

**WIDOWS AND THE ABUSE OF HUSBANDS' PROPERTY: AN
ANALYSIS IN THE NOVELS *IFA LENKULULEKO*
AND *IFA NGUKUFA***

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WIDOWS AND THE ABUSE OF HUSBANDS' PROPERTY: AN ANALYSIS

IN THE NOVELS *IFA LENKULULEKO* AND *IFA NGUKUFA*

I declare that the above dissertation is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means complete references.

I further declare that I submitted the dissertation to originality checking software and that it falls within the accepted requirements for originality.

I further declare that I have not previously submitted this work, or part of it, for examination at UNISA for another qualification or at any other higher education institution.

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15 November 2020

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DEDICATION

This dissertation is dedicated to my late parents, Petrus (Dad) Mcira and Martha Nhlopheheng (Sesi Mkhebisi) Mcira, and my late brothers, Bafana Richard Mcira, John Koos Mcira and Gavin Paulos Doctor Mcira.

May their souls rest in peace and the perpetual light always shine upon them.

ABSTRACT

The study investigates the abuse of husbands' property by widows in the two selected isiZulu novels *Ifa ngukufa* and *Ifa lenkululeko*, which is found to have a huge impact on children and family members. The study presents the causes of the abuse of husbands' property, the course of action of abusing husbands' property and the consequences thereof. The content analytical approach has been used to analyse the two novels. The analysis reveals that some of the causes of the abuse of husbands' property by widows are the widows' carelessness, weakness, lack of respect, stress and laziness. In both literary texts, widows abuse their husbands' property with their new lovers. As persons living in modern times, they do not respect the African cultural practices. They refuse to wear mourning clothes for their late husbands, as required by the African culture. Instead, they find new lovers within a few days of their husbands' death, and invite them to stay in their husbands' houses. The study highlights how easily some people, including widows, can be influenced by other peoples' cultures. They do not respect their parents, children and the in-laws; and do not pay attention to the wellbeing of their children. When the money is depleted, the new lovers go back to their families. The study further reveals that, after the departure of the new lovers, the widows realise that they (new lovers) were not in love with them, but were after their properties. The presence of the new lovers in the widows' lives has a negative effect on family members. Consequently, the relationship between the widows and the in-laws, parents and children suffers. The investigation is concluded by presenting recommendations that will help widows to avoid tricksters from robbing them of their property. The study is of great value to children who become the victims of circumstance.

Title of the dissertation:

WIDOWS AND THE ABUSE OF HUSBANDS' PROPERTY: AN ANALYSIS IN THE NOVELS *IFA LENKULULEKO* AND *IFA NGUKUFA*

KEY TERMS: abuse, children, culture, husband, in-laws, isiZulu, parents, lovers, property, widow

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CHAPTER ONE

INTRODUCTION

1.1 Background to the study

The high rate of abusing husbands' property by widows is a great concern to this study. The results of this practice affect children in many ways. When the husbands leave widows with property, widows abuse it with their lovers. In the process of abusing the property, they even forget about their children. Children are very important in our lives. A widow who does not care about her children is not normal, she needs special attention.

This practice of abusing husbands' property is popular among the young widows who claim that they experience pleasure. Children are the culprits in this situation as they are denied the love of parents, and have no one to care for them. In African communities, the abuse of husbands' property does not form part of the culture. In isiZulu it is said that it is not *usiko* (culture), but is *isiko/ umkhuba*, meaning that this is just a bad habit. This bad habit is rife among the young widows who are rich and/or educated. Today's widows take this bad habit as fashion or a popular style.

The abuse of husbands' property by the widows affects the families of the deceased that of the wives. Widows do not respect the African culture and isiZulu culture in particular. Abusing husbands' property with lovers is not allowed in the Bible, and in our African culture our fathers did not abuse other men's property. If a husband of a certain wife passes on, the two families, that is the family of the husband and that of the wife come together and discuss who will look after the widow and take care of the children (*ukungena ukamfowenu*). The person should be from the husband's family (for example, a husband's brother). If not so, someone from outside was allowed to marry a widow; but it was done according to their culture. The children were informed about the man who will

marry their mother and take care of them. The man was to pay *lobola* to the family of the husband. What is happening today is new and is very painful. This confusion is caused by civilization, especially in the townships. As far as African culture is concerned, the above practice is very important because the husband's brother makes sure that the children and the widow are safe. According to authors like Mace (1997), this practice is still observed in many societies in present-day Africa. Shiino (2008) observed it in Kenya, Doosur and Arome (2013) observed it in Sudan, whereas in Uganda, it was observed by Nyanzi (2009).

According to the above authors one will never find children roaming the streets due to lack of food or some misunderstanding at home, their father's brother makes sure that he protects his brother's household securely. However, some people do not like working to buy themselves fine possessions; they always want freebies, like the one who wants to stay in other men's houses without paying anything. If all widows could formalise their relationships with their new partners by introducing them to both families, that of the widow and that of the husband, they would be able to sort things out peacefully.

In isiZulu culture, a widow is well respected, and the community expects the same from her. After the passing on of the husband, the widow must stay for some months or even one year mourning the loss of her husband. During this period, she wears only black or navy blue mourning clothes (*isizila/inzilo*) to symbolise that she is a widow. No man must come near her until the period of mourning is over, let alone the abuse of the husband's property. While the widow is still mourning, her husband's property is respected; no one will touch it until the cleansing ceremony has been performed. After that cleansing ceremony, the widow can start looking after her husband's property together with her children. She is also free to involve herself in a romantic relationship.

Many authors have written about this practice and explain why the widow should mourn, how and for how long, what is happening during that mourning period and until when we can say the widow is now free or has finished the period of mourning. The researcher will

consult some of these sources to substantiate why it is necessary for a widow to mourn for her husband.

Magudu (2004:71) states that the first phase of mourning is usually when relatives and friends surround the widow immediately after the death of her husband. According to Magudu, the purpose of the activities preceding the funeral is to comfort, encourage and heal those who are hurting. Magudu carries on saying that this period is a period of support with varying forms of tradition, culture, social and religious practices, including the group's interpretation of its supportive function.

According to Magudu and Ngubane (2004), the death of a person is symbolised by *ukuzila* (mourning) to show respect to the deceased by avoiding certain behaviours and places. During the period of mourning the widow respects the custom of *ukuzila* (mourning) by wearing black as a symbol of mourning with varying forms.

The reason why the widow does not attend social gatherings is because until after the cleansing, it is culturally believed that she carries darkness. While the widow is in this period of seclusion, she shelters her bereavement and becomes the object of special care and concern to help her deal with a disrupted life of pain, suffering and loneliness. According to the above authors, the mourning process is done to help the widow experience and incorporate sadness into her life. They say that it reflects the recognition of the widow's pain and sorrow, and as such, society acknowledges the new life of the widow as she goes through the phase of bereavement.

The last phase of *ukuzila* (mourning) is what they call cleansing. During the ceremony the widow is expected to bath in cold water mixed with *umuthi* (medicine) away from home or in the river in the evening. They do the cleansing because the widow is regarded as impure and unlucky and she is believed to carry darkness from the death of her husband, which can only be eradicated through a series of purification ceremonies. In life there is no short cut, we have to follow things according to our culture to avoid problems. If the two widows Daisy and Bongi had done things according to their culture, going through all the

phases of *ukuzila* (mourning), they would not have gone that far with so many problems. According to researchers referred to above, we can say the widows, Daisy and Bongi, carried the spirit of their husbands wherever they went. The widow could fall victim to deception and subsequently suffer regrettable loss of the property as the new lover could disappear after having sufficiently benefited from her resources. This could also lead to the children being forgotten by the mother who has wasted the resources that were meant for their maintenance. The widows' in-laws could be in distress as they see their child's/brother's resources being squandered. It can also lead to enmity between the widow and the in-laws.

1.2 Statement of Research Problem

The issue of abusing husbands' property by widows is no longer an isolated issue nor a local issue, but a global concern. Abusing the husbands' property is one of the troublesome trends in our world today. The researcher is worried about the children who face many challenges because of the family background. Children become the victims of the abuse of husbands' property by widows. As a result they do not want to see any lover next to their mothers. Let alone those lovers who are after their fathers' property. Children need their mother's presence in order for them to be happy and grow in a healthy manner. Mahler (1975: 56) and Ainsworth (1978:84) agree that the parent must always be next to their children to make them happy. According to Barton (2004:54), involvement is a dynamic, interactive process in which parents draw on multiple experiences and resources to define their interactions with their children. In short they mean that parents need to be engaged in their children's life.

Cruel men who influence the widows to abuse their husbands' property are curses in front of God. They do not want to work for themselves, they wait for the poor husbands to work hard, and then when they pass on, they approach the widows, because they want money. They are opportunists; they pretend to love the widows as if they feel sorry for them, whilst they know very well that they are fooling them.

People ask themselves where we are going with modern time or fashion world. People follow fashion even if there is no need to do that. This modern way of doing things makes us end up not knowing where we are coming from and where we are going to. Black people must stop practising White people's culture; they must focus on their own culture.

As a member of the community, the researcher observes many widows who stay with their new lovers and abuse their children's fathers' property. The mothers do not take care of the children, and they focus on new lovers, some of whom do not even want these children. In the light of the problem above, the researcher asks many questions.

1.3 Research Questions

In the light of the problem above, the following questions are asked:

- What causes widows to abuse the husbands' property?
- How is the husbands' property abused in the selected novels?
- What are the consequences of the abuse of husbands' property by widows?
- What measures are taken to stop the abuse?

1.4 Aim and Objectives of Research

1.4.1 Aim

The aim of the research is to investigate the role of widows in their abuse of husbands' property in the selected novels, *Ifa Lenkululeko* and *Ifa ngukufa*.

1.4.2 Objectives

- To investigate the causes of the abuse of husbands' property by widows in general and in isiZulu in particular.
- To analyse the abuse of husbands' property in the selected novels.

- To identify and discuss the consequences of the abuse of the husband's property by widows in the selected novels.
- To recommend steps that should be taken to curb the abuse of husbands' property by widows in the society.

1.5 Justification of research

The researcher conducts research on the abuse of husbands' property by widows because she never came across a similar research in isiZulu. Scholars who conducted research on a related topic focused on divorce and marriage. Scholars such as Witbooi (2015), in her work *The depiction of young widows who are after other women's husbands*, highlights the wrong behaviour displayed by the young widows who run after other women's husbands after they have lost theirs.

1.6 Significance of the study

The study will benefit many sections of the society; teachers at school, communities, children and women, including widows. It will help the community in general to get new knowledge towards addressing challenges brought about by the abuse of husbands' property.

Teachers will benefit from the study because it will help them to identify the causes of learners' non-concentration and underperforming at school, and finding the solutions. Communities too will be in a better position to know the causes of the abuse of husbands' property by widows and the strategies which can be used to prevent this from happening among them. Widows will realise that abusing husbands' property with their lovers is not right, because it does not bring peace in the family, particularly to children. The study will help children to know what to do and where to go when they face such challenges. The research documents will be read by different people, including the widows. After reading the documents, the widows will redefine their life regarding the

abuse of husbands' property. The widows will even stop this bad practice, and by so doing, they will bring peace in their homes.

African culture preaches one family; if something bad happens to a certain child, all families and society are offended. If my child is not performing well at school, all the parents get hurt, because in African culture a child does not only belong to his/her biological parents. The same thing applies to adults, if one widow is not behaving well in the society, the whole society will be disappointed; other men will be scared that their wives will copy the bad behaviour when they pass on.

The study will bring hope to the communities. It will fill in the gaps picked up from other related studies.

1.7 Definition of key terms

A term is a word or phrase used to describe a thing or to express a concept, especially in a particular kind of language or branch of study. The researcher defines the terms in the same way she has used them in her research project; she also defines them to mean what is in the context of the problem.

Key terms which need attention in this study are widows, marriage, love, culture, abuse, husband and property.

1.7.1 Widow

Widows are women whose husbands have died and who have not married again. According to www.dictionar.com/widow, a widow is a woman who remained unmarried after her husband has died. According to www.dictionar.com, a widow is a woman who lost her spouse by death and has not married again. The above sources define widow as a woman whose man has died. In other words if a woman lost her husband by death, she is a widow. Some sources such as www.dictionar.com and Haskett (2006:743) see a widow

as a woman whose husband frequently leaves alone, while the man is indulging in a sport. What is highlighted here is that the husband likes sport to the extent that the wife stays alone like a woman whose husband has died. She has a husband, but she is not enjoying the privilege of having a husband. Literally she has a husband, but she is not different from a woman whose husband has died. This statement is like a child who has both parents, but lives like an orphan because the parents are not doing anything for her or him.

1.7.2 Marriage

Ferraro (2004:194) defines marriage as “a formal union of a woman and a man,” while Elbridge (2004:15) defines it as “an exclusive and intimate union of a man and woman that is established when they make a new family unit.” In isiZulu marriage is the legal or formal union of two people as partners in a personal relationship, and that of the two families. Two people who are in love marry to build a relationship between their parents. Love according to Williams (2014:24), is “a joining of two people in a bond that will last until death do them apart.” Williams highlights that when two people get married, they tie a knot which one cannot untie until death do them part.

According to Ferraro (2004:194), “marriage is establishing a legitimate relationship between man and woman.” According to Merriam-Webster (<https://www.merriamwebster.com>), “marriage is the relationship that exists between a husband and a wife.” Two people are called a husband and a wife after they got married. According to <https://www.psychologytoday.com>, marriage is the process by which two people make their relationship public, official and permanent. By official, it is meant a marriage accepted by everyone. Marriage is the joining of two people in a bond that putatively lasts until death.

Marriage needs to be very strong for a couple to sustain. In a marriage a couple prioritizes togetherness; they help each other, enjoy doing things together and spend most of their free time together. As it is known that in a marriage, there are children, so a marriage needs to be a good one for the children.

A couple needs to have a good relationship. By a good relationship, the researcher means things like love, commitment, trust, time-attention, good communication including listening partnership, tolerance, patience, openness, honesty, respect, sharing, consideration, generosity, willingness or ability to compromise constructively.

A committed couple stays happy most of the time; that is why commitment is one of the qualities of a happy and strong family. In a marriage, a couple needs to trust each other, because without trust a marriage will not last. So the couple needs to spend most of their time together as that will help them to know each other better. All the above mentioned characteristics build a strong marriage. Each partner needs to respect the other by not doing things which will irritate another. In a good marriage the couple share their belongings because the husband's property is his wife's property.

Above all, a couple must not forget trust and it must know that every marriage is there because of trust; if there is no trust the marriage will collapse.

1.7.3 Love

Love in the context of marriage is a strong feeling of affection linked with sexual attraction. It is a foundation of everything; without love, everything is doomed. It is well known that love and pleasure make marriage survive for a long time.

According to Soanes (2002:324), "... love is a feeling of great fondness or enthusiasm for a person or thing." According to Kunhiyop (2008:192), "... there can be no doubt that when there is love and pleasure, a marriage stands a better chance of surviving and being a good environment for raising children." Truesdale and Lyons (1986:57) assert that "... love is something you act on in order to make a best interest of other people." It is a strong affection felt by people who have a romantic relationship. It is a close bond with another person that goes deeper than affection, attraction, lust or friendship. It includes respect, i.e.

the lovers must have respect for one another; and honesty and integrity play the most important part.

For other people love is an intense feeling of deep affection. It avoids inflicting pain; people must be open to one another and is characterised by a caring attitude. People can express love in different ways, like giving each other gifts, sending each other love cards with nice love words and they can even tell one another how much he or she loves him or her.

1.7.4 Culture

Culture can be reflected in the arts, customs, language and institutions of a nation. According to Ferraro (2004:24) "... culture means everything that people have, think and do as members of the society." To Ferraro everything means possessions, ideas, values, attitude and behaviours. Culture is something a person grows with. Coetzee and Roux (2002:58) define culture as "... a property, a way of life of a people. It is a general way of life whereby the achievement of a society in thoughts, morals and material production is demonstrated."

Culture is undefinable, because it is everything in our lives; whatever we do, speak, dance and so on, is our culture. It is the way we do things in our lives. One can say that culture is a complex whole which includes knowledge, beliefs, art, moral, law, custom and any other capabilities and habits. Culture is a characteristic and knowledge of a particular group of people, encompassing language, religion, social habits and music.

Culture is very important in our lives. It provides important social and economic benefits. It improves learning and health, i.e it informs peoples how to learn and live according to a healthy lifestyle. Culture enhances our quality of life and increases the well-being for both individuals and communities.

According to William (2003:14), culture is the complex and broad set of relationships, values, attitudes and behaviours that bind a specific community consciously and unconsciously. According to him people are born into specific cultures with prevailing values and opportunities. To him culture is dynamic; it shapes and is being shaped by those who occupy it. It is like history and allows for change.

1.7.5 Abuse

Abuse is about using something badly, treating cruelly or violently and speaking to another person in an insulting and offensive way. According to Burke (2012) and Witbooi (2015), abuse is the wrong use of something with harmful results. It involves insulting or speaking roughly to someone. Maseko (2015) says abuse is to talk to someone in an abusive or cruel manner.

Haskett (2006:5) emphasises the improper usage of something as abuse. The author illustrates with an example of a Mayor when saying: “The Mayor abused his authority by giving some important city jobs to his friends.” The Mayor has the power of giving out the city jobs to people, but he or she abuses his powers by giving city jobs to his friends. What the Mayor is doing, is not right, because he is abusing his rights.

Abuse is when one person purposefully hurts another and is to treat in a harmful, injurious or offensive way.

1.7.6 Husband

Husband refers to a married man in a matrimonial relationship. According to Soanes (2002), a husband is a married man in relation to his wife. A husband is also referred to as a spouse or a partner to his wife. Ngonzeka (2011:34) states that in isiZulu a husband is called *indoda*, this word is taken from a verb *doda* meaning to be a big man by doing good deeds. Maseko (2015) says that a husband is someone who is mastering and directing his home, because he is a manager at home. This means that the master is taking good care of

the family all the time. So according to the above definition, a husband is someone who is taking care of the family.

For the people to recognise someone as a husband, that particular person needs to practise the roles practised by husbands like working closely with his wife to provide promotional and financial support for the children, provide appropriate monitoring and discipline and most importantly, remain a permanent and loving presence in both his wife's and his children's lives.

So a good man has some characteristics which mark him as a husband. He should know his wife and children and be very passionate about everything at home. When his family needs him, he is always there for them and he is trustworthy to his family. It is easy for his family to depend on him as their protector.

1.7.7 Property

Property in law is the possession of something or is a thing belonging to someone. According to Legal Dictionary.thefreedictionary.com (google), property is divided into two types: 'a real property' which is any interest in land, real estate, growing plants or the improvements on it, and 'a personal property' (something called 'personality') which is everything else.

This study is focusing on a personal property. Property is anything that is the subject of ownership that does not come under the denomination of real property. Personal property is anything that can be legally owned (<https://www.merriam-webster.com>). According to Pharos Dictionary (2012), property is any item, both movable and immovable, including land, housing, household utensils, farming equipment and livestock. Maseko (2015:54) says that property is something owned by someone.

