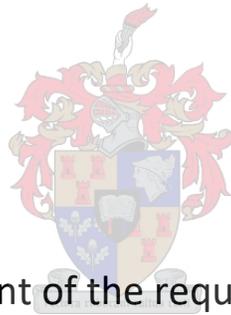


Who's got the Power?

A Practical Theological Reflection on the Power Relations in the “Blessed”
Phenomenon among Female Adolescence in South Africa.

By

Ruth Jonas



Thesis presented in fulfilment of the requirements for the degree of
Master of Practical Theology (Gender, Health and Theology) in the
Faculty of Theology at Stellenbosch University

Supervisor: Prof Anita Cloete
December 2019

Declaration

The electronic submission of this thesis is a declaration that this study is entirely my own work as being, interpreted from secondary material. I am the only author of this thesis and acknowledge that the reproduction and publication of it by the University of Stellenbosch will not infringe any third party rights and that I have not previously in its entirety or in part submitted it for obtaining any qualification.

Copyright @ 2019 Stellenbosch University

All rights reserved

Abstract

This study explores the “Blesser” phenomenon, a gender-sensitive social phenomenon characterised by the lavish lifestyles of certain female adolescents and affluent older/married men. It started spreading rapidly when female adolescents and young women, or “Blessees”, began to post pictures or videos on social media of how to maintain an extravagant lifestyle by finding a “Blesser”. These images uploaded by “Blessees” created a socially constructed platform for this phenomenon to become the norm among certain female adolescents. This phenomenon is critically scrutinised from the perspective of prostitution to describe how the practice of monetary compensation in return for a sexual act has been, perceived differently overtime and eventually resulted in the so-called “sugar-daddy” culture and, later, the “Blesser” phenomenon. The various perceptions of sexual commerce are analysed with reference to different social factors that have contributed to the popularity of the “Blesser” phenomenon. This phenomenon particularly motivates young female adolescents in need of essential means of survival or maintenance. Nevertheless, even young women with constrained access to resources rely on a “Blesser” to further improve their education and secure employment and business opportunities. The analysis of sexual commerce specifically focuses on the gender component, which is the main driver of the causes and effects of the socio-economic conditions, in South Africa. The gender phenomenon has been, shaped by a patriarchal history that continues to dominate culture, society and the economy. This study explores young female adolescents’ increasing desire for material possessions, and how they, derive emotional and artistic joy from consumer experiences. In essence, the stimulus of the sexual act becomes a means of survival when the female body, is used to, solicit a monetary gift. This need for lavishness and extravagance is investigated and described at a deeper level, exploring how female adolescents, get caught up, in a “sexual game” with affluent men, who enforce a patriarchal notion of providence.

This study also explores the effect of an age-disparate relationship on the expansion of the “Blesser” phenomenon, as well as its impact on female adolescents’ health and behaviour. Defenceless, immature female adolescents’ willingness to consider a self-determined monetary sexual relationship exposes most of them to the risk of HIV/Aids and other sexually transmitted diseases, and even possible pregnancy. The health factor is, discussed based on the bio-

psychosocial model of well-being. This model explains the connection between people and their environment, their mental condition and societal issues that either predict or cause disease, or point to a healthy and fulfilling life. While the study mainly focuses on female adolescents it, acknowledged that males may be equally vulnerable.

In addition, the study attempts to understand the link between the “Blesser” phenomenon and youth culture, particularly the use of social media. Social media are analysed as a key part of youth culture, playing a major role in the existence and expansion of the “Blesser” phenomenon. The study considers how culture inspires adolescents to build exceptional identities, which are then, expressed on a diverse range of self-fashioned platforms to clarify or articulate their own sexuality in a consumer culture. The youth’s mind-set is, explored and understood based on their creative discovery of a subculture. The theoretical description uses culture to understand sexual relationships based on an evaluation of adolescents, both, in South Africa and the rest of the world. This evaluation examines sexual awareness in the “Blesser” phenomenon from the perspective of adolescents’ sexual development and ethical conduct.

The crux of the study is, founded on French historian and philosopher Foucault’s explanation of the power phenomenon in relationships. The notion of power is evident from female adolescents’ uncompromising behaviour and verbal declarations that they hold the power in the “Blesser” relationship. Foucault’s explanation of power suggests that the person with the least or lowest form of influence in fact also has power. This form of power takes precedence over those with real authority. Foucault also includes the gender concept in his explanation to explore the complexities of gender relations. Based on this it, identified how and why a pyramid of gender relations occur by considering masculinity and femininity. The study touches on the patriarchal origins of gender, as well as subsequent gender differentiation. The historical entrenchment of patriarchy has influenced people’s mind-set and has caused women’s position in society to be, understood as inferior and subservient.

Following the discussion of the effect of power in the “Blesser” phenomenon, the focus shifts to how “Blessees” understand power in these relationships. Power is, understood from the perspective of a dominant patriarchal system and the complexities of gender, and how this has

led women to regard men as the providers of material possessions. To “Blessees”, power is located in a sexy, desirable body and the creativity to use this to attract men. Sexuality is, understood as physical desirability. In interpreting sexuality from the perspective of spirituality, the study also finds that “Blessees” in no way connect their material “blessings” from their “Blessers” to religion. Practical theology and a feminist theology of praxis are, applied to understand the importance of the body in relation to sexuality and spirituality. The contextual relation of the body is, explained with reference to the understanding of spirituality and the impact of this generational perspective on adolescents.

Looking through the lenses of practical theology, body theology and a feminist theology of praxis, a deepened understanding of sexuality and spirituality is, obtained. To this end, the sacredness of the body is, examined to understand the interconnectedness of sexuality and spirituality. This deepened understanding is, considered with reference to the religious view of patriarchy and the way in which patriarchy has been, perpetuated by the Christian church. For years, Christian families abided by this notion, which has subsequently become the social norm. The way in which the church has dealt with culture and violence against women and children in society are thoroughly studied. Christianity is strongly associated with the construction and upholding of patriarchy, which has resulted in the oppression of women. The study concludes with findings and suggestions on how families, adolescents, society, the education sector and the church could collaborate in developing a gender-sensitive youth and upholding a sound value system.

Opsomming

Hierdie studie ondersoek die “Blesser”-verskynsel, ’n gendersensitiewe sosiale verskynsel wat gekenmerk word deur die uitspattige leefwyse van sekere vroueadolesente en welvarende ouer/getroude mans. Dit het teen ’n snelle tempo begin versprei toe vroueadolesente en jong vroue, oftewel “Blessees”, foto’s en video’s op sosiale media begin plaas het om te toon hoe ’n mens ’n weelderige leefstyl kan handhaaf deur ’n “Blesser” te kry. Die “Blessees” se beeldmateriaal op sosiale media het ’n sosiaal gekonstrueerde platform geskep vir hierdie verskynsel om verder te ontwikkel en die norm vir sekere vroueadolesente te word. Hierdie verskynsel word krities bestudeer uit die perspektief van prostitusie om te beskryf hoe die praktyk van geldelike beloning vir ’n seksuele daad oor tyd verskillend beskou is, wat uiteindelik tot die sogenaamde “sugar daddy”-kultuur en toe die “Blesser”-verskynsel gelei het. Die verskillende opvattinge van sekshandel word ontleed aan die hand van verskillende sosiale faktore wat die “Blesser”-verskynsel so gewild maak. Hierdie verskynsel motiveer veral jong vroueadolesente wat noodsaaklike middele vir oorlewing of onderhoud kortkom. Tog maak selfs jong vroue met beperkte toegang tot hulpbronne staat op ’n “Blesser” om verder te studeer en werks- of sakegeleenthede te bekom. Die ontleding van sekshandel skenk in die besonder aandag aan die genderkomponent, wat die hoofdryfveer is van die oorsake en gevolge van die sosio-ekonomiese omstandighede in Suid-Afrika. Die genderverskynsel spruit uit ’n patriargale geskiedenis wat kultuur, die samelewing en die ekonomie oorheers. Hierdie studie verken die toenemende begeerte na materiële besittings by vroueadolesente, en hoe hulle emosionele en artistieke geluk put uit verbruikerservarings. Die stimulus van die seksdaad word in wese ’n middel tot oorlewing wanneer die vroulike liggaam gebruik word om ’n geldelike geskenk te bekom. Hierdie behoefte aan weelde en uitspattigheid word op ’n dieper vlak bestudeer en beskryf aan die hand van hoe vroueadolesente vasgevang word in ’n “seksspel” met welvarende mans, wat ’n patriargale begrip van voorsiening afdwing.

Die studie ondersoek ook die uitwerking van ouderdomsongelyke verhoudings op die uitbreiding van die “Blesser”-verskynsel, en hoe dit vroueadolesente se gedrag en gesondheid beïnvloed. Weerlose, onvolwasse vroueadolesente se gewilligheid om ’n selfbeskikte monetêre seksuele verhouding te oorweeg stel baie van hulle bloot aan die risiko van MIV/vigs en ander seksueel

oordraagbare siektes, en selfs die moontlikheid van swangerskap. Die gesondheidsfaktor word op grond van die bio-psigososiale model van welstand bespreek. Hierdie model verklaar die verwantskap tussen mense en hulle omgewing, hulle geestestoestand en samelewingskwessies wat hetsy siekte voorspel of veroorsaak, of op 'n gesonde en vervullende lewe dui. Die studie konsentreer veral op vroueadolesente, dog erken dat mans óók kwesbaar kan wees.

Die studie probeer ook die verband tussen die “Blesser”-verskynsel en jeugkultuur, en veral die gebruik van sosiale media, verstaan. Sosiale media word ontleed as 'n kerndeel van jeugkultuur wat 'n deurslaggewende rol vervul in die bestaan en uitbreiding van die “Blesser”-verskynsel. Kultuur word oorweeg aan die hand van hoe dit adolessente aanspoor om uitsonderlike identiteite te bou, wat hulle dan op verskillende selfgeskepte forums uitleef om hulle eie seksualiteit in 'n verbruikerskultuur te verklaar of te beklemtoon. Die denkwys van die jeug word verken en verstaan op grond van hulle kreatiewe ontdekking van 'n subkultuur. Die teoretiese beskrywing gebruik kultuur om seksuele verhoudings te verstaan aan die hand van 'n evaluering van adolessente in Suid-Afrika en die res van die wêreld. Hierdie evaluering bestudeer die bewustheid van seksualiteit in die “Blesser”-verskynsel uit die oogpunt van seksuele ontwikkeling en die etiese gedrag van adolessente.

Die kern van die studie berus op die Franse geskiedkundige en filosoof Foucault se verklarings van die magsverskynsel in verhoudings. Die magskonsep blyk duidelik uit vroueadolesente se selfversekerde optrede en mondelinge bevestigings dat hulle die mag in die “Blesser”-verhouding het. Foucault se verduideliking van mag doen aan die hand dat die persoon met die minste of laagste vorm van invloed eintlik ook oor mag beskik. Hierdie vorm van mag het voorrang bo diegene met werklike gesag. Foucault sluit ook die genderkonsep by sy verduideliking in om die kompleksiteit van genderverhoudings te verken. Op grond hiervan word daar geïdentifiseer hoe en waarom 'n piramide van genderverhoudings ontstaan deur manlikheid en vroulikheid te ondersoek. Gender word bestudeer met verwysing na die patriargale oorsprong daarvan, en die gevolglike differensiasie tussen genders. Die historiese vaslegging van patriargie het mense se denkwys beïnvloed en daartoe gelei dat vroue se plek in die samelewing as ondergeskik en onderdanig verstaan word.

Ná die bespreking van die uitwerking van mag in die “Blesser”-verskynsel, word daar ondersoek ingestel na “Blessees” se begrip van mag in hierdie verhoudings. Mag word verstaan uit die oogpunt van ’n oorheersende patriargale stelsel en die kompleksiteite van gender, en hoe dít daartoe lei dat vroue mans as die voorsieners van materiële besittings beskou. Die “Blessees” se begrip van mag berus op ’n begeerlike lyf en die kreatiwiteit om mans daarmee te lok. Seksualiteit word as liggaamlike begeerlikheid verstaan. Die studie vertolk seksualiteit ook aan die hand van spiritualiteit, en bevind dat die “Blessees” nie hulle materiële “seëninge” van die “Blesser” enigsins aan godsdiens koppel nie. Die praktiese teologie en ’n feministiese teologie van praktyk word toegepas om die belang van die liggaam in verhouding tot seksualiteit en spiritualiteit te verstaan. Die kontekstuele verhouding van die liggaam word verduidelik aan die hand van die begrip van spiritualiteit en hoe hierdie generasiespesifieke perspektief adolessente beïnvloed.

Die lens van praktiese teologie, liggaamsteologie en ’n feministiese teologie van praktyk word gebruik om ’n dieper begrip van seksualiteit en spiritualiteit te vorm. Hiervoor word die heiligheid van die liggaam ondersoek om die onderlinge verwantskap tussen seksualiteit en spiritualiteit te verstaan. Hierdie dieper begrip word oorweeg aan die hand van die godsdienstige siening van patriargie en hoe die Christelike kerk patriargie vasgelê het. Christengesinne het hulle jare lank aan hierdie konsep onderwerp, en dus het dit die norm in die samelewing geword. Die kerk se hantering van kultuur en geweld teen vroue en kinders in die samelewing word ook deeglik teen hierdie agtergrond ondersoek. Die Christelike geloof word sterk verbind met die konstruksie en handhawing van patriargie, wat tot die onderdrukking van vroue aanleiding gee. Die studie sluit af met gevolgtrekkings en voorstelle oor hoe die gesin, adolessente, die samelewing, die onderwyssektor en die kerk kan saamwerk om ’n gendersensitiewe jeug te ontwikkel en ’n goeie waardestelsel te handhaaf.

Acknowledgments

The process of working on this thesis was a very long and lonely journey, something, which I did not foresee. I never thought that it would take so much of my time and energy. Reflecting on the process, I realised that the bodily understanding as described in the thesis affected my health as it made me think about so many adolescents who I have journeyed within their struggles with older men in their lives. It is because of this reason that the topic of this study became so important to me.

A word of thanks, to Rev Dr Wilhelm van Deventer who journeyed partly with me on this topic. He helped me to iron out the difficult theoretical concepts in the literacy studies.

I appreciate the help, from, Reverend Maylnene Coventry, Mrs Sandra Duncan and Pastor Denise Francis who edited and proofread this thesis. Thanks for your encouragement and kindness.

Thank you to Micah my little boy, who could not understand when his mom is still busy with school work and when he had to go alone to bed.

To Hendrik Pienaar and Tebogo Sewapa, my classmates, who regularly checked on me concerning my progress with this study.

A word of thanks to my supervisors, Prof Anita Cloete and Dr Charlene van der Walt who lectured and guided me on this program. Thanks to Prof Cloete for your guidance and support and the pressure in those moments when I could not meet the submission line. To Dr Selina Palm who came onto the program for a short while, but with a breath of fresh air. Thanks so much for being an inspiration.

In conclusion, do I want to thank the library staff, especially Theresa Jooste, for her help and support when I struggled to get the appropriate literature. Her commitment and enthusiasm were phenomenal and very special.

Table of Contents

Declaration.....	i
Abstract.....	ii
Opsomming.....	v
Acknowledgements.....	viii
Chapter One:	1
Primary investigation on the topic	1
1. Introduction	1
1.1 Clarifications of core concepts	1
1.2 Background of the study	4
1.3 The significance of this study	10
1.4 Research Question	11
1.5 Research Aims as explored from research question.....	11
1.6 The Practical Theological significance of the study.....	12
1.7 Methodology	14
1.8 Outline of the study.....	15
Chapter Two:	17
Overview of the development of the “Blesser” phenomenon	17
2. Introduction.....	17
2.1 The development of prostitution and transactional sex	17
2.2 Rebranding “Prostitution” to “Sex Work”	23

2.3	“Sugar daddy” culture	24
2.4	A relationship but not a transaction	26
2.5	Courting a “sugar baby” is not, purchasing a prostitute	27
2.6	Move from “Sugar daddy” to “Blesser”	28
2.7	The socio-economic causes of the “Blesser” phenomenon	30
2.8	Sexual Economics Theory	34
2.9	Patriarchy as the connection for the subordinations of women	35
2.10	Health risks in age-disparate sexual relationships	39
2.11	The psychological aspects of people suffering from health conditions.....	41
2.12	The bio-psycho-social model of health and illness	42
2.13	Health status and economics	45
2.14	Education shapes thinking	45
2.15	Problems in South African schools	49
2.16	Power of an agency the “Blessees”	50
2.17	Conclusion	52
	Chapter Three:	55
	Sexual relationships in the “Blesser” phenomenon	55
3.	Introduction	55
3.1	Culture	55
3.2	Youth culture	58
3.3	South African youth ethos	60
3.4	Consumer culture infiltrated youth culture	64

3.5	The influence of media on the youth	66
3.6	Dating as part of youth culture	69
3.7	Sexual development during adolescence	71
3.8	Genetic features and psychological development of adolescents	74
3.9	Sexual behaviour of adolescents	77
3.10	Adolescents' readiness for affairs	79
3.11	Adolescents' understanding of religion and gender	81
3.12	Sexual violence and crime	83
3.13	The power of the language among adolescents	84
3.14	Conclusion	85
Chapter Four:		87
The role of patriarch and gender on the power relation in the "Blessser" phenomenon		87
4.	Introduction	87
4.1	Foucault's understanding of power	87
4.2	Patriarchy as a gender and power construction	91
4.3	Tradition changed but power prevailed	95
4.4	Gender definition and understanding	98
4.5	The complexities of gender	101
4.6	Masculinity as gender hierarchy	106
4.7	Patriarchy and power	107
4.8	Sexism and the Church	111
4.9	Patriarchy in South Africa today	114

4.10 Patriarchy and the oppression of African women	116
4.11 Patriarchy plays a prominent role in domestic violence	119
4.12 The impact of patriarchy on the psyche	121
4.13 Patriarchy and capitalism	124
4.14 The Power of media	129
4.15 The Power discourse in relation to the “Blesser” phenomenon	132
4.16 Conclusion	137
Chapter Five:	138
A theological response: The relationship between sexuality and spirituality	138
5. Introduction.....	138
5.1 The link between sexuality and spirituality	138
5.2 Adolescents discern this connection	139
5.3 Tradition disconnects body from soul.....	140
5.4 Tradition plays a role when body and spirit connects	143
5.5 Body Theology: The body as the crux of sexuality and spirituality	145
5.6 Experience of the body relates to the spirit	150
5.7 Experience is the heart of the formation of character.....	151
5.8 The need for a broader understanding of spirituality	152
5.9 Sexuality is a gift from God	154
5.10 Contemporary spirituality is contradictory to church’s understanding of spirituality....	156
5.11 Spirituality of adolescents in the “Blesser” phenomenon	163
5.12 Practical theology	164

5.13	Remaking the body as a theological shift	166
5.14	Feminist theology of praxis concentrates on experience	169
5.15	Conclusion	172
Chapter Six:		174
Conclusions and recommendations		174
6.	Introduction	174
6.1	Research question and research aims	174
6.2	Overview of the chapters in addressing the aims	175
6.3	Conclusions on different chapters	175
6.4	Limitations of the study and futher research	194
Bibliography		196

CHAPTER ONE

Introduction and background of the study

1. Introduction

This chapter gives attention to the “Blesser” phenomenon among female adolescence in South Africa. A short overview presents the development of the “Blesser” phenomenon, followed by the conversation on the effects of the socio-economic factors on the lifestyles of adolescents. This discussion then continues concerning the impact that sexual relationships in the “Blesser” phenomenon has on the health of female adolescents. The transference from accepting a blessing to the control of power from the position of the “Blessee” will be identified. A practical theological reflection on the underlying discourses concerning the “Blesser” phenomenon among female adolescents will then be discussed.

1.1 Clarification of core concepts

Blesser: This phenomenon reveals a commercial side of a sexual and romantic relationship, where the “Blesser” supports the “Blessee” financially and materially (@BlesserInc12 April 2016). The “Blesser” is financially well resourced, always, an older male, either single or married.

Blessee: Is mostly a young teenage or younger woman, who is financially, supported by an older/married man. She is, blessed, with anything from money, expensive clothes, cars and overseas holidays, and even to support her family financially. The “Blessee” exploits the “Blesser” (@BlesserInc12 April 2016).

Sugar daddy: An older/married man courting a young adolescent girl. The “sugar daddy” exploits the young girl, and most of the time, the girl suffers even under the physical and emotional abuse of this man (Pilane, 2016:1). There is an overlap, between the “Blesser” and “sugar daddy” and it seems to be a change in terminology, with the term “Blesser” being the one used by “Blessees”. The understanding of the concepts is the same.

Sugar baby: A “sugar baby” represents a female adolescent or young woman who decides to court or socialise with an affluent or able to pay men who are willing and agree to be responsible

for her lavish lifestyle or other things that she requests. The “sugar baby” is very selective and is, cautious, as with who she is involved. “The difference between a “sugar baby” and a prostitute is that a prostitute does not care who she accepts as a customer” (JennSA, 2014:1).

Sex work/workers: For the past thirty years, 'Sex work' is an expression, which is, constructed to comment on sexual commerce of different categories. 'Sex work', was regarded as a non-stigmatising expression, which did not include the stigma of the terms 'whore' and 'prostitute.' The idea concerning this word was to express the skills and competency, of the sex worker instead of valuing her as not worthy or the way society degraded her. The expressions 'sex work' and 'sex worker' were, created by sex workers themselves to reconceptualise business-related sex. This was, done not from the perspective of a common or psychosomatic attribute of a group of females, but as a self-supporting endeavour or method of occupation for any person (Leclerc-Madlala, 2004:2).

Prostitution: A sexual transaction between a male and a female or male and a male in exchange for money being, paid up-front or after the sexual deed (Leclerc-Madlala, 2004:4).

Rape: Is known as an illegitimate erotic interaction or an act similar to sensual access through the genitalia, anus, or mouth of another individual, with or without being compelled to do so, by a reproductive organ, another part of the physique, or an exotic object. Rape is a vicious and degrading act without the consent of the suffering party (Criminal Law Amendment Act No 32: 2007).

Statutory rape: According to Criminal Law, statutory rape refers to carnal abuse or sensual interaction with a child or juvenile (an individual who is not, regarded as an adult). An adolescent person is not liable to agree to any sensual conduct. An adult who has sensual intercourse with a juvenile disobeys the rule of law. Statutory rape regulations differ by the government, with governments interpreting the maturity of sexual agreement. They also use various words to relate to statutory rape, with various circumstances reprimanding it under regulations focussing on the sensual attack, violation, criminal sexual interaction or physical body information of a toddler (Criminal Law, Amendment Act No 32:2007).

Youth Culture: Youth culture refers to the lifestyles of adolescents, and the ethics, and mannerisms they disclose. Culture is the collective demonstrative structures and developments of sustaining and changing those structures. Youth culture is different from the culture of past age groups. Fundamentals of youth culture comprise of convictions, conduct, qualities, and welfares. Important to culture are attires, well-liked song compositions, games, language, and courting which single out adolescents from other people or peers, giving them a distinctive culture to which they belong (Cloete, 2012:1).

Sub-Culture: Developed from an anti-culture which opposed adult culture (Nel 2000:32 in Cloete 2012:1). Psychologists created the word sub-culture because it characterises the position of the youth's knowledge and practices (Miles, 2004:6 in Cloete, 2012:1).

Female Adolescence: The growth-related stage that transpires from teenage years to adulthood, carry on from approximately teenage phase, which is twelve to eighteen years (it is even debatable of the precise age group whereas twelve to eighteen years is the accepted age). The rapid change from childhood to adulthood has changed and is of the past, and through different stages of education opened a way for adolescence (Roodt, 2007:28 in Cloete, 2012:1). This term came only in use after 1904 engendered by the book (Adolescence) written by Stanley Hall. Female adolescents should grow into maturity and as dignified women in society. The “Blesser” phenomenon gives expression to a lifestyle, which is most of the time only for a short while, and according to our current situation in South Africa where young women and children are brutally, assaulted and killed. This study could be, used as a guideline to empower female adolescents on how to deconstruct and reconstruct such behaviour.

Power: Power denotes force, influence and control. Janet Napolitano, secretary of the U.S. Department of Homeland Security, describes power as the capacity to influence transformation and to not necessarily control but to govern matters or concerns and direct human beings to accomplish the ability to see the bigger picture. Sue Gardomer, Executive Director, of Wikimedia Foundation interprets, “power” as fixed, which also denotes authority, command, and control (forbes.com/sites/jennagoudreau 27 August 2012). Foucault (1982:791) sees power as a system

in which members of an organisation or society are, ranked according to relative status or authority. Power reflects the process of decision-making (Clowes, 2008:186).

Power in relationships: Interactive power replicates the “me” and the “you” that compose two persons, similarly the “us” that transpires from an association; namely, individual characteristics, in addition, the mutual encounters of existing in a particular association, make easier to express what power bring about within a particular association. According to Foucault, power, is a forceful act that makes it possible to understand and, relate, to ourselves, others and the world we live in (Foucault, 1982:4).

Power of female adolescents: Power reflects a youth sub-culture that sensitises female adolescents to portray their sexy-bodies as a means of freedom and product for sale (Pilane, 2016:2). For some female adolescents it portrays the ability to, be blessed by men (Makholwa, 2017:98). Power reflects inequality and exploitation (Leclerc-Madlala, 2004:4).

Bio-psycho-socio model: Psychosomatic hypothesis interprets in what manner peoples’ intellect mature and function, perceptions, and emotional state operate, and how customs and mindset could be transformed (<http://socialworkpodcast.com/2007/02/bio-psychosocial-spiritual-bpss.html>).

1.2 Background to the study

In 1994, the South African economy opened an explosion of international commodities, comprising of sex and fashionable standard of living by resident and overseas entertainment that became popular among adolescents. These soap operas represented the modern and sophisticated lifestyles that most women desired to accomplish and embody. The socio-economic situation in South Africa lures women into practices to uplift them to a better socio-economic lifestyle. This kind of life ideology shows evidence that a culture of industrial conceptions affected and infected teenage and young women’s perception of a dignified life. The common underlying notion is that current affairs are expensive and that sex could be, used in a contributory way to protect associations that are commercially worthwhile (Leclerc-Madlala, 2004:8).

The City of Cape Town, which is the second largest metropolitan area in South Africa, has a percentage of 1,737 of minors, who are involved in sex work, for the exchange of money. (Konstant, et al., 2015:55). This phenomenon has developed significantly among adolescent girls in the South African context. It resulted in conversations from various schools of thought whether it should be, seen as prostitution or not. Many women from different communities exchange erotic actions for economic or standard of living compensation as a crucial fraction of their characters concerning sensual engagements, which seldom could be, related to poverty. According to the Daily Maverick women who find themselves in 'transactional sex' relationships have tapped into and are trapped in a provider notion which is understood as a life of comfort and pressure on men (Fritz, 2012:12)

The phenomenon of "Blesser"¹ became a solicitous observable fact in a society like South Africa where human trafficking and prostitution became a commercial sexual commodity. According to journalists, like Pilane (2016:2) and Verass (2016:1), the "Blesser" phenomenon are deeply rooted in younger women in South Africa and shows a strong divergence between, sex work and trade of people. 'Sex work' was, regarded as a non-slandering word, and excluded the contamination of the terms 'whore' and 'prostitute.' The argument of the expression was to communicate the proficiency of the sex worker instead of society labelling her as unworthy" (Encyclopedia of Prostitution and Sex Work 2006). Human trafficking is the frequent trading of people, with the intention of the slave trade, sensual captivity, or moneymaking sensual manipulation for the selling of sex (https://en.wikipedia.org/wiki/Human_trafficking 2014). The "Blesser" phenomenon with its origin from transactional sex is a socially constructed behaviour and a negotiation between the "Blesser" and the "Blessee", to trade as a sexual deed for money, goods or substantial services. "Males exchange possessions which females find useful, which

¹ The term "Blesser" is, invented by youngsters on social media. The "Blesser" which is usually an older/married man, who entertains young girls/women for sex. In this relationship money and expensive goods becomes priority. In South Africa those who feel "blessed" implies that the "Blesser" needs to be appreciated, but does not look at it as exploitation of the body (Pilane. 2016:2). The word "blessed" has accomplished a new meaning in SA.

comprise of care, love, wealth, position, or admiration, with the expectation to receive sexual satisfaction, or pleasure" (Rudman, et al., 2013:251-263). The phenomenon of "Blesser", is a situation that dates back to the "sugar daddy" setting, where older men used to date young girls, especially teenagers. The involvement of young girls with older men shows the progress of material succession, which refers to social climbing from low socio-economic status to a higher economic status. In the "sugar daddy" situation, the control of the relationship rested in the hands of the "sugar daddy". This kind of man will provide money, and food for the girl, and sometimes will even support her family, but exploit these girls and afterward call them sluts, when the "Blesser" no longer wants to continue with this relationship (Pilane, 2016:1).

The term "sugar daddy" changed when social media became an important communal means, for unemployed young women, who published about their glamorous lifestyles, declaring they had been "blessed". Sophie Verass even calls it the "sugar daddy" culture² (Verass, 2016:1). Social media users then questioned these girls and tried to find out what these relationships meant to them. On social media, girls will openly talk about the benefits of such relationships even if they feel they do not have external beauty.

This study from the research will reflect on how the term "sugar daddy" changed to "Blesser". The research shows a new venture of young girls who claim that they exploit men for cash, cars, and cellphones. The reality of understanding is that it empowers young girls who feel that they are free to control their own lives, and differs from men's understanding that they are the providers and in control of this relationship. The research shows that if traditional sexual category standards produce anticipations that males are the providers for the needs of females, then it substantiates that women think they are inspired to take advantage of males. "Women consider

² Society regards a relationship, between and older man and a young, girl/women as a sugar relationship. The man is, named a "sugar daddy". This man spoils younger girls for sex (Verass, 2016:1). A Culture of "Blessers" and "Blessees" speaks about a relationship between and older man and a young women or female adolescents.

the aspect that the reputation and stature of men in society were enhanced within his friendship with lovers or lady friends" (Leclerc-Madlala, 2004:10).

The negativity around the "Blesser" phenomenon is that the "Blessers" are always on the hunt for younger girls and lure them into a relationship, and even make them pregnant. The story of the communities where the "Blessees" live is that it is not easy for these girls to divorce themselves from this kind of relationship once they have been, hooked onto a "Blesser". The critique towards these girls is that they always take the blame for this relationship and do not see it as gender inequality. These youngsters are not only insulted by the community and those who do not condone such behaviour but can also be disposed of by the "Blesser" when he moves on to his next victim (Mnguni, 2012:3).

The "Blesser" is not, blamed for his deeds and ignores the animosity of society. By virtue of his manhood, is he happily married and lives comfortably in the community (Makholwa, 2017:98). He continues with his life, as unbothered and cruel, heartless and insensitive as ever. "Blessers" are not punished or reprimanded or not even ashamed for using the money to entice young women. In many cases, they are, compensated for their actions by gaining social capital. Jake Meador reacted on a "Blesser" story on Tinder and says, "that a culture can only live with industrial conceptions of things like land and food for so long before that outlook comes to infect our entire way of seeing the world" (Meador, 2015:3).

The positive mode comes from the mouth of the "Blessee". Although some people feel that "Blessees" are, trapped in a sexual situation that puts her in a weaker position and that, the South African media and social media create a space for girls to log onto systems where they can become involved in such degrading behaviour. "Blessees", feel that this is the kind of life that they need. They do not need to struggle to survive, but can at any stage find a "Blesser" on social media. Social media illustrates the actions of young girls who contribute to the activities of the "Blesser" phenomenon. The media is inseparably part of the life of the youth and is the only world they know (Cloete, 2012:2). According to Cloete, these devices shape the culture and thinking of the youth today.

“Blessees” also say that this behaviour has nothing to do with religion but that they gain material wealth, wear designer clothes, visit most expensive hair stylists, and even go on exotic holidays (Verass, 2016:2). They claim that this is to enjoy life to the full and will not allow people to criticise or discriminate against them (Scheepers, 2016:2). The “Blessees” compete with one another and compare lifestyles, which pushes them deeper into this cocoon of being a willing commodity of sex. Relationships built on material things are, faked and have the power to disempower, but things built on relationships are real and have the power to empower (Klein, 2010:44).

The debate around the ethics of the selling of sex has become a concern regarding the fairness in the relationship between the person who is paying for sex and the one who received the payment. The argument concerning fairness is, based on the concern for inequality that may be, exploited in a commercial transaction. In this, transaction the man holds the power while the woman is vulnerable, bullied and intimidated. The organisation called Embrace Dignity, of Nozizwe Madlala-Routledge, is professing that sex work is not, the oldest profession, but the oldest oppression (Fritz, 2012:1).

The core of the debate was, positioned around the fairness complaint concerning the inequality that may be, exploited in a commercial transaction, and the corruption, objection, which considers the values and norms that may be impaired and compromised. In the context of sex work, the fairness argument claims that poorer vulnerable women will successfully be intimidated. The corruption objection declares that even if the women participate by choice or voluntarily sex work upholds a weakened perception of women, by degrading their essential worth. The argument is not about the objectification of sex work but rather the wellbeing of women who choose the commodification of sex above any other kind of work. By this debate it was, understood, that sex work is largely a female function or service and most men exploit women (Fritz, 2012:2)

In the circumstances of adolescents, transactional sex could be simply a sexual act to get money, or it could be a transactional relationship, containing sexual encounters maintained by the acknowledgment of a measurable payment. The material benefit is usually the only factor that

sustains the relationship, but it is more common for multiple factors, to be involved, which could include fear. In such relationships, it is very difficult to distinguish between male fulfilment of a traditional provider role and relationships that, could not be sustained if that provider role was not fulfilled. Transactional sex and relationships are, often named to prove that the commodification and contributory use of sex is culturally an accepted behaviour in modern day South Africa, in a way that may be different from some European and higher income countries. Different views concerning the modification of sex are accepted, in South Africa and one named *lobola* (bride price), is known as a good cultural practice among black people. Some journalists have strongly argued that certain key factors, of transactional sex, are morally responsible, for supporting the needy (Jewkes, et. al. 2012:1).

Sexual activities, which are encouraged by monetary trade and linked to hygienic difficulties causes various abstract disputes for scholars and scientists. South Africa is a multifaceted, multicultural, all races and cosmopolitan country and is a breeding zone for substantial trade and sexual activities within different groups of people. HIV/AIDS and other sensually contagious diseases are transferrable to females and males, together with ferocity from customers, pimps, law enforcement agency, and other groups. The adolescent feels that she has the power in this “Blesser” phenomenon, but also, being aware of becoming, infected with diseases, due to the stubbornness of some men to use a condom (O’Brien, 2013:4). Kreitzer (2015:1) explains that there is a link between the physical and mental health and sexuality in a relationship of power, because the abused partner suffers the ingratitude and abuse of the one, who holds the power. As people’s physical and mental health deteriorates, so does their sexual health. The impact of HIV/AIDS or any other disease or bad experiences will put a strain on a relationship and the one-party will not contribute to the joy in the life of the other.

The HIV/AIDS pandemic, sex work, human trafficking, and the “Blesser” phenomenon are problematic in South Africa, as it needs the interaction of the different fields, like law, medical, psychology, social sciences, and theology. Our South African society is in trouble as to how our young girls and men should, be groomed into citizens with good morals. Ahluwalia says that “transactional relationships are an international, age-old practice and becomes particularly

complex and alarming when they lead to the disempowerment of people participating in them (Ahluwalia, 2014:2). The Minister of Health, Dr Aaron Motsoaledi has proposed a three-year program, to, protect schoolgirls from having relationships with “sugar daddies”. His aim is to reduce any new HIV/AIDS infection and teenage pregnancies. The program will also teach girls to become skilled and to protect them against exploitation of wicked males (Pilane, 2016:2). Two years ago, President Cyril Ramaphosa, supported sex workers on their power to help South African’s, combatting HIV/AIDS.

1.3 The significance of this study

Focus on female adolescence

I chose female adolescents because of them, having open channels on social media, and secondary material and how they expressed their experiences and feelings concerning their relationship with “Blessers”. This new ‘youth culture’ as explained by (Cloete, 2012:1) brought a new sexual dimension of who the youth are today and their power over what they want. The “Blesser” phenomenon does not only consist of heterosexual relationships but also happen between two males. I concentrated on the relationships between "Blessers" and female adolescents, so that patriarchy could be deconstructed. The “Blessees” in this study seem to be totally in control of what they want, and their self-esteem is busy crossing borders of how society should behave. The “Blessees” operate from a perspective of experience that they could live a luxurious life of being in control of the monetary assistance from the “Blessers”. For them, it is about a ‘youth culture’, which is totally in control of who they are and what they want. Sex can be utilised in a contributory way, to maintain love affairs that were economically fulfilling, because "Blessees" feel that current trade articles are expensive (Leclerc-Madlala, 2004:7). They are deeply aware of the economic pressures in society and are conscious of the fact that it boosts the “Blesser’s” recognition and reputation in the community through his connection with girlfriends.

Power in relationships

Foucault is associated with a small number of scholars, who regard power not just as damaging, intimidating, or an oppressive phenomenon that influences people to act in contradiction of their

desires, but is conjointly a crucial, constructive, and encouraging influence in the social order (Gaventa 2003:2). Both the "Blesser" and "Blessee", claim that they have the power over each other in this relationship. They view power from the perspective that they both need one another for survival. Foucault relates people's power to how they view their own power's effects in relationships. The "Blessees" identify themselves as the ones who take a specific decision and so dominate to exercise power. The primary information reveals, that "Blessees" feel when a man is married, his wife can no longer satisfy him sexually and therefore, she could sexually, attract him. According to a researcher's findings (Wojcicki, 2001 and 2000) is that the collective undertakings that control sexual transactions connect the sexual activity to cash and not impoverishment. People should create a budget for the multifaceted and unpredictable course by which a conversation could be equally a tool and an outcome of power, but could also result into an obstruction, an embarrassment of resistance or the commencement for a conflicting approach. A conversation communicates and manufactures power; by strengthening it, which challenges and uncovers it, condenses it until it becomes tenuous and conditions it to frustration (Foucault, 1998:100).

The abovementioned will study the bio-psycho-socio-model, to investigate the impact of age-disparate relationships on female adolescents. The bio-psycho-socio-model explains, the impact of this phenomenon on the health, mental, and social behaviour of "Blessees". It investigates the power that men have in relation to the power of the "Blessees". We have read about the impact that the relationships with "Blessers" have on the "Blessees", which inevitably influenced their religious affiliation and affirmation of who they are. It focuses on the social positioning of females, which affects their statement concerning their faith (Slee, 2004:24).

1.4 Research question

What is the contribution of a practical theological reflection towards the understanding of power dynamics in the "Blesser-Blessee" relationship? Secondary material is used to; investigate the information concerning the "Blesser" phenomenon.

1.5 Research Aims as explored from the Research Question

1. To describe the development of the "Blesser" phenomenon in South Africa.

2. To explore the overview of the development of the “Blesser” phenomenon.
3. To reflect on Sexual relationships in the “Blesser” phenomenon among female adolescents in South Africa.
4. To explore the role of patriarchy and gender on the power relation in this phenomenon.
5. To explore the relationship between sexuality and spirituality and to formulate a theological response to the “Blesser-Blessee” phenomenon.
6. To formulate conclusions and recommendations from practical theological clarifications and a feminist’s theological theory of praxis.

