that if ever her mourning attire was discovered to have tears at the back it would be a sign that she was promiscuous. She too related her experience of being made to take a bath using cold water and *tihlati* (ritual herb) by the river bank.

She too was given *umngeni* (levirate) and like Participant No 6. She decided to relocate and settled in a different community as the levirate was more of a liability to her. She continues to care for her children. She receives a lot of support from other widows in the Anglican Church in that community.

#### 5.3.16 Participant No. 16

She was 39 years old and had been widowed for 10 years. She worships with the Free Evangelical Assemblies Church in Ludzeludze. She is an entrepreneur running a catering business. When her husband died, her in-laws demanded money from her, citing that he was a businessman and had a lot of money. Therefore any money collected during the funeral was taken by the in-laws. Her mother in-law would also shout at her if she forgot to put on even one item that forms part of *inzilo* (mourning attire). She was not allowed to dry her clothes on the line that was located in front of the house but instead hang her wet clothes under shade to hide from passers-by. While in mourning and wearing mourning attire, her business suffered a lot. Swazi men in the factories where she sold food were no longer keen on buying it giving the reason that their food could not be handled by a widow. Thus she lost a lot of business tenders because she of the compulsory wearing of mourning attire.

#### 5.3.17 Participant No. 17

This participant was married into the Royal Family. She was 83 years old and lived in Mbekelweni. Upon her husband's demise, she was expected to have and use her own special utensils. She was expected to sit and sleep on a shaved goat skin mat. She

expressed how uncomfortable it was for her. She also was ordered to wear a goat skin apron inside out. She lost a lot of items from her house because she was confined in one room. She also stated that during the week before burial, the in-laws took over the running of her household. They behaved as if the widow was invisible and did not treat her with the deserved dignity.

As already alluded to, the purpose of writing the study findings is to expose the challenges that *Swazi* widows have encountered and or continue to encounter as a consequence of their status of being widowed. From the documented interviews, it can be seen that the widows' husbands deaths were associated with natural illnesses and road traffic accidents. It is also noted that the participants, namely *Swazi* widows faced a variety of challenges during their individual time of mourning. From all the study participants, there is evidence of negative experiences with their in-laws.

Also interviewed in this study were Ministers of the Gospel (MoG). Below is a demographic showing MoG who were interviewed in an effort to obtain information as to their involvement in the lives of *Swazi* widows. A semi structured interview guide was utilized to obtain this information (refer to Appendix B).

### 5.3 Table 2 Interviewed Ministers of the Gospel

Age group	N	Male	Female	Total
30 – 39	3	1 (10%)	2 (20%)	3 (30%)
40 – 49	4	4 (40%)		4 (40%)
50 – 59	3	3 (30%)		3 (30%)
<b>Total</b>	<b>10</b>	<b>8 (80%)</b>	<b>2 (20%)</b>	<b>10 (100%)</b>

Table 2 depicts the age distributions of MoG. The majority (80%) of the interviewed MoG were males which is a reflection of the dominance of males in the church in contemporary society. The 30% female MoG gives a reflection that females too are joining as MoG. The majority of the participants who are males are found in the age group 40 – 49 years. That there is dominance of males in the church than females hardly comes as a surprise because education came through religion and men were better able to access education than females. (Froise: 1996:5) records that Christianity in Swaziland was introduced by James Allison around 1820. Allison was both a teacher and a lay preacher. He was accompanied by Richard Giddy (a male too) and later joined by a Sotho evangelist. The 30% of female MoG testifies to the more relaxed and tolerant rules of the church about admitting of the females as ministers. It should be noted that the Anglican Church of Southern Africa was first to consecrate a woman (a Swazi by birth) Bishop, in the continent in November 20<sup>th</sup> 2012. ([www.bbc.co.uk](http://www.bbc.co.uk)). This depicts how women ministry is slowly being recognized in Swaziland, considering the fact that the Anglican Diocese of Swaziland was established in 1968. Bishop Ellinah became the 5<sup>th</sup> bishop of the Diocese whose predecessors were all males.

It was noted that out of the ten MoG who were interviewed three had a formal theological background at diploma certificate level. While one MoG underwent formal training, the rest of them were lay priests in the field of theology and also doing pastoral work on part time basis. Working on a part time basis as did the MoG was found to have negative effects on the widows. According to (Pollard 1997:48) pastoral care includes

identifying, analyzing, affirming and discovering errors. Part time MoG might not be able to go through all these because it demands time and commitment. Part time MoG have divided attention and therefore are not able to assist the widows adequately.

These findings have shown that the four steps could have been done by one or two as the majority of the Ministers are either part time or lay in the field. Again this could happen if they are sensitive enough to the needs of widows. This could then impact on caring, as a shepherd literally walks in front of the sheep. According to (Gerkin 1997:27) shepherding involves attending to the life of the community with care and discernment. These involve giving careful attention to the needs and problems of individuals and families.

Questions that came up are:

1. How do part time MoG reach out to widow's needs if most of the time they are doing secular work?
2. Without basic theological education are the lay Ministers doing justice to pastoral ministry?
3. Are the spiritual needs and problems of widows attended too at the time of bereavement?

The above questions all emanate from the interviews with participants in the study. Below are the questions that were used during the interviews.

In question No.1, the study desire to obtain the participants (who were widows) in order to share their experiences when they became bereaved.



What the author observed as she interviewed all the widows was that a majority of them used facial expressions. (Sithole 1998:49) alludes to the fact that people use more than words to voice tones to express themselves. They make use of facial gestures, body countenance and other common gestures that have a common meaning to them.

As the participants shared their experiences some cried and at times there was utter silence, which is another form of gesture too. Some of them would raise their tone of voices uttering statements such as this:

*Nginyenyanya nje mine mfundisi kubitwa ngemfelokati wenja ngoba angikhetsanga kutsi lendvodza ife (I hate it when I am verbally abused because of the death of my husband because I did not choose that he must die).*

As the events unfolded during bereavement the widow might get into a state of fatalism.

This is a period whereby as a widow you turn to believe that all events happening at that time were predestined. One may do anything the in-laws say one ought to do, no matter how uncomfortable one may be. For instance one participant stated that *njengekutsi batsi khasa ngemadvolo ugobe tandla mawuhamba* (you are expected to crawl with hands clenched inward). They even say they had to sit in one position as long as the husband was still not buried.

The next question sought found out how helpful the MoG were when widows experience what they had just shared?

Ministers should scratch where it hurts. *Siyafisa bafundisi bakucabange labakushoko.* This was echoed by a participant who acknowledged that MoG do come and visit widows during the time of bereavement. However, the challenge was that they use irrelevant Scripture writings in the process.

*Batsi Nkulunkulu seyindvodza yami, mine ngiyatibuta kutsi utokwehla yini Nkulunkulu angitsengele kudla angembese nengubo (They say God has become my husband, if God is my husband will God come and buy me food and meet my sexual needs).*

Section 28((2) of the The Constitution of Swaziland states that subject to availability of resources, government shall provide facilities necessary to enhance the welfare of women. If this is a constitutional right for women in Swaziland, then it should be a priority even to MoG than pointing everything to God, who expect human beings to be argents of transformation.

The study also sought to inquire if something could be done by MoG in issues of trauma when one is bereaved. The response was to the affirmative as most widows agreed that MoG are still honored in many *Swazi* communities. The Church ought to be Prophetic. If MoG could introduce lessons/sermons that touch critical issues like bereavement, long before anything happens, a lot of trauma and hurt could be prevented.

*Wami umfundisi wacela kutsi bangangizezisi ngemanti labandzako ngoba ngitongenwa tifo, umndeni wamlalela (my MoG asked the in-laws not to use cold water during cleansing as this could compromise my health) were words echoed by one of the*

widows as the family discussed ritual cleansing. The MoG had mentioned it to the family long before the time of cleansing. The family respected what the MoG had said.

The Swaziland Women Charter, a product of Women and Law in Swaziland (1998:8) states that widowhood has traditionally been the reason for women's rights to be violated. Widows are often abused, forced to undertake in demeaning practices, and are discriminated in terms of their rights and property of their deceased spouse. This document has still not been passed as part of the country's legislation. MoG could be an agent of change if the charter was introduced and discussed in churches. Swazis respect MoG and thus this will impact the widows in a positive way.

## 5.5 Coping Strategies

Through the interviews, the study figured strategies to assist the widow to cope with In-laws. (Sithole 1998:57) pointed out that widowhood has traditionally been the reason for women's rights to be violated. Widows are often abused, forced to undertake in demeaning practice and are discriminated against with regards to their rights as human beings and the property of their deceased spouses. This document has still not been passed as part of the country's legislation. MoG could be agents of change if the Charter is introduced and discussed in churches. Swazis respect MoG and thus this could impact the widows in a positive way.

### 5.5.1 Perseverance

It is a common saying in Swaziland that perseverance is the mother of success. If widows continue in their course of action in spite of opposition they will succeed. One

participant revealed that she was emotionally abused many times. The in-laws would always pass by her house and tell her *kutsi ngiyofa ngihlupheka njengalendvodza yami lefe ihlupheka ngoba ngale kungenwa* (I will die poor just like my husband as I objected a levirate). In accordance to Swazi culture the family had already chosen an heir, but the widow did not want a levirate. That is why she was hailed with insults.

Another one said *ngala vele kungenwa bangicosha emtini kwabita kutsi ngibeketele ngitiphandzele nebantfwabami, buka namuhla solo siyaphila*. She was chased out of the family compound because she did not want a levirate. She had to look after the children single handedly. That needed her to persevere through it all.

#### 5.5.2 Spiritual guidance

Spiritual guidance is much needed when widows are mourning. During this period no human being can penetrate to the deep sorrow, confusion and loneliness. The widows said they drew strength through prayers. Making prayer part of one's daily living sustains one.

#### 5.5.3 Self-motivation

(Sithole 1989:59) defines self-motivation as what induces a person to act. This could be expressed out of joy, fear, force and circumstances. One participant was of the view that once one loses one's husband one had to tell oneself that life must go on. Especially in cases where one does not receive support from in-laws because of the consequences of decisions one makes and which do not conform to *Swazi* traditional practice. She said *utobuka umuntfu kuze kube nini ngoba yakho indvodza uyingcwabile*

(stop focusing on other people for assistance as you buried your husband who was helpful). So focusing on your nuclear family helps in such a situation.

#### 5.5.4 Acceptance of obligation

*Letinye taletintfo awutenti ngoba ufuna kuba ngulesimo.* (Some things you do because of pressure) Culture dictates some of the problems encountered by widows. When the in-laws perform them especially the rituals, the easiest way is to follow suit to be at peace with yourself and the in-laws. *Mabatsi zila ucabanga ummango, umndeni nebantfwabakho.* (When forced to wear mourning gowns you do not only think of yourself but the community, the in-laws and your children). So to be at peace with everyone you follow their restrictions.

#### 5.5.5 Venting out

The majority of the widows that were interviewed mentioned that being part of different organizations, either in church or in the community has helped them. They were able to talk to others who had been widowed too. They mentioned that in the process one discovers that what she is going through has been experienced before and this comes as a relief to the widow. One participant mentioned that in church there is the widow's fellowship and thus it has become a venting place for her. *Sifika esontfweni sitihhamule mfundisi* (church is where we freely express ourselves).

### 5.5.6 Physical fitness

Health practitioners always encourage people to exercise their bodies to remain healthy. (Melgosa 2013:40) states that any form of physical exercise, as long as it is adequate for age and personal fitness, brings about physical and mental relaxation. It is unfortunate that widows cannot do some exercise during the mourning period. One participant mentioned that she started gardening to keep herself physically fit. Another one mentioned that after the death of her husband *ngondza mfundisi ngoba ngacentsa libala ngagawula nelihlatsi lelaliseceleni kwemuti* (While I was mourning my husband I removed weed from my yard and cut down trees around the home). It was tiring but I also became physically fit.

All the coping strategies mentioned above are used by widows in Swaziland during bereavement. This allows them to face their day to day lives.

### 5.6 Preliminary conclusion

This chapter discussed interviews with the participants. It presented the demographic profiles of the participants who comprised widows in Zombodze and MoG. Demographics on the widows revealed that their ages ranged between 30 and 80 years many of whom became widowed in the 1980s when AIDS was still relatively known. The second set of demographic profile displayed data from MoG. Worth noting was that 80% were males which tells us the church is still dominated by males though fewer females have started entering and serving as clergy. The next chapter explores integration and therapeutic models.

## Chapter Six

### Integration and Therapeutic models

#### 6.1 Introduction

Chapter six sought to examine different models of healing used on widows in Swaziland in order for them to cope with bereavement. (Melgosa 2013:316-318) reveal that there is group therapy and family therapy that could be used as models of healing. These two models are used to solicit information on widows who have been traumatized because of displacement, impoverishment, restrictions in movements and emotional abuse. Where MoG run short, they can seek advocacy from relevant stake holders. When seeking healing or treatment, one has to be introduced to therapeutic models that can assist in the process. There is group therapy and family therapy. Each is discussed below.

#### 6.2 Group therapy

Melgosa (2013:316) indicate that group therapy should be conducted with a set of people sharing a common goal. According to the study Swazi widows who have faced struggles in the hands of their in-laws should come together for therapy.

Melgosa alludes to the fact that in group therapy people learn social skills and also how to solve problems. As they come together in sessions each person feels understood, develops an attitude of solidarity, it becomes cost effective, it favors learning and skills are rehearsed. Let us look at each of these integrating it with widows in Swaziland.

##### 6.2.1 Feeling understood

Feeling understood by the people who suffer the same problem makes one feel appreciated. Widows who have been displaced in Swaziland because their properties

were taken away from them by in-laws can come together and share their experience. This will show solidarity and the widow will have people she can confide in too. As (Gerkin 1997:27) states that the care of people of God always involves triological tension and interaction of three nexus point of schema, which are individuals and families, the community and the tradition that shapes Christian identity.

In group therapy involving widows this would be bringing the different widows who have been affected in that community together. As a MoG one would not only teach social skills but also Spiritual skill. For the social skills one would teach things like tailoring, gardening and baking. This would enhance them to become entrepreneurs but at the same time feeding their families. This would eliminate the stigma which comes with poverty, instead the widows will live an independent and prosperous lives. Advocacy on people with accounting skills would be solicited so that the widows learn to save their income and thus they will be sustained.

For the Spiritual aspect, contextual bible study would be introduced in the group as part of the sessions. This would help them see that what they underwent was also experienced by biblical widows. This would be a source of healing too. The bible also teaches a lot about intercession which is another skill they would learn. They will be exercising Galatians 6:2 “carry each other’s burdens”. This is a biblical mandate and as the widows exercised this it would help them develop the attitude of solidarity.

### 6.2.2 The attitude of solidarity

This is a common slogan amongst civil servants in Swaziland “united we stand and divided we fall. Civil servants in Swaziland have improved their lives by standing



together against *Swazi* government in salary reviews. It becomes a struggle at first but they were able to persevere because they were united. Through group therapy the widows would feel less alone thus they could cope in suffering and may have a way of overcoming their fears.

### 6.2.3 It favors learning

As the widows come together in a group session they also learn listening skills to how others face the difficulties. Widows who have been restricted movement by cultural practices because they are wearing mourning gowns may listen and learn from others with similar experience. This would help them cope. Many widows in Swaziland use overalls at work and that limit their movements. This makes them feel like normal beings and therefore able to cope every day.

### 6.2.4 Cost effective

Group therapy is cost effective as the professional attends to a greater number of individuals without much increase of cost (2013:316). For Swazi widows group therapy comes as a plus. This is because the majority of the widows are middle and low class. As discussed earlier these classes of widows need financial help as most of the time they got help from the dead husbands. Saving money in group therapy means they will achieve many other things in life. This would also relieve them from stress related illnesses. As the Minister of the Gospel facilitating group therapy you would also be sensitive to the widow's as you would go through the process of positive deconstruction with them.

Melgosa also mentioned that group therapy is beneficial in cases of physical health such as obesity, anxiety, phobias and addictions. Pain that comes with losing a spouse may cause widows to be victims of such illnesses. Coming together as a group could help one to overcome all those things. The widows could learn from each other. If hospital referral is needed it could be easier to get all contacts needed. This could boost the widow's confidence and they could easily fit into the community.

Good as group therapy may be, it has its limitations. Being part of a bigger whole is risky as other people may leak the information. Widows who may have revealed deep family secrets, will be embarrassed if the information leaks to newspapers in Swaziland. This is because most journalists write in the papers no matter how sensitive a story may be. So if there is lack of confidentiality, most widows will avoid group therapy yet there is a lot they can benefit.

Another loop hole is that the facilitator may not be able to do justice to everyone. As the numbers increase, there will be a lack of personalized attention. In the cases of widows who already have no one to confide in, maybe because the children are very young and you do not want to expose them to family dynamics. It becomes a serious problem if the therapist does not give individual time to members. That is why it is important for the MoG to shepherd each one of them.

In group therapy some people may fall into the trap of dominating the whole group. This is commonly done by the vocal ones. Persons who are introverts struggle in such instances, as they keep to themselves. This hinders progress in therapy. Widows who may have been emotionally abused by their in-laws may withdraw and fall back to

depression if this is not picked up in the group. It is therefore critical for a pastoral care giver to allow everybody to talk during a group session. As group therapy has its own limitations, one will now explore family therapy.

### 6.3 Family therapy

Psychologists also recommend family therapy. This form of therapy is usually recommended because a family is a nucleus where an Individual's problem can affect others in the family. This may worsen the situation if not treated well. It is for this reason that in such therapy, all family members attend sessions for therapy.

In cases of widows in Swaziland such therapy could be of good help. Widows do face difficulties in such a way that drugs are administered and they have to be drunk at a stipulated time. If the widow has fallen into depression the family member may be the ones who assist her on her road to recovery. The family may record appointments and many details that that patient cannot do. In family therapy the family has to agree to assume responsibility if the individual is indisposed.

A Pastoral care giver can minister to individual families especially if the widow struggles with depression. Family members could be contacted in order to secure an appointment. They could also be contacted in case of referrals. This type of therapy is surely effective if it is done in a proper way.

These include family evaluation, contract, treatment and conclusion. Let us discuss each of these below

#### 6.4 Family evaluation

During therapy family evaluation is important. This is to solicit how the family solves problems. This is done by observing the family. This is where pastoral visits are important. The Pastoral care giver will be able to notice the role played by individuals in the family setup. The Pastoral care giver will be able to observe how the different family members behave in situations. This is where family members can express joy, sadness, fear or force. This will not be verbal sometimes but it will be body language. It is in such instances that the family can get extra help, which could be a breather for those affected.

In case a widow might have contracted HIV and is now fully blown, the family members could be assisted with laundry, feeding the widow and providing food especially if the children are still very young and cannot fend for themselves. Gerkin's shepherding model is handy as not only the one infected will get help, but also those affected members of that family.

#### 6.5 Contract

After assessing the situation with the family the therapist has to develop a contract with the family. This is a form of agreement on how they will work together while assisting the one affected. Once that contract has been drawn, the therapist and the family agree on actions to be taken to remedy the situation and also what should be avoided at all cost.

As they conclude the therapy the person might be healed or might have died. What is good about family therapy is the relationship that might have been built within the family, thus they can face any situation. (Wimberly 1999:18) alludes to the fact that pastoral

counseling can be developed through in depth relationships using psychology and counseling. This reveals how building relationships during family therapy is important. Family therapy may have its limitation. The study reveals the issue of dependency syndrome. If the therapist is not cautious, the family may want to depend on her/him. It is therefore important to draw a line at the beginning of each session.

#### 6.6 Preliminary conclusion

Therapy is much needed by anyone who is challenged with life issues. The chapter has revealed how group and family therapy could be incorporated in the study to assist Swazi widows from all impediments caused by In-laws while grieving. Coping strategies were suggested to Swazi widows in this process. To conclude the study, the researcher came out with findings and recommendations. They are discussed according to different groupings in the next chapter.

## Chapter Seven

### Findings and recommendations

#### 7.1 Introduction

Chapter six presented the therapeutic model that the researcher used to develop the needed aspects of pastoral care. Chapter seven gave a summary of the study. The study investigated the findings and then recommended things that might assist in different disciplines in society. The study enriches others who want to do research too. The purpose of the study was to empower *Swazi* widows, so as to be able to deal with abusive behaviours of the in-laws once they lost their husbands. It was also to equip Ministers of the Gospel on how to journey with widows during the time of bereavement. Information collected through interviewing widows is helped the author to come out with different recommendations below. The study deliberates on the findings first.

#### 7.2 Findings

During interviews the widows stated that In-laws in Swaziland do infringe their rights. It is something that has been going on for generations, thus it has become a cultural norm. Stakeholder 2 alluded to the fact that *Swazis* have developed habits that are either good or bad. The challenges that *Swazi* widows face in the hands of in-laws are bad, and thus should be discouraged. The widows agreed that all the bad experiences they had in the hands of the in-laws were uncalled for, but it is not easy for them to stop because of the dictates of culture and what the community expects. An article was written in December 2007, about widows fighting for their rights in Swaziland with the hope that things would improve, but up until now there has been no change.

Women in Swaziland are the ones who do the ill practices during the mourning period. Unanimously the widows agreed that men may physically, emotionally, sexually and economically abuse women. But during bereavement they are hardly involved except for the few exceptions of those who were involved in land and cattle disputes. It was usually the female relatives (aunts and the mother in-laws) who became perpetrators.

Some good cultural practices like *Lobola* are now abused in the name of culture and are used to abuse women in the country. It has now shifted from relationship building to satisfying egos of those in control.

Both Swazi customary and civil law protects the rights of widows in Swaziland. Nonetheless other widows still forfeit their rights. The following reasons were stated:

1. They do not want to be at loggerheads with the in-laws.
2. It also transpired that some widows do forfeit their rights because of family secrets.
3. The widow might have had an affair and got a child.

Swaziland is a Monarchy and ruled by a King. The King is assisted by Chiefs in the communities. *Swazis*, especially in rural areas, are still not ready to challenge the status quo. According to the Constitution of the Kingdom of Swaziland (2005) only the King is above the law. His word is final and it cannot be challenged. The King in Swaziland is known as *umlomo longacali emanga* (Everything word uttered by His Majesty cannot be disputed). The chiefs also enjoy some of those privileges in the Kingdom.

According to *Swazi culture* a woman has no say when it comes to livestock. Even if the livestock is hers, man is in control of it. If any need arises for the stock to be used, she has to be granted permission to use it.

A lot of *Swazi* widows are hurting because of what they have experienced in the hands of the in-laws.

### 7.3 Recommendations

The study suggests the following in addition to the body of knowledge that already exists. This is recommended not only to MoG but also care givers and other people in the different fields in academia. This may include health, education, judiciary, traditional leaders and pastoral care. Below are suggestions to each group.

#### a) Education

There is a need for civic education, where people are taught about human rights. This should include the rights of widows. Legal people should address such topics.