According to Osterweis (1984:132), "... a wife or a widow is also a husband's property as long as they are married." The author states that a property of the married woman becomes

property of her husband and the husband has an authority to manage it. Asterwies further says that according to the widow Remarriage Act of 1856, all rights and interests which any widow may have in her deceased husband's property, shall upon her remarriage cease, then the other person entitled to the property on her death, shall thereupon succeed to the same. The author states very well here that if a woman gets married she becomes the property of her husband, all her possessions belong to her husband. The husband takes good care of her. If her husband dies, all his assets remains with his wife for his children, but if the widow wants to get married to a second husband, that widow must leave everything from her first husband to his children and go empty handed to her second husband.

1.8 Research design and methodology

Burns and Gruve (2005:50) define research design as a plan for collecting and utilizing data so that the desired information can be obtained with sufficient precision or a hypothesis can be tested properly. Mthombeni (2016) says research design is a plan outlining how information is to be gathered for an assessment or evaluation that includes: identifying the data gathering methods, the instrument to be used or created, how the instrument will be administered and how the information will be organised and analysed. Research design is part of the research that names and discusses the approaches the researcher will use to test the researcher's thesis statement. Delport, Punch (2005) and Cresswell (2003) see research design as a research structure that shows the different parts of research, how they connect with each other and in what sequence.

Research design involves methods of data collection and data analysis. Maleba (2004) says it is the plan or sketch for the drawing of the final product of the study. According to Bless, Higson-Smith and Kagee (2006:71) research design is an operation to be performed, in order to test a specific hypothesis under a given condition. Research design, therefore focuses on all the steps in the process to achieve that outcome. If one wants to reach a final step of his/her research, one needs to follow certain methods and approaches to collect and analyse data.

Welman, Kruger and Mitchell (2005) specify that the research design guides the researcher on how to obtain data about the research phenomenon from the focus group, participants or respondents. Welman (2009) on the other hand says that research design is best described as the overall plan, according to which the respondents of a proposed study are selected, as well as the means of data collection. According to Mouton (1996), the function of research design is to enable the researcher to anticipate what the appropriate research decisions are likely to be, and to maximise the validity of the eventual results.

Babbie and Mouton (2008) sees research design as a plan or blueprint for conducting the research. Babbie & Mouton (2002: 225), state that “the selection of research design depends on the aims and objectives of the study together with the nature of the phenomenon to be studied. Hesser-Biber and Leavy (2006:18) state that research design is the way in which data is gathered to answer the research questions. Henning et al (2004:36) say “... research design is all about making decisions on the actions that one will take to collect and process data.”

The above authors tell us about how the researcher plans or how he or she structures his or her research so that it can answer the research questions. They refer to the procedures the researcher will follow to collect and analyse data and the reporting thereafter. It is a decision taken by the researcher, as to which action is he or she going to follow in collecting and analysing data. Research design is a detailed outline of how an investigation will take place (<https://www.businessdictionary.com>). It typically includes how data is to be collected, what instruments will be used and the intended means for analysing the collected data. It is viewed as the functional plan in which certain research methods and procedures are linked together to acquire a reliable body of data for empirically grounded analyses, conclusions and theory formulation.

One can take a research design as a structure of a research which reflects how the investigation is conducted.

1.8.1 Research Methodology

Methodology refers to the methods adopted to follow in gathering and analysing data. According to Fostee (2006) methodology is the general technique that one employs to examine his/her thesis statement. It can be said that methodology involves the methods the researcher uses.

According to Fourche and Devos (2005:125), "... methodology indicates the procedure to be followed for data collection and analysis, and reporting of the findings." Cohen and Manion (1994:134) say: "The concept research methodology refers to the range of approaches used in research to gather data, which is used as a foundation for interpretation, for explanation and prediction."

Babbie and Mouton (2010) and Niewenhuis (2007) define research methodology as "... a systematic methodological and accurate execution of the design." Leedy and Ormrod (2010:12) say: "Research methodology refers to the researcher's general approach in carrying out the research project." Research method refers to the specific task or data collection at hand and the procedures to be employed.

There are different types of research methods: quantitative, qualitative and mixed methods. According to Kumar (2005:12), Creswell (2007:37-39), Ormrod (2010:96), qualitative approach is highly formalised, as well as more explicitly controlled than the quantitative. It is more explicitly defined and that relatively close to the social sciences. Lund (2005:128) asserts that the quantitative method deals with the statistical analysis and numerical data to provide quantitative information. The quantitative method differs from the qualitative method because it deals with numbers. Quantitative research is characterised by objective evaluation of the data which consists of numbers; it excludes biasness from the researcher's point of view. Quantitative study is usually controlled, and one of the focuses is how variables are related and to what extent they are related (Henning et al., 2005:3).

Maree and Pietersen (2007:145) define quantitative research as a systematic and objective process that uses numerical data to generalize findings.

Cresswell (2007) indicate that qualitative research is interested in cause and effect and testing theories. According to Creswell, qualitative research has two different research designs which are experimental and non-experimental. It is that method in which the procedures are not strictly formalised, while the scope is more likely to be undefined, and a more philosophical mode of operation is adopted (Mouton & Marais, 1990; McRoy, 1995; Deiport & De Vos, 2011). There are different approaches that are applied in qualitative research, such as open-ended questions, interviews, observations, documents, audio-visual, text and image analysis (Creswell, 2003:17). Qualitative research aims at in-depth inquiry, and the study is conducted in a setting which is bound by the theme of inquiry (Henning et al., 2005:3). Willis (2007:40) says "... qualitative research is research with words instead of numbers." Qualitative writing tends to be rich with quotation, description and narration, as researchers attempt to capture conversations, experiences, perspectives, voices and meanings.

The aim of the qualitative is to reveal the nature of the phenomenon. According to Merriam (2009:26), the researcher is the primary instrument for gathering and analysing data in a qualitative method.

A mixed research method as the name explains, is a method whereby different research methods are used together to get the final result. Clarke (2011) defines mixed method as a method which incorporates many diverse viewpoints. Hunter & Brewer (2003), Tashakkori & Teddlie (2003), Johnson & Onwuegbuzie (2004), Collins et al. (2006:69), Ivankova et al. (2007), Johnson et al. (2007) and Teddlie & Tashakkori (2009) maintain that mixed methods research is the kind of research where the researcher combines quantitative and qualitative techniques in a single study or series of related studies during single or multiple phases within a pragmatic philosophical worldview and theoretical lenses that direct the plan for conducting the study.

In this research, the qualitative method will be used to collect data. According to Denzin and Lincoln et al. (2008:8), the word *qualitative* suggests an emphasis on the qualities of entities and on processes and meaning that are not experimentally examined or measured. Qualitative researchers stress the socially constructed nature of reality, the relationship between the researcher and what is studied, and the situational constraints that shape the inquiry. This study will follow the qualitative method because it is suitable for the collection and analysis of data. Through this method the researcher wants to get an inner understanding of the behaviour of widows when it comes to the abuse of husbands' property. According to Fossay, et al. (2002:717), "qualitative method is an overarching term for research methodology aiming to explore, describe and explain data."

1.8.1.1 Methods of collecting data

The researcher will use the observation text methods to collect data.

a) *Observation method*

Observation is the act of noticing something or a judgment or inference from something seen or experienced. Observation is the power or faculty of observing, the act of perceiving something such as a phenomenon, often by means of an instrument, and making a record of the resulting information (Scott & Usher, 2011). It is judgment, or remark that is made by observing. According to Maseko (2015:350), observation is the ability to notice important details. She gives this as an example of observation: "The mother's observation helped her to notice that her child is not feeling well". Maseko means that if someone is a good observer, she can solve problems faster or easily.

The researcher will apply the direct observation method, whereby events in the real life situation will be related to what is happening in the selected texts under discussion. According to Wagner and Turney (1998), this method entails observing the respondent in his or her actual work practice or production process.

(b) Text method

Haskett (1999:941) says that a text is the main body of matter on a written or printed page; meaning that a text is something written on a page which we can read and get some information from. According to Allen (2002) a text is a written or printed work seen in terms of its content rather than its form. Maseko (2015) says that a text is any written work chosen as a subject of study. The researcher will read the selected texts to gather information regarding the abuse of husbands' property for the purpose of analysis.

The text method will be used to collect data. Two isiZulu literary texts, *Ifa Ngukufa* and *Ifa Lenkululeko* will be used as sources of the discussion. Sources related to the topic will form the core of the study and be used to enhance the research, for example, Genesis, Corinthians, Matthew in the Holy Bible. These literatures will help on the investigation of the role of widows in abusing their husbands' property.

1.8.1.2 Theoretical approaches

By theoretical approach is meant the approach used to analyse the data. According to Borman's class notes (07.02.2016), theory represents academic thinking about particular issues over years; it helps one to plug into the main stream of thinking about a particular issue, topic, problem and it also helps one to identify voids in current knowledge that one can address in her research. Theoretical approaches consist of concepts that are relevant to the topic of one's research work.

The content analysis method will be used to analyse the selected texts. The texts will be read and analysed accordingly.

As the name indicates, a text is a written work by an author. Soane (2002:942) says that a "... text is a written work chosen as a subject of study." Oxford Dictionary gives the example of a text as a passage from the Bible as the subject of a sermon. Then, analysis is a detailed examination of the elements of something. Haskett (1999:5) states that analysis

is a method of finding out the nature of something by separating it into parts. So Haskett tells us that if we want to find out the nature of something, we have to separate it into parts. Haskett gives an example of water; he says that an analysis of the water from the river indicated that it was highly polluted. The water was highly polluted, but no one knew about it until the analysts did analysis.

Lutrin & Pincus (2007:98) say that analysis is whereby someone is looking at a certain thing and starts looking at its different elements or the structure. They give an example poem analysis; the analyst takes out the following elements: theme, form, diction, tone, imagery, rhythm and rhyme. The analyst looks at the way the poet used them; for example, in tone he or she looks at the mood of the writer, was the analyst angry or happy; in form, the analyst looks at the lines the poet has used as well as the stanzas of the poem. The above exposition tells us about content analysis whereby the researcher reads a text and analyses the data to arrive at some conclusion.

Content analysis approach is an approach used by the researcher to analyse data collected from the texts. The researcher uses this approach to understand the content of communication rather than structure. This method is used by the researchers to closely analyse historical documents and narratives (Willis, 2008:25). Sources related to the topic will form the core of the study and be used to enhance the research.

1.9 Summary of the selected texts

1.9.1 Ifa Lenkululeko

In this novel, Shange portrays the weak widows who abuse their husbands' property with their lovers. Daisy is a widow who abuses her husband's property with her lover by the name of Mthunzi. Mthunzi is not interested in Daisy, but is after her money. Shange tells readers about the fake lovers who pretend to love widows, knowing very well that they do not love them, but are just after their husband's property. Daisy does not respect her in-laws, Mr and Mrs Dlamini; she speaks to them as if she is speaking to her children. Her

mother tries to talk to her about respecting her in-laws, but she disrespects her too. She lends Mthunzi money without reading an agreement they had signed. When Daisy's money is finished, Mthunzi goes back home to his wife. Daisy asks for her money back, but Mthunzi tells her that she must remember that love does not last for ever; he also tells her that she must go home and read their agreement.

When Daisy arrives home, she reads the agreement which states that Mthunzi will pay her when he will be having money. Daisy nearly faints, but it was too late; all her money was gone. She did not even think about her child when she was staying with Mthunzi; she took him (Lwazi) to her mother's home. Finally, she goes back to her in-laws to ask for forgiveness, and to her mother and her child whom she forgot while she was abusing her husband's property with Mthunzi. She ends up as a useless widow, with no money.

1.9.2 *Ifa Ngukufa*

In Mngadi's novel, *Ifa Ngukufa*, Bongi Cherry Musgrave known as Mashezi is married to Ndlovu. They both worked very hard to get all that they had and to live a better life. After her husband's death, it took her a few months to destroy everything the husband left for her and the children. Mashezi is misled by an undertaker by the name of Dustin Redgrave, who now stays with her in Ndlovu's home. The children try to warn her against Redgrave because he is abusing their father's property, but she does not listen. It is just like pouring water at the back of a duck. She ends up fighting with them because of Redgrave.

Bongi stays with Redgrave until they had a baby boy called Daniel. Her sons are not happy about that, because they know that Redgrave is abusing their father's property for which their parents worked very hard. The elder sons hate Daniel because is Redgrave's son. Bongi's sons get to know that Daniel will inherit their father's property. Then, the elder brothers plan to kill Daniel with a car. They put him at the back of a car, and start the car which rolled and hit him. Bongi is so hurt, because she knows that her sons killed their younger brother because they hate Redgrave. The elder brothers feel sorry for what they

have done to their younger brother and ask for forgiveness from their mother and are forgiven.

1.10 Ethical issues

In a research project ethical issues refer to conducting research that benefits participants in positive ways. Piper and Simons (2005) explain an ethical act as “doing no harm” to research participants. Leedy and Ormond (2001) suggest that researchers should take the following into consideration when they conduct research with humans: protection from harm, informed consent, right to privacy and honesty with professional colleagues.

Ethics is a philosophical term derived from Greek word *ethos*, meaning character or custom and connotes a social code that conveys moral integrity and consistent values (Partington, 2003:22). When the researcher writes, he or she should not make use of words or language that is biased against persons due to gender, ethnic group or age difference (Creswell, 2009:92).

1.11 Chapter breakdown

This study is divided into five chapters. Chapter One will focus on the introduction and background of the study. It will reflect on the research problem statement, aim and objectives of research, justification for the research and the significance thereof. The chapter will further explain the research design and provide a summary of the selected texts.

Chapter Two reviews literatures related to the topic of study, with the purpose of gaining a general understanding on the abuse of husbands’ property by widows.

In Chapter Three an investigation of the causes of the abuse of husbands’ property by widows in the society and the selected novels in particular will be carried out.

An analysis of the abuse of husbands' property by widows in the selected novels, including the consequences thereof will be carried out in Chapter Four.

Chapter Five will present a general conclusion in the form of the summary, findings and recommendations.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter will provide a review of the literatures that deal with the theme of abuse of husbands' property by widows. The review will cover both published and unpublished articles, books, theses and dissertations. The discussion will also include a general review of the status of the widow among the Africans.

The discussion will cover many aspects such as problems encountered by children resulting from their mothers (widows) who do not take care of them because of private lovers.

2.2 The concept “literature review”

Literature review is an evaluative report of information found in the literature related to a selected area of study. The review should describe, summarise, evaluate and clarify the literature under discussion. It should give a theoretical base for the research and help the researcher to determine the nature of his or her research (www.scienceforums.com). Zondo (2009:35) writes:

Literature review is also defined as a scholarly paper, which includes the current knowledge including substantive findings, as well as theoretical and methodological contributions to a particular topic.

According to Perry (2002:155), literature review is a synthesis of the second literature that relates to the research problem of one's dissertation. The author also says that in an academic context all research is based on previous research as the saying says that no man is an island.

Koenane's notes presented in a class on 30-06-2016 (University of South Africa) states that literature review is an account of what has been published on a specific topic by recognized accredited scholars and researchers. According to Brandford (2002), literature review is a formal examination of something so as to make changes if necessary. It is further stated that it is a critical assessment of a book or literature, or a report of an event that has already happened. In its definition, it is clear that when one does a review, one is reporting back about the findings after reading a text. According to Beryl and Marcelle (2007), literature review of literary texts is about looking at the plot, setting and characters. Whittaker (2012:286) views literature review as a comprehensive summary and critical appraisal of the literature that is revealed for a research topic.

According to the authors, a literature review surveys books, scholarly articles, and any other sources relevant to a particular issue, area of research, or theory, and by so doing, provides a description, summary and critical evaluation of these works in relation to the research problem being investigated.

Literature review is often written as part of a thesis, dissertation, or research paper, in order to situate your work in relation to existing knowledge. Dube (2011:143) and Labaree (2009:69) define literature review as "... a survey which surveys books, scholarly articles and any other sources relevant to a particular issue". When one talks about a literature review, one is comparing different literatures with the same topic to see how the one differs from the others.

In her review of literature, the researcher will comment on aspects such as the content, research methods and the findings.

2.3 Review of literature

In her work, *The Young Widows who are after other women's husbands: A challenge in the area of Bochabello*, Witbooi (2015) highlights the wrong behaviour displayed by the young widows who run after other women's husbands after they have lost theirs. She reveals that, it is the man who leaves home and stays with the widow. As a result, the husband's wife suffers greatly because the husband no longer brings money at home. Witbooi raised issues about the bad behaviour of the widows without saying anything about the children. Her main concern is on the poor wives who lost their husbands because of the bad practice of the widows who take their husbands. In her article she also comments on husbands who abuse their property with the widows. She shows how cruel some women are in other places.

Women are not supposed to run after other women's husbands because they know that they are causing misunderstanding in other families. When the men go out with these weak women, they tell lies to their wives about where they are going. Sometimes they will tell their wives that they are going to work in another place. The people who suffer a lot in this situation are children.

Monaheng (2014) in *The unfaithfulness of widows when they are being left with their husbands' property* investigates the unfaithfulness of widows to their families. In his study he found out that the unfaithfulness is caused by the love of money. He reveals that some of the widows do not share the money left to them with their husbands' parents; they kill the parents of the late husband so that they can possess all the money, the action which brings misunderstanding in the family. As a result of the bad behaviour of the widows, children suffer. Widows claim that there is no money to support the children.

People are not the same and they will never be the same. The widows dislike their in-laws who gave birth to their husbands; they even forget that if these in-laws were not there, they would have not had husbands. In isiZulu there is a saying which states that *Amathanga ahlanzela abangenamabhodwe* (Pumpkins become too many to those who do not have pots to cook them). In short, this means that there are people who have useful things, but they do not want them or they do not know how to handle them in a good manner. It is like

these widows who do not know how lucky they are by having their husbands' parents among themselves. They were supposed to love them, take good care of them and give them some of the money because it is their son who worked very hard for it. So, giving these parents some of it will not make a big difference but it will give them some blessings.

In the work titled *The impact of Young Widows who date Young Boys*, Khoza (2008) writes about the corrupt widows who date young boys because they do not have husbands. After the death of the husbands, *makoti* (daughter in-law) does not look after her in-laws. As a result, some mothers-in-law are tempted to organise *izinkabi* (people who are hired to kill other people and are paid for that) to kill the daughter-in-law. The *mamazala* (mother-in-law) fails to bear the pressure of seeing her daughter-in-law abusing her deceased son's money with other men. Khoza highlights the importance of money to the *mamazala*. The author does not comment on the effects of the widows' bad behaviour on the children. The focus is on the misunderstanding between the mother-in-law and her *makoti* (daughter-in-law).

The in-laws are treated badly by their daughters-in-law, instead of nurturing them. These people are our earthly gods and we need to love them whole-heartedly as they bring blessings in our homes. The widows need to love them and stop fighting them. Khoza reveals that they end up fighting and some even employ hitmen to kill the others. There is no need for that if the widows listen to their in-laws and are prepared to work hand in hand with them.

Mazibuko (2014) investigates the respect accorded to widows in *Culture and the widows' right*. He indicates that widows are people who stay at home. The emphasis is on the importance of our isiZulu culture as far as the widows are concerned. The author reveals that today's widows are different from those of the olden days, asserting that in African culture, a widow must have respect after the husband's death. She must wear the mourning clothes (*inzilo*) for a year. She is not allowed to enter the cattle's kraal, and for the first few months after the husband passed on, the widow is not even allowed to go and mix with other people who are not members of the family. All these happen because culturally it is

believed that the widow is not clean, she needs a certain cleansing ceremony before she can mix herself with other people.