1.6 The Practical Theological Significance of the study

The relevance of the investigation is the influence that the “Blesser” phenomenon has on the thinking and behaviour of female adolescence and the spiritual change it could bring about. Adolescents, like any other person, seeks for significance in existence, which involves, all positions in life, which will give them the right sensation. David Deeks in Atkinson and Field (1995:43) states that pastoral theology is the theology, which is apprehensive about the dialogues that human beings have which distort their quest for functional activity. From a theological point of view, this motivation of Deeks is not suitable for counselling, but could assist, in the reflections of finding out where in their search for meaning, did the “Blessees” experience the absence of God. The practical theological reflection will attempt to understand the adolescence’s encounter with God in conjunction with their understanding of the “Blesser” phenomenon. Faith does not play any role in the creation of their stories, but is, hidden without being explicit, which successively affects the pattern of their current situations, although they do not acknowledge any connection with religion and will sensitise the reflection to concentrate on the reality. The complexity of the “Blesser” phenomenon relates to the studies of faith as explained by Fowler (1986:25), “Faith is the process of fundamental consciousness which underlies a human being’s make-up and preservation of an all-inclusive framework (or frameworks) of the spirit. Conviction contributes to the rationality of people’s existence, sense of belonging, dependency, and trustworthiness, which becomes the foundation of their

individual position and shared commitments in appreciation of associations in a widespread discourse. This empowers people to become enticed and conformed to the limitations of social existence, and by depending on the things, which have the excellence of intimacy in their daily endeavours (Fowler, 1996:56 in Slee, 2004:29).

The practical theological reflection investigates the complexity of sexual expressions, which involves a variety of sexual behaviours, and beliefs that involve sensual deeds, aspirations, approaches, views, and ethics whose common connotations are resolved by ancient and commercial powers, which fluctuate beyond a particular time. This phenomenon is crossing the borders of a complex relationship, which moves between the transformation of politics and cultural practices of our country. This stage includes different practices as constantly described by the behaviour of society. The practical theological reflection will focus on the challenges that “Blessees” experience when they are, pushed towards a new self-discovery as adolescence living in communities where women and children, suffer abuse and are, confronted with death. The adolescence will, become aware of the situational experiences and when they are struggling with new or unfamiliar issues. The practical theological reflection will analyse the assumption that spiritual growth is detached from the physical world, which divides the spirit from the flesh. According to (Rice, 2004:129) people damage, both the body and the spirit when they separate it.

Practical theology, feminist theology of praxis in conjunction with social constructionism reflect on the conduct in which all human being’s common, relational truth has been composed through communication with individuals and social organisations and concentrates on the inspiration of communal authenticities on the significance of the lives of human beings (Freedman and Combs, 1996:1). Consequently, people need to recognise the impact of the broader cultural environment and on the encounters and understandings of the individual. As stated by social constructionism, there are particular conventions or conversations in specific societies, which report to opinions of conduct (Loubser and Müller, 2007:89).

Socially constructed behaviours comes from people’s perceptions concerning sexual relationships and, how they experience it. People refer to beliefs as values according to the way

they behave sexually. Human beings sensual morals have an ethical attribute and comprise of what is sensed, as moral against immoral (Wiederman, 2004:1). The secondary material displays the female adolescents', enthusiasm to develop their sexual conduct, and is positive concerning their power over "Blessers".

1.7 Methodology

The methodological point of departure analyses and interprets the secondary data, which focused on the knowledge and information that is already available concerning the "Blesser" phenomenon. This study is a qualitative research analysis as it investigates and interprets human action from the perspective of adolescence in a relationship of power and their reasons and the personal connotations that they assigned to their meaning-making encounters of trading a sensual deed for money or a gift. It is important to read, from the perspective and behaviour of a specific, South African female adolescence's lifestyle and how they, interpret it. Material things are costly today, and sensual deeds are utilised as an instrument of power to assure affairs that are monetary compensating (@BlesserInc12 April 2016). The secondary information and other literature studies will be, applied to incorporate the research material, which will discuss a clear understanding concerning the "Blesser" phenomenon. The scholarship review reflects on the different theories to understand the relationship between the "Blesser" phenomenon and the commodification of sex. I will concentrate on the existing data and empirical findings that have been, produced by previous research (Mouton, 2001:87).

The secondary material is twofold and gathered from reports of from journalists, newspaper clips, journal articles and other books, which will be analysed to give a clear interpretation and understanding of the evidence gathered from previous research on this phenomenon. The other secondary information will be SABC documentaries and videos on social media, which have been, recorded by primary sources. The secondary analysis brings new viewpoints to the current information on the "Blesser" phenomenon that has not been fully, explored by the primary source or to make findings based on the interest of the study. De Vos, Strydom, Fouche, and Delport (2005:383) agrees with Richie and Lewis (2003:61) that secondary investigation offers the chance to disclose innovative viewpoints to existing information and to utilise sections of the

information that have not been investigated to form a platform for assessment with the collection of it.

1.8 Outline of the study

Chapter One

This chapter explores the secondary information that, relates to the topic of the study, regarding the significance of the research. The overall investigation of the researched topic is explained by, a brief overview, as explored by the investigated information. The secondary material that narrates a South African perspective is, related to other gathered information, as well. Chapter one is a contextualisation of the study by displaying a concise outline of the literature regarding the important perceptions that have been, studied and has described the research problem and the relevance of this study. In this study, which is from a South African environment, concisely states the input, of practical theology.

Chapter Two

This chapter collects the core information that is, needed to understand the development of the “Blesser” phenomenon. It delves into the literature studies of the origin, branches and development of the “Blesser” phenomenon from the understanding of prostitution, sex work, transactional sex, sugar daddy culture and then the “Blesser” phenomenon. The socio-economic factors, which relate to this phenomenon, are, explored from its causes and effects on health. This chapter explores health risks in age-disparate sexual relationships. This chapter discovers the importance of education and the problem in South African schools. A discussion on power as a metaphor will divulge the “Blessees” understanding of it. The literature information, which led to the development of the “Blesser” phenomenon, engages with different concepts to clarify this development. This chapter explores the “Blesser” phenomenon, from a perspective of the subjugated role of male power and how, it sustained the socio-economic needs and influence. This chapter concentrates on, the role of female adolescents, who suffers oppression, because of social media.

Chapter Three

This chapter examines information concerning youth and youth culture to get to the core understanding of different trends, to acquire knowledge and to get to the bottom of the “Blesser” phenomenon. The trends as developed from different cultures introduce the sexual relationships, which have been, influenced by social media. The influence of social media opened the way to understand the new dating culture among adolescents, which helped to explore sexual development among adolescents.

Chapter Four

This chapter investigates the phenomenon of power by using the lens of Foucault and shows how the “Blesser” phenomenon has been shaped by it. The phenomenon of power is unpacked, from the understanding of gender, on women, and the effects of patriarchy. The perspective of patriarchy and masculinity scrutinised the hierarchy of power. Patriarchy from a South African context explores the behaviour of South African men and the effects of violence against women and children.

Chapter Five

Chapter five, is the theological response by looking through the lenses of practical theology and the feminist theory of praxis. These lenses assist the theological debate in the understanding of sexuality and spirituality of the “Blesser” phenomenon.

Chapter Six

Chapter six, explores an overall reflection, on the whole study. An analysis of the literature discoveries considers both theoretical and practical suggestions in the form of conclusions. Crucial recommendations are, made to enhance future scholarly research. Chapter six, concludes important proposals to practical theologians to take into account for further research.

CHAPTER TWO

Overview of the development of the “Blesser” phenomenon

2. Introduction

Chapter 2, describes the development of the “Blesser” phenomenon in South Africa, and how it has obtained substantial reflection as divulged on social media. This chapter gives a brief description of prostitution and describes how that practice led to the “sugar daddy” culture and then the “Blesser” phenomenon. This chapter specifically concentrates on the causes and effects of the socio-economic factors on female adolescents and the impact that sexual relationships have on their health. The overview reflects the health risks of female adolescents as a crucial section in the development of the “Blesser” phenomenon. It focuses specifically on female adolescence, but with the consciousness that there are also males who practice the trade of prostitution, sex work, “sugar daddy” culture and even the “Blesser” phenomenon. It then explores a youth culture that uses social media, which introduced and developed quick access that relates to information as power. Afterward, it defines how social media as part of youth culture, plays a dominant role in the development of the “Blesser” phenomenon.

2.1 The development of prostitution and transactional sex

Zwane (2016:1) writes in City Press (16 September 2016), which the selling of sex for money, sustains the necessity for sexual activity, to obtain basic material things, such as shelter, clothing, and financial support of families. He continues by saying that this conduct frequently influences the sexual mannerism of women, which leads to sexual activities and offers an improvement of their present lifestyles. Leclerc-Madlala (2014:2) share the same sentiment with Zwane (2016:1) that this behaviour is, provoked by most female struggles to have better socio-economic reserves. Though Zwane (2016:1) also acknowledges that in some poverty-stricken communities, sex becomes at times the only means of employment for women who are gradually, pushed by commercialism. According to Zwane, and Leclerc-Madlala, it is, accepted that the men are the providers for the needs of women and families.

Fritz (2012:1) questions the involvement of adults in sexual transactions. Leclerc-Madlala (2014:3) agrees with Fritz and sees these experiences of exchanging sex for money in some cases as a reflection of women's positioning concerning sexual encounters, which is not related to poverty. Leclerc-Madlala (2014:3) concurs with Zwane (2016:1) that in such behaviour it is more about wants and not needs. This explains the statement made by Zwane, who agrees with Muir (in Leclerc-Madlala, 2014:3) that this behaviour is the effect on some women who becomes vulnerable when they suffer financially. Handler, (in Leclerc-Madlala, 2014:3) explains that this perception is a symbol capital, which means the symbol of a modern and the successfulness of life.

The sexual behaviour of women, who show dependency on men for socio-economic reasons, relates to the mutual understanding of transactional sexual relationships (Zwane, 2016:2). De Zaluondo (in Leclerc-Madlala, 2014:3) relates this sexual association between women and men to classified terminologies like "prostitution" and "commercial sex". The statement of De Zaluondo finds its essence in Ryan's (2008:8) agreement with Zwane (2016:1) by linking prostitution to various attractions of the commodity of sex and reasons that prostitution has a physical and mental element of delivering a sexual service. This statement describes the trade price of the social labour market as represented in this commodity (Permanent Revolution magazine, winter 2006). Prostitution is, attached to a sale price and therefore perceived as the "selling of the body" for money. In certain situations, people (pimps, madams, bar owners, and brothels) make appointments for clients with prostitutes. In this situation, capitalism becomes the norm because the prostitute's moneymaking sexual capacity is in the hands of a manager, who becomes the agent between the prostitute and the client. The client pays the manager, who then gives a portion of it to the sex worker and possesses the sex workers' body (Ryan, 2008:1). He continues by observing the practice of a marketplace to promote prostitution. According to Bebel, (in Ryan, 2008:3) it became a socialist establishment that, enhanced capitalisation. According to Wickman (2012:1), prostitution is a common trade that infiltrated different cultures in our current century and government, and its trails are evident in societies that are, driven by socialistic beliefs.

There are different opinions among scholars, and researchers, whether prostitution is the oldest form of sexual activity between men and women. Wickman (2012:1) dates the time of prostitution back to Rudyard Kipling, the founder of the expression “the world’s oldest profession”. Wickman mentions Kipling’s phrase, which brands prostitution as the world’s prehistoric sexual career and associates it with the story of Lalun. Ryan quotes Tayla De Fay (2016:1), a contemporary sex worker, who studied sex work from the story of Lalun, who was a prostitute. This short story was, written on a city wall in India and told by Rudyard Kipling in 1889. According to De Fay, Lalun was a beautiful woman, who was artistic in music and, used to entertain people. All the gossiping stories of the city of Lahore have been, told in her white accommodation, which became the place of entertainment for most men. Her room was the place of conversations concerning political injustices, and information of rebellious Indians against British law. This information was, used to label women who entertained men and where they got the name prostitutes (McGivering, 2011:1).

Christopher Ryan (2008:1) relates a time of "no-strings sex, which was arranged in secrecy, by men who did not pay women for sex and calls it prehistoric prostitution. Wickman (2012:1) refers to the Biblical times, where many male Israelites had large numbers of mistresses³, who were, regarded as harlots, or as a companion with a second-hand status. He refers to the Old Testament, where a King called Solomon was married to seven hundred women and had three hundred lovers. He continues that in the eighth century B.C., men used to exchange a present at a bordello as a reward to have sex with a prostitute. Hirschman and Stern (1994:576) comment that during prehistoric times (870 BCE), men regarded prostitutes as property rather than women

³ A mistress was an unmarried female who voluntarily exposes and submits herself to a male person normally to provoke him with sexual pleasure. It is since historical eras that mistresses have been condemned and disregarded. She was not, respected and viewed on the same level as married women. Mistresses are also, called concubines and have been marginalised and exploited for proliferation when bosses’ spouse could not bear children (Hirschman and Stern, 1994:576).

who are fertile and could take care of a family. Men chose threat-free sex, which involved a prostitute, rather than having an affair. Being involved with a prostitute, men could uphold their fortune and possessions, influence, or family stability. Using prostitutes enabled them to uphold their careers and reputations by not exposing what they do and with whom (Ryan, 2008:1). According to Belk, Wallendorf, and Sherry, (1989), (in Hirschman and Stern, 1994:576) feminist criticism has revealed that the current 21st century as well in the past, prostitutes have been scorned as disreputable.

The story of Lalun created a debate in the United States during the nineteen-nineties of how people should behave towards prostitutes (Wickman, 2012:2). He continues by saying that during these debates, professionals in healthcare alluded to and exaggerated Kipling's, expression. This debate linked the spreading of many sexually transmitted infections to prostitution and so became difficult to control. The book titled "The Oldest Profession in the World", was written by a physician named William Josephus Robinson, who researched the social and medical assessment. In 1932, this phrase became a common title for many books, and since 1929 prostitution and the history documented by Joseph McCabe in 1932 became "The Story of the World's Oldest Profession" (Wickman, 2012:3).

Prostitution is composed of the advertising and buying of a product, like most profit-making businesses under capitalism (Ward, 2010:3). In the public vernacular, a prostitute "sells her body" and becomes the submissive entity or image (Hirschman and Stern, 1994:577). Ryan (2008:2) views this as nonsense, explaining that at the end of the transaction, the client does not "possess" the prostitute's body. The agreement with the client is a sexual service for only that moment. Some feminists and socialists (Schoin, 2016; Edrup, 2013 and Fritz, 2012) challenge the idea that a prostitute or sex worker sells a service to her client rather than her body. The recognition of this service is momentary and describes it as the trade of her body for their sensual indulgence.

Society rejects sex work, as it does not qualify the ethical and legal inferences of a good trade. "There is a statistical and demographic lack of correct data concerning the growth of prostitution within South Africa as prostitution has been forbidden by law (Sexual Offences Act

1957) and no validated figures have been accurately recorded” (Degenhardt, Day, Conroy & Gilmour, 2006:107). The literature studies imply that individuals who are sexually involved for business-related reasons contribute to systems, which exchange sex for money. These systems contributed to sexual conduct, which became the norm, in most, African communities (Zembe, Townsend, Thorson and Ekström, 2013:2). According to Gondwe, (2016:1) who also studied the “Blesser” phenomenon, declares that research findings revealed that African women who engage in sexual activities for money, could be defined as no monetary compensation and not related to marital relationships. Sex used for the material benefits, or additional profits, motivates the monetary compensation, which is not related to marital relationships. An analysis of 339 research articles on the inherent composition and motivation of female participation in the selling of sex in sub-Saharan Africa has identified three types of transactional sex (a) sex for primary needs, (b) sex that could stimulate social status, and (c) sex for material goods as an expression for love (Gondwe, 2016:1). Researchers claim that the difference between transactional sex and commercial sex work is the immediate compensation of sex. Young girls become defenseless victims, of social and commercial marginalisation, when they trade sex for basic needs (Ward, 2010:5).

According to Degenhardt, Day, Conroy & Gilmour, (2006:107) the different practices of sexual activity, and even sex in return for money, persist being the challenging factor for sociologists. To define transactional sex relationships has its challenges because it needs to acknowledge the continuation of prostitution on the contrary, and the acceptance of a common habit to trade money or presents in sexual relationships in different parts of the global sphere under other conditions. There are challenging debates in Africa, which identified sex for money as the common developing trend in relationships. The cultural concept that no woman with self-confidence would endure companionship, without quantifiable reimbursement, is customarily motivated (Zembe et al., 2013:2).

The sexual behaviour of women fluctuates, between the need, for material support and maintenance, of an élite complex, lifestyle. There are different definitions of transactional sex, and many authors fail to define it (Fritz, 2012:1). According to Zwane (2016:1) the necessity, for measurable provision, together with the accessibility of sex as an accomplishment to this need,

effects the sexual conduct of women. Transactional sex is a monetary business deal to exchange sex for money. Wojcicki (2001 and 2002) in Leclerc-Madlala (2004:5) claim that casual sex in return for money developed into a practice of implied agreement.

Transactional sex is the physical connection between people and therefore, the discrepancy concerning prostitution and transactional sex rejects a prearranged price (JennSA, 2014:1). The lack of money on the side of the prostitute motivates the extended relationship between a prostitute and a consumer. There has been a dearth of investigation from a female perspective on scholarly research concerning females, who are, reimbursed for sexual services (Hapke, 1989:5). The lack of research on transactional sex has been, confirmed by Konstant, Rangasami, Stacey, Stewart and Nogoduka (2015:53), who noted that “sex workers are regarded as undisclosed, taken for granted and extremely disregarded persons in South Africa, caused by criminalization, vulnerability because of their work, regular violence, their lack in human rights, health risks, public stigma, discrimination and have minimal access to justice.”

Over the years’ different feminists like Newman and White, (<https://www.wikipedia.thefreeencyclopedia>) and Sex worker unions, Sex workers’ Education and Advocacy Taskforce (SWEAT), Sisonke Gender Justice, the ANC Women’s League and the Commission for Gender Equality stood up against the violation of the rights of sex workers. Holbrook (1990), Stern (1991, 1993), Hirschman (1991b, 1993), Bristor and Fisher, (1991, 1993) in Hirschman and Stern (1994:10) insist that there is a relationship between prostitution and chauvinism, which is a contemporary risk and strengthens the continuance of prostitution. There were debates centered on prostitution and claimed that it was a form of violence against women. On the 27th of May 2017, the South African Law Reform Commission’s (SALRC) report caused a great commotion among sex workers. The SALRC declares that the primary possibility supports a criminalised legal basis, which advocates an offense, for the buying or selling of sex. It encouraged ex-workers to approach accommodating resources and systems to withdraw from prostitution should they choose to leave the industry. The second option implicates the one-sided criminalisation of adult prostitution, which involves the prosecution of those who engage in prostitution, but excludes the person who arranges the sexual service (Sexual Offences Amendment Act 2007, section 11).

According to Ryan (2008:2), the repulsive and uncouth behaviour of women who sold sex for money opened a market for prostitution, which was, based on the grievance of non-marital sex. Ward (2010:3) relates to Ryan and the current debate, which argues whether prostitution is a job or violence against women. Ryan (2008:2) and Ward (2010:4) concur with the SALRC that there is a move to a more intimate, secure, and safe style of transactional sex.

2.2 Rebranding “prostitution” to “sex work”

In the 2015 edition of the AP (Associated Press editors) Stylebook sex workers and people asked the editors for an amendment of the term prostitute, to a sex worker. The annual AP Stylebook, the policy manual for journalists, publishing supervisors, and reporting specialists, called for discretionary modifications and add-ons for their new yearly publication. According to Dickson (October 2015), several of these addendums are jargon or modern traditional expressions, similar to the current additions “-hashtag”, “swag or shudder-selfie”. He continues by saying that some proposed reviews emerged from those persuading to modernise obsolete or constitutionally inappropriate terminology. In 2015, the Magdalene Group (a registered charity group) asked the AP to change the term prostitute. In 2015, there was a campaign on Twitter campaigning for the amendment of the word “prostitute” to “sex worker” in the policy manual. The Magdalene Group voiced their concern that many people across South Africa implied negative connotations to sex work, when it is, called prostitution. The claim of words to depict women in the sex work industry breeds damaging accounts to the degree that some people showed prejudice and gave false testimonies about the person behind the story. Sex work, was regarded as an expression, which was not degrading and not contaminated by the terminologies whore and prostitute. Sex workers wanted to prove that they are worthy of professional citizens who need to be respected by society (Encyclopedia of Prostitution and Sex Work, 2006). Sarah Ditum puts her voice with the Magdalene Group, saying that the word “prostitution” is archaic, harmful, and adds negative connotations to the title (Trantham, 2015:1). She claims that the term "sex worker" was, used to protect women operating in the sex business against the destructive meanings of “prostitute”. She also questions the fact of whether people will move beyond the Madonna/whore contrast or the damaging humiliation ascribed to the word prostitute (Trantham, 2015:2). Trantham (2015:2) quotes Ditum: “Prostitution is a gendered

term; prostitute is as fixed as feminine and that it is crucial to state 'male prostitute' when indicating a man".

Trantham (2015:3) agrees with Ditum (2015:1), who replaces the term prostitution, which is a derogatory term to sex work. Trantham specifically looked at how Ditum used the word "work". She says that when people talk about sex work, they put an imprint on the notion that sex is employment for females and entertainment for men. It is clear that, the socio-economic ability and hegemony is, vested in the hands of the man and portray the role of superior in the event of intercourse. Trantham (2015:3) says that it is a negative and harmful fact that most people agree that women's physiques are a means of survival, and to be owned by men and that this nature of market continues to occur globally.

The global practices concerning prostitution or sex work, are destructive and the whole field of sex work, could not be painted as a sex-activist, inspiring, independent-body-upholding endeavour (Trantham, 2015:4). It is for this reason that many women endured tremendous abuse and trauma because of violent and forceful clients. Most people feel that the identification lies with women who are involved in this trade. The statements of Trantham and Ditum show that sex workers operating in Rosettenville (Johannesburg), have changed their approach and strategy but have to be bold and of service to seduce customers. To change the public understanding of prostitution, as "sex work" is to eradicate the version of brutal aggression so that support and protection, could be given to women involved in sex work (Shange, 2017:1).

2.3 "Sugar daddy" culture

In recent times, the "sugar daddy" phenomenon was the most popular awareness of selling sexual interactions as it happened among youthful females in their twenties and older men (Zwane, 2016:2). Since the 1920's, the "sugar daddy" term has been around (Morrish, 2015:1). According to Daly (2017:20) the term "sugar daddy" is unclear and could be traced back to the wedding between Adolph Spreckels, and his wife, Alma de Brettville, in 1908 and who was 24 years his junior and called him her sugar daddy (Gobind & du Plessis, 2015; Selinger-Morris, 2016). "Sugar daddies" are affluent men, most of the time married and dating young girls in their

twenties. Sugar courting is a dating development which can be defined as a relationship in which a “sugar daddy” accords with a sugar baby (immature and needy female, or not as common, a man) for pecuniary rewards (money and/or gifts) in gain for a reasonable friendship (Nayar, 2016; Miller, 2011). The study of Morrish (2015:1) explores how “sugar daddies” value the eagerness from young female adolescents to go into business with the free will of companionship and often sex in exchange for money, gifts and something extra other rewards. Money is, spent, to escape the commitments of romance, and men do not have to feel emotionally attached to women (McDonnell-Parry, 2015:1).

Most young girls who are involved in “sugar relationships” are adamant that they are in a girlfriend-boyfriend relationship and that they have real connections and real possibilities at romance (JennSA, 2014:1). JennSA (2014:1) continues that this is not a valid or illegal relationship because it does not comply, with the traditional practices of dating. She voices the assertion of female adolescents who are involved with “sugar daddy” relationships who claim that there is a distinction between a “sugar baby” and a prostitute. They even claim that in the case of “sugar daddies” there is a continuing relationship and not a transaction (JennSA, 2014:1)

According to Zembe et al. (2013:3), evidence shows, that monetary sex is customary of corporal affairs in South Africa. The emphasis of “sugar daddy” was on a relationship in dating a man who could also provide materially, where-as prostitution, was seen as a business. The “sugar daddy” lifestyle was, never perceived as a type of prostitution but changed when researchers observed important differences (JennSA, 2014:1). Nayar, (2016) and Miller, 2011 in (Daly, 2017:19) give a further explanation that the ‘daddy-baby’ relationship echoes an inequality in gendered power. Navar (2016) explains that the word “daddy”, is, used from an authoritative position, which acknowledges a fatherly figure in the family structure. It also relates to a term representing the top or chief position, of a prosperous human being who is, acknowledged by the community as the most respected person. Daly feels that the mature man called “daddy” is the one who is laying down the rules in this relationship (Daly, 2017:19). Contrary to daddy is the term baby, which represents the vulnerable, immature, and a minor. The Oxford English Dictionary, (2017) in Daly (2017:19) classifies “baby” as a subject, a minor; and as a verb which gives pleasure. On

the other hand, it is the word baby, which means to spoil the minor and to be controlling over the baby. It also refers to something sweet and relates to little or unripe of its kind. Emphasis placed on, being interested or, obligated towards this person, and sometimes addresses an adult who is in a love relationship as a baby (Daly, 2017:19).

2.4 A relationship but not a transaction.

In prostitution, the association between the prostitute and the client is, based on a transaction. In this process, they meet and exchange money for participation in a kind of bodily entertainment, which, when completed, they might never meet again (JennSA, 2014:1). This once-off moment gives no assurance or possibility of an ongoing relationship. In prostitution, the prostitute is not always discerning the type of client she is meeting, and could suffer the danger of being violated, exploited, or become infected from a sexually transferred infection and ambush of the deal. Most prostitutes are risking their lives by being, physically and emotionally exploited, particularly when in business with a pimp (JennSA, 2014:1). Prostitutes are paid to, perform a service, and their clients do not want to be associated with them, which gives way to the possible untrustworthiness of the client and rejection of the prostitute. The abuse and discrimination against “sex workers” in particular prostitutes cause them to become, marginalised and condemned. Prostitutes use this trade as an income, which became a job (Zwane, 2016:2).

For prostitutes, their job is a profession whereas “sugar babies” see transactional sex as a lifestyle, not a profession. The current dialogue regarding sex for money activities admits that prostitution relates to transactional sex, especially when consent is granted within the setting of a relationship (no matter how puzzling or momentary its portrayal). The settlement or reciprocity is neither, visible or honest, and those who participate in the practice are adamant that their conduct differs from prostitution (Zembe et al., 2013:2). “Sugar babies” engage with men who are wealthy and can help them to accomplish the standard of living they want. Therefore, they can be very choosy of who they are dating JennSA (2014:1) while the prostitute is at the hands of any client to perform her sexual service (Hirschman and Stern, 1994:576).

2.5 Courting a “sugar baby” is not, purchasing a prostitute

A "sugar daddy", although sometimes married, is always generous and is concerned about the success and excellence of his “sugar baby” (JennSA, 2014:2). Sugar relationships could change, into longstanding, public relationships. This fact shows the joint involvement of a couple who value and admire the partner’s availability. “Sugar babies” agree that this kind of relationship is, not conservative, but it is not as bad as people think and that they are not selling their bodies for a service (Morrish, 2015:4). Nelson (1993) in Daly, (2017:20) explains that the sugar daddies and lovers encircle their relationships not as a sex service on an agreed arrangement, but as rather caring. The difference is claimed, that prostitutes are not being paid well and are sometimes compensated to carry out a sexual operation that exploits them (JennSA, 2014:1). “Sugar babies” admit that, sex is part of the relationship, but it does not always have to be sex, sometimes just enjoying the partner’s company is part of, being cared for (Morrish, 2015:3). The word “purchase” does not relate to the language of “sugar babies”, they believe it is a tactic to a fullness of life and to, be free from worrying about money, but to, enjoy all the luxuries in life. Some say it is not about “buying me” it is about “telling me what to do”. “Sugar babies” feel that they are in a higher category concerning their life than contemporaries. “Sugar babies” are mindful of the reality that they do not have the power in this relationship because it is all about being available when the “sugar daddy” wants to be with you (Morrish, 2015:2). In the case where the “sugar daddy” is, a businessman and is sometimes away on business trips, the “sugar baby” feels that she has time for herself. The sugar baby will, be spoiled, with expensive things from other countries after the trip. Sometimes she will be the first person to have the most recent modern accessories, which are not yet on the South African market (Morrish, 2015:2).

Most “sugar babies” are involved in the sugar world and even have professions or do have tertiary education. They seek a successful mentor that can improve their career by giving them money. The relationship is, based on long-standing career ambitions that allow "sugar babies" to enjoy the company and care of their "sugar daddies" (JennSA, 2014:1). The “sugar daddy” is most of the time known to the community because a specific girl is in a relationship with, him and people see his moves. In the case of single men, the “sugar daddies” later may take the responsibility to marry their “sugar babies” (McDonnell-Parry, 2015:1). Contrary to prostitutes, who practice their

profession as a supplier of income and are not concerned about the lives of their clients. They are pressed for money and not emotionally attached to their clients (JennSA, 2014:1) and (McDonnell-Parry, 2015:1).

2.6 Move from “sugar daddy” to “Blesser”

According to the conversations people have on social media, the “Blesser” phenomenon has been in the South African public space, for some time but in the person of a “sugar daddy”. According to (asanda.sokanyile@inl.co.za), the age-old “sugar daddy” phenomenon has, been repackaged and sold as a brand new concept, called “Blesser”, which is spreading like fire, on social media. Scheepers (2016:1) calls this phenomenon the new “sugar daddies” or a short cut to the good life. The term “sugar daddy” has its alliance with “Blesser” because young girls openly on social media divulge about their exotic lifestyles and claim that they have been blessed (Solontsi, 2016:1). According to (asanda.sokanyile@inl.co.za), the word “blessing” is associated with godly favour, but the current use of the term by unemployed women speaks about lavish lifestyles and material indulgence. This understanding of material luxury kick-started the craze. According to researchers, the “Blesser” phenomenon, has found deep roots in younger women, in South Africa, and shows a difference between, sex work, and the crime of moving people illegally. The “Blesser” phenomenon originated from transactional sex, which became socially constructed behaviour (Solontsi, 2016:1).

The “Blesser” phenomenon is a situation that dates back to the “sugar daddy” setting, where older men used to date young girls, especially adolescents. The phenomenon of “Blesser” became a solicitous observable practice in a society like South Africa where human trafficking and prostitution is a commercial sexual commodity. According to journalists, like Pilane (2016:2) and Verass (2016:1), the “Blesser” phenomenon has found deep roots in younger women in South Africa and displays disparity between, “sex work” and human trafficking. Human trafficking is the trade of human beings, usually to be, sold against their will into an unlawful industry, sexual captivity, or moneymaking sexual abuse for persons who do business in illegal trades (https://en.wikipedia.org/wiki/Human_trafficking, 2014). “Men exchange possessions

that make women feel worthy, which comprises of care, love, instant cash, prestige, or admiration in expectations of being paid by sex” (Rudman et al., 2013:251-263).

This involvement of young girls with older men shows the progress of material succession, which refers to the social climbing from a grass-roots socio-economic status of wealth economic status. In the “sugar daddy” relationship, the control of it rests in the hands of the sugar daddy. The term “sugar daddy” changed when social media became an important and a means of communication for adolescents or unemployed young women who published about their glamorous lifestyles, declaring they had been “Blessed” (Pilane, 2016:1). Zembe et al. (2013:5) in their research, say that adolescents and other young females testified an eagerness, to do things beyond expectation so that they could obtain stylish, fashionable attires, alcohol, and wealth. Zembe also stated that participants viewed this kind of woman as one, who portrays an image of victory, contentment, stylishness, a fondness for fashionable outfits, economic freedom, and power. The “Blessees”, regard their physical appearance as a factor that gives them a sense of belonging to an expensive, money-spinning social class, and upholds their participation, in a powerful, compensating sexual relationship. Research shows that traditional masculine customs breed the anticipation that women are dependent on men, which encourages women to feel, to be inspired be abused and manipulated by men. Leclerc-Madlala (2004:10) states that in most societies, women are fascinated with the reputation of wealthy men, and even their celebrity status, among adolescents or other women.

Social media became the playfield of young girls daring one another to interact with men who are willing to sustain their needs. The term “#blessed” has, been used to circumvent the connotation of the “Blesser” phenomenon to “sugar daddy” or prostitution. Certain young girls openly talked about their needs and how a “Blesser” could give it to them. It was from these actions and conversations that a dating site like “#Blesserfinder” was, created (Scheepers, 2016:1). MyNews24 is a website open to the public, which labels the “Blesser” phenomenon as secondary prostitution Solontsi (2016:1). In this public space, adolescents and the “Blessees” do not allow negative connotations, which relates to the “Blesser” phenomenon to prostitution. The

“Blessers” defend the “Blessees” because that they too need to invest financially and economically in the lives of young girls (@BlessorInc 12 April 2016).

On social media, the “Blessees” opened a new market of dating, which is, connected to a moneymaking, sexual-friend-relationship. According to Evans and Riley (2015:6) Ilouz (2007), speaks about marketing that saturates so much of how youngsters described themselves on social media and claim a position on the trading floor of internet dating. The “Blessor” phenomenon has created a consumer society that engages in neoliberalism. A neoliberalist is a person, who justifies independence for marketplaces, with minor power to the authorities, or where little costs should be, paid. According to Evans and Riley, neoliberalism develops a new form of feminine sexual subjectivity. Evans and Riley (2015:6) continue to quote Gill (2010:345), who describes such forms of sense-making, “intimate entrepreneurship” where the capacity of work preparing for sex brings intimacy in line with the production of finance, employment, and marketing. Richards, (2002:10) notes that neoliberal economies have constructed a context in which people identify themselves through the language of the economy and agrees with Foucault (2008:68), that people have become “*homo-economicus*”. Foucault's theories (as explained in chapter 4) primarily addressed the connection between power and knowledge, and the manner they, have been exercised as a method to govern society via public establishments (Foucault, 1982:780).

Evans and Riley (2015:6) state that the power of the neoliberal has an effect on subjective experience, and giving it an individual feature. Neoliberalism allows the youth to practices empowerment. Neoliberalism is to become self-driven and authentic so that a new identity is formed (Evans and Riley, 2015:6). Dating online is an anonymous or unidentified face of married men or men who are fathers of children. Dating online is also common among older men, who feel that they can date young girls.

2.7 The socio-economic causes of the “Blessor” phenomenon

Factors relating to worth, social acceptance, and lucrative aspects, are standards of living constituents, which comprise of both financial sustainability and public status. These factors motivate the person’s social favor and position of financial freedom. Sociologists investigated

aspects concerning people's healthiness, revenue, background, and culture, to see how these things shape the conduct of human beings, and their state of affairs (Corrigan, 2009:7). In South Africa, wealth should be, measured inside the all-encompassing framework, of straight and implied associations, flanked by wealth, and health, even if these correlations are multi-layered (Mayosi and Benatar, 2014:1). According to the investigation, these everyday life dimensions are unswervingly associated with blueprints of consumption of drugs, diet preferences, relocation, illness occurrence, and degrees of death in people. *"The societal conditions, which affect the wellbeing of any human being, could be related to the bodily, psychological, and dietary statuses of females in the course of gravidness and giving birth, which also persists throughout life"* (Benatar, 2013:1).

Juliane Hoss (who spoke on Cape Talk/702), claims that young girls, encounter huge socio-economic situations with much poverty are in helpless positions. Gondwe (2016:2) agrees with Hoss in saying that the inequality of women's economic dependence on men and the different impacts of economic changes in men and women deepens inequality. Solontsi (2016:2) agrees with Kurzban (2011:2) in saying that men control a multitude of properties, with numerous cultural assets, which they trade with women for sexual interaction. Some females have to settle for multiple sexual partners, and this leads to the powerlessness of women in a sexual relationship, and so become the victims of oppression and violence because men hold the privileged position. Sex, for improved social status is, when some women want to divorce themselves from poor people, to accomplish this status. Solontsi (2016:2) observes the fact of categorising people into a specific standard group has a direct effect on the high-living status of people, and it is difficult to separate when people come from a poor background.

Cloete's (2012:1) explanation on the changing youth culture and Benatar's (2013:7) research on the rearing of children, and the ability to afford school shows that adolescence is a challenge to the poor. Income is an important means for a single parent or impoverished family who cannot afford for the development of children and the youth. Income controls societal preferences and circumstances of people. It is the pivotal cause in enlightening discoveries, which enable adolescents to become educated. People at a grass-root level possibly will do without one of the basic subsistence needs, like treatment for nutrition, medical care, or small fixed amounts for

good-will benefit invoice statements. In other settings, people who earn a salary save money to uphold a standard of living that affords them to take trips, premature superannuation investments, and several lavish substances. Circumstantial evidence proposes that most men do not feel obligated to pay maintenance for kids because they are fiscally powerless to afford it. The government should uphold its vow of creating more job opportunities so that the majority of men could become economically secure to participate passionately in the upbringing of adolescents (Holborn, 2011:8).

Poverty is associated with low self-worth, lack of confidence, and hopelessness. Unemployment in South Africa is very high, with a rate of 48% among 15 to 24-year-old in 2009 and by 2010 has accelerated to 51%. The sad part of this report is that unemployment is the highest among African women. The survey in 2003 conducted by Usombomvu Youth Fund is that 68% of 18 to 35 years never had a job. The number of unemployed female adolescents in South Africa escalated from 54.30% from January to March of 2017 and then 55.90% during the third to the sixth month of 2017 (Holborn, 2011:3). The above facts brought researchers to the assumption, that the position of unemployed women becomes vulnerable, and that adolescents, had premarital sex even before they could start dating (Cooksey, Mott and Neubauer, 2002:118).

Sex became only a means to gain consumption. Sexual expression is, connected to ancient and commercial powers that fluctuate across certain periods and includes a variety of sexual conduct and beliefs that incorporated sexual events, aspirations, positions, opinions and moral encryptions (Leclerc-Madlala, 2004:1). *"The sexual economic theory emphasises sex as the resource that women have and men want"* (Baumeister & Vohs, 2004:1). A few anthropological findings in South Africa have correlated women's reasoning for being involved in monetary sex as a worldwide phenomenon. Sex for money experiences is, used to purchase images of international attractiveness and achievement that were, broadcasted by the resident and universal design and graphic media. It influences the purchase of cheap clothing to express beauty, with capitalist developments, which fuels ingesting cravings of the underprivileged, which leads to a lack of safe, commercial routes to, satisfy them, (Zembe et al., 2013:3).

The role of women is active and become powerful agents in transactional relationships. Women use their erotic power to charm wealthier men and get hold of resources. “Blessees” agree to this kind of behaviour and feel totally in control of the relationship. In the “Blesser” phenomenon, the “Blessees” are adamant that their involvement with older men should not be seen as prostitution or ‘survival sex’ but as a relationship. Solontsi (2016:1) interprets it as a money-making equivalent of erotic and loving association with the emphasis on indirect prostitution while Leclerc-Madlala (2004:2) abandons the fact that it should be linked to ‘prostitution’ or ‘survival sex’ but clearly perceives it as a complete link between sex and material wellbeing as part of an ordinary life-style. Zembe et al. (2013:4) refers to the transformation processes between post-apartheid and globalisation (although there is very little evidence on the mutual effect of demolished apartheid laws and globalisation) which in essence have relocated African citizens from middle-class segregation to an impulsive introduction to products and universal standards of living, which have influenced their ingesting mannerism in unpredicted habits.

The above reasoning brings about the complexity of the “Blesser” phenomenon, from the understanding, that according to a patriarchal system, men exploit women by having the power over women’s bodies. Solontsi (2016:2) links this phenomenon to prostitution and admits that it created social change, which is, constructed by the behaviour of young girls who are controlling a capitalist area where men are the holders of power. It discarded the belief that sex for money is an impoverished moneymaking sustenance tactic and described it as the power of young girls who utilise their sexuality for sexual services that presented an assured position, which signified a classy standard of life (Leclerc-Madlala, 2004:4-5).

The “Blesser” phenomenon stimulates an affectionate relationship, which has been, ignored in the development of the community and shows a profit-making segment of sexuality. Some “Blessees” even got married to their “Blessers” so that they could survive financially. It presents a social construction, which created a new discourse of being in charge. Social constructionism is a sociological concept of comprehension that argues how societal occurrences, happenings or noticeable evidence, build up into a common situation (Freedman and Combs, 1996:16).

2.8 Sexual Economics Theory

People's level of education, income, and occupation define a person's socio-economic status. Things that could affect human being's socio-economic context are joblessness, possession of the land, pathetic learning practices, prejudice in sexual roles, and inadequate health conditions. By looking at the socio-economic factors, one realises the negative effect it has on human beings. Sexual economics theory investigates what way people reason, care, react, and conduct themselves in a hedonistic environment. The primary capitalistic norms are, learned to be the foundation of sensual thinking, viewpoints, favouritism, and conduct of human beings. The fundamental statement in sexual economics theory is that sex became an important factor and valued as a positive possession in the hands of females and a yearning for males. Sex consequently became a female contingency that is valued as costly, and therefore, women cling to it pending the extent of enticement to abstain from it. Most males intentionally propose women to participate in sexual activities (Baumeister & Vohs, 2004:1). The provisions and necessities that females get from males encompass vows, fondness, care, longevity, admiration, appreciation, and wealth. For sexual economic theory, the term sex signifies intercourse as well as caressing, osculating, patting, discussing sex, and additional positions concerning sexual deeds. Sexual economics theory applies as a point of departure in social exchange theory, which understands how individuals in a companionship discard somewhat that they claim to get something of immense profit or value as a reward. It also confirms the discrete reliance on a circumstance, which states that the most deprived section of humanity is, subjected to contributions. South Africa is a country that reflects the strong dominance of a patriarchal society that dominates all spheres of society and even controls women (Pretorius and Bricker, 2011:33-42).

According to the Sexual Economic Theory (SET), South African societies have traces of a patriarchal context that shows severe gender relations (Rudman and Fetterolf, 2014:1438). Solontsi (2016:1) agrees with SET that the "Blesser" phenomenon, discloses a commercialised segment of erotic and passionate affiliation that has been, overlooked in the debates of the community. SET refers to an obscure position of sexual characteristics in relationships that degrade females as cheap products on the sex market and males as a top product, which pursue

females as a means to buy sex. Solontsi again agrees with SET and highlights the trend of women making progress in South Africa, where they have the aptitude to develop from a low to a high socio-economic status. According to Solontsi, this characteristic will help to justify the dispute that the majority of the “Blessees” are defenseless South African young girls/women who struggle to avoid the gender control forces at work in the South African governmental financial system to accomplish an improved position than their present situation (Solontsi, 2016:1). Women's sensual transactions with men caused the fabrication of their public and commercial morals. Research has found that sex for money has been an inspiring influence for age difference affiliations concerning young women and affluent older men (Maughan-Brown, Evans and George, 2016:10).

People believe that sex is a womanly sexual service, and this view indicates, and supports a society led by men, due to inequality. Men’s compliance to regard female bodies as an article of trade signals that ladies have no right to negotiate a price, while males are not restricted to engage in economic means for the purchasing of sex (Rudman and Fetterolf 2014:1439). Fritz (2012:1) in her argument concerning the body as a commodity, feels that men are unfair towards women because of inequality in the commercial transaction, and corruption that leaves women vulnerable in the agreement. Fritz (2012:1) regards this completely unfair transaction as voluntary work.

Fritz (2012:1) calls the exchange of sex as a means of income the “*hard selling of sex*”. Nicole Fritz agrees with an organisation called “Embrace Dignity” of Madlala-Routledge raised a concern regarding “inequality” that may be exploited in a moneymaking transaction. Their argument is twofold and addresses the “fairness and corruption objection components” of the difficulty of selling and of what is worthy of women. Regarding corruption, they looked at the values and norms that may be, weakened and negotiated by poor and vulnerable women, who fall into the hands of men, who can give them money.

2.9 Patriarchy as the connection for the subordination of women

The course of patriarchy puts women in a position where men remain as the dominant party in all relationships. Juliana Hoss (Sachane, 2016 on Cape Talk/702) feels that men are sexual

predators because of male-domination and that the socio-economic factors challenge vulnerable young girls who are at risk of poverty. Patriarchy made women cheaper class citizens and petitioned the criminalisation of the selling of sex. Patriarchy devalues the worth of women, and men do not value sex workers as wives. Sexism is higher in men than in women (Glick & Fiske, 2001; Frederickson & Roberts, 1997). Most researchers and journalists, like Pretorius and Bricker (2011), Scheepers (2016), Pulani (2016), Gondwe (2016) see financial deprivation as a significant social factor that contributes to the selling of sex. According to Conflict Theory, the selling of sex for material gain arose from women's poverty in a patriarchal society where men treat women as sex objects and only for the pleasure of men (Creative Commons, 2016). The need for the financial independence of young women is so great that women could become talented in upholding a life of survival. Unfortunately, despite this social need, they suffer from public stigma and discrimination. Mayosi and Benatar (2014:6) note the decrease in poverty because of the financial support given by the government, and that the majority of salary earning people transformed the global sharing salary. They regard these benefits to degrees of imbalance. Pudifin and Bosch (2009:3) are, concerned about females who are looking for a decent life and employment, but are still, marginalised and abused by men, who earn more than them. This factor caused single parent women to look at other means (like prostitution) as a second income so that the family could survive. This survival mechanism leads to the detriment of female adolescents whose bodies are infected by different kinds of diseases due to sexual abuse (Solontsi, 2016:3).

Patriarchy portrays the notion that men can give money for sex, which leaves women especially young female adolescents, as in the "Blesser" phenomenon in a position that they think men are the sole providers of material things, especially when one is unemployed. According to reports from the research of Zembe et al. (2013:6), young women become only aware of the fact, that they are equal to the next girl who is also best dressed but not to the man who provided her with the material things. Inequality and poverty drive people to take risky decisions that give way to risky behaviour. Because of their openness to social media and the fact that their faces are open to the public eye, can cause "Blessees" to lose their dignity. The Sex Worker Education and Advocacy Task Force organisation (SWEAT) try to help young girls to respect themselves and to

make professional choices concerning their sexuality. They help girls not to allow men to abuse and exploit them (Konstant et. al., 2015:1).

Gennrich (2004:13) blames the customary position of males that they are the supporters of the family. She feels that due to the traditional role, men become aggressive to show that they are in charge of the lives of females and kids. Young female adolescents who are involved in sexual activities are vulnerable to sexual abuse, especially when they cannot defend themselves against older men because of being reared that they should submit to seniors in spite of having been disrespected (Gennrich, 2004:9). Violence became the key to fatality in female adolescents. South Africa, experiences the maximum, occurrences of sexual and other brutal criminality in the globe, and above 20% of females in most of the regions have been, battered by their lover in a courting relationship. Adolescents run the risk of being physically and emotionally, abused by older men who sometimes do not maintain a long-term relationship. They then leave these girls at critical moments of their lives with no money to continue their lives (Fritz, 2012:2). *“Females who are in sadistic sexual affairs by chance are less able to negotiate safer sex than others (although this is a very small sample)”* (Gennrich, 2004:13).

Objective verification denotes that young girls and senior men courtships are enough evidence to make clear the dominance inequalities in relationships (Maughan-Brown, Evans and George, 2016:4). Some of these youngsters have not even completed their education and have no secure jobs. The extreme degree of joblessness and dearth crippled most communities. In South Africa, there is still not yet protective policies to protect young girls against the abuse of men. In some cases, even the police, abuse them sexually or physically due to the lack of policies to protect them, and they have minimal access to justice. Major General Tebello Mosikili, general of the law enforcement Family Violence Child Protection and Sexual Offences Investigation Unit, encouraged women to lay charges towards violent men (Mashego, 2016:1).

Mosikili, who is in charge of the department, which inspects all offenses of brutality, that is hostile towards females, and innocent children, declared that various, efforts need to be,

taken, to report and tackle the scourge, of marital violence. There are numerous situations, where the abuse of women is happening in secret, and investigators are negligent in how they investigate these cases, which leaves women powerless in how to report these cases. Abuse and killings happen in sleeping quarters, households, and isolated spots where the monitoring of such criminal acts are difficult to carry out (Mashego, 2017:2). A group of South Africans, led by Cheryl Tshabangu called the Pink Ladies Organisation, are actively involved in the discovering of abducted children. The notion of guiding children is crucial, and it should start at a very early age. She emphasises that in a violent society, boys need to be, taught to respect girls. The common understanding that male teenagers who portray sadistic mannerisms during adolescence come from households where they experience the same behaviour. The perspectives of men, in different cultures, do not allow men to talk about their feelings and or problems, and this, creates misunderstanding, and annoyance, which turns into violence against women (Gennrich, 2004:14). Khumalo (2017:2) mentions that an investigation report of Statistics South Africa, that 20% of females encounter sadism from lovers.

The findings of the World Health Organisation in 2012 discovered that 65% of South African females encountered physical violence. The evidence of the investigation shows that the, abuse was related to excessive drinking from their affiliates. For most countries, the evidence of the destructive use of liquor during adolescence was a key factor. This issue condenses self-discipline, and increases risky behaviour, for instance, sex without a condom, or reckless speeding. This problem causes major physical injuries (as well as injuries suffered during street transportation crashes), aggressive fighting (particularly by a lover) and impulsive loss of life. It can cause ill-health complications in middle or old age and could affect life anticipation. The regulation for the purchasing and drinking of liquor, during adolescence, became a regulation, which controls the advertisement of it among juveniles to reduce destructive consumption. Professor Naeemah Abrahams, says, that the dangerous quantities of consumption of liquor, not only became the main, contributor of the existence of “comfy” lover abuse but also encouraged controversy and health risks (Mashego, 2017:3).

2.10 Health risks in age-disparate sexual relationships.

The trade of sex between young women and noticeably senior men is customary in various countries. Most women involved in transactional sex suffer the abuse of not only older men but also men in general. The research report of Maughan-Brown, Evans, and George (2016:1) shows that immature girls, or females, who find themselves in relationships with older men, were more inclined to testify about, sex without using a condom than, young women in related-matured affiliations. Men in companionships with younger women usually testify on sex without using a condom. This fact puts young girls at the risk of contracting sexually transmitted diseases and even HIV/Aids. Sex without a condom, is most risky for women than men, due to the chance of transmitting sexually transmitted illnesses. HIV infection in Southern Africa is so rife because females in different age groups regularly run the risk of being, infected almost immediately they become involved with sex (Maughan-Brown et al., 2016:2).

In Southern Africa there is a tremendous effort to focus on young women who become infected due to the threat of HIV, seeing that almost 30% of most recent contagion has emerged among females who are in the region of 15 to 24 years old (Maughan-Brown et al., 2016:1). Outcomes stated that young women in the city, who are involved in age-disparate companions, implicate countless sexual dangers, due to men who force them into unprotected sex. Sexual disclosure, during puberty, is distressful because of the spreading of sexually transferred viruses, such as HIV/AIDS, and even pregnancy among female adolescents (Kar, Choudhury, and Singh, 2015:6).

Statistics in sub-Saharan Africa shows that 58% of HIV/AIDS infected persons are females. Young South African females are, exposed to infection more than males. The HIV/AIDS virus has infected more than two million youngsters in South Africa. Even though the total figure of HIV-correlated deceases is, reduced to 30% after the highest growing number in 2006, assessments indicated that HIV losses among the youth are still escalating. The domination of men who practice multiple partners puts young girls in danger of contracting sexually transmitted diseases, HIV, and even early pregnancies. According to Gennrich (2004:13), females are more vulnerable to the virus than males because of their genital area, the vulva, which is bigger and more layered. They are sensitive to bleeding or injury in the course of intense or vicious sex, which causes them

to become septic with HIV as well as other sexually transferred infections. When these girls become infected, some girls become, subjected to excessive alcohol, or drug abuse, to ease their fears and pain. In such situations, infected females are publicly identified, and insulted by health workers (Konstant et. al. 2015:1).

Adolescents should be, well informed about protective methods and processes to protect themselves from infection. Protective methods are the various ways to get hold of condoms to counteract the spread of sexual diseases, and uncontaminated needles and syringes for individuals who inject themselves. Advanced possibility to HIV testing and counseling, and the effectivity of HIV medication facilities for people, who are, tested positive for HIV, are required as well. The excessive use of alcohol and the dangerous conduct linked to it has become common in age-disparate relationships because, in such relationships, the habit among men in their 30s to 40's and even older men is that they indulge in excessive drinking. In most sexual situations, excessive use of alcohol plays a role in HIV, and erotic unsafe sexual activity (Weiser et al., 2006; Thompson et al., 2005). In South Africa, there is a strong correlation between the excessive use of alcohol and dangerous sexual conduct among men and women. To break the social conduct of men and women concerning alcohol abuse, which relates to the dangers of HIV/AIDS, and other sexual transferred diseases are to be in conversation with and to participate in the combatting of HIV occurrences.

The virtue of trust is a serious factor because vulnerable girls have no option than to trust older men even if their suspicion is correct. Young adolescents go temporarily into sexual partnerships with men. Particular control variables in companionships comprises of different types of relationships which involve (wedded, live together, spur-of-the-moment, or other); period of being together (a few weeks, 6 months or less than a year, or exceeding a year); although the participants expressed discernment of their lover's HIV position (Maughan-Brown et al., 2016:3).

The control, which an older person has over their younger partner, can lead to manipulation, emotional harm, and physical violence. It can also lead to serious health issues because by not using a condom, transactional sex can lead to sexually transmitted infections and unwanted pregnancies. "Sugar daddies" are also more likely to have multiple partners, increasing the

likelihood of them spreading HIV or other sexually transmitted diseases. The disrespect of older men disregards the moral of younger women or adolescents. The MTV Staying Alive Foundation raised great concern regarding the behaviour of older men relationships. One of the biggest concerns when it comes to “Blessers”, “sugar daddies” or transactional sex, is the kind of relationship it creates. When gifts are exchanged for sex the power lies in the hands of the one who is splashing the cash. The negotiation of, safe sex becomes difficult, because receiving gifts, may make women feel they have to give in to any requests, made by older men, including having sex without a condom. With reference to Maughan-Brown et al. (2016:3), Aggleton and Parker (2010:51) who interpret it as a description of how people construct their suffering and joy as a way to show a world we wish to become and a world where human rights are acknowledged.

Distinctive-parallel aspects, which have the potential to affect both the resulting assessment and age-disparate relationships, comprised in the scrutiny as hegemony variables were, maturity, foreigners, schooling, and culture (Maughan-Brown et al., 2016:1). Men are taking advantage of women who are foreigners, because of them not, knowing the area and because they are unemployed with no shelter or food. During the transaction, women are threatened, assaulted, and even murdered. They die at the hands of someone whom they only knew for a short while. Age is a crucial factor in age-disparate relationships because the young girls are obedient towards the domination of men (Maughan-Brown et al., 2016:1).

2.11 The psychological aspects of people suffering from health conditions

The previous section shows that HIV/AIDS and STI's are the most challenging health issues when it comes to unprotected sex. Factors concerning health could affect the psyche and emotions of people. The psychological effects of HIV/AIDS vary from person to person when people experience negative situations and issues of lack of support. Some people are not only encountering dreadful vicissitudes in their private and work-related relationships but suffer bodily ailments and struggle with their sense of worth and self-confidence (Watstein and Chandler, 1998). These effects may also cause the infected person to withdraw and live a life of denial, which could lead to an irresponsible lifestyle and aggression.

People infected by HIV/AIDS and other inferred ailments are mostly confronted with an extreme re-evaluation of their sensual character and behavioural choices to affirm their uniqueness. Stigmatisation makes it difficult for an infected individual to cope with his/her emotions and sexuality, which hampers his/her self-confidence (Bezuidenhout, Elago, Kalenga, Klazen, Nghipondoka and Ashton, 2013:19). The fact that HIV is contagious could cause people to withdraw from society and hesitate to disclose their status, which ends in someone being a social recluse. Stigmatisation could also lead to the loss of family and friends due to isolation. Infected people feel very dependent when they have to rely on their siblings and other acquaintances, for passionate and socio-economic assistance, which could end up in depression, insecurity, and frustration. In situations where the infected person has children, the household might be difficult to maintain due to instability and the loss of interest to nurture the kids (St Mallmann, Catholic AIDS Action, 2002:1).

Research has shown that emotional support is crucial to motivate HIV/AIDS infected people and not avoid taking their medication. Aggression, deficiency, embarrassment, and unworthiness can breed, or escalate the danger of mental health complications (Gennrich, 2004:64). Depression is the third primary reason for disorder and incapacity among youngsters, and self-dread is the third prominent reason for the loss of life in mature young people (between the ages of fifteen and nineteen). Constructing life competencies in kids and teenagers and affording them with psychosocial assistance in schools and other locations in society can uphold helpful psychological wellbeing. Programmes to facilitate the relations between adolescents and their siblings are also imperative (Kar et al., 2015:5).

2.12 The bio-psycho-social model of health and illness

The bio-psycho-social model of wellbeing and infirmity is a composition established by George Engel, who maintains that connections concerning biotic, mental, and societal issues regulate the reason, symptom, and consequence of wellness and infection (Hatala, 2012:54). According to Kar, Choudry, and Singh (2015:3), the biotic issues are the hereditary aspects and neuro-endocrinal components, which control biological sex. The psychological factor determines the attitude of human beings, which refers to people's personality or temperament. Social factors

are society, family, peers, relationships, with different types of people and the cultural factors, which influence learning in individuals. The bio-psycho-social model claims that any unique characteristic is not enough. It is the interface, connecting the chromosomal nature of individuals, (natural balance), the psychological wellbeing, conduct (consciousness), and societal and traditional milieu that control the development of their wellness-interconnected outcomes. Psychological wellness specialists implement the bio-psycho-social model, to indicate their perception, that people are simultaneously genetic, spiritual, and communal living beings (Dombeck, 2006:1).

Research shows that adolescents, who participate in transactional sex affairs, run the risk of becoming, infected with HIV/AIDS or sexually transmitted diseases. On the other hand, youngsters and immature grownups experience numerous unanswered anxieties, concerning their natural life, and these difficulties should be, argued with the utmost care. Teenagers should be encouraged to be personally accountable for their lives (Spies, 2010:112). Adolescents who are substance abusers like drug addicts and alcohol abusers need support groups to guide them on how to become, rehabilitated. Matters concerning addiction should be, contemplated and determined separately, as it possibly will disturb commitment. Intermingling and recommendation to suitable supporters and or institutions are advised (Spies, 2010:113). Kaplan, et al., (1994:1) explains that the emotional aspect of the bio-psycho-social model, accentuates the consequences of the psychological forces that underlie human behaviour, emotions, and feelings, which could relate to previous experience, to understand the patient's perceptions of his/her condition, and the extent that they feel empowered to go for help. Adolescent's participation and acquiring of knowledge by close relations, on top of public intermediations, such as obedience to cliques, could help them to reflect on who they are, and how a specific problem has affected their lives. Compassionate and open-minded manners of others will inspire adolescents to be trustworthy concerning their loyalty and the difficulties that might occur. The patient should adhere to the prescriptive medication plan when realising the longevity of the illness. All HIV healthcare groups must develop guidelines and courses or workshops that meet the requirements of their position and group participants. Being, employed, in the arena of ART is demanding, offers expectations, and encourages patients in an

otherwise troubled state of affairs. The team approach, with its diverse standpoints, accentuates and determines the worth of each member, mainly the involvement of the social worker as an arbitrator and negotiator. The existing investigator will recapitulate the function of every participant regarding compliance in the group.

It is important to note that adolescents who are involved in sexual activities need to be, informed about HIV/AIDS and sexually transmitted diseases or any other health risks. These health risks, as mentioned above, can destroy their attitude and morality if it is not, understood in a way, which could help them, to cope with the disease. The perception regarding medication and the human biology theory inform human beings concerning the composition of their physiques and minds, and the effects when affected by the disease. A piece of minimum relative information which relates to psychosomatic theory, helps human beings to realise in what manner brains mature and function, how opinions and emotional states function, and how conduct and mindset can be transformed (Kar et al., 2015:3). Information concerning associations and other customary courses of action (achieved from knowledge; a bit concerning sociology and social work theories) helps human beings to develop gratitude for the social structures wherein people exist and the effect that these systems have on their group and individual health (Taylor, 2002:1). Acquiring these fundamental philosophies could assist adolescents from discerning when problems are, life threatening and need the assistance of an expert, or when they are not acute and can possibly be, managed ethically in a personal capacity. They can, assist people from distinguishing what common guidelines to, follow and which basic steps should effectively manage various difficulties (Doghar, 2007:12).

An important understanding regarding medication or treatment is that people's bodily wellbeing is the substance, which supports one's psychological condition and serenity. One should take into account that existing and challenging tribulations could originate from a medical setback, which could recover with appropriate medicine. Several theories could help people to understand their actions, ways of reasoning, or feelings under specific conditions. Some people solve their problems by using a specific theory (Doghar, 2007:11).

2.13 Health Status and Economics

People's health condition is a significant dimension of a person's socio and economic position in life. A lack of healthy conditions, catastrophes, or daily life decisions, can cause a person to be inactive. Sickness can hamper improvement in terms of education and employment possibilities. Ill health affects a person's socialisation and limits interaction among people. Specific circumstances compel continuous intensive care by medical specialists who report on the wellbeing of people who should adhere to a treatment reliant way of life, which could be extremely expensive. HIV infected people, in conjunction with the aged, are regularly, curbed by poverty and even households that struggle financially (Holborn, 2011:11). The study done by Zembe et al. (2013:5) illustrates that material goods disparities are components of the essential dynamics that generate extreme tariffs of dangerous erotic activities, such as sex for money, which is evident between black African males and females in South Africa. This study shows the social contributing factors of healthiness, and how human beings' revenues, edification, and uniqueness, shape their good condition, and life opportunities. These discoveries have an emotional impact on the manner people reason about good fortune and guidelines regarding healthiness.

Women who are involved in the "Blesser" phenomenon fantasise and adopt idols, which are mostly, generated by broadcasting and globalisation. The "Blesser" phenomenon sensitised young women in transactional sex relationships with older men that became 'normal' practises, and who might even be involved with multiple partners. They are at risk of contracting HIV/AIDS and other sexually transmitted diseases. This phenomenon generated control and group support through which adolescents affirm themselves for manipulating erotic affairs within the interest of a "lavish lifestyle" (Leclerc-Madlala 2004:2; Pulane, 2016:2). Just as young adolescents could use their bodies and minds to create relationships, do they also need to be educated on how to understand and use their bodies constructively.

2.14 Education shapes thinking

Nic Spaull, of the University of Stellenbosch, claims that South Africa consists of the greatest prejudiced universal practices in education. The disparity in assessment notched among the

highest 20% of schools and the rest is broader than in nearly every other state. Spauld embarks on the profession of engineering, where approximately two hundred learners of colour enrolled for education. One out of two hundred learners could accomplish competency and be considered for engineering, compared to ten white learners who will definitely be accepted (Megatech, 2017:1).

The education department could blame apartheid for various unfair complications in the system. The Bantu Education Act of 1953 is evidence of white South Africans who have been entitled to an advanced training than non-whites, who were, as claimed by Hendrik Verwoerd, a minister who was in charge of education in the previous regime, *“to be learned only enough to be “hewers of wood and drawers of water”*. Historically deprived learners could only get about a small portion of the financial support of white contemporaries. Deprived students could hardly study any mathematics or science. In deprived communities, the majority of self-governing church-related schools, that maintained a high standard of education had been, closed (Megatech, 2017:2). Zembe et al. (2011:5) agree that many of the apartheid laws (e.g. the Group areas act No.41, the Bantu Education Act No.47 of 1953, and the Industrial Conciliation Act No.28 of 1956), ostracised people of colour and instituted the ethnically and geologically affluent dissimilarities that continued as a judgement in South Africa.

In 1994, the new regime under President Nelson Mandela changed the inequalities in the education system so that all South Africans could have entry to a good education. Schools in deprived communities have been, given extra government subsidy, whereas affluent schools could charge higher school fees (Megatech, 2017:1). Students attending affluent schools struggled, to pay these high schools, which made them bastions of circumstances.

The factor in gaining information and moral ethics is learning. Education helps learners to participate in serious debates, which can add value to the moral of the community. Education empowers learners to scrutinise important information and belief systems, which could stabilise the community. It is vital for the acquisition of information, systems, mechanisms, and competencies. Education enables people to get the cream of the crop possibilities of

accomplishment in life expectancy and to acquire the occupation or profession one's option. Education is a necessity of producing a top-level life expectancy for persons, their siblings, and the community they were, raised in (Leclerc-Madlala, 2004:4).

Education teaches people communicating skills for, networking and how to, accomplish aptitudes that give a sense of belonging and to, become role models in the community. It ensues self-consciousness and the capacity to discover innovative concepts and to reason independently. It also motivates people to search for new information concerning their background to sensitively, decipher deceiving perceptions, and to distinguish the tangible from the imitation, and to give evidence for the untruth (Pilane, 2016:3). Education is a vital way of, acquiring information, attitudes, past principles from previous aristocracies to current contemporaries who could, generate improved ventures.

To invest in the education of girls is to empower them to achieve much of their natural ability and to put in the maximum effort, which could be to the advantage of everybody in society. If the expectation is not there to, teach adolescent daughters, families, and society, as a whole will suffer the consequences (Solontsi, 2016:2). Different research revealed that there is an encouraging outcome on nations' trade and industry development on the number of school girls who have been, sent to school increased. A World Bank investigation scrutinised the outcome of female adolescent's education in a hundred nations, and it concluded that an external growth in female adolescent's admission to learning produced improved conditions for commercial development, which led to the fact that the outcome is generally potent for average revenue nations. Consequently, cultures that do not have the desire to empower their female adolescents experience a disadvantage in development and encounter high rates of unemployment and ill health conditions among adolescents (Mkabe, 2011:1).

Health conditions like HIV/AIDS and other sexually transmitted diseases have an enormous effect on females, particularly girls going through adolescence. Comprehensive information about sex and sexual relationships guide adolescents to cultivate strong, trustworthy, and equally caring friendships each time they agree to practice sex (Tulloch and Kaufman, 2013:9). Educated

women are capable of abandoning unsafe sexual actions by debating protected sex with lovers. Education also encourages females to defend themselves against assault and other abuse from male partners. Education directs sophisticated lifestyles, develops self-determination, and guides women's independent life expectancy in the family circle (Mkabe, 2011:1)

Education is an excellent catalyst to direct constructive transformation in all communities, to nurture a cohort of trustworthy and mature human beings, which could add value to the education of worthy adults. Through teaching, proper ethical conduct could be, maintained so that individuals could develop physically, mentally, and socially (Tulloch and Kaufman, 2013:1). During the phase of adolescence, the youth have big dreams and hopes for a bright future. During this phase, nothing seems to be impossible as success is waving from an unknown future. The youth knows undoubtedly, what their life expectations are and feel assured that they could accomplish them. Turning from childhood into adulthood is a big transition that comes with responsibility, growth, and the awareness of a new life. It is during this time that most youngsters take risks with their lives because they feel they understand themselves. According to Cloete (2012:3), is it during this time that adolescents become inquisitive concerning their sexual matters, as they are in a growth-related period where sexual sensitivity is moving to greater heights.

People's degree of learning is a clear indication in what manner they interpret the globe as a whole and their involvement in communal development. Their involvement can pave the way to augment producing competence, which sequentially can promote excellent life factors. Education also can underwrite authoritative developments that transform the ways human beings interpret life situations. People's earnings and related career are dynamics that can promote a middle-class position. Society frequently judges people who have a specific financial status in public by their conduct. People are recognised and introduced in the manner of their material association compared with who they are (Holborn, 2011:11).

People's didactic decrees have an impact on their financial position, as advanced compensating careers lean towards progressive or learned training. Education, however, also verifies middle-class position and permits people to rely on sophisticated individuals who are, acknowledged in

their domain of disciplines. According to Pilane (2016:8), young women should be encouraged and motivated to “choose education” for a better and independent life because it has a protective effect and provides hope. School should prepare and empower young adolescents how to use their bodies constructively as a means of positive power and not to be, exploited.

2.15 Problems in South African schools

The education system in, South Africa, allows equal education to all its learners and therefore went through many, changes and corrections. Researchers at Stellenbosch University claim that the South African training practice will be ineffective while pending pointless association power and serious didactic issues are determined. They describe these issues as binding restraints, which comprise of weak institutional functionality, deprived educator subject matter, data, and not enough time for learners to gain knowledge (Masondo, 2016:1).

Numerous educators and schools are responsible for preparing their students to develop into knowledgeable and assertive residents to become providers for their families and constructing a modern association of people. “Three aspects of our education technique merged to challenge operational instruction and book learning: bad time control and ineffective planning, incompetent consideration on the content of transcripts, and educators who are not qualified on the subject matter” (Taylor, 2009:1). The information relating to the mentioned reasons indicated that South African educators and learning institutions are of considerably poor quality than many of our much poorer neighbours in Africa. Effective schools are, situated in wealthy areas of metropolitans, while a percentage of excellent learning institutions are, found in middle-class neighbourhoods and beyond every province of South Africa.

Unfortunately, schools that have the capacity to develop at the same time a fragment of the academic skills of their competent students are in the minority and isolated. The mainstream discards the aptitude of the land’s kids and in the end, these children suffer under bad training systems, which uncover that academics are not, considered in the improvement of scholarly competence, and therefore the life expectancy opportunities, of the kids assigned to their supervision, is neglected. An investigation shows that almost 84% of South African schools suffer

under such systems (Taylor, 2009:1). Adolescents should be taught at school, how to deal with relationships of power.

2.16 Power of the “Blessees”

Sexiness has turned out to be something that could be, purchased at the market. It is, wrapped and promoted for the “Blessee” as the womanly product, within the dialogues of choice, independence, and freedom, initiating an innovative feminine erotic partiality that praises feminine, sensual groups and liberation through consumption (Evans and Riley, 2015:1).

Mainstream broadcasting, presents a number of energetic femaleness who are encouraged in the course of her sensual individuality and her accumulation of “sensual” possessions, so that sexual intercourse is, identified as a sophisticated “supplier of bodily hedonism”, a way of conceiving uniqueness, custom of bodily, action, assertiveness, and a search for peculiar contentment (Attwood, 2006:86).

Poverty sensitised women need to get up and confront a world, that has to be the domain of men, where women are no longer passive, but became active, recreational, material and independent consumerists (Evans and Riley, 2015:1). In the “Blesser” phenomenon, the “Blessees” physical appearance puts her on a higher socio-economic level. This shows a new discourse of empowered young females who express sexual explicitness for women, which is evident in the contemporary culture of a post-industrial society. Through the arguments of Baumeister and Vohs (2004:357), females are in a better position to be, advantaged above their male counterparts, from subduing feminine sexual matters since it is continuing with the greatest interest of a small number of producers, who influence or limit the supply of manufactured goods. They feel that men will always go for the lowest price of a product and so, will women not be equal. In the “Blesser” phenomenon, sexuality became the exchange of material expression for love. The “Blessees” feel that their poor conditions have changed into better living conditions, and therefore they are in charge of this situation. Sometimes men show commitment

in the giving of a gift, but not to, exploit females. Gender inequalities caused the men to believe that they are the providers of wealth and made women feel dependent and submit to men's dominance and control.

Many questions in the lives of human beings can become a catch-22 because of finding out what freedom is and whether they are free or not. Each person's mind has to be at present, liberated to, explore unrestricted, to observe, and to express. Our historical background makes people feel trapped in an emotional trench, a bias, or a belief. Some individual's reactions to liberation are to engage in "sacred awareness", which gives wisdom to them. Researchers (Van Allen 2017:1), by interpreting (Goetz & Hassim 2007:262) feel that the rebellion and consciousness, start when people discard all beliefs and ideologies. Sexuality and religion open up aspects that have been accustomed by the social order, it investigates what emancipation signifies, and how, information and individuals' capacity to think, plays a role in this invention. People have been, taught since childhood what to anticipate and what not to envisage. Different kinds of reading material, educators, parents, and society, inform us what to think, but they never help us to find out how to think. People have a free way of thinking because, since the toddler stage, the mind becomes used to expressions, slogans, traditional viewpoints, and prejudices. Older people have static ideas concerning life, which becomes like clay in a mould, and this causes the difficulty to break through a conditioned sculpted mind.

"The mind can never be free if it's moulded and it is very difficult for such a mind to free itself from its conditioning and go beyond, because this conditioning is, imposed upon it, not only by society, but by itself. You like your conditioning because you dare not go beyond" (Krishnamurti, <https://theimmeasurable.org/what-is-freedom>).

The "Blessees" interpret their lives from the perspective of how various influences concerning their sexuality started to mould their behaviour. They openly testify on social media how to find a "Blesser" (@BlesserInc12 April 2016). Krishnamurti writes about "freedom" and says, if people do not use their creativity then it is like rebelling against this process, you become like a

programmed machine, functioning without creativity, without much original thought (Krishnamurti. <https://theimmeasurable.org/what-is-freedom>).

You listen to all of this and, what's, going to happen? You know very well what's, going to happen—unless you are in, revolt you'll just be like the rest of the world, because you, dare not be otherwise. You will be so, conditioned, so moulded, that you will be, afraid to strike out, on your own. Your husband will control you, or your wife will control you and society will tell you what you must do. So generation after generation, Imitation goes on. There is no real initiative; there is no freedom, and so no happiness Krishnamurti writes from the perspective of a young adolescent and says:

The environment limits people to think for themselves, or to be liberated so that they could, discern who they are because liberation makes people to become, a threat who is not welcome in a conventional prototype. An emancipated person will always, feel a stranger in a certain land, status group, or category of reasoning.

Liberation signifies emancipation at equal height, completely (Krishnamurti.<https://theimmeasurable.org/what-is-freedom>).

She says while people are immature, is it vital to be, emancipated, besides at the cognizant level, as well as the secret inner being. Youngsters should be watchful of themselves, more and more aware of the influences, which seek to control the “dominate you”, and that the youth should always question, investigate, and be in rebellion.

2.17 Conclusion

This chapter explains the passage of the development of the “Blesser” phenomenon, from its historical, foundational course, which has its manifestation in prostitution. The theoretical investigation indicates how a person's, socio-economic circumstances, which started with basic needs, transpired from a situation of “needs to wants”. The behaviour of moving into a “want” situation is sensitised by economic struggles that women encounter, which leaves certain unemployed women, or women who lack the education to the detriment of moving into transactional sex relationships with men. This clearly displays the disadvantaged position of women, which creates a space where women become vulnerable, in a financially, suppressed

situation because poor people, also yearns for a successful life. The lack of social and economic resources gives men the leeway to engage with vulnerable women in transactional sex relationships. It is the, tendency of men, who are historically, empowered to be the providers to, engage in such exploitive situations to the disadvantage of women. The development of the “Blesser” phenomenon confirms clear traces, of how this disadvantaged position of women is evident in prostitution, transactional sex, sex work, and the “sugar daddy” culture.

The theoretical explanations concerning the “Blesser” phenomenon display the interconnection between prostitution and transactional sex but reflect on the difference in the understanding between business and the perception of exploitation of the body. The common denominator between prostitution, sex work, transactional sex, “sugar daddy” culture, and the “Blesser” phenomenon is capitalism. The capitalist, understanding of prostitution, which relates sex with money, is, rejected by the “Blessees” who regarded themselves as powerful, in a “Blesser” relationship. Their understanding of a lifestyle supports the phenomenon of power in the relationship between the” Blessers” and “Blessees”. The authority of a previous “sugar daddy” culture became dismissed when young girls and women, who admit that men are their “Blessers”.

The discourse of power is, identified by the socio-economic conditions between men who have money and women who are struggling to survive economically. Gender differences have the power to create an awareness within physical practices that portrays the biological, social, diplomatic, economic, and cultural perceptions. These perceptions highlighted the strong historical traces of patriarchy in the 21st century and how it, impacts the judgment of adolescents concerning relationships. These judgments led to the causes and effects of the health risks of adolescents who participate in sexual activities with older men for money. A change of opinion from the adolescents and social transformation presents us with a new venture on what this process of change means to a new “youth culture”, which involves the practice of sexuality and relationships.

The social transformation in dialogue with sexual economics theory opened up a discussion of how adolescents reason and behave in a hedonistic environment. The effects of such thinking

and behaviour unveil a commercialised perception of sensual and loving relationships between adolescents and older men who exploit them sexually in exchange for money. This perception is, engraved in the cultural perspective of men who are the providers for families. This led to sexual activities between vulnerable female adolescents and older men who sexually exploit them.

CHAPTER THREE

Sexual relationships in the “Blesser” phenomenon

3. Introduction

The aim of this chapter is to explore the understanding of sexual relationships in the “Blesser” phenomenon from the perspective of female adolescents. This chapter tries to understand youth as a culture and the different factors that had an impact on the sexuality of female adolescents in the “Blesser” phenomenon. Culture is, explained from the perspective of how it influences adolescents to develop unique identities through opportunities created by the youth to explain or express their sexuality. In summary, this chapter reflects on sexuality and the understanding of sexual relationships, among female adolescents in the “Blesser” phenomenon, a description of the culture, youth culture, and consumer culture.

3.1 Culture

“Culture”⁴ is a practice of communal thinking, ethics, traditions, conduct, and products that citizens practice to relate with the rest of the human race (Zion, 2005:1). Culture signifies a specific cluster, or society, which contributes to shared encounters that affect the manner in, which it affiliates opinion and apprehends humanity. It comprises of clusters that affirmed their arrival, for instance, ethnic group, sex, status, or religious conviction. It also comprises of a company constructed by free participation. Once people reside in a foreign land or region, they develop a new culture, or people from a low-income background could also be, transformed by a financially viable position. Culture also includes people who have been involved in an accident that caused a disability because of the unforeseen tragedy, which could put people in a new culture of disabled people. When we think broadly about the culture, we realise that we belong to many cultures at once (Axner, 2017:1).

⁴ An all-inclusive society lives according to certain norms and values such as law and morality, and systems of believe. Culture includes codes of mannerism, dress style, language, religion, rituals, and even shared experiences.

According to Zion (2005:3), "Culture is perceived as the different types of food, concerto, dress code, and vocations observed by a group of people, but in reality, it is bigger than individual detectable practices". Culture is a pattern of theories, state of mind, behaviour, dogmas, morals, and actions that are, observed by the cultural, tribal, sacred, or collective association of citizens. Culture denotes consequently those who relate to a specific tribe or folkloric, as well as the choice of belonging, for instance, a spiritual or collective cluster. Culture is the sum of multi-practices of talents and skills, affection, and reasoning, which, in the passage of eras, have liberated people (Malraux, 2017: www.houseofyork.co.za).

Culture influences people by choice or opportunity. A person may spend his/her growing years on a farm, but after grade twelve, decide to move to the urban areas, due to work, or educational possibilities, and opportunities. This also relates to the economic sphere, because, people who suffered under poor conditions, could develop into prosperous citizens as they progress in life, and accomplish better opportunities (Zion, 2005:3). Alvi, Hafeez and Munawar (2014:1), Dlanga (2016) and Maseko (2015:2) agree with Zion that modification has a stronger impact on people than tribe and traditions and correspond to a common ground of sexual category, status, bodily and intellectual capacities, holy and sacred beliefs, sensual character, stage of development and other locations affects that position of culture. The late 19th century and the beginning of the 20th century, show the development of unique youth culture, due to materialism, and individualism. Alvi et al. (2014:104) concur with Trentmann (2004:375) that a change has taken place and that society shifted from a necessity centered method to a structure of continuously growing commodities and wants.

South African oral history contains narratives, which have evidence and opinions concerning life expectancy, current and collective conducts, ethnicities, and commemorations, which children inherited from parents. The ethos in society is continuously changing, and most of the time, people find themselves being, transformed from one culture to the other. *"People change as they change the format of who they are, and this is passed on to their personal life, relatives, and daily societal deliberations"* (Attig, 1996:41- 43). South Africa went through many developmental stages, and each generation contributed to its experience, of who people are today, and how they fit into the rest of the world. In the process of transformation and people finding one

another, discarded the things, which are no longer useful for life in South Africa (SAHO <http://www.sahistory.org.za:2011:1>).

With reference to the above, SAHO regards culture as something that is not inherent in people. Culture is, adopted from siblings, training institutions, education, broadcasting, newspapers, magazines, and the regime. Commercials, journals and cinemas are also a strong influence. For instance, our South African song compositions, releases, and videotape campaign stimulate a specific panache of attire, standards, appearance, and mind-set for the youth. Most adolescents adore the “casual” talk of American modern composition of the song, instead of conversing in their mother tongue. Learning institutes and spiritual associations, portray an enormous task. SAHO also links spirituality to various ceremonies and sacraments that identifies a distinctive culture (SAHO <http://www.sahistory.org.za>).

South Africans are mindful of being a rainbow nation because it consists of a variety of cultures. The cultures portray how South African’s use their language, and conduct, to show how different cultures worship, the unique events they present when they have celebrations, birthdays, memorials, and funerals. Different cultures unite under one South African umbrella, and our collective traditions and customs, refer to our different cultural uniqueness. The youth promote culture and are thrilled with a uniquely South African ethos. South Africans are mindful to recognise, appreciate, and value one another, and to gain knowledge from different ethnic customs. This adds value to the reconciling strategy, that has been, presented by social equality, after South Africa’s social inequality, was, caused by segregation. According to SAHO (<http://www.sahistory.org.za>), the leadership of our country started a mission known as “Proudly South African” that inspired all inhabitants of South Africa to appreciate and respect everyone as citizens of South Africa. However, Matheolane (2012:4) feels that the government should develop programs, which could protect the youth, and produce enough jobs. Haddad (2005:35) in, relation to being proudly South African says, by celebrating our African-ness is a, concern and could be very, ambiguous.

3.2 Youth culture

Educators (Dlanga, 2016, Alvi, Hafeez, Munwar 2014, Ahluwalia,2014) and scholars like (Cloete 2012, Heaven and Trubidy 2005) from a different era (19th to the 21st century) made thorough scrutiny concerning “youth culture” in South Africa and also globally. The term “youth” is a term that causes a lot of debate with the emphasis on what it means and what it portrays. According to Cloete (2012:1), the expression “youth”, is quite recent and became used by people in pursuit of the “Industrial Revolution”⁵ of the late 19th and 20th centuries. Prior to these centuries, children were, regarded as a cluster of the employed population, therefore, no distinction has been, made concerning children, youngsters, and mature people. Researchers debated this term with reference to who does it imply and what is its characteristics. The UCT Unilever Institute (2003:106) describes the period between 18 and 24 as the age for the youth when adolescents determined their peculiar stylishness and brand choices. Heaven and Tubridy (2005) maintain that contemporary Western cultures suggest, that persons who are adolescents but thus far not reached a mature age, could be, grouped under the category of youth. The majority of South Africans understood the, understanding of Heaven and Tubridy concerning the terminology of youth. When looking at numbers, most researchers find the numbers between 15 and 21 as the years allocated to youth, and as after this, there is legal acceptance, and responsibility applied to adulthood (Heaven and Tubridy, 2005:3).

Youth completed the swift move from youthful to maturity that made an innovative perception of adolescents as a component of society who needed practical education in the discovery of

⁵ The Industrial Revolution happened during the 18th to 19th eras. During this time, farming communities in Britain developed into manufacturing and metropolitan towns. This changed the manufacturing space from things made at home to manual operating machines, factories and goods done in bulk. Due to this increased capacity and collection of manufactured goods, people’s living conditions improved and the standard of, living, for, certain people. Some people became poor and destitute for the poorer and working class citizens.

who one is as a person. This led to the arrival of the “adolescent” after 1904, which has been, structured by Stanley Hall who gave his book the following title: *“Adolescence: Its psychology and its relations to physiology, anthropology, sociology, sex, crime, religion and education.”* The maturity of youngsters is, explained as a ‘*cultural invention*’ called ‘youth sub-culture’, which was formed and motivated by the industry (Kotesky, 1991:42). Kar, Choudhury, and Singh (2015:70) divide adolescence into a triangle: Primary stage (between 10 and 13 years), intermediate (14 and 16 years), and the last stage (17 and 19 years). In researching the physical changes of adolescence, they portray an early stage of awareness about their body image.

According to Nel (2000:28-29), the youth have a unique way of reasoning, living, acting and expressing themselves, it always changes and is never fixed. The metaphor of “barometer”, as used by Nel, speaks about how society looks and portrays the world in which the youth lives. Moore and Rosenthal (2006:110), call it an institutionalised youth culture, which has standardised ways of reasoning, emotion, and performing that represent a group of young people. McRobbie (1993:420) identifies a youth that constructed an impression concerning themselves, which shows different characteristics of who they are and how they differ from a historically constructed world.

The invention of this youth culture showed a lot of resistance from adult culture, and due to this, behaviour sociologists, regarded them as a ‘sub-culture’, which described the experience of the youth (Nel, 2000:32). Cloete (2012:2) quotes Miles (2000:6), who acknowledges that the youth ‘sub-culture’ gave the youth a sense of identity by which they have been, recognised at school, work, and class environments. Moore and Rosenthal (2006:111) explain a youth ‘sub-culture’ that offers a common standard, which shows “élite, correct, and modern” for all youngsters who are conscious of a strong undercurrent to which they easily adhere. Matheolane (2012:1) describes ‘sub-culture’ as clusters that are part of a dominant culture, but which differ from them in some significant manners and characteristics. Predominantly is the artistic invention of minority groups that fascinate people, from crime, scandal, fear, distrust, suspicion, and obsession to disappointment and devastation. Whatever society labels as “normal” are unexpectedly, opposed by means of the cause of offense and frequently confusing terminologies.

3.3 South African youth ethos

Youth culture emerged in South Africa when influenced by a Western world, which includes countries like the United States of America, the United Kingdom, France, Germany, and Belgium). These countries helped the youth in South Africa to create their own personal brand diversity that has now led to lavishness and severe media behaviour. The trend became, known by the visual domination of youth-lifestyle and culture in South Africa, which related to young people aged between 18 and 34 years from townships and urban areas. Chris Saunders in (The Daily Maverick 2012) describes South Africa's youth culture as distinct, stimulating, flamboyant, creative, and entrepreneurial (Leshilo, 2015:1). Leshilo salutes the distinctiveness of an African youth, which distinguishes themselves from extraordinary American pop culture and embracing a more of an African form of unique identity.

The youth in South Africa are consciously aware of diversity among the youth and could only identify themselves through "branding" (Maseko, 2015:2). An individual's uniqueness is, fabricated, by his/her personal charisma and is, linked in relation to the person's relatives and societal origins. People's uniqueness is not stagnant by changes all the time. Cultural transformations over periods in the universe signify a modification of cultural personalities of persons and collectively of people. Sakenfeld (2008:809) describes an ethos as a manner of existence or being in which practices give meaningful explanations concerning all encounters, actions, and interactions constructed in the environment of a person or association with a group of people. For example, a female adolescent could be a primary or secondary school learner, but is also a mother, (taking care of her younger siblings after the death of her parents). She could also become a prominent political figure combatting for impartiality or an agriculturalist cultivating the land to harvest. This factor shapes the personality of a female, who grew up in a specific ethnic group or being, wealthy, or underprivileged (Makholwa, 2017:5). Sakenfeld (2008:808) ascertains that the comprehensiveness of culture signifies the background of the portrayer in conjunction with the milieu of the transcript; so that the participant could relate to what has been written with the result that both will engage with each other and have the influence to communicate significance.

The labeling and, categorising, resulted in the increased number of youth, who defined themselves, either through lifestyle or dress code. Adolescents usually relate to an uncertain environment, and the uncertainty contributes to the escalation of frictions and instability they encounter regularly. Now more than ever, the youth have become more mindful of their outer appearances, and therefore more engaged and sensitive to information being, distributed on their social and media platforms, as this plays an enormous role in their brand-building (Makholwa, 2017:5-6). Social media became the podium to associate and distribute information among peers and family, to advertise brands and increase brand equity (Maseko, 2015:3). Dlanga (2016:1) agrees with Makholwa (2017:4) and acknowledges the youngsters in our current era of easy fame with rigorous behaviour even if their talent is latent. Dlanga also concurs with the Smarteez (Khan, 2015:1) in the paragraphs below that the youth are not going to blame the past (apartheid) or wait on a government that is struggling through a confused political context and which is nurturing an angry youth. Matheolane (2012:4) have the same opinion of angry youth culture and speaks about the “izikhothanes”⁶ who presents a culture of destruction because they are so angry about being unemployed that they set on fire their lavish garments, beverages and food. Media classifies them as modern legends of a fake-subgroup that portrays and expresses

⁶ *Izikhothane (or Skhothane or Ukukhothana)* means South African theatrical skills or dance battles in which adolescents or crowds of people participate against each other to establish which group is more affluent. The opponent’s possibilities to win are, enhanced by producing things that are costlier than those who challenge them (Wikipedia, the free encyclopaedia).

Izikhothane is a Zulu term, which is lightly, interpreted as show off or to make a statement. They are South African sub-culture of adolescents who clothe themselves in fashionable clothes they can hardly pay for. They get to their destination in big cars like, SUV’s, where everybody could see them and by wearing expensive clothes. In the public arenas they, participate in dances with high indulgence of liquor and then start to destroy their clothes. They are also, called the “born free’s” and show their freedom of speech (Simitra, 2014 Facebook).

themselves by way of catastrophic play-acting appearances, which became common in the company of adolescents in the communities in the different cities of South Africa. Makholwa (2017:94) echoes the words of a youth counsellor in saying that the youth experiences a void in their lives which they tend to fill with drug addiction. Most youth deal with their problems through escapism. Matheolane (2012:4) continues by observing the “Blesser” phenomenon as a tentacle that branches from this pseudo-sub-culture. He states that “Blessers” offer a kind of “bling” lifestyle to young girls, which creates a difficulty for “Blessees” to fully, define themselves. The “Blesser” phenomenon is a culture, which was, developed by young girls who went viral on social media advertising their sexuality for the exchange of money and luxurious lifestyles. The understanding of this explosive “Blesser” phenomenon could only be, understood from delving into a youth culture that portrays an identity different from adults (Solontsi, 2016:1). South Africa has many youth sub-cultures, as mentioned and acknowledged by people and journalists on Facebook. The four most well known on Facebook are the Izikhotanes, Smarteez, the Zefs, and the “Blesser” phenomenon. Matheolane (2012:3), mentions that the Smarteez is a class of “Do It Yourself” adolescents, who differ from the narrow-minded limitations of a societal ethos. Huck magazines⁷ Fiftieth Anniversary Special collected lessons learned from these youth cultures and wrote the stories of creative advice from fifty of the most inspiring people we know. They wrote from the mouths of a young fashion crew called the “*Smarteez*”, who spoke about the

⁷ *Huck* is a magazine, which appears twice a month, and a chat room on the internet and an online video network. It created recognition for its panache of discovering sub-cultures as “entry points for items about song, legislation and places across the world. TCO London, also issues *Little White Lies* journal. Huck was, introduced in 2006 and was in the beginning motivated by the incontrollable custom of surf and skate. “*Our readers will be part of the tribe of surf, skate and snowboard culture, but they will be people who appreciate that there are other things in life.*” Editor Andrea Kurland clarified the magazine's moral code in 2014 as “punk, skateboarding, surfing, crusading, hip-hop, stranger talent, in the publication” (wikipedia-the-free-encyclopeadia).

creative revolution taking root in Soweto, and how they are moving forward into the future while refusing to be controlled by the past (<http://www.huckmagazine.com>).

"We don't really have that hate or divide between us, you know. Our parents are very submissive people. They were, made to feel, inferior and they wanted to pass, that down to our generation. This is how you do things, and this is how you don't do things. We're, breaking through those barriers. We are all equal. We need to, take, pride in who we are and where we are, and that needs to, start with supporting each other." (Smarteez) in (Khan, 2015:1).

The millennials in, South Africa, identify the trend as free expression and conformity. A few years ago, Chris Saunders, a photojournalist, who was present at a South African Fashion Week, observed "this extremely, flamboyant group of guys" outside the shows. Chris struck by curiosity, decided to greet and had a chat with young males. Accidentally, an acquaintance of Chris also desired to have a conversation with these youngsters to publish it. They then accompanied the group to Rockville, Soweto, and came back with the first collection of various photographs of the *Smarteez* (Khan, 2015:1)

This company of *Smarteez* was reluctant to be, controlled by the old hardships and problems of the apartheid regime or the community's viewpoints of attire. Alternatively, they understand fashion to be an instrument of demonstration and an affirmation of choice and independence. For Saunders, it is that consciousness that makes the *Smarteez* into a movement. Klein (2010:28) concurs with Saunders by saying that these people have dreams, potential, skills, creativity, ability, character traits, and values that they would have never discovered if they had negative attitudes towards life. Saunders clarifies that the *Smarteez* are different from a sect but that they require a uniqueness that is not the same as their ancestors. Currently, they are uncomfortable with their past stories, which is, connected to the old regime (Khan, 2015:1).

Matheolane (2013:1) acknowledges the *Smarteez* as a group that has the capacity and creativity to implant hope in an oppressive system. The possibility of anticipation is clear because a

surprising right of speech became known, and a catastrophe in an unjust regime would not endure a challenge but could lead to senseless physical force. Matheolane gives an appraisal of the *Smarteez* who could leave a legacy behind for the current youth who are, confronted with a high level of unemployment. He is concerned about the future of South Africa's youth, which looks bleak and uncertain. He continues by saying that the education department is unstable, and the government is deserting the youth by not implementing guidelines.

Most journalists perceive the "Blesser" phenomenon as a sub-culture, which has traces of the *Smarteez*, *Izikhotanes*, and even the *Zefs*. The "Blesser" phenomenon, has been branded as a sub-culture, of young adolescent girls, who could easily take advantage of these other sub-cultures, and so developed their own culture of targeting wealthy, older, and married men to support them in a life of luxury. Alvi, Hafeez, and Munawar (2014:1) state that the socio-political structure portrays recurrences of the operational power of a consumer culture, which is, driven by freedom.

3.4 Consumer culture infiltrated adolescent philosophy

Consumer culture is the evidence of the development of capitalist merchandise fabrications, which led to a massive build-up of quantifiable culture in the appearance of purchased products and locations for buying of consumption. The outcome of this was the rising manifestation of freedom and ingesting events and accomplishments in present-day Western cultures, while hailed as directing to superior social equality and distinct independence by a few. On the other hand, there was the snowballing ability of conceptual control and seductive suppression of the people from certain unconventional sets of improved societal associations (Featherstone, 1998:5). Contrarily there is also the behavioural perception that hedonism stemmed from products associated with the communal establishment entry in a win-lose competition in which gratification and position rest on demonstrating and surviving disparities contained by situations of price increases. The motivation of consumer culture is the unusual conduct in which people use products for the benefit of the creation of common unions or divisions. This leads to questions of the passionate desires and choices of consumption, the vision and needs, which developed into praised consumer artistic descriptions and specific locations of consumption,

which countless produce common corporal enthusiasm and visual satisfaction. Consumer culture is a speedily growing culture of consumption and freedom (Featherstone, 1998:5).

The youth connects to a social understanding, as established by their society (David, 1983). This social structure has common standards and principles, which hold society together as an integrated unit. Human sociality is an inherent nature in people derived from how God has created human beings. The question we need to ask ourselves is what impact consumerism and its advancement have had on the sociality of the youth in terms of their social values. Consumer culture in South Africa like the rest of the world has been liable for affecting, political consciousness, and even changing the political opinions and attitudes of people, especially adolescents from one frame to another (Thobejane, 2015:20)

The freedom of the youth is, motivated by the acquiring of material items. Acquiring material items is insignificant but instead the “action” or the yearning to perform and to obtain extra which partially constructs the living ambitions of the youth (Alvi, Hafeez, and Munawar, 2014:104). Trentmann (2004:15) feels that the discourse, the normal behaviour of bonding with a family, and society, cultivates an all-inclusive perception of the influence of a consumer society. The youth developed their own way of thinking, behaviour, and dressing. This whole set of freedom of choice brought parents to a stage of stressing about the behaviour of their young children, which gave way to conflict and disrespect (Flouri, 2007:167-176)

According to a report by (Sunday Times: 2006), South Africa's youth are significant, rational consumers. Similarly, do they also sustain an anticipated R77 billion, straight money assigned per capita, but they also have an impact on a considerable allowance of their parents or sponsors expenditure, particularly on articles like foodstuffs, trends, room equipment, recreation, cell phones, etc? However, regardless of their liberal consumption, adolescents are seldom, regarded to be sincere, ready money customers, in particular, the juveniles, who are the youngest in the youth classification. Besides, their trustworthiness fluctuates by subdivision. Like never before, adolescents became the appearance-sensitive and the very focused and choosy group, with an improved trademark. This led to their fear of not missing out so that they do, not become, irrelevant in the public sphere. The enormous communication and interaction

enthusiastically universally accessible, motivates adolescents frequently to enquire wrong data information for revision and are tending to convey this incorrect information for distasteful discussion (Maseko, 2015:1).

The common understanding and point of departure among most researchers and journalist mentioned in this chapter is that consumer culture is a dominant instrument of globalisation, which influences societies all over the world (Alvi, Hafeez, and Munwar, 2014:1). The present global situation is, fabricated by commercial, diplomatic, and industrial powers, which influence the youth at different levels of society. Change in any country depends on forceful values for the living possibilities of human beings or societies across the globe. Consumer culture became a forceful glue that has the potential to connect adolescents from different cultures but each with a unique identity depending on the socio-cultural and political framework of that region. According to Seppelfricke (2005:1), commercial noise is so demanding that youngsters are obsessed with the media world. The television and internet are, loaded with catchphrases of teen success stories of how to become rich and famous.

According to chapter two, the 1990s became, known as the internet generation, due to the freedom of consumer culture. Continuous opportunities became open for adolescents, and they became creative to circulate sexual pictures, and writings. The internet sites and modern cell phones are, overloaded with imageries, which encouraged the competence of adolescents to duplicate and distribute erotic images. It is mind-blowing how easy the spread of sexual illustrations and reflections have become a substantial function of other sexual practices and statements, which became habits of sending sexual images, by using exhibition and 'rate me' locations for creating side views of different types of curious, courting and socialising locations and applications for downloading (Mowlabocus, 2010:146). 46).

3.5 The influence of media on the youth

The youth in the 21st century is, caught up between a period of much development and empowerment in technology and an upcoming freedom culture (Mitei, 2014:141). Technological advancement and the freedom culture have a universal influence on the life of the youth. Mitei

emphasises the fact that children born in the middle 20th and 21st centuries are called the “internet generation” also known as the millennials. In keeping with the times, exhibitions on internet sites show a collection of work, including photos, paintings, interviews, and short films prepared by the youth to market their freedom (Sepplefrickle, 2005:1). Young people are the modern go-getters with a vision in society and are the ones who best know how to steer the web of new media, and for many brilliant young things, managing game codes and firewalls are not just fun, but also a course towards creating an identity and showing their freedom.

Tell (2000:3), quotes Jon Katz, who defines that “Technology is youth culture” because children are creating an uprising, and they share this philosophy, language, and the lot. Today as it is visible right across the globe, which for the current youth, “they know how to do it”, exceeds the traditional expertise or a means for knowledge. Sally Beisser, who is an associate professor in the operative learning curriculum of Drake University, states that communication is important for skills driven by technology. The internet became an open space for youngsters to discuss problems and topics that concerns them.

Technological inventions first arose in Europe, and then with the speediness of snowballing, it moved into the global world and started to reposition the fundamental social values. These changes have threatened and disrupted many societies, and their results are, verified in the lifestyles of the youth. Mitei (2014:141) explains that the identity crisis of the youth began when they adopted values from another culture, and applied them in their society, which created conflicts.

Technological advancement has become a vital instrument that transports social values from one culture to another. Mitei says that society is concerned about the behaviour of the youth and how to understand them. The conformity of youth culture is, expressed in fashion clothes, music, and free time, which shows a sense of belonging (Moore and Rosenthal, 2006:110). The ideologies of the youth have been sensitised by literature, which conveys stories as created by imagination and not based on the truth. According to McRobbie (1982), these adolescent fictions contributes to the ideologies of young people about the relationship between sexes, sexual expression, and power (Moore and Rosenthal, 2006:111). McRobbie is convinced that these

beliefs involve the formation of female femininity, such as the nature of prettiness or beauty, the attractiveness of female submissive tolerance together with the status of enticing men. The information has an impact on this kind of behaviour, which has an influence on adolescents from both sexes and how to play a successful game in dating so that both could be the dominant party in the game of sexuality and how to control it. Hoover (2006:205) gives a positive view and feels that the development of technology plays an integral role in influencing youth culture today. Hoover understands media as the cause, and environment through which conventional logos, philosophies and ethics became accessible (Cloete, 2011:3).

Sexual themes and products are very prominent in business spheres and are, advertised in magazines, newspapers, TV, movies, videotapes, DVDs, literature, popular music, and online material. Today's millennials struggle with exceptional difficulties of their time, and when they need to take in a position, they start to search on the internet (Tell, 2000:1). Some people argue that sexual themes used to sell products unrelated to sexual activity is exploitation, with the potential for sexism. They believe this practice will lead to women being viewed as sex objects and will be opposed by men, who will make unrealistic sexual performance demands on them. They also believe women will suffer feelings of sexual inadequacy on the part of men and women. Some people believe that sexual commercialisation is a health practice. They believe such a practice leads to greater sexual excitement and enjoyment, increased sexual knowledge, and desensitisation of people to the emotionally charged topic of sexuality.

The power that the reading material has on young girls and boys, could also be, found in video games with boys and men typically portrayed as active, ruthless, aggressive and competitive, and women as victims. According to Ward (2003), the articles in magazines are written in such a way that it portrays women as being eager to present themselves as in demand and therefore succeed to be considered by men. Ward believes that high levels of conscientiousness of sexuality known in social media could badly influence the behaviour of adolescents who are busy developing and who use this information to practice their sexuality. The spread of information through media moves at such a high speed that adolescents have to make quick decisions to be, accepted among their peers. According to Moore and Rosenthal (2006:113), there have been suggestions that the

anxieties, which are primary to youth subgroups, could at times, drive adolescents to, become involved in sexual activities prior to their physical or emotional readiness and how to, handle sexual issues. This is even regarded as practically harassing them into an impulsive sexual pursuit (Moore and Rosenthal, 2006:113).

Mitei (2014:141) speaks about the certainty concerning historical and contemporary trends, which show that technology has changed the youth's moral, social, and spiritual way of reasoning. Moreover, technological advancement has served to advance the purposeful competence and productivity of the youth. Computers, smart-phones, tablets, and modern dream-linear jets, have not only improved personal relational qualities, but also communication has been, reduced to computer printouts and a work place that equals an assembly line (Webster, 1980:8). Improvement in technology has resulted in cultural isolation within the same context.

Social or environmental factors involve a conglomeration of influences that play a role in the sexuality of adolescents. These influences are factors such as politics, the law, philosophical, spiritual or religion, ethical conduct, and moral values. Adolescents admit that media plays a role in their perception of sexuality, which is influenced by ethical conduct and values. The information associated with sexual activities, the commodification of sexual misconduct, and aggression due to broadcasting disrupts the insight and mannerism of the youth regarding sexuality. In the same way, do we realise, that television as well as the internet discloses information and moving pictures that contain sexual substance for adolescents, which sensitises their consciousness concerning sexuality (Kar et. al., 2015:3).

3.6 Dating as part of youth culture

The influence of the media made the "Blessed" phenomenon to become a dating practice, which sensitised young female adults to market themselves as entrepreneurs of a new way of dating with the purpose to live a life of luxury. Ryan (2008:5) acknowledges Marie Mc Alpine, who sees the commercialisation of sexual relationships, as removing it from the realm of shared enjoyment and put it up for sale at the shopping mall. Ryan confirms that the, selling of sex on the market changes intimate and confidential behaviour into something that, could only, be sold and bought

at a price. This head-in-the-clouds picture of sex as shared enjoyment is a situation, which is something abstract from societal affairs. Young girls on social media disagree with this perspective of Ryan (2008:5), Pilane (2005:1), Matheolane (2012:4), Solontsi (2016:2) and others, who do not agree with this behaviour, but shout it out on social media as goal achieved. Like the Smarteez, Izikhotanes, Zefs, and others, they market their lifestyles as something that gives them joy, the fulfillment of life, and impressiveness.

This dating culture does not only invite the poorer of the poor but those who would like to invest in a lavish lifestyle (Solonti, 2016:3). These “Blessees” made sure that female adolescents get the message that to be poor is an insult and should not be like that. These girls make sure that the “Blesser” phenomenon is not a market for prostitution, but to offer sex to men to support themselves and their families, but the main thing is to improve their current lifestyles (Zwane, 2016:1). According to Hlongwane (2016:1), trending is not for everyone because one of the TV personalities Ntombi Mzolo struggles with the mindset behind this “Blesser” phenomenon and addresses young girls on social media saying that for adolescents there are other solutions to a social lifestyle of fame and glamour. Hlongwane says, *“let’s not allow temporal challenges or situations to destroy our lives, but women need to stand together in order to stop this highly-popular trend”*.

Hlongwane (2016:1) agrees with this Mzolo in warning young girls not to wait until this trend makes them victims of poverty, but need to be empowered that they are intelligent and to use it to empower other young girls positively. Mzolo agrees with Makholwa (2017:95), that it is all about identity, recognition, beauty, and wealth. Hlongwane narrates the words of Kenny Kunene, who changed his verdict concerning this “Blesser” phenomenon, and said that once it becomes a transaction, there is no “Blesser and Blessee” it is prostitution. This brings back the words of Seppelfrickle (2005:1) that there is no question that today’s youth society is a consumer’s paradise. Alvi, Hafeez, and Munawar (2014:104) agrees that consumerism is a culture that stimulates personal identity, morals, and understanding of society. Fabrics like garments and domestic articles became an image of collective and personal uniqueness (Trentmann, 2004:373-401).

The identity of youth culture is an opportunity for adolescents to share their mutual experience, and independence, which is not, portrayed by adults or how they have been reared (Cloete, 2012:1). Alvi, Hafeez, Munawar (2014:105), and Mitei (2014:141), agree with Cloete but look at the weightiness of the impact of transformation due to consumerism, which is evident in the life of the youth. It has shaped the worldviews of the youth. In this regard, moral, spiritual, social, political, and family values, have greatly, been affected. Cloete (2012:2) also acknowledges a transition of the youth as persons going through certain stages of predicted maturation, which also agrees with Miles (2000:11) who connects youth to an age whose behaviour is not defined by it but, influenced by societal relations and activities, which involves family and friends, employees or colleagues, education and ethnicity. The impact of transformation through a consumer culture opened the eyes of female adolescents concerning their “sexy bodies”, which speaks about the awareness of their sexual development.

3.7 Sexual development during adolescence

Adolescence is an intermediate phase, of physical, emotional, and cognitive development, between the stages of puberty and maturity. The sexuality of awareness and positioning are common among adolescents. Youthful sexuality comprises numerous aspects, for example creating close companionships, sexual characteristics, sexual positioning, religious conviction, and values (Tulloch and Kaufman, 2013:2).

Sexual questions, conflicts and predicaments, originate earlier during adolescence and possibly will definitely, continue past this stage, and therefore people realise that teenage years is an acute stage in the expansion of erotic desires, the increase of sexual ideals, and the commencement of sexual conduct (Moore and Rosenthal, 2006:2) Sexuality⁸ is a very vague and

⁸ The term sexuality is very recent and should not be, read back into pre-modern times. It began to be used in the 1860's, as part of a “discourse” of sex, which was invented by the medical profession. By now, it is deeply, embedded in the English language and has attracted many meanings (Thatcher, 2011:4). Sexuality is conceptualised as an expression of pleasure and of individual identity in the late 19th and early 20th centuries (Brown Travis and White 2000:20)

unclear term, which could indicate a variety of phenomena or paradigm shifts that comprise of a unique sexual identity, sexual preference, and sexual conduct (Brown Travis and White, 2000:11). Sexuality contains comprehensive qualities concerning human beings and is deeply personal. Brown Travis and White (2000:12) emphasise the interactive and contextual meaning of sexuality and that it requires a social account. Thatcher (2011:3) interprets sexuality as the outcome of a complete and inclusive process that involves the full circle of a lifetime to discover the pervasive influences of every process on people. It is about understanding the sexual feelings and attractions we feel towards others. McKinney and Sprecher (1991:2), affirm the definition given by Reiss (1989:6), who describes sexuality as the sensual stimulation and genital responses resulting from following the shared sexual words and prints of a specific society. The “Blesser” phenomenon describes sexuality as a social up-and-coming and has a dynamic quality of sexual behaviour (Solontsi, 2016:2).

Thatcher (2011:4) speaks about the argument among experts on understanding “sexuality” and agree with philosophers, who feel that sexuality could not be, defined in a static meaning of the expression, however, that people should understand in the application within its “language game” or situation wherever it is, exercised. “Sexuality alludes to a primary constituent of character in and by way of which people, as masculine or feminine, encounter our affiliation to identity, others, creation, and even Deity” (USCCB, 1991:9). Sexuality in the “Blesser” phenomenon as understood by adolescence coincides with Thatcher’s (2011:4) understanding, which implicates the influences or capabilities to establish profound and lifelong relationships, to offer and to give and be, given happiness. The “Blessee”, understands who she is in this relationship from a perspective of the aspiration to pledge herself to a partnership with someone, to caress and be, caressed, to care and to be cared for (Makholwa, 2017:203). She agrees with Thatcher by emphasising, the complexity and confusing perception of sexuality, and claims that it is affirmative and destructive. The power of sexuality could bring joy but could also be demaging. Sexuality obtains an illustration at the edge of people’s encounters, which involves

affection, attention, and self-confidence, or desire, unsympathetic coldness, and abuse (Thatcher, 2011:4). The “Blesser” phenomenon has characteristics of a powerful and unique sequence of interactive, passionate, and bodily relations and opportunities, which express a very deep meaning of sexuality. This perspective shows a modern understanding of sexuality and that in this phenomenon, adolescents “discover their sexuality in their relationship with “Blessers” and how they feel in control of it. The discourse of sexuality has changed from its 1860’s understanding that it was part of sex (Thatcher 2011:4). In the current “Blesser” phenomenon, Solontsi (2016:1) notes that this phenomenon has shaken various schools of thoughts concerning the sexuality of adolescents in the 21st century. The “Blesser” phenomenon is an aspect of sexuality, which expresses social construction in a new way of dating.

McKinney and Sprecher (1991:9) affirm Weeks (1996:6) in saying that sexual relations are but a form of social relations and that sexuality is a product of the social environment around us. According to Allport (1968) as quoted by McKinney and Sprecher (1999:10) the study of social-psychological processes try to understand and describe how the thinking, feeling, and behaviour of individuals are shaped by the real, fictional, or indirect company of people and state that sexual behaviour also coincides with this kind of social processes. The development of adolescents consists of three important characteristics that are important for human growth, and that is physical, psychological, and mental development. Kar, Chaudry, and Singh (2015:3) use the bio-psycho-social model to explain the development of sexuality in adolescents. They highlight the fact that constructive development takes place when these developing three aspects take the same significance in the progress of sexuality in youngsters.

3.8 Genetic features and psychological development of adolescents

“Biological⁹ features are the organic elements and neuro-endocrinal¹⁰ factors, which decide the genetic gender and similarly development and have an effect on the mental, emotional and spiritual” (Kar et al., 2015:1).

⁹ The inborn developments of creatures that are alive with regard their genetic features of being male or female (The Free Dictionary).

¹⁰ Neuroendocrinology: The word neurology comes from Greek. The anxious and endocrine coordination frequently perform at the same time in an activity termed neuroendocrine amalgamation, to control the physiological processes of human beings. Neuroendocrinology results from the acknowledgement that the brain, particularly the hypothalamus, regulates discharge of pituitary (master gland) hormones, and has consequently enlarged to examine many interconnections of the endocrine and nervous systems.

The neuroendocrine system is the mechanism by which the hypothalamus maintains homeostasis, regulating reproduction, metabolism, eating and drinking behaviour, energy utilisation, osmolarity and blood pressure. The endocrine system consists of numerous glands throughout the body that produce and secrete hormones of diverse chemical structure, including peptides, steroids, and neuroamines. Together, hormones control numerous bodily developments. The neuroendocrine systems control reproduction in all its aspects, from bonding to sexual behaviour. They control spermatogenesis and the ovarian cycle, parturition, lactation, and maternal behaviour. They control the body's response to stress and infection.^[4] They regulate the body's metabolism, influencing eating and drinking behaviour, and influence how energy intake is utilised, that is, how fat is metabolised. They influence and regulate mood, body fluid and electrolyte homeostasis, and blood pressure. (Wikipedia, the free encyclopedia)

During adolescence, the gonadal¹¹ hormones, cortisol, and several additional hormones contribute to the beginning of sexual maturity. They explain it as, becoming aware of pubic and axillary (hair under the armpit) hairs in both males and females which also takes in a gender-specific growth pattern. In boys the genitals become larger, they grow a beard, and their bodies take in the structure of a male.

Changes in females take place when the breasts start to develop, followed by menstruation, the genitalia take an adult shape, their body takes in a womanlike shape. For the duration of adolescence, intense developments take place in the endocrine composition, and exceptionally in the hypothalamic-pituitary-gonadal (HPG) axis: the gonads produce a lot of hormones, adequate to bring about quickened expansion of the genital organs and the noticeable manifestation of minor sexual eccentricities. The maximum observable developments are caused by the growth of the secretor bustle of gonadal and adrenal sex hormones in a group effort. This event is normally measured after the emergence of external symptoms attributable to the manifestation of hormones. "The different phases of sexual maturity in female adolescents have the tendency to be earlier than in boys (eighteen to twenty-four months ahead of boys) and start at around the age groups nine for teenage girls and ten for teenage boys" (Ramirez, 2002:624). Sexual relationships of adolescents are also influenced by hormones, which also affect the psyche.

¹¹ Sex steroids, also identified as gonadal steroids, are steroid hormones that interact with vertebrate androgen or estrogen receptors. Their effects are mediated by slow genomic mechanisms through nuclear receptors as well as by fast non-genomic mechanisms through membrane-associated receptors and signaling cascades. The term *sex hormone* is nearly always synonymous with *sex steroid*. The polypeptide hormones luteinizing hormone, follicle-stimulating hormone and gonadotropin-releasing hormone are usually not regarded as sex hormones, although they play major sex-related roles. Natural sex steroids are made by the gonads (ovaries or testes), by adrenal glands, or by conversion from other sex steroids in other tissue such as liver or fat (Wikipedia, the free encyclopedia).

It is during the psychological stage that Kar, et al., (2015:3) put emphasis on the personality or temperament of adolescents because it determines their approach towards sexuality. As the youth moves from primary to secondary phase, their physical progress happens in a cycle with variations in their associations and societal interactions. "In the course of this stage, companionship groupings develop into mixed groups, and interactions change in characteristics and strength" (Cooksey, Mott and Neubauer, 2002:118). Dating relationships, as accepted by society, allow adolescents to participate in sexual activities and even motivate them to start practicing sexual behaviour. This does not apply to all adolescents because, according to Kar et al. (2015:3) adolescents, who are introverts find it difficult to become involved in such activities. According to Cooksey et al. (2002:118), recommends an investigation that there is a significant connotation between courting and sexual interest. The description of acquaintance prototypes, affiliation encounter and sexual behaviours varies for male adolescents and female adolescents. Men have a habit to relate to more seasonal relationships with first-time associates, whereas female adolescents have closer and cherished associations when they start dating. Males have the tendency to lay emphasis on sexual attributes in relationships in contrast to females who will rather daydream about relationships. During early adolescence, most boys would initiate sex activities for different purposes in relation to their girl peers (Cooksey et al., 2002:119).

According to Holborn (2011:3), a survey made by the South African Institute of Race Relations, on risky sexual behaviour including unprotected sex with multiple partners is rife among unoccupied young people who grew up in dysfunctional households. The absence of a parent during the puberty has a significant effect on teenagers' understanding of sex and relationships. International research has found that girls who are reared with the participation of their fathers are more likely to have higher self-worth and confidence, lower levels of taking risks in sexual activities, and hardly any complications in establishing and sustaining romantic relationships later in life. These girls do not submit to early pregnancy, not give birth to children out of wedlock, no early marriage, or go through a divorce. British research has found that teenage sexual activity is much more common among children from divorced, separated, and single-parent households (Holborn, 2011:3). These situations lead to the problem of looking for meaning outside the perimeters of the family.

3.9 Sexual behaviour of adolescents

As already been said, there is a significant connotation between dating and sexual activity. Adolescents in volatile courting affairs but who habitually have sex, frequently participate in sex with more than one adolescent known to them since childhood and who is not even a lover or partner (Doi, 2007:1). A very small percentage participate in sex with strangers, and less than a fourth previously slept with an acquaintance. The attitudes of adolescents concerning their lover and friends fluctuate, considerably as interpreted by their courting position. Higher percentages of courting than non-courting adolescents believed that sexual interaction helped their relationship to grow and to be more loving. Researchers also stated that enormous percentages of adolescents divulged that the community knows about their non-dating relationships and admitted that non-courting erotic friends see their partners on a regular basis and that these kinds of non-courting relationships are no longer detached or short-term than courting associations (Doi, 2007:4). Certain teenagers agree that they were on numerous occasions sexually involved with their lover, rather than being involved in momentous sex. Researchers, like Doi (2007:5) and Manning et al. (2006) explain that a simple contradiction (dating versus non-dating) is not a true reflection of adolescents' understanding of the description of sexual intimacy. They propose that regardless of old-fashioned expectations to the opposing, non-dating relationships may confer some of the consequences of affiliation mannerism for the passionate security and comfort of the youth, growth and sensual exploratory behaviour. This kind of variances has been identified by researchers and inspires them to take into consideration the context of such relationships. As social transformation continues in South Africa and the opportunities accessible to young adults is it crucial to be aware of how the educational opportunities are connected to subsequent transitions to adulthood (Marteletto, Lam, and Ranchod, 2008:1).

The sexuality of adolescents has been determent by socio-cultural factors as expressed through a cultural context, which infiltrates the adolescent's daily life. Progress and advancement are unending passages, which cause continuous transformation in teenagers (Kar et al., 2015:1). Knowledge concerning sexuality (sexual roles, sexual identity) develops throughout the early

years of child development. Puberty is a stage of change that is identified by the most important sexual transformations. Adolescents undergo a physical bodily transformation and become so much more aware of their bodies. Their cognitive functions develop when they struggle with abstract thinking and reasoning. Emotionally they develop a sense of identity during late adolescence. It is at this stage that behaviour of the surrounding social atmosphere plays a role, and group relations, as well as sexual awareness, become a priority. Different tests concerning behaviour are conducted during the early stages of puberty, with risk-taking in the intermediate phase, and afterwards, an individual risk-taking review of behaviour (Kar et al., 2015:2).

Reachers struggle to understand the virtue of love regarding the “Blesser” phenomenon. Some “Blessees” feel that they experience love from the “Blesser” (Makholwa, 2017:90). McKinney and Sprecher (1991:26) explore the fact that love is the compilation of behaviour, perceptions, and emotions associated with a yearning and need to become part or maintain a close relationship with another person. It is generally accepted by cultures, that love and sexuality is seen as common denominators and it is made clear by McKinney and Sprecher (1991:38) that sexual behaviour or attitudes strongly linked to whether the persons involved are in love (or engaged, going steady, strongly committed) or more in love, shows the more sexuality is acceptable. In the “Blesser” phenomenon Makholwa (2017:98) agrees with Pilane (2016:2) that female adolescents do not always view “love” as the primary, or foundation of the relationship, but rather sex. Brehm (1988) brings out a beautiful relation of sexuality with regard to the “Blesser” phenomenon and highlights the fact that sexuality is not an important component of passionate love, but rather a channel for the more common process of attachment, which could be encouraged by a cultural context.

Kelly et al.’s (1983) understand a kind of behavioural interdependence of two persons being close with one another and having an extreme degree of mutual influence on the decisions both persons take. Shaver and Hazan (1988) describe love as an emotion that involves moments of appraisal of events of situations and puts emphasis on needs, goals, values, and desires. Shaver and Hazan express clearly the understanding of the “Blessees” because they feel that the “Blesser” phenomenon helps them to experience love in this way. For them, it is not only about

sex, but the man called "Blesser" who becomes the provider of material things, weighs up the provision of needs, sharing of goals, and making dreams come true. Males exchange means that are important to females, which comprise of care, warmth, time, wealth, prestige or honour in aspiration of getting sex (Rudman, et al. 2013:2). According to Baumeister (2004:6) who scrutinised the "Blesser" phenomenon explains sexuality as associated with the desire of an individual due to material need and how the person (Blessee) applies her bodily and psychological powers to pull the partner (Blesser) towards her. This explains that the development of an adolescent is affected and guided by those around him or her, and in the environment of the relatives, community in established values, which notably have an impact on the sexuality of the adolescent. The association with others, behaviour and traditional awareness of sexuality have a great impact on the family unit in which adolescents grew up in and cherish the sexuality they treasure (Makholwa, 2017:98).

3.10 Adolescents' readiness for affairs

Affection is an important virtue, and one of the greatest overwhelming passions acknowledged by human beings. There are different kinds of love, although nearly all human beings search for its manifestation in a passionate affiliation with an intimate lover. Certain people view love affairs as a very significant part of existence, which gives them the ultimate pleasure and satisfaction in life (Makholwa, 2017:238). The aptitude to maintain a dynamic, affectionate relationship is common. Different ideas, which could shape a steady relationship, start with babyhood. These ideas play a role in a child's primary development stages, especially with a daycare worker, who provides needs, such as food, attention, safety, and motivation. Children also learn to interact with other children. These types of affiliations are not purpose-driven, but they seem to determine prototypes of associating with people. Failed friendships occur for different reasons, and the disappointment in relationships is a cause of immense hidden anxiety. The majority of people act intentionally to become skilled so that their relationships could be successful. According to Morgan (2004:9) the setting of sexual characteristics, classification, ethnicity, ethos and sexual tendency are influential contributors to the interest of narratives which people relate to.

Relationships during premature puberty regularly entail the exploration of physical touch and sexual positions. Sexual relationships are a key growth-related achievement during the developing stages of adolescents. They are associated with most of the changes, which take place during puberty, like bodily, collective, and passionate attributes. These developments are connected to the adolescent's developing awareness of physical expression and appearances, individuality, freedom, space, and confidentiality. Adolescents need constructive parental guidance on how to make wise and responsible decisions (Gennrich, 2004:11). Guidance is necessary to prepare them for moving toward healthy relationships with peers.

Readiness to become involved in relationships for most adolescence is not the same, and each household will consider relationships differently. There are, however, certain averages of readiness when development could be detected. From nine to eleven years, the youngster might start to display more individuality, for instance, to be in the company of the family and is more attracted to friends. Younger teenagers mostly spend time together in groups. From ten to fourteen years, the teenager may perhaps need to devote extra time to diverse sexual category groups, which could sooner or later end up in a romantic relationship. From the start of fifteen to nineteen years, love relationships could develop into the dominant part of social life. These adolescents may possibly have a relationship with a particular friend in a circle of companions, and then frequently devote most of his or her time with this special person only. Attraction to friends could develop into meaningful and more secure friendships. The majority of adolescents devote most of the time contemplating and consulting concerning bonding with an intimate friend. During such moments in puberty, adolescent associations sometimes only exist for a short period like weeks or months. Involvement in relationships takes place at different times for some youngsters because some adolescents are not interested in passionate affairs until late adolescence. For some teenagers, it is a choice first to focus on schoolwork, sport, or other interests (Kar, 2015:2).

The readiness for adolescents is not static but differs from country to country. Developing countries in modern times are experiencing a swift transformation because of development in cities, relocation, tuition, and interaction of societies, which are having an explicit influence on

the mindset concerning sexuality during puberty (Kar, 2015:2). In developing countries like India, youngsters are mostly exposed to premature, marriage relationships, which brings about teen pregnancy, and adolescent paternity. Premature contact with voluptuous relationships similarly increase the danger of diseases, which is sexually transmitted. In such cases of adolescent parenthood, the youngsters are groomed into an attitude which influences their sexuality for the passage. In most South African cultures, parents and even extended family play a crucial role in the upbringing of adolescents (Makholwa, 2017:99).

3.11 Adolescents' understanding of religion and gender

Jeannine Heynes in Dandelion and Collins-Mayo (2010:123) writes as she quotes (Cush, 2007c and Wright, 2005) about how people argue about the importance of contemporary religious education (RE) as a source of knowledge of self-understanding and of others in the community and could participate in the nurturing of adolescents. The discussion on the understanding of girls concerning gender and religion revealed how the girls' perception of it influenced the behaviour of girls. Heynes (2008) says that years ago female liberation theologians and theorists of faith were in dialogue concerning the fact that religious conversations are primarily written from the perspective of males and promote sexism (Dandelion and Collins-Mayo, 2010:123). It is from this perspective that Plaatjies Van Huffel (2011:259) wrote that the empirical reality in post-apartheid South Africa still triumphs today due to sexism, patriarchy, and hierarchical societal structures. Heynes (2008), in (Dandelion and Collins-Mayo, 2010:123) says that patriarchy disrespected the spirituality of women. Heynes also said that few feminists (Plaskow, 1990; Fiorenza, 1992; Gross, 1993) "raised the concern that more females should be integrated and commended in religious conviction, whereas others claimed that some doctrine regarding religion supports gender categories and sexual positions" (Basow,1992). Her thinking coincides with Plaatjies Van Huffel (2011:259) in saying that, she agrees with feminist theology that all major religions are constructed on male-directed methods of knowing and teaching literature and how the information affected mature women.

According to the Qualifications and Curriculum Authority (2004), Britain studies in gender and education revealed that what girls have been taught in school have an emotional impact on how they think about themselves and their views, opinions, and potentials within society (Dandelion

and Collins-Moya, 2010:123). It has been found in religious education classes, that women were mentioned in biblical stories as exceptional characters, which shows the weakened position of women since biblical times. Heynes (2008) dates it back to the example of Mary who was the first woman in person at the tomb she did not know what to do when she saw Jesus but had to run to a man concerning what she has seen. According to Heynes, the girls conveyed their concerns by alluding to the fact that even though these days, women have equal rights with men, they experience religion as the stumbling block of discrimination and segregation. The girls make a correlation between the recognition of women in the army, in relation to women priests, and how religious traditions like Islam, keep women away. Some girls referred to religion as something that happened in biblical times and claimed that gender discrimination would unavoidably be a part of religion. This thinking from the girls makes it clear that the influence of other things like consumer culture, which is a mechanism of globalisation has changed the dogmas and traditions of religious conviction among adolescents in distinctive practices (Alvi et al., 2014:110). Under its impact in some territories of the world, adolescents have returned in the direction of religion and produced belief systems that they have chosen or preferred (denoting that societies occurred which rejected global beliefs and observed a strong loyalty regarding long-established religious convictions). The girls also did not want to be associated with religion as they viewed it as a formal institution like a classroom or school, which represented authority, and the girls felt it was partial, chauvinist, and did not have a concern for their needs. Plaatjies Van Huffel (2011:260), shared the same concern as these girls and alluded to the words of Nelson Mandela's Inaugural Speech, in May 1994 by saying that:

sexual role impartiality entails the perception that people, equally male and female are at liberty to acquire their own individual capabilities and become creative where no-one could label them, or no harsh sexual roles and narrow-mindedness could limit them, although gender impartiality implies equal behaviour towards females and males, which concurs with their personal requisites. She continues by saying that the term, "Empire" denotes a male-controlled, "top-down system" which means that important rulings are constituted from a small group of people in power than by those who the decision will have an effect on.

The female learners rejected religion because they experience it as conveying destructive impersonations about women and that it hardly ever embraces or be pleased about people like women (Dandelion and Collins-Mayo, 2010:127). This coincides with the “Blessees” interpretation of their behaviour and said that it has nothing to do with religion (Verass, 2016:2). These British girls like the South African “Blessees” see religion as giving credit to men and that men are powerful and women come second. The thinking of these girls that women only carry a bad omen in the Bible like the story of the prostitutes and Eve (Heynes, 2008), coincides with the thinking of the “Blessees” that they do not behave like prostitutes but that they have been blessed by a “Blesser” (@BlesserInc12 April 2016).

This whole scenario of Eve has been scrutinised by the girls, to show that religion portrayed Eve as the weaker sex, and who made bad decisions, which made Adam the victim, of Eve’s choices (Heynes, 2008). This statement coincides with the voices who declared war against the “Blessees’ and voiced them as “gold diggers” who do not care about violence against women (@BlesserInc12 April 2016). Plaatjies Van Huffel (2011:260) gives an appropriate interpretation that actually links to these statements of the British girls in relation to the South African “Blessees” that patriarchy promotes, one group over the other, and even considers compositions and ideas, which provoke the control and manipulation of the vulnerable and the defenseless among people.

3.12 Sexual violence and crime

Our South African context is contaminated with sexual violence and crime. Many adolescents stand up against their lovers, companions, and friends (Holborn, 2011:6). Female adolescents are the most vulnerable and become the victims of assault, rape, and abuse, which most of the time, end up in murder. A recent study of violent crimes discussed the termination of violence in South African society, which had under apartheid promoted a culture of violence. Families with moral values, breed a stable society because it opposes verbal and physical abuse. In South Africa, social media showed many true stories of how violence took place in romantic relationships among the youth. In Cape Town, a study showed that Grade 8 to 11 learners

admitted that violence between lovers was accepted as normal behaviour. In Johannesburg, half of all the respondents in a survey of Grade 9 to 12 learners' reports, many girls have been the victim of violence in a romantic relationship (Holborn, 2011:7).

Many of the mentioned incidents took place because of alcohol abuse among teenagers. The Citizen newspaper (13/06/2017) disclosed that the advertising of liquor, as an entertaining beverage, attracts youngsters in South Africa, and they become tempted to overindulgence. Young offenders say that their behaviour was drug-related and that they live in unstable family households (Holborn, 2011:8). Lebohang Letsela (The Citizen, 13/6/2017) reported that drinking among adolescents leads to risky sexual behaviour and that sexual assault is common in and around taverns. Letsela quotes a female group of study participants from a rural site:

"It shows insanity of how youngsters drink alcohol. Reality shows that a five litre should be finished in one night. It does not make sense to drink all of it in one night.

Youngsters drink it not only for fun but to become intoxicated. The ultimate is to get drunk".

3.13 The power of the language among adolescents.

The "Blesser phenomenon conveys a strong language of power as expressed by young girls on social media. According to Brown Travis and White (2000:16), the debate of women's liberation struggle position of epistemologies is that research entirely exposes the scholar's viewpoint. The language of the researcher reflects the standpoint and perspective of the researcher as interpreted from the mouth of the person, or target group, which has been researched. The "Blesser" phenomenon demonstrates expressions of words as being divulged by young people who took a position of who they are in this situation (Makholwa, 2017:3). Traditional language has power, as it comes from a dominant group, usually male, and this crippled the voice of women (Brown Travis, and White, 2000:17). Linguistic engagement also displays social construction, and together with an agreement, control what could be verbalised and the way it is verbalised. Postmodern liberation women activists acknowledge that modern knowledge

reveals a global viewpoint, constructed on divisions, parallel to reasonable-unreasonable, logical-intuitive, impartial-biased, and integrated-isolated. Brown Travis, and White (2000:17) affirm Heckwood's (1990) argument that this contrasting language is founded in masculinity-femininity, which is an association of men and women.

The word "Blessor" is connected to God as the male figure and provider for the inhabitants of the earth. This word has gained strength among men who exploit the vulnerability and innocence of female adolescents by providing them with material "blessings" (Makholwa, 2017:277). This language gives men advantage and a more fortunate position than women. Unger (1988) feels that the belittling of women is constructed by a language which often indicates that, which is not in a particular place or space or not in the correct or usual position or order and it also keeps certain things hidden. "Together with language, postmodern liberation activists have used deconstruction as a method to clarify a masculine point of view and prejudice" (Brown Travis, and White, 2000:17). Her statement clarifies the deconstruction of male-domination that has been expressed by the words and behaviour of the young girls and women in the "Blessor" phenomenon. Language also plays a role in the deconstruction of subjectivity, where it concerns women. In the "Blessor" phenomenon, the adolescents moved out of a space, where they have been influenced by the language of old structures and traditions concerning sexuality, in achieving greater equality for women. The language that women adopted is that men make the decision concerning the household (Makholwa, 2017:95).

3.14 Conclusion

This chapter shows clearly the impact that culture has on the behaviour of adolescents and that they adhere to it by preference or occasion. The impact of culture in the lives of female adolescents speaks about their immediate and changed the world that they adjusted to and how it could be related to other spheres of their lives as well. Female adolescents find themselves at the hands and mercy of older men, who sensitise them, that they are "Blessers" and that these girls, are dependent on them. The being "blessed" notion created a culture among these female adolescents, who continue with an ideology that shapes their personality of dependency. The ideology is developed into a transcript of uniqueness, which exposes their sexuality, went viral

on social media, and became the glue that keeps this ideology alive among female adolescents. Sexuality in the “Blesser” phenomenon is driven by the potential among female adolescents that they are the drive behind this phenomenon and that their sexuality is emphasised by their “sexy bodies” and creativity to sensitise any “Blesser”. The choices of female adolescents demonstrate their position concerning sexuality, and perception, concerning acceptable conduct. With reference to reports from journalists and researchers, one can see the tendency of growing into maturity and how this transition shows the difficulty of transforming young boys and girls into adults. Dysfunctional families have an impact on the development and behaviour of adolescents in South Africa.

CHAPTER FOUR

The role of patriarchy and gender on the power relation in the “Blesser” phenomenon.

4. Introduction

This chapter introduces the understanding of power in relationships through the lens of Foucault’s interpretations concerning power. This explanation of power invites us to explore the definition and understanding of gender, which then gives us a clear picture of the complexities of gender relations. It then leads us to the different directions that patriarchy took over the centuries and how it affected the global world and found root even in South Africa. The historical influence of patriarchy as handed down by colonialists is explained from the perspective of how it influenced, the psyche of people, and how it manipulated women’s understanding of their subordinate position in society. It then continues with the emphasis on Foucault’s and other researchers’ understanding of power, in relation to the perception of power, in the “Blesser” phenomenon.

4.1 Foucault’s understanding of power in relationships

Foucault acknowledges that his goal was to establish an account of the distinctive courses whereby cultures, made people subjects of power. His work concentrated on three approaches of objectification¹² that changes people to become subordinates. In this section, Foucault gives attention to the study of the course of action why people change into subordinates of power. He speaks about “divided practices” where the subject is divided inside him/herself, or the subject

¹² Objectification means the deed of humiliating a person to the position of an ordinary thing equals the humiliation of women as erotic properties. The common viewpoint is that *objectification* is the action of considering the individual, or occasionally a creature, as an object or a thing. Erotic *objectification* is the conduct of regarding an individual as an object for erotic pleasure and not even respecting the person’s worthiness (https://en.wikipedia.org/wiki/Sexual_objectification).

is divided from others. He understands people as sick or healthy, poor or rich, good mannerism or offender. He decided to concentrate on the area of how human beings turn themselves into subjects. Foucault identifies the “subject” as a person who is reliant on others and who is in need and manipulated by that person. This person also affirms his uniqueness by a sense of right and of acquaintance. This relates to Newton’s (1997:24) understanding that power is relational and that it is determined by the complexity of the relationships that can be controlled in an interaction. This subjectivity could be interpreted alongside the familiarity of the circumstances that positions females at intense risk which branch from patriarchy, which sold the system that men are superior to women which makes women inferior citizens and that they should submit to the authority that men have over women in South Africa (Thobejane, 2015:11). In light of this, explores Foucault the area of sexuality, particularly of how men are cultured to identify themselves as controllers of sexuality (Foucault, 1982:778).

Foucault wanted to concentrate on “subject” as the general theme of the study but became lured into the question of power. He soon became so conscious about the fact that a human being is positioned in relation to fabrication, and that one person has authority over the other, which created complications in relationships. He gave attention to abstract needs, and the type of experience people are facing. Foucault realised that to understand the conceptualisation of the concept object is not the only prerequisite of a good conceptualisation. He decided to rather concentrate on historical conditions, which motivate people’s conceptualisation. People require historical awareness to interpret contemporaneous conditions and situations. Foucault delved into the type of reality that human beings experience (Foucault, 1982:778). To a certain extent, power was analysed from the perspective of the core of common sense, which comprises of investigating supremacy in relationships within the opposition of policies. (Foucault, 1982:780).

He looked at power from the perspective of imprisonments in conjunction with “correction and punishment”. Physical chastisement was frequently committed in a disciplined manner where corporeal pain was given with excessive, and in deviant conducts to illustrate the kind of punishment everybody will get. The mind-numbing dropping of security devices and the darkness of the jail cell unit have succeeded in the outstanding ritualistic performance of the torturing of

the physical and human emotions. Foucault explains that in the prison cell, the convicted offender's body is hidden, rather than being found at a demonstration at the gallows, and the power of the prison no longer caused pain to the offender. The prison was instituted to train the offender in a way that would rehabilitate his/her "inner self". The fright of physical chastisement and the uncommunicativeness of incarceration were not easily two segregated and contradictory experiences; and neither different from the outside. They were used to change the behaviour of people as a means of the justification and an extreme revolt in the institute, which holds power (Pol Droit, 1975:1). Foucault relates madness of structure to prisons.

Foucault says that prisons persuaded him that power should not be measured in terms of law but relates to technology (Foucault, 1980:207). Foucault feels that technology is a strong power, that controls people by different marketing strategies, which makes them a product and participant in games of power. Foucault renders that power is implemented with meaning and therefore feels that as an alternative of analysing the challenging difficulty which has meaning, he concentrated on the psychological relationship between people when power is applied and acknowledged. Power is engagements upon peoples' activities to prevent further misconduct or to obstruct it. Foucault concentrates on the prison as a system of punishment which traditionally is connected with politics, which may conditionally be explained as the conflict of status in party-political and economic welfares. He sees the supreme power of monarchs who ruled like kings and emperors as a visible form to exercise power. Disciplinary power had a way of exposing people for who they are and that everyone should know that someone is punished for their sins (Foucault, 1977:82).

Foucault says that the implementation of mechanisms of power is very strong. He identifies power from its channel which is persistence that became the outlet where power influences the actual fragment of people which affects their flesh and spirit and implants the strength of it into their engagements and mannerisms, their conversations, and positions, cultural practices and daily activities (Gordon, 1980:39). Foucault relates the comprehension of power to the understanding of the "Blessees" of their interpretation and claim of power.

Foucault says that the ordinary understanding of power in relationships is from a perspective of erotic excitement, which is only shared by equals, and is often a logically explanatory experience (Foucault, 1978). According to Newton (1997:24), people could only enjoy a relationship when the interior experience of the other is enlarged and the subjective reality of each individual is enriched. Newton (1997:25) feels that sexual power is the general demonstration of intimacy and liberty as people relate to each other which formed a habit and acceptance in their associations. Foucault's understanding is that someone who comes from an abusive relationship is not always submissive in all spheres of life. He believes that a sexually submissive person in a relationship is usually strong and responsible rather than understood to be weak and powerless. The effects of the abusive relationship create the opposite in the person. Brewis (2001) understands Foucault from the position that every romantic relationship whether "good" or "bad" has an element of power and not free from it. This statement coincides with Foucault's thinking that power is not a top-down thing but is controlled from the below.

Foucault tries to show his audiences how the impact of power in the interaction between people can extremely penetrate the lowest point of human beings, to such an extent even if they have no connection to the image of subordinates. The emotional impact of power on human beings has no connection to the assumption of people's mindfulness of power. "This impact is caused by a system of bio-power and somatic-power (a power which is related to daily problems which is caused by anxiety, pain, etc.) which resides from a web from where sexuality has its traditional and ancient origin which influenced our sexual behaviour" (Foucault, 1980:209).

The occurrence of the group who creates meaning in society is the outcome not of an agreement but of the quality of being relevant or significant in the physical application of power on the spirit and emotions of people (Foucault, 1979:117). Foucault feels that in all societies the body is trapped within a system of power relations. In these power associations, the body becomes directly enmeshed in a governmental domain where supremacy has an impact on it. Power relations capitalise on the body, to promote it, to instruct, to persecute, to compel it to execute assignments, to organise rituals and to produce symbols. Mastery and consciousness of a person's individual physique are known because of the impact of the strength of power in human beings as in the case of physical exercises, body-building, nakedness, adoration of an attractive

body (Foucault 1977 as translated by) Gordon (1980:56). When this occurs as the result of power, there certainly develops the reacting rights and encouragements. Reactions of individual body's which opposes power, wellbeing versus the money-making practices and hedonism versus the ethical standards of sexuality, marriage and civility. Without warning the things that prompted power start to condemn it. The course of action of power in the body becomes open to the elements of condemnation in that same body Foucault (1977 as translated by Gordon (1980:56).

One of his audiences asked Foucault in an interview about his understanding concerning the power of sex which according to Foucault is not something that is controlling. Foucault discards the classic understanding of power which is fundamentally an authorised method to subdue people to act according to a certain principle of law. If people step outside the boundaries of how the law expects people to behave, he or she will be disciplined with a range of destructive consequences like segregation, marginalisation, dismissal, difficulties, deprivation, etc. He pronounces that power bypasses the procedure and regulations it functions at various philosophies and in different guidelines (Foucault, 1980:207).

Foucault believed that that power is always in action and all over in operation. Foucault investigates the application of power via processes whereby power is used, and in what manner it could emerge. The characteristics of power are threefold and individually impartial although on the contrary intersecting. The first fact shows that bodily power, has the ability to influence substances, and this influence was to eliminate, transform and to create them extremely unique. In the second place, this composition of physical energy is differentiated from the power which is implemented through interactions which are happening among people. Third, there are interactions among people which might have the possibility to exist and function due to the power phenomenon however would not be consumed as a method for the implementation of power (Foucault, 1982:780).

4.2 Patriarchy as gender and power construction

In this section, the issue of power in relationships is studied from the perspective of patriarchy and gender as analysed from the transmission of power in a patriarchal society. Bālan's (2016:37)

interpretation of how Foucault explored the power phenomenon relates to the fundamental idea of looking at power in relationships between people and society especially its institutions as the advantaged habitat of observation. Foucault's analysis of power shows how different organisations, associations, traditions and customs exercised power on crowds, or units and human beings, and how these groups and individuals maintain their own uniqueness and opposition to the consequences of power.

Coetzee (2001:301) is very firm when she highlights the problem of control regarding gender, and say that people have to scrutinise the circulation of power in a patriarchal society. All sectors of society are in the hands of the majority of men. Coetzee describes patriarchy as an established position among men concerning social relations among people, based on physical and measurable things, which gave rise to a mutual dependency and shared aims which empower males to dictate females. Despite the fact that patriarchy has a categorised structure of males from diverse social groups, it does have one thing in common and that it creates such a strong power among men that they form a united front in the masculine mutual association of supremacy over females. In most societies where the social standards or principles were defined by the dominion of males, females are interpreted as "weak or incapable" bodies instead of regarded as mediators of crusades, business strategies and civil strategies and guidelines (Ruddick in Enslin, 1913/1994:20).

The patriarchal culture or ethos, which serves as the creed for community identity, becomes the main justification for oppression and injustice (Kanyoro, 2002:13). Men started to have other frustrations of city girls who are also, Westernised with a new perspective of what the care of a man is. Most research information keeps on focussing on outdated interpretations of males and certainly continue to draw attention to sensual and adulterous behaviour (Shefer & Mankayi, 2007:190).

Women no longer comply, to a customary law of where she laid emphasis on the duties of being the daughter-in-law instead of being the wife. The wife was rather obedient towards the in-laws and the seniors in the family rather than her husband. The demonstration of these kinds of gender power influences between kinfolks and tribes that matrimony functioned to engender

became questioned by men specifically when the marriage was arranged. In an arranged situation it is mostly men who determine essential facets of erotic transactions, for instance how frequently sex should take place and their perception concerning the use of a condom. Men are usually the forerunners of numerous sexual relationships (Mankayi & Naidoo, 2011:43).

With reference to the above-mentioned freedom of choice concerning women, one needs to look at the vulnerability of women as a given to trust older men or any man who could give monetary gains and trust as a kind of “false” freedom from men. Mankayi and Naidoo (2011:48) write from a perspective of military students in their beginner’s year who happen to participate in affairs with high-ranking officials. Young innocent girls leave their family homes being unaware of the amount of freedom that is in the sphere outside the family unit. This picture could be seen in relation to the freedom of a young man who leaves his father’s house in the country to work in the mines or elsewhere in the city (Clowes, 2008:189). She continues by saying that leaving one’s parent’s house is all about making individual choices and being independent. It is from this perspective that Foucault sees power as an important factor that is ultimately exercised to dominate, overpower, suppress, or portrays a subject as submissive.

Solontsi (2016:1), Kurzban (2011) and Fritz (2012:2) agrees with the above-mentioned researchers and speak up against the exploitation and corruption which is vested in male dominance and power. Gaventa (2003:3) says that each tussle is a battle in opposition to a “system of supremacy and control” that “categorises the person, labels the individual by his/her independence or distinctive personality, and connects him or her to an own identity”. Individuals become subordinates of this kind of power, subordinates who are dependent and controlled by someone else, or attached to their specific uniqueness because of “morality or self-consciousness”. Power could be the bodily, the capability which could influence subordinates, the ability to be creative, to subdue anything, to transform people into someone they were not before. This practice of force is an applied discerned method of power that exists among persons and parties. It is important to note that, some affairs of interaction which could work if it is controlled by power but is not maintained to be utilised as a course for the implementation of power (Fletcher, 2008:2).

The story of power in the different cultures of this world is for decades governed by a patriarchal system (Jóhandóttir, 2009:1). She quotes Theborn (2004:17) and Walby (1990:20) as they define patriarchy: "Patriarchy is a practice of collective constructions and traditions, where men advocate the domination, exploitation and oppression of women". They accentuate this expression because it points towards the denial of equal genetic freedom and the belief that each individualistic male person can dominate each female person as a subject to men. The composition of patriarchy displays six methods of construction: the masculine method of production, male-controlled dealings in compensated labour, male-associations in government, violence caused by men, masculine dominated relationships and male governance in traditional establishments. According to Jóhanndóttir (2009:2), the male-dominated method of construction signifies the failure to appreciate the labour of female house executives who represent the manufacturing group, whereas men are perceived as the commandeering group. The second in charge, which defines male-dominated associations in salaried occupations, signifies the statistic that customarily females had to accept inferior employment. The third level represents government positions as decided and obtained by men as a patriarchal unit, who created a chauvinistic and industrial society, which shows evidently their prejudice behaviour. The quarter of the construction speaks about male violence against women and clarifies the substantiation of female exploitation by men and methodically sustained and accepted by the denial of the state to combat it. The fifth degree portrays the male-dominated dealings concerning sexuality, which engraved the perception and acknowledgement that heterosexuality is and ought to be the rule. The last level denotes traditional establishments that should be superior in numerous cultural institutions, for instance the mass media and how they customarily presented females in public through the mass media etc. (Walby, 1990:20).

Prior to the nineteenth century, the dialogue concerning patriarchy was predominantly theological and regarded this phenomenon to be accepted as normal. Jóhannsdóttir (2009:2) links patriarchy to capitalistic economic practises which became institutionalised during the 16th and 19th centuries, which then spread throughout the whole of England. Later during the early 20th century female activists have applied this perception to relate to patriarchal power and control over women.

Our current South African society is still captured under male-domination because it sensitised adolescents especially the female category to venture on capitalised ideas which engraves marginalisation of the women (Makholwa, 2017:204). Male-domination has engraved a spirit of material gain by acquiring material items. According to Alvi, Hafeez & Munawar (2014:104), it is not the attaining of material things which are important but the 'deed' or 'the desire to act to acquire more' which partly constructs people's purpose. The young minds of adolescents are very creative and they feel that they deserve the best and do not want to grow into a "mass of insecurities" like their parents (Makholwa, 2017:45).

4.3 Tradition changed but power prevailed

Patriarchy created a culture of "how to be a real man" and the African tradition has laid down the rules of seniority and the respect for age, which became a "tradition". Due to culture power became the essence of the "ruling" authority of the father of the unit. The father was the one who would steer the family in any direction and that behaviour has been accepted by the community as well (Ackermann, 1991:6). It is obvious that his behaviour as accepted by society was transferred to younger men. The impact of gender on younger men after urbanisation influenced the behaviour of younger men towards older men but the grand narrative of marginalisation of women stayed the same and even continued. The urban men started dressing differently (culture of wearing suits) in relation to dressing in the rural areas of a farming community. The Western male costumes substituted the accumulation of livestock, spouses and kids as an acknowledgement of wealth and status in settlements which limited the space for where there was no place for enormous herds of cattle. Tradition changed because the younger men had money and became self-sufficient and felt no longer dependent on the father who owned the soil. The young men stood up against tradition, which included the aspect of arranged marriages and felt that they could now choose the person whom they love. The communal and physical living situations in townships were quite the opposite from what people experienced on farms, because young men became influenced by and adopted new systems of displaying masculinity, culture, elegance and other indicators of uniqueness in the community. The money

and new urban image gave some power to younger men, which led to exploitation and violence against women (Clowes, 2008:184).

The life-style in townships created an atmosphere of drinking and partying. The urban life caused people live close to one another within the same ethnicity and with this came into contact with people from other ethnic groups, cultures and religious traditions and even with the newer urban grouping like *tsotsis and gangsters*¹³ (Clowes, 2008:184). In this new urban environment, the values and practices of a farming community had soon become argued, challenged and questioned in exchange for a new meaningful gender identity. When looking at the influence of media Clowes (2008:184) scrutinised the “*Drum*” magazine which influenced the mind-set of the men who could read and who were challenged by the perception of a Western culture regarding the authority of a man. The magazine symbolised men in the city challenges, wrestling with values, ambitions and cultural practices which were normally connected to male power influenced by maturity and superiority developing from a predominantly country way of life. It is from this perspective that half way during the twentieth century that a new gender culture emerged which had the same oppressive system towards women and its effects could not be seen as any different from the one that was upheld in the rural areas.

The amalgamation of colonialism and customary law¹⁴ brought a new venture in the thinking of younger men. There have been other factors like the influence of politics, Christianity and other

¹³ Criminality and brutality became a prominent experience of life in the city which created an ethos. The lack of money, desolation, viciousness and disorder of the township became the daily activities of numerous criminal groups. Young men started to create groups to plan malicious deeds which brought trouble in most African households. Parents could no longer control their sons as most parents had to go and work in the cities. Adolescent deeds of misbehaviour enormously accelerated (South African History Online 2011).

¹⁴ South African traditional decree denotes an uncodified legal system which has improved and put into practice by the ethnic societies of South Africa. Traditional law has been outlined as a

religions and migrant labour that played a vital function in the daily endeavours of male adolescents who ventured into a behaviour of maleness, which lessened their reliance on their dads, and eventually strengthened the supremacy of privileged males over counterparts and females in general. Men were no longer interested in arranged marriages where the father paid the lobola¹⁵ to get a woman who will be subservient and he who will inherit the land. Such ideas faded away, which caused some men to have a wife in rural area and a concubine in the city and who have to support both women and children. It ended up that most women suffered in the rural areas due to the silence of men and not maintaining the family. Observing the above-mentioned facts Clowes (2008:185) realised that though it destabilised the solid foundation of the financial system in the country and the memory laid down by rural African societies it still could not totally discard it. Clowes quoted the words of Morrel by saying that although all these things have been interweaved into a variety of gender practices which determined the legitimacy of the sexual separation of labour and male power.

Mankayi and Naidoo's (2011:46) findings show that different philosophies have fabricated masculine sexuality which supports a chauvinist erotic desire dialogue where numerous circumstantial sexual companions and that impulsive sexual activity is permitted. Female sexuality is often interpreted in accordance with a *'have/hold'* debate by which the sexuality of females restricted to married or committed relationships and where self-confident female sexuality is suppressed and discredited or invalid. Men are positioned inside this fashion of the *'have/hold'* debate which permits males to structure a manliness and sexuality in connection with

recognised practice of long-established guidelines which developed from the lifestyle and accepted requirements of the society (www.wikipediafreeencyclopedia)

¹⁵ Lobola is a symbol or gesture of appreciation made by the fiancé's family to the bride's family for taking care of her and for giving her away as bride to the husband. Lobola expresses the worthiness of the bride from her family and husband's family, which also symbolizes morality, worth and gratitude.

protective responsibilities, whereas females were limited to express their eroticism by succumbing to the lust of men. Men as the instigator of a sexual event always has the power to decide on all facets of it, which involves at what time, in what way, and the frequency of it (Makholwa, 2017:98).

4.4 Gender definition and understanding

Due to the diversity of people the expression '*sex*' and '*gender*' represents various phenomena to them and became difficult or complicated to characterise. Sex denotes the bodily or biological variances concerning men and women, incorporating equally main sex physiognomies (the general form or appearance of the reproductive system) and lesser physical appearance, for instance, stature and beefiness. The word gender denotes societal or ethnic disparities related to whether a person is a man or a woman. The uniqueness of a person's gender is the degree to which people know whether they are a man or a woman (Diamond, 2002). Tolbert (2000:99) explores a modernist perspective which identifies gender as a set of inherent communal personalities that spontaneously associated with biological sex. The central idea about gender is usually that there are only two genders, related to only two sexual categories and refers to the physical appearances of people's bodies. According to Thatcher, (2011:7), the one sex (male) was viewed as the perfect sex and more important than the other (female) and regards it as sexism.

Crossman (2017:1) takes it further and relates that gender identity has, in particular, a persuasive effect on how people should dress and present themselves, and how human beings want their bodies to look like, as considered by normative standards. As people grow, they have been influenced by those around them and follow learned behaviour. The process of socialisation introduces children to specific positions that are characteristically connected to their genetic sexual category. The phrase gender role indicates the perception in the manner society expects males and females to conduct themselves and even their actions to be appropriate. This emphasises how society created these roles which denotes specific ethics and characteristics. Even though the terms "*sex* and *gender*" are sometimes used interchangeably and do in fact complement each other, they nevertheless signify different attributes of the meaning womanhood or manhood in society. Gender is the practice that classifies and categorise people

and even informs individuals how to conduct yourself. Connell (2002:9) expresses the social science's view that relocated their understanding of gender from the emphasis on the difference to the focus on relations. Brauer (2006:3) explains that if one tries to comprehend someone's gender, a person should also take into account aspects of age, race, ethnicity, health status, religion, etc.

Pilcher and Whelehan (2004:61) describe gender as an order, which operates as a decorated structure of philosophical and physical customs portrayed by persons in a society. These portrayed practices create power associations among people and are every time reshaped and accepted as normal behaviour. The gender order of society became so strong that it created customs or policies of masculinities and femininities, that it refabricated relations between them. Pilcher and Whelehan recognised Jill Matthews (1984), as the person who developed the notion of the gender order as she understood the historical composition of feminineness. Pilcher & Whelehan (2004:6) concur with Matthews, that the notion of the gender order recognises the statement that all societies differentiate between males and females, whereas they allow differences in the environment to influence them to these differentiations.

According to postmodern theorist, gender is composed by society to classify between females and males on the grounds of their behaviour which is developed from intrinsic politically conscious origins which is common throughout the world, and argues that it is endorsed in manifold and diverse traditions in all ancient and indigenous backgrounds Tolbert (2002:99). In every society, there are dominant ideas about sex, gender and sexuality. Primarily one needs to understand the difference between "gender" and "sex." Gender denotes the affairs involving females and males (Bradley, 2007:1) constructed and supported by society by means of character, functioning, accomplishments, mannerisms, anticipations, expectancies and actions by men and women by which they get a label as "mannish" or "girlish." Tolbert (2002:99) agrees with Bradley by adding that some postmodernist theorists agree that the "naturalness" of gender transpires from the construction of gender classification as a practice of performance in which the correct gender demeanours are regularly endorsed that they become "natural". Granting that gender is socially constructed has it also the characteristic to create change in people's behaviour. Certain attributes are given to males

and females. For example, “When a man gossips” some people would say “You gossip like a woman”, a specified persona is created in the mind which attributes certain behaviour to a man or a woman and this links to the presentation of gender. People are born without the experience of how to behave in a womanly or manly manner, but rather become attracted to learned behaviour (www.diversity@nccj.orgsblog). According to Tolbert (2000:99), gender is a “universal and essential social correlative and observed males to be savagely cruel and very violent when it comes to territory, whereas females are caring and submissive”. Gender is governed by the understanding of responsibilities, purposes and positions ascribed to females and males by people in the community and personal life. The two-gender system consequently insists that there are only two genders and that it is also harmful because it often promotes a gender hierarchy in which women are viewed as subordinate to men.

Gender functions as a collection of common values prescribing the kinds of actions which are usually taken into account as normal, proper, or applicable to human beings centred on people’s authentic or recognised sex or sexuality. Gender activities revolve around views concerning the construction of female and male behaviour, despite the fact that negative responses and differences exist. According to Gardiner in (Kimmel, Hearn and Connell, 2005:35) feminist’s theory regards the perception of gender not only as a product of society but that the indication of maleness and femaleness are interconnected social attributions to persons who have a specific body structure despite the accepted, essential, or perfect physical appearance of human beings with the same external organs of reproduction. Tolbert (2002:99) even expresses how the postmodern perspective has been influenced by the perceptions of the feminist movement from which most of the collaborative theoretical study of gender has come. It is important to note that this concept has transformed established statements regarding the innate qualities of males and females as well as the classification of human beings by grouping them as “males” and “females”. The information concerning all sexual category anticipations sometimes differs considerably among cultures, whereas other physiognomies are perhaps popular in every part of a variety of societies. Currently, there are still continuous arguments concerning the degree in which gender roles and their dissimilarities are bodily defined and the degree of being socially constructed.

Cranny-Francis, Waring, Stavropoulos & Kirkby (2008:1) explored the fact that gender divided human beings into two categories male and female and gives more benefits to men over women. Cranny-Francis et al., (2008) and Tolbert (2002) agrees to the fact the universal ascription of unequal social relations allowing on gender to dominate and the other to be subordinate, on the foundation of relative minor biological distinction. Cranny-Francis et al. (2008) agree with Spelman in Tolbert (2002:103) that interwoven nature of gender made it practically impossible to separate the societal and cultural consequences of sexual characteristics. Tolbert feels that in our modern society the perception of gender still functions as a position generated by a hierarchical male group which makes half of the equation positive and the feminine negative (Tolbert, 2002:103). Connell (2002:9) agrees with Tolbert in stating that the current world accommodates an immense chain of command which is mostly the men who hold the power. In 1995 and 2000 a social scientific analysis of masculinities has been developed by Connell which was included in his extensive social hypothesis of gender. This brought to the core that gender is the final result of open-ended understandings of and meanings allocated to the generative and sensual competences of the physical structure of human beings. "Many postmodern and feminist, theorist interpreted the dominance of men and the holding of power by and the influence of the complexity of gender " (Pilcher and Whelehan, 2004:83).

4.5 The Complexities of gender

The complexity of the term gender has extremely societal factual influences and the power it holds controls society. The complexity of gender could be divided into three categories: (a) biological/physical sex (b) gender identity and (c) gender roles. Gender was viewed as the universal acknowledgement of imbalanced social power associations, allowing one gender to tower above the other and compelling the other to be subordinate. This subordination was based on the grounds of quite insignificant biological dissimilarities. Tolbert (2002:100) quotes Monique Wittig a French-speaking feminist, who claimed that there was only one gender and it was feminine who existed, giving a reason that masculine is equivalent to universal thinking. By the middle of the 1980's the recognition of this world-wide interpretation of gender relations was no longer acceptable within the feminist thought and was objected through the campaigns of racially and

ethnically excluded women and lesbians, who disputed that the portrayals of this “essential women” did not include them. Pilcher and Whelehan (2004:41) give an explanation of “Essentialism” as a way of reasoning that considers that all demonstrations of gender diversity is inborn, has a historical background and involves different cultures. Essentialism regarding the formulation of gender creates an endless allusion to biotic distinctions between sexual categories, by means of the reason to justify varied appearances of sexual diversity. Popular feminists discarded the method of biological essentialism and rather supported a social constructionist perception of gender interactions (Pilcher and Whelehan, 2004:41). To be able to establish a mode of solidarity and to promote crucial political liberation, feminists from the U.S. of the 1970’s has reasoned that gender was an essential social factor that deserved a careful investigation (Tolbert, 2002:100).

Tolbert mentions that Elizabeth Spelman took on the assignment to investigate the “essential woman” description and came up with the “Inessential Woman: Problems of exclusion in feminist thought.” She delved into the understanding of Plato and Aristotle on gender. She analysed Aristotle’s interpretation of men, women and slaves and from this analysis realised that “politics” made gender a social issue rather than sexual. According to Spelman Aristotle claimed that men are naturally superior to women and that women are naturally superior to both female and male slaves. “Indeed, Spelman asserted, in Aristotle’s view, those who were slaves “by nature” (rather than “by conventions” as were those taken in war) had no gender at all, for they were defined completely by their social status” (Tolbert, 2002:100). She continues by saying that Aristotle believed that only men were born as free citizens and that women got their free status in relation to a man.

With reference to the unhappiness of racially and ethnically excluded women and lesbians and to the idea of Aristotle as explained by Spelman, Cranny-Frances et al. (2008:3) clarified that gender is a sociological or anthropological classification, which intentionally divides people into male or female, and is even is a set of connotations that sexes accept

in certain societies. Gender has been redefined by Judith Butler, as quoted by Boyarin (1998:117)

“Gender should not be perceived simply as the social impression of a connotation which is given to a prior constitution of a specific sex (a concept given by law); gender should rather allocate the actual tool of creation by which the sexual roles are created. Consequently, gender has a different connotation to culture as sex has to character; therefore, it is also seen as the conversational enlightening process whereby the gender characteristics or the “biological sexual category” is created and recognised as “the process of reasoning”, which precedes tradition, and became a radical impartial physical defence for cultures” (Butler, 1990:7).”

Boyarin (1998:117) explains further that gender then is studied within a specific historical or existing culture and one needs to investigate the practice and the course whereby human beings are included into two (certain traditions have multiple) gender system which seems as if it has been created by the natural world, as a phenomenon which has always been present. Most postmodern theorists see gender as associated with the purpose of sex, but that the dualistic biotic “*givenness*” (the quality or state of being given) of the gender thing is contested by acknowledging it also as a changing societal and enlightening structure imprinted on the physique (Tolbert, 2002:99). The dualism of sex relates to the categorisation of sex and gender into a dual and separate, differing and divided appearances of male and female and can take several forms. The two halves can be viewed to be equivalent but opposite, in a balanced relationship, but often the two halves will be characterised as incompatible and with the female in the subordinate position (Cranny-Francis et al., 2008:2). Not long ago, female activists have expanded the interrogation concerning the disposition of the affiliation between sex and gender and the knowledge of duplicating the twofold antagonism correlating nature and culture. Furthermore, it observed whether the investigation concerning the way people identify with the biological has been completely cross-examined. Through postmodernism, many feminists could question the legitimacy of classifications of gender in view of the fact that they exclusively described in association with one

another with no indication which relates to external certainty. “Judith Butler’s example of gender by means of “performative” appears to destroy the final traces of essentialism concerning her claim that people construct stereotypical personalities through the course of identification/appraisal – the declaration that it will be a specific sex (girl/boy) at childbirth” (Pilcher and Whelehan, 2004:41). “*The Divine Feminine*” (New York: Crossroad, 1983), says the dualistic understanding of how gender has been constructed overlooks or denies truthful authenticity. The writings of Mallenkott (2001:6), expresses the scriptural imaginings of the Deity as feminine. She affirms by saying that numerous men who are sexually attracted to women hardly ever portray “mannish” assertiveness, mannerism, and positions; and numerous women who are sexually attracted to men are not interested with “womanly” activities, thoughts, or heroine positions. Intersexual and lesbian people are neither entirely influenced by the mismatched sexual category (Mallenkott, 2001:6).

In 1955, John Money was the first person to create the phrase “gender roles” which was more seen as men’s liberation, and throughout the development of his research of bisexual people, to explain the conducts whereby particular persons communicated their position as intersexual people in circumstances where ambiguous biotic consignment occurred. Clowes’ (2008:184) understanding of sexual category, sexuality, manhood and womanliness is publicly and traditionally composed personalities that notify and mould one another as they are endorsed frequently. They are also moulded by the controversial associations associated with opposing and flattering individualities as defined by patriarchy. Clowes sees a difference of understanding of gender roles in urban and rural areas due to the fact that the societal and substantial circumstances of living in the city differed from life expectancy in the countryside. Both show that modern means of signifying gender, culture, style and other signifiers of common uniqueness needs to be established (Clowes, 2008:184).

The period between World War Two and the 1970’s is the phase where the governing discourses in South Africa had the tendency to challenge the supremacy of white men by means of autonomous decisiveness in conjunction with economic independence. The dissimilarity with the African discourse indicated the rule of masculine maturity within the household, through a high opinion for maturity and superiority and by reason of submissiveness to the practice of tradition

(Clowes, 2008:181). As already discussed, the worldview of South African's was profoundly influenced by Western culture. Many changes have taken place in the racial and ethnic demography in South Africa which occurred after industrialisation and urbanisation. It is important to note that the urban view which had power and effectiveness during the second half of the 20th century is associated with the steadiness in the countryside regarding gender and contemporaries. Coetzee (2001:300) understands the role of the father as an absolute idea when it was promoted to the position of the hyper norm. She explains that the notion of the dad being the commander and taking care of the immediate family has been expanded to the broader areas of the community, and started to take over all other forms of social interaction. The sensitivity relating to the dominance of the father who is controlling the whole family was in a sense diminished when younger men went to the urban areas and found their own identity of not being dependent on a father who is the "ruler". This, new identity with financial security brought a new dimension into the lives and behaviour of rural men in the city and who have now control over "city girls". Money-making, societal and governmental transformation consequently caused changes within the intimidating and overwhelming separation of power of the government department in the countryside which put pressure in complicated circumstances (Clowes, 2008:185).

According to Mann and Roberts (1991:2), the composition of customary law motivated the privilege of older male Africans and brought about the subservient position of African females and younger males. At the same time presented additional innovative probabilities to lower-ranking males and females to oppose male-controlled power. In South Africa the finding of gold and diamonds and speedy development of the manufacturing of mines promoted possibilities to lower-ranking males which permitted these men to divorce themselves from the pressure and power of seniors in the country side and who successively saw the growing pressures concerning the power of men in different eras centred on disputes concerning "lobola/dowry", weddings and inheritance (Clowes, 2008:184). As the African culture went through many changes of gender especially in relation to the hierarchy of men, the context of economy, the move of people to a new area or country to find a job, the process of making an area a city, the development of Christianity, the acquisition of goods and services, and the socio-economic context of the country

in conjunction with the deterioration in customary models of power gradually side lined paternalists. In the countryside, some of these marginalised patriarchs have even collaborated with Western males in determination to reaffirm the subjugation women. Observing this collaboration Pilcher and Whelehan (2004:82) understood this perception of men as the conglomeration of collective systems and traditional portrayals correlated to masculinity. This understanding brings us to the discussion of masculinity as a concept of the plurality of 'masculinities' which are similarly exercised in recognising conducts of masculinity as customary depictions.

4.6 Masculinity as gender hierarchy

With reference to Connell's study, that gender is an end-product and continuing interpretation on the human body as mentioned above he also interprets masculinities (and femininities) as the consequences of these explanations and connotations: on physiques, characters and on a social order's ethos and establishment. In Connell's explanation, male power inhabited a superior classification and position than females within the '*gender hierarchy*' which is distinctive of a contemporary Western world. The highest level of the masculine pyramid is '*hegemonic masculinity*', the traditionally principal notion of maleness centred in the area of power, heavy-handedness and potency, heterosexual people and compensation. Male-domination values this highly which are expressed by a minority of actual men, but this benefits most men which are entitled by Connell as the successive equivalent '*complicit masculinity*'. Beneath the '*complicit masculinity*' in the chain of command are '*subordinated masculinities*', which is mostly represented by homosexuals. Connell and James (2005:832) made a deep study concerning the role of men, gender and social hierarchy. This led to a study on the concept of hegemonic masculinity by which the dominant status of men is argued in terms of their numerous power especially in political leadership, their violent attitude in public and private space and that fact that there are changes in families and sexuality.

During different eras, heteropatriarchy controlled the gender development relating to the perception of heterosexuality which has functioned as a dividing line to cement the instituted designs of authority (Mollencott, 2006:2). The twofold gender paradigm owned this position of

what it really means to be a man has spontaneously influenced men to such mannerisms, actions, and positions in several assigned societies which reflects “masculinity,” as well as erotic desirability to women. This perception was furthermore attributed conversely where females need to logically be dragged towards these arrogances, activities, and functions which are identified by most cultures as “womanly,” together with erotic desirability as given by masculinity. The position that men hold became a conflicting factor to men who do not have the same class, status and muscularity as other men (Connell & James, 2005:831). Mankayi and Naidoo (2011:44) who did a study on maleness and sexuality in the South African National Defence Force (SANDF) concurs with Connell and James that the perception of male-supremacy is connected to notions of opposite sex romantic attractions, supremacy, violence, subjugation and governance, which gives us a tapestry of male-domination. “The SANDF treasure these descriptions because of the disposition of its vocation which animates risky behaviour, command and invasion (Mankayi and Naidoo, 2011:44). By scrutinising masculinity from a military perspective, one can clearly see that the privileged position of power was handed down by Western soldiers. The macho behaviour of risk-taking and control have been adopted by soldiers over the century and became a culture of risk-taking, domination and conquest. This behaviour of men dates back to a kind of “ruler” attitude of men who feel in charge of a unit or a group.

4.7 Patriarchy and power

Patriarchy is subsequently a collective and ethnic practice which endorses supremacy of men above subordinates, particularly females (Khuele, 2005:42). The understanding of the term is taken from the opinion of two feminists called Ackermann (1991:5) and German (1981:1) who defined it as the “the rule of the father”. Both of them continue by pointing out the legal, economic and social systems that endorsed the implementation of power and control of the father of the family over the other members. These members in classical patriarchal systems were the wives, children, domestic helpers and slaves of the main ruler in the family unit.

Jóhanndóttir (2009:2) traces patriarchy back to the time of the ancient Greek philosophers and scientists who anticipated that females were the imperfect fragment of the human race, whom they identified as an error caused by the low warmth in the course of formation (Weitz, 2003).

This belief became a firm ideology during the Middle Ages where men have been viewed as intelligent and creative but women as stupid. During the sixteenth and nineteenth eras, money-making customs which have been driven by capitalism turned into established practices in England which expanded all over Europe, beyond governmental and traditional borders. The tentacles of capitalism swiftly moved straight into the nineteenth and twentieth centuries and became the revenue of Industrial development which spread through the world (Capitalism, 2009). During these time women lost their jobs which were crucial for them, and as a result suffered under specified legitimate entitlements concerning assets which were previously their property (Walby, 1990:20). This is the course which took patriarchy from private to public life.

Patriarchy has infiltrated all facets of human reasoning and associations to the degree that it has become universally accepted (Khuele, 2005:42). Today patriarchy describes the male-dominated world that we live in. Patriarchy is the fundamental understanding of the rule by men as the head of any social unit like the family, a clan, ethnic group society or population (Pilcher and Whelehan, 2004:1). Masculinity was rife in public or traditional structures and their acceptable behaviour in ruling these units. Allan Johnson (2005:5), who wrote the book *"The Gender Knot: Unravelling our Patriarchal Legacy"*, declares that a community is male-controlled "which is equal to men-dictation, men-recognition, and men-centred." Regardless of the fact that as Johnson calls it the *"old husbands' tale"*, which means that females are the hard workers behind closed doors, but the truth is that men dictate all the positions of power which are often earmarked primarily for males. The main opinion at this point is in general that male-domination is universally a clear ongoing strength of male dominance over women. This ancient well-established structure that is innate in people and in which they are habitually and instinctively involved. It represents an ongoing entertainment and competition that people momentarily learned to adopt without considering the regulations that go along with it. The implied "regulations" are reinforced by the most naïve of ignorant deeds, which is similar to males and females accepting specific gender roles, like teaching boys to be tough and muscular and at the same time fretting about girls who should be soft and gentle.

During the 19th-century African girls were taught by English female missionaries or the wives of missionaries which was largely based on the role of women in society and how they should behave from a patriarchal point of view (Leach, 2008:338). Education was centred around domestic work based on a gender-differentiated curriculum in which schoolgirls have been groomed into particular womanlike aptitudes. The early missionary women collaborated with English patriarchies in duplicating in Africa the same gender subservience and domestic ideology that they themselves had been exposed to. This collaboration has been part of the learning information in the curriculum and prepared girls how they should behave as good wives to their husband and dutiful mothers. The teaching of the English female missionaries discarded the African rituals and traditions of marriage, family life and this led to African women's social dependence on men (Leach, 2008:337).

The traces of origin for patriarchy are directly connected to the notion of sexual functions, or the establishment of common and behavioural patterns that are believed to be in a social context acceptable, for persons of a particular sexual category. Pilcher and Whelehan (2004:1) say that patriarchy should be understood from a doctrine of male-centeredness that originated from the Greek word called *androcentrism* that refers to a man. They perceive androcentric systems such as masculine practices which are expected to be generally accepted and understood to be responsible for the impartial standards which designed and measure the expertise of females. According to bell hooks (www.bellhookinstitute.com), the word patriarchy is not part of men's vocabulary or everyday thinking. For men, it is a feminist term which is associated with feminist's speech and writings of the liberation of women and even discards it as irrelevant. When children are born patriarchy determines how parents should groom boys and girls and how they should be regarded by their parents. Patriarchy gave a clear and predetermined gender script and maintain the established masculine characteristics as essential, and because of this disrespect the abilities which reflect subordination (www.bellhookinstitute.com).

The results of most feminist who were scrutinising most societies in the past and in the present showed male-dominated trends by which their information concerning ethos, unions, and associations reveal and repeat the male-supremacy and authority (Pilcher and Whelehan, 2004:1). This whole androcentric perception is taken from the understanding of the philosopher

Descartes in the 17th century whose philosophy was based on the knowledge of the notion that the human mentality and anatomy were two different aspects. A large amount of effort has been taken into consideration why women are in general believed to be the home executives while it is accepted that men get the approval to be the professionals outside the structure of the house. This allocation of employment is habitually represented on a male instituted societal rules in which the independence to perform a mission outside the house and acknowledged power over women is recognised as bossy and authoritarian. As such, rather than trying to weaken the ancient concept of patriarchy, a large extent of reading material considers the geneses of patriarchy, as a collective structure representing the male gender acting as the 'ruler' with the main power key to a sexual composition by male leadership, which entitles men as the dad who have control over females, kids, and possessions. It signifies the traditions of male rule and benefit which brings about the subservience of women. Ackerman (1991:5) criticises the fact that patriarchy crippled the mortality of women in churches and in society. Selokela (2005:3) reiterates that patriarchy has traces in many cultures and has been influential in many aspects of human life.

Prior to the nineteenth century, the dialogue concerning patriarchy was predominantly theological and regarded this phenomenon to be accepted as normal. Jóhannsdóttir (2009:2) links patriarchy to capitalistic economic practices, which became institutionalised during the 16th and 19th centuries, which then spread out through the whole of England. Later during the early 20th era, female critics have applied the perception to relate to the shared structure of male power and control above females.

Linda German (1981:2) describes patriarchy as the root cause of a particular social order and in support of the male-head of the family (paterfamilias) who dominates the females and the junior males of the kinfolk. This structural composition of the family is influenced by the farmworker and handicrafts worker production is to a certain extent created at home. The headman's authority originated from the ownership from the material goods generated and entitlement of the territory. German highlights the fact that even in extreme situations the particular traditional domain differs from the real meaning of the expression. "From the strongest unclear patriarchist

theorist realise that the current society discards such a farmworker society but show their reassurance to combat contemporary female subjugation matters” (German 1981:3). Coetzee (2001:300) takes the concept “patriarch” as “the father and monarch of the household and ethnic group”, back to the canonical era and refers to this time explicitly as the era of the forefathers which includes the male descendants of Abraham to Jacob (Oxford Dictionary, 1969:890).

4.8 Sexism in the church

Haddad (2015:2) says that the identity of church leaders, ministers and clergy are like demi-gods after ordination. The church should be inclusive and in solidarity with the powerless. Thatcher (1992:35) concurs with Haddad and sees a social dualism that arose between public and private. He continues by saying that the whole public sphere is dominated which includes professions, politics, finance, business and the church while women are degraded to the domestic world of private emotions and affections.

Ackermann’s (2003:30) feminist explanation of sexism is connected to the opinion that through patriarchy males have been placed in a privileged position above females just because they are men. After the 1975 International Women’s Year Christians delved deeper into the understanding of the image and likeness of God in Jesus Christ. Ackermann (2003:27) in her studying of theology realised that ‘Doing’ theology puts theologians in the most active or dangerous part of a particular situation or activity because theologians deal with a labyrinth of beliefs and actions. Thatcher (1990:4) went back to scripture to analyse the effect of scripture and tradition on the existence of females. This took him back to the analysis of the Judeo-Christian tradition which had evidence of deep patriarchal history. He challenges contemporary Christians whether they are willing to admit that the Christian churches could still embrace patriarchy which is an instrument of oppression and the sustainer of exploitation in all spheres of society and whether it still has reliability in the area of sexual relations. This provoked much thought and division among feminist and for most of them, Christianity should be freed from patriarchy. Nelson experienced the human body as a language and fundamental means of how people communicate with one another in this world. He sees people as not only using words but are words. He affirms the incarnational character of Jesus and states that in Jesus Christ the

human body of God is represented. "This incarnational perspective is one critical way of beginning to move into the deeper meanings of our body and sexual experience" (Nelson 1992:53). Thatcher (1992:34) looked at this character of the Deity from a perspective of spirit and flesh. He relates it to the Holy Communion Table where the body and blood of Jesus are emphasised for the forgiveness of sins. But it from this same Holy Communion Table that women have been historically excluded by the church as it held the assumption that men are the transmitters and intermediaries of spirit. Women have been associated with the flesh due to their *menstrual* cycle, reproduction and breast-feeding. During these days some churches are reluctant to take Holy Communion from women and women are perceived as unclean and as an invitation to entice men.

Ackermann (1996:139) gives a clear explanation concerning this division by alluding to the fact that women are different and these differences create division. "Class divides women and the disparities among affluent females whose competency put them in a position to implement different options for development concerning their life expectancy in relation to females who battle to survive (despite their ethnicity), are exceptional" Ackermann (1996:139).

Phiri, Govinden & Nadar (2002:127) wrote about the different stories of ordained women from different churches in South Africa who suffered under sexism of male colleagues and sometimes other women. Some women's 'calling to the ministry' become a big question to men and resulted in women being ordained when they are ageing. Phiri et al. quote Hambira (1999:16) who says that missionaries who originated from abroad concerning their patriarchal assignment have been recognised by the men who governed African society and embraced their overseas counterparts. With sadness, he describes: 'Women who received a call to the Christian ministry are seen as mad and out of their senses, or mingling in places and things that they should not'. On South African soil Nadar (IAM 2009:19) questions the message of Angus Buchan to men, in this 21st century when masculinity, as stated by him," is being broken down and eroded". As a feminist, she argues his teaching and his message help to destroy the age-old patriarchal system which dominates within and outside of the church. How will he teach men of today to destroy patriarchy, which has influenced an enormous and endless amount of violence against women?

She questions whether during this time Buchan's steps to "restore masculinity" should be applauded or should women be afraid of him and his mighty men. This behaviour of men is what Thatcher (1990:4) argues that tradition and scripture need to be re-vised to destroy the roots of patriarchy, so that the feminine element, should be honoured. The argument of Nadar (IAM 2009:19) concurs with Thatcher's (1990:4) statement that, "If Christians cannot find a way of dissociating themselves from scores of biblical passages which demean and insult women, there can be no progress in the conquest of patriarchy."

The fear of Thatcher and most feminists like Phiri, Govinden and Nadar is the influence of patriarchy on sexual relationships. This fear again brings out the common feelings that there is no effort to lessening the continuing patriarchal attitudes in churches. There is rather a transition from patriarchy to 'patriotism' which denotes the harmful politics and customs of males regarding females with no respectable support from the government and legislation. Phiri et al. (2002:142) quote Rev May Laban who says that the tussle now is against convert forms of sexism that persist in diminishing the worth of woman priests. Thatcher (1990:7) mentions about sexism in liturgies and the identification of the sacrament of Holy Communion. Rev Laban had to address the issue of the patriarchal liturgy which was composed of men who could not think in terms acknowledging God's feminine nature. She sees it as a journey to move people from the perspective of male-dominated thinking to a more inclusive level. This she says needs to be dealt with in a very sensitive way and that it is a process. Her sensitivity towards this change of thinking in the church is very discerning because it involves cultural issues as well (Phiri et al. 2002:143). Rev Laban's sensitivity towards cultural issues shows how old-fashioned social conducts and beliefs mirror the morals and theories embraced by affiliates of a specific group of people and these practises infiltrate the church but also under the umbrella of patriarchy. Seeing that missionaries implanted a westernised Christianity is it difficult to draw from African cultural practices into the worship as people at that time were not ready to make the change. Laban feels that "the gentleness, the compassion, and the caring that a woman brings to the priesthood are things that should be celebrated" (Phiri et al. 2020:143).

With reference to the experiences of ordained women in ministry salutes Haddad (2006:136) the fact that faith is central to the lives of African Christian women despite the fact of enormous daily suffering. Ackermann (2003:24) affirms Haddad's statement by endorsing her 'faith' life because it is different from 'being religious' because doing theology requires faith whereas studying religion does not. She believes that to be a theologian is to ponder on the day-to-day encounter to live and act as a person in faith.

4.9 Patriarchy in South Africa today

Coetzee (2001:300) quotes The Commission on Gender (1998:1) which describes male-domination as the emblem of South Africa. Modiehi Khuele a gender activist scrutinised in what manner formations of male-domination are duplicated in contemporary party crusades, and regularly influences sexual role disparity and discrimination in South Africa. Khuele (2005:3) comments that although South Africa went through an eleven years' period of success in the struggle for national freedom does the country still suffer the remains of inequality between males and females. The strife and battles for state emancipation showed that people fought for equal opportunity, comradeship, mutual support, and togetherness opposing all systems of segregation between black and white people in South Africa. Observing these factors, he sees the supremacy of men as the foundation of disgusting practices of subjugation in our current South African society. The combatting of domestic freedom functions as a crucial sensitivity which started cross-examining the effect of a male-dominated structure as the most important foundation concerning the lack of important female involvement in the current developing party crusades which concentrates on social and political disputes in South Africa. Khuele (2005:2) agrees with Lindiwe Sisulu (New Dimension, 2017:4) "we are lucky that several activists who fought for change have in the past evidently protested and what we need to do now is to demolish patriarchy. People who are involved in these battles should continue to join together concerning these disparities in these crusades.

According to Coetzee (2001:300), the principles of male-domination are a rigorous consequence of the endorsement of the direction given by ancient male leaders who created regulations that men have supreme prominence in the household and other different civil units. Coetzee quotes

Boonzaaier and Sharp (1988:155) who commented on the past opportunistic supremacy of men as headman and custodian within the household. Ironically this statement gives the essence of the main protest against the oppression of women and children and the legacy of patriarchy by the YMG (New Dimension 2017:4) where they pledge that they would protect women and young girls who they seem to acknowledge as their mothers, sisters, daughters and even girlfriends.

According to Boonzaaier and Sharp (1988:155) as quoted by Coetzee (2001:300) is that the legacy of patriarchy in South Africa has been successfully handed down by the beautiful legacies of the Afrikaner which according to history of the 19th and 20th centuries is an adoption from the colonialists (Clowes 2008:184). With reference to the expositions of “manhood” articles in “*Drum*” magazine ¹⁶ over the years the main characteristic of the old smallholding household which upheld a community of authority and power, has been handed down from generation to generation. The headman show supremacy in this smallholding, which gave him the status as the highest level of power in this construction. This shows the “given” that married females had to bow down to this construction of power (Boonzaaier and Sharp, 1988:155).

Pretorius and Bricker (2011: 34) quoted (Mokwena, 1991; Vetten and Dladla, 2000; Wood, 2005; Gupta et al.,2008; Pistorius & Botha, 2009;) by referring to South Africa’s history concerning patriarchy which shows uncompromising traces of women who lay open to severe forms of brutality under the powerful hostility of their cherished lovers. Pretorius and Bricker (2011:34) admit that the South African female-toddler category is in danger because of high forms of savagery directed towards them. This behaviour of men left them helpless and discarded by a way of life created by a male-dominated society as endorsed by the remnants of apartheid. Terence Corrigan (2009:7) speaks about the Millennium Development Goals facing Africa which, includes South Africa and the difficulty that these goals will soon be met. Corrigan speaks about a business-as-usual attitude among the authorities, who do not care about poverty,

¹⁶ The first edition of the *African Drum – A magazine from Africa for Africa* which later became simply *Drum* appeared in March 1951 (Clowes 2008:180).

unemployment, primary and secondary education of children and youngsters, mortality and the spreading of HIV/AIDS, etc.

4.10 Patriarchy and the oppression of African women

The 21st era shows the foundation of females who suffer under male authority which engendered an extreme argument in various conversations concerning knowledge of females from different categories. It surely compels people in all spheres of Africa to evaluate whether African's understand their own respect for women in all cultures and to observe in what manner individuals, unit or body relates with the classification of women. This is a controversial matter because it involves the crucial core function of race, class and gender of power, its creation and distribution (Kabwila-Kapasula, 2009:3). With reference to Professor Jane Rarieya (<http://ewn.co.za/2013/08/08/Patriarchy-reigns-supreme-in-SA>) who said, that patriarchy continues to be one of the stumbling blocks in workplace leadership. She continues by grading the statistics released by the Commission for Employment Equity for 2013 that only 30% of women have been earmarked for positions in senior management and at the top level, the total was just 19%. She continues by saying that women who are destroying the pattern of men in higher positions need more spotlight so that they can serve as role models to younger girls. She affirms, while South Africa is still very much embodied by a patriarchal way of thinking, women need to play a bigger role in breaking the barriers. This is the same position that Mmanaledi Mataboge commented and criticised women who are affiliated to the African National Congress by saying that the Women's League does not monitor and adds no value to the fact that there are women who feel they are equal to men. They continue to fight this course which actually became a problem and he blames them therefore of accepting the negative behaviour of men towards women in our government. He also said that until now all positive achievements in the fight of this course are not the result of women belonging to the ANC but others (Mail & Guardian, 2015:1). Mataboge feels that the ANCWL supports men from the ANC and sustains their arrogance. The statements made by Mataboge find its essence in what Khuele (2005:44) is saying: Although the ANC-led government has highlighted its interest and consciousness on recognising the importance of women in their code of conduct and government decision-making

processes, are they still subtle in the domination of men and clearly still show traces of emotional and ethnic foundations. These foundations are driven alongside the encouragement for the contemporary governmental issues concerning fairness towards women. The instituted ratio of 1:3 allocation of women representation in parliament, of 1997 was envisioned to put an end to the restricted access of women at all levels of society. On the other hand, this ratio is just a smokescreen because counteracting this ratio, women have to become the forerunners of audience participation on the media and other kinds of discussions and conferences. The competency of women is continuously tested so that they could be employed in top positions. Most males still benefit from special consideration which still engraves maledomination above women and instigates the foundation of patriarchy in all spheres of life (Khuele, 2005:43).

In this comment (Mail & Guardian 2015:1), Mataboge mentions about the failure of the ANCWL to put forward a women's name to become a candidate for the presidency. She quotes the authors in the book *"No Shortcuts to Power: African Women in Politics and Policy Making"* (Goetz and Hassim 2007:262-264): "The two authors allude to the fact that women are still excluded in the policymaking structure which undercurrent power make women still the silent voices. The major and most important driving force that still supports the voice of females and helps them to climb the ladder are the political parties and other equivalents. They also express that people should not hold onto the innocent ideas of the ANCWL's that the inner circle's men will give women equivalent authority.

Edna Molewa who is Minister of Environmental Affairs and also provincial Chairperson of the ANC Women's League North West disagreed with Mataboge and said that this is a critical and timely debate. She affirms that the ANCWL challenged and dismantled male-domination in their electoral processes. This includes also females who think differently. Edna acknowledged that the ANCWL is not regretful to admit that the socio-economic and status hindrances which block females to excel in positions are mostly delayed. With the same breath, she acknowledges that

patriarchy is still highly dominant in South African society and with this refers back to the Media Industry¹⁷.

Molewa addressed the fact that women should reclaim lost territory with regard to representation. She refers to a number of resolutions being approved at conferences that provided the proposal for how the ANCWL envisioned empowering the current women in management positions, to mentor innovative millennials to fill these positions. She gives credit to the league who persuaded the ANC leadership in placing females in positions and even alluded to all the provincial female speakers. She says that the ANC government is top in the world by having the most women in appointment positions as MP's (Member of Parliament) and Cabinet ministers than any other country (Mail & Guardian, 2015:3). She concluded her comment by encouraging on behalf of the ANCWL all women in South Africa to be in solidarity with the Women's League to continue the fight for women's rights and not to cripple one another with unnecessary petty issues which divide women.

With reference to Molewa's concern, Tsoaledi Thobejane (2015:1) Senior Lecturer at the University of Venda comments by saying that South Africa has just celebrated 21 years of democracy but ceased from being the utopia it vowed to be for women and that patriarchy is extremely embedded in a South African system. He refers to the fact that women are still discriminated against at the work place and refer to the statistics of the South African Revenue Service that display that men still earn 28% more than women. He criticises the ANCWL by saying that they are an example of the foolishness for fighting the course of gender inequality but still belong to the ANC which did not yet make gender inequality a matter of concern and importance. He continues by saying that the ANCWL is more used as a breathing space for the employment mechanism of the ANC. German (1981:15) disagrees with Molewa but agrees with Thobejane by saying that concepts of patriarchy differ from the ideas of females concerning emancipation. In South Africa by 2012 "patriarchy" will be mainstreamed and it is still constitutionally accepted,

¹⁷Last year's State of the Newsroom report by Wits Journalism found that the number of female editors is declining in South Africa (72% are male).

and leaders in cabinet and trade union leaders take the liberty to criticise male-domination while discarding the concern of inconsistency (German 2015:2).

Patriarchy is a phenomenon that has deep roots from both the Western and African cultures which fostered the idea of the authority of the masculine predecessors since patriarchy is irreversibly a component of an amalgamation of the Eurocentric and Afrocentric cultures in South Africa (Van der Walt, 1994:160). Many researchers like (Kanyoro 2002, Ackermann 1991, Thobejane 2015, etc.) and journalists (Mataboge 2015, Pilane 2016, etc.) agree with Visagie (1999:7) that patriarchy is the leading and most robust philosophy of traditions in the global world. With the strong influence from Western culture, it has contaminated most of the cultures that enhance the ruling of men in authority. Today the world is being sculpted into a collective social interplanetary by economic, political and technological force. Evolvement in one region of the world can have overpowering outcomes for the life possibilities of individuals or communities on the other side of the globe (Alvi, Hafeez & Munawar, 2014:103).

4.11 Patriarchy plays a prominent role in domestic violence

The above-mentioned facts decipher the transition and complexity of gender and power roles on a belief system that one social group exercises power and the manner in which they exercise it (Visagie, 1991:3). Coetzee (2001:304) mention about the externalisation of the structure of domination which has been handed down by colonialist, and then by the Afrikaner under the apartheid regime made is possible that the structure of patriarchy could not be easily dismantled. In relation to the practices and institutions, concerning the connotation to masculinity and blessedness with ancestors, the long-established African culture obtained a firmness that cannot be easily disrupted (Turaki, 1991:135).

Thobejane (2015:2) blames patriarchy for the repeated incidences of sexual abuse and assault in the family unit that remains an extreme obstacle. He quotes statistics recorded by Saartjie Baartman Centre for 'Women and Children, which states in a time frame of four-minutes South African women are either sexually assaulted or battered. Despite the positive attempts made by the South African government in combatting this struggle against sexual abuse, is it still difficult

to eradicate this scourge which has filtered into communities and became the biggest social ill, which cripples, education and affluence. For this reason, patriarchy has been observed as an accepted and consistent occurrence despite the fact that it has been constructed and accepted by society (Khuele, 2005:1).

The visibility of women abuse is a global difficulty and according to research female savagery is common around the world. Barbarism breaks down the female's physic and potential to survive in the community, and this affects women's creative position, makes the household dysfunctional and disintegrates the important components of societies. Patriarchy is the key factor for the escalation of barbaric attacks on women across the world (Thobejane, 2015:3). Women abuse is embedded in the struggle where women compare themselves with men in the process of perceiving and portraying themselves as powerful.

The New Dimension is the Methodist Church of Southern Africa's (MCSA) newspaper, produced by their Communications Unit. The August version focused on gender violence which could no longer be tolerated by men and women within the MCSA (Mfaise, New Dimension, 2017:10). This statement was a pledge from the Highveld and Swaziland District Young Men's Guild (the YMG is a lay ministry within the MCSA). These Methodist men are speaking up against the abuse of women and children. They protest against the brutal killings of women and children. They raised their voices in solidarity with the voices of women and young girls who for a long time have been ignored and that men (who are against the brutal killings) chose to hide under the deception that the justice system will deal with this situation. They highlight the fact that men turned a blind eye and behave as if everything is normal until there are dead bodies. The YMG continues by saying that women became the victims of barbaric acts of violence, perpetrated by heartless monsters who live among many South African's and members of the church as brothers, fathers, husbands and sons. They say that the legislators of South Africa despite wide media coverage, have pressed the 'ignore button' to the plight of women, but rather fight and push against each other over positions.

The Pledge of the YMG: *"I am a man who consciously stands against patriarchal violence against women. I swear not to harm, maim, rape and kill women*

and children. We must end the war on women's bodies and put an end to gender-based violence. These are mothers, wives, girlfriends, sisters and daughters. It is our responsibility to protect support and love them."

This was the pledge that the YMG committed themselves to adhere. The YMG highlights patriarchal violence, gender-based violence and the responsibility to protect support and love the female sex. It is with reference to this same issue and written in the same New Dimension that Yolisa Mfaise (New Dimension, 2017:4) writes about the vulnerability of women. In The New Dimension (2017:9), there is a photograph of Lindiwe Sisulu (Minister of Human Settlements) who received the Community Involvement Award and she said that, "For women and the country to develop, we need to defeat patriarchy and stop entrenching it, by bringing up our boy children differently". With reference to the above-mentioned statements from the YMG, Mfaise and Lindiwe (New Dimension, 2017:4) one needs to look at the statements and the impact that they have on the psyche of men and women.

4.12 The impact of patriarchy on the psyche

Patriarchy is endorsed at a very high level in the upbringing of people in society and in such a way that it deeply encouraged and maintained male-domination over women at all spheres of life. Patriarchy's establishment in society is so strong and should be understood from the background that it determines, influences and controls relationships between people in different settings. Patriarchy in South Africa's business affairs implanted feminine and masculine employments and appointments that identifies gender, which affected people's psyche. This factor affirms Schoeman's (1998:21) reasons concerning systems that provoke proportionate understandings of representativeness, therefore people became like robots of a robust system. Schoeman is concerned about the fact that women became comfortable with inequality despite the fact that it cripples them and not as equals to men and that this situation will never change. It brings a feeling of despondency when women themselves admit that men are prejudice when negotiating a transactional sex business. According to German (2009:2) and Serres (<https://organizingchange.org/about>) who agrees with Leclerc-Madlala (2004:2) in saying that patriarchy presents a platform, "that the way things are so rigid and irreversible, without the

possibility of change, and seems to be so final that it appears to be unvarying". Gloria Watkins (the author who is named bell hooks 1990) says: "patriarchy has been taught to everybody in a way that it became habitual and accepted as common practise in life" (www.bellhookinstitution.com). With this thinking, the character of relationships is engraved in such a way that embedded perceptions are associated with physical connotations to sexuality, and our daily endeavours.

According to an acknowledgement of the damage that patriarchy does to men is emphasised by a therapist called Terence Real who was very concerned about power (Real,1997:4) and states that the damaging effects of patriarchy are embedded in the psyche of all people. He explains that psychological patriarchy is the forceful and vigorous actions between those behaviours considered "masculine" and "feminine". This produces the dichotomy that people's social mannerisms are partly praised and to a certain extent diminished. All human beings contribute to this agonised virtue. He says that patriarchy has a psychosomatic effect on men which he calls the "*dance of contempt*" and relates it to a relationship which looks genuine due to a complicated combination of undercoats comprised of power, compliance, collaboration, and exploitation. An unrecognised prototype of distinctive associations has saturated Western civilisation and it became a breeding zone, to deface the creation of males and females, which led to the canning of the loving union that existed among people. Johnson (2005:7) says that patriarchy classified male qualities as societal virtues that only belong to men, and the demeaning virtues to women. The collective construction of patriarchy is in jeopardy when it becomes threatened by someone who challenges this construction. The reaction of male-domination is to multiply the force of hegemony, by frequently exercising power upon females and other people also work in crowds due to being discriminated against, like ethnic groups, sexual status and social categorisation.

Because of the underscoring of psychosomatic patriarchy, people realised their connection to each other and that they are actually released from the misunderstanding that males are always in opposition (Real, 1997:5). Johnson (2005:6) gives his understanding of male-domination and explains that it does not mean that all men are influential or want to be in control and that

females are in a weaker position. He admits that only the influential positions in supreme spheres of the population are occupied mainly by males, contrasting the smallest amount of authoritative positions to women. Johnson maintains that patriarchy is structured in relation to a passion that males should be in authority who are prominent characters in a system characterised by a formation of associations due to their acknowledged capacity to exercise power even if it was in an irrational or violent manner. The result is that females have not yet acknowledged that men believe women could not take charge in any situation, which means women are under the authority of men for everything. With this thinking, one can clearly see the under-current, impact that patriarchy has on the understanding of the “Blesser phenomenon” as Solontsi refers to the fact that this phenomenon has always been around (Solontsi 2016:1). This brings out the most male-centred understanding of patriarchy as understood by Johnson (2005:6) who says that it is taken for granted that the male-domination is the centre of attention and is accepted that it is the given privilege position for the masculine body and that females must reside on the perimeters. This unrestricted consideration is given and dedicated to males.

Patriarchy could only be diminished when people defy the emotional and physical indicators of masculinity in their daily endeavours (Real, 1997:5). Patriarchy needs to be dismantled by responding realistically to the male crisis and not to blame women as the culprits. Both male and female need to acknowledge that the root problem is patriarchy and it should not be fed by people. Real claims that both men and women need to regain their wholeness and that it is a process to fight the root causes of patriarchy. He mentions that men need to lay down their fear of being ostracised by the community and intimidate the culture. Real says that men should start dreaming about masculinity that could take back their pleasant spirited virtuousness of masculinity, and have to recover their freedom of sincerity and passion to express their gentleness which is the basis of happiness for all people in a process of transformation (Real, 1997:5). Khuele (2005:43) agrees with Real by saying that he is content with the fact that it is only within the process of recognition and reasoning particular critical disputes concerning patriarchy which might destroy the supremacy of men. This will empower women to take bold steps into the directions that they would like to move. This empowerment will stimulate women to add value in a philosophical structure within which females could discover the tussles that will

help them to see men not as the ones who want to bully them but as co-workers to resist the pain of gender impartiality. The struggle towards gender equity has been endorsed by capitalism.

4.13 Patriarchy and capitalism

According to German (1981:3) who did a study on patriarchy says that patriarchy is interpreted as a well-developed code of conduct. Commission on Gender Equality (1998:10) signifies that the existing search for gender fairness in South African teaching experiences opposition with the dominant antagonist. It is important to acknowledge the direct wording of the Commission as it highlights the fact that “patriarchy is dangerous and very influential” (Coetzee 2001:300). The Commission on Gender Equality (1998:10) finds it disgusting that a particular extremely integrated South African organisation accommodates male-domination. Patriarchy is so deeply embedded in the system that it has adopted a national aura and relates to other societies’ conducts, habits and dispositions. In spite of the fact that it occurred prior to entrepreneurship, do they have a comprehensive connection in the public arena. The function that male-supremacy performs in an entrepreneurial environment is furthered due to its infiltration into the public, trade and industry, governmental and psychosomatic domains of people. Public interactions relating to free enterprises have been systematised to guarantee the mistreatment of the operational group, increase and the multiplication of capitalist social associations (Khuele, 2005:1).

Hartmann (2013:3) describes patriarchy as a particular status of common attitudes which men relate to fabricating male cohesion and female subservience that is based on practical evidence on the domination of feminine labour, in all spheres of life. From the assumption of Hartmann, one could interpret that capitalism is a technique where revenue is accumulated from manufacturing, instead of open market corruption. In the process of manufacturing goods and other things, capitalism becomes the norm to obtain revenue because it turns out to be the driving force to maintain low remunerations, just sufficient for labourers to produce a turnover that represents an exceptional profit. The rate of the cost price is the mental and concrete corporeality that the profit relates to (Hartman, 2013:4).

The destructive power of the neoliberal Growth, Employment & Redistribution (GEAR) plan has an effect on South Africans at a grass-roots level which caused the occurrence of innovative public developments that are struggling to survive compared to its power. The neoliberal plan

encourages denationalisation, of government resources and is promoting a trending marketplace determined by a money-making progressive direction. The outcome produced socio-economic circumstances, which play a role in the continuation of group disparities concerning capital and admission to funds and public facilities, and this affects women negatively. The destructive outcomes of socio-economic factors affect the lives of poor people and those who have been historically disadvantaged. The people who feel it the most are those who are running the production, especially women. Denationalisation flourishes and progresses in the course of the ongoing utilisation of ecological assets, unprocessed materials and people who are underpaid. This happens to the detriment of provocative aggravating and disgusting abuse of people and profit in the industry which also lead to the reduction of workers, lay-offs (temporary removal of the workers from an office), goldmines which are temporarily closed and financial uncertainty of employment (Khuele, 2005:3).

With reference to neoliberalism, Foucault in (Evan & Riley, 2015:4) explains that the creation of neoliberalism individualised self-regulating subjects was the result of a new form of governance concerned with only managing and measuring the population. He calls this bio-power¹⁸ and continues by saying that neoliberalism enabled the population to manage themselves (biopolitics¹⁹) (Foucault, 2008:2). This is what Khuele (2005:3) tries to explain in agreement with

¹⁸ Biopower (or *biopouvoir* in French) is a term coined by French scholar, historian, and social theorist Michel Foucault. It relates to the practice of modern nation states and their regulation of their subjects through "an explosion of numerous and diverse techniques for achieving the subjugations of bodies and the control of populations (www//wikipedia, the free encyclopedia).

¹⁹ Biopolitics is an intersectional field between biology and politics. The term was coined by Rudolf Kjellén, who also coined the term geopolitics in his 1905 two-volume work *The Great Powers*. In contemporary US political science studies, usage of the term is mostly divided between a poststructuralist group using the meaning assigned by Michel Foucault (denoting social and political power over life) and another group who uses it to denote studies relating biology and political science (www//wikipedia, the free encyclopedia)

Foucault that the state places the responsibility of the economy in the hands of the population and allows the state to govern with the responsibility to govern (Real, 2009:29). This system of authority is a course of action of collapsing the social into the economy so that a series of personal and interpersonal human achievement and experience become practised and lived within the language of the economy (Evans & Riley, 2015:4). Foucault looks at the political, capitalism, cultural and social values of different countries and context from the neoliberalist ideology.

German (2000:1) with recognition of Julia Mitchell, German (1981:3) identifies two types of patriarchy and mentions that some people only see patriarchy in ideological terms. She quotes Mitchell (1975:1) who expresses an authoritarian differentiation: "People are trading within dual self-determining spheres, the trade and industry field of capitalism and the political genre of male-supremacy". German (2015:3) displays how the contemporary circumstances of women are predictable and resulted from the conditions of capitalism. The Sexual Economics Theory (SET) refers to capitalism as the foundation of patriarchy, which suppressed the voices of women when it comes to sexual negotiations and turned sex into men's main exchanging means for economic gain. Men made women feel important and cared for if they marry a rich person (Cott, 1979:162-181). The effect of this thinking created a sexual market place whereby men classify intercourse with a woman as a service that is challenging to attain, which intensifies its worth and encourages females to limit its provision. This process of trade is initiated by men who overpower women who supply it, which becomes a business event of a client and the one who produces a service (Baumeister and Vohs, 2004:341). It is a bad habit of men to finance such business deals and to reduce the value of sexual activity so that they could gain in the process of sex. The fact that men regard sexual activity as feminine service displays and strengthens the power of patriarchy at a great scale because it portrays women as evidently subordinate to men. Leclerc-Madlala (2004:1) expresses in her study concerning the pursuit of modernity that socially constructed behaviour, together with the connotations, ethics, and incentives imputed on erotic appearance is extensively different among civilisations and even within specific inhabitants. Bell Hooks (www.bellhooksinstitution.com) calls it the *"imperialist white-supremacist capitalist*

patriarchy" (white chauvinist-industrialist colonialism), which describes the interconnected governmental system, which the global worlds political system originates from.

The above-mentioned facts as explained by Baumeister & Vohs (2004:343) show from this perspective, that sexual economics is male-dominated as opinions concerning matrimony gives occupational privilege to women but at the same time, imprisons as a house executive in contrast to men who function as salary workers (Rudman & Fetterolf, 2014:1439). This is exactly what German (2015:3) argues when saying that males in cooperation with the whole capitalist system gain from the specialised function of women in the household. This reiterates Allan Johnson's (in German's 2015 conversation) understanding when saying that male-domination does not imply that all men in relation to women are prosperous because of power, but that largely men are the custodians of the most powerful positions in all spheres of society with women in the minority. The control of the family unit is in the power of the men, while women play the most crucial role in it. Leclerc-Madlala (2004:1) reasons that erotic mannerism involves a variety of sexual behaviour together with beliefs that consist of voluptuous actions, requests, theories, and ethical symbols. Historic and financial powers from different eras have influenced the erotic mannerism of men. Leclerc-Madlala (2004:2) open the eyes that most South African adolescents depend on their parents or older caregivers for their basic survival. According to Maslow's pyramid of essentials (self-actualisation, realising individual capabilities, personal-accomplishment, pursuing individual development and top specialised knowledge; psychological necessities, like admiration, successful accomplishments, liberation, position, supremacy, status, self-respect, respect from others, love and a sense of belonging; basic needs, like safety and security, and physiological needs like food and water). According to the research it shows that when these needs are not fulfilled in one way or another then many women in rural and urban township areas in South Africa resort to exchanging sex for monetary gain or lifestyle rewards and this is admitted by young girls that it plays a significant role of their positioning concerning sexual experiences which rejects the factor of poverty. To this, Mitchell (1975) and German (1981:4) agree with Leclerc-Madlala that patriarchy represents two autonomous areas of oppressing women which include commercial means of trade, industry together with the dominant approach of patriarchy.

In South Africa today Kopano Ratelle expresses her feelings concerning the contemporary masculine domination who reproduced a strategy of methods, dealings, and compassionate intellectual and moving discussions, which try to sensitise people to consider and trust in the genuineness of male authority over females, other men and kids. She mentions social issues concerning rape trials in South Africa and how the state handled social matters concerning HIV/AIDS, housing, poverty, and water, which had an impact on life matters relating to women. She feels that today's government still treats women in the same way as in the pre-capitalist eras. She reiterates that Ratelle expresses her concern of how the ANC government continued with patriarchal oppression and women continued to be marginalised (Ntwape, 2016:87).

Clair Robertson carried out research on the dilemma concerning females in the African culture who reside in the cities regarding their exposure to the limitations of common segregation in the industry and cruelty from male-controlled coercion (Ntwape, 2016:87). She indicated that the regime before 1994 deprived females, and while the women's sector remains mostly poor it will be difficult to stop the cycle of extreme fruitfulness-low, schooling-low and talents low-income. Robertson feels that the interpretation of African women's stories is only written from a perspective of matrimony and biotic procreation which uphold customs of male-domination. She feels that women played a pivotal role in the labour market where they have been ignored and undermined by development planners. In many parts of South Africa women were restricted to the countryside by mutual cooperation between the state and masculine authoritative anticipations. Most females suffered the challenge that they have identified as nutrition and child bearers by their spouses and families. These information has been confirmed by Ravan Press where she published an article criticising capitalism as an exploitive tool (Ntwape, 2016:88).

Female adolescents take advantage of their attractiveness so that men could spoil them with luxurious possessions in the range of jewels, cell phones, designer outfits and occasions a driver in beautiful cars, obviously opposes the deprivation associated endurance policies. Corporeal merchandises identical to tailored fashionables and domestic articles are progressing as symbols of collective and distinct uniqueness (Trentman, 2004:373-401). These customs became a type of covet, something desirable to please the proposed requirement, and this desirable thing is a

replicate to obtain that thing that Handler (1991:21-34) indicated to as '*symbol capital*'. This "*symbol capital*" denotes a life of current progressiveness and a wealthy lifestyle. This kind of behaviour is a factor of patriarchy that imprints upon women that they cannot survive without men and that they should trust men with everything they need. According to Alvi, Hafeez & Munawar (2014:103), this behaviour and understanding is a breeding ground for modern capitalism and contemporary culture.

With reference to, the above-mentioned Hartmann (2013:2) brings us to the crux of the comparative between patriarchy and capitalism through identifying it as a "partnership." Hartmann explores the fact that they are two different systems, but that they have a united impact on people because they have become acquainted with one another. She believes that it is impossible to differentiate between the two because Marxism criticises capitalism and Radical Feminism that always assesses patriarchy critically. It is only possible for people to put in plain words the subjugation of females in consumerist upper classes today when they recognise the unity between patriarchy and capitalism and the same notion stands for feminism and Marxism in combatting patriarchy and capitalism. Weeks (1998:80) agrees with Hartmann on the everyday allusion that patriarchy and capitalism are separate but corresponding partners. Feminists and socialist or anticapitalist as separate but equal partners will have a different approach concerning patriarchy in their fight against capitalist supremacy. According to Hartmann, there is a delinquent concerning the one-sided perception of Marxism of its gender-sightless identity. The difficulty concerning the one-sided perception of extreme female activism is that it portrays an exaggerated and cognitive view, and too little historical background (Hartmann, 2013:3).

4.14 The Power of media

The engagement of the means of broadcasting displays its vital responsibility as an informational fountain on practically every facet of people's citizenship together with matters and progress of state, provincial and universal significance right across the world as defined by the application context to other countries. Ahmed (2013:2) mentions that in admiration of the role that the media plays suggests that it previously lacked the freedom to present confrontational encounters to the public so that people could have insightful information which emerges as up-to-date

evidence of unknown truths, with the result of moving the state to accountability. A progressively rigorous media ownership system in South Africa and in most countries has had a destructive influence and control concerning the worth of media information and reports regarding people globally. Ahmed's investigation concurs with Ashley Judd (2012:1) concerning astute incidences, in the world in relation to South Africa, which speaks about increasing manipulation of broadcasting control to manipulate the governmental and social sections. Judd defended herself, contrary to allegations from the media that insulted her on the topic of "puffy" in a public event, which was in fact, the effects of steroids due to an illness. She stood up against the media for criticism of female celebrities, which is always criticised with regard to cosmetic surgical procedure, cut down on weight or ageing. Adolescents who are sensitised by the lives of famous and important female Hollywood celebrities regularly view their pictures on how they outwardly present themselves in public. Schoolboys are under the impression that all women should be perceived in this way and found worthy (Judd in Jane, 2012:2). Judd accuses the media that they support patriarchy when making women's bodies the focus area and to discriminate against them. Media describes and gives full detail of women's faces and bodies analyse them and even rips them apart, which leads to the disregard of their identity to an unexceptional bodily image. Judd feels that media provokes women towards the "perfect model type" descriptions of women which are dictated to promote women and utilised to describe and dominate femininity. Clowes (2008:179) agrees with Judd that media produces images and texts that tend to strengthen and support the domination of males over females and romanticises specific structures of male dominance in the household. Judd expresses her principle that she refuses to present her influence, her self-worth, or independence, to someone, status, or unfamiliar object.

The literature study shows that the online network and website, empower adolescents to discover their distinctiveness by communicating with the world out there. García-Gómez (2017:1) reacted to the fact that now in the 21st century cyber network, lawful discussions and female activists who are digital media researchers are indicating the habit of capturing "selfies" (a picture of oneself) modelling in sensual stimulating mannerism and sending the arithmetic pictures of a clear erotic environment via cell phone texting or the online network on web sites. The common sites are called Tinder, Blesser-finder, Instagram, Facebook, etc. According to (Lee et al. 2013)

this public open space trend is called “sexting” and appears to become very popular among young adolescents and even adults.

Electronic broadcasting apprehends the enormous control they hold over the psyches of millions of people, despite the fact they cause much concern over the influence of mass media. Illustrations are used to send out innovate information to the public eye. As a universal campaign, conservationism forms a primary location of opposition to comprehensive wealth and the control of societal affairs by financial benefits, or the innovative system of control (Castells, 2004: 182). Castells interpretation of this innovative system of control is founded on the dominant shared circumstances inside the complex population system. Ahmed reckons that in determining occasions by exposing only the ones that the media finds interest in, affirms jurisdiction of a domain such as the 4th tower of strength of the government, and with this power controls people’s brains. The internet uses power and expert ability over the public and indisputable capital and force to control media, which is growing into a profit-making business instead of being determined by shared benefits, and if current improvements in the world proves, that the statuesque of the broadcasting is unprotected from exploitation (Ahmed, 2013:3).

Hutchins and Lester (2006:436) observed shortcomings in Castells’ theorising by referencing the argument of Stevenson (2002) who says that Castells needs an analytical position to assess a transformed society. This demonstrates pressure in the manner Castell is arguing. Contrarily, he denies his concern in dictatorial public software packages and not to dictate to people how their future behaviour should be. At the same time, he respects the extremely divided composition of the public as it is subjected to the settings of the complex system in the public space to be the reason of interest, and anticipates group crusades such as female activists and green politics that challenge this separation. He refuses to submit to a sequence of engagement but supports radical courses. An additional conflict is evident when Castells’ position concerning society is analysed (Flew, 2002:74–5). He was not interested to participate openly in activities and with certainty that individuals take action on the connotations derived from socially intervened writings and conversations (Hutchins, 2004:580-1).

In the 21st century, the effect of broadcasting influences the identity and even the radical financial and social values of people. Broadcasting has removed the borders of communication, with the purpose for people to become effective inhabitants of the world's wealth. It is for this reason that broadcasting plays an integral role in the public domain. The purpose of media has a big impact, as it demonstrates the radical ability to control people. Media is reinforcing a democratic system since it has complemented the power of individuals by bringing them to consciousness concerning a radical practice and how it operates. This influence of media on public life makes out 25% of the support structure of the government. It makes every effort for human rights to operate in fairness toward people, and the modest effectiveness of media is essential for social equality. Media connects the state with its population and links the two peripheries of a land. It assists the community to sensitise the state of its perception concerning numerous strategies while it helps the head of state to communicate with inhabitants of the land. The media plays a role by reinforcing this shared association. It can also evacuate the exploitation and encourage blameless control globally (Ahmed, 2013:3).

4.15 The Power discourse in relation to the “Blesser” phenomenon

The freedom brought to society by social media caused a clear mindset change in the lives of different kinds of people (Ahmed 2013:4). A completely new world has been explored by young adolescents as they continue to find a space of identity and self-recognition Solontsi (2016:1) and Pilane (2016:2). They become aware of their sexuality which makes them ambitious to investigate life-changing experiences. Female adolescents mostly claimed to have the power to make their own decisions and to build their own character. It challenges the accepted notion that men always have power over women. The distribution of power in relationships is transcribed from Foucault's understanding of power. Foucault's analysis of power gives a clear understanding of how the “Blessees” on social media feel. In this situation, power is not only in the hands of the “Blessers” (as interpreted by society and journalist's like Solontsi, 2016:1 and Pilane, 2016:1), but the “Blessees” feel they also do have power. According to Foucault, power, in essence, is comprehensive, and anyone could obtain it. What makes his interpretation so argumentative is that Foucault sees power as existing in all relationships, and suppression, vulnerability, weakness,

quietness, or hopelessness. He explains that in the case of subjection, is power differently demonstrated. Foucault regards power as the domination of the powerless by the stronger party, intending to observe in what way it functions in daily relations involving individuals and organisations. From this consciousness, Foucault interprets power as an act that functions in a particular manner, which is on top of it, a tactic instead of a right (Bālan 2016:37). The “Blesser” phenomenon shows that Foucault’s interpretation of power could be scrutinised from a compatible behaviour with resistance as a productive factor. This gives the impression that power has a positive effect on how individuals portray themselves positively. Power is seen as a condition for any relationship and is a global phenomenon and found in different categories of association among people in the community.

He explains that power to some degree is manipulated by established organisations which utilises power unfairly to oppose persons and crowds. He interprets power as something which is also in the hands of the powerless and that people need to overcome the idea that power is only in the hands of the powerful (Bālan, 2016:38). It is clear that in the “Blesser” phenomenon the “Blessees” do not see the power of older men as being interpreted by researchers like Verass (2016:1) and Leclerc-Madlala (2004:2) and journalist’s like Pilane (2016:2) and Solontsi (2016:1) as a negative or oppressive but as productivity and creativity in a new kind of relationship of glamour and sexiness. Foucault’s interprets this behaviour as creative initiating new behaviours to occur and develop. The feeling of the researchers and the journalists coincides with Althusser’s perceptive as quoted by Bālans (2016:38) who says that power is a control device used by those in the top structure against people who could turn into mannequins of their ideology and cruel machine.

Foucault's interpretation of power is not as simply hierarchical, although we all understand power from a top-down position. Relationships of authority occur at different stages of the community, which is impartial from the governing authorities and is not static. The bottom line of dominant influence, when persistently aggravated, is the rebelliousness of self-control and the narrow-mindedness of independence (Foucault, 1982:791). According to Foucault, it is difficult for people to debate the capacity for sexual feelings in expressions of single independent

capability. Foucault rather concentrates on the influence of various power relations that occur regarding a specific dialogue. He maintains that the discourse on sex is controlled by different powers that lead it to establish itself in the way that it does. This could be linked to the power of both the “Blesser” and “Blessee” in the “Blesser” phenomenon and discards the ideas of Pilane (2016:2), Solontsi (2016:2) and Thobenjane (2015:3) that in such relationships the power lies in the hands of men.

Farrel, Simpson, & Rothman (2015:22) as quoted by DiDonato (2016:1) see power as not just residing in one person but as relational because it reflects the ‘me’ and ‘you’ that constructs a joint venture. She upholds a similar interpretation as Foucault and continues by saying that people’s personalities and ability to influence one another as well as a mutually dependent experience of being in a specific relationship, help to describe what power looks like in any agreed relationship. Foucault does not see knowledge as unbiased because, in sexual relationships, each partner has the knowledge concerning gender and the manner they acquire knowledge around it. Power influence, people who they are in a relationship, and this encourages them to continue with this relationship. This interpretation of Foucault upholds the vision of the voices of the “Blessees” on social media that they know what they want from the “Blesser” and how they could sustain such relationships by being “sexy” (@BlesserInc12 April 2016). Judd disagrees with this statement of the “Blessers” by saying that harmful single-mindedness and discussions concerning the physiques of females are being introduced and sustained by females, and that “patriarchy” has no relation to men. She disagrees with some feminists and says that patriarchy is a structure where women and men equally contribute to the confines of gender associations. She continues by saying that sometimes women are powerless to isolate themselves from oppression and so become their own belittling devotees or mistreat other female adolescents and females (Judd, 2012:3).

Clowes (2008:186) and Thobejane (2015:3) reiterate the understanding of Pilane and Solontsi by continuing a contrasting perspective and say that power reflects the decision-making process which speaks about the top-down or an agreement where men hold the power. Foucault speaks about no ‘mastermind’ directing a power relationship that coincides with the feelings of the

“Blessees” that they are in charge and that their voices carry weight in the “Blesser” phenomenon. Foucault (1991) says that power is distributed and personified in the dialogue, understanding, and systems of reality. He says that power reveals who we are and how we operate. According to Gaventa (2003:1), it is difficult to integrate Foucault’s understanding of power with previous ideas of power, because Foucault describes power as gentle and spread, rather than fixed, personified and approved and rather controlled, relaxed instead of simply forced, and establishes representatives instead of being controlled by them. Foucault is the only scholar who understands not only the negative, or exploitive side of power, which overpowers people and acts against their will, but on the other hand, could be an essential and constructive influence in the community. (Gaventa, 2003:2). Gaventa agrees with Foucault that power cannot be always a negative phenomenon, although it fabricates truth it harvests spheres or substances and ceremonies of reality. In the “Blesser” phenomenon, the adolescent females no longer view relationships as the domain of men who control women. They feel that they broke through this fencing of controlling relationships that was known as only male-domination. The “Blessees” feel that they are not going to be controlled and imprisoned by the discourse of poverty because for them it is not about poverty but having a life of getting anything you want (Solontsi 2016:2).

Foucault believes that power makes people act in a certain way. Foucault (1975:195) speaks about disciplinary power and that it is wrong to ask who’s got the power which influence individuals to operate in a specific manner. Foucault disagrees with the normal understanding that power is exercised to govern, manipulate, subdue or to make a subject obedient. Power can only exist when material things are recognisable. Power is inside the relationships of economics, knowledge or sex, and determines their internal structure. In consequence, as substantial but physical displays of its influence instead of perfect, company status, none could be blamed for using power. Foucault’s thinking of power which is everywhere also put’s emphasis on the fact that the “Blessee” knows she has power. She keeps the “Blesser” going by luring him every time into her power. That fact that her power helps her to get the material benefits even from the capitalists whom she does not have direct access to their money, but she gets it from the “Blesser” whom she preys on. Researchers like Thobejane (2015:3), Clowes (2008:188) and

Coetzee (2001:302) fight the scourge of patriarchy as the main factor of power which needs to be deconstructed.

In contrast to this understanding of Foucault's perception concerning power, journalists like Pilane (2016:20) and other Tinder readers and writers look at power as a factor controlled by men. According to Solonsi (2016:2), the "Blesser" phenomenon is still controlled by men who use their "manhood" and money to oppress women. Thobejane (2015:2) says that when it comes to violence against women is it clear that men are still in control and that violence is the main factor that shows their power over females in all spheres of the society. Although journalist researchers view the "Blesser" phenomenon still from the perspective that power is in the hands of men, is it not the same feeling from the "Blessees". The "Blessees" agrees with Foucault that power is not fixed in the behaviour of men but that the "Blessees" also have control. Gaventa (2003:3) says that Foucault does not see power as a destructive, intimidating, bullying or oppressive thing but that power energises people to do things in contrast to their needs or desires, but could also be an essential, constructive and encouraging strength in society.

Contemporary feminists are sensitised by Foucault to search for innovative tactics on how they could stop men controlling them in a particular gender and how to respect the bodies of females. Foucault's understanding of knowledge and power comes from a more gendered power. He offered innovative ways of reasoning through certain sections of perceiving societal existence which has showed conflicting and challenging outcomes. Foucault's study concerning power has been persuasive in backing up the standpoint that genders together with sexual activity and the physiques are socially constructed. Foucault uses the personal attributes of people which according to Western culture has been perceived as the truth and static by analysing and questioning it as past influences of power which were established by changing social dynamics instead of our static bodily beings (Ramasanuđlo, 1993:6).

"Culture" has a specific meaning in the lives of South African black women when one looks at it from different times in the past and currently. The researchers and interpreters of the "Blesser" phenomenon regarded it as important when one looks at the sexual behaviour of specifically young black South African women, in relation to the "culture" they grew up in and the "Blesser

culture” that they have established. In general, is the “Blessed” phenomenon understood from an ideology of lavish lifestyles and the possibility to be blessed (Scheepers 2008:1). Researchers feel that the same language that was used to construct and control patriarchy could be argued on the same level of ideas that constructed the “Blessed” phenomenon. Some researchers found that the life narratives of young women present valuable material for analysis as the ways in which women fabricated and described their lives (Clark 2006:10). Clark looks at the different stories of individual women in relation to the meta-narrative of transition of a nation.

4.16 Conclusion

In this chapter the exploration of patriarchy as a construction of gender and power gave evidence of and how it has been handed down from culture to culture and generation to generation. Gender as the foundation of how people have been reared to understand their identity and the roles that males and females play made patriarchy the main prodigy of how people relate to one another and that this accepted behaviour could also be questioned. Patriarchy is described as a global phenomenon who rubbed off on every sphere and sector in life. People accepted it as normal behaviour and became customary conduct with the abuse of “men” power over women who also accepted it. This chapter gave proof of men and women who stood up against a scourge and system and how it could be deconstructed. The whole interpretation and influence and effects of the domination of power have been explored as a discourse that could be deconstructed with reference to the “Blessed” phenomenon.

CHAPTER FIVE

Sexuality and spirituality

5. Introduction

This chapter explores the relationship between sexuality and spirituality and how this connection is motivated through a theological framework of the body being controlled by the spirit. The discussions explore the two concepts, sexuality and spirituality and how these concepts have been influenced by scripture, tradition and experience. The socially constructed behaviour of adolescents is investigated to show how these influences were opposed to what they have experienced in their sexual relationships. The theological discussion on the understanding of the experience of the body in relation to the soul is also delved into, so that sex as a gift from God could be understood. This chapter, also studies sexual theology which gives essence to the sacredness of sexuality as an important function in a loving relationship. This chapter considers how our biblical understanding relates to contextual issues as the centre of experience in the body and the mind shift of the church in her perception of sex. This leads to a consideration of how contemporary spirituality is measured relative to the ethics of sexual theology and understands the liberating of sex through the remaking of the body and unmaking or deconstructing bad systems. This chapter, tries to embrace the re-finding of the importance of the body of female adolescents through the investigation of, Feminist theology of Praxis and Feminist theory in relation to Practical Theology. In this chapter, the practical theological and feminist theory processes are used, to look at the impact of the “Blessers phenomenon” on the lifestyles of adolescents who are involved in the practice of dating older men called “Blessers”.

5.1 The link between sexuality and spirituality

The connection between the sexual and the spiritual is established in the problem of its dualistic and conflicting understanding of our human sexuality. The twofold disjunction concerning body and soul has been commonly upheld by Christianity, to such an extent, that it has caused extensive effects on how people think about sexuality and spirituality (Horn et al., 2005:81). The great world religions separated sexuality from spirituality because religiousness became

associated with the divine. It is also known that religious/spiritual thinking cultivates a sense of significance to maintain a consciousness of purity and sensitise a resistance to acknowledge the fact that people are sexual beings. Sexuality was demythologised and limited to a component of the human order in relation to marriage. This led to the power and effects of sexuality which created fear and has to be kept under control. The moment one's sexual nature becomes exploratory it is exclaimed as disgust. As a result, sexuality and spirituality tend to involve conflicting impulses (Thatcher, 1993:40). Makholwa (2017:205) stated that in life people will always be torn between two decisions and that is what one's religious upbringing is saying in relation to what reality is concerning people's sexuality.

With reference to Solontsi (2016:1) and Pilane (2016:2) people have been nurtured by a culture that a person's sexuality is a private and secretive matter and that it was always, in opposition with our societal values which have a strong religious influence. Morality as expected by society are not merely designed around individual encounters, however, are similarly shaped within the multifaceted collaboration of aspects which involves all close and extended relatives, acquaintances, networks, culture, vocation, faith and the broadcasting industry. Couples who are in a courting relationship many a time struggle with the standards of society's sensual "achievements" and the religion's "don't... it is a sin" (Cahill, 2001:170). It is due to this conflicting perception and confidentiality that Van Niekerk in Kretzschmar and Hulley (1998:13) remind us about sexual standards and principles as positioning of life. This shift of finding a connection between sexuality and spirituality, people became more conscious about their sexuality and how to deal with it in relation to their religion or faith life. Horn et al. (2005:81) claim that different studies show that people have different experiences and interpretations concerning the connection between sexuality and spirituality. People are mindful about the degree of combination concerning his/her encounter of sexuality and spirituality as they go through different stages of life.

5.2 Adolescents discern this connection

During adolescence, most people struggle between their sexual and spiritual experiences due to deeply rooted beliefs concerning their sexuality and religion (Allen and Brooks, 2012:285).

According to Murray-Swank et al. (2005:6), college students made correlations between sexuality and spirituality and identified “blessing” as the capacity of existence which has religious quality and meaning. Their study sample, showed that the additional students who also participated observed that being sexually active relates to their consecrated physical appearances, and therefore their anticipation to participate in a sexual relationship (Horn et al., 2005:83). They discovered that the above average scores of consecrated characteristics of sensual contact, the bigger the variety and rate of sensual undertakings and amount of erotic associates.

The continuous struggle to understand the connection between sexuality and spirituality is when one looks at it from its religious context where the body is controlled by the spirit (Langston, 1973). Religion in opposition with the reality of sexuality coincides with the view of (Murray-Swank et al., 2005:200) that it is used to provoke shame and guilt and supports restriction of conduct. Our societal perspective is dominated by spiritual views and interpretations due to the spiritual background of people, and therefore children are raised with the perspective that sex is prohibited and sexual desires be repressed (Nelson and Longfellow, 1994:5). Religious/spiritual traditions have conservatively emphasised that people should control their sexual desires and in doing this to control having sexual needs.

The sexuality of adolescents drives them out of themselves to seek relationships with others. Sexuality gives adolescents a sense of belonging and connecting to a sphere as masculine or feminine. Sexuality challenges adolescents not to be poisoned by any biased behaviour and to move away from restrictions, isolation, emotionless or disconnection. Thatcher (1993:49) claims that sexuality is a fraction of the intention of being made in the likeness of God and that people are being created to be in a relationship with God and others. “It is the design or conduct by which people encounter and articulate the imperfection of their personalities in addition to their affiliation to one another as masculine and feminine” (Thatcher,1993:48).

5.3 Tradition disconnects body from soul

Traditions such as the Gnosticism and Stoicism were extremely dualistic in their perceptions concerning human nature. They both divided body from soul/spirit, with the spirit considered to be ethically right and everlasting while the body was seen as worldly, questionable, and the

unique place for maliciousness (Nelson and Longfellow, 1994:6). The historical processes are encapsulated in a tradition which controls the meaning of how people should understand their sexuality in relation to their spirituality. Nelson and Longfellow (1994: xiii) record Foucault's statement that the Christian tradition has displayed the male experience as exceptional, "Sexuality is equivalent to genital sex, and genital sex is fundamentally overpowering and contrary to genuine spirituality. Nelson and Longfellow continue by saying that Augustine's falsification of Adam's sexuality locates its comparison in Tertullian's exaggeration of Eve, who, as female, was more suggestive and sensual than her male partner, and for this reason, she was the actual locus of sin.

Thatcher (1992:31) is concerned about the influence of ancient theories which supported the superior behaviour of men towards women. According to Thatcher, the philosophical dualism contributed to a sexist dualism which enforced the perception of Hippocrates (4th century BCE) and the Greek physician Galen (2nd century CE) that the seed of men was different and of a higher value than the female seed. Ackermann (Phiri & Nadar, 2003:221) voices their concern that this perception led to inequality between the bodies of males and females and the struggle to live truthfully a life that affirms women's human dignity.

"The Christian tradition gives expression to the lesser status of the body in relation to the soul" (Thatcher, 2011:40). Tradition gives prominence to certain bodily desires (for example sexual intercourse) of people which have always been seen as bad or wrong and were in opposition with their relationship with God (Allen and Brooks, 2012:301). This condoned the traditional understanding that sex is only permissible in a heterosexual marriage relationship. Tradition emphasised bodies as male or female. Heyward in (Nelson and Longfellow (1994:9) claims that history is entangled in our nature, and social structures are attached to our biology. "Sexual relations especially people's sexual feelings have been formed by primeval powers – the corresponding incidents, pressures, political affairs, crusades, and societal affairs which formulated our belief and principal systems, and every-day deliberations" (Nelson and Longfellow, 1994:10).

The religious instruction concerning sexual intercourse appears to be inconsistent and for years has struggled to talk or teach about sex because it was a “forbidden fruit”. According to (Vardy, 1997) the fear to talk about it was to tap into the essence of the moral norms on sexuality that the church has adopted during a number of centuries. “In different circumstance, it interprets sexual activities as immoral, while on the contrarily it declares that it ought to be preserved for the individual who one devotes your life to” (Berry, 2005:15). Vardy agrees with (Cooper and Koch, 2007, Brook and Jennings, 1993) on the following issues that society and the church still struggles with today:

“to abstain from premarital sex, homosexuality, and people who indulge in adultery will be punished by God, masturbation can lead to damnation if a person does not repent of the sin before death, menstruation, contraceptives, childbearing/pregnancy, sex should be handled with scepticism when it is an enticement, singleness is valued higher than marriage.”

The above-mentioned facts put emphasis on sex as a sinful deed and that peoples’ spirituality is in opposition to it. It damages the morale of people and that we should not contradict our own morale (Tukker, 2013:2). Tukker suggests that this view associates sex with shame which is a sensitivity that generates the tendency to keep in secret or to suppress a feeling. From a Christian point of view Tukker (2013:2) feels that places of worship, the public and civilisations apply disgrace to defend the ethos of the society and to sustain sacred decrees as holy.

Sexual disgrace or scandal is not only about violation of rules or laws but moved from generation to generation. It became fixed in peoples’ minds and parents made it their duty to influence their children concerning sex and sexuality (Auten, 1990:89). McClintock (2001:12) distinguishes a breach that separates sexuality from spirituality (spirit-body dualism) and calls it the place that nurtures shame. It is in this gap that Allen and Brooks (2012:293) realise that adolescents divorce themselves from the church. McClintock (2001:12) feels it could withhold the truth concerning many unanswered questions about sexuality and how it connects with our spirituality. This could lead to adolescents looking for answers in the wrong places. Being aware of sex as immoral,

adolescence encounter contemporary forces that question the control of the parents and are flooded with contradictory findings from several intellectual, friends and broadcasting informants (Arnett, 2000; Lefkowitz; Espinosa-Hernandez, 2007).

Allen and Brooks (2013:295) explain that most adolescents' views concerning sexuality and spirituality coincide with the "Blessees" that sex has nothing to do with religion but that is it rather a situation that they do not want to feel guilt concerning their behaviour but also that they do not want to be derived of a life of being in charge of their own lives. Allen and Brooks (2013:295) quote the words of a participant: *"religion has in one way or another been the root cause of most of the world's revulsion, oppression and wars"*. All taboos concerning sexuality have clutched people with guilt and caused people to observe a tension between sexuality and spirituality. "Coherent and in conjunction with the religious studies on sexual dichotomy (soul = good and the body = evil) have social scientists concentrated on religion as a hindering power on sex before marriage" (Davidson & Moore, 1994:179).

5.4 Tradition plays a role when body and soul connect

Horn et al. (2005:81) claim that the impact of tradition on sensual spirituality or incarnational doctrine has questioned the customary understanding and has proposed that sexuality is immeasurably of a fundamental and all-inclusive fragment of people's encounters than the deed of sexual intercourse. "It is the foundation of our function to sustain a connection, for passionate and sensual affiliation, for affection, desire and divine existence" (Horn et al., 2005:81). The influence of tradition is motivated by Nelson and Longfellow (1994:6) that tradition helps people to understand "why we are as we are". They claim that tradition helps people to grasp the ways in which sexual theology is never "pure" but can always find its shape in relation to the cultural contexts in which Christians or religious people live. Our religious legacy needs to be considered as a major contribution of identifying systems in which the tradition itself is subject not only to reformations but also to essential changes concerning human sexuality.

Tradition is related to history which involves change and movement, and this helps us to understand our sexualities as we continue to learn about our body-selves. Tradition helps people to reflect on their associations with other individuals and that together people are related to

everything such as transforming, developing, converting, existing and dying (Nelson and Longfellow, 1994:11). Nelson (1992:43) moves from doctrinal formulations of tradition and ventures on our body experiences as a factor that contributes to and shapes our basic moral and theological perceptions. Nelson's interpretation helps us with an understanding that by using body theology people can discard philosophical ideas by using the concreteness of our bodily experience (Nelson, 1992:43).

Thatcher (1993:11) agrees with Ackermann (2006:227) that the Christian faith is sexist and adopted elements in scripture and tradition which aggravate the struggle between body and spirit. Scripture has been used to navigate inequalities between males and females. Thatcher and others bring us into a positive perspective of scripture and tradition, despite the negative connotations. Thatcher (1993:25) relates that the centrality of God's revelation in Christ allows the text or scripture its key place in tradition and devotion. He acknowledges that scripture brings us into contact with God through the spirit. The reading of the historical text whether biblical or not needs to be considered within the following six factors:

- (a) The reader brings her/his whole life story to the text. Pressing sexual predicaments may be the reason for turning to scripture. Scripture refreshes our sexual standards to make new possibilities for the gospel of God's grace (Nelson & Longfellow, 1994:5).
- (b) A knowledge of the context which is the readers own makes the text an essential part of sexual theology. Stories which link events across time needs to be explained and by relating it to the text could liberate people through understanding their current sexual problems.
- (c) Interpretation of the text is a trustworthy way of bringing together the reader who experiences an existing social situation, in relation to the text.
- (d) The interpreter identifies and recognises something about the text and the context, by using the social context to determine the questions brought to the text. The questions of sexual decision-making will be influenced by situations such as the status of women in

society, sexual violence, marriage, the commodification of sex in capitalist societies, the “Blesser” phenomenon, teenage pregnancies, etc. (Thatcher, 1993:27).

- (e) “The interpretation cannot happen without a hermeneutical framework” Thatcher (1993:27). There is a continuous strong historical link between the text and the present social situation. Haddad (2006:1) says that the Bible is a crucial resource in the faith-life of African Christian females because it connects them to the historical traditions of understanding their faith in God. She claims that it could be utilised to introduce forbidden subjects that correlate with sexuality, HIV/AIDS, and sexual abuse. The basis of the vision and experience of God’s tenderness is manifested in Christ as the gift of love. The sharing in divine love is the foundation for contemplating and having sex.
- (f) The reader and the text come together when she/he interprets the text from her/his life situation and grasps the meaning of it (Thatcher, 1993:26).

5.5 Body Theology: The body as the crux of sexuality and spirituality

Horn et al. (2005:81) note that Christianity affirmed a twofold disconnection between body and soul, but discards the fact that the customary view concerning sexuality which is a subject of bodily, mortal and, consequently an immoral encounter when not taking place within the confines of a customary nuptial relationship. Most of the Christian and Jewish writings about the body and sexuality were one-directional (Nelson, 1992:41). “The body as a “compact condition of substance” indicates predominantly to the biological or substantial construction or make-up of human beings [sic]” (Isherwood and Stuart, 1998: 10). Christian theology is without exception a personified theology embedded in construction, personification, restoration and sacrament (Isherwood and Stuart, 1998:11). In Genesis (2:22) creation story the myth of the theological agenda where the rib becomes the object and which is interpreted as different from God’s original creation plan for man. The body has been connected to the fall into sin with the penalties of sorrow and persecution. For the body became the scapegoat for the sin of Eve (Isherwood and Stuart, 1998:16). Women have to live and survive under this understanding as the “other” or outsider to the holy trinity of man, God and church (Isherwood and Stuart, 1998:7). They also

believe that the equal position in which God has created man and women in His image has not been respected by men and the dominant story of equality has been side-lined.

Thatcher (1993:70) agrees with feminists (Isherwood and Stuart, 1998:16) in rejecting the androcentric perception that whenever sexual covet occurs in the Bible and tradition, the male becomes the dilemma of yearning and the woman the initiator of sin. Thatcher (1993:70) emphasises the fact that the female body was demoralised by male experience which infiltrated Christianity and was cursed because of the label of sin which robs women of their dignity. Both women and men who still believe in the dualistic separation of the body will continue to feel suppressed under tradition which could paralyse the spirit. This condemnation causes people to live a life of a lie, and sin becomes a construction of a historical condition. Powerful prejudices became very authoritative which damaged the body (Thatcher, 1993:70).

According to Cobb (2002:86) is it important to look at the body from a perspective of commemorating embodiment and not to put emphasis on the difference between male or female. Cobb portrays an interesting affirmation that no individual would like to be treated simply as a physical object, and this supports the position of feminists. Most feminists (Isherwood and Stuart, 1998:16; Ackermann in Phiri and Nadar, 2003:238) blame the patriarchal structures of different cultures, as an offence to the body which reinforced the patriarchy of the Bible (Phiri and Nadar, 2003:22). "The affirmation that one is one's body usually results from the supposition to affirm that one is one's soul would involve detaching oneself from one's body and objectifying it" (Cobb, 2002:87). This statement is taken from Plato and Descartes' understanding of the body and soul is that the body is an object of the soul. Philosophical dualism proclaims that people consists of two components, body and soul, or substance and mind (Nelson, 1979:33). People believed that the soul is immaterial while the body is material. This perception has influenced the traditional Christian understanding of salvation of the soul and its submission to the desires of the body. Christians have accepted the Augustinian teaching that the earliest form of sin was conducted because of physical sexual intercourse. The dualistic point of view associated the sexuality with the motion of genital sex (Horn et. al, 2005:81).

Isherwood and Stuart (1981:12) mention the fact that the Reformation encouraged people to experience their minds as separate from and superior to their bodies which in turn led to an individualistic view of life. This idea did not exclude the body but believed that it could be controlled so that the soul could reach a point of ultimate freedom from passion "*apatheia*" which was a position connected to God. People believed that the body becomes this evil source when it operates in different manners and that the soul is detached from the body's power. "In all these philosophical and theological instances, it was supposed that the soul was metaphysically different from the body and that it had a separate origin" (Cobb, 2002:87).

The understanding of Adam and Eve who were disobedient towards God and fell into sin which separated them from God, caused people to wrestle with irrepressible bodies and desires. "Sexual desire makes parts of our bodies move without our permission, it dominates the entire human body and smothers people's reason and keeps us distant from God" (Isherwood and Stuart, 1981:20). Many Christians believed that sexual desire was only acceptable in married life. The wrestle with sexual desire and the dualistic mind-set towards the body made people realise that the body and soul were not opponents but impartial. It is important to note how people understand themselves as sexual beings in relation to their spiritual affection with God and others. Cobb (2002:81) expresses his belief that the issues of gender flow into relations of sexuality and emphasises that the sexual nature of people is a distinct position of how the body and soul are interconnected.

The religious tradition has disregarded the embodied self. According to Nelson (1992:9) Body theology is not primarily a theological description or ethical prescription of the body and how people should express themselves physically. Body theology examines the body experiences as moments of discovery. Body theology investigates the discourses that crippled the position of the female body in relation to the body of the man (Isherwood and Stuart, 1998:9). Our bodies include people's entire human experience which, "entails people's views, sentiments, desires, commemorations, capacity to visualize with aspiration, our experience of discomfort, gratification, control, and dissimilarity, moreover our dogmas and our expectations" (Phiri and Nadar, 2006:238). Body theology studies the dominant declarations of tradition which crippled

the female body, but also the input of powerful experiences of the female body. Body theology embrace the interpretive theories that help us to understand the “body”.

Body theology begins with the concrete and not from the perspective of doctrinal formulations or not a “problem” in the tradition. Body theology is all-inclusive and takes the bodily experience as the point of departure. It scrutinises the stance when the body is violated, devastated, raped, assaulted, crippled, starved, homeless, distressed; but also cared for, revived when dead, when the body-self is making love with the loved and lovemaking with the earth (Nelson, 1992:43). Body theology reflects on all bodily experience as the essential field to experience God. It should also not be seen as a religious account of physical existence from a supra-bodily position that gives a good view of something. “Body theology inescapably starts with the thickness of our human experience, even while it acknowledges that this very concreteness is classified through the interpretive web of meanings that we have come to attach to our bodily life” (Nelson, 1992:43). Body theology brings about the moral knowledge when we feel the pain of injustice in relation to justice, hope and hopelessness. These terms remain abstract if one did not experience it in the body.

Scholars like (Nelson, 1992:16; Thatcher, 1993:12; Horn et al., 2005:81) and feminists like (Isherwood and Stuart, 1981:20; Ackermann 2006:227; Phiri & Nadar, 2003:77) feel that the dualism that brought division between spirit and body needs to be eradicated. They embrace an integrated experiential human sexuality despite all its uncertainties which will acknowledge the sacredness and vision of God’s peace and acceptance. Nelson (1992:41) and Thatcher, (1993:12) agrees with feminists Ackermann, Isherwood and Stuart, (1998:16) that sexuality was interpreted from biblical and traditional perspectives and used this one way of interpretation to verify sexual experiences. Sexual theology investigates how the sexual experience of people influence our understanding of the Bible and tradition which created a dialogue to liberate people from oppressive systems. “How we experience ourselves and others sexually will condition and affect the style and contents of our Christian beliefs” (Nelson, 1979:15).

- (a) Sexual theology challenges the significance of God’s purposes, existence, manifestation and encounters for our lives at a particular time and place in history.

- (b) It also scrutinises the sexist boundaries which saturate Christian thoughts and life.
- (c) It investigates the opportunity that sensual connotations are more constructed in a social context than biotic.
- (d) It attempts to identify people whose sexuality is expressed differently from that of the mainstream.
- (d) It affirms the need to acknowledge the completeness of personified identities, the virtuousness of sexual pleasure, and the creative significance of sensual identity affirmation in a personified theology (Nelson, 1979:16).

This holistic expression of our human encounters and understanding as body-selves (Nelson 1978, 1983; Heyward, 1989) make us realise that sexuality is neither destructive nor harmful (Nelson and Longfellow, 1994) to spirituality, but a vital joined component of it (Horn et al., 2005:82). This integrated dimension helps individuals to experience an uninterrupted erotic relation with the God whom religion introduced people to. Horn et al. (2005:83) agree with the findings of MacKnee (2002:241) that during intercourse between two persons, God has been experienced as the third person who participate in the struggle of loving affection. To understand God in the dialect of Christian theology, is to experience the Holiness of God in our bodies. Kierkegaard says: "Our religious tradition has too often forgotten the embodied self" (Nelson, 1992:41).

The body gets a new outcome in the body of Jesus Christ that took away the sins of the world. It is the body of Christ that brings restoration to the world and to the individual believer. For most believers, the Eucharist became the common denominator for the pardoning of sins and the imaginable and anticipated way to connect the physical body to God. According to Ackermann the Eucharist is a remembrance of God's infinite acceptance of human beings in a world that practice stigma and exclusion (Phiri and Nadar, 2003:236). With reference to the theology of Paul the body holds together all key themes like redemption, salvation, the church is the body of Christ; his body in the Eucharist sustains the church, and it is in our body that we are brought to a new life. Isherwood and Stuart (1998:10) give prominence to the embodiment of Christ who is positively present in and between people and nature. They continue to claim that the female

body belongs to God's creation (the church) and according to Paul every member of the body has worth.

5.6 Experience of the body relates to the spirit

Thatcher (1993:42) proclaims the fact that the body needs to be re-experienced as the heart of spirituality to liberate women and men as well. Thatcher agrees with Parsons (1993:26) that women should understand embodiment not as a threat but rather an opportunity, a possibility, as a lifelong source of creativity. Parsons goes to the extent that women's bodies have the creative potential of a kind "*which could give birth to God*". Women's experience of embodiment is one of close relationship and passion, for they know directly through their bodies the existence of others, and are aware of a continuous consciousness of understanding, sympathy, compassion and connection.

Women's bodies need to discontinue the cycle of being religiously unimportant so that male domination could be contested. The "Blesser" phenomenon shows traces of the body which conveys a dualistic understanding. The "Blessee" sees herself as having a "sexy body" which she can use to sensitise and even control men. On the other hand, she experiences the pain of a "body" which suffers rejection and hunger of an absent father, but also the emotional and physical abuse of marriage to older men (Makholwa, 2017:46).

"Aside from losing your looks, men will make a fool of you and take advantage of you, so always keep your eyes open wide open ... so you can keep your legs open at your own discretion ... We are not all born equal. Some are given the brains and others are given the street smarts and the charisma... the best you can do is to accept the natural order of things" (Makholwa, 2017:21-22).

The "Blessee" reaches a point where she introspects and questions herself on "what this phenomenon does to her soul?" She even questions the trustworthiness of a God who created her. The questioning of God is just an awareness of a higher being, but not the relationship with God. This puts emphasis on Thatcher's (1993:50) interpretation that the destructive experiences

confirm the distinctiveness of the “body”. This helps us to realise that our bodily experience is always sexual.

Women as part of God’s creation and the church of God always need to flourish even when she is sick, her body needs to be respected. “Theologically speaking, “flourish” is to display the type of attractiveness of which a given life is accomplished by virtue of God’s connection to it” (Kelsy, 2008:2). Makholwa (2017:266) sees the difference of how adolescence in the “Blesser” phenomenon view life concerning their bodies *“The life of the blessed has no room for inconveniences like diseases and disabilities, stupidity and hunger, cries and foolishness”*. Thatcher (1993:50) concentrates on the connectedness of the body to the spiritual and views the above-mentioned experiences of female adolescents in the “Blesser” phenomenon as maintenance of dualistic and misogynistic attitudes which denounced the death of romance and passion. Body image is part of our self-image that deals with our attitudes about our bodies, especially our bodily appearance (Penner, 1981:48).

5.7 Experience is the heart of the formation of the character

People often reject their bodies due to the fact that one suppresses your sexual feelings and unfulfilled yearnings. Nelson emphasises that people experience beyond the dualistic alienations the gracious resurrection of the body-self. “Mercifulness emanates within people in wrestle and condemnation particularly when feminist alliances bestow on women fresh dignity and control innate from her hurt” (Nelson, 1979:78). Thatcher (2011:51) acknowledges the experience that people’s encounter in the community as the fundamental character forming ingredient that forms ones being. Thatcher (2011: 48) acknowledges that the experience of human beings is the foundation of disclosure to sexuality and spirituality. He claims that human sexuality needs to be respected from the perspective of sexual minorities and all whose standard of living clashed with traditional beliefs. The church and society need to listen sensitively to people who experience life differently. People who still acknowledge traditional thinking should make an effort to investigate the complexity of relationships in modern society.

We currently hear different opinions (Blessees and feminists) claiming that religious studies engage on a serious note with concrete individual sensual encounters. These voices say we need

to listen carefully to women's stories. We need to hear the experiences of those oppressed by sexual violence and abuse. We need to listen to adolescents' yearning for the church to embrace them. We need to hear the voices of single person's feelings both avoided and condemned by the church in their struggle for responsible sexual expression (Ackermann, 2006:227; Isherwood and Stuart, 1998:16). When we take seriously these voices, including our own, people will know the difference between the more typical theology of sexuality and sexual theology. People's encounters as erotic human beings guide us in what manner people should study the Bible, understand the custom, and how to challenge and display the significance of the teaching of Christ (Nelson, 1979:16).

According to Nelson sexual theology should be affirming sexuality, and be thoughtful about sensual preference as an ethical noble engrained in the holy worth of people's sexuality and sexual capacity, without requiring validation by reproductive opportunity. It should be dealt with in admiration for everybody's human truthfulness which could assist people to guard against the shared sensual abuses of that morality. It will praise faithfulness in people's obligations with no moral law direction as to the accurate practises such trustworthiness should take. Ethically it shows whose moralities are evenly appropriately exclusive of dual morals to people who are gender specific, all colours, eras, physical circumstances, and sexual preference. The experience of complex relationships is usually argued from a traditional perspective especially when a permanent love relationship between two persons occurs. Nelson (1992:58) quotes John Wesley's legacy of private encounters that empower people to understand and relate to the teachings of Christ.

5.8 The need for a broader understanding of spirituality

People define their own spirituality by identifying themselves as devoted spiritual beings, because of their faith in God which actually encourages the naïve. Kotze (1999:24) describes it as worship of God which entails exclusively the practice of appropriate religious practices like attending worship services, Bible studies, fasting and prayer meditations. Kotze (1999:24) specifies that such an approach avoids deliberately the political, social and economic challenges and realities of society. Such an understanding of spirituality puts people in acceptable religious

orientated lifestyles and practices while society is suffering under strenuous political, social and economic injustices. Some people understand their spirituality as having a total relationship with God and discarding worldly matters. This dualist understanding is strongly engraved in people's understanding where the spiritual is divorced from the body and material things, worldly matters are divided from heavenly things and the worship of God is divorced from faith in daily experiences (Nelson, 1992:9).

Spirituality is swallowed up in the unity of self and others, the material and the spiritual, love and justice, community and individuals, religions and politics, peace and struggles towards holistic salvation (Cladorette, 1992:245). "Comprehensive explanations of contemporary religiousness incorporate an extensive range of daily deliberations, sacramental religious customs embedded in-vocation, household, regimes, skills, domestic economics, baby-minding, and maintaining the physique" (Miller-McLemore, 2014:334). Spirituality is not only about the spiritual aspects of life which involve God but the holistic. The comprehensive understanding of life is established in the affiliation which links God with human beings, fellow citizens, the self and the world. This relationship forms a network which is weaved together and where spirituality forms a reality of life in general (Kotze, 1999:24). Nelson and Longfellow, (1994:71) give essence to spirituality as all-inclusive and which portrays ways and patterns by which people can relate to what is ultimately real and valuable to them.

The inheritance of a classical world influenced by Christianity and shaped by the understanding of spirituality into body-denying directions. Most people experience religion and spirituality as intertwined but also quite different. On the other hand, the current perception of people is that religiousness provides the personal independence over people's understanding of the deeper things or inner self, while religious conviction denotes involvement in a shared custom and understanding of heavenly conviction and adoration. In essence, the spirit was viewed as different from and superior to the distrustful sexual body (Nelson and Longfellow, 1994:71).

5.9 Sexuality is a gift from God

Murray-Swank et al. (2005:214) observe sexuality as a gift from God from a paradigmatic shift from “sexual dualism” to incarnational theology. They describe this period as the period where the spirit is classed higher than and in competition with the body. Their observation emphasises that within Christianity God the Son is taking on a human body and human nature and is loved by God the Father. Jesus came as a gift to this world and His death and resurrection as part of reconciling people with God. The “Eucharistic meal” that has been instituted by Jesus became the symbol and gift of the body. Thatcher (2011:41) relates this event to the gift of a “lover’s body” when two people make love with the gift of Jesus’ body in the Eucharist which also shows clear similarities concerning these two vital, perfect and generating actions. Due to Jesus as the body and its activities are blessings from God and may be given divine meaning. “Consequently, sexuality simply is to encounter the body as an incentive from God or as a fragment of a “biological” ordinance in the world” (Murry-Swank et al., 2005:214).

The words of St Paul II (1979-1984) as written in the 129 Audiences brings to light that *“The physique of human beings comprises always...the competence of conveying affection, and a kind of feeling where the individual happens to be a blessing - and through this blessing – accomplishes the significance of the person’s self and genuineness.”* St Paul II’s reflections are centred on the Bible and include a visualisation of the human person that brings out the worth of a human being. The theme of love is accentuated as a self-gift that counteracts societal tendencies which view the body as a thing of indulgence or as an instrument of manipulation. Clifford and Joyce Penner (1981:1) agree with St Paul II that the body shows us the call and gives people the means to love in the image of God. According to the Penners, Christians can affirm the body, including its sexuality as God’s gift to take pleasure in as it is used responsibly. This implies that our sexuality is part of our total being and it is the amalgamation of our spiritual, physical and emotional existence. As already mentioned (with reference to Genesis 1:27) is our maleness and femaleness are the product of God’s image. They explored the word “likeness” as the crux of our sexuality which is the image of God. Due to the attractiveness of gender distinction and people’s invitation to come together, that God intended the togetherness of the genders as a “generated account”

of his peculiar “everlasting interchange of tenderness and affection.” They affirm the fact that it was always, the togetherness of male and female that predicts our everlasting purpose of oneness with Christ. When one reflects on the image of God one relates automatically to your sexuality which also includes our sexual functioning and our actions in relationship with others to whom we feel attracted to. It coincides with the emphasis that Kritzschar and Hulley (1998:14) put on the statement made by Roman Catholic bishops that: *“the essential persuasion of what people believe is that existence as a human being is accomplished in the comprehension and affection of the embodied God in spiritual union with people”*.

When sexuality is viewed as a gift from God and seen as functioning in a relationship with others, it definitely includes sexual intercourse (Penner, 1981:37). The Penners understand sexuality even from its perfect, sinless state of man and woman which was regarded as a sexual union and was faultless and beautiful part of God’s creative act. They see the sinful act (which is commonly regarded as sex) as the separation between God and human beings and feel that people lost some of the images that God has given them. Nelson (1987:187) describes the change of perspective concerning sensual immorality as an element of unethical erotic deeds to perceiving sensual immorality as an estrangement from our envisioned capacity for sexual feelings. Sexual immorality was those specific actions which were also not allowed by biblical manuscripts or different to the theory of evolution, immoral interactions with people, in an immoral manner or for an inappropriate purpose. The incorrect view that sexual interaction is immoral, should be corrected, for the purpose of restoring sexual intercourse as the essence of a wonderful blessing from God. The wrong perception can cripple the message conveyed to the youth if mature people frequently circumvent the topic because the interrogations provoked by adolescents are very challenging to address (Tukker, 2013:3). The beauty of sex should be fully enjoyed in friendships where affection, conviction, attention and obligation exist (Viviers, 2006:101).

The Penners (1981:47) also emphasises the commandment that Christ gave that people should love their neighbours as themselves and claim that he was spelling out the principle that a person’s feelings about her/himself affect his or her ability to love someone else. The involvement of the two persons is special and dedicated and adultery should not destroy the

intimacy of this relationship. Their love for one another should not be disturbed by status, wealth and power. Relationships should be playful and interesting and people should treat one another with reverence and awe, as counterparts, and mutually should be enthusiastic and willing to compromise (Tukker, 2013:3).

5.10 Contemporary spirituality is contradictory to the church's understanding of spirituality

The problem is that the church places considerable faith in the power of scripture and tradition to control their teaching about sex. Not all churches have the same problem with the same sexual issues. The challenge is that the church uses different texts in their teaching which is inconsistent with Tradition, Scripture, Reason and Experience. The different texts entice convincing clashing explanations. This leads to different Christian groups that proclaim heresy and revulsion when they implement doctrines and ethical teachings which misinterpret Scripture and Tradition (Thatcher, 2011:51). According to Tali (2016:16), "some feminists feel that the Bible and most of its interpreters have been androcentric and therefore subject to suspicion."

Many people feel that they are "spiritual but not religious" and this cliché is accepted by people who argue that religiousness encapsulates the imaginativeness and the sentiments of several people (yoga enthusiast and environmentalist, musicians, and holistic health practitioners) who would not identify with religious institutions. Contemporary spirituality is understood from the perspective of a variety of forms of spirituality and is used to indicate various systems of practice (Miller-McLemore, 2014:328). Wolfteich in (Miller-McLemore, 2014:328) feel that spirituality clutches the cognisance and heart of most people who would not associate with religious traditions. People are of the opinion that faith restrains them but that spirituality gives a feeling of emancipation.

Today's powerful demands toward adolescent's sexual activity have an effect on and work against their continued involvement in long-established religion, a situation which can leave young people with a spiritual emptiness in terms of developing values about sex and relationships. According to Thornburg (1975:3), the standards implemented by the popular

media and the adolescent sub-culture may well fill this space, but these are often materialistic and concerned with instantaneous pleasure.

Wolfstein in (Miller-McLemore, 2014:328) mentions that religion wounded and affected a large number of people who now discarded its double standards and exploitation of dominance. This brings out the reality that sexuality and spirituality are flourishing and experienced and that the language and accepted things that preceded the current age could become void due to contemporary issues and transformation. According to Cloete (2012:5), 'Sexuality relates to the spiritual aspects of life and could be explained as a yearning desire for a lover'. Ellen (2006:5) does not only see it as a longing for the other but a connection with the transcendent. Miller-McLemore (2014:330) emphasises that "contemporary culture which is driven by production, progress, and economic theory forces people to numerous phenomena by preference than to concentrate on one issue, one ritual, one custom, one residence, one stanza". Ackermann feels the body of Christ (the church) needs to protect the rights of women. When women suffer abuse the church will be in danger because the worth of every member and no matter the status or any other affliction needs to be valued and affirmed (Phiri and Nadar, 2006:236).

The ethics of sexual theology investigates the questions of the body's relation to the whole person, moral standards for well-argued involvement in bodily processes, and norms for the complete health of the individual and society (Nelson and Longfellow, 1994:54). Ethical evaluation of sexual behaviour has at times been claimed as being sick or leading to sickness. According to Dreyer (2008:483 – 491), people base ethical behaviour on several biblical texts to justify a specific opinion. He iterates the argument that the Holy Scriptures do not provide complete solutions to moral complications. The key difficulty in current sensual moral belief is if the church should recognise pre-conjugal, longstanding associations, and what will be the conditions. This dates back to the fact that sex outside of marriage is a sin. According to Thatcher (2002:76) the word "wedded ritual" expresses the belief that, inside the Christian religion, matrimony is the custom (but not actually the law) for complete sensual encounters. Standards and morals are, nevertheless, over the years open for consideration. Müller (2007:379) argues that the existing practice of norm has changed from what was determined to be right and wrong

in biblical times. There is a difference concerning circumstantial standards, which are put across during a particular period of time and the essential standards that originates from the Holy Scriptures. Consequently, is it crucial to re-examine the biblical texts concerning married life and sexual intercourse in our current situation.

Müller (2007:378) upholds that the contextual understanding of the Bible does not indicate that it is different from the definite passionate standards of Jesus Christ. It also does not mean that there are no norms or values when it comes to sexuality. The ethics of Jesus' passionate norms are based on morals rather than rules. *"The ethical conveys that a sensual association is aimed at a stable, lifelong union with a couple being affectionate towards each other by hailing that affection and togetherness. The relationship is identified by acceptance and accountability from both lovers for one another inside a contract of adoration"* (Müller, 2007:378). A standard or customary constructed method could certainly not function with strict rubrics, seeing that the status is on individual emancipation and accountability. When rules come into play it attempts to control and judge people instead of accepting accountability for one another (Müller, 2007:378).

Müller (2007:379) distinguishes four essential standards which an association could be based on, which regard to shared mutuality, independence and custody between two persons and an association which will be effective for a long time. Whenever these standards exist in courtship, the issue concerning when sexual intercourse is permitted are inappropriate. These kinds of norms are founded on the all-encompassing charge, to adore God and to adore one's compatriots. With these in mind, temporary, superficial and experimental sex could never be justified. People who are obsessed with rules, always throw the first stone. They forget that no-one is without sin, while sex becomes a sin that is unforgiving (Müller 2007:379).

On the other hand, a permanent sensual association with components of violence or anger is dangerous, and the people concerned experience insecurity and imprisonment. Consequently, such an affair would be dangerous. Taking into account, in spite of this, no dispute could claim that common mutuality, independence and protection are adequate to validate a sensual love affiliation. Ackermann, Phiri & Nadar (2003:227) pursue a theology which is clearly ethical and

contextual and addresses specific situations; identifies incidents; highlights suffering; enunciates possibilities of hope and transformation and analysing them within a particular moral and ethical framework. According to Müller, a lifelong pledge is a good assurance of a sensual love association – or else, the fate will be exploitation. Moreover, people need to keep in mind that individuals who are engaged in a love association are at all times more significant compared to the association. The safety of the association of nuptials are supposed to uphold a strong union, which is at the core of the social order (Müller, 2007:380). Nelson (1992:36) says that people have been created to commune with each other, and therefore is there a positive moral claim on people to become who we essentially are? People are created to be lovers and need not lack clear values and guidelines. The ethics of sexual theology will help people to see the love of God as reflected in Jesus as a claim of position in making ethical judgements and could use scripture as a context for interpreting biblical information.

Sexual theology assesses the relationship between knowledge, power, and interests of ethical concern. The ethics of sexual theology led feminists like (Ackermann, 2006:227; Phiri and Nadar, 2003:227 and Jones, 2000:14) to give attention to moral concerns parallel to sexuality and procreation, assaults in contrast to females and kids, interactions involving male and female, and different kinds of relationships in the natural world. It is certainly an ethos whose ideologies put on similarly and not including dual principles to masculine and feminine, of all influence, history, human disorders, and sensual positioning.

The dialogical, two-directional investigation has helped the church to make a mind shift between theologies of sexuality to sexual theologies. The church's perception of belief and faithfulness in relation to people's encounters with God, their understanding of the Bible, custom, people's habits of engaging with the teachings of Christ tried to embrace sexuality. The dialogical conversation reminded the church that the church is a sexual community and cannot stand divorced from what is happening in the lives of people (Tukker, 2013:2). According to Cloete (2012:5), the conversations in the matter of sex and sexuality should be a continuous process. She feels that judgement and morality concerning this matter should be put aside and churches should start looking positively at the discussions around sex and sexuality. She agrees with (Sheffler, 2008:1255) that the only way is to emphasise responsibility as an important factor and

that the religious component of it should be explored positively. Immorality and restoration are not just theoretical realism but lived in the here and now in the real lives of people (Isherwood and Stuart, 2003:10). "People are reminded that all religious perceptions comprehend certain fundamentals and discernments habituated by an erotic encounter, and each sex stimulating encounter is seen and understood through somewhat fairly spiritual lenses" (Nelson, 1987:187).

Although the anarchy of patriarchy has been addressed by different theologians, do we still experience the footprints of patriarchy in sexual activities in the church. Today some male and females still worship a patriarchal God. There is a partial connection of spiritual understanding in the middle of "hip-hop" popular musical group and the "Blessers" phenomenon. "Hip-hop" popular musical group as reported in the Mail and Guardian see God connected to their "bling-bling", expensive cars, high-lifestyles and ability to catch any woman (Thobejane, 2015:5). This gives a clear perspective of men who identify themselves with the spirit (they have the mind to attain anything), they identify women with the body (matter = it is all about sexy bodies). The "Blessers" phenomenon embraces the body as the ultimate source which could be used to gain the splendour that the "hip-hop" musicians have. This assumption agrees with Nelson's proclamation that dual thinking is still running a reality that the higher needs to control the lower (Nelson, 1987:188).

As the shift has expanded from moving from wrong sinful deed to an understanding of alienation of our intended sexuality did it rather embrace a connection between God and a holistic encounter of human experience as body-selves? This means that some adolescents experience a connection between the sexual and the spiritual. Although this shift is very strong and is argued in much research is the problem of sexual sin still looming in the minds of people which does not help us to become the sexual people God intended us to be. "It was time consuming for religious studies to recognise that erotic immorality was essentially an estrangement from people's exquisitely intentional sensuality" (Nelson, 1987:188). Women still do not have a say in "body-matters", because it is clear from the move between prostitution and the "Blessers" phenomenon that a patriarchal mind-set is still evolving and women take dependency from men as the sole providers or "Blessers" (Solontsi, 2016:2).

Patriarchy is engraved in the minds of many people that men are the sole providers of human need. The South African context gives evidence of a contemporary religiosity of “good time”, money and “blessings” and the preaching of a doctrine of prosperity. It is affirmed that adolescents who would like to go far in life should become involved in such a lifestyle and spirituality (Mail and Guardian, 2017:8). In this news clip, God becomes the equivalent of a capitalist Christian in a moment of worship. Ages ago Niebuhr (1935:128) already identified capitalism as faith and a way of life. The economic situation in South Africa brings us back to Niebuhr’s interpretation of capitalism and we can testify that it definitely influenced the mindset and behaviour of adolescents, because consumption became the driving force of social instability. According to Turpin (Miller-MacLemore, 2014:70) consumption constructs people’s perception of who they are and what they should be doing in his world. Adolescents group with other youngsters in the course of their shared options and goods and skills. Cloete (2012:2) says that this is the way the youth lives and that faith communities should find ways to persuade them to begin: *“Charming the spirit of puberty culture: Connecting the youth’s global perspective and Christian legitimacies* (Mueller, 2006:115).

The learned and shared youth culture and the fact that adolescents do not live in a vacuum (Mueller, 2006:116) coincides with Turpin as she states that consumption is an assortment of everyday undertakings that connect people and is a significant vehicle which makes it a movement precious of religious reflection (Miller-MacLemore 2014:71). Involvement in consumerism reflects the personality of devotion in making available in order to sustain and survive. Miller-MacLemore calls it “retail therapy” when someone feels down and goes on an impulsive shopping spree. Mhlungu in Mail and Guardian (2017:8) agrees with DeChant (2002:40) that “consumerism operates in the form of a religious conviction on account of intentionally imprisoned people’s faith and customs, which functioned as an all-inclusive practice with its own liturgical agenda, consecrated scripts, legends, idols, customary bureaucrats, and consecrated places.”

Miller-MacLemore (2014:82) describes the above-mentioned as a common ethos which personifies an active and animated nonconformist idea of God. Smith (2005; 2009) describes it as follows: “they see God as the cosmic Sugar Daddy who provides their needs and showers them

with blessings as long as they do their duty". Wolf (2005:27) speaks up against this deeply upsetting misperception of the Christian God who became the heavenly Santa Claus. Miller-MacLemore (2014:82) sees this as the power of common culture which shapes the expectations of people (in this study it will be adolescents) that God maintains contentment and makes available enjoyable stuff as a sacred sign of joy. The word "blessing" is the core of the theological story and God's divine commitment and interaction in people's lives. In this narrative there is a profound association linking prosperity and position and that this blessing belongs to the deprived, the unwell, those who are starving and sufferers.

The word "blessing" is a challenge for today's adolescents and Newbigin (1995:32) relates it to its historical experience of Israel's disobedience and the golden calf. He says, that people do not want to look at suffering (like in the case of Abraham) as a blessing. He mentions Jesus who became a curse, in order with the outcome of breaking the grip of the curse on people which became established transformed opportunities for "blessings". "Jesus has never viewed impartiality with God as a form of exploitation but subdued himself, equivalent to a slave, who was born like any other human being, and even lived among people in that fashion, but being a blessing himself" (Newbigin, 1995:32). Newbigin is cautious about people thinking that this "blessing" is a privilege rather than a responsibility and that people, also think they are already in heaven. To understand the "blessing" is to know that everything that we receive and have as a "blessing" is previously consecrated and created for divine reasons. "Applying blessings hook people onto the rationality of generosity and accepting the soul of God's being on earth" (Miller-MacLemore, 2014:87).

With reference to the above-mentioned discussion the Christian perspective of spirituality is regularly challenged and under discussion. According to Ellen (2006:7) within this conundrum, the Christian religion has placed a morality to sex, whereas scripture itself does not do it and explains that the Bible actually brings people's sexuality into the core of our spirituality. This understanding of Ellen agrees with Goldman's (2012:1) perception that, to be, created in the image and likeness of God is to be creative. This creativity is evident in all people due to their spiritual rationality (Goldman, 2012:1). This helps to understand why people especially adolescents such as the "Blessees", Smarteez and other groups became so creative in their social

behaviours. Like all people they are, also confronted with different contemporary social questions due to Christian's different interpretation of the Bible. Despite these questions, one realises that the Bible and Christian spirituality will always be under scrutiny due to the dual understanding between body and soul. My contentment with Christian spirituality is that it drives people to search for truth and to evaluate their experiences in relation to this truth, but on the other hand, Christianity can learn from a comprehensive understanding of spirituality. Seeing that all people are, created in the image and likeness of God all religions have a common understanding of good moral behaviour. According to Cloete (2012:6), religious societies with families can collaborate to play an integral role to give ethical guidance to adolescents. With this collaboration is also the impact of social media, which could play a responsive role to connect with people globally.

5.11 Spirituality of adolescents in the “Blesser” phenomenon.

The 21st century marks a time that adolescents explore different kinds of life-styles. The Mail and Guardian (2017:8) reported that adolescents demonstrate how they could develop their own spirituality of being “blessed” which went along with a heavy auto-tuned-based meditation. In their lyrics they deal with life as being young, rich, talented, attractive, famous in, and sometimes struggling with love, growing, making mistakes, hedonism (high-living) and wanting to have a good time while also keeping a relationship with some higher power. These adolescents even express it as a gift from God while claiming that “hip-hop” (popular music) is a better expression of their faith and has the ability to marry God and capitalism. They also maintain that it is participatory learning because it is to live a rich material life and be spiritually, connected to God. They claim that a huge part of the content of the song is about a ‘good time’, money and ‘blessings’. These kind of messages are spreading amongst adolescents. One could draw a comparison between traditional spirituality and the preaching of prosperity for young people who want to “make it” in life. Mhlungu's (Mail and Guardian, 2017:8) interpretation of this understanding of some adolescents' spirituality is, voiced, as a contradictory church of the times.

The reality of life for the “Blessees” is that they are adamant that their participation in this “Blesser phenomenon” is not, connected to religion. In the “Blesser phenomenon”, the “Blessee”

is mindful of her head and her body, which could be, used to bring happiness and prosperity (Makholwa, 2017:201). According to Makholwa in a situation of survival, religion does not play a role but rather that the body becomes creative beyond measure and this does not connect to the godly. When the godly are, taken into perspective, guilt spoils the game and disturbs the creativity of the mind. Makholwa (2017:201) perceives sexuality as a “blessing” to lure men into submission not as a force or an imposition.

Makholwa’s above-mentioned perception suggests that on social media people who do not hold the same spiritual understanding and values could therefore, become uptight with the “Blessees” in the “Blesser” phenomenon. Browning (1991:52) explains that in such situations spirituality becomes the work of all members in the community. This statement of Browning clarifies that adolescents might not feel a connection to what they have been, traditionally taught, and what the Bible tells them, but the fact that they attend music shows of “hip-hop” singers might feel the connection to contemporary spirituality. This kind of spirituality is, socially constructed as it brings adolescents into a new way of living. This means that adolescents not only have to cope with evident impartial speculative information, but together are also searching and discovering who they are, whether by inquiring individual and common restrictions, reviewing relations and sacred customs, or scrutinising innovative conducts of existence (McCarty, 2009:4).

5.12 Practical theology

The different conversations among female adolescents and literature studies have helped to discover, why the “Blessees” felt that religion did not have any impact on this phenomenon. In this, practical theology could attempt to comprehend the engagement of God with human beings. Louw (1999:7) interrogates the facts of how people should interpret and deal with problems within their human condition and how it relates to their mindfulness of having a relationship with God. The Christian concept, which is founded on practice has gained its significance from the practical nature of theology (Willow and Swinton, 2000:27).

Practical theology is the position where peoples’ religious convictions, customs, and practice fuse with their modern day encounters, uncertainties and engagements. Practical theology focuses

on a discourse that is communally informative and rationally investigative so that people could achieve a change in belief and attitude. Empirical interrogations, which are, directed on real-world issues are scrutinised by practical theology (Van den Berg, 2012:3). It engages and studies the experiential aspects of praxis, which need to be researched and understood so that, a dogmatic structure could be constructed. The composed construction is utilised to measure illustrations of practise for emerging behaviour and reinstatement (Osmer, 2006:329).

Practical theology formulates critical questions concerning faith when a serious and rapid change takes place in society (Van den Berg, 2012:3). Smith (2008:204) implies that the main aspect of practical theology is its attempts to be relevant to theological contemplation so that factual problems could be analysed and solved. Practical theological reflection is always based on, a grand narrative, which in the “Blesser” phenomenon is the story of patriarchy. Methodical telling of stories in practical theology shows in what manner the stories of people and the narrative concerning God act together. The “Blesser” phenomenon is a story, which has “so-called” tentacles of masculinity, patriarchy, capitalism, culture, exploitation, abuse, vulnerability, health, etc. It also has interactions with the identity of God, like blessing, care, provision and love. Ganzevoort (2010:331) refers to the narrative approach as an open work of art and identifies three positions that are sometimes strategically used as the theological normative in the interaction between the story of God and the human story. The biblical stories of God relate to human stories because the wording given (for example in the Psalms) authenticates our experiences. Second, God’s stories challenge our stories and evaluate our lives. The stories of God create a space where we can bring our stories for deeper thinking and contemplation, without, being pushed in one direction or the other. Practical theology interprets current incidents, affairs, and events by utilising scriptural beliefs (Osmer, 2008:139). In the process of moral discussions concerning proper conduct, ethical creeds, rubrics, or recommendations are, applied, to give guidance to principled theories (Osmer, 2008:161). Practical theology, could be used to, guide female adolescence how to conduct their lives in relation to their sexuality and spirituality and to move away from the victim status that has been, thrust on women. Telling stories will give back women their identity and hope for the future.

5.13 Remaking of the Body as a theological shift

According to Thatcher, people (men and women) should be, reconstructed in the persona and identity of God in Jesus Christ. He affirms that the full personification of the divine nature of God in a human being is at the core of Christian faith. According to Belleville (2010:19), the risk of being part of an agnostic or non-believer globe is to follow the worldly norms instead of, being, changed by the ethics of God. Thatcher (1993:1) quotes John 15:7-17 to affirm how the followers of Jesus understood that all people are welcome to celebrate and communicate a communal love shared between God the Father and God the Son in the, Son's embodied life. He supports that human flesh and body become the bodily representation of the holy being. Here is a perspective of God, which is unequalled in the religious collected sources of the world. Thatcher (1993:1) uses the term "remaking" to express the fact that the idea people have about human sexuality needs to be reconstructed.

Thatcher (1993:1) agrees that the Christian faith recognises relationships as connected to the very heart of God. God as creator value all human beings as important and because of Jesus, all men and women can know and encounter themselves to be beneficiaries of life-affirming, life-enhancing divine love. Müller (2007:378) calls it an enthusiastic attitude, which highlights the ethics instead of the rubrics. In Jesus, the Trinitarian (Father, Son and Holy Spirit), the nature of God's love has been made known to people. The oneness of the Trinity expressed a relation, which is united, equal, and exists "through" each other, "for" each other, "from" each other and "in" each other. Nelson (1992:9), assumes, that the purpose for human beings, is the wholeness as body-selves and for this, they have been created. Nelson (1992:9) claims: "get back to the physique and sensuality as a position for God's disclosure and restoration and a place for people to develop in devotion and ethical uniqueness". He asserts that God endures to develop and to incarnate in people's ordinary body in redeeming, restoration, emancipation, and righteousness. This declares that the body is an instrument of communication and is always sexual which has the capacity to know and experience God.

Apart from Thatcher's theological understanding of the body is there a common understanding between Nelson and Thatcher that they both interpret human sexuality from a perspective of

the body. Thatcher, (1993:2) understands human sexuality as in what manner both sexes associate with each other as sensual people. Sexuality, is a method or way, how people encounter and articulate, in cooperation with the imperfection of their eccentricities in addition to their similarities. For Nelson (1992:9), body theology, is not taken from, a theological account, but that theology is, understood from the experiences of the body as events of the disclosure. Müller (2007:379) agrees with Nelson's (1992:9) that in Christian (religious belief) faith sensual associations are, embedded in the fleshly sanctity of mortal physiques together with the holiness of affectionate associations. Ricoeur in Nelson (1992:187) interprets it as a yearning to merge sensuality with the encounter of the holy. This yearning is, determined by a comprehensive interpretation of the human being in the process wherever sexuality exists in all of people's encounters.

Ackermann in (Phiri and Nadar, 2006:236) relate the human body to Paul's interpretation of the body of Christ as the idea of "coexistence" which refers to the whole church that exists in association to each other (masculine and feminine). If one part of the church is hurting then the whole body becomes limp and impaired, in its functioning, in what it is intended to be. Thatcher (1993:1) affