

**COUNSELLING BASOTHO WOMEN WHO
ARE CARING FOR THEIR FAMILIES,
IN THE ABSENCE OF THEIR HUSBANDS**

By

THERESA M. LEBESA

Supervisor: Edwina Ward

**Submitted in partial fulfilment
of the requirements for Masters in Theology Degree,
in the Department of Theology,
University of Natal, Pietermaritzburg.**

JANUARY 1999

DEDICATION

This thesis is dedicated to the memory of my beloved brother,
the late Francis Moeketsi Lebesa who passed away in
1997, and my best friend, the late John Kontonta
Moonyane who passed away in 1994.
May their souls rest in peace.

ACKNOWLEDGEMENTS

The writing of this dissertation would never have reached its final stage of completion without the kind collaboration of countless persons and friends. It is not possible to thank each and everyone by name. Through those few words, I want to express my heartfelt gratitude to those who did not spare their ceaseless encouragement and collaboration all along this research.

Very special thanks to my congregation, The Holy Names of Jesus and Mary, for granting me leave in order to pursue full- time studies at Natal University.

I would like to mention in a special way Srs. Marie Ambrosia and Remigia Khoanyane who encouraged me to do my M.Th. They were always by my side when things did not go well, such as trying to get the Lesotho government to allow me to study abroad, as well as encouraging me to finish this project.

Special thanks to Fr. John L. Matooane OMI who helped me when I needed him most. I thank him for the numerous issues to which he drew my attention so as to expand my horizons.

My gratitude to the ISAS members at the University of Lesotho: Mrs T. Mapetla, A. Larson, J. Chere, A. Tanki, L. Phororo. Thank for availing yourselves for interviews, and for all the information you gave on the situation of women in Lesotho. I also appreciate Mrs. Khaketla's contribution and that of Mrs. Mochaba towards my research.

I also wish to thank my friends and colleagues: Sylvester, Sabina and Elizabeth Scott who spent some sleepless nights helping me with typing my dissertation.

Most of all I would like to say thank you to Ms Edwina Ward, who so kindly agreed to supervise my work. Ms Ward is a lecturer at the Natal University and at St. Josephs Theological Institute, Cedara. Despite her numerous occupations, she always found time to encourage and received me when I needed her help towards finishing this project.

I would like to pass my gratitude to my government of Lesotho for sponsoring me in my studies. It is through its help that I have managed to reach far places, to interview various persons and to get constructive information.

Thank you.

DECLARATION

I declare that this thesis, unless specifically indicated to the contrary, is my own original work. It has not been submitted before for any degree or examination at any other university.

Theresa Mpolokeng Lebesa

Signed *TM Lebesa*

January 1999

ABSTRACT

Lesotho, like any other country in the world, has suffered economic problems that saw many Basotho able-bodied males migrating to the Republic of South Africa, in search of employment since the nineteenth century.

The mass exodus of men to become migrant workers left a vacuum of responsibilities at home, which women and men used to share. This imposition of men's responsibility on women has become a burden which they were never prepared for, and for that reason, many women find it impossible to cope with this double burden in the absence of their husbands.

Besides creating disharmony in the family, it has also caused gender clashes between women and their husbands who will not let go their role of headship of the household. Rather than let their wives take over full responsibility of the household, in their absence, husbands feel threatened and try to be in charge of the household through 'remote control', while in the mines. Because many men refuse to affirm women in their new responsibility, results in a big crisis for women, who feel that their husbands do not respect and trust them.

The purpose of my research, therefore, is to try and address women's crisis through counselling. Because many of these women are members of the church, I feel the church faces the biggest challenge to alleviate the women's crisis through counselling. It is my hope, then, that women in turn, will avail themselves of counselling finding it a good tool to deal with their crisis.

TABLE OF CONTENTS

	PAGE
DEDICATION	ii
ACKNOWLEDGEMENTS	iii
DECLARATION	v
ABSTRACT	vi
TABLE OF CONTENTS	vii
LIST OF TABLES AND FIGURES	x
INTRODUCTION	1
Focus of the study	3
Methodology	5
Sampling	5
Instruments	6
The purpose of the study	8
Case study research	9
Literature research	12
Interpretation and data analysis	13
Utilisation of findings	13

CHAPTER ONE

1.	Introduction	15
1.1	Basotho beliefs	16
1.1.1	Ancestors	16
1.1.2	God	17
1.2	Life in Lesotho	19
1.3	The place of woman in society	23
1.4	Historical background	28
1.5	Issues that led to migrant labour	28

CHAPTER TWO

2.	Introduction	31
2.1	Problems faced by women at home	31
2.2	Changes caused by lack of resources	35
2.3	Mobility of women in search of work and the implicit risks thereof	39

CHAPTER THREE

3.	Introduction to counselling methods	44
3.1	Crisis	44
3.2	Pastoral crisis counselling	45
3.3	ABCD Method	49
3.4	Growth counselling	56

3.5 African way of counselling 61

CHAPTER FOUR

4. Introduction to research findings 66

4.1 Limitations and constraints of the research 66

4.2 Sample 66

4.3 Data analysis 67

4.4 Method of counselling necessary 75

4.5 Significance of western and African methods of counselling 76

CHAPTER FIVE

5. Evaluation 80

5.1 Conclusion 82

5.2 Recommendations 82

BIBLIOGRAPHY 85

APPENDIX 90

LIST OF TABLES AND FIGURES

TABLE 4.1: RESPONSES FROM THE INTERVIEWS..... 67

FIGURE 1.1: DISTRICT MAP OF LESOTHO 7

FIGURE 2.1: CREDENTIALS OF THE AFRICAN WOMAN..... 32

INTRODUCTION

This dissertation focuses on pastoral counselling intended for the benefit of the Basotho women. The major burden they face is enforced household responsibility during periods of absence of male headship. The majority of these men work as migrant labourers in South Africa. In order for this to be understood, a brief history of the Basotho people is necessary.

The history of the Basotho reveals that they had been dispersed all over Southern Africa as a result of the *lifaqane* war (Kimbel 1976:3). Thereafter, King Moshoeshoe I gathered all the scattered people together, forming them into a nation who are now living in the country called Lesotho. The majority, (eighty percent) of the Basotho people are directly dependent on land for their livelihood. The population of Lesotho has increased from 41.1% in 1986 to 41.4% in 1996, a relatively large increase in the population. (*De jure*, these figures show an increase from 1 605 000 people in 1986 to 2 112 449 people in 1996,) yet the land available to the Lesotho people has remained the same, and the people have to live on the few resources that the country can afford. Income per capita figures show the Basotho to lie in the lower income sector of developing countries, meaning that the people are generally poor.

The cultural beliefs and norms have been kept more or less as they were from the beginning. From birth, a child is brought up by father and mother and the rest of the extended family. Today the extended family seems to be dying out due to economic mobility and poverty. Peer groups play an important role in providing a role model, while the parents continue to play the major part. If the child is male, he has to copy other older boys, and the girls do likewise with their older peers.

The word counselling as it is understood today, was not known among the Basotho people; but they had their own way of helping people to cope in life. It was the responsibility of all adults to assist the young with their problems. If a child misbehaved, and if there was no way of reporting the incident to the biological parents, the adult present would verbally advise or physically punish the child. This was not done to hurt the child, but it was done with the spirit of ensuring co-operative, loving and positive behaviour in the child.

When the initiation period for the young adult began, the appropriate adult behaviour was taught along with the necessary skills for motherhood and fatherhood. In terms of general discipline, not only the young people were subjected to discipline, but adults whose behaviour was unacceptable to the community would also be disciplined by people within the community.

In more recent times, due to the increasing population in Lesotho and poor production in agriculture, Basotho men have found their position as the main breadwinner precarious. At the same time, there was an increasing need for labour in the mines in South Africa. Murray in his book states that "some men started to migrate to the diamond mines in response to the demand for labour" (1981:103) as well as to earn money for their families. This is how the problem of the Basotho women began. According to Gay "with about half of the able-bodied males away at any given time as migrant labourers, Basotho women were left with most of the responsibility for maintaining the normal course of rural social and economic life" (1980: 1). The interesting question Gay raises is,

How many Basotho women's social relations and economic activities are organised in the view of the oscillating migration of man, which calls for

consideration of how women utilise the resources available to them under general constraints of migrant labour, the patrilineal family system, and under the particular problem which individual women experience through their different phases of their marital careers? (1980:1).

From the above statement it is clear that the migrant labourers' wives are facing a crisis in their lives. According to my assessment, it seems as if the traditional Basotho caring and counselling practices are not used enough in assisting those who are in trouble. So the aim of this study is to make the Basotho nation aware of the need for counselling. It is my hope that the Department of Manpower will read my thesis.

Many of the young men and adults who are healthy are forced to find employment in South African mines. For that reason, their families experience loss, separation, poverty and sometimes the trauma of mine disasters. I was touched by the way Basotho women have become the backbone of their families. The wives are obliged to find ways of getting food for the family (nuclear and extended), clothing for children, and if possible also ways of educating them. This is because most of the migrant labourers send very little money home, certainly not enough to cover the needs of the whole family, while others do not send any money at all. What hurts one more is to see some of the migrant labourers coming home for holiday, and not sharing any responsibility in the family. In the majority of cases, the women are ill-treated, used as chattels, and are given no status or respect. They are helpless and are under the suppression of their husbands.

The focus of the study

The above situation provoked my study in the counselling and support methods for women who are

looking after families in the absence of their husbands, in the context of Lesotho. There are parallel works in this field which are already researched by different writers, such as Murray C, 1981. on *Families Divided*; Lanomal C, 1996. on *Digging Up Our Foremothers*; Peter P, 1993. "*Gender Development Cycles and Historical Process: A Critic of Research on Women in Botswana*"; Cobler C.B, 1985. *Lesotho Dilemmas of Dependence in Southern Africa*; Gay J.S 1980. "*Basotho Women's Option: A Study of Marital Careers in Rural Lesotho*", (an unpublished Ph.D thesis). These authors have dealt with the responsibilities of women who headed the household in the absence of their husbands. They have also touched the enforced responsibilities on the migrant labourers' wives which give the wives a double burden, that of trying to take on the role of being both wife and husband. Therefore, it is necessary to examine means of providing pastoral care and counselling in the situation of migrant labourers' wives in Lesotho.

It is my hope that the research will benefit Lesotho because it tries to help Lesotho's society, to consider the role of women in the family as important and to see them as human beings who deserve respect in their own right. It will be valuable as a means of education to the women and their husbands as they try to solve their problems and offer further mutual understanding and respect for each other, and the whole society. It will also contribute in conscientising the church members who will be made aware of the findings of this dissertation, as they consider the suffering of women and find ways to enhance them spiritually.

Having identified the motivation of the study, especially as it relates to pastoral care and counselling of the Basotho women who care for the families in the absence of their husbands, it is necessary,

therefore, to identify the problem of the study. In this study pastoral care and counselling means giving one's time, therefore, sharing a part of one's life with others. It is reliving part of one's life alongside another person, entering into new life with him/her (Switzer 1974:19). But more will be said in the course of the study.

Methodology

As a Mosotho, I have lived my life in Lesotho, so I have the experience of both the language and culture of the Basotho. I have also read a lot of works by Basotho writers on related topics of the research, and topics concerning beliefs and practices. For instance, *Raphepheng* (Segoete 1977) shows how the traditional Basotho prayed through their ancestors; *History of the Basotho* (Pula 1976) tells how the author uncovered the information from the traditional Basotho of how they survived during famine; in *Mekhoa le Maele a Basotho* (Sekese 1978) gives a report on how marriage made couples share the responsibility of the family.

Sampling

Sampling will be done in the following manner:

- a) - wives and widows whose husbands work or worked in South Africa
- b) - women who never married, but have children
- c) - priests who have been interviewed for the purpose of this study

The above sample groups of subjects were compared individually, and were controlled for their following variables: male or female, age, marital status (married, widowed, single women but who have children) and educational level.

Instruments

- A) Interviews - all interviews were conducted orally by myself in Sesotho.
- B) Unstructured research in the form of questions. Unstructured, meaning informal discussions; calling for comments from various people, particularly pastors. The latter gave their opinions and interpretations which were helpful for the study.
- C) Fieldwork research - it was for village people, urban people and the well informed people.
- D) The data was collected from Peka in the Hlotse District; Bela-Bela in the Teyateyaneng District; and from the Maseru District.

(Refer to the map (Figure 1.1) on the next page)

The purpose of the study

The purpose of the study is to investigate how and why Basotho women are ill-treated by their husbands who are migrant workers, despite women playing such a vital role in taking responsibility for the home. The research will focus on how, through counselling, the wives could be helped to express their feelings about their lives and to learn how to develop new coping skills. In order to succeed in this study, women who are heads of families were interviewed. In addition, a few widows, single mothers, and pastors were also interviewed. The interviews were conducted informally during the course of the visits to their homes. I tape-recorded the interviews and made hand-written notes as well. Where tape-recording could not be used, I took extensive notes, including direct quotes of the interviewees.

The following questions were used in the interviews:

- What are the main difficulties in being head of the household when your husband is in South Africa? How do you cope with that?
- When your husband comes back home how does your role change?
- What kind of abuse do you experience; verbally, physically, (if any ?)
- Can you attend a workshop for the women who are left at home, to receive pastoral counselling and to help you cope with being hurt and alone?
- What can the Church do to help you cope with this difficult situation?

Case study research

A qualitative study method was chosen for the above topic because it seemed to be appropriate. According to Merriam a case study is a non-experimental or descriptive form of research where the interest is more on describing and explaining rather than on prediction based on cause and effect. She continues to show that in this form of research, it is neither possible nor feasible to manipulate the potential causes of behaviour (1988: 7). The aim of this form of research is to examine events or phenomena.

The criterion for the suitability of the case study method pronounced by Merriam, turns on four aspects. These are:

The nature of the research questions:

1. The "how" and "why" are relevant for the case study method. The questions are focused on the way the subjects are treated and also the cause of the treatment.
2. The amount of control: the least amount of control characterises historical research, since no treatment is manipulated and no observations are made.
3. The desired end-product: this refers to the type of questions asked. Will the results be presented at the end-product of cause and effect

investigation? Will the end-product be a holistic, intensive description and interpretation of a contemporary phenomena, or a historical analysis?

4. A case study is an examination of a specific phenomenon such as programme, an event, a process, an institution or a social group. A case might be selected because it is an instance of some concern, issue or hypothesis (1988: 9-10).

Yin agrees with Merriam and brings up a strong issue for the case study research when he says that,

The case study is preferred in examining contemporary events, then the relevant behaviours cannot be manipulated, Thus, the case study relies on many of the same techniques as a history, but it adds two sources of evidence not usually included in the historian's repertoire: direct observation and semantic interviewing. The case study's unique strength is its ability to deal with a full variety of evidence, documents, artifacts, interviews and observations (1988: 8).

However, Oakley quoted from Roberts (1981: 32) warns about the weaknesses of conducting interviews which include over-friendliness. He defines interviews as "a way of finding out about people" and this necessitates a fragile handling. In other words, creation of rapport is essential because if an interviewee could feel that she is not kindly and sympathetically treated by the interviewer, she may not give the desired information. However, he discourages interviewers from becoming too friendly because that is not the motive of successful interviewing. To emphasize the

point, she quotes Goode *et al*:

Consequently, the interviewer cannot merely lose himself in being friendly. He must introduce himself as though beginning a conversation, but from the beginning the additional element of respect, of professional competence, should be maintained. Even the beginning student will make this attempt, else he will find himself merely "maintaining rapport", while failing to penetrate the clichés of contradictions of the respondent. Further, he will find that his own confidence is lessened, if his only goal is to maintain friendliness. He is a professional researcher in this situation and he must demand and obtain respect for the task he is trying to perform (1981: 33-4).

Despite the caution above, Lang and Heise describe interviews as more advantageous than other research tools such as a questionnaire because there is a possibility to deviate from the set pattern of questions if the need arises. There is also an ability to probe areas of interest instead of relying on routine responses (1975: 112).

Through research, I have learned the importance of flexibility when it comes to interviews, more so when interviewing the Basotho people. According to Sekese (1983: 65), the Basotho are not just story-tellers, but are story-dwellers. Stories are not external to their identity but from the very substance of it. They transfer their stories through dance and song. This shows that their stories come out through their veins and sinews and live in their gestures and movements. So if one wants to interview the Basotho, one just has to give a topic and all information is given. It is up to the interviewer to select points she is looking for. As a result, I had to define my objectives for the interview clearly to the women I dealt with. I gave my topic which is "counselling women who care for the families in the absence of their husbands in the context of Lesotho", and listened to the responses. However, I had to bring in some of the prepared questions if they were not answered by

the time the interviewee had given her story. As the optimum time for the interview must be ascertained, I did not make interviews too long to avoid respondents getting bored, tired or irritable. For that reason, I had to schedule another session for some respondents from whom I needed more information.

Although my intention was to interview the wives of the migrant labourers, I found myself obliged to interview a few pastors and members of the Council of Churches as well. Since parishes are far from each other, I had to travel long distances. I contacted the pastors on appointment. This was done deliberately, in order to find out whether the pastors were the first counsellors of their flock, and whether they were aware of the situation the women. If so, how do they assist and support these women in coping with their daily problems?

As already indicated, the interviews for pastors were not structured. According to the field study as shown in the fieldwork map (on page 7), I contacted the pastors.

Literature research

This dissertation will use literature study (e.g. books, articles, journals, periodicals) for information. Although the information used was found in libraries of the University of Natal (UNP) and the National University of Lesotho, some of it was also in unpublished works. This includes pamphlets from the Association of Women in Lesotho such as *Selibeng* as well as papers from the Seminary (St. Augustine's Theological Seminary) given at women's workshops. Moreover, I have consulted

organisations that have relevant information, such as *Lekhotla la Likereke*.(Council of Churches).

Literature forming foundational research for this thesis shows analysis of the impact of the migrant labour system in Lesotho and the burden of enforced responsibilities the women household heads have in their absence of their husbands' headship. These can be noted in *Osei in Lanomal*, C (1996) *Digging Up Our Foremothers* and Kishindo, P (1993) *Women, Land and Agriculture in Lesotho*. These writings give some insights concerning the help Basotho women need, and as a result, I offered this research in addition to explore pastoral counselling, in the hope that it will empower these women in their situation.

Interpretation and data analysis

Through my notes, interviews, transcripts and documents, data was analysed in order to find some common themes that could be used to divide my research into different sections. This is important because it helped to hunt for various counselling techniques which might be useful in each case study. The counselling theorists dealt with are Clinebell (1987), Switzer (1974) and Mpolo (1985).

Utilisation of findings

The study will contribute in the field of pastoral care and counselling.

There are some priests (pastors) who are keen to know about women's problems caused by the migrant labour system and who have asked for the findings of this study. Therefore, after the completion of the study, one copy will be made available to them in the Seminary.

Due to the problem of interpretation, I will extract the counselling part from the dissertation and translate it into Sesotho, and photo-copy enough copies for the women who were interviewed. They may read my paper and to find ways of helping themselves and their neighbours.

CHAPTER ONE

1. Introduction

In this chapter, I am going to examine the Basotho, their beliefs and life in general. Like other Africans, the Basotho believe in ancestors, and as Christians, they believe in one God who created heaven and earth. This will lead me to the examination of the Basotho's life in general, including the place of women in society. Then I shall end by exploring the historical background of the Basotho and issues that led to migrant labour.

Many African beliefs and practices are different from those of western people. According to Mbiti, Africans are notoriously religious, and each people have their own religious system with a set of beliefs and practices. Religion permeates all African life so fully that is impossible to isolate it. In traditional African Religions there are no creeds to be recited, instead creeds are written in the hearts of individuals and each one is a living creed of one's own religion. Where the individual is, there is one's religious being. For this reason effective crisis counselling will mean an awareness and consideration of the influence of religion on the lives of African people. It means that counselling must be done with a conscious understanding of African religious beliefs, in particular the role of the ancestors. (1969:1).

An important characteristic of African Traditional Religions is the lack of uniformity, and from which one may draw a general rule that may apply to all African religions, that here and there one

may find exceptions. Different nations have different ways of explaining and teaching people things that are difficult. A certain gesture may be a sign of respect in one nation and may be a sign of disrespect in another. So to study those religious systems one has to study people themselves, their activities and places.

Mbiti goes on to state that a great number of beliefs and practices are to be found in any African society (1969: 65). These are not, however, formulated into dogmas that one is expected to accept. People simply assimilate whatever religious ideas and practices are held or observed by their families or communities. Those traditions have been handed down from forefathers and each generation takes them up with modifications suitable to its own historical situation and needs. For this reason, individual groups hold differences of opinion on various subjects, the myths, rituals and ceremonies. Having this background in mind, and looking at the Basotho nation, the paragraphs which follow show how they (Basotho) practise their tradition which is somewhat different from other Africans.

1.1 Basotho beliefs

1.1.1 Ancestors

There was a general belief among some Christian missionaries and colonisers that Africans did not have a highly developed concept of Supreme Being (in Sesotho, *Molimo*). The reverence for ancestors (in Sesotho, *Balimo*), functions independently of the notion of God as taught by Christians. Reference to God does not appear at all in the ritual performed for the ancestors. It can be said that the veneration of the ancestors constitutes the cornerstone of African popular religion. To clarify

here, Mbiti emphasizes that the departed relatives are not worshipped in Africa, but rather, believed to continue to live. As a result their families

may show their belief by building shrines for them, placing bits of food or drink there or on the graves, and sometimes mentioned them in their prayers. But these acts of respect for the departed do not amount to worshipping them; they show people's belief that the departed up to four or five generations should not be forgotten (1975: 16).

The Basotho concept of *Balimo* differs substantially from the monolithic concept of God current in Christianity. Mention must be made of the fact that not everybody who dies becomes an ancestor. It is only those who played a significant role in the lives of their descendants while they were alive. Generally women and children were excluded.

The spirits of the dead relatives are believed to pay visits to the living relatives during dreams. Such visits are supposed to warn a living member who has strayed from the path of wisdom and virtue; and sometimes such dreams are intended to give solutions to problems. Sekese also states that, the spirit of the dead relatives are believed to protect children, especially those who bear their names. The spirits of the dead relatives are asked for aid against another spirit which is supposed to be troubling a family (1978:52).

1.1.2 God

It was often generalised by Christian Missionaries that Africans did not pray to God or offer him sacrifices. Some even argued that Africans did not recognise the existence of God. This generalisation is not true when we look at the Bapeli, a branch of the Basotho living the Northern

Transvaal. According to Idowu, the Bapeli called their god "huveane" and they prayed to him for rain (1973: 151). In the case of the Basotho, Lapointe states:

In any case the problem is only theoretical because in practice today we know that the Basotho believe in a Supreme Being. Did they receive that notion from Christianity or from their traditional religion? That is not important here. We do know, however, that the Basotho had a cult of the ancestors. If they knew God, this knowledge is somehow vague, and if they prayed to God, it was only rarely and on very special occasions. Today, they attribute to God a unique, Supreme power (1986: 14).

Lapointe here does not show that God was not known by the Basotho people, and he is not sure whether they prayed to him. Perhaps they imagined God as far away and perhaps up in the clouds where he cannot be approached or communicated with. Perhaps they lacked the correct words to name God, as in Sesotho we sometimes run short of the correct words and have to borrow from other languages. I shall have to agree with Idowu when he states:

It is true that several of the African names of deity have not yet yielded themselves to satisfactory etymological analysis, principally in consequence of their antiquity and because ancient Africans have not left us written record of their theory. But such of which are thus known show that the names of God are not mere labels, but are descriptive of his nature, the experience of Africans about him, and their belief in him (1973: 149).

According to our understanding it is not right to say we adore and pray to our ancestors as the Europeans do to God. One word can give various meanings. For instance, when we offer sacrifices to Balimo, it is not an act of adoration, but it is an act to create and maintain a relationship - a vertical one with the ancestors and also a horizontal link with the family as well as the village and the neighbours. In Sesotho, the words feast and celebration are used interchangeably. The Basotho

have only one word for both, *mokete* (feast). Lapointe argues that the traditional *mokete* (feast or celebration) are simultaneously religious and secular.

I have a strong feeling that the Basotho did not approach God directly as if God were a monolithic entity, for they respected God and saw God as present in the land, the people and the spirit. They say for example, "*Molimo oa motho ke motsoli oa hae,*" which can be understood to mean that God is known through the wisdom of the elders. Therefore the Basotho approach God through agents who are easy to communicate with. To show that the Basotho believed in God and were aware of His existence and prayed to God when necessary, Mbiti stated:

When someone among the Basotho wants to approach God, he first starts a chain reaction by asking his brother, whether alive or dead, to relay his request to his father who is supposed to approach his own father and so on and on. The process goes on until the message reaches someone among the departed, who is sufficiently worthy to approach God. This person finally relays the human request which has travelled through many mouths (1969: 70).

1.2 Life in Lesotho

Studies show that sexual behaviour is learned from birth, and is given by different people within the geographical communities. In the situation of Lesotho, from the age of six or seven, different training of boys and girls begins. Girls usually stay in the household and appear to have been increasingly drawn into women's labour (Gay 1980:57). They sweep, cook and wash dishes. When they are between ten and twelve years of age, girls assist their mothers in collecting firewood, hoeing and harvesting. It is at this stage that girls are expected to be independent in their acquired skills and observing and participating in women's work. Furthermore, according to Sekese (1978:37), the

initiation was designed to prepare girls for the status and duties of women. Sekese shows that the "tuition was apparently two-fold: first preparing girls for the process of childbirth; second inculcating in them the appropriate social stance of passive obedience". Passive obedience here means doing what one is told to do without questioning.

Right after marriage, according to Khaketla (an interview, 1998), the new bride is given the full responsibility of the family. In other words, everybody in her new family considers her as the new source of economy, especially if her husband works. The members of the family ask for food and clothing. She becomes jack of all trades, meaning that she performs a multiple activities on a routine and daily basis. Her household work is aimed at maintaining the orderly functioning of the home, cleaning, washing, food preparation, food storage, fetching water, cooking and looking after the welfare of the whole family, including that of the children and the aged. When collecting firewood, she often has to travel long distances. It must be remembered that a single bundle can weigh as much as thirty-five to forty kilograms, and she has to carry that on her head. In that case, one can see the occurrence of a certain degree of passivity, of self-denial and (an idealisation of) subordination.

However, the above situation is not highly practised in urban areas. It is true that there are some men who are keeping women in their places by making them fulfill the above roles. However, most of the town dwellers share at least cooking and washing dishes. I suppose these men are adopting Western culture.

On the side of boys, roughly about the age of six to nine, they look after calves next to the village.

But at the age of ten onwards, they must leave the village and go the veld to herd animals. They have to make sure those animals find good grazing pastures and water daily. They only return home in the evening and have their supper, after which they are with family and friends for a while before they retire to bed. They are alone most of the time or with other boys in the fields or in the cattle posts. When they are together, they sometimes get maize to roast without permission. This causes conflict between boys and adults. According to Pula, boys learn to manipulate weapons such as the knobkerry, assegai, and fighting with sticks (1966:52). Hlalele, his thesis of 1986 emphasized that boys are treated more roughly than girls to harden them for manhood. Even if they had been sharing huts for sleeping as siblings, they begin to sleep in separate huts with other members of their peer groups. With peer groups, they start learning about their new physiological development changes in their bodies. It is during that time that they actually prepare for circumcision. Hlalele states that this initiation marks and affects the transition from adolescence to adulthood. Therefore, it is an occasion every Mosotho child looks forward to. They actually entice them in different ways to get them initiated and circumcised. The inducement is done by using derogatory terms, terms such as *leqai*, *lethisa* (for girls) which means uncircumcised fools; for boys *moshemane* or *ntja* (dog). With all these boys are made to feel that they do not yet belong to society until they are initiated and circumcised. Ashton further explains these labels as follows:

When the boys enter a hut all the men and women draw back with an exclamation of disgust, and tell them to get out, and a friend later confidentially explains that they stink vilely in the nostrils of all initiates (1975: 56).

This observation does explain what goes on at circumcision initiation. What is important are the values that initiation and circumcision impart to the youth. The values comprise the virtue of

respect, patience, endurance of pain and other handy skills and attitudes required in life. These impacted on boys to prepare them for the future responsibility of manhood.

In earlier times, there was a clear gender-based division of labor. What was significant here, according to Kineman, was the patriarchal hold over arable plots. Men gained access to land they required seemingly by birthright. They ploughed, planted and cultivated. When crops were ready for hoeing and harvesting, men did the work together with women. Men were primarily concerned with the cattle herding and all the related tasks. They were helping in raising the children because they were living together as family. Changes came about during the emergence of migration of men, when the women were left to look after the family (1978: 64)

According to Matsela, wife and husband in Sesotho are not only expected to respect and protect each other but also to establish inner and psychological growth for each other. The two have to have the spirit of rescuing each other from various problems, mostly economic. By so doing they are living models for their children who will take after them (1992: 3). This overlaps with the spirit of the founder of the Basotho nation, King Moshoeshoe I. He wanted families both individually and as a nation to liberate themselves from anything that could prevent them from growing as fully human. That is why there are proverbs among Basotho such as "*letshwele le beta poho*" (literally meaning many people defeat a bull), which means that, where people are united in a good spirit for a community task, usually succeed. Sharing is a constructive characteristic of the Basotho as a nation. There is no one who should die of starvation due to the lack of oxen for ploughing. Anyone who lacks any of the two, is assisted by those who have.

There is an English expression that says, “don't catch fish for the poor, but teach the poor how to catch fish.” To fulfil this in Sesotho, for sharing purposes the poor are encouraged to go and work with those who have the means of production. This is highly practised in winter when grain is harvested. This is how the Basotho take care of each other. Not only that, death is another issue that manifests the spirit of co-operation. In any family that has lost someone, there is the pressure of loss and grief; the grief is shared by the villagers by participating in the process. Offering a beast is the role of the deceased family, while slaughtering and grave-digging is done by village men. The women prepare food and a cloth for the corpse if the deceased is a woman. If the deceased is a man, women have to sew a black dress for the widow so that right after the burial, she can wear it as a sign of mourning. Emphasizing the point, Bardille *et al.* states that "it is equally obvious to even a casual visitor to Lesotho that respect for traditional norms and behaviour is still very much part of everyday life in rural areas" (1985: 96).

1.3 The place of woman in society

In contrast to a woman's place in the Basotho, the man's place is *khotla* (assembly place), where men traditionally used to accompany the chief to attend to the village matters. Women are not allowed in this place. In contrast to men's place, the woman's place is the household where they look after their husbands, bear children and raise them up. Women also have their in-laws to attend to, especially the aged ones.

From childhood the woman is responsible for satisfying her husband sexually and feeding him

properly. If it is at home then, where the husband dies, the woman will have to stay clad in black during the mourning period, for the whole year after the death of her husband. All these are the first priorities of a woman, while there are also other duties such as working in the fields, etc. The importance of the woman in the Basotho family was recognised even by the missionaries some years ago. Casalis the first missionary in Lesotho (previously called Basothuland,) states:

Nowhere does the propagation of food and the general comfort of the family depend more exclusively upon women than in this country. This arises entirely from the exaggerated ideas of the distinction which is to be maintained between the sexes. The poor housewives often have to bear courageously the heavy burden which falls to their lot (1861: 142).

No doubt Casalis talked like that because he was amazed by the amount of work and responsibility, given to the women.

Besides, Bordell *et al.* had observed that customary law considers women as "jural minors who must defer to the authority of their husbands and other male relatives" (1985: 102). Duncan, a former judicial commissioner of Lesotho also recognised the issue of women being treated like children.

In his words he claims that:

traditionally the position of women, throughout their lives, is that of minor children. Before they are married they are children of their fathers; after their marriage they are children of their husbands; and during their widowhood they are the children of their heirs. That is the old African tradition (1960: 4)

Reflecting on the Basotho women's treatment, one can see through reading up of other cultures that this was a widespread experience. For example, the Classical Greek family used to keep women in

their place. Homer in Cohen states:

Hector handed the boy to his wife, who took him to her fragrant breasts. She was smiling through her tears, and when her husband saw this he was moved. He stroked her with his hand and said: "My dear, I beg you not to be too much distressed. No one is going to send me down to Hades before my prayer time [...] Go home now, and attend to your own work, the loom and the spindle, and see that the maid-servants get on with theirs. War is men's business and this war is the business of every man in Ilium, myself above all" (1987:74).

Other evidence of widespread oppression of women is given by Schaeff:

Yet another stopper emerged when women become more confident at continuing their journey toward self-discovery and definition. At this point we tend to become joyful beings. We laugh more, enjoy life and recapture the art of playing. This upsets the white male system, which responds with comments like "I can't stand all silliness!" or "what are you women happy about so lately?" Too much joy is threat to the system, which does its best to quell our joy and make us feel guilty about feeling joyful (1981: 70).

These instances put more emphasis on what women cope with amongst the Basotho.

However, there was a time when women played a very important part in the family which is respected by the whole Basotho nation. This means that the extended family was supervised by the grandmother. She established norms and values which united the whole family together. Sometimes if there were difficult issues to be solved which were not understood in the family or the whole village, it was to the grandmother where people went for solutions and answers. Osei's study about the Hlubi women in Lanomal, tallies with what goes on in Lesotho. He shows the significance of the Hlubi grandmother by these words:

Despite the patrilineal structure of the tribe, decision-making was the prerogative of the grandmother. The family, the community at large, relied strongly on her

maturity and judgement. She was therefore accorded much respect and recognition, although her physical activities on behalf of the nuclear family diminished correspondingly (1996: 97)

Furthermore, women who are diviners are respected and trusted by the society. In Sibeko's thesis, "they [diviners] normally work as medicine women where divination is used. This is a method of finding out about the unknown, by means of pebbles, numner water, animal entrails, reading the palms, throwing dice, and so on" (Sibeko's unpublished thesis 1997: 16). This is the manifestation that even women, though treated like children, have an important place in the society. In Sesotho, for example, if a married man dies, the people will say, "the husband of 'M'antoa is dead". But if it is a married woman who is dead, people will say, "*Teboho o oetsoe ke ntlo*"-Teboho's house has fallen, meaning that Teboho's household which used to be admired and recognised by the society because of the presence and care of it by the deceased, is no longer the same.

At this juncture one may ask, "What is a woman among the Basotho society?" Matooane (from discussions, 1998) indicated that it is not right to say that the Basotho nation are in a patriarchal domination. The truth of the matter is that the matriarchal power is the predominating one. What this means is that Basotho in critical situation communicate with the ancestors through women. That is the woman's brother of the family of origin or anyone in that capacity, is the one who is called in to lead the prayer to the ancestors. This person is called *maloma* in generic terms. This prayer is usually a sacrificial one where a cow or some equivalent animal, (for example two sheep or goats) are slaughtered to appease the ancestors. All this expresses the matriarchal ... of power. Remember that for Basotho, the highest power is that of ancestors. Evidently, this prayer process puts women in

authority with a large amount of power.

In other words, *maloma* is assigned or volunteers to take up tough responsibilities to communicate with the ancestors, be it in prayer for forgiveness or for a blessing. Furthermore, it is rare that the ancestors reveal themselves to men, they usually have a conversation with women. That is why women, particularly in the past found it hard to leave their marriages even if their husbands died or left them. Their marriage is heavily based on the symbolism of the cow. In other words, they are married because the *lobola* has been agreed and made a testament between the woman and the ancestors.

Khaketla, (from the discussion,) already referred to explained that culturally a newly married woman is not considered as the outsider in her new family but a daughter. As a result, she is taught rules and regulations of the family. She is expected thereafter to live according to them and also to teach those who will come after her. Another important issue is that, in Sesotho *mosali ke oa likhomo*, meaning that, the cows that are sent to the woman's family to marry her are not from the man who is getting married personally, but from his family. As a result, if the husband dies or deserts the wife, she is protected and taken care of by the whole family in recognition of the ancestors' power/authority (interview 1998).

From this information one can partly agree with Matooane, when he says that the Basotho people are matriarchal. But in reality, the patriarchal system seems to dominate in Lesotho. Patriarchal ideology is so entrenched in Lesotho that women's own self-concept, attitudes and values

consciously or unconsciously embrace and reproduce this ideology which is the very basis of their oppression and exploitation (Kimane 1985: 185). All the above instances were part and parcel of the Basotho way of living individually as well as a nation. But nowadays, there are some changes here and there.

1.4 Historical background

Lesotho was colonised by the British for some decades, but was administered by the government of Cape Colony until October 4th, 1966 when she was given political independence. But economically Lesotho relies on the Republic of South Africa. Apparently, the economic structure of activity is not in Lesotho but in the Republic of South Africa (e.g. the gold mining structure). This has a significant impact on the Basotho because it motivates migration of people, mostly men, who have to leave their country, homes and families in search of employment. Before discussing the effects of economic dependence on the Republic of South Africa, it seems essential to touch the issues that led to migrant labour.

1.5 Issues that led to migrant labour

The Basotho are traditionally pastoral and subsistence farmers with sorghum as the main crop. However, under the influence of the French Missionaries who began arriving in the country in 1833, the Basotho began to grow other crops such as maize and wheat. According to Pula, the missionaries encouraged the Basotho to adopt the ox-drawn ploughs which replaced the hand hoe for cultivation. As a result the food grain export by Basotho farmers reached its peak in the years to follow.

Extensive cultivation was also possible because the population was still small and there was as yet no pressure on the arable land. He continues to show that, it was after 1920 that the grain production began to decline, but by 1930 it was worse because Lesotho had become a net importer of food grain (1966: 26). The following are the factors that brought about the decline in grain production as read in Kishindo:

- 1) as the population increased, it was no longer possible to allow land to lie fallow: the resulting cultivation of land led to decreased fertility and poor yield over time;
- 2) as the supply of cultural land declined, marginal land was brought under cultivation resulting in low output;
- 3) fertility-enhancing technologies were not used to compensate for the loss of natural soil fertility (1993: 6).
- 4) recurrent drought and often erratic rainfall reduced agricultural output and made crop production a risky activity (Ferguson 1990: 114).

As a result of economic and ecological pressures described above, the capacity of agricultural production to generate income became greatly reduced. This together with demand for labour in diamond digging mines of South Africa, accelerated the out-flow labour into South Africa (Murray 1981: 11). Not only that, the European hunters, adventurers and missionaries introduced the material goods of western society. Money was needed to purchase these, therefore, the Basotho had no other alternative except to go to South Africa to search for employment (Massey 1980: 57). Lesotho serves as a reservoir of cheap labour for South African industries, especially the mines. Though in the past it was possible for men and women to get employment in South Africa, later women were restricted with travelling documents demanded in crossing the border. Due to this gender-selection migration of labour, the great majority of women stayed behind and continued with their domestic work at home.

In summation, we have seen that Basotho, (like other Africans) believe in ancestors or *Balimo* as their guardians of life and morals;. they also believe in deity or God. Their appreciation of God's existence was realised in their respect of nature and life as a whole.. Concerning Basotho culture, boys and girls were socialised differently as future mothers and fathers. Women were treated as minors and trained to respect their husbands, while men were the heads of the household.

Although Lesotho is an independent country, it depends on the South African (RSA) economy, resulting in many able-bodied Basotho men seeking employment in South Africa, and leaving women and children to look after families.

CHAPTER TWO

2. Introduction

In this chapter, I shall focus on the problems women face at home, (while their husbands are away in the mines), namely, taking on the new role of heads of families. I shall also highlight the fact that women have to find others ways of generating income to augment the money they receive from their husbands, for example in prostitution which would cause the contracting of venereal diseases.

From the understanding of men and women's roles shown in chapter one, it is obvious that women have a lot more to do for their families than the men do. Then to take over their husband's role of looking after livestock, making decisions and caring for extended family, is an even heavier burden. (At this juncture a woman can be compared to the picture shown in fig 2.1).

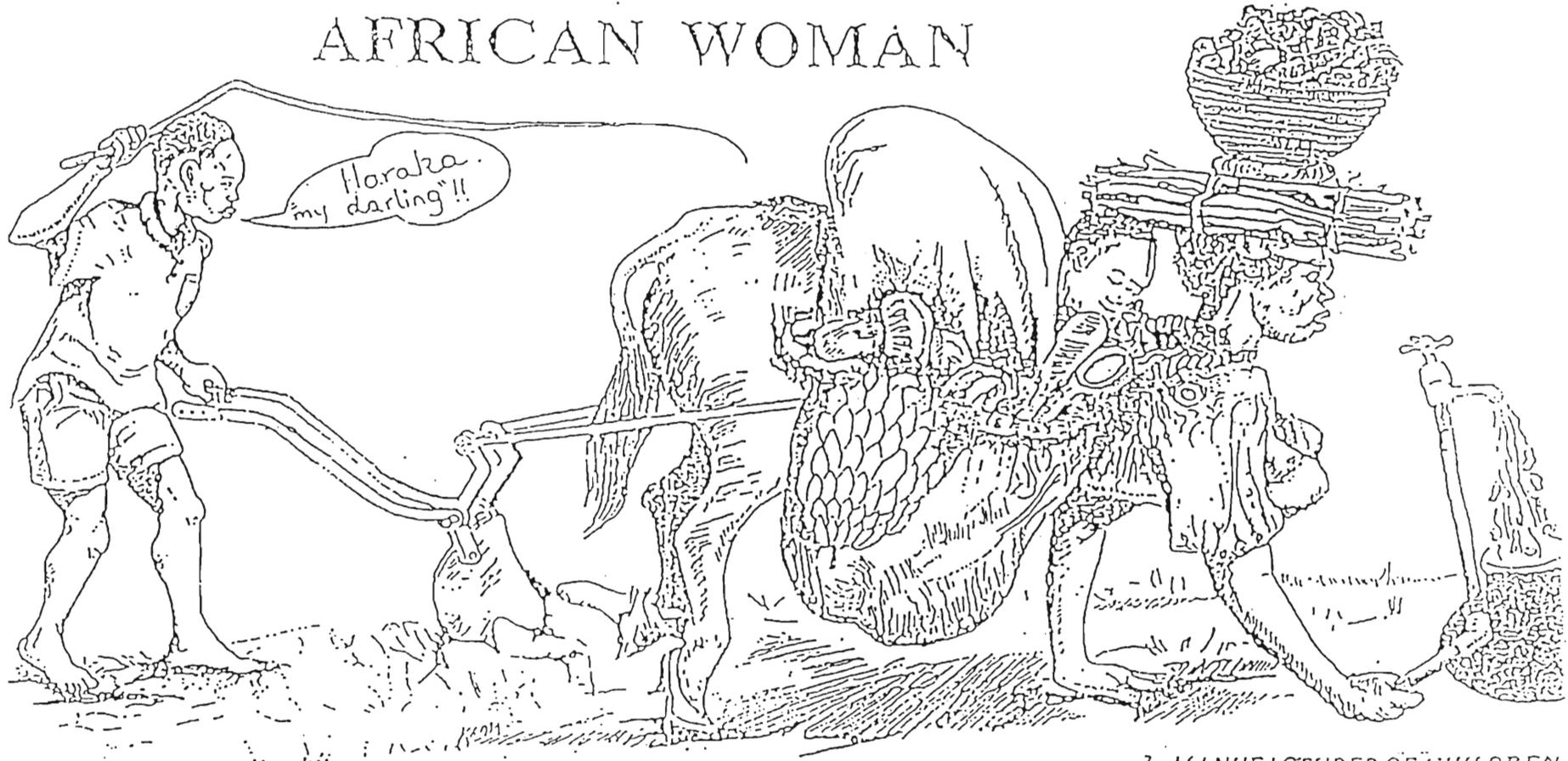
It has been argued that the South African entrepreneurs or land owners had a tendency of exploiting the miners by promoting consumerism among them. The idea has been proved by the fact that the owners or entrepreneurs developed various shops for selling all kinds of commodities. The migrant labourers are caught up in this set up, and become prey of consumerism as a result. And as such, money that was to be sent home to the families was being frittered away.

2.1 Problems faced by women at home

It is not always easy for women to succeed in generating income through agriculture because,

CREDENTIALS OF THE AFRICAN WOMAN

32



1. MOST EFFICIENT BEAST OF BURDEN
2. PLOUGHER OF MOST OF THE LAND (WHICH
SHE DOES NOT OWN)

3. MANUFACTURER OF CHILDREN
SHE DOESN'T OWN
4. MOST EFFECTIVE REPLACEMENT FOR WATER PIPES!

Figure 2.1: This is a picture of a woman in the form of a donkey, symbolising a patriarchal system in which women are burdened with all sorts of work and responsibilities, and yet remain subordinate to men.

sometimes, there is no money to get seed and manure for food production. This is one of the constraints confronting women in their newly acquired roles within the family in the absence of their husbands.

According to Osei in Lanomal, money is sent to migrant laborers' mother or father as the family guardian, who take the first share for themselves and this prevents the daughter-in law in meeting some of her family expenses. If money happens to be sent to the wife, the husband is still exercising his power of being head of the family as he still controls her spending capacity like a 'remote control', like pushing the button and ordering his wife to obey him, even though he is far away in South Africa. In this way the husband sends money with instructions as to how it should be administered. The wife has to fulfil his instructions because if she does not, punishment could follow (1996:97). Instructions from the husband might be as follows:

R200 should be given to my parents,
R200 should pay the herdboy, and with
R350 you should see what you can buy for the family
and the food. I will send money to buy clothes for children
and for other purposes later (Gay 1980:131).

The effects of migrant labour on women and children is irritating. Gill stresses that migrant workers use their money on consumer goods at the mines. They sometimes send money home, but at other times they do not. They spend it on their social life which sometimes becomes a long term commitment and motivates them to create second families in the RSA. Some never in fact return home, but disappear in the township near the mines, neglecting their families in Lesotho.

This is where a great problem starts for the wives who are struggling alone to help children to survive.

Most of the time the migrant workers, are loved by their families in RSA only when they are well and healthy to bring home some money. When they are no longer capable of working or become ill they are kicked out. It is then the nearly-dying men think of their real, formal caring families in Lesotho (1994:27).

Speaking from experience, one man from home who had gone to the mines for a number of years was not recognised by villages when he arrived because he was physically changed due to illness. After a thorough search for his family, he eventually arrived home where his family rejected him. But the elders of the community begged the wife to accept him until she finally relented. It was the wife who, thereafter, took care of all his expensive medication. This is the evidence that sometimes women are used as nurses for they have to care of their ill husbands who do not help them before they became ill. This means that the home becomes an old-age institution and sanitorium, where the women have to look after their dying husbands. The husbands come back to their original family in Lesotho when they are very old and unable to look after themselves any longer (Wilson & Ramphele 1989:199).

Germond raises the important issue of brewing and selling beer, which helps the women to generate additional income. Many Basotho men are against this practice, especially some of the women's husbands away at the mines. Germond stresses that migrant workers are afraid that if their wives sell liquor at their homes, they would also be tempted into prostitution with their clients. As a

result, the migrant workers leave strict instructions concerning the disbursement of remittances. Some have even threatened physical violence, (punishment) if their wives waste the money they remit on liquor or on the ingredients for home brewing (1982:104). Sometimes migrant workers asked other men to check on their wives in case the wives continued 'shebeening' and to report if they did. To women, 'shebeening' is one of the most accessible and convenient ways in which to generate cash income from home. Besides, it does not demand regular inputs of time and labour and could be undertaken at the same time as other domestic work. This, therefore tempts the migrant workers' wives to find a common strategy of running the shebeen from the home of a friend, (who may well be a widow,) in the vicinity.

Since we are talking about economy in terms of money, women do whatever they can in order to get money for survival. Being left in misery by their husbands, some women sell things such as apples, oranges, 'vet koek' during sports days or any gathering where people may need food. Others of course get money through prostitution and sexual corruption. They sometimes unfortunately send or encourage their daughters to do the same. There is no doubt from this kind of business that these women are the victims of many kinds of diseases. Problems faced by women are not only economical but also psychological.

2.2 Changes caused by lack of resources

There are so many changes among the Basotho women due to lack of resources; resources in terms of not having skills, not having children to count on, and no other helpers such as relatives or family

of origin. As shown in chapter one, women grew up dealing with household chores not conflicting with men's work. But now that they (women) have men's work to do together with their own, this becomes a problem for them. As already stated, during the ploughing season, the wife of a migrant labourer, (if there is male child in the family), goes around asking the male neighbours to assist her with ploughing her fields, failing to get one, she does the ploughing herself. The household of a migrant labourer experiences greater difficulties in agricultural production.. Sekele emphasises that having few resident adult males and insufficient cash with which to hire tractor services results in planting smaller acres and reaping very little harvest by female-headed households (1983:83). This is the evidence that if this particular wife had skills for agriculture, and means, she could have done something better and received a better crop yield.

It is not every family in Lesotho that has children; therefore those women who do not have children and do not get money from their husbands suffer terribly. Maybe even their families of origin, which could have helped, do not have enough to offer. Sometimes the relatives give constructive advice to their daughter-in-law even if they have nothing material to offer, but others discourage those who are capable and willing to look for employment.

Here is the story in summary of a woman from Lesotho who asked for help from the in-laws but was not positively assisted. The book in which the story is found is edited by Kendall 1995. Basali: Stories by and about women in Lesotho.

The name of the woman is Mama Kazili. She waited for the whole year for her husband to send

money from RSA mines. Failing to get it, she went to the brother of her husband with her three children. She asked him to look after them while she searched for employment. Her brother-in-law called the extended family to discuss the issue. All the male relatives were furious and totally against Mama Kazili's decision to look for employment. Her brother-in-law on behalf of the family refused her departure for employment. He even asked her, "What do you want to teach to wives, to leave us if we fail them?" She became hurt and angry then said, "I am teaching them that, when their husbands do not fulfil their duties as heads of the household and breadwinners of the families, to the extent that children died of hunger, they should not sit there and do nothing, waiting for manna from heaven. I have brought my children to you for a month or two to have something to eat while I look for employment". This is a living example of a woman who shows her responsibility in upholding the family, but the male relatives are turning a blind eye to the situation. There was no appreciation for what she tried to do for the benefit of the children. Not only the males were angry about Mama Kazili's decision, there were mixed feeling among women who were present at the meeting. Nhlapo in Kendall (the writer of the story), indicated that women were in two groups, the younger ones who admired and appreciated the truth she mentioned and the group of elderly wives who found her disrespectful to the families (1995:34).

This is the group that perpetuated the suffering of other women and discouraged their creativeness. It is from this kind of group that some women become lazy or are taken care of by relatives even if they are denied the freedom they desire. They may feel that those who search for employment might be free from traditional constraints.

Temporal resources are also a problem that the women are faced with. Some families are large with about five to ten children and these will be an obstacle to the women's employment if the husband does not send money. It is true that if she gets employment, it is for her children's survival, but she may feel she is rejecting them if she leaves them for work outside the country. She prefers to do some part-time jobs if there are any around so that she can be with her children, particularly if they are still young. For some women who are breast-feeding, time might be a problem because even if they have knowledge of work they cannot go for it at that stage. They are also not strong enough for the job after giving birth. They cannot stand or sit in one place for a long period. For instance working in a factory where one has to stand the whole day, a sick person is unable to do that work. All these create anger in some women and they show it in different ways. This is a time when pastoral counselling becomes even more necessary, as the counsellor can help the woman to see a new way forward of taking control in her life.

Furthermore, Gill indicates that some of the migrant workers who come home for leave will theoretically use time to improve the house or plough fields. But practically, they come home to rest and do nothing else. Women continue to be principal decision-makers and carry these decisions out both in domestic work and farming (1994:26). During the leave one can see that women work twice as hard to carry out their responsibilities and also to take instructions from their husbands who want to demonstrate their power over them. Mpho, the husband of one of the interviewees, explained that for men at work, there is no quarrel or discussion with the boss even if he is younger than the workers. Therefore whatever frustrations the men carry from work may affect women at home during their husbands' leave. Sometimes the wives are blamed even for the children's

misbehaviours, because it seems that they did not teach the children how to behave. However as Mpho stated, there are other migrant workers who are fathers to their children and helpers to their wives. They look after livestock which is man's work, as well as helping their wives to look after the children. They reduce their wives' load a bit while they are at home. But this category of respectful and considerate men number less than those wives who are generally suppressed (Mpho interview: 1998)

The above situation shows historical reasons for women's increased desire to move to areas in search of employment. These also show how pastoral counselling should help.

2.3 Mobility of women in search of work and the implicit risks thereof

It must be understood that a home is traditionally recognised as a natural place for a woman that provides security. If she now has a venture outside, it means many risks such as being sexually abused (e.g. raped), contracting diseases such as AIDS virus or venereal diseases or ending up in prostitution.

The movement of women is mostly internal in Lesotho, moving from rural to urban areas with little movement back to rural areas (Larson *et al.*, 1998:106). According to Basotho norms, a woman has to get permission from her husband or from the in-laws if she wants to look for job. But if the woman is refused, she might stay at home or decide otherwise. Therefore, many wives of migrant workers labourers have left their families with permission or without it. The aim of these women

is to raise the standard of living, but very unfortunately since most of them do not have qualifications for employment, some are hired for domestic work, while others have to sell their bodies to generate income. By so doing they become prostitutes. The Highlands Water Scheme which is in the heart of the mountain Kingdom of Lesotho, seems to be conducive to prostitution, because men and women flock there in hundreds, searching for work. Larson states that any woman who moves to this place is in danger of being raped unless she gets man to stay with her (1998:102).

A woman indicates in her discussion with Mapetla that she had to have a boyfriend in order to be safe. She says, 'I was assured security by this man because if you are your own, the other men harass you'. She continues and says, 'you see, there are more men in these areas than women. So they even fight for us'. This is the evidence that women are not protected in this area, but since they need money, they take any man who can accommodate them. In this awful way they save the small amount of money they get. They do not pay rent. Some of these women still visit home sometimes to bring money for their children and see them, but others never come back and their children lead orphaned lives while their parents are still alive. To show how children suffer under this situation, Bardill *et al.* states:

Four year old boys care for herds near the village and six to seven year olds may spend perhaps months at a time in the mountain cattle posts fending for themselves in the company of only other boys and male adolescents. Even if kids otherwise manage remain at school there is frequently uncertainty as to whether fees and other expenses can be paid (1985:14).

The children like these ones suffer because their parents, especially the mothers are not nursing

them. This abandonment is what psychologically kills their mothers. Bardill *et al.* again in this case says, 'Basotho are fond of children, and may make substantial sacrifices on behalf of their children' (1985:16).

On the other hand, concerning the migration of men, Murray emphasizes that the longer period the migrant worker is away from the family does not only bring about economic insecurity, but also causes marital disharmony, creating problems relating to sexual morals and illegitimacy of children. On the side of women though, the security of economy and harmony in marriage are destroyed, the longer period the deserted women stay without their husbands (1981:20).

Similarly the woman who stay longer periods with their boy-friends, result in raising illegitimate children. Instead of reducing their stress, it is intensified. Some of them realising that they are pregnant, go for an abortion. Oosthuizen supports this point saying:

It is however, those belonging to the lower state who find themselves in an awkward position. Economically and otherwise they cannot afford having another child and in desperation resort to self-induced abortion or fall victim of the unscrupulous criminal abortionist - often with serious after effects (1974:150).

Frustration and intensity of emotion force the deserted women to have an abortion. Despite its illegality, despite moral and religious opposition to it, they decide to carry on with it (Petchesky 1984:156). Petchesky indicates that these women suffer infections and uterine perforation caused by illegal abortions. She even encouraged the legalisation of abortion to avoid back-door termination pregnancies (1984:157). This is how she judges abortion. But no matter whether it is

done legally or illegally, physically and psychologically these women suffer. If it had been their choice, they would not have allowed an abortion, but the conditions in the families force them to choose this route.

Everyone must feel that they are capable of achievement in life. He/she needs to develop the ultimate conviction, stirring within him/her, that he/she can do things. He/she needs also to feel satisfied knowing that she can gain recognition for what she does. Failing all these, depression comes in. Dewald explains depression as cry for love. He says:

Those who are depressed feel lonely, lost, helpless, hopeless. Those suffering severely from depression feel that they are a failure, they feel overcome by sadness and sorrow, feel that they are not good at all (1971:105).

Dewald goes on to show that depression is an indirect sign of anger resulting from strong, unexpressed anger and from guilt over that anger (1971:105). Since some people feel this way after frustration over failure to achieve some desire goal, they become ill physically and mentally. Some resort to drugs or alcohol or both in thinking that drinking 'calm nerves, relieves tension, and changes moods' (Wilcocks 1983 :11). In this case it is easy. To think constructively as to how create other ways of creating income for the families. In these cases of pathology, pastoral counselling can be an important tool, to enable the client to get to the roots of their depression.

Furthermore some of the deserted women migrate to RSA and sometimes never come back to Lesotho. One woman from the interview emphasized that the income is promising in SA compared to that at home. She stresses that sometimes deserted women flock to men's hostels in the mines so

that they can take them for sexual purposes. After staying with them for a while, these women learn all the places where their male-friends keep the money. They take the money in the absence of these men and leave them. What is horrible is that sometimes these women end up killing men. It is unacceptable that men kill but it is more shocking to see women ignore their conscience to the extent of killing other people with intent.

It is not only money that the deserted women get from the men, but they become victims of various diseases. HIV for instance does not reduce fertility because women may have children while they are HIV positive. They may even go on having more than one child from different men without knowing that they are infected (Bernard 1992:10). As described, women away from home may become sexually promiscuous and because of this they can contract varying diseases. It is not only AIDS but other diseases as well that women may contract during the periods of time away from home and in search of employment. AIDS is becoming pandemic and families are losing many beloved family members as a result of it. These are just some of the problems that the women in Lesotho face. The question is how can they be helped to cope in life and what methods of counseling can be used to heal them? Chapter three will explore some of the methods recognised in Western society and African society and how they can be used in healing those facing crises.

The above studies demonstrate more and more responsibility on the side of women, namely, taking on the role of heads of families, while they remain mothers. However, economic problems at home which cannot be covered by their husbands pay have caused the women to venture outside where they fall prey to all sorts of danger, including prostitution and having illegitimate children.