#### b) Pastoral

Pastoral care givers should develop a curriculum to be used during home cells, clusters or bible study (contextual bible study). These bible studies need to address practical issues like how to deal with difficulties in the hands of abusers.

b) Women in Swaziland should attend workshops where issues of abuse are discussed. Abuse must be discussed in-depth as there are many forms of improper treatment at home, work and in church too.



a) Family structures

*Lobola* and many other good cultural practices should be included in the curriculum in primary schools so that more people learn about the goodness of Swazi culture which encourages building family relationships. Church should also encourage its members to be involved in good cultural practices.

b) Widows

Widows should not be greedy. Widows have to learn to be content. If it is not the case they might be tempted by money and fame, thus involving themselves in wrong relationships. Manual work like backyard gardens could also be introduced to women in church.

c) Judiciary

*Swazis* should learn more about the country's legislation on marriage law. They need to know the pros and cons of each law. The church should not only emphasize on the civil law, but expose members to traditional law too by engaging traditional structures to address the church.

*Swazis* need to know more about their constitutional rights. Relevant stake holders can come and teach about the country's constitution and how it impacts citizens. Ministers of the Gospel must work hand in hand with NGO's in spreading the gospel.

#### d) Spiritual aspect

Ministers of the Gospel must conduct weekend retreats as a form of therapy to widows who were damaged by their in-laws during bereavement. This study will deconstruct the lives of the widows. Thus it will be much easier to shepherd them in the process.

The author also recommends that a study on widowers in Swaziland should be undertaken to investigate the challenges they go through. There should be a coping strategy crafted to assist all concerned practitioners.

#### 7.4 The overview of the study

Chapter 1 presented an overview and aim of the study. The purpose of the study was to empower *Swazi* widows with knowledge, so as to be able to deal with abusive behaviours especially in the hands of their in-laws during bereavement.

It explored how traditional practices shaped people's world view. This then became the basis of how most people view *Swazi* widows. Pollard's positive deconstruction model and Gerkin's shepherding model were adopted as part of the study to bring an understanding of how *Swazi* widows could be treated. MoG needed to play a pivotal role in changing people's negative attitudes to *Swazi* widows.

Chapter 2 discussed in-depth Gerkin's shepherding model and Pollard's model of positive deconstruction. These two models were used to help shape the lives of *Swazi* widows who were challenged by in-laws during the grieving process. The qualitative type of research was used in the study. Through interviews the author drew information from *Swazi* widows, MoG and the country stakeholders to solicit facts on how *Swazi* widows were assisted in their plight.

Chapter 3 explored the inequalities that existed in different communities in Swaziland. This has been perpetrated by some cultural practices in the Kingdom. Most of the cultural practices were intended at building relationships between *Swazi* families. But they were now abused in the process. The Constitution of The Kingdom of Swaziland states how *Swazis* should be governed, but because of the dual system of governance (Civil and Customary) *Swazi* people combine the two. As a result one system supersedes the other. These impacted on the lives of the *Swazi* widows in the process.

Chapter 4 is a framework of the two marriage laws governing *Swazis*. There are Civil and Customary laws. Both legislations protect the lives of *Swazi* widows on paper, but it is revealed that practically it is not so. As the *Swazi* widows go through the passage of mourning, some end up giving up their possessions because of the strain they undergo. Two country stakeholders revealed through interviews how widowhood is viewed in the Kingdom, and how some widows forfeited their inheritance because of the burden incurred.

Chapters 5 are interviews that were conducted at *Zombodze* in the *Manzini* region. Both widows and the Ministers of the Gospel were interacted with to find out how widowhood was viewed by *Swazis*. From what transpired the study came out with different sub themes to mirror everything. Both *Swazi* widows and MoG had things to recommend to the *Swazi* nation to bring a remedy to the impediments faced by widows in the hands of the in-laws.

Chapter 6 reflected the two therapeutical models used in the lives of *Swazi* widows as they are in the process of grieving, while dealing with the in-laws. Group therapy and

family therapy were used in the process. Coping strategies were recommended to the *Swazi* widows in order for them to face their challenges.

Chapter 7 revealed findings from the study. As a result of the interviews the study came out with recommendations to people in their different disciplines. These include health, education, pastoral care, widowhood, family structures, in-laws and the judiciary. All the above recommendations are to enhance the lives of *Swazi* widows as they live in the different societies and structures in Swaziland.

## Appendix A

Questions directed to widows

Interview Questionnaires

Researcher's name.....

Subject's name.....

Date.....

Venue.....

Name.....

Signature.....

Can you please share what you experienced when you were bereaved?

How helpful was the church/ minister of the gospel when you experienced what you have just shared?

Do you think something can be done by the church/ minister of the gospel on issues of trauma a when one is bereaved? Explain.

Given a chance, what are some of the issues you feel could be addressed in church concerning bereavement?

Could you suggest anything to mother in-laws that could remedy the situation?

What can you say to married women pertaining the issue of bereavement?

## Appendix B

### Questions directed to Ministers of the Gospel

Researcher's name.....

Subject's name.....

Date.....

Venue.....

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

How involved is the church/minister during the time of bereavement.

Some women suffer trauma at the hands of in laws during this time. What can the church do to bring remedy to the situation?

What major steps could be taken by ministers if issues of trauma are reported to them?

## Appendix C

### Questions directed to stakeholders

What are the legal implications of Swazi Traditional law on Swazi widows?

Are there any exceptions to these traditional laws? If any under what circumstances does the law move away from that routine? What are the transitions?

What are some of the challenges that widows experience from inheriting their rightful possessions?

What are some of the impediments that may stand in the way of widows not pursuing their inheritance?

Do Swazi widows have rights to inheritance in general? If any, under what circumstances are those rights violated?