Mazibuko found out that today's widows are no longer following all the above-mentioned cultural practices. They stay alone in their homes with no in-laws who guide them regarding what to do and how to do things. Today's widows do not want the in-laws next to them, because they do not want to follow their African culture. They even date while they are still wearing *inzilo*, i.e. blue or black clothes the widows wear to symbolise that their husbands are no more. They go up and down before they undergo a cleansing ceremony to purify them after losing their husbands.

In *The Church Elders and the Behaviour of the Widows*", Zikode (2014) raises concerns over the way the widows are dressing at church. She mentions two churches at which she has conducted an interview. According to the Roman Catholic Church and the Anglican Church, they are less concerned about what and how the people are wearing, as long as they are not naked. She further says these widows disturb the males who attend churches because they focus on these widows. Zikode reveals that the widows know how weak some men are; so widows know that if they want to attract these men, they should wear mini-skirts to get what they want fast.

Brown (2007) investigates the Zimbabwe widows who are evicted from their homes and land by the in-laws when their husbands die in *Zimbabwe: Widows Deprived of property*. Both the widows and the children face a big challenge. It is not the widows who abuse the property, but they are abused by the in-laws. The author provided an example of two widows in Eastern Zimbabwe who faced harassment from the in-laws who tried to force them to vacate their homes and fields. The two widows were evicted from their homes and lands when their husbands die. The in-laws took over the fields and steal their food from their garden.

After the death of the widows' husbands, life became difficult for them. There was no support for the widows from the in-laws, and the children could not attend school. The

researcher found that all the property the husbands left for the wives and children were taken by the in-laws. The widows left their homes they had owned with their husbands and went back to their parents. According to Brown, both young and old widows are experiencing abuse by their in-laws. The non-governmental organisations and legal board aid organisations are the ones which help the widows in the prevailing situation. The widows who try to take the legal action to get their property back face a major challenge because they are to travel long distances to reach the government agencies and courts.

In her *Understanding the experiences of young widows in rural KwaZulu-Natal*, Cebekhulu (2015) focuses on many things at a time. The focus of this review will be on the way the young widows are behaving as far as culture is concerned. In her article all these changes are the results of the collapsing of apartheid in South Africa, that is, the end of discrimination and power imbalances against women. According to Cebekhulu, democracy does not mean that culture, social, economy and political experiences of widows must change their roles in society. Cebekhulu investigates both the rural and urban widows. In her findings, the researcher reveals that the urban widows are not behaving well according to the African culture.

Ghanaian women find themselves abandoned in their families when their husbands die. In her article, the researcher mentions a scholar by the name of Manyedi and others who indicated that the Batswana widows expressed their discomfort at wearing black attire because doing so stigmatized them. According to the article, urban widows are not like rural widows. In rural areas widows wear long dresses and cover their heads with blankets. Urban young widows do not cover heads with blankets, but they cover them with laces and they wear mini-skirts.

According to the researcher the young urban widows are the ones who abuse the husbands' property, because of not following the African culture. According to the researcher, in African culture a widow must wear mourning clothes for a year. This was easy for the rural widow, but not so with the urban widows since they date even before the cleansing ceremony. As mentioned earlier that the researcher is not happy about the way the young

widows behave themselves because of democracy, the researcher then concludes that the urban widows abuse their husbands' property because they claim that they have rights to do as they wish. They base their argument on the Universal Declaration of Human Rights, which elaborates that everyone has the right to own property, and in doing so gives full recognition to property rights as part of human rights. So according to this human right, the widows are guaranteed the enjoyment of their husbands' property.

In *Legal Status of Widows in Denmark*, Dubeck (2009) investigates the legal status of widows in Denmark between 1500 and 1900, which has been analysed from three main perspectives:

- The first perspective is about examining the widow as an actor in the private room.
- The second one as an actor and object in the public room. This one concerns the legal status of widows in business life as trading actors or as receivers of public or private pensions or life insurance.
- The third one as objects for social security help.

The first perspective concerns the general rules, as to inheritance of the husband's separate property, the division of the community property and the possibility of retaining the community property in undivided possession on one side, and on the other side the possibilities for special agreements between the spouses as to the economy of the widowhood, and the agreements between the widow and her kinship or other person or institutions about her old age maintenance and support. The first perspective is very important, as it talks about the husband's property, and it has the general rule which will guide how to go about the husband's property. The second perspective concerns the legal status of widows in business life as trading actors or as receivers of public or private pensions or life insurances, and thirdly as objects for social security help. The different economic solutions are evaluated from the point of view that they favour the widows at the expense of the children or other heirs.

Dubeck highlights the importance of the status for widows. Dubeck indicates that the widows were favoured because of the children; it is like the children were given the first preference. This is good because we are concerned about the children's life first.

Dubeck reveals that the married couple must make their own arrangements, so that the written rules are only to be followed in case of conflicts. Dubeck's finding is right, it is good to divide your property among the people who must get it before you die, because when you are no longer alive, only one person qualifies to possess your belongings, and that is your partner. If the spouse does not want to give them anything, they will not get it.

According to Dubeck the spouses are supposed to divide their assets into two for the community and for their family. According to him the community's property formed a common "pool" of assets, movable as well as immovable, acquired during marriage; while the separate property mostly consisted of jewellery, other special assets and land, inherited property brought into the marriage by each of the spouses. Dubeck found out that all these were done so when the husband dies, the children and the other family members living under the same roof had the right to share in the community property as partners.

This rule helps the widow to avoid conflict with some members of the family after the death of her husband, because everyone will be having his or her share. This is the way it should be in the family; a relationship must be always good. It is true that in a good relation people come together and work in harmony to produce good fruits in the family, with the aim of developing good understanding among themselves.

If the partners divide the property according to the family's needs, that will help the children not to be victims of their mothers' love partners. The children will enjoy their fathers' or mothers' property in this way. Dubeck highlights the importance of helping the children to get their fathers' property and enjoy it. He highlights the better way of stopping misunderstanding between the widows and the husbands' relatives and children.

In *Stripping of Widow's property in Zimbabwe*, Dube (2000) investigates the stripping of widows' property which was a huge social problem in Zimbabwe. Customary laws are unable to address the problem. He highlights the widows' experience of property inheritance in the Binga District in the North-West of Zimbabwe. He continues telling that year after year widows and their children were left socially and economically disadvantaged due to property stripping.

According to this article the death of a husband is a common traumatic experience for widows in Zimbabwean communities. The researcher discusses widows' experiences of property stripping in a peri-urban community of Sikalenge Ward, Binga District in Matabeleland North in Zimbabwe. Dube states that every time a man dies, a widow is caught between countless challenges for the remainder of her life: even traumatising experience, especially from the relatives of the deceased. According to Dube, what he says is that the number shows that there are too many widows who are being ill-treated in some parts of the world; he shows only an approximate figure of these widows, and what he says now is that it might happen that in some parts of the world the figure could be higher.

A common phenomenon is that in-laws demand an explanation from the woman for the cause of the death. In instances where the causes of death are unknown, people claim that death has been the result of HIV and AIDS. The widow is perceived as having infected the deceased husband. As a result the widow is stripped of the property by the in-laws.

Dube states that property stripping implies depriving a widow of acquired or inherited movable or immovable possessions that rightfully and legally belong to her. Dube further states that in isiNdebele and Chishona customs widows do not inherit property when their husbands die intestate. The property was taken by husband's relatives or the eldest son in the deceased's family.

In *The Challenges the children are facing with After their fathers' death in the area of King Williams Town*", Gcaleka (2013) investigates the feelings of the society about the widows who do not take care of the children after their husbands have left them with the

property. In this article the researcher is more concerned with the female children who leave their homes and go and stay with males are very old who take them as their wives without paying lobola to their mothers, who are widows.

The widows do not have a say because they are remarried to the new husbands who do not want the children of the late husband. In this article the victims are young girls, nothing is said about the boys. The researcher's concern is the result of this second marriage. The children born out of this type of marriage also suffer because in some cases the fathers run away from these young mothers/girls. Some of these young girls are forced to go back to their homes. The poor young girls will have no place at their homes because of their mothers' new husbands.

The author further reveals that nothing is done nor said by the society because widows say people must mind their own business. However, some of the members from the society help by taking care of the babies who are left behind by their fathers. They would donate food and clothes to those who are in need. The point is, mothers of the girls, who are widows in this regard do nothing because the new husbands do not allow them to take their children back. The widows do not want to support their children because they are afraid of their new husbands. They are afraid that if they say something that the husbands disagree with, the husbands will part ways with them.

Nojaholo (2012) investigates the way the widows of Botchabelo in Bloemfontein behave when their husbands die in *Nowadays African widows are changing with times: a challenge in the area of Bloemfontein*. The investigation finds that some of the widows do not even stay at home for few months after their husbands pass on to show respect. The widows get themselves lovers with whom they abuse the husband's property. The lovers do not want to use their own money; they depend on these widows to do everything for them. The widows claim to be living in changing times where they are free to do anything they like. In his investigation of the misbehaviour of the widows, Nojaholo focuses on the culture. The research highlights the changing times where the widow and the lover do not

respect African Culture after the woman lost her husband. Nojahol sees this behaviour as unusual.

In *The World of the widows: struggling with stress and loneliness*, Smith (2016) highlights that some widows abuse the husbands' property because of anger. The widow expects the husband to say something before he dies. If a husband passes away without a word, the wife will be angry with him for the rest of her life. According to this research the wives expect husbands to talk about their property before they die.

In *Widows learn to cope with changes after the death of their husbands*, Mazibuko (2016) investigates dating by some African women so soon after their husbands' death. She finds out that living without a husband is very difficult to some of the widows. Some widows fail to carry out the burden left by the husbands. In other families it is normal to find husbands doing everything while the wives do absolutely nothing. When the husband dies, the widow will suffer because she is not used to doing things on her own.

Makondele (2015:49) in *Multiple losses and the Gain: Tshivenda-Speaking widows' accounts in the context of the death of a husband*, cites Sihlangonyane (2004:163) who cites another scholar:

Danforth and Glass (2001:513) reveal that widows do not only lose their husbands, but also "the very purpose and shape of life" that possibly used to be defined according to the position and the role the husband used to play in their lives.

According to the above scholar, the widows feel lonely not only because the husbands are dead, but also because the position the husband used to occupy and the roles he played in the family are now empty. Consequently, the widow will get herself a lover who will come and abuse her husband's property.

Some widows take their husbands as slaves. It has been observed that in some homes, the husband is the one who buys grocery, takes children to school, attends parents' meetings at

school and many other things one can think of. One will find that when the children misbehave at home, the mother will say “*uyeza ubabenu ngizomtshela* (your father is coming, I will tell him). She does not discipline them. When the children come back with a letter from school which invites parents to a parents’ meeting, the mother will say “*ibeke lapho uzoyinikubaba wakho*” (put it there, you will give it to your father). The letter is written parents’ meeting, meaning both parents should go to school to attend the meeting, but the mother remains behind, and only the father goes to the meeting.

There is a belief that a man is the head of the household and is responsible for the economic support of all the household members. Another man cannot be responsible for the household like your original man, the only thing he can do, is to just come closer so that he can get access to your money. The widows fail to cope with the pressure of being alone after the death of their husbands. They get someone else who will take over all their husband’s chores. This is the beginning of abuse of husbands’ property with their lovers.

Mashale (2001) highlights the abuse of widows and their children by the husbands’ relatives. In the article titled: *African widows are among the most vulnerable and destitute*, the author highlights that a married woman is a husband’s property. The researcher reveals that African widows, irrespective of ethnic group, are among the most vulnerable and destitute women.

According to his investigation, a widow has no right to the ownership of her husband’s property; she is usually expected to fulfil obligations towards her deceased husband through her participation in traditional practices. Mashale reveals that in return the widow would remain in her home and have rights to cultivate the land. The issue of the children is very sensitive as the study has been conducted to find out why children’s money is not doing what it is supposed to do, to the extent that children do not have food. The cause of all these adverse circumstances according to the researcher is HIV/AIDS which has brought widowhood prematurely to millions of women.

According to the investigation, the abuse is practised by a husband's brother to the widow and children. This practice is against what the other authors said about the levirate marriage where the deceased's brother takes his widow together with the children and protects them. In this investigation it is a vice versa, the deceased's brother is the one who abuses the people whom he must protect.

Peterson (2011) investigates the role of the relatives of the deceased husband in *Children's rights to property and inheritance in Matatiela*. The researcher finds that when the husband dies, the relatives are responsible for the deceased's property, and the widows get nothing. The researcher finds that poverty causes the relatives to take all the property of the deceased. The widows who are on the safe side are those who have children because children get their fathers' property when they reach the age of 21. The property does not come to them directly; they must tell the one who has the property what they need; then he or she will buy or do what they want. If a boy wants to get married, the uncle or aunt will pay *lobola* for him. The researcher also reveals that the children who lost both parents do not get anything; the relatives take everything; to such an extent that even the ones who are schooling, stop going to school.

It has been observed that children who lost both parents sometimes become the victims of the circumstances because no one takes good care of them. They suffer a lot as they do not have a shoulder to cry on. The researcher finds out that the other children who have mothers as widows at least attend school if the husband's property is not abused.

It has been observed that some widows, abuse their husbands' property unawares. There are some men who are very cruel who come next to the widows during their time of bereavement to take advantage of the fact that their minds are confused due to the loss of their loved ones. These cruel men come like people who want to help, and the poor widows will allow them to come closer, because they think they have found the shoulder to cry on.

According to the researcher's observation, as time moves on the poor widows will be left with nothing, when the cruel men start moving away bit by bit until they disappear. It has been observed that the same men do the same bad things to different widows, but the widows do not see this. One will be surprised to see the same thing happening to different widows in the same place.

When someone has lost a member of the family, especially a husband, it is not easy, it is like one has lost everything in the world and one feels like one no longer exists. That is why the same widows in the same place are being robbed by the same men, because their minds operate the other way round. By the time their minds recover, all their husbands' property will be gone.

Peterman (2011) investigates the discrimination in asset inheritance of the widows in the Sub-Sahara. Widows' discrimination leads to poverty for themselves and their children. But she shows that a large sample of empirical research supporting this claim is scarce. The research explores asset inheritance among widows.

In his work *The practice of widows after they have lost their first husbands*, Mdletshe (2015) investigates widows who leave their children alone in their first marriage's home. After finding themselves new men, they go and stay in those men's places. The children who are left behind face problems at school as there are no people to help them with their school work since their mothers are staying with their new men. The researcher finds out that the teachers complain about these children because even if they call parents' meetings, no one will come for these children. Their mothers are afraid of their new husbands who do not allow them to attend the meeting. The painful part the researcher reveals is that the money that is due to these children is taken by their mother to her second marriage.

As a result, children start to behave in unacceptable manner at school. When teachers visit the children's place, they find that the children stay alone, there are no parents.

Some children end up being rude and disrespectful because they stay alone at their homes or they stay with their grandmothers and grandfathers. It is worse if the mother's new man is using their father's property. The children who come from such families do not perform well at school because they always think of the problems at home.

Maijan (2011) writes about the situation of widows in *Young widows and their children*. The focus of discussion is on the widows under the age of sixty, especially those with dependants. The author looks at the financial resources available to the widows.

The researcher compares young and old widows, also the divorced and separated women. The older widows do not want to remarry, but the young widows and the divorced and separated women want to remarry because they are still young. The researcher says nothing about the property abuse and education. The researcher highlights the fact that age played an important role between the widows, divorced and separated ones. The widows with children above the age of 18 do not get benefits until the widows themselves are 60 years old. Those with children under the age of 18 get benefits.

In *Widows and the loneliness after their husbands' death*, Mokoena (2010) finds out that the widows find it difficult to stay alone after the husband's death. In most cases the widow gets herself a new man who stays with her and her children. The researcher reveals that as soon as this new husband arrives, the children suffer because their mother who is a widow changes the rules now. The children do not have the freedom they used to have while their father was alive. Mokoena further reveals that the way the widow as a daughter-in-law behaves herself is not acceptable to the in-laws

In *The children and lack of parental care*, Fourie (2015) investigates a high challenge faced by schools because of lack of parental care. Some learners misbehave and do not do their school work properly. When the teachers do a follow up, they find out that lack of parental care is the cause of the learners' misbehavior. The researcher finds out that among the children who are troublesome in schools, some of them have anger problems. The real cause which makes the learners to behave the way they do at school is because of the widows who move to their new men's places and leave the children alone in their fathers'

house. The children suffer because the money the father left for them is no longer serving its purpose; mothers abuse it with their new men. The researcher reveals that the male children are more jealous with their mothers, since these men come and take their mothers away. They hate those men because they came into their mothers' lives and destroyed all the relationship they have as family.

Hlophe (2010) in *The impact of democracy in African widows: The challenge in the area of KwaDukuza in KwaZuluNatal* looks at young widows who do what they like; who no longer listen to their parents and their parents-in-law.

Hlophe reveals that the culture of respect by daughters-in-law after losing her husband is no longer followed as it was followed in the past. Nowadays the widows do as they please; they mourn when they feel like it, and if they do not feel like it, they do not do it. The researcher opines that democracy is killing the African culture and also brings misunderstanding between the daughters-in-law and their parents and parents-in-law. The bad part of this democracy is that the widows refuse to follow their African culture, because they want to get themselves new lovers whom they will bring into their husbands' homesteads.

The researcher reveals that the in-laws and the parents of the daughters-in-law are against this bad practice by the daughters-in-law and daughters respectively because they see it as getting rid of their cultural practices. The African culture preaches that a widow is supposed to mourn her husband for a certain period of time after his death. During that period of mourning she must stay at home and not mix with many people, because according to African culture the widow is unclean.

The researcher further reveals that some widows are stubborn; they do not listen to other people's advice, but allow their lovers to do as they please with their husbands' property. According to Hlophe's investigation, the society is not happy about this bad practice of the widows, with some saying the practice is against their African culture and some saying what the widows do will teach the young widows bad practices. Hlophe does not say anything about the effect of abuse of husbands' property on children. The focus is on highlighting the abuse of the husbands' property by the widows.

Mokoena (2012) in his work titled *Modern widows and their in-laws: respect and humanity in African culture*, investigates the relationship between *makoti* (daughter-in-law) and the in-laws. He finds out that the relationship is not good, because the daughter-in-law does not like her in-laws. In his investigation the researcher finds out the misunderstanding stems from the daughter-in-law who is a widow, who complains about not being given a peace of mind by the in-laws because they disturb her and her new man.

In his investigation, Mokoena finds out that the in-laws are not problematic at all, but the only thing they do is to try to protect their daughter-in-law from the man who wants to rob her of her husband's property. The widow is not aware of all these, she likes the person who came to destroy her and hates those who try to protect her. In isiZulu there is a saying which states *umlungisi uzithela isisila* (one who tries to preach peace among the people is the one who carries the problem than the one who causes the problem). Mokoena reveals that the children also complain about the stranger who abuses their father's property.

Nyembezana (2014), in *The effect of widows' behaviour is a high challenge in their children in African society* compares the current widows and widows of the past. Current widows do not behave like the widows in the past. In the past widows used to stay at home mourning the loss of their late husbands while wearing their mourning clothes as a symbol of bereavement. Current widows leave their children at home and go out with young boys as their new lovers. According to Nyembezana some of them go out with boys of their daughters' age. Nyembezana finds out that in some families the eldest children look after the young ones when the mothers go out with their lovers. Children do not have enough food even if it is known that the father of the children left them money. In isiZulu there is a saying which states *intadane enhle ngumakhothwa ngunina* (a lucky orphan is the one who stays with his or her mother). There is a belief that if you have a mother, it is like you have both parents even if the father is no more because good mothers are the ones who make sure that their children get everything they want.