CHAPTER THREE

3. Introduction to counselling methods

In this chapter, I shall investigate different methods of counselling to deal with the problems we have encountered. First, I shall highlight the fact that Jesus Christ is the ultimate counsellor whom christian counsellors must follow. I shall show how Jesus Christ counselled others taking examples from the Bible and how his way of counselling could be demonstrated and applied today.

Given all that we have seen in chapter two, it is important to examine the models of counselling that do address the situation of such deserted women. The models are: ABCD (Switzer 1974), Growth Counselling (Clinebell 1984) and the African way of counselling (Mpolo 1985). What will be done is to explain the models by way of illustration, and then show how they apply to the study of these women.

3.1 Crisis

There is no need for counselling unless there is a crisis. Stone emphasized that crisis is not a sign of mental illness, but normal human reaction to an emotionally hazardous or risky situation (1976:22). According to Matooane crisis is a temporary state of upset. The term temporary suggests that there are many kinds of crisis; but the two most common considered are normal crisis and abnormal crisis. The former refers to “temporary” and the later to “persistent”. The characteristics of normal crisis are: they are relatively short; the causes are real and known, and can be any of the following:

economic, unexpected pregnancy, unemployment, the political climate, a natural catastrophe etc (1992:22).

An abnormal crisis has characteristics such as: it takes or lasts a long time: the causes are not always regarded as valid; it is serious and associated with misery, pessimism and desperation, it is combination of acute symptoms of mood, emotion, unbalanced reasoning and unusual behaviour, it may result in suicidal thoughts and threats or attempted suicide (1992: 23).

“Crisis tends to focus on the more immediate difficulty, complaints, or disorder” (Cory 1987:17).

A person in crisis may show different kinds of behaviour, such as tiredness, helplessness, confusion, anxiety, disorganisation of family relationships, disorganisation in social activities.

3.2 Pastoral crisis counselling

Crisis pastoral counselling is helping people who are disturbed in their lives to gain an equilibrium through healing, guiding, sustaining and reconciliation (Clinebell, 1966:205-8).

Human beings have a structure which leads to personality growth and development. The parts of a human being are related and work together towards a common end...personality growth. But, in the event that one element ceases to work together with other elements, the normal harmonious working together is broken.(Matooane 1992:23).

The crisis counselling approach embraces people who are suffering pain or stress, or who are turning

away from greater personality wholeness. Events causing pain could be sudden misfortune, death, major offences, fights, failure of examination etc. Given such cases therefore, crisis counselling is a strategic helping opportunity (Matooane 1992: 24)

One positive statement that reminds us of our religious ministry in crisis is : “He comforts us in our troubles so that we in turn may be able to comfort others in any trouble of theirs” (2 Corinthians 1:4). The client needs to know that the counsellor is genuine, does care, does listen and also does understand. A good counsellor must have the ability to convey this understanding to the client.

Rogers emphasizes that, “it is necessary that the counsellor be visible in spite of the selective distortions of the client and the crippling effects of misplaced self-regard” (1961:284). It is my understanding that crisis counselling is for all the children of God. This is open to all no matter what kind of crisis one finds oneself in, as long as healing is a necessity. Since the Basotho society is a community-based society, everybody has to get the necessary help from the community.

Likewise, Hunter (1990:245) indicates a cluster of methodologies that have come to be known as a Crisis Intervention Theory. Caplan and Lindemann were the first to propose this theory as a short-term therapeutic response to personal and family crisis. The theory involves five sequential steps.

A. Understanding crisis as Homeostatic upset

Crisis intervention theory has as its basic proposition that each person develops a certain homeostasis in his or her life. As long as the homeostatic balance is not disturbed, there will be no crisis.

B Recognizing the kind of imbalance

In order to accomplish long-term stabilization, it is necessary to identify the kind and the deeper source of the homeostatic imbalance.

The homeostatic person will be evidenced by the onset or intensification of emotional distress or disorientation such as anxiety, depression, guilt or anger.

According to Hunter the crisis intervention counsellor will find that the various kinds of emotional distress or disorientation have their source in one of the four dimensions (1990:78)

B(i) In the intrapersonal dimension- the source is within the individual's and arises from the individual inability to cope with his or her own cognitive, emotional, or behaviour impulses.

B(ii) In the interpersonal dimension-the source is the individual's relationship with others and arises from the individual's inability to enter into constructive problem solving with others.

B(iii) In the physical dimension-the source is the individual's health and arises from the individual's inability to cope with life threatening, chronic illness, or physical malfunction.

B(iv) In the spiritual dimension - the source is the individual's response to God or the religious community and arises from the individual's inability to respond to the redemptive message.

C. Recognizing the causes of the Crisis

In order to bring relief to the immediate crisis, it is necessary to identify the immediate or precipitating cause of the homeostatic imbalance, which usually comes from one of three situations.

C(i) A loss of support-When a person loses someone or something which he/she has established very close emotional ties, for example - family member, a pet, nation or others.

C (ii) A loss of control- When a person experiences a sense of helplessness and powerlessness in the face of what is perceived as an overwhelming threat or a set of impossible demands.

C (iii) A new or unique situation- this is when a person is confronted with a situation that calls for adaptive behaviour in which he/she has not had the opportunity to develop new situation, such as an occupational change, moving into a new house, or home or going to another country.

D. Achieving short-term stabilization - according to the crisis intervention theory, by the time the crisis counsellor has identified the kind and cause of the crisis, short-term stabilization has begun.

“This is accomplished through the development of a model to help the person understand the cause and cure of the current crisis. The model of understanding develops as the crisis counsellor coaches or facilitates the person’s understanding of his/her current situation and through understanding and support, begins to develop a sense of regained control over his/her life. The model of understanding is then used as the beginning point to help the person generate a program for long-term stabilization, that will seek to remedy the problems identified as the source or cause” (Hunter 1990:246).

E. Achieving long-term stabilization - this results as the crisis counselling supports the person through the programme for long-term stabilization. This term may include legal, medical, psychological or pastoral counselling and intervention, which is a practical theory that can be implemented by a lay person, professional clergy, and mental health workers of any theoretical persuasion.

3.3 ABCD Method

Besides Hunter's theory, Switzer proposed another crisis intervention method which seems to be more appropriate in making people aware of their strength to cope during crisis. This is the ABCD method, though (D) (developing future plan) is added by Clinebell when realizing its significance. In order to show how helpful this model is to the counsellor in dealing with an individual or families to restore their previous homeostatic balances, it is necessary to explain it so that it is known.

Switzer emphasizes that for this method to be used, one must make sure that there is a recent change in behaviour or feeling to the troubled person. Also find out whether the situation is intensively growing, and if this changing situation has a connection with external events. If all these are present then the pastoral counselling can be done. For these components, Switzer writes:

In the ABCD methods of counselling there are three (*original*) components: (A) Achieve contact with the person; (B) Boil down the problem to its essential; (C) Cope actively with the problem; (D) Develop an ongoing action plan. It should be noted at the beginning that this methods does not necessarily imply a progression from A to B to C to D; two or three steps can and frequently do occur at the same time (1974:32).

Italics mine. The fourth point (D), is not considered to be part of the ‘three component model,’ since it was added by Clinebell to Switzer’s original model at a later stage.

(A) Achieving contact with a client

This is the beginning of a relationship, a rapport is established and, therefore, the counsellor must be sensitive to the client, to make sure that client experiences a hearty welcome, is listened to with love, caring and trust. The client must feel motivated to relax. Physical contact is sometimes a necessity to relax a disturbed person. The counsellor can just hold the hand of the person to ease the tension which might be disturbing the client. Through eye contact the counsellor will be able to trace different behaviour which may tell how the client feels as sometimes the client will be unable to talk due to crying. The counsellor has to watch this and also be aware of repeating words that mean the same thing. It is through all these skills that the counsellor will judge how intense the hurt is.

The counsellor has to tell the client that she/he is with her/him and wants to help to make the situation better. The client must also be told about her/his own strength to cope with the crisis but only needs to be guided. Through empathy the counsellor can show understanding (1984:35-7) of the feeling, thoughts and actions of the client.

(B) Boiling down the problem:

At this stage Clinebell (1984:38) emphasized that the major roles of the counselor are responding and focusing. He says; “The response of the counselor will be in three areas; non-verbal behaviour,

feelings, and meaning". The counselor has to be conscious of the above in order to detect the real problem with the client. For example, one may deny that she/he is hurt, but at the same time she/he is crying. You see she/he denies what really bothers her/him but the behaviour clarifies it. Therefore the watchful counsellor is capable of leading the client to reality.

Due to a confused mind, the client may brainstorm whatever feelings emerge within. Even the posture or the tone of the voice may lead the helper to the feelings of the client. It is the duty of the counsellor to help the client to sort out the feelings and prioritise them. The client must be made to focus on one major feeling and find the cause. In other words the client must choose one part of the problem to start with. The client must also be encouraged to give various alternatives as solutions, among which one or two more suitable for the solution will be used. It is not good for the counsellor to be judgemental, instead she/he has to discuss different personal resources which might be supportive and strengthen the growth of the client such as family, friend or religious issues, if the client is a believer (1984:41).

(C) Coping actively with the problem:

Coping, is where the first two stages of A: Achieving contact with a client, and B: boiling down the problem, are evaluated and changes are made. Normally people in crisis isolate themselves as suffering tends to cause people to withdraw from society. At this stage the counsellor has to encourage the client to make plans to approach the problem she/ he focused on from the second stage. The client may be reluctant to establish an action plan, so the counsellor has to motivate her/him to start with small things but to make sure to follow them seriously; for example setting a

time-table for reflecting on the problem; perhaps also to decide when to meet with the counsellor. These actions may be helpful because whatever small improvement of the situation occurs, might also be the improvement of feelings and attitudes. For instance one might feel less depressed and more hopeful which may lead to self-esteem. The client has to be encouraged to set goals, and also to brainstorm alternatives from which the appropriate goals can be selected to achieve new priorities.

If sometimes the client is unable to set a goal, the counsellor must offer the alternatives. Like in the second stage, the client must be made to feel that, whenever he/she is blocked in growth, the counsellor is always available for help (Switzer 1974: 42-47).

(D) Develop the Future plan

Finally the counselor has to encourage the client to follow up the process of counselling. She/he must enable the client to make plans and steps towards changes, however small (Clinebell 1966:207)

Rome was not built in a day, likewise the client cannot be healed from the crisis and potentially grow in a day. Therefore the counsellor must help the client to develop more skills to work on the problem she/he is dealing with. One may think that the pastoral counsellor arranges follow up sessions with her/his client for "check up" but really it is to show her/his caring and interest in the client's growth. The counsellor has to encourage the client to join a growth group of people who suffered the same crisis. Such a group may become a support system for its members. The ABCD method seems to apply in the African context although the third stage does not necessarily fit. Even so, there is no way that an African woman can ask to be counselled at present. If the pastor through his observation sees

a need to counsel a member in a certain family, he cannot call that individual and start helping. The respected members of the family such as husband of the client, if it is a wife, parents even grandparents or relatives should be included. This is done in the beginning to develop the sense of trust and caring. This is to prevent negative thoughts toward the pastor if he is a man. When the trust is broadened, the family will support her in her growth (Mpolo in Mpolo and Kalu 1985: 2)

Case Study

We are given a series of problems that the *Basotho* women (whose husbands are migrant workers in South Africa) experience. In order to see how the ABCD method of counselling is applied, let us take a case study of Agnes, a 35 year old woman. This occurred during my field work in January, 1998.

Agnes is a married *Mosotho* woman with two sons and a daughter. Her husband is a 39 year old miner who was due to come home for two months leave. Agnes' knowledge that the husband was coming frustrates her and she wondered if she would cope with the following aspects of her life: family, economy and social life.

Some of the problems she foresees are:

- (i) Agnes is a decision maker of everything in the family and she foresees the husband changing all her plans in raising the children. She foresees herself being instructed, sometimes being scolded in the presence of her children. She feels apprehensive and afraid.
- (ii) Economically she knows where to buy clothes for children. Usually she takes the opportunity for any sale she knows of and she also knows which sizes to buy. But the problem is that the husband

favours some shops no matter how expensive they are and he will force her to buy from them. At the same time when he is at home she has to ask for money since she is not keeping the family money.

(iii) Socially Agnes used to be with other women as a club member to discuss ways of raising funds or reporting some club issues. But she now feels powerless since the husband does not like the club. Her religious participation in the church is disturbed, she now cannot teach catechism to the children on Saturdays.

All the above confuse and frustrate Agnes. Two months were like a year to her.

We will now apply Switzer's ABCD model to this case study:

A. Achieving contact with the client

Agnes is made comfortable by being informed that the conversation is confidential. After greetings, the counsellor will sit not too far from the client, but far enough to observe the non-verbal cues of the client's feelings. The counsellor then listens to what Agnes was saying not how it was being said. Agnes spoke at her own pace - she was not pushed faster or further than she wanted to go. At one stage Agnes kept quiet in the middle of her explanation, blinked and supported her cheek with her right hand and said, "I cannot stop him, but I am really afraid of his presence". Agnes was made to feel she was heard and understood because the counsellor responded, using words to describe the contents and feelings of what had been described by Agnes. Agnes was made aware of her strength to cope with the crisis.

B. In boiling down the problem, the counsellor's focus was on non-verbal behaviour as well as on the client's feelings which she expressed during counselling. Since the client was confused, it was the counsellor's duty to help her prioritise points of crisis and the feelings so that she could deal with one feeling at a time. Agnes through her behaviour manifested a cluster of feelings such as: hurt, discomfort, anxiety, fear, depression etc. She was afraid that she was going to lose power over the children when the husband took over. She sensed that she was going to work as mother and father and yet would have to be subservient to the husband. Without being judgemental, the counsellor encouraged Agnes to brainstorm alternatives that could be used as solutions. That was helpful because Agnes was made to choose one she thought could be appropriate to start with in dealing with being afraid of subservience.

C. Agnes realized that she had been hiding away from the people who could have helped her. This then postulates what Kübler-Ross discovered, that people in crisis sometimes isolate themselves from those who can assist them (1969:240). Again it might be difficult for Agnes as a woman to ask for counselling. It was just a coincidence that when the counsellor went to her for a research interview, Agnes was in misery so she was counselled instead. Since the counsellee was warmly welcomed, Agnes showed trust and openness about her feelings. As a result she agreed to set some goals such as respecting her husband, staying in the home and using whatever little resources were available to get money for her children. Thus Agnes began to realise that she could cope with her situation.

Many interviewees discovered friends as the best help for counselling. The client began to realize that two months is not such a long time if she could be patient and agree with her husband's

decisions. In other words she would try to control her anger if it was aroused.

D. Furthermore the counsellor agreed with the client about the importance of the friends but suggested a discussion group. Therefore the client explained her knowledge of a group that could be helpful in her case. They are: “*Selibeng*”, (this is a women’s Association in Lesotho, where women discuss and share their problems and come up with solutions). The second group is the ‘Solidarity of the Ladies of St. Anne’. The client preferred the latter from the former because her husband disliked “*selibeng*” but somewhat accepted church associations. Moreover she was interested in Solidarity of the Ladies of St. Anne due to what she heard from a member of the association. For example, there was one member whose husband burnt her uniform to stop her going to the meeting. She was miserable and most of the time was in tears. She cries for two years. The other ‘Solidarity’ members used to sneak around to inform her about the meeting and pray with her.

With time however, the husband softened and yielded. He relented and bought her a new uniform. Agnes then was touched by this information and considered the Solidarity of the Ladies of St. Anne as the best association to join.

3.4 Growth Counselling

As Clinebell’s Growth Counselling is another form of counselling, I will discuss it here. This form of counselling concentrates on the group. One does not get help from one person but rather, from many who have experienced the same crisis. Clinebell defines growth counselling as follows:

[It is the] human potential’s approach to the helping process which defines the

goal of the process at the liberation of the fullest potentialities at each life stage, and the creation of a personal enhancing society in which every person will have the opportunity to use his/her full potentialities (1966:14).

In other words this is a life counselling method. The counsellor should notice the strengths and virtues that one has so that one can be informed about them. Maybe a person can sing but is not sure of herself, the observant counsellor has to call and tell the client how clear her voice is and that will be good for her to join the choir where she may sing and also to strengthen other members. Now by using her well trained voice he/she is helped to be liberated from the oppression of hiding this talent. By so doing she is growing into her true self.

Growth Counselling aims at:

1. Helping to create humanizing community by training and motivating people to lead a network of mutual nurturing.
2. The de-professionalising of the helping enrichment process is a goal of growth counselling.
3. Helping people to experience the reality of the realm of spirit in their hearts and now with minimal distortion from infantile drives (Clinebell 1966:46).

In this case, growth counselling encourages group work, in which all members can be made aware of their potentialities. It is from the group that sharing can benefit all the members. Murgatroyd also recognizes the importance of group work counselling and at the same time, advises the group members by these words:

Realize that the group is a means to an end, not an end in itself; whilst the group may be important to you, don't lose sight of why you joined and what you

intended to gain from your participation. Don't expect the changes that you are looking for to occur quickly and effortlessly in a group - it will take time and may be frustrating, but it is worth persisting (1985:143).

Clinebell is aware that the basic growth resource necessary for societies is, people helping people giving each other mutual support and caring" (1966:49). The growth counselling model stresses that wherever there is caring and positive confrontation, there is growth. Love and honesty also are factors that activate growth in human life. In other words, anyone who is honestly and lovingly confronted, can be enlightened through her/his potential which needs to be invested for the benefit of other people. The professionals should train those who can benefit from developed skills for growth. Those who are not capable of the skills, can be helped to discover their limitations and be liberated to deal constructively with their pain. The distressed people are aware that God has called everybody to participate in the growth of everyone. They used to form small groups from which the spirit of caring and openness reigned. For example in hoeing or building the villager's shelter. Even the poor ones were not ashamed of sharing their ideas with the average or the rich. Socially, economically and spiritually they were supporting each other. Switzer, building onto the work of Clinebell indicates that:

Since the feelings of each member are so close to the surface, there seems to be a mutual stimulation to express feelings openly. This may be done by words themselves, but most of the time it is simply by being in the presence of those who are expressing their emotions (1970:133).

This statement clarifies that group therapy is not only conducive to promote a comfortable environment but also shows the confidentiality of what will be spread outside the group. As

Murgatroyd stresses, healing does not occur immediately, but there is a feeling that after one has the hurting feelings, the pressure felt before goes down a bit (1985:150).

On the other hand growth counselling encourages the professionals to continue their own personal growth while working with non-professionals. This is vital because the former will contribute what the latter does not have. The professionals according to Matooane, are the people who must have undergone the process of counselling to purify themselves of biases and other adverse behaviours. They should have been trained to be non-judgemental (1994:240). In growth counselling, crises are seen as turning points in people's lives as well as potential growth opportunities. As a result, people are taught to use both the accidental and the normal developmental crises as growth occasions.

Spiritual growth offered by a secular or by a religious counsellor, is an essential aspect of all growth counselling. In other words, one who has grown spiritually, is confident because of being enriched with awareness, decision, freedom, meaning and commitment. Consequently the growth counselling indicates that theologically trained counsellors have to assist and equip the secular counsellors with the necessary skills for spiritual growth. It is not only Clinebell who has discovered this, but therapists such as Jung, Maslow and Assagioli recognise the centrality of spiritual growth in human's life (Clinebell 1966:50).

Finally hope is found to be an essential and indispensable motivation for growth and creative change in growth counselling. As a result, only the procedures which awaken hope in life are used for counselling. People are discouraged to concentrate on the past particularly if it does not enlighten one

to cope positively in the future. It encourages the client to let go of whatever is not constructive but pays attention to the promising aspects of present and future. Switzer supporting the idea that hope should be awakened for a fruitful future says, "Hope reflects the working of life instinct in its constant battle against the various forces that add up to self-destruction" (1970:205). In other words if there is hope within human beings during difficult times, there is a possibility of moving toward the meaningfulness of the future. This may keep faith alive and active in the present. Hope can eradicate the fear that prevents one from taking risks in life and pushes one to exercise the power that one feels within (1970:207).

Referring back to Agnes' case study, and to the fact that she joined Solidarity of the Ladies of St. Anne, from which she gained courage. Shy as she is, it was not easy for Agnes to talk about her personal life to other people. But surprisingly she found herself open and courageous in telling the group about her frustration due to the coming home of her husband for his two months holiday.

Furthermore Agnes learned patience from the group. She was aware and afraid that her husband was going to block her from realising her full potential, but the members encouraged her to be patient because they pointed out that two months is not a long time. She relied also on the hope that she would still be of help to the children she was teaching Catechism after the two months break. Though Agnes was scared to attend the women's club, she was always present in the Ladies of St. Annes meeting because she wanted to encourage her husband to attend church. She attended so as to get more techniques to deal with him from the group.

Agnes was also equipped with knowledge as how to handle her feelings. She learned about her limitations. For example, she is not capable of making her husband see the importance of sharing and discussing their family life together. That is why she had to ask one member of her group to talk to him. She also learned that perseverance exhausts the one who demands immediate changes but gives great joy when the changes happen after a while.

3.5 African Way of Counselling

Before focusing on African Counselling, it necessary to explain what such counselling is, in the African perspective. “The indigenous African counsellor is not understood in the eyes of the western practice. If recognised at all, he was referred to as a local herbalist, a diviner or at best, an adviser whose technique and procedure are unorthodox and unscientific” (Makine in Mpolo and Nkula 1985: 18).

However, Africans regard him highly in the performance of counselling services. In relation to what Clinebell, Stone and Switzer display about counselling, Mpolo in his perspective on African Pastoral Counselling stresses that, “Pastoral Care, Counselling and Psychiatry in the western sense are relatively new disciplines in Africa” (1985: 1). But this does not mean that the Africans were not helping each other to heal and grow. They did and still do, in their own way. Africans talk to individuals when they are stuck in daily life, but when things get tough and counselling is necessary, a group approaches the subject. In this case he clarifies a group approach by these words:

The extended family system re-invests itself by using inherent capacity

to be the centre par excellence of support for, and confrontation among its members, thus enabling the individual as well as the entire family, through dialogue and rituals or reconciliation, to deal constructively with conflicting and inhibiting personal drives, cultural and religious values. This family arrangement creates psychological atmosphere conducive to personal growth and family cohesion. Furthermore, the family renews its capacity or covenants to act as a system of support and social change (1985: 3).

2

It seems in African Pastoral Counselling that the group therapy “palaver” serves as the most important first step in diagnosis treatment. This is for the sufferer as well as the immediate family members. The process of “palaver” is not done in the same way in all the cultures. In some groups the traditional healer diagnoses the starting point, while in some societies, the elder of the clan takes the place of the diviner. However, in contrast, hospital-centred therapy is discouraged in African Pastoral Counselling because there is a feeling that it prohibits the sufferer from interacting with the family. Community-oriented therapy is highly considered. It is believed that healing is to liberate body, mind and spirit which may be blocked through the interaction of the sufferer with the entire community.

Therefore for healing to take place, the healer or the elder of the clan has to bring together the relatives and the sufferer so that the relationship, which has been broken, could be restored. Group therapeutic palaver offer a living opportunity for group therapy to become a means for community learning and a common search for new human values, such as love based on acceptance and not on performance. The attitude of love reinforces the healing and growth of the sufferer and society. The group therapeutic palaver technique offers an opportunity to the community for education in redemptive relationships. Forgiveness and love, which result from this therapeutic palaver groups,

can foster a positive transference of values. The use of the positive, traditional elements of therapeutic palaver, such as acceptance, participation, transference and hope can strengthen the therapeutic process. The community framework in which therapeutic palaver takes place offers a teaching opportunity to make the community aware of some of the social pathologies that cripple the individual (Mpolo 1985:8).

Furthermore in African thinking, mental disorders may be caused by ignoring cultural values such as not considering the veneration of the ancestors as the cornerstone. As far as the Basotho are concerned, the ancestors can eat, speak and walk with them. Africans should avail themselves of their ancestors. The whole environment is overshadowed with their presence and guidance. On the other hand, spirits of the dead relatives are supposed to look after the living relatives. They remain in close contact with the living relatives, and they take an interest in them. Therefore the ancestral spirits in their therapeutic process participate primarily in solving conflicting relationships arising from the violation of traditional norms. On these points Mpolo stresses that, “Symbolic psychodrama, exorcism and rites to effect reconciliation with the ancestors and good spirits are traditional therapeutic devices which help the community and the individual to bring into consciousness and re-enact the symptoms and myths which are part of traditional African system of illness and health” (1985: 25).

Jabulani (in Mpolo and Kalu), who brings up the issue of symbols which is part and parcel of the African culture, says: “Symbols and signs play a very important part in African therapy” (1985: 36). He considers water as the symbol of life. African Pastoral Counselling seems to follow the conditions

of the therapeutic process which is stipulated by Carl Rogers in his theory of non-directive counselling. However, Africans fulfil them without reference to the underlying theories. A conducive climate of truth and acceptance to which the client comes is created. Confidently the client is met with a smile, greeted and is asked about everybody in the family as well as being asked about the farm and animals, if the client is a man and about the compound in general. This indicates some hints to the counsellor on what problems may arise even before the client can talk about them (Makinde in Mpolo and Kalu 1985: 23).

I have therefore explained African Pastoral counselling in some depth.

Now, to return to Agnes' case study as mentioned earlier in this chapter. African Pastoral Counselling seems to intertwine with Growth Counselling in some areas, such as in the group counselling process. The support that Agnes experienced in the group comes from the methods used by African Pastoral Counselling though given by a different group. For example, if Agnes' husband abuses her by beating her, she has two alternatives. The first one, is to go to her parents, especially her mother seeking advice. Secondly, her husband's parents could be asked to intervene.

Agnes' hope is also strengthened by the knowledge that in her crisis there is a supportive group to go to. This also gives her a peace of mind, especially if the broken relationship is to be restored. Furthermore Agnes gains support from the belief that her ancestors are with her.

I have looked at different methods of counselling in order to ascertain which one could be appropriate

for use in Lesotho as a way of helping the women in crisis. Three methods of counselling which are discussed in this chapter, could be used on their different approaches and emphasis could help in offering a holistic approach to counselling.

CHAPTER FOUR

4. Introduction to research findings

The task in this chapter is to analyse data collected from fieldwork, in dealing with the Basotho women whose husbands work in South Africa. But before noting their details, the limitations and constraints of the research should be explained.

4.1 Limitations and constraints of the research

Funding of the research was a problem. It was difficult for me to reach some places far away because the research project had no funds. The point is, I was not only interviewing the women whose husbands are workers in SA, but also the priests and associations. I used to get a lift from the people who happened to be passing my way.

Some of the interviewees did not allow themselves to be audio-recorded; as a result extensive notes had to be taken. What was interesting was that some of these women seemed to be wishing that their husbands could be forced to stop mistreating them.

4.2 Sample

Women aged between 25 and 45 were interviewed. This group was used because they were in the prime of their married life yet were left by their husbands who worked in SA. Also, important to me was whether they had the same resilience as they differed in age, and what kind of counselling they would need and if it would be helpful. The interviews were done at random, to avoid the uniform

answers that might be given if the interviewees were to discuss the process of interview with her husband. Since the aim of the study was to find out whether the Basotho women (whose husbands are migrant labourers in SA) experience crises during the absence of their husbands and not to concentrate on a particular denomination, the interviews are from different denominations and churches.

4.3 Data analysis

The data analysis was analysed using quantitative methods of analysis. As stated earlier in the methodology, the qualitative method is the one which fundamentally interests the study. The following table is made just to help the reader in the elaboration of the findings.

TABLE 4.1: RESPONSES FROM INTERVIEWS

Question	Variables	Respondents	Frequency	Total
1	Difficulties	Money	# #	10
		Hunger	# ///	8
		Education	# /	6
2	Role Difficulties	Looking after Animals	#	5
		Looking after Agriculture	///	3
3	Husbands and ill-treatment	Rude language	# //	7
		Corporal punishment	////	4
		Emotional provocation	///	3
4	Women associations	Church organisation	# ///	8
		Rotation Credit union	///	7
		None	//	2
5	Church role	School education	#	5
		Food supply	///	3
		Used clothing	////	4

Key: # = 5

Question 1: *What are your main difficulties in being head of the household when your husband is working in SA?*

Response: All ten interviewees experienced monetary difficulties. They emphasized that sometimes money is sent to them after two or three months. The amount sent is not enough to cover the expenses of the family. By the time they are waiting for the money, they have little food in the house. This was so in eight cases. Sometimes they have to borrow money from the neighbours and give it back when their husbands send money to them. Six women indicated the hurt they feel when their children have to stop their schooling. They may sometimes use the little money they have to send children to school in the beginning of the year with the hope that the father will send more money to pay the remainder. But on some occasions, the money is not sent at all. Their children have then to drop out of their schooling. That is why some of the women suffer like this and then leave their children in the search of employment.

Question II: *When your husband comes back on long leave, how does your role change?*

Response: Five women stated that the heavy load of responsibility is reduced because their husbands look after the animals. They do all that is necessary to feed the animals as well as making sure that the boys learn how to take good care of the animals. The husbands wake up in the night to check if the animals are still in the kraal especially in present days when theft is common. Both parents take care of children while their father is on leave at home. However, the other five indicated that the responsibility does not change. Instead, their responsibility expanded because they have to look after their husbands as well. The women have to change their daily plans in order to accommodate their husbands' plans. In other words they take orders from husbands on how to do things and when they

have to be done. This irritates the women but they cannot refuse because they may be punished.

Related to agriculture, only three women stressed that their husbands were helpful. These husbands see to it that they ploughed all the fields before their leave is over. Other women explained that there is no difference whether the husbands are in SA or with their families because women have to take care of the agriculture. The families where there are boys old enough to plough are lucky since the women prepare seeds and manure for boys to take to the fields. In the families where there are no boys, the man prefers to hire other men to plough for him. This is hurting the women when they see how the little money they have in the house is being misused.

Question III: *What kind of abuse do you experience if any: verbally or physically?*

Response: Seven women admitted that their husbands abuse them with rude language. Sometimes the husbands did not consider how their children were affected as the bad language is used in their presence. Men are bold enough to tell their wives that they are paid for (they are bought), through lobola. Therefore, their duty is to serve the family members, especially the men. Four women expressed that their husbands use corporal punishment. One woman with a missing tooth told me that her husband hit her with a big stick and her tooth cracked. He also hit her with his fists and she had a badly bruised eye, which were terribly painful. She did not go to her family because it was difficult for her to leave her three small children with this (horrible man). What makes some women ashamed are the physical whippings they receive in front of their neighbours if they happen to try to intervene.

Women see this act as a removal of their dignity, exposing them as if they were misbehaving.

As far as emotional provocation is concerned three women postulated that it was not always their husbands abusing them with rude language nor whipping them, but that they became aggressive to the children, which was awful for them. Even if children did not do anything wrong or if they made a slight mistake, they are then whipped or spoken to unnecessarily harshly. This may even be done to hurt their mother. For instance, if there was an argument between the parents on that day, the children may be punished. Some of the interviewed women felt obliged to talk on behalf of their children, which had led to the emotional, verbal or physical abuse of the mothers. Other women, though they are hurt, still pretend as if they do not feel any hurt or do not care about the children.

Question IV: Can you attend a workshop for women left at home, to receive pastoral counselling and to help you cope with being hurt and alone?

Response: With regard to this question eight women are involved with church organizations such as Solidarity of the Ladies of Saint Anne. The Ladies of St. Anne wear purple and the purpose of their solidarity is to follow in the footsteps of St Anne who is supposed to have brought up our Lady (Mary Mother of Jesus) in love and fear of the Lord. In that way, they also want to be exemplary parents. They also advise each other during their meetings.

In contrast to the above groups of Catholic women, however, the Paris Evangelical Missionary Society among the Protestants established the association called Bomabana (literally “The Mothers of the children”) in 1889. The aim of this group was to pray, do charitable work and the cultivation of improved mothering or domesticity. But recently, the aim changed slightly to accommodate vital issues such as hygiene care of babies, education problems, anti-alcoholism (Epprecht 1993:206-7).

This is the association that some of the interviewees joined and are somehow spiritually and materially being helped by. Many different churches in Lesotho function in similar ways. All associations of women consider prayer as a centre of communication with God as well as with their ancestors. They believe they are protected because of communicating with both parties.

With the adoption of western culture, cultural support groups no longer play an important role. A child was the child of the community and a woman a woman of the community but now people pursue their own interests and everyone their own business. Thus, the prayer groups have arisen to meet the needs of the community in encouraging and admonishing one another and their children. One woman complained that the media has a negative influence on people's lives, particularly children, contributing to delinquency, violence, rebellion, promiscuity and pornography. In these groups, the women openly discuss these issues and learn from the Word of God and their experience on how to shepherd and bring up their children with good morals. Women are pillars of the families and are burdened with reproductive responsibilities in a society that is in crisis and is degrading. Most of the women interviewed mentioned that the disciplining of children is left up to them and they believed that a woman who fears God would mould the characters of the children to be good. Graham (1986) mentioned that if there were more Christian mothers in our society, there would be less delinquency, less immorality, less ungodliness and fewer broken homes. Thus women need a place to express themselves and to unwind from the pressures of life. The prayer groups offer such therapy and support.

Furthermore, seven women are engaged in social associations such as Lesotho Homemakers

Association, Rotational Credit Union and *Selibeng* (the Women's Association mentioned earlier in chapter three). The former is the association, which deals with adult education. Instruction is mainly done by means of visual demonstrations. Hygiene and cleanliness are also emphasized. Nutrition is one of the main subjects. Handicrafts are taught and encouraged. The overall aim of the association is the improvement of the home in the widest sense. Women are encouraged to engage in activities such as gardening, beautifying the home surrounding, cooking and the preserving of fruit and vegetables (Gilligan 1977:152).

Similarly, the latter is the union that helps with money. The members contribute an amount of R50.00 each month and the collection is given to one member in turn. This is how these women succeed in buying clothes for their children or getting food. Some women use the collection to buy capital goods such as wool to knit for selling or buy apples/oranges/bananas to sell.

The points to pay attention to therefore, are the women from Lesotho Homemakers Association and *Selibeng* are encouraged to look after their families' economy as well as discussing their families' problems. This does seem to give them some skills to cope. *Selibeng* seems to be engaged in conscientizing women about their rights and in fighting for them.

Although all respondents have given different answers on where they get the power to cope, in most cases they have much in common. All have reflected on the power of God. One woman, (who sells apples near a bus stop in Lesotho) said during the interview, "I trust God and this is my only hope. Believe me I have two sons, six and eight years that have been born when I started selling apples here.

Selling apples and oranges is my source of income to raise my children, ever since their father turned his back on them.” This shows great faith in God. Some of these women have had enough suffering caused by their husbands. They have started to believe in themselves, and realize that they can survive without the so called ‘help’ from their husbands. As a result they joined various associations in order to increase their coping skills in life. Only two women stated that they belong to none of the associations. Their reason being that God and their ancestors have abandoned them and they do not see a reason to live.

Question V: What can the church do to help you to cope with this situation?

Response: The interviewees emphasized that the church should care for them. Care, as de Jongh Van Arkel sees it, “takes place truly listening to each other, where they feel a part of each other, where they understand what the troubled person is going through; where they comfort, encourage, cheer up and try to support and help others” (1991:98). In the same way, five women suggested that the church had to support them by giving them a helping hand in their children’s education, even if they, as mothers, could simply be given a part time job for school payment. Three other women thought they should be given food. It would be of great help because they do not have fields to plough. Their only time for rejoicing is in winter when they join those who have produced something in their fields. Every day after harvesting, they are given produce enough to feed their families.

Four interviewees came up with the idea that; only the priests sell used clothes from overseas. They questioned if the church couldn’t get the second hand clothes for them to sell as well. It could benefit them in having something to wear as well as getting money from sales. In general, besides the

above ideas, the interviewees need church for spiritual fellowship and enrichment. They have a feeling that pastors are only interested in talking with the settled and secure families, not the broken and the poor ones.

There is purpose for this question five, because they highlight the problems that women are faced with, and which ones must be approached first. There is acknowledgment that there is a role to be played by men which would require a change of attitude by the men themselves to contribute to greater domestic happiness.

The group offered survival strategies to assist women cope with the social and economic pressures that they encountered as the pillars of the family. The women needed their own place to express themselves freely and the group encouraged them. The group serves as a support network in terms of providing finances, labours and emotional needs. They also empower women who become more confident in themselves and are able to rise above all their situations, and cope with their many difficulties.

In relation to counselling, the focus is on the things women can do positively to help themselves. In this regard, the variables in response to question four speak for themselves. The women have resilience. Resilience means “able to spring back to the former shape or position when pressure is removed; to be strong enough to recover from difficulty, disease, etc.” (Longman Dictionary of Contemporary English). In other words due to their resilience it is likely that some see life positively and never despair.

Their field of operation should visibly be self-determination and self-integration (Matoane Unpublished thesis, 1993).

What is seen as a negative point in the plight of these women, pertains to questions one and three. They need counsellors because their emotions are terribly destroyed. They cannot play double roles and still be normal; meaning that responsibility is now beyond their control.

4.4 Method of counselling necessary

From the interviews, it seems that two categories of counselling are necessary for women in this kind of situation. One is 'preventative' counselling. As Basotho people, we believe very much in the Sesotho proverb: *Ho ipaballa ho molemo ho feta setlhare*, meaning 'Keeping yourself safe is better than being cured.' This simply means that, prevention is better than cure. Because these women have already shown resilience, which is trust in God, despite their problems. The counsellor will use preventative methods whereby she builds on this resilient nature of counselling.

In other words the counsellor has to capitalize on the strength or willpower which the women show, to prevent further damage.

The second method that follows is called "curative" counselling which helps those women who have lost willpower and have fallen prey to crisis (loss of hope). As the name suggests, this form of counselling seeks to restore the lost hope in these women. The loss of hope is demonstrated in venturing outside the home, being unfaithful to their husbands and using immoral ways of earning

a livelihood. What 'curative' counselling does is to reassure the women and show them the most important way of helping oneself.

4.5 Significance of Western and African methods of counselling

From a general observation of life, it seems correct to judge that there is nothing totally perfect on earth. This is manifested clearly from the three methods of counselling which are: ABCD method (Switzer 1974), Growth Counselling (Clinebell 1968) and African Pastoral Counselling (Mpolo 1985). Amongst the three there is no one that is then more important than the other because these three methods are suitable for different sorts of cultural backgrounds. Although there are some differences the three methods are working towards the same goal, which is "helping people, individuals and community of people to learn how to grow, to actualize their potentialities throughout their life" (Mpolo in Mpolo & Kalu 1985:13). It is helping the totality of a person to grow. However, African Pastoral Counselling and Growth Counselling seem to address more than individuals in solving problems. For instance, if there is a group of woman who cannot afford to raise their children, they may be given assistance of money to start a project that will benefit their families. This is all right, but getting deeper into their feelings, to find the cause of their crisis and detect the solution, is not taken into consideration. In other words, it is taken as if the problem for one woman, is the same as for other women.

Furthermore, the African Counselling is situated in cultural expectation. For example, if there are no children from the couple who got married five years ago, and the man starts running after women, culturally it is because his wife does not fulfil the norms of bearing her husbands children. Daisy, in

Mpolo and Kula supports this by saying,

“Childlessness is regarded as a serious curse on the couple. In most cases, the female is looked upon as the culprit. Since the male spouse can always take another wife to fulfil this purpose of marriage, child bearing is always a great source of anxiety for the African people, especially the female spouse” (1978:60-61).

In the family where there are children and the husband runs after other women, it is because the wife does not look after him properly.

All these problems are blamed on the wife without judging that it might be a man who is not capable of having children where there are none, and also it might be, a man is just attracted by other women without any push from the wife's side. It seems that culturally men are always justified. Organizations likewise operate in a similar manner to the cultural method of counselling. In Solidarity of the Ladies of St Anne in Lesotho, for example, women are not allowed to be 'extra' beautiful like wearing earrings, necklaces when going to the church, otherwise they are accused of attracting an extra-marital affair. Many women I have spoken to, told me that they are made to feel as if “being women comes second to being a wife and a mother”. They are told that their duty is first to their husbands and the bringing up of children ‘in love and fear of the Lord’. This is how the good St Anne brought up our Lady, who became an obedient servant and ‘instrument’ of salvation (Epprecht 1993:212). Reflecting on the above quotation, it seems that African Pastoral Counselling on its own is not sufficient, it needs the support of the ABCD model of Clinebell. To further the idea of ABCD method, Switzer (1974) says that it accommodates counselling of personal feelings. It removes one from the community to concentrate on one's healing. It is also meant for a long-term process where one step is taken at a time to heal and grow.

On my part, it seems, both African Pastoral Counselling and Western Pastoral Counselling, are important for black people as well as white people. The latter for example, in the context of South Africa where one group lives in town and the other lives on the farm. It may happen that the black people here are living and working peacefully with their white employers. They become close to each other to the extent that they share the same cultural beliefs and attitudes. I am saying this as it is my own living experience in the Free State Province. In relation to counselling, one will have to find out which method suits that situation, it might be group or individual counselling.

Similarly in the context of Lesotho, environment plays an important role. Women living in urban areas think differently from women who live in rural areas. In the urban areas, women assimilate western culture and therefore bit by bit are not practising some of the norms, which are still considered in the villages. For example in urban women, individualism is highly demonstrated over community life. As a result one-to-one counselling is suitable for them. The life of women in rural areas is highly based on the ancestral beliefs. If there are problems difficult to solve, everybody is supposed to believe, these have been disloyal to the ancestors (Matsela 1992:72). The only solution to gain the support of ancestors therefore is to kill a beast. To support this idea, Mpolo in the treatment of any psychopathology says that “the cultural dimension influencing the individuals perceptions of himself/herself and the world around him/her should be taken seriously so that sociology and culture which play a significant role in the development of personality can also become part of learning to grow, to belong and to be free” (1985:3). Furthermore during the interview in June 1998, I observed that even from the siblings (in this case my own sisters) who were brought up in the same family with the same beliefs and norms, and sharing the same background, nonetheless

have changed their attitudes because of marriage. One got married in the urban area while the other did so in the rural area. The ill treatment of their husbands is likely to be the same, but they (women) look at it differently.

By the above information I am trying to show the importance and necessity of both Western Pastoral Counselling and African Pastoral Counselling. This is also to emphasise that between the two methods, there is no one to be ignored or considered the best in itself especially in the context of Lesotho. The counselling has to focus on the environment and the attitude of the client so as to judge which method to be used. Where one method cannot fulfil the client's needs alone, the other can compliment.

The two methods of counselling both need to be used because as human beings we belong to one God as individuals and as community, so as birds of the same feather we need to flock together. In doing so we shall be jointly working together in helping the soul of God's children.

CHAPTER FIVE

5. Evaluation

Having seen how the gathered data was analysed, let us evaluate the whole research. The background and life history in Lesotho is given in order to enlighten the readers as to kind of people the Basotho are. We also considered the issues if one has to counsel the Basotho.

It is not a secret that women whose husbands are migrant workers in SA are suffering various crises during their husbands' absence. Due to the double role and responsibility of these women, they do not live a normal life like other women. What irritates them mostly is what one woman says in Wilson and Ramphela; that is "for our husbands we are just their old-age home or their hospital. They really come back to us when they are too old to work or when they are sick (1989:199).

Obviously, no one likes suffering if there is a way out. Likewise, these women decide to leave their places and search for greener pastures. Unfortunately some who are trying to run away from the frying pan fall straight into the fire. Meaning they are victims of the HIV virus and other serious diseases. They are misused or killed by their lovers or women themselves become killers of their boyfriends (Larsson 1998:115).

However, the situation does not only affect the women physically but psychologically as well. This is dangerous because the deserted women can become mentally disturbed. Therefore it is imperative for these women to be offered counselling and thus to achieve better life.

In the light of the literature, many people are aware of all different kinds of counselling methods, but still the Christians prefer pastoral care and counselling which Pruyser stresses as follows: “clients seek among other things, religious counsel” (1968:47). Mpolo too, recognizes this issue for he says,

Pastoral counseling does not basically differ from other psycho-therapeutic interactions. Its main difference lies terms of the setting in which it takes place, the Biblical and spiritual resources called upon whenever necessary in order to help the individual or the family members seeking the intervention of the counsellor for health and wholeness (1985:13).

There is evidence that if one suffers spiritually it is also difficult for body and mind to work peacefully. Whatever form of counselling it should be done for peace of mind. The Lord Jesus in John 10:10 says “I have come so that they may have life and have it to the full”. It is advisable that people in crisis should seek out counselling from those who are trained.

I agree with Clinebell’s comment, as he says “Spiritual growth is an essential aspect of all growth counselling, whether done by a secular or by religious counselor. This is the area of special training and expertise for those who are trained both theologically and in helping theories and methods” (1984:50). He is encouraging sharing among the experts that the theologically trained should train their colleagues in the theological aspects. By so doing, many clients suffering spiritually, will be reached globally.

Some priests on the one hand are theologically trained, but on the other hand lack skills in counselling

5.1 Conclusion

The study has given evidence of the need for counselling regarding the women whose position has been analysed. The study also has proven the hypothesis of this research. The research also has taken an account of beliefs and principles contained in the review of related literature. With regard to data analysis in Table 4.1 the study shows the significance of counselling for such women.

However we need to emphasize again that the study was undertaken as a partial fulfillment of the requirements for a Masters degree programme, so research was conducted on a part-time basis. This is a limitation which cannot be overlooked. The richness of the findings would need further study which could be undertaken in the near future. The areas of concern are the following. Extension of the field study to cover as many areas of Lesotho as possible. The study of the plight of husbands who have lost the sense of family and married life, such as this that has cost so much pain to those women. Nonetheless given the homogeneity of the Basotho, the study does have room for generalization, but that would have to be done with caution.

5.2 Recommendations

The findings of this study have enlightened me to make the following recommendations. But here I will base myself in the Catholic Church, the one I know better.

I It is not everybody who can go to a priest for counselling for personal problems, especially women. There are some priests who visit the sick and the old in the villages and where people

used to gather for the service. This is perfect, and it is in this gathering where the priest has to encourage people with different personal problems to come and talk about them. Mpolo's suggestion tallies here. "Modern counsellors can no longer wait in their offices and always expect clients with problems to come to them. They too, can go out and fetch them" (in Mpopo & Kalu, 1985:12).

- II There is such a shortage of priests that in some places a priest visits only once or twice a month. In this situation as Mosala sees it "It is important to provide training for the lay people as part of their lay ministry." ...it would be very important not to exclude the women because of their number in any church and because within every women's prayer group there is a lot of counselling that goes on already (1987:93).
- III Centres run by each diocese have to be made available, where the women can get counselling in support groups.
- IV Religious sisters, since they are close to people in schools and hospitals, need to be trained also for the benefit of the people they deal with.
- V A new programme which trains hospital visitors is Clinical Pastoral Education (CPE). This could be part of a new education and formation process in the Catholic Church.
- VI University and seminary programmes need revision. African Pastoral Care and Counselling

has to be considered as one of the subjects to be taught in these institutions.

This may be helpful to preserve African Pastoral Counselling which seems to be deteriorating.

- VII Finally, pastors and counsellors who are already trained in the Western Pastoral Counselling should find the ways of complementing it with the African Pastoral Counselling to benefit the indigenous in the African perspective.

As I conclude, I should point out that my research has enabled me to see the value of pastoral care and counselling as offered on a less professional level. By this I mean the counselling offered by mutual caring.

Nouwen emphasised that counselling can be done not only by the trained pastors but by ordinary Christians. So many people are in crisis and desperately in need of healing. This does not undermine or reject the idea that counsellors should be trained, but the issue is, where the love of God reigns, people can assist each other to overcome their daily life miseries. According to him, using the Good Samaritan parable, “the love which God requires is often found outside the group of those who believe themselves to be his faithful people.”

He further considers the idea of community counselling fruitful for he says,

A pastoral care which deals only with the distressed individual but ignored social forces which caused the distress can be regarded as worse than useless, a tacit acceptance of injustices inimical to love (1974:14).

BIBLIOGRAPHY

- Ackermann *et al.*, 1991. Women Hold Half the Sky: Women in the Church in Southern Africa. Pietermaritzburg: Cluster Publications.
- Ashton, E.H. 1967. (2nd edition) The Basuto. London: Oxford University Press.
- Bardille, J.E. *et al.*, 1985. Lesotho Dilemmas of Dependence in South Africa. Colorado: Westview Press.
- Bowen, M. 1976. Family Therapy & Family Group Therapy. Nahe Mills, Iowa: Graphic Publishers Co.
- Brister, C.W. 1964. Pastoral Care in the Church. New York: Harper & Row Publishers.
- Casalis, E. 1816. The Basotos: or Twenty-three years in South Africa. London, Nesbit.
- Clinebell, H. 1966. Types Basic of Pastoral Care and Counselling Resources for the Ministry of Healing Growth. Nashville: Abingdon Press
- _____ 1984. Growth Counselling. Philadelphia: Fortress.
- Cohen, R. 1987. The New Helots: Migrants in the International Division of Labours. Great Britain: Biddles Ltd.
- Corry, G. 1987. Theory and Practice of Counseling and Psychotherapy. California: Brooks Publishing Company
- De Jongh Van Arkel, J.T. 1991. Pastoral Care of the Youth. In Pieterse, H.J (eds). Practical Theology: Study Guide for PTB 200-4. Pretoria: UNISA, 89-101.
- Ducan, P. 1960. Sotho Law and Customs. Cape Town: Oxford University Press.
- Eldredge, E. A 1993. A South African Kingdom. Great Britain: Cambridge University Press.
- Epprecht, M. 1993. Domesticity and Piety in Colonial Lesotho: The Private Politics of Basotho Women' Pious Associations: In Simon, D. (ed) Journal of South African Studies Vol.19 Number 1 March pp206-7.
- Estadt, B.K 1983. Pastoral Counselling. New Jersey: Prentice Hall, Inc.

- Estermann, C. 1979. P The Ethnography of Southwestern Angola: The non-Bantu People, the Ambo Ethnic Group, Vol, 1 London: African Publishing Company pp 51-211.
- Foskett, J. *et al.* 1988. Helping the Helpers. Great Britain: Anchor Press.
- Freud, S. 1964. New Introduction: Lectures on Psychoanalysis. London: Penguin Group.
- Gay, J. S. 1980. Basotho Women's Options: A study of Marital Careers in Rural Lesotho. London: Cambridge University Press.
- Gill, O. (ed) 1994. The Situation of Children and Women in Lesotho. Government of Lesotho: UNICEF
- Gilligan, J.J. 1977. International Dictionary of Women's Development Organization. Washington D.C.: Agency for International Development.
- Graham, B. 1986. Unto the Hills. Word Incorporated, Fortress Press: USA.
- Hlalele, J.M. 1986. Development for Guidance based on Sesotho Values in the Education System of the Kingdom of Lesotho. Unpublished Masters in Education Thesis. Department of Ed. University College, Cardiff, Wales.
- Hunter, R. (ed) 1990. Dictionary of Pastoral Care and Counseling. Nashville: Abingdon Press.
- Idowu, E.B. 1993. African Traditional Religion. London: SCM. Press Ltd.
- Jones, A 1966. The Practical Counselling and Helping Skills. 2nd. Ed. Great Britain: Biddles Ltd.
- Kendall, C (ed). 1995. Basali: Stories by and About Women in Lesotho. Pietermaritzburg: University of Natal Press.
- Kinsman, 1983. African Traditional Religion. London: SCM. Press Ltd.
- Kishindo, P. 1993. Women, Land and Agriculture in Lesotho. In ISAS Working Papers Series. Lesotho.
- Kübler-Ross, E. 1969. On Death and Dying: What the Dying Have to Teach Doctors, Clergy and Their Families. New York: Macmillan Publishing Co. Inc. New York.

- Kumalo, B.G. 1990. The Role of Local Clergy in the Facilitation on Peace Process in Mpumalanga Leading to the signing of a Peace Agreement in 1990 and Beyond. Unpublished Masters Theology Thesis. Department of Theology, University of Natal, Pulerma.
- Lanomal, C. (ed) 1996. Digging Up Our Foremothers. Koedoespoort: Sigma Press.
- Lapointe, E, 1986. An Experience of Pastoral Theology in Southern Africa. Roma: Pontificta University Urbaniana.
- Larson *et al* 1998. Changing Gender Relations in Southern Africa: Issue of Urban Life (ISAS). Roma: Morija Printing Works, Lesotho.
- Long, G. And Heiss, G.D. 1975. A Practical Guide to Research Methods. (3rd ed). New York: University Press of America.
- Massey, D. 1981. Labour Migration and Rural Development in Botswana. Michigan: University Microfilms International.
- Matooane, J. 1993. Youth Culture Counselling. Part 1. Maseru: Mazenod Publishers.
- Matsela, Z.A. 1992. Bochaba Ba Basotho. Lesotho: Mazenod Publishers.
- Mbiti, J. 1969. African Religions and Philosophy. London and Nairobi: Heinemann.
- Merriam, S. B. 1988. Case Study Research in Education: A Qualitative Approach. San Francisco: Jossey-Bass.
- Miller, Jean Baker (ed). 1973. Psychoanalysis and Women: Contribution to New Theory and Therapy. New York: Brunner/Mazel.
- _____ 1975. An Introduction to African Religion. London: Whitstable Litho Ltd.
- Mpolo, M. and Kalu, W. (eds) 1985. The Risks of Growth Counselling and Pastoral Theology in the African Context. Nairobi: Uzima Press Limited.
- Mpolo, M. and Sweeme, C. 1987. Families in Transition. Geneva: WCC Publications.
- Murgatroyd, S. 1985. Counselling and Helping. London: The British Psychological Society and Methuen.

- Murray, C. 1981. Families Divided. Johannesburg: Ravan Press (Pty) Ltd.
- Msomi, V. 1992. Pastoral Counseling in South Africa. PhD. U.C.T.
- Mwale, G. and Burnard, P. 1992. Women and Aids in Rural Africa. Newcastle upon Tyne: Athenaeum Press Ltd.
- Nouwen, H. National Catholic Reporter. November 1, 1974 page 14
- Oduyoye, M. A and Kanyoro, MRA (ed) 1992. The Will to Arise. Maryknoll, New York: Orbis Books.
- Oosthuizen, G. C. (ed). 1974. The Great Debate: Abortion in the South African Context. Cape Town: The Citadel Press.
- Papero, D. V. 1990. Bowen Family Systems Theory. Boston: Allyn and Bacon.
- Petchesky, R.P. 1984. Abortion and Women Choice. Boston: Northeastern University Press.
- Peters, P. 1983. Gender Development Cycles and Historical Process: A Critical of Race Research on Women in Botswana. Journal of Southern African Studies. Vol 10. No. 1 October.
- Pruyser, P. W. 1968. The Ministes As Diagnostician. Philadelphia: The Westminster Press.
- Pula, A. 1966. History of the Basotho. Lesotho: Mazenod Printing Works.
- Rakoczy, S. 1993. "Women Consider Jesus". Grace and Truth. 11 #1 159-183.
- Rogers, C. 1965. Client-Centred Therapy. Boston: Houghton.
- Satir, V. 1964. Co-joint Family Therapy. Palo Alto, California: Science and Behaviour Books.
- Schaef, A. 1981. Women's Reality: An Emerging Female System in a White Male Society. San Francisco: Harper and Row, Publishers.
- Segoete, P. 1977. Rapheheng. Lesotho: Morija Printing Works.
- Sekese, J. 1978. : Mekhoa le Maele a Basotho. Lesotho: Morija Printing Works.

- Sibeko, M. 1997. African Spirituality and Methodist. A Survey of Black Members of the Thaba-Nchu Methodist Church. Pietermaritzburg: University of Natal (Unpublished Thesis).
- Spiegel, Y. 1977. The Grief Process Analysis and Counseling. Nashville: Abingdon.
- Stewart, C.W. 1979. The Minister as Family Counsellor. Nashville: Abingdon.
- Stone, H. 1983 Eds. Howard and Clinebell, Jr. Crisis Counseling. Philadelphia. USA: Fortress Press .
- Switzer, D. K 1974. The Minister as Crisis Counselor. Nashville: Abingdon.
- _____ 1970. Crisis Interventive Techniques for the Minister. Dallas, Texas: Southern Methodist University.
- Thompson, S. and Kahn, J. H. 1970. Group Process as a Helping Technique. New York: Pergamon Press.
- Voice: Journal of the American Academy of Psychotherapies issues on Psychotherapy and the Body, Vol. 12, No. 2, Issue 44.
- Wilcocks, L. 1983. Alcohol Abuse. Preger:Atlas Litho.
- Wilson & Ramphela, M. 19989. : The Uprooting Poverty South African Challenge. New York: W. W. Norton.

Appendix

Questions for the women:

1- What are the main difficulties in being head of household when your husband is in South Africa? How do you cope with that?

- *Ke mathata afe ao u thulanang le `ona a boikarabello lapeng ha monna a le merafong?*

2- When your husband comes home how does your role change?

- *Ha monna oa hao a tlile phomolong, na phetoho e ba teng boikarabellong ba hao?*

3- What kind of abuse do you experience; verbally, physically, if any?

- *Na monna oa hao oa u sotla ka nako e `ngoe, ekaba ka mantsoe kapa ka liketso?*

4- Can you attend a workshop for women who are left at home, to receive pastoral counselling and help you cope with being hurt and alone?

- *Na u ka thabela ho kena mokhatlo o thusang basali ho fumana thuso?*

5- What can the Church do to help you cope in this difficult situation?

- *Ebe ke `ng eo Kereke e ka e etsang ho u thusa mathateng a basali?*

Unstructured questions for pastors

1. Are you aware of any issues concerning women in the country?

Na u tseba letho ka litaba tse amanang le basali Lesotho?

2. Are you aware of any problems surrounding women whose husbands work as migrant workers?

What are these problems?

Na u tseba letho ka mathata a tobaneng le basali bao banna ba bona ba sebetsang merafong?

3. How do you help them as their pastor at parish level?

U ba thusa joang uena u le molisa kerekeng?

4. Would you recommend them for counselling if you knew of any available?

Na u ka ba khothaletsa ho ea ho litsebi tse ka ba thusang mathateng a bona?

5. Do you encourage issues concerning women in the parish in general?

Na u khothaletsa litaba tse amanang le basali phuthehong ea hau? Joang?