## Demographics of participants

Tables 1 Age's of the Widows in Swaziland

Age groups ( years)	Number of years	Percentage
30 – 39	1	1.2%
40 – 49	3	15.7%
50 – 59	4	44.4%
60 – 69	7	77.9%
70 – 79	2	22.2%
80 – 89	2	22.2%
TOTAL	19	

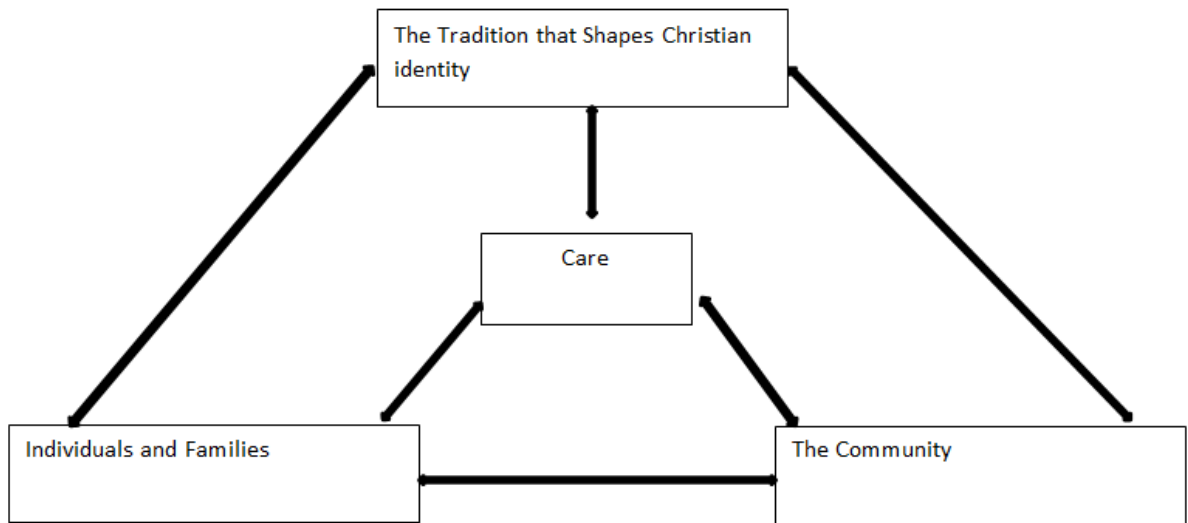
Table 2 Ministers of the Gospel in Swaziland

Age group	Number of People in the age range	Gender	
		Male (M)	Female (F)
30 – 39	3	1(M) 2 (F)	30%
40 – 49	4	4 (M)	40%
50 – 59	3	3 (M)	30%
Total	10	Percentage	

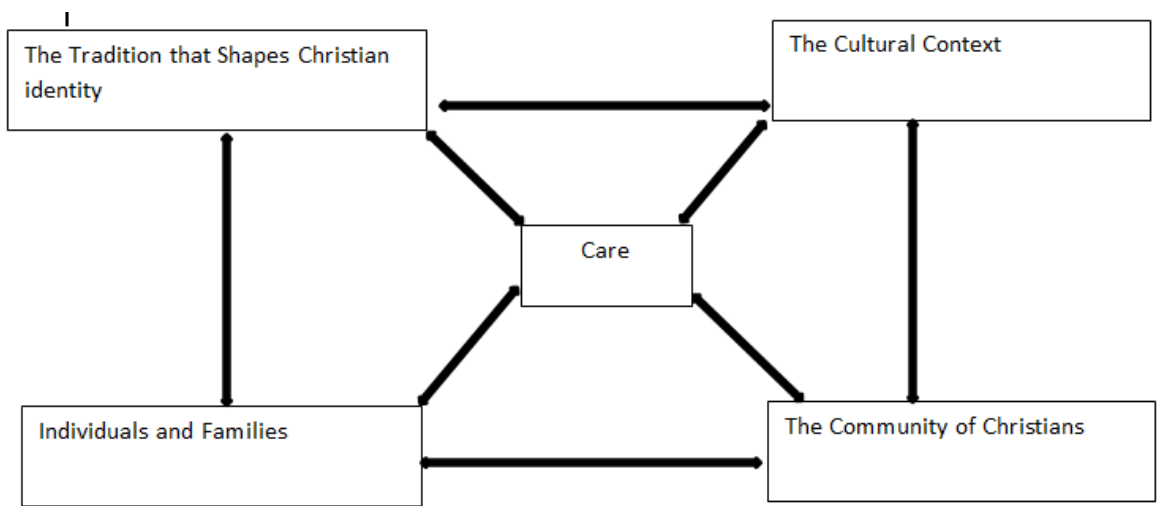


Diagrams

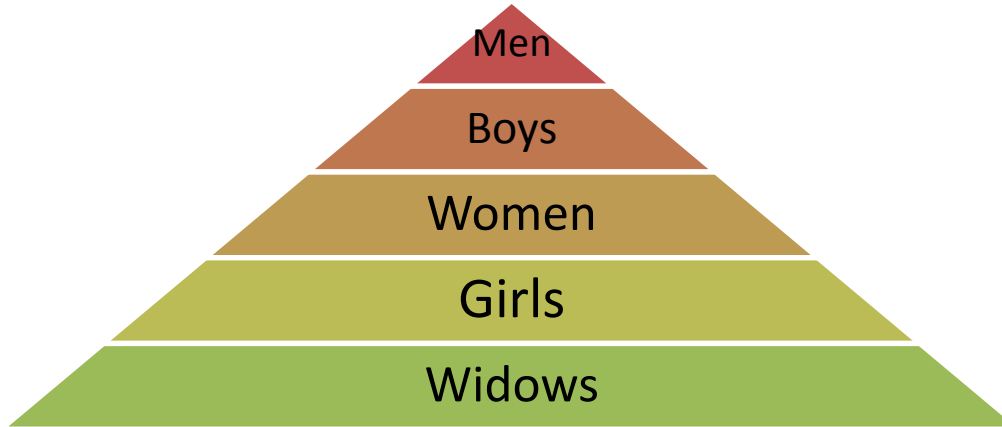
Gerkin's Model of Pastoral care ( Page 26 figure 1)



Page 35 Figure 2



**A pyramid showing stratification of Swazi widows**





## Informed Consent Letter

0.1 Faculty of Theology: Post Graduate Committee

Student: Rev Dalcy B. Dlamini

Student Number: 13394322

Department: Practical Theology

Degree: Masters

Study leader: Professor MJS Masango

### Contact details

Mobile: +26676065805

Email: [dalcy.dlamini@yahoo.com](mailto:dalcy.dlamini@yahoo.com)

### 0.2 Purpose of study:

The purpose of the study is to bring about a therapeutic approach to the struggles encountered by Swazi widows during their time of bereavement. As a pastoral care giver, one is challenged to take action in situations like this, which do not only affect the widows but has a great impact on the church at large. Once the women are affected by their in-law, there is a disturbance in the whole system of the society. This study will therefore bring about awareness to the community and in turn assist to restore the dignity of the widows.

The country's legislations as far as marriage laws are concerned, which are drawn from the customary law and the Dutch Roman law will be assessed to see whether it protects or contributes in the abuse of widows. It is worth mentioning that there are still a lot of Swazi women who are stripped off their possessions after the death of the husband. It is in this

Department  
University of Pretoria  
Pretoria 0020 South Africa

Tel Number  
Fax Number

Email address  
[www.up.ac.za](http://www.up.ac.za)

regard that the study is undertaken, with the hope that pastoral care givers could make a difference in the lives of women in Swaziland and beyond.

#### 0.3 Procedure to be followed

The study will follow the qualitative approach. A set of question shall be directed to both widows who have been affected by their in- laws. Ministers of the gospel will also be interviewed to solicit facts concerning the plight of the widows during bereavement. The focus will be on widows and clergy in both rural and urban areas in the Kingdom.

#### 0.4 Risk and discomforts

The study will not involve those who participate in any form of risk. All those involve in the study would be expected to only furnish the researcher with the necessary information. All the information given will be highly confidential and thus will be treated that way.

#### 0.5 Benefits

All the participants in this study will be acting of their own free will, there will be no benefits either in cash or in kind. Participants will only ascertain knowledge on the said topic.

#### 0.6 Participants' rights

Participants will be free to withdraw at any time if they feel uncomfortable. The study will supply all necessary information from the beginning of the interview. This will include their rights, before they utter any information.

#### 0.7 Confidentiality

The study will guarantee that the whole exercise will be confidential. Pseudonym will be used to protect their identity. The information collected will only be accessed by the researcher and the University of Pretoria.

0.8The subject's right of access to the researcher in case there is doubt.

Department  
University of Pretoria  
Pretoria 0020 South Africa

Tel Number  
Fax Number

Email address  
[www.up.ac.za](http://www.up.ac.za)

Participants will be protected in this study. The researcher will be ready to co-act in case there is a need for the participants to contact the researcher in connection with any information shared. The participants will access the work and confidentiality regarding the discussions will be guaranteed.

0.9 Declaration of the subject

A form of declaration will be designed for all participants, and they will be expected to sign after the interview. It will follow this pattern:

Having received detailed explanations on the study, about its aims and objectives, I am willing to be interviewed under the conditions stipulated in this document.

Name

ITEM	Name	Date	SIGNATURE
<b>INDIVIDUAL INTERVIEWS</b>			
01	LaMaseko		
02	LaMakhathini		
03	LaSiwela		
04	LaMvubu		
05	LaSibandze		
06	LaNkhosi		
07	LaMthombo		
08	LaMavimbela		

Department  
University of Pretoria  
Pretoria 0020 South Africa

Tel Number  
Fax Number

Email address  
[www.up.ac.za](http://www.up.ac.za)



09	LaMkhonta		
10	LaNgcothoni		
11	Rev D Mkhaliphi		
12	Rev A Hlatjwako		
13	Rev N Siwela		
14	Rev A Dlamini		
15	Rev T Tfwala		
16	Rev B Seyama		
	Rev M Magongo		

Please note that in Swazi culture married women are addressed with their maiden surnames, hence called 'la'

#### 10. Questionnaires

(The questionnaires will be translated to the local language, Siswati.)

#### Interview Questionnaires for Widows

Researcher's name.....

Date.....

Venue.....

Name.....

Signature.....

Department  
University of Pretoria  
Pretoria 0002 South Africa

Tel Number  
Fax Number

Email address  
www.up.ac.za

1. Can you please share what you experienced when you were bereaved?
2. How helpful was the church/minister of the Gospel when you experienced what you have just shared.
3. Do you think something can be done by the church/minister of the Gospel on issues of trauma when one is bereaved? Explain.
4. Given a chance, what are some of the issues you feel could be addressing church concerning bereavement?
5. Could you suggest anything to mother in-laws that could remedy the situation?
6. What can u say to married women pertaining the issue of bereavement?

Interview Questionnaires for Ministers of the Gospel

Researcher's name.....

Subject's name.....

Venue.....

Name.....

Signature.....

1. As a minister how far do you go in assisting widows?
2. How involved is the church/minister during the time of bereavement?
3. Some women suffer trauma at the hands of in- laws during this time. What can the church do to bring remedy to the situation?
4. What major steps could be taken by ministers if issues of trauma are reported to them?

Department  
University of Pretoria  
Pretoria 0020 South Africa

Tel Number  
Fax Number

Email address  
www.up.ac.za



Appendix B

**Researcher's name** : Rev Darcy Dlamini  
**Contact Details** : +268 76065805  
**Student Number** : 13394322  
**Title of the study** : "A Pastoral perspective on cultural impediments to the grief process of Swazi Widows"

This serves to confirm that I NES TER MOGOLI.....agreed to be interviewed by the researcher for the purpose of the study he is conducting. The purpose of the study was explained to me thoroughly. I am made aware that my participation is voluntary and I was assured anonymity and confidentiality. My name will be fictitious used and the information will be treated as confidential.

Signed at LUAZELUABE.....on this 10<sup>TH</sup>.....day of MAY.....2016

Participant's signature.....JENI.....

Researcher's signature.....Dlamini.....



## Bibliography

Aphane, MD. 'et al' (1998). *Family in Transition: the Experience of Swaziland.*

Ruswanda

Publishing Bureau.

Baloyi, ME. (2012). *Lobola in the African Christian Community: A critical evaluation.*

Journal

of Theology and Religion in Africa. vol 24(2) p 1-17.

Baloyi, ME. (2009) Critical reflections on infertility in black African Christian communities.

Journal of practical theology in South Africa. vol 24 (2) p1-17.

Burman, S. (1991). Illegitimacy and the African Family in a changing South Africa. *Acta*

*Juridica*; 35-51.

Carson, DA. 'et al'. (2000). *New Bible Commentary*. Inter-Varsity press, England.

Court Case no.(772) (retrieved on the 16.09.2014).

Creswell, JW. (1998). *Qualitative Inquiry and Research Design*. Sage Publications,

London.

Clebsch WM. & Jaekle CR. (1967). *Pastoral Care in Historical Perspective*. Harper.

New York.

Douglas,JD 'at al'. (1996). *New Bible Dictionary*. Inter-Varsity Press. London.

Flick 'et al' (2004). *A Companion to Qualitative Research*. Sage Publication, London.

Froise, M. (1996). *150 years of Mission- Churches in Swaziland, 1844-1994 Elitism: A Factor*

*In The Growth and Decline*. University Of South Africa

Getui MN. & Theuri (1996). *Quest for Abundant Life in Africa*. Acton Press, Nairobi.

Gerkin CV. (1997). *An Introduction To Pastoral Care*. Abington Press, Nashville.

Giddens A. (2006). *The Politics of Climate change*. London.

Glaser B. & Strauss A. (1998). *Grounded Theory Methodology*. USA

Haralambos M. (1985). *Sociology Themes and Perspectives*. Bell & Hymen, London.

Khamasi JW. (2005). *Bride Price Post-Humously For Which Gender*. Kenya

Kvale S. (1996). *An Introduction to Qualitative Research*. Sage Publication, London.

Leedy PD. (1980). *How to read research and understand it*. Collin Macmillan Publishers

Mallon B. (2008). *Dying, death, and Grief: Working with Adults*. UK.

Matsaneng AS. (2009). *The Traumatic experience that causes women wearing black garments to be excluded from the body of Christ*. University of Pretoria.

Masamba Ma Mpolo (1991). *Spirituality and Counseling for Healing: The Praxis of African Pastoral activity and Psychotherapy*. Frankfurt and Main: Peter Lang.

Mahlangu CE. & Simelane EF. (2000). *The Biblical Premarital Counsellor's Guide*. Manzini, Swaziland.

Megan G. (2014). *The African women's Protocol and HIV: Delineating the African Commission's General Comment on Articles 14(1) (d) and (e) of the Protocol*. University of Witwatersrand.

Melgosa J. (2013). *Positive Mind: A Practical Guide For Any Situation*. Washington State. USA

Mbiti JS. (1986). *The Bible Theology in African Christianity*. Oxford University Press, Nairobi.

Morgan DL. (1997). *Focus Groups As Qualitative Research*. Sage Publication, London.

Nouwen JM. (1979). *The Wounded Healer*. Doubleday, New York

Palmer GH. (2012). *helping those damaged by priests / counseling: a case study in the Anglican Church*. University of Pretoria.

Palmer GH. (2014). *Stoep funerals: A Challenge to Pastoral Care*. University of Pretoria.

Potash B. (1986). *Widows in African Societies*. Stanford University Press, California.

Pollard N. (1997). *Evangelism made slightly less difficult*. Inter-Varsity Press, England.

Rubin, HJ. (2005). *Qualitative interviewing: The art of hearing data*. Sage Publication. London.

Silverman D. (2004). *Doing Qualitative Research*. Sage Publication, London.

Sithole S. I. (1998). *Raising A Child With Mental Retardation: Experiences Of The Family*. University of Botswana.

*Swazi Observer* ('serving time'2016:21).

*Swazi Business year Book*. (2016).

*Times of Swaziland* ('serving time 2013:17').

*The Swaziland Women's Charter*. Women and Law in Southern Africa Research and Education Trust- Swaziland.

*The Constitution of the Kingdom Of Swaziland* (2005).

*The Oxford English Dictionary*. (2005)

*The New International Version Study Bible*. (1983).

*The Swazi Women's Charter*. (1998). Women and Law in Southern Africa Research and Education Trust-Swaziland.

Thompson J. (1994). *A New Approach Islam*. Hodder Murray Company, UK

Thwala N. H. (2012). *Mentoring At Higher Education Institutions: A Pastoral Challenge*. University of Pretoria.

Tutu D. D. (1999). *No Future without Forgiveness*. Random House, New York

[www.bbc.co.uk](http://www.bbc.co.uk)

[www.educationquizes.com/us/specialist/the-bahai-faith/bahai-way-of-life](http://www.educationquizes.com/us/specialist/the-bahai-faith/bahai-way-of-life))

[www.gilberto](http://www.gilberto) Macuacua. Blogsport.com

[www.indexmundi.com](http://www.indexmundi.com)

[www.org.sz](http://www.org.sz)

Wimberly EP. (1999). *Moving From Shame to Self- Worth*. Abingdon Press, USA.

Wimberly EP. (2003). *Claiming God Reclaiming Dignity*. Abingdon Press, USA.