According to Nyembezana this is unusual as far as African culture is concerned. African women are known as the strongest women as the Sotho people say: *Mme o tshwara thipa ka bogaleng* (A woman holds a knife on its blade), meaning that mothers are very brave; they can face any situation as far as their families are concerned. Changing of time

changes our African widows from being good to bad women. Nowadays widows are not afraid to embarrass their in-laws, their children and the society as well. Nyembezana highlights the bad behaviour or practice of African widows which is an embarrassing act according to the African culture. The researcher also highlights the serious challenge the children are facing which makes them to perform poorly, while some end up dropping out of school, because of their mothers who do not behave like old married mothers.

The parents or widows need to know the importance of being next to your child. When parents are involved in their children's life there is better behaviour; the child develops better social skills and show improved behaviour.

Parental involvement provides an important opportunity for school to enrich current school programmes by bringing parents into the education process. Increased parental involvement has been shown to result in increased student success, enhanced parent and teacher satisfaction, and improved school climate.

A school child who does not get a parent's support does not perform well at school. Parents need to compete for high-quality educational opportunities for their children and better educational opportunities lead to better academic performance. Parents or widows need to know that parenting behavior and educational support for their children could cultivate children's learning habits and affect academic performance.

Widows need to know that by ignoring their children and focusing on lovers, they are destroying their children's future. Widows need to know that their involvement not only enhances academic performance, but it also has a positive influence on learners' attitude and behaviour. A widow as a parent, her interest and encouragement in her children's education can affect the children's attitude toward school, classroom conduct, self-esteem, absenteeism, and motivation. The children of disengaged parents have been shown to be negatively affected in school, with a lack of parenting directly linked with poor grades and overall performance (Nyembezana, 2014: 56).

According to Ayodeie (2013:65), men must make a will before they pass on. In Sub-Saharan, the inheritance distributions were culturally done through direction and intimate interactions among family members. In his study, he finds out that the abuse of a

husband's property was not committed by the widow, but was carried out to the widows and the children who lose their rights of access to properties they enjoyed during the life of their husband and father.

2.4 Conclusion

In this chapter a general review of the status of a widow among the Africans has been presented, with the focus on the widows' abuse of husband's property. The review has revealed that the abuse of husband's property is a huge problem. The widows, as mothers, abuse their husband's property, and the victims are their children. The children drop out of school and those who keep on attending school do not perform well. Some learners end up running away from their homes because they fail to stand the pain they feel when seeing their mothers abusing their fathers' property with their lovers. The parents and the in-laws of the widow are also affected. The good relationship which used to exist between the widow and her in-laws and that between the widow and her parents is interrupted.

CHAPTER THREE

THE CAUSES OF ABUSING HUSBANDS' PROPERTY

3.1 Introduction

These days there are many women who abuse their husbands' property, both widows and non-widows. Abusing someone's property is not good at all. In this chapter, the researcher discusses the causes of the abuse of husbands' property by widows in the selected novels. Widows can be influenced in many ways to abuse their husbands' property, harming other people and harming themselves too in the process. The following can influence widows to abuse their husbands' property: loneliness, ignorance, influence by other people, laziness, lack of respect, lack of love, anger and revenge, stress, weakness and jealousy. Mkhwanazi (2016:12) talks about lack of respect which causes the widows to abuse their husbands' property. On the other hand, Gcwensa (2014:54) says that the cause of abusing husbands' property is a lack of self-esteem, i.e. widows cannot take the right decision on their own because they rely on other people's lifestyle. In other words, they copy what other people do without looking at the merits.

3.2 Causes of the abuse of property in the selected novels

In *Ifa Ngukufa*, Bongi realises that she cannot stay alone without someone as her lover after her husband's death. She decides to stay with Redgrave as her a husband. She is sure that Redgrave loves her, and is not aware that he is after her husband's property. Redgrave tells her that she can rely on him, everything will be in order. He discourages her to listen to other people. Bongi wants someone who will do things like what her husband, Ndlovu, used to do. She disrespects Ndlovu's house by taking in Redgrave, knowing very well that

what she is doing is not right. Her mother talks to her against her actions, but she does not listen to her. Her sons too, talk to her, but she does not listen to them too. As time goes on, Bongi becomes angry with all the people who give her advice because she is stressed.

In *Ifa Lenkululeko*, Daisy realizes that the house is too big for her after the death of her husband, and therefore she wants someone to stay with. She even says:

Le ndlu isinkulu kakhulu ukuthi ngingahlala ngedwa, kwangathi ngingathola omunye umuntu ngizohlala naye. (Shange, 2003:8)

(This house is too big for me to stay alone; I wish I can get someone to stay with).

She does not waste time when Mthunzi proposes love to her. She stays with her child Lwazi, but claims that she was lonely. She does not know that Mthunzi does not love her, but is after her husband's money. Mthunzi tells Daisy that she must not listen to what people say, and that she should do what she likes. As a result, she disrespects her mother together with her in-laws. She becomes angry with those who try to stop her from abusing her husband's property with Mthunzi. Mthunzi comes closer so that he can get a share from Daisy's husband's money.

3.2.1 Loneliness

Loneliness means to feel sad or isolated. According to Matthew (2013:33), "Loneliness is a universal, yet complex human emotion. It is a social pain." The researcher agrees with the above definition. When one is lonely, it is like one's whole body is not operating accordingly or is like one is sick. De Villiers (1998:109) says: "Loneliness is when someone is unhappy, feeling some pain, because he or she is alone or is hurt and does not have anyone to console and love her or him." According to Soanes (2006:531), it is when someone feels sad because she or he has no friends.

The researcher agrees with the above authors. If we do not have other people with whom we can share life and some difficulties, we become lonely and unhappy. Asher (2002:26)

says: loneliness is "... the indication of an underlying problem in the form of disease." When we talk about loneliness, we cannot leave out pain, sadness and unhappiness, because they go hand in hand. One feels unhappy, sad, hurt, and pain.

Andrew (2014), Fagon (2019) and Rosedale (2017) say that loneliness is a disease caused by depression of being alone. Cele (2000) says that loneliness is a pain which someone carries alone inside. When one feels pain, it is like there are no people around you. If someone is depressed, it is obvious that loneliness and pain will also be there.

Some widows cannot stay alone after the death of their husbands. Some do not even take a long time to get themselves private lovers. Widows want partners to keep them busy. There is a saying which states "love is blind", meaning that someone who is in a new love behaves like someone who cannot see anything wrong; they believe that they are the only people who live under the shade of the sun. It has been observed that when these widows are with their new lovers, they can give whatever they have to them. It is like they only live for those lovers and nothing else. Some people in the public will try by all means to show these widows that what they are doing is not allowed or accepted, but they will not listen to them.

3.2.1.1 Ifa Lenkululeko

The main character, Daisy is a widow whose husband left her with a lot of money in *Ifa Lenkululeko*. She used to say:

... *imali engaka, izindodla ngezindondla zezinkulungwane* (Shange, 2003:16).

(... such a lot of money, thousands and thousands).

Daisy decides to get herself someone to stay with since she is lonely. Loneliness influences her to fall in love with Mthunzi and decides to stay with him in her house.

Daisy says:

Ngeke ngihlale ngedwa kulesi sithabathaba somuzi, kofanele ngithole umuntu engizohlalisa naye, kanti futhi uLwazi kofanele ayohlala nogogo wakhe khathi angezongiphazamisa (Shange, 2003:16)

(I must get myself some partner to stay with since I cannot stay alone in this big house, and my son Lwazi must go and stay with his grandmother so that he cannot disturb me.)

Daisy feels lonely even if she stays with her son. Without a lover, she feels like she is alone in the house. She is prepared to sacrifice her son by sending him to the grandmother.

3.2.1.2 *Ifa Ngukufa*

In *Ifa Ngukufa*, Mngadi presents Bongi who feels lonely after she was left by her husband, Ndlovu. Bongi, unlike Daisy, does not say that she is lonely and loves and wants someone to stay with, but her actions show that she is lonely and she would like Redgrave to stay with her. She ends up staying with Redgrave in her house. Her children are not happy about the presence of Redgrave. When they try to get rid of Redgrave, she fights them. Bongi's mother and her husband's brother try to warn her about Redgrave, but she does not listen.

Bongi's mother says:

Cherry, (Cherry is Bongi's other name which is usually used by her mother) ngane yami, okwenzayo akulungile, awufanele ukuletha indoda enye emzini kamkhwenyana uma engasekho, kanti nezingane azithokozile ngale nto oyenzayo. Ngizocela wehlukane nalo mkhuba omubi, ukuze kubekhona ukuthula phakathi kwakho nebakwaNdlovu. Tshela uRedgrave abuyele kwakhe (Mngadi, 2000:65).

(Cherry, my child, what you are doing is not right, please stop bringing another man into my son-in-law's house because he has passed on; even your children are not happy about what you are doing. I ask you to stop this bad habit so that there could be peace between you and the Ndlovu family. Please tell Redgrave to go back to his family).

On the other hand, Bongi's brother-in-law shows his unhappiness when he states:

Sisi izingane ziyezafika kimi zizokhuluma ngokungaphatheki kahle kwazo ngokuhlala kuka Mnumzane lona ongcwabayo lapha ekhaya, thina singumndeni waKwaNdlovu nathi asithokozile ngale nto. Bengicela Sisi ukuthi uMnumzane aphindele emuva ekhaya lakhe, ngoba lokhu akuzele lapha ekhaya kuzolimaza wena kanye nomndeni wonke (Mngadi, 2000:86).

(Sister, my brother's children came to tell me that they are not happy about Redgrave's stay with them in their father's house; as Ndlovu family, we are also not happy about this arrangement. I am asking you my sister-in-law that you must tell Redgrave to go back to his family, because the presence of this man here will affect you and the family badly.)

Both Bongi and Daisy are lonely after their husbands died. They find it too difficult to stay with their children without getting themselves life partners to stay with. Loneliness on its own has no problem, but the way these two widows (Daisy and Bongi) are behaving is not accepted in African culture. A widow cannot just bring a man in another man's home without any arrangement with the in-laws. In the case of Daisy, it is worse, because she even refused to wear *inzilo* (mourning clothes). When they request her to wear it, she tells the parents and in-laws that at her church they do not wear mourning clothes.

She says:

Angizukuyigqoka ingubo emnyama, ngoba kade ngisho ngithi ebandleni lethu engikhonza kulo asiyigqoki le nto" (Shange 2003:6)

(I cannot wear the black clothes, because I told you that we do not wear this thing at our church).

That was not agreeable to her mother and to the Dlamini's family to hear that their *makoti* (daughter-in-law) does not want to wear the mourning clothes for their son. There is nothing wrong with being lonely and finding yourself a partner, but the way Daisy and Bongi are acting, is not allowed; and it was too soon for them to have life partners. Unlike Daisy, Bongi is better because she stays with her children. Daisy does not have time to stay with her son uLwazi, she took him to his grandmother. Refusing to wear mourning clothes proves to us that the way Daisy was lonely; she knew very well that the mourning

process would delay her freedom. She knew that once she wore the mourning clothes, she would be expected to stay at home and not mingle with other people.

3.2.2 Ignorance

There is nothing as painful as being ignorant; one can do many bad things thinking that one knows better, only to find out that he or she is ignorant.

“Ignorance is a lack of knowledge or information,” says Stuart (2012:92). According to Lloyd (2018:37), “ignorance is a lack of education.” Hacking (2001:105) defines ignorance as unknowing of something. Levine (2004:78) sees ignorance as unenlightened. Sibisi (2018:87) defines ignorance as absence of knowledge. According to Allen (2006:369), ignorance is to be unaware, uneducated or unknowledgeable. The researcher agrees that ignorance goes hand in hand with unknowledgeable and being unaware of important things.

Some widows abuse their husband’s property because of ignorance. Some men come closer to the widows because they know that their husbands left them with a lot of money. The only way to get closer to the widows is by pretending as if they love them. These lovers know that they do not have any feelings for the widows, but only looking for their property.

Some widows abuse their husbands’ property with their lovers because to them it is normal, they do not see anything wrong. In one of the books in the Bible, Hosea (4:6), it is stated: “My people are destroyed for lack of knowledge”. There are those widows who abuse their husbands’ property unaware that they are doing wrong things. There is a saying in English which states: “love is blind”, meaning that there are people who can do whatever they want in the name of love without even seeing that they are doing wrong things.

There are people who are cunning like a snake and who are innocent like a dove. They steal from the widows innocently in the name of love. Widows as widows, think that they

have found people who will take care of them without knowing that their unscrupulous lovers are targeting their husbands' property.

3.2.2.1 *Ifa Lenkululeko*

In this novel we find Daisy being so ignorant because she acts like a fool. Mthunzi asks for everything and gets it as he wants. Daisy gives Mthunzi money without reading an agreement that Mthunzi will pay back her money when he has it. Daisy is not aware of this trick and is blinded by the belief that Mthunzi loves her. She does not even ask Mthunzi about his wife, but she knows very well that he is married. When Daisy's mother and her in-laws try to reprimand her, she talks to them as if she is talking to her child. She is always on Mthunzi's side rather than on her family's side. Some widows are so ignorant in such a way that they agree to everything the men say to them. They even fail to ask themselves simple questions like: Why these men now? Where were they? Cannot they wait until the widows pass the period of mourning and take off the mourning clothes? Some widows do not bother themselves about making a research about these new lovers before they can take a final decision.

Daisy is so ignorant in such a way that she even forgets that African culture does not allow her to have lovers while she is still in the mourning period and that she is not allowed to talk to other people in the street beside the people of that particular household and the family. She is expected to be aware of these from the onset that there is no normal man who can propose a widow in her mourning clothes.

Daisy is so ignorant to the extent that she believes everything Mthunzi tells her and she does not ask herself what made him to decide to leave his wife. She does not even think that next time she will be the one whom Mthunzi will leave for other women. She is so ignorant that she cannot even see what can be seen by a small child. She believes Mthunzi when he tells her that he is no longer staying with his wife, MaSithebe. She is advised by her sister-in-law, but ignores her. Her sister-in-law says:

We Daisy, phela ubokhumbula ukuthi lapha ekhaya kukwaDlamini, awuzukwenza eyakho intando, ukhuluma nobaba nomama ngathi ukhuluma nentanga yakho (Shange, 2003:128).

(Daisy you must remember that this is Dlamini's family, you will not do as you please, speaking to my father and mother as if they are of your age.)

The conversation ends up with a fight between the two because Daisy is adamant that she is doing the right thing. She tells her sister-in-law that:

Kukwami lapho, akekho ongangitshela ukuthi ngenzeni nini nobani (Shange, 2003:128).

(This is my place, no one can tell me what to do when and with whom).

The tension in the family is a result of Daisy's ignorance.

3.2.2.2 *Ifa Ngukufa*

Bongi is an ignorant woman who cannot see anything wrong when Redgrave proposed love to her on the day of the funeral of her husband. He is so kind that one of the deceased's brothers tells him to leave Bongi alone and leave the place because what brought him to that family was done. Bongi thinks she found herself some life partner, she does not know that Redgrave is only after her husband's money. On the day of the funeral, Redgrave is the one who holds her, helping her when her black shawl is falling. He says to her:

"Ungabe usakhala mama, ngikhona mina ngizokunakekela" (Mngadi, 2000:65).

(Do not cry mama, I am here to take care of you).

After taking the family back home, he does not go away immediately; he stays until Bongi's brother-in-law fights him. Why Bongi does not see that there is something wrong with this man, is not convincing.

Both widows are ignorant because they both fail to ask themselves why these lovers come at that wrong time. There are no normal men who can propose love to the widows at the funeral of their husbands. People know that African culture respects the widows, especially when they are in a state of mourning, and that men must respect other men's households. Bongi and Daisy lack information and knowledge about their culture and the new lovers. They are not aware that these men came to them for their husbands' property. If these widows were aware and knew that Mthunzi and Redgrave were after their husbands' property, they wouldn't have allowed them to come near them. That is why things happened the way they did because both widows are ignorant. They do not listen to what other people say. Daisy's mother calls her to her place and talks to her:

“Daisy mntanami abasemzini bebefikile lapha bezongazisa ukuthi wena usuhlala nenye indoda emzini wendodana yabo kungakapheli nesikhathi esingakanani indodana yabo yendlulile emhlabeni. Ngiyakukhuza ngane yami lento oyenzayo ayilungile, umuntu oshadile kufanele ahloniphe emzini aziphathe kahle ” (Mngadi, 2003:20).

(Daisy my child, your in-laws came to complain about your behaviour and informing me that you are staying with another man in their son's house within a short period after his passing. I am begging you my child, what you are doing is wrong. A married person must respect the family and behave well.)

Bongi's children went to fetch their grandmother to come and talk to their mother who stays with another man in their father's home. Their grandmother says:

“MaShezi ngane yami, ukhulile manje awuyona ingane, ngicela uziphathise okwenkosikazi yomuzi eshadileyo. AbakwaGatsheni, nabazukulu bafikile lapha kimi ekhaya, bazongicela ukuba ngizokhuluma nawe uyeke ukuhlala noRedgrave emzini kayise, abayithandi le nto oyenzayo, iyekele ”. (Mngadi, 2000: 83)

(MaShezi my child, now you are an adult, please behave like a married woman. The Gatsheni family and my grandchildren came to my place to ask me to talk to

you about staying with Redgrave in their child's house, they do not approve of what you are doing, please stop this.).

Both widows, Bongi and Daisy do not even listen to their mothers who advise them. In addition, Bongi does not listen to her own children when they ask her to tell Redgrave to leave their home. Bongi forgets that they worked very hard as a family to get what they have. Daisy on the other hand, after her in-laws have discovered that she is in love with Mthunzi and she has taken her child to his grandmother, they paid her a visit to talk to her against wasting their son's property with another man. Instead of listening, she insults them and chases them away. Daisy said she doesn't talk to dogs, meaning poor people, and ordered them to leave her house.

Dlamini goes to talk to his daughter-in-law, who does not want to listen to them, and she tells him to get out of her house. She says:

Angizukhuluma nani ngicela ningiphumele emzini wam (Shange, 2003: 70).

(I don't want to talk to you, can you please leave me in peace in my house.)

The in-laws went to Daisy's mother to ask her to talk with her daughter since they have failed to convince her because she does not want to listen to them.

Daisy's mother tries to guide her but she shouts at her (mother) and tells her that she (Daisy) will never visit her mother's place and the mother too must stop coming to her place.

Ngicela ungiphumele emzini wami, nami awuphindi ungibona ngiza kowakho umuzi, nawe ungaphindi uze emzini wami (Shange, 2003: 77).

(May you please leave me in peace in my house, and you will never see me in your house ever, you should also stop visiting me).

Both mothers end up not visiting their daughters because they are so embarrassed with what their children do as widows. Both parents and Bongi's children fail to convince Daisy and Bongi that what they are doing is wrong.

3.2.3 Influence from other people

Being easily influenced by others means to follow everything others tell you without questioning. Cialdini (2010:352) says "... it is when one allows people to persuade someone to think or act in the way they want. People use their power to make him or her to agree with their opinion. When one agrees with other people's powers easily, one is being influenced." According to Dale (2018:76), "... influence affects the behaviour of a person." Ngwenya (2007:223) defines influence as:

... the power to have an effect on people or things, or a person or thing that is able to do this. It is the power or capacity of causing an effect in indirect or intangible ways. It is the power to make other people agree with your opinions or do what you want. It is the power to have an important effect on someone or something. The capacity or power of person or things compel force on or produce effects.

Some people are very good in influencing others to do wrong things because they have power over them.

The researcher observed that some widows are influenced by other people who tell them to do this and that, so that they can be seen as the widows who are in style. The poor widows are told that they must stop behaving like widows of the past. The perpetrators forget that in African culture there is no style, people practice what culture wants them to do, not what the widows want.

Some people are good influencers, when they tell someone something, there is no need to say it again; people take what they are saying very fast. On the other hand, there are those who try to tell the widows that what they are doing is not right, but will not be listened to. Those trying to help, are taken as fools, they are called by bad names. It is true that one

rotten potato can spoil the whole bag. The widows listen to those who mislead them (the rotten potatoes), and ignore those who show them the right way of life.

3.2.3.1 *Ifa Lenkululeko*

In *Ifa Lenkululeko*, Daisy is influenced by some of her friends who tell her that she must act as a modern widow, and that she must not pay more focus on the old people like her mother and her in-laws who are still following an old style. Among her friends are MaSishi and MaNdimande. MaSishi says:

Uma uphika nabantu ngeke ufike la uyakhona, fanele wenze okutshelwa intliziyo yakho, akekho ozokutshela ukuthi wenzeni ngasikhathi sini. Abasemzini nomawakho basaphethe isidala (Shange, 2003:103).

(To live a life you like, you must listen to your heart, do not allow other people to control you. No one will tell you what to do and when. Your mother and your in-laws are still stuck in their old tradition.)

Church members are also very influential in Daisy's life. They tell her that her husband's money is hers, she can do whatever she likes with it and with any one she loves. The church members are Thulile, Zothile and Zamanguni. Thulile tells Daisy that her husband is her husband and his money is hers, and no one else's. Zolile also says that Daisy's in-laws cannot take it from her. Zamanguni says that Daisy must do what she likes with her husband's money because it is hers. She further states:

“Esontweni lethu asiyiqoki inzilo uke wabona bani agqoke le nto? Siphila esikhathini samanje indaba yenzilo sekuyizinto zakudala” (Shange, 2003:104)

(In our church we do not wear mourning clothes. Have you seen any person wearing that thing in our church? We are living in modern times; matters of mourning clothes are old fashioned.)

These women mean that they are no longer following the African culture. Daisy is one of those women who are easily influenced by the others. She copies what other women do and thinks that it is a good thing to do because they say they move with the times. When they move with the times, they even forget that one day they will be on their own, those people who were influencing them will be staying with their families. People like Daisy are people who are easily influenced by others.

3.2.3.2 *Ifa Ngukufa*

In this novel, Bongi is influenced by her lover, Redgrave, who always tells her that she must follow her heart, not to listen to her children who cannot do anything for her. He used to say:

“Mama, musulalela la mabrakhi wakho, umama akenze lokhu akuthandayo, nokuzothokozisa yena”. (Mngadi, 2000:132)

(Mom, do not listen to your puppies, do whatever you like, follow your heart).

Redgrave further reveals his influence when he says to Bongi:

“Akumelanga uvumele abantu bangene empilweni yakho, ikakhulukazi ebudlelwaneni bezothando, abantu banomona abafuni ukukubona usemathandweni nabantu obathandayo. Abasemzini wakho bona, bangabantu bokugcina, ngoba ngokomthetho abangeni emalini yomkhwenyana wakho” (Mngadi, 2003:132)

(You should not allow other people to come in your life, especially in love matters, people are so jealousy that they do not want to see you in a good relationship with someone who loves you. Your in-laws are the last people to tell you what to do, because they have nothing to do with your husband’s money.)

Bongi believes in what Redgrave says and acts accordingly.

3.2.4 Laziness

Mollman (2009:76) defines laziness as "... the characteristic of being idle or relaxed." According to Kubheka (2011:89) and Levine (2004:78), "... laziness is disinclined to activity or exertion: not energetic or vigorous. It is when someone is lazy, and does not want to do anything." Kiosaki (2012) views laziness as a quality of being unwilling to work." It is true that when someone is unwilling to work he or she is lazy because the person does not want to do anything.

The above authors emphasise that laziness is when someone does not want to do any activity. Being lazy is not good, as all people must work. Some widows abuse their husbands' properties because of laziness. While their husbands were still alive, the wives did nothing, only the poor husbands were doing everything, even the work which is supposed to be done by them as wives. Now that they are on their own, they find it very difficult to cope with this. Then they start to get themselves the new lovers who will do the jobs that their husbands carried out.

They date whoever they think will do everything for them. They forget that Christmas comes once a year, and that the new men will not be like their first husbands. The new man is there to work and not to be used by her. By the time her money is depleted, the new man will disappear, and she will be left alone with her children.

3.2.4.1 *Ifa Ngukufa*

Bongi's laziness is revealed when she wants Redgrave to come and do everything for her, even those activities she carried out with her husband, Ndlovu. She does nothing; Redgrave runs everything, and that leads to a conflict between Ndlovu's sons and their mother. Bongi changes everything they did with her husband, just because she wants Redgrave to do them for her. Redgrave is willing to do all the jobs, because he knows that this is a chance to enrich himself. This can be revealed in what Bongi tells her children:

“Ngane zami, njengoba nibona uRedgrave esesiza lapha ekhaya, usezokwenza yonke imisebenzi eyayikade yenziwa ngubaba wenu, mina sengizomlandela ngiyobona ukuthi yonke into ihamba kahle yini. Nguyena futhi osozositshela ukuthi izinto zizohamba kanjani emabhizinisini ahlukene”. (Mngadi, 2000:133)

(My children as you can see that Redgrave is helping us here at home, he is going to do all the work which was done by your father, as for me, mine will be to follow him in order to see if things are done properly. He will be the one who will tell us about the progress in the different businesses).

Bongi’s action causes a misunderstanding between her and her children, because Redgrave is regarding himself as the owner of everything in Ndlovu’s home. The children start to pull to the opposite direction as their mother tries to please herself and Redgrave.

3.2.4.2 *Ifa Lenkululeko*

The element of laziness does not exist in Shange’s book. Daisy’s abuse of her husband’s property is not due to laziness. Instead she does things for her new lover. Between the two widows, Bongi is forced to abuse her husband’s property because she is lazy. She needs someone whom she can rely on regarding the running of her household chores. Bongi has three sons, there is no need for her to allow Redgrave to come and stay with her and her children. Daisy on the other hand is the one who does things for Mthunzi.

3.2.5 Lack of respect for other people’s hard work

According to Gray (2016:126), “Lack of respect is when someone does not show any respect at all.” “It is when some people disrespect other people and their property, ...” (Farinella, 2016:57).

“*Ubuhlungu bomuntu buzwiwa nguye*”, is a Zulu saying which means that the one who is hurt, is the one who feels pain. No one can share someone’s pain with her or him, no matter what. The widows abuse the husbands’ property, because they cannot feel the pain their husbands felt when they worked for their properties.

Some widows are very cruel; they do not think of the energy exerted by their husbands to gather the property. It is very easy to abuse someone’s property which you did not sweat for. So the private lovers use it as they will, or anyhow.

Some widows forget what they said when they got married. They disrespect their husbands after they have passed on. No one is expected to misuse or abuse his or her partner’s property since they said they are one flesh.

3.2.5.1 *Ifa Lenkululeko*

Daisy does not respect her husband’s hard work by letting Mthunzi to come and stay with her and use her husband’s property the way he likes. She does not listen when her in-laws ask her to stop Mthunzi from coming to their son’s home. Daisy does not even listen to her mother who tries to advise her that a man is not supposed to stay in another man’s house and use his property. Mthunzi stays in Daisy’s home, driving both Daisy’s and her husband’s car. He is now the owner of the house and everything at Daisy’s place. Dlamini talks to Daisy about stopping to bring Mthunzi to her place.

Dlamini: “Makoti, size lapha ukuzobonisana nawe nokuzokutshela ukuthi asithandi ukubona umlisa lona ohlala naye lapha emzini wendodana yethu, besingathokoza uma ningabonanela kwenye indawo. Thina mndeni wakwaDlamini besicela lokho kuwe makoti”.

Daisy: “Lalelani lapha ke bazali bami abahle; kukwami lapha akukho muntu ongangitshela ukuthi ngenzeni, futhi bengicela ningiphumele ngendlu, nibone enize ngayo.” Shange (2003:78)

(Dlamini: Our dear daughter in-law, we have come here to discuss with you and to tell you that we do not appreciate seeing this man you stay with in our son’s house,

we would be happy if you could see each other in other places. This is what we, the Dlamini family, are asking from you.

Daisy: Listen here my lovely parents, this is my house, no one can just come and tell me what to do and not do. I am requesting you to leave my house.)

Like Daisy's in-laws, her mother too, tries to give some guidance which is not taken seriously:

Daisy mntanami, ngelinyilanga uyosikhumbula, kodwa sizobe sesingekho uzobusuwedwa (Shange, 2003:79).

(Daisy my child, one day you will remember us and you will be alone because we will be gone.)

Daisy's mother is so disappointed about what her daughter is doing but she does not give up, she tries by all means to talk to Daisy even if she does not listen. Daisy does not respect people, she fights with her mother and her in-laws. No one can tell her what to do. She says:

Akekho ozongitshela ukuthi ngenzeni nini nobani (Shange, 2003:79).

(No one will tell me what to do and not do, with whom and when.)

3.2.5.2 *Ifa Ngukufa*

Bongi does not respect her husband's hard-earned possessions because she wasted all what they have laboured for. She forgets that the policemen chased them every day while they were trying to sell their vegetables on the streets; and that her children helped after school to sell some goods. She now allows Redgrave to abuse her husbands' property easily.

Bongi and her husband, Ndlovu, sold vegetables on the streets without a permit. Sometimes the policemen destroyed their fruits and vegetables, but they did not lose hope.

Their children helped them after school by going to the market every day to sell vegetables so that they can get something to eat. Redgrave just came and owned Ndlovu's home without sweating for it.

Bongi does not show any respect for her husband's property. She allows Redgrave to stay at her husband's home, allowing him to say or do whatever he likes to Ndlovu's children, and she lets him tell them how to run their businesses. When Ndlovu's brother and Bongi's mother try to warn her that Redgrave abuses Ndlovu's property, she talks to them as if she is talking to her children.

Both widows, Daisy and Bongi, find themselves new lovers without thinking of their husbands' sweat. Their husbands have put a lot of energy working for their families, but their wives as widows just spend their money with other men. There is a saying which goes: "pain is felt by the owner", that is, a person can be your wife or husband, but she or he cannot help you to carry your pain. So the two widows do not feel pain when they abuse their husbands' property with other men.

3.2.6 Lack of love

Vujicic (2010:44), states that "... lack of love is when one partner does not love another partner." Fainella (2016:88) says that "... lack of love is about not showing any signs of love any more. If you do not show that you love something, you lack love." The authors define lack of love as not having love for something or someone. Gary (2009) says that divorce is the result of a lack of love and the failure to learn the skills.

Parents must teach their children that love is love no matter what, money or no money. By looking at the way the two widows are abusing their husbands' property with their lovers, we can say that they did not have love for their husbands, because one cannot abuse her husbands' property with other men if she really loved him. Some people get married to people whom they do not really love, but because there is something they are after.

3.2.6.1 *Ifa Ngukufa*

Bongi does not have strong love for her husband; if she loved him whole-heartedly, she would not have done what she did with her husband's property. At one time the two were put in jail because of selling fruits on the street without permission. But, when a partner is no more, she forgets easily about everything.

When one looks at Bongi, she is much better compared to Daisy because she stays with her children; Daisy has no time for her own child. This shows that if the widows were deeply in love with their husbands, they would not do things which would hurt their husbands' families, their children and even themselves. Daisy felt like throwing herself in hole after being hurt by Mthunzi. Her children by Ndlovu killed her last born son, Daniel, because he was Redgrave's child.

In Mngadi's novel *Ifa Ngukufa*, Bongi's actions shows that she had extramarital affairs while Ndlovu was alive. If you have love for something, not even one day will you hurt or damage it. Instead, you will always protect it and you will not allow anything to damage or harm it. As mentioned above, Bongi loved Ndlovu whole-heartedly because she was on his side and supporting him all the time. She even went to jail with him; she did not worry when people said she is in love with someone who rides a bicycle to date her. People called them "Pe and Mape". They got these nicknames because of selling fruits. Amongst the fruits were *amapentshisi* (peaches), which they called *pentshisi* and *mapentshisi* (father and mother of peaches).

The above paragraph shows that Bongi can change; she is a person who forgets easily, after loving her husband so dearly, she then abuses his property with a new man. By so doing, she hurts her husband's family.

3.2.6.2 *Ifa Lenkululeko*

Daisy, from the onset is rude; she does not respect elders. There is no place where she is portrayed as someone who had love for her husband. By looking at her actions, one can say she does not have love for her husband, because when Mthunzi borrows money from her, she just gives it to him without hesitating; she does not see anything wrong with lending to Mthunzi money which her husband worked very hard for. If she loved her husband, she was supposed to have thought about abusing her husband's property with Mthunzi. In the text we are told that Daisy was only crazy about money, the big house and looking for someone to stay with. Nothing has been said about her and her husband. Daisy says:

“Imali engaka, izindodla ngezindodla zezinkulungwane zamalandi, indlu engaka, ngeke ngihlalengedwa kulesi sithabathaba somuzi. Ngizofuna umuntu engizohlala naye” (Shange, 2003:7).

(Such a lot of money, thousands and thousands of rands, a house as big as this, I cannot stay alone in this big house. I will get myself someone to stay with).

Not even a single day does Daisy talk about her husband and their good days together. She refuses to wear mourning clothes for her husband; so we cannot say that she loved her him.

3.2.7 Anger and Revenge

William (2010) defines anger as an emotional and subjective experience. Lerner (2009) sees it as a strong feeling of displeasure and usually of antagonism. Anger is a strong feeling of displeasure that makes one to hurt others or to be unpleasant because of something unfair. It is a strong emotion that you feel when you think that someone has behaved in a bad way (Bernard, 2009:76). It can also be defined as a feeling of annoyance, displeasure or antagonism. Bernard (2016:65) says that “... anger stems from feeling threat and some form of inner pain such as fear.” According to Mzizi (2010:99), “... anger is an impulse, accompanied by pain.”

Ndlela (2007:66) views revenge as “an action of inflicting harm or damage on another person in retaliation.” According to Maliyavuzza (2011:91), revenge involves hurting or punishing someone who has hurt you. Revenge involves paying back bad results to someone who has done bad things to you before. Where there is anger, there is always a revenge, damage and punishment. Anger is a reaction which leads to plans for revenge because when someone is angry, like it or not, he/ she will plan for revenge.

Some widows abuse the husbands’ property because before the husband passed on, there could have been some misunderstanding between the two. In this case, the widows abuse the husband’s property with lovers with the hope of paying revenge to the husbands’ relatives. Keeping anger with you for a long time is not good, hence the Holy Bible says be angry, but make sure that before the sun set you are no longer angry (Ephesians 4:26).

3.2.7.1 *Ifa Ngukufa*

Bongi is angry with her in-laws, children and everyone who is related to her. She does not listen to anyone because they accuse her for falling in love with Redgrave. As a result, she pays revenge by allowing Redgrave to stay at her home, managing her businesses and bearing a child by Redgrave in her late husband’s house. She no longer pays attention to her children, but only on Redgrave’s child. Bongzi is annoyed about what her in-laws say. She hurts them by staying with Redgrave at Ndlovu’s house and abusing her husband’s money with Redgrave.

3.2.7.2 *Ifa Lenkululeko*

Daisy is angry with her mother and the Dlamini family, hence she pays revenge. She achieves this by staying with Mthunzi at her husband’s house. Her in-laws and mother accuse her for taking her son Lwazi to his grandmother, letting Mthunzi use her husband’s

cars, and lending Mthunzi money. Daisy is so angry with them to the extent that she carries on with what she is doing in order to hurt them.

Daisy is angry with those who accuse her of abusing her husband's money with Mthunzi. As a result, she pays revenge by hurting them more because she does not stop her affair with the man. She is not aware that they are advising her out of love. Daisy believes that only Mthunzi loves her; that is why she brings Mthuzi to her home after the in-laws and the mother told her to stop.

The two widows in the two novels are angry with those who always try to stop them from their extra-marital affairs. In return they abuse their husbands' property. Daisy is angry with her in-laws. Bongi on the other hand is angry with her mother, children and her brother-in-law. Both pay revenge to those whom they were angry with.

3.2.8 Stress

Stress is a physical, mental and emotional factor that causes bodily or mental behaviour disorder (www.medicinent.com). According to Suzuki (1998:66), stress is a non-specific response that results from a variety of different kinds of stimuli. Dunne (1990) argues that stress is any physical or emotional strain on the body or mind.

According to Dunne (1990:145), there are two types of stress: physical stress and the emotional stress. The physical stress occurs when an external or natural change or force acts upon the body. The emotional stress may be the results of fear, hate, love, anger, tension, grief, joy frustration, and or anxiety. Mkhondwane (2016:73) defines stress as "... feelings that people have when they are overloaded and struggling to survive." When looking at the above definitions, one can say that it is obvious that someone who is stressed cannot think properly since stress is a mental factor that causes bodily or mental behaviour disorder. Stress is a disease that can cause you to do unusual things like an abnormal person.

When some widows are stressed, they do not know that there are people who can counsel them rather than to look for private lovers who will cause them more stress. Soanes (2000) defines stress as a state of mental or emotional strain. Robert (2008:96) emphasises that "... stress results from adverse or demanding circumstances". According to Mathews (2013:68), "... stress is a feeling that people have when they are overloaded and struggling to survive". Faku (2017) defines stress as a great worry caused by a difficult situation.

The above definitions state clearly that stress is something which can cause one to do regrettable things. Everyone knows that it is very difficult for people to accept that one family member passed on. The same applies to the widows when their husbands pass on. Some widows abuse the husbands' property with lovers because of stress. They end up finding themselves lovers hoping that they will fill in the gap that was left by the husbands. Widows will realise later that the lovers are not the solution to their problem, but they add problems to the existing ones, inviting stress on top of another.

When looking at the two widows in the selected texts, they were both stressed of being left alone by their husbands. That is why they have decided to get themselves lovers without knowing that the private lovers will cause them more stress. Both of them end up fighting with some members of the family because of those lovers. When they are in this relation, the lovers take advantage of abusing the husband's property.

3.2.8.1 *Ifa Ngukufa*

Bongi is stressed by her husband's death because she depended on him. Ndlovu did almost everything as head of the family. Bongi knows that now that Ndlovu is no more, everything will be upon her shoulders. After her husband's death, she wants someone who can fill in the gap left by her husband. She thinks that Redgrave will keep her busy, but Redgrave came for something else. Even when the family fights her for staying with Redgrave, she becomes more stressed, and Redgrave takes advantage of the situation and abuses Ndlovu's property. There are many things in Bongi's mind: her in-laws do not like her lover, her children also are fighting with her about Redgrave and on the other hand she

claims that she cannot stay without Redgrave since she is still young, she needs Redgrave to satisfy her feelings.

3.2.8.2 *Ifa Lenkululeko*

Daisy is stressed by her husband's money and a big house. She is stressed from the onset. She wants someone to share her big house with. She is also worried that she has a lot of money, and she wants to spend it with someone. People look at her as a bad person, but she does not want to be judged. She hates everyone in front of her except for Mthunzi. She is stressed because she needs a life partner desperately and she is doing whatever she thinks will assist her to get what she wants. Mthunzi sees this as an opportunity and comes closer to give her what she wants in order to rob her of her husband's property.

3.2.9 Weakness

Weak people lack firmness of character or strength of will (www.thefreedictionary.com). According to Kingsbury (2017), Khoza (2011) and Soanes (2000), weakness is the quality or state of being weak. If someone is weak, people take advantage of him or her; they know that one cannot do anything on one's own. In this situation, people find themselves doing things they do not like, as they are forced by being weak.

Some widows like Bongi and Daisy show the signs of being weak because their lovers ill-treat them as they like. The weak widows like Daisy and Bongi fail to ask a simple question like how come that a person fails to love someone in her happy days, but begins to love her in mourning clothes. Widows were supposed to notice that there is something wrong, and that the men are after something.

In the name of love, the widows can do everything to destroy their brighter future. However, they must know that losing their husbands is not the end of the world, and they can survive without new lovers.

3.2.9.1 *Ifa Lenkululeko*

Daisy is weak to the extent that she allows a stranger to tell her what to do, and she becomes angry with the people who try to help her. Mthunzi tells Daisy that she must forget about Dlamini's family and her mother because they are misleading her. When her mother and her in-laws try to advise her, she always listens to Mthunzi who tells her not to do this and that. She falls in love with Mthuzi at first sight, something which is not allowed in our African culture. She let the man move into her house after just a few months of losing her husband.

This portrays her as a weak person. In African culture a lady takes time to know a suitor, there is no way that one can accept a proposal on the first attempt. Daisy knows that Mthunzi is a married person, but she believes him when he tells her that he does not love his wife any more. Her action portrays her as a weak person. A strong woman takes time to find a new lover after her husband's death. A strong woman takes time to think about new affairs, especially in people like Mthunzi who just comes from nowhere and claims that he is no longer in good terms with his wife. She should not listen to everything Mthunzi tells her.

3.2.9.2 *Ifa Ngukufa*

Bongi is weak in the sense that she allows her lover to come and stay with her in her husband's home. She finds her lover on the day of her husband's funeral and allows him to stay there on the same day. She does not listen when her children ask her to tell Redgrave

to leave their home because they can manage their father's property themselves. She allows Redgrave to impregnate her. Bongi, like Daisy, meets Redgrave on the day of her husband's funeral; Redgrave tells her that he will be there to take care of her. Since Redgrave is an undertaker, Bongi should have asked herself how many widows he has promised to take care of, and why the widows. Bongi believes everything Redgrave tells her.

Both Daisy and Bongi are weak; both of them are misled by their lovers who are after their husbands' money. They both behave badly in front of their children; they fail to differentiate between good and bad.

In the two novels, weakness of character caused the abuse of property, because the two widows, Daisy and Bongi, fail to show Mthunzi and Redgrave that they are strong. When the two men come closer to them, they give them space instead of rejecting them. Their actions show everyone that they are weak. Getting yourself a new lover immediately after your partner has passed away, shows that you are weak. Bongi fails to take over from where her husband left off. Instead she needs Redgrave to help her. Daisy on the other hand sees the house as too big for her alone, she wants Mthunzi to be on her side; she also needs Mthunzi to help her run her husband's business. In other words, they do not consider themselves as capable people.

3.2.10 Jealousy

Stockhill (2015:740) defines jealousy as "... a painful emotion characterised by the feeling of fear, inferiority, longing, resentment, and disapproval of the emotion". Generally, jealousy refers the thoughts or feelings of insecurity or fear (Stockhill, 2015:44). Jealousy is the emotion that you feel when you watch, for example, your true lover marry another person. According to Matthew (2013:104), "... jealousy is a feeling of bitterness for someone's achievement". Jealousy can be seen when a person does not like another to have something

good, but wants to have it by himself or herself. Such people do not wish others to be successful.

When one looks at the two widows, one can say that Bongi and Daisy were jealous. They preferred to abuse their husbands' money with their lovers because they did not want to share their husbands' money with their in-laws. Daisy refused to share her husband's property after her father-in-law had taken her to court.

3.2.10.1 *Ifa Ngukufa*

Bongi is jealous because she wants to take Ndlovu's money for herself alone; she does not want to share it with other relevant family members. Bongi told them all that money is hers, she can give it to anyone of her choice and no one will punish her for that.

3.2.10.2 *Ifa Lenkululeko*

Daisy is jealous of her husband's property because she does not want to share with her in-laws. She told them that the money belongs to her because she is the person who got married to Themba, their son.

3.3 Conclusion

In conclusion, one can say that there are many causes of the abuse of the husbands' property. Many of the causes are associated with the widows themselves. The main causes that were discussed are loneliness, ignorance, influence from other people, laziness, lack of respect, lack of love, anger and revenge, and stress. If the widows had listened to advice from members of the family, they would not have found themselves in a bad situation. The

widows would not have gone as far as they have with abusing their husband's property with their lovers.

Both widows were stubborn as they were not prepared to listen to other people. They kept on bringing in their lovers into their houses and allowed them to abuse their husbands' property. They do not even listen to their children when they tell them that bringing their lovers to their fathers' house is not appropriate. In Shange's novel, Daisy was careless because she lent Mthunzi money without reading the agreement she signed. This carelessness led to the abuse of her husband's property because Mthunzi did not pay back the money. Widows undermine their husband's hard work. Both widows abuse their husbands' property by sharing it with their new lovers. Had they worked hard for it themselves, they would not have abused it the way they did. There is a saying that "easy come easy go", meaning that something which one has not worked hard for, will be used carelessly.

In both novels, Daisy and Bongi are finally hurt by their own actions. They were not clever enough to see that the people they thought were their friends were the ones who would hurt them most, and those whom they thought were their enemies, are the ones who loved them. Sometimes one needs to listen to other people.

CHAPTER FOUR

THE ABUSE OF HUSBANDS' PROPERTY BY WIDOWS IN THE SELECTED NOVELS

4.1 Introduction

The preceding chapter dealt with the causes of the abuse of husbands' property in the selected novels. In this chapter, the researcher will discuss the abuse of husbands' property by widows, as well as the consequences thereof, in *Ifa Ngukufa* and *Ifa Lenkululeko*.

4.2 The abuse of husbands' property in the two selected novels

The two selected novels are *Ifa Lenkululeko* by Shange and *Ifa Ngukufa* by Mngadi. Shange portrays Bongi, who is a weak widow who abuse their husbands' property with her lover Redgrave. In *Ifa Lenkululeko* Daisy is a widow who abuses her husband's property with her lover by the name of Mthunzi. Mthunzi is not interested in Daisy, but is after her money. Shange tells readers about the fake lovers who pretend to love widows, but knowing very well that they do not love them; they are just after their husbands' property.

Daisy does not respect her in-laws, Mr and Mrs Dlamini; she speaks to them as if she is speaking to her children. Her mother tries to talk to her and shows her that what she is doing is out of hand, but she is disrespectful. Daisy lends Mthunzi money without reading an agreement they signed. When Daisy's money is finished, Mthunzi tells her that she must remember that love does not last forever; he also tells her that she must go home and read their agreement. When Daisy arrives home, she reads the agreement which states that

Mthunzi will pay the money back to her the day he would be having it. She ends up as a useless widow, with no money.

In Mngadi's novel, *Ifa Ngukufa*, Bongi Cherry Musgrave, also known as MaShezi, is married to Ndlovu. They both worked very hard to get all that they have. After her husband's death, it takes her a few months to destroy everything the husband left for her and the children. MaShezi is misled by an undertaker by the name of Dustin Redgrave, who stays with her in Ndlovu's home. The children try to tell her that they do not want to stay with Redgrave because he is abusing their father's property; but she does not listen. She ends up fighting with her children because of Redgrave. Bongi stays with Redgrave until they are blessed with a baby boy called Daniel. Bongi's sons hate their younger brother because they think he will inherit their father's property which they have worked hard for. They plan to kill Daniel, and finally they killed him. There was no peace in the homestead.

4.2.1 *Ifa Lenkululeko*

Daisy abused her husband's property by allowing Mthunzi to be her business partner. The in-laws are not happy about the association to the extent that Dlamini, Daisy's husband's father, requested his friend Jili to accompany him to go to his son's house to talk to *umakoti* (daughter-in-law). On their arrival, Daisy tells them to get out of her house; she does not listen to them.

A few months after Daisy's husband's death, his money is released and Daisy is so crazy and says:

...imali engaka, isizumbulu, kofanele ngithole umuntu engizoyidla naye le mali, nale ngane ngathi izongiphazamisa, kofanele ihambe iyohlala nogogo wayo (Shange, 2003:7).

(...such a large amount, thousands and thousands, I must get someone whom I can spend this money with, even my child Lwazi is going to disturb me, I will send him to his grandmother to look after him).

Daisy is so careless; she wastes her money with Mthunzi instead of keeping it for her children. She gives Mthunzi money whenever he wants it and he does whatever he likes with Daisy's money. Dlamini's family is very jealous about their son's money which is wasted by Daisy and her lover. They visit Daisy's mother to ask her to talk to her daughter about abusing their son's property with another man. Daisy's mother goes straight to Daisy and tries to talk to her about her bad behavior in Dlamini's house. This visit angers Daisy to the extent that she tells her mother that she would never go to her place anymore.

... mama, ngicela uphume uphele la emnzini wami, awuphinde ungibone ngiza kwakho noma kungaba njani (Shange, 2003:77).

(...please get out of my house mother; you will never ever see me coming to your place, no matter what).

The dialogue shows that Daisy is a rude person. She is also crazy because she does not get to know and trust a person before she can act. She lends Mthunzi some money without reading an agreement they have made. The agreement states that Mthunzi will pay back the money the day he will have some.

... Daisy ngicela ungiboleke imali, futhi ngicela ukuthi ngiyi buyise mhla ngaba nayo (Shange, 2003:48).

(... Daisy can you please borrow me money, I would like to ask that I pay it back when I will have some).

Daisy does not listen to other peoples' advice, her sister-in-law by the name of Sonto, went to Daisy's house with her father Dlamini to tell her that what she was doing was unacceptable. Daisy does not listen to her, instead she shouts at them.

... we Sonto, mina ngiyamshaya utikilayini emzini wami, usukhathele ukukupita eGoli la ubuhlezi khona uzodelela mina emzini wami? Akeningiphumele emzini wami angifuni zinja lapha kwami (Shange, 2003:103).

(... Sonto, in my house I beat “*utikilayini*” (cheap people), now you are tired of cohabiting in Johannesburg where you stay, you come to disrespect me in my house. I do not want dogs in my house; please get out of my house.)

As far as the definition of “*tikiline*” (tickeyline in English) is concerned, Daisy was just insulting Sonto. She is the one who is a ‘*tikiline*’ because she is in love with another wife’s husband, MaSithembe. Sonto has a boyfriend, Mandla, with whom she stays together as a couple without being married. Many authors define cohabitation in different ways. According to Neill (2015:24), “... cohabitation is the state or condition of living together in a conjugal relationship without being married”. Garner (2000:33) defines cohabitation as “... a living arrangement in which an unmarried couple lives together in a long term relationship without being married formally”.

Daisy lacks respect, she calls her in-laws dogs. In African culture, there is no way where “*umakoti*” (daughter-in-law) can say that to her in-laws.

Mthunzi’s stay at Daisy’s house still proves that Daisy does not want to stop abusing her husband’s property because he does things as he pleases. Daisy’s actions force the Dlamini family to take her to court, because according to their culture, if a husband dies, the person who wants to take the widow must come to the widow’s husband’s parents and pay lobola. Unfortunately, Daisy won because the court told Dlamini that the house belongs to Daisy, and that Dlamini had nothing to do with it since his son was married to her. According to the civil law, Dlamini was not supposed to take Daisy to court because once your child gets married and is over 21 years; he is no longer a child anymore. Dlamini was right to advise her because in African culture your son’s wife is still your child and your daughter’s husband is your son. The problem is that presently everyone has a right to be heard even if she or he is wrong.

While Daisy stays with Mthunzi at her house, her mother reprimands her (Daisy) against falling in love with another man and staying with him in her house within a short period after the death of her husband. She also reminds her that refusing to wear mourning clothes (*inzilo/isizila*) is against the isiZulu culture. Her own parents and her parents-in-law are not happy about her actions. Daisy does not listen to them.

Daisy is madly in love with Mthunzi; she gives him money and provides him with everything he likes. Daisy's mother warns her against her actions.

Daisy mntanami, ake uhloniphe emzini kaDlamini ukhombise ukuthi ungumakoti ushadile. Ake uyeke ukuziphatha ngendlela oziphatha ngayo. Umuntu oshonelwe yindoda uyahlonipha akhombise ukuthi ushonelwe, akuzame ukuhambela kude nalo Mthunzi wakho. Ngiyakucela Daisy mntanami (Shange, 2003:77).

(Daisy my child, please respect the Dlamini family and show that you are a married woman. Stop behaving the way you behave. A person, whose husband has passed on acts respectfully to show that she has lost a husband; please try to walk away from that Mthunzi of yours, I am begging you Daisy, my child.)

Daisy does not behave like a normal person; she lacks “*ubuntu*” (humanity).

4.2.2 Ifa Ngukufa

After Ndlovu's death, Redgrave approaches Ndlovu's widow (Bongi /MaShezi), and asks her to allow him to be a part of her businesses. During his partnership, Redgrave regards Ndlovu's property as his own. He instructs Ndlovu's wife what to do, how and when; he changes the setting Ndlovu and his wife had agreed on as far as their business is concerned. He dictates to Bongi how she must discipline her children. He runs the businesses and the money goes to his pocket. Ndlovu's wife has no say as she does what Redgrave tells her to do. Redgrave uses his hearse to deliver the store goods and this makes people stop coming to buy food at Ndlovu's store as they complain about the use a mortuary car to deliver food.

Bongi's children complain about Redgrave's actions, but their mother is on his side.

Mama, besicela ukuthi uMnumzane Redgrave abuyele kwakhe, asithandi indlela asenza ngayo lapha ekhaya, ifa likababa esalisebenzela kanzima ngeke silibuke limoshwa nguMnumzane kanjena (Mngadi, 2003:125).

(Mother, please tell Mr Redgrave to go back to his place, we are not happy with the way he is doing things here at home. We have worked hard for our father's property; we do not want to see it abused like this by this gentleman.)

Redgrave threatens to beat the children to the extent that they are no longer comfortable in their home.

Bongi abused her husband's property by giving Redgrave powers to the kiosk, from which he took all the money. After talking to her about Redgrave's actions, the children decide to fetch their uncle Maqhawe and their grandmother KaMathe to come and talk to their mother about Redgrave. Redgrave said to Sithembiso:

... ungakhathazeki fanyana, thina nomama wakho siyathandana, isikhwela sahlula isimaku senja (Mngadi, 2000:126).

(... don't worry young man, your mother and I are in love. Don't be jealous, the puppy did not win for being jealous).

Redgrave is fulltime head of the Ndlovu family, controlling everything; he fetches his *mshana* (niece) by the name of Linda Smith to come and visit him at Ndlovu's place. Bongi gives Redgrave powers to do as he pleases. The children invite their grandmother (MaNgcobo) to come and talk to her daughter, Bongi, about Redgrave. When Bongi's mother arrives she says to Bongi:

Bongi mntanami kuyahlonishwa emzini, akuziphathe kahle uyekele ukudelela emzini kaNdlovu, ake uhloniphe nalaba bazukulu bami bakhulile manje (Mngadi, 2000:127)).

(Bongi my child, respect your home, behave yourself well and stop disrespecting Ndlovu' home, please respect my grandchildren as well, they are now grown up.)

She asked her daughter to follow their culture. Redgrave must pay lobola to Ndlovu's family first before they can stay together. Bongi responds to her mother's request as follows:

We mama ngiyamthanda uRedgrave, futhi ngeke ngiphile phandle kwakhe, ngingesizungu semizwa ngisese mcane (Mngadi, 2000:127).

(Mother, I love Redgrave, I cannot stay without him, I need someone to satisfy my feelings as I am still young.)

Bongi forgets her African culture that she is expected to respect. Her son Themba reminds her that his father's house is important since they have conducted a ceremony of bringing his spirit back home "*ukubuyisa uMnumzane*" (the bringing home of the spirit of the deceased). In African culture, there are people who believe in making a ceremony of fetching someone who died and bring him home. They take their father's house as an important place, because they had their father among them. To them their mother is disrespecting the presence of their father. This does not stop Bongi from carrying on with what she is doing with Redgrave.

Themba is such a small child in the narrative, but his mind is like that of an old man. In African culture, *ukubuyisa* is very important. Ancestor religion in South Africa is still followed. Samuelson (2000:3) says "*ukubuyisa* is essential for a homestead head, for it is he who will look after his family". On the other hand, in the work titled: *Shembe, ancestors, and the Christology inquiry*, Moodley (2016) says that the respect paid to living elders and those recently dead are the same and it is referred to as the *ukubuyisa idlozi* (bringing home of the spirit).

At Ndlovu's house, a helper by the name of MaMzolo, talks to Bongi about abusing her husband's money with Redgrave, but Bongi is not prepared to stop what she is doing.

"We MaNgcobo sesi, ake uyeke ukudlala ngefa lakho ulishiyelwe ngumyeni wakho ninabantwa bakho, wokhumbula ukuthi lo muntu mhlakwapheli mali yakho, uzokushiya wedwa" (Mngadi, 2000: 127).

(MaNgcobo my sister, may you please stop playing with your inheritance which your husband left for you and your children, you must remember that the day your money gets finished, this person will leave you alone).

MaNgcobo never responded. Many people try to advise Bongi, but they fail to convince her. She listens to this coloured man who says Bongi and him were created for each other. According to him it was a mistake that Ndlovu was the one who saw Bongi first. Bongi forgets where they come from with her husband before they reached the standard she is in now. Bongi's mother, also tries to remind her daughter about their past.

“Bongi, akulalele uma ukhuzwa, tshela uRedgrave ahambe ayekwakhe ukuze nawe uhloniphe lo muzi kaNdlovu. Awusakhumbuli nokuthi nisuka kude njani ninomkhwenyana niphemba lo muzi osudlala ngawo namuhla.”

“Mama ngeke ngikhone ukuxosha uRedgrave, ngiyamthanda ngeke ngikhone ukuphila phandle kwakhe ngisemncane ngidinga umuntuozokwanelisa imizwa yami” (Mngadi, 2000:132).

“Bongi, please listen when people advise you, tell Redgrave to go back to his place so that you also can be able to respect Ndlovu's home. You cannot even remember where you come from with your husband trying to build this home you are now destroying.”

“Mother, I cannot let Redgrave go, I love him, I cannot stay without him. I am still young; I need someone to satisfy my feelings.”)

Bongi and Redgrave take Ndlovu's house as Redgrave's home because he invites his relatives to come and visit him. His aim is to use Ndlovu's money with his relatives.

Bongi gives Redgrave money and a brand new suit as a Christmas' gift. It is a well-known fact that if you did not work hard for something, you just abuse it the way you like. The money which Redgrave received from Bongi is used to buy alcohol. One day when drunk, Redgrave is involved in a car accident. His head was badly injured because the car was small. His brain was scattered all over the place.

Another mistake made by Bongi is that of changing the will without Themba knowing. Themba is told by the lawyer who drafted the will for Bongi that it has been changed, and is also given a copy. Bongi takes a big amount of money together with the house and gave it to Daniel, her son by Redgrave. Themba is aware that if the house is given to Daniel, it is

obvious that it will be taken by Redgrave. Ndlovu's sons will be robbed of their father's house.

Sithembiso knew that their mother went to the lawyers to change the will, but he did not know how the will was changed. Bongi keeps secrets from her children because she went to the lawyers to change the will when Themba was in hospital due to injuries he sustained in a car accident.

Before Bongi changed the will, it was divided as follows:

A shop was given to Themba.

A butchery was given to Sithembiso.

Kiosk was given to Bongi.

The house was given to Xolani.

After Daniel was born, Bongi went to the lawyers to ask if Daniel can also benefit from the will. The answer was yes, because Bongi was his mother and the will belonged to her. Then Bongi decided to change the will as follows:

A butchery, house and a lot of money was given to Bongi

A shop and little money was given to Themba

A kiosk was given to Sithembiso and some money which would help him to renovate it.

Sites and some money were given to Xolani.

Then she transferred her inheritance to Daniel's name.

Bongi and her husband Ndlovu were blessed with three boys: Themba, Sithembiso and Xolani (their last born). Daniel is not Ndlovu's son, he is Redgrave's and Bongi's son.

4.3 The consequences of the abuse of property

When talking about the consequences, it is meant the results we get after doing something. According to Davis (2010:84) "... a consequence is a result of a particular action or situation, often one that is bad or convenient". The author reveals that if you do something, the outcome is a result or consequence. Nkambule (2010) and Cilliers (2000) define the consequences as the effect or result of an action or other cause.

Conrad (2014:168) says "... consequences help one to impose discipline in a way that teaches your children responsibility and accountability and encourages them to look inward to learn how they should do things differently in the future". According to the author consequence is an important element of discipline. Using consequences helps one to impose discipline, because it will force people to change their bad practice. According to Ndaba (2006), consequence is a key concept in teaching children self-esteem. De Villiers (2018:134) says "... natural consequences can be an effective tool in your behavior management toolkit." According to More (2000) natural consequences do not require any adult action or intervention, they simply happen on their own. It sounds like the natural consequences are good because you do not need someone to push you, they just happen on their own.

4.3.1 *Ifa Lenkululeko*

Mthunzi benefited a lot from Daisy's business while she was crazy about his love. She lost support from her in-laws because of the abuse of her husband's property. When Mthunzi left her and went back to his wife, the in-laws did not show any sympathy. Before all these happened, Dlamini's family respected Daisy and they acknowledged her as their daughter-in-law. The relation between Daisy, her parents, her in-laws and her child was good before

her husband's death. All the misunderstandings started after her husband's death. After the abuse of her husband's property, the relationship turned bad. Her mother and the in-laws no longer paid her a visit.

Daisy got nothing back from Mthunzi after lending him money. Mthunzi abused her because he was not interested in her, but her money. When he realises that Daisy's money is finished, he tells her that she must know that love is something which can end at any time, and informs her that he is going back to his wife MaSithebe, even if she is a barren.

We Daisy, ubokhumbula ukuthi uthando yinto ephelayo, engaphela noma ngabe yinini, futhi mina ngiyahamba ngiphindela kumkami uMaSithebe, ukuthi yinyumba akazali, akudokwe ligayelwe wena lelo (Shange, 2003: 146).

(Daisy, you must remember that love is something which can end at any time, I am going back to my wife MaSithebe, even if she is barren).

Daisy asked Mthunzi to pay back all the money she gave him. Mthunzi told her to go home and read the agreement they had signed.

Hamba uyekhaya, awothi uma ufika ufunde isivumelwano esasenza mina nawe mhla ungiboleka imali (Shange, 2003:148).

(Go home and read the agreement we made the day you lent me the money).

When Daisy arrived home she read the agreement and found that she signed for the agreement which states that Mthunzi would pay back her money when he has it. She fell down and could not believe what was happening.

The relationship between Daisy and her sister-in-law, Sonto, was affected negatively because of her relationship with Mthunzi. She saw Sonto as “*tikilayini*” (a person who stays with a man to whom she is not married). Daisy called Sonto's family dogs, which made Sonto furious.

Daisy and her mother fight over Mthunzi who influenced her badly. The mother is disappointed with Daisy's actions because her in-laws keep on coming to her to ask her to talk to her daughter.

Daisy ends up fighting with everyone in the family, and at the end she lost everything, her money and her relatives. She realized her mistakes, and went back to all the people she fought with and asked for forgiveness. If Daisy had listened to other people's advice, she would not have found herself in that situation. People like Daisy, who are not willing to listen to other people's opinion, are called "narrow-minded" according to Hadebe (2015). In short, one can say Daisy is very stubborn; she is not willing to consider the ideas, opinion and beliefs of other people. Mbatha (2009) says that listening to others is not a life skill only; it can also have a tremendous impact on building trust. In other words, when one listens to other people's opinions, one builds trust. According to Nyembezi (2007), a person who does not listen to other people's ideas is called *ihlongandlebe*, literally meaning that one does not have an ear.

4.3.2 Ifa Ngukufa

The relationship between Bongi and Redgrave affected the life negatively in the Ndlovu family. Life was full of misunderstanding. Bongi's children complained about Redgrave who stayed with them; they were no longer comfortable with this man. The children told their mother that they do not want Redgrave who abuses their father's property.

Mama, phela lo mnumzane asisamdingi laphe khaya, umnumzane indlela asebenzisa ngayo izimpahla zikababa, asiyithandi. Mama ubokhumbula ukuthi sisuka kude kanjani siphemba leli lifa likababa eselimosha noma kanjani ngumnumzane. Besicela umama amtshele aphindele kwakhe (Mngadi, 2000:178).

(Mother, we no longer need Mr Redgrave here at home, we do not like the way he is abusing our father's property. Mother, you must remember where we are coming from with our father's property; it took us a long time to build this property which Mr Redgrave is wasting. Please mother, tell him to go back to his place).

Bongi insisted that they must respect Redgrave as an adult. The relationship between Bongi and her children started to be sour, because their mother was siding with Redgrave.

The result of letting Redgrave stay in Ndlovu's house was bad. Themba and his mother fought again on bringing back home his father's spirit. He reminded as follows:

We mama phela ubokukhumbule ukuthi kule ndlu yilapha la sifanele ukuhlala khona, ngoba salandubaba samfaka kule ndlu, ngeke kwenzeke ukuthi uRedgrave ahlale kule ndlu (Mngadi, 2000:136).

(Mother, you must remember that we have made a ceremony of fetching our father and brought him home according to our culture, so Redgrave cannot stay in this house.)

According to Magudu (2002:71), the ceremony of bringing back the deceased's spirit is very important according to the African culture. The author writes:

About a month or two after the funeral, the grieving family slaughters a beast and then goes to the graveyard. They speak to the ancestors to allow the deceased to return home to rest. It is believed that at the graveyard the spirits are hovering on the earth and are restless until they are brought home.

According to Magudu the family members take some of the earth covering the grave and put it in the bottle. They proceed home with the assurance that the deceased is accompanying them to look after the family as an ancestor. That is why Themba was always reminding his mother that their father is always with them at home.

In reply, Bongi tells Themba that she does not believe in old culture, and that Themba must forget about it. This is the culture some Africans practice when the head of a family has passed on, and they called it *ukubuyisa umnunzane* (bringing back the deceased's spirit). They go to the graveyard after slaughtering a male cow, because he is a male, and pull the *uMlahlankosi* (a branch taken from the secret tree) to bring the person's spirit home (*ukubuyisa*); they also make some *mqombothi* (African beer). The practice differs from one family to another. Others take a small amount of food prepared at home to the graveyard, praying and singing. Then one member of the family will talk, telling the ancestors that

they have come to fetch so and so. They take him home and invite them also to come with them and celebrate with them. They believe that when they talk to the ancestors, they listen to them, although this happens spiritually, not physically.

Themba and his family believed that their father was with them at home. They did not want Redgrave because they believed that both their mother and Redgrave were disrespecting their father in his home. The ceremony of *ukubuyisa ithongo* (bring home the deceased) is important among some Africans.

Bongi is supposed to respect the Ndlovu family as her in-laws, even if she believed they were wrong. When one looks at the bad things happening at Bonggi's house, one might conclude that they are happening because the ancestors are angry of the disrespect displayed by Bonggi and Redgrave. According to Mbiti (1999:46): "Africans regard ancestors as an intergral part of their religious cultural worldview, they are believed to be angels of God to serve and protect the living". Confirming what Mbiti says is Setiloane (1989:46) who says: "... ancestors are accorded a special status in African religion based on the fact that they live among us and enter God's sacred space and as such; they are regarded as beings that have assumed a high degree of divinity and they act as intermediaries between the living and God."

Ancestors play a crucial part between the living and God; it is believed that if they are sent to God, He listens to them. Daisy and Bonggi invited curses on themselves by disrespecting their parents and their in-laws.

Redgrave brought Linda Smith to Ndlovu's house, which resulted in Ndlovu's sons fighting over Linda. It was Redgrave's aim to invite Linda because he knew that the Ndlovu's sons will be interested in his niece. It was bad for Bonggi to see her sons fighting over Linda. Themba and Sithembiso were not in good terms because of Redgrave's niece. Themba told Sithembiso not to propose to Redgrave's niece because because he could see that Redgrave brought her to their place to cause friction. Redgrave wanted them to propose to her so that they could fight over her. This would give him a chance to abuse their father's property.

Redgrave told lies to Sithembiso, that Themba was eyeing Linda when Sithembiso was not in. Sithembiso believed that, and the brothers started to fight. Sithembiso was on Redgrave's side and angry with his brother, Themba. Redgrave became happy of the prevailing situation. Sithembiso even uttered the following words to Themba:

... *ifa ngukufa Themba mnewethu* (Mngadi, 2000:124).

(...a will is death Themba my brother).

Bongi lost many things as far as the business is concerned. People no longer came to buy at her shop because they were saying:

... *thina asikudli ukudla kwasemakhazen*" (Mngadi, 2000:178)

(... we do not eat food which is from the mortuary)

People said this because Redgrave used his hearse to deliver goods to the shop. According to Pharos dictionary (2011), a hearse is a car used to carry a dead body in a coffin. There were so many writings on the walls of her shops, like this one:

... *kwamagwinya athoswe ngamafutha wezidumbu zabantu abashonile* (Mngadi, 2000:134).

(... to the fatcakes which are being fried with the deceased's fat).

Bongi lost many things; people robbed her shops, took everything from some shops and destroyed her cars. People were angry with Bongi because she let Redgrave use his hearse to transport food.

Bongi was fought with Themba because of the abuse of his father's property. Themba got angry and uttered the following words to his mother:

Ifa ngukufa mama kufafayo (Mngadi, 2000:181-186)

(A will is death mother, someone can die.)

This means that in order for one to get what belongs to him or her, one must fight with those who are on one's way.

As the result of the abuse of the deceased's property, Bongi and her children hired tsotsis for each other, especially Themba and his mother. One day Bongi was alone in the shop when a man got in and pointed a gun at her, telling her that he was a brother to Themba and he was supporting him. After a few days some other tsotsis got into the shop and found Themba and told him that they had been hired by his mother to come and kill him, and that she had even paid them for the job. They took him to the graveyard and began to assault him. When a passerby shouted at them they fled, leaving Themba behind. However, he had already been shot in his one leg. In the morning he was found in the graveyard by the police and an ambulance took him to hospital. While Themba was in hospital, his grandmother KaMathe and his uncle Maqhawe came see him. KaMathe prayed until she collapsed, and died.

Bongi was arrested by the police for hiring the thugs to kill Themba. When Themba came out of hospital, he found many changes at home. Sithembiso was married to Linda Smith, but it was a secret between Bongi and Sithembiso. Redgrave was involved in a car accident that killed him.

One day when their mother was away Themba and Sithembiso planned to kill Daniel, Bongi's child by Redgrave. They gave Daniel his bicycle, their plan was to push him behind the car so that when Themba reversed on him it would be taken as an accident. Indeed, Daniel was knocked down by the reversing car. He did not die instantly, but died before the ambulance arrived. Upon learning about Daniel's death, Bongi knew that it was Themba who was behind all that. She collapsed.

After Daniel's funeral, Bongi went back to the lawyers to change the will again. This time Bongi gave back the will to his sons and she only took a small amount of money. From that time, there was no peace at Ndlovu's house, especially for Themba and Sithembiso. Sithembiso became a drunkard and was like mentally disturbed. The following morning the Ndlovu family received a call from the police who told them that the police were

coming to take them to the graveyard. When they arrived at the graveyard, they found Sithembiso lying dead on a new grave with a knife on his chest. It was a very sad moment for Ndlovu's family.

There was no peace in Ndlovu's family. One day the thugs came to rob the shop, and when they were escaping, they knocked Themba over with their car. Themba cried and confessed to his mother, Bongi, that he was the one who killed Daniel. He was hospitalized and became crippled, ending up in a wheelchair.

Bongi never got rest in her home since she allowed Redgrave to come and stay with them. Many people from Ndlovu's home died for nothing. Bongi did not listen when people advised her. Listening to other people is very important in life. Listening is the key to all effective communication (Mgobo, 2013:134). Bongi's ignorance to listen to other people's advice led her to facing many problems in the family.

4.4 Conclusion

In both the two novels, the widows jumped from the frying pan into the fire because of the abuse of their husbands' property.

Daisy wasted her money, time and a good relationship with her relatives because of Mthunzi. At the end Daisy found out that Mthunzi did not love her, and she realised that he wanted to be next to her so that he could abuse her property. Daisy made a big mistake by not reading the agreement they had signed with Mthunzi the day she lent him money. She trusted Mthunzi a lot and only to find out that Mthunzi's aim was to abuse her and her property. On the other hand, Bongi pretended to be an angel in the family. As time went on she showed her true colours by disrespecting her in-laws and her mother and children.

Both widows did not care about other people, but only about their lovers. Daisy took Lwazi, her son, to his grandmother. Bongi stayed with hers, but she allowed Redgrave to ill-treat them. Both widows disrespected their in-laws, mothers and their children. They even forgot about the Ten Commandments, one of which says "respect your father and

your mother so that your days can be multiplied by God” (Sauter, 2015:86). According to EXODUS (20:12)

Yazisa uyihlo nonyoko, ukuze izinsuku zakho zibe zinde ezweni uJehova uNkulunkulu wakho akunika lona (Shange, 2003:142).

(Honor your father and your mother, that your days may be multiplied in the land that the Lord your God is giving you).

We must respect our parents in order for us to live a long life here on earth.

Both widows forgot about their culture and called it old-fashioned. Bongi does not want to hear anything about *ukubuyisa* (to bring back home the spirit of those who died), while Daisy does not want to wear mourning clothes to mourn her husband. According to African culture, mourning is very important. Magudu (2004) and Ngubane (2000) say that in some African tribes like amaHlubi of South Africa, the death of a person is symbolised by a tradition called *ukuzila* (mourning), which is defined as showing respect to the deceased by avoidance of certain behaviours and places. During the period of mourning the widow respects the custom by wearing black clothes. On the other hand, Mojapelo-Batka (2005) says that “... mourning widows do not attend social gatherings until after the cleansing ceremony”. According to Mojapelo this period is known as the seclusion period, where the widow shelters her bereavement, and becomes the object of special care and concern to help her deal with a disrupted life of pain, suffering and loneliness. The *ukuzila* (mourning) is finalised by cleansing. During the ceremony a widow is expected to bath in cold water mixed with *umuthi* (medicine) away from home or at the river. Daisy and Bongi ignored all these steps.

Bongi and Daisy disrespected their husbands’ houses by bringing in their lovers. They knew very well that according to the African culture this action is not allowed; they preferred to disrespect their culture to please their lovers. They did not have time for their children.

The widows played a dominant role in the abuse of their husbands’ property. At the end they find themselves to be losers. Their husbands’ properties were taken by the lovers and

they were left with nothing. Their relationship with family members was ruined. The abuse of the property ended with the death of some family members. However, in both novels, the widows realised their mistakes. After Daisy was ditched by Mthunzi, she regretted and went back to the Dlamini family to ask for forgiveness. On the other hand, Bongi and her children also forgave each other.

CHAPTER FIVE

GENERAL CONCLUSION

5.1 Introduction

This chapter presents the concluding remarks about the role of the widows in the abuse of husbands' property in the selected novels *Ifa Ngukufa* and *Ifa Lenkululeko*. The discussion hereunder includes the summary, findings and recommendations of the research.

5.2 Summary

Reflecting on the purpose of the research, this study concludes that there is no peace between widows and their parents, widows and their in-laws, and widows and their children because the abuse of husbands' property affects children who face a number of challenges. Children feel that their mothers do not have love for them because they feel rejected. They do not have people to share their problems with, because the people whom they think can assist them, the widows, disrespect them.

Children like Themba and Sithembiso end up lacking discipline, they talk to their mother as if she is a child. The widows end up losing their dignity. All these are caused by the widows who do not behave themselves. This shows that the children who stay with their mothers only, end up losing control and discipline, especially if the mother is not disciplined. The study concludes that there is a high rate of abuse of husbands' property by widows, which affects children every day.

The study is divided into five chapters, the introduction, literature review, causes of the abuse of husbands' property, abuse of husbands' property and the conclusion. Chapter One focused on the introduction and background information. Background information regarding the research, problem statement, aim and objectives of research, justification and significance of research were presented. The chapter further presented the research design,

with the emphasis on the research methods. Methods of data collection, ethical issues and theoretical approaches towards the analysis received attention in this chapter.

Chapter Two dealt with literature review. Literatures related to the current research were reviewed to find out how other scholars approached a similar research topic. The review was of value because it equipped the researcher with the necessary information and research skills used by other scholars. Both national and international sources were reviewed towards this end.

Chapter Three investigated the causes of the abuse of husbands' property by widows in the society and the selected novels in particular. The widows abuse the husbands' property because of several factors, such as loneliness, ignorance, lack of love, laziness, lack of respect, pressure, anger, revenge, stress, weakness, stubbornness and carelessness.

The widows who are lonely get themselves lovers who mislead them to abuse their husbands' property. Ignorance is another cause; the study found out that the widows are ignorant because they do not bother themselves to check the intention of their lovers. The way the widows abuse their husbands' property shows that they lack love for their husbands. Anger and revenge play a dominant role in the abuse of husbands' property. Laziness forces the widows to abuse their husbands' property because they want people who will assist them in running their family affairs, and these people happen to be their lovers.

The widows disrespect their parents and their in-laws, to such an extent that they do not listen to their advice. This lack of respect leads to the cause of abuse of the husbands' property. Both parents and the in-laws complain about the presence of the widows' lovers in their sons' houses. Pressure is one of the causes of the abuse of husbands' property; the widows are pressurised by their husbands' death, and think that the duties the husbands carried out are left on their shoulders. They therefore look for lovers to lessen the pressure. Stubbornness also made the widows to abuse their husbands' property because they do not

listen to other people's advice. At the end, the lovers enrich themselves and leave them penniless, without thinking about the future of the children.

Chapter Four presented an analysis of the abuse of husbands' property by widows in the selected novels, including the consequences. In both novels the widows find themselves in problems because of their stubbornness as they do not take advice from the people who try to help them. A widow like Daisy wasted her time, money and a good relationship with her relatives, because of Mthunzi. Daisy finally finds out that Mthunzi does not love her, and merely wants to be next to her in order to abuse her property. Daisy commits a mistake by not reading the agreement they have signed with Mthunzi the day she lent him money. She trusted Mthunzi a lot, only to find out that Mthunzi's aim was to abuse her and her money.

Bongi on the other hand initially pretends to be a good person, but later shows her true colours. She disrespects her in-laws, her mother and her children because of Redgrave.

Lastly both the widows reaped what they have sown. They were robbed of their husbands' properties by their lovers.

Both widows do not care about other people, but go all out to satisfy their lovers. They reject their culture, and say it is old-fashioned. Bongi does not want to hear anything about *ukubuyisa* (to bring back home those who died). Daisy on the hand refuses to wear mourning clothes to mourn the loss of her husband. Both widows disrespect their husbands' homesteads by bringing in their lovers when they know very well that according to African culture that is taboo. However, they think that as they live in a modern world, it is not worthwhile respecting such a practice. They prefer to disrespect their culture just because they want to keep their lovers.

Both Daisy and Bongi could not stay without men, especially Bongi, because after the death of Redgrave, she found herself another man (Buthelezi). Daisy went back to her mother and her in-laws to ask for forgiveness after Mthunzi had left her. Bongi and her children made peace among themselves. The researcher believes that if the widows had

respected other people and had *ubuntu* (humility), they would not have been faced with those challenges.

Chapter Five gave a general conclusion by presenting the summary, findings and recommendations.

5.3 Findings

The aim of this study was to investigate the role of widows in the abuse of their husbands' property in the two selected novels, namely *Ifa Ngukufa* and *Ifa Lenkululeko*. This sub-heading submits the findings of the research project. Soanes (2006:332) defines research findings as "... the principal outcomes of a research project, what the project revealed or indicated". It is the result we find after conducting an investigation, a totality of outcomes. These findings will be finally accompanied by the recommendations. The presentation of the findings will be based on causes of abuse of husbands' property, the abuse of husbands' property and consequences of the abuse of husbands' property.

5.3.1 Causes of abuse of husbands' property

With regard to the first objective, which is to investigate the cause of abuse of husbands' property in general, and in isiZulu in particular, the study found that both widows abused their husbands' properties with their lovers. The widows were influenced by their lovers to abuse the properties. The study also found that the children suffered as a result, because their mothers did not have time for them since they were crazy about their lovers. The study further found that the other causes of the abuse of husbands' property are anger and revenge, laziness, lack of respect, stress, ignorance, loneliness, pressure, stubbornness and carelessness.

5.3.1.1 Anger and revenge

It was found that some widows use misunderstandings which they had with their husbands before they died as an excuse to abuse the husbands' money with their new lovers. The Bible says that we may be angry, but we must make sure that the sun does not set while we are still angry. Paying revenge is not good at all because sometimes it backfires on us.

The widows sometimes become angry with the parents of their husbands because they do not approve the new lovers after their husbands' death. They therefore abuse their husbands' money purposely in order to punish those who try to stop them from dating their new lovers.

It has been observed that anger and revenge do not pay, instead it makes the one who practise it to regret at the end. Both widows, Daisy and Bongi, were angry with those who tried to show them the right way. They intensified their vengeful attitude by not stopping to bring their lovers to their husbands' homes. At the end they both regretted because their lovers left them with nothing. They regretted the insults they hurled at those who were trying to advise them correctly and the irresponsible actions they did in order to spite them. At the end they went back to the same people they had sworn never to set foot in their homes.

5.3.1.2 Laziness

It has been observed that there are husbands who perform all the duties in the family, with the wife doing nothing. When dark times like death come, the widow fails to do things on her own. As a result, she starts looking for someone who will do what her husband used to do. The new man will not be like her first husband who was genuine and truly loving. Instead the lover will use the opportunity to take advantage of her and abuse her husband's property while helping her with her duties. This type of wives calls themselves housewives who just sit and expect the man to do things for them.

Both widows Daisy and Bongi were lazy to perform the duties which were performed by their husbands before they passed on. As a result, they got themselves new lovers to assist them. Bongi allowed Redgrave to run her business, controlling children and many other duties, as was performed by her late husband.

5.3.1.3 Lack of respect

The widows disrespect their in-laws and their parents who do not approve their actions. Out of lack of respect, they bring their lovers into their homes with the purpose of punishing those who try to advise them against bringing them. However, the lovers' intention is to amass wealth from them. As a result, they become the losers since the lovers will leave them penniless. So, widows must learn to respect and listen to other people so that they can have a peace of mind. It has been observed that if you do not respect elderly people, you come across many challenges. Daisy and Bongi lacked respect for their parents, the in-laws and their children. In African culture it is believed that if you do not respect the elderly, and in-laws, the ancestors get angry with you.

Bongi and Daisy talk to their parents as if they talk to their children. They are not aware that they disrespect themselves, because by disrespecting their parents they will be showing their bad character to the in-laws, community and even their children. If widows do not respect the living people they disrespect the deceased.

5.3.1.4 Stress

Generally, it is very difficult for members of the family to accept the passing on of a member. One can say that the widows find themselves in a very difficult situation after they have lost their husbands. They become stressed and some men take advantage of the situation. They propose love and make sure that they use the situation to get everything they need from the widows. Both the children and the widows will end up suffering. Bongi and Daisy got themselves lovers in an attempt to get rid of their stress.

5.3.1.5 Weakness

The study reveals that some widows are weak to the extent that some people can take advantage of their condition. Both Bongi and Daisy in the novels were misled by their lovers who came to them as good lovers knowing very well that they are after their husbands' property. The widows were so weak that they could not see that the men did not love them, but were after their husbands' property. When the two men, Mthunzi and Redgrave, came closer to these widows, they gave them space instead of rejecting them. Their actions of dating other men within a short period of time after their husbands' death, bringing the new men into their husbands' houses and supporting the new men with their husbands' and children's money show that they are weak.

The widows have loose morals; they do not think of what will happen next. Strong women and widows do not just fall in love immediately after their husbands' death. Strong widows will wait for a certain period before they can talk with people outside, unlike Daisy and Bongi who get themselves lovers immediately after the death of their husbands.

5.3.1.6 Jealousy

Some widows do not want to share their husbands' money with family members; they prefer to abuse it with their lovers. They spite the in-laws because they do not want them to benefit from their husbands' property. They prefer to enjoy the money with their lovers instead of their in-laws and children. Daisy and Bongi did not want to share their husbands' money with their in-laws; instead they gave it to their lovers.

Bongi was jealous of her children by her late husband. She reduced their inheritance in the will and gave more to her son Daniel, by Redgrave. Bongi was afraid that if she gives her sons more money, they will give some to her in-laws and those whom she did not like. She was aware that her son Daniel would not have any share as his brothers hated him because he was Redgrave's child and not their biological father's child.

5.3.1.7 Ignorance

The study reveals that ignorance is one of the causes of the widows' abuse of their husbands' property in the two novels. Bongi and Daisy were ignorant in such a way that they even forgot that their African culture does not allow them to have lovers while they are still in the mourning period.

Bongi and Daisy, allowed Mthunzi and Redgrave to come closer to them because they thought that the men loved them. They trusted them the first time they met with them. Redgrave proposed the widow on the day of her husband's funeral, and she never asked herself why this man, on this day.

5.3.1.8 Loneliness

Some widows cannot stay alone after the death of their husbands because they feel lonely. At times they do not take time to get themselves lovers. The widows want partners to keep them busy after they have lost their husbands. In both novels the widows are lonely, that is why they end up getting themselves lovers who contribute to the abuse of the husbands' property. .

Daisy and Bongi fail to stay on their own after their husbands' deaths. They get themselves lovers who help them to spend their husbands' money. Bongi told her mother that she cannot stay without Redgrave because she is still young, so she wants a man who will satisfy her sexual needs. Daisy gets herself a lover because she is lonely. She claims that the house is too big for her alone and that it is better for her to get a man who will stay with her and help her to spend her husband's money. While the widows are busy nursing these lovers, the lovers rob them of their husbands' property, and leave them with nothing.

5.3.1.9 Pressure

The study reveals that when the widows' husbands pass on, the widows feel a lot of pressure in their lives. They think of challenges they might face in the household and think that the easy way to offload the pressure is to find some lovers. However, by getting themselves these boyfriends, they invite problems to themselves. Pressure is one of the dangerous things that can make people do things they will regret at the end. Some people end up taking their lives because of pressure.

Bongi and Daisy thought that they might not be able to face the challenges of life alone with the children, so they looked for a shoulder to cry on. Instead of solving their problems, they were robbed of their husbands' property.

5.3.1.10 Stubbornness

The two widows, Bongi and Daisy, are so stubborn that they are not prepared to stop bringing their lovers into their homes. As a result, they end up losing all the money left by their husbands, because they ignored advice from their parents and in-laws. They prefer to neglect their own children in favor of their lovers. The study reveals that stubbornness does not pay because the two widows in the selected novels did not benefit anything. They regret at the end because Bongi lost her lover Redgrave, her son Daniel and her property, and Daisy lost all her property and Mthunzi.

5.3.1.11 Carelessness

One other finding is that widows abused the husbands' property because of carelessness. The widow, Daisy, lent money to her lover Mthunzi and signed the agreement without reading it. Carelessness is very dangerous and people need to be awake most of the time when they do things. No one can give or lend someone his or her money without reading the agreement that is signed. However, Daisy was so crazy about Mthunzi that she did just that.

How can you trust a stranger with your hard-earned money, someone you have met for only a few days? Bongi took such a risk. She had known Redgrave for a few days, but she trusted him to run her businesses and her home. She did not want to hear anything when her sons told her that they did not want Redgrave because he was abusing their father's property. Instead, she loved him more, and even more than her own children.

5.3.2 Abuse of husbands' property

Shange and Mngadi portray the weak widows who abuse husbands' property with their lovers. The lovers are not interested in the widows, but they are after their husbands' money. The study reveals that the authors warn the readers about the danger of fake lovers who pretend to love the widows when they are only after their husbands' property.

Daisy lends her lover, Mthunzi, money without reading the agreement they have signed. When she claims the money back, Mthunzi tells her to read the agreement they have signed. On reading it, the agreement states that the lover will pay back the money when he has it. Bongi, on the other hand, allows Redgrave to run her businesses from which he enriches himself.

The widows worked very hard to get all that they have with their husbands. After their husbands' death, it takes them only a few months to destroy everything the husbands left for them and the children. The widows are misled by their lovers who stay with them in their husbands' homes. Bongi ends up fighting with her children because of her lover. Bongi's children Themba, Sithembiso and Xolani hate one of their mother's sons, Daniel, whom she got from her lover Redgrave. They are afraid that he will inherit their father's property for which they have worked hard. They plan to kill their younger brother, and indeed finally they succeed. There is no peace in the family because of their mother's bad behaviour.

The research further finds that widows abuse their husbands' property by allowing their lovers to be their business partners. Sometimes the in-laws are not happy about the association to the extent that they talk with the daughter in-laws. In many instances the widows will tell the in-laws to get out of their houses as they do not want to listen to them. After the husbands' death, the widows become crazy and take the children to their grandmothers' places so that they can stay with their lovers without any disturbance. Daisy expels her father-in-law from her house. The father in-law goes there again with his daughter Sonto, and Daisy tells them to get out of her house as she is not prepared to listen to what they were going to say. Bongi chucks out her husband's mother and her husband's uncle the day the children called them to come and talk to their mother about Redgrave. She tells them that the house belongs to her and that she can let anyone whom she loves to come and stay and even spend her money.

The research reveals that widows give lovers money whenever they want it, and the lovers do whatever they like with it. The in-laws are jealous about their sons' property which is wasted by the widows and their lovers. In both texts the widows tell their mothers that they will never visit them anymore after they were advised not to abuse their husbands' property with lovers.

The widows' behaviour shows that they are careless. They do not get to know and trust a person before they can act. Daisy gives Mthunzi money without reading an agreement she signed.

Allowing their lovers to stay with them in their houses still proves that the widows do not want to stop abusing their husbands' property because the lovers do things as they please. In some instances, the in-laws are forced to go to court with the widows. Unfortunately, they are told that they have nothing to do with their sons' property if the two were married.

The study further reveals that widows are controlled by their new lovers. Bongi and Daisy were controlled by Refgrave and Mthunzi respectively, who tell them what to do and not do. They were given powers to discipline the children and run the businesses. Their

businesses no longer served people the way they used to serve them before. Bongi loses support from her customers because Redgrave acts badly.

The research reveals that lack of respect for the African culture contributes to the abuse of husbands' property. Bongi fails to behave when her children remind her about the ceremony of bringing back home their fathers' spirit (*ukubuyisa uMnumzane*). She calls that ceremony old fashioned. The children believe that their father is among them in the house; to them their mother disrespects their father by letting her lover to stay with her in their father's house. In African culture, *ukubuyisa* is very important. Had she respected this cultural aspect she would have avoided the abuse of her husband's property.

The study reveals that widows in the selected novels lacks *ubuntu* (humanity) because the widows do not have peace with other people and that they cannot work with other members of the family. Furthermore, they are not prepared to listen to anyone's idea or advice. The study found that some people cannot live without having lovers. Bongi found herself a second lover, Buthelezi, after the death of Redgrave.

5.3.3 Consequences of the abuse of husbands' property

The analysis above has revealed that lovers benefited a lot from the widows' businesses. The widows lost support and respect from their in-laws because of their actions. For everything they did after their husbands passed on, they did not receive support from their relatives. Before the passing away of the husbands and the abuse of property, the in-laws respected them and acknowledged them as their daughters-in-law. The widows spoil the good relationship they had with their relatives. The researcher observed that no in-laws can allow the people to abuse their children's property.

As a result of the widows' abuse of husbands' property, the misunderstanding between the widows and the in-laws continued to the extent that it also affected their parents. The widows did not want their parents to give them guidance. As a result, they got nothing for

giving their lovers money, instead the lovers gained. Whereas Bongi's businesses collapsed, Mthunzi went back to his family after realising that Daisy's money got finished. In short one can say the lovers were not there for love, but to get money from the widows. Daisy used to boast to Mthunzi's wife that she had taken her husband, but at the end Mthunzi's wife got money without working for it.

The relationship between the widows and the relatives was affected negatively because of the abuse of husbands' property. The relationship between Daisy and her mother became sour because the mother tried to stop her from misbehaving at Dlamini's son's homestead. Daisy got angry to the extent that she stopped visiting her mother's place and told her mother to stop visiting her too.

The relationship between Daisy and her in-laws became bitter because she did not listen to her in-laws when they asked her to stop bringing Mthunzi into their son's home. The relationship between Daisy and her son Lwazi was good because he was still very young. His grandparents made sure that he did not see and hear what his mother was doing.

Bongi's relationship with her in-laws was ruined because she fought with them when they tried to stop her from bringing her lover at her husband's homestead. Instead Bongi told them that no one had the right to tell her what to do in her place. Their fight led to the death of her mother-in-law. Bongi and her mother were not in good terms neither because her mother was against her bad behaviour of bringing Redgrave to the Ndlovu family. Bongi and her children were in a belligerent relationship because her sons were against Redgrave staying in their home. The healthy relations degenerated in both families because the widows allowed their lovers to abuse their husbands' property.

The relationship will always be bad between people who are fighting or who do not understand each other. As the researcher indicated above, all these people were not in good terms with the widows after they dated the lovers who abused their husbands' money. The community also was not happy, it was afraid that the other *makotis* (daughters-in-law) would copy what these widows were doing.

The widows, as mothers, lost the dignity of being good mothers because of their misbehaviour in front of their children. The widows' mothers were exposed to the society as having given birth to the disrespectful children who do not know how to talk to adults. In African culture the parents bring up a child in a manner that the society will understand. If your child misbehaves, people blame you as a parent; that you failed to teach your child to respect other people.

The widows' narrow-mindedness put them in a position of being isolated by everyone. They, as mothers, turned against their children and sided with their lovers. A widow like Bongi has adult children, Themba and Sithembiso who always tell her what is wrong and what is right, but she does not take their advice; instead she listens to Redgrave who intentionally misleads her. She does not feel sorry for her children whom Redgrave ill-treats.

The research reveals that the culture of *ukungena umkamfowenu* (to take your brother's wife or someone's wife and pay lobola officially) lost its value, because it is not acceptable to current widows. Even the paying of *lobola* and the wearing of mourning clothes by widows has lost value because the widows refuse to practice them. Daisy refused to wear mourning clothes for her late husband; she even called it *le nto* (this thing).

The study reveals that the result of keeping lovers in the widows' homes causes conflicts between the children. While the children fight among themselves, the lover becomes happy, because the children lose focus. Redgrave used Bongi's children's fights to his advantage because they did not pay attention to him pocketing the money from the businesses.

The widows lost many things as far as business is concerned. Many of Bongi's properties were taken by people who were connected to Redgrave because he knew the situation in her home. Bongi and her children hired thugs to kill one another because of the presence of Redgrave. The abuse of other men's money caused Redgrave to lose his life. Bongi's

children, Themba and Sithembiso, killed one of their younger brothers, Daniel, because his father was their mother's lover, Redgrave.

Regarding the third objective, the study found that ultimately the widows were dumped by their lovers and they lost everything in the two novels. Daisy lent money to her lover which she did not receive back, and Bongi lost her money because she allowed Redgrave to do as he pleased in her businesses.

The other finding is that some widows have loose morals. It has been observed that the widows copy the bad behaviour from other widows because they claim that it is fashionable and that they move with the time. It was observed that some widows change so easily from doing good things to doing bad things. They think that by doing good things, they are old fashioned; hence they copy what they think is in style. Some refuse to wear mourning clothes while others do not want to behave in the expected manner in order to fit in as modern widows.

The widows divide families instead of uniting them. Children ask family members to talk to their mothers so that there can be peace, but the mothers reject the intervention. Widows believe everything the lovers say to them. They do not believe in the saying "blood is thicker than water"; meaning that members of the family come first because they are the ones who are next to you all the time.

5.4 Recommendations

The recommendations below will help to curb the abuse of the husbands' property.

- The widows involved in the abuse of husbands' property need to be advised that the property of the deceased is very important since the owners are looking at them as they abuse it. In the African culture it is believed that people do not die, but they are asleep and they see everything on earth.

- Children who are affected by the abuse of husbands' property by widows should receive counselling by social workers by helping them to understand and accept the situation. Accepting the situation is very important because it can help them avoid being affected and ending up contracting chronic illness.
- The in-laws should be advised not to lose hope in calling their daughters-in-law to order because they are their children no matter what happens. They should always be patient.
- The parents of the widows must keep on talking to their children about their misbehaviour. They must show them that they love them and that they want them to do the right things.
- Men who prey on widows must be warned that what they do is not permitted in the communities as they are stealing from the poor in the name of love and that they spoil the men's name. They should know that the people who suffer most from such losses are children. They themselves would not accept it when the same was to be done by other men to their children.

The researcher hopes that the recommendations made in this research will help widows to avoid being robbed by their new lovers, and to save the property their husbands left for them and their children, and stay peacefully with their children. The researcher also hopes that the children will have a peace of mind. The research did not address all aspects pertaining to the abuse of husbands' property by widows. For example, the effect of the abuse of husband's property by widows on children, learners at school, was not addressed in the discussion. It is hoped that such aspects will receive attention in future research.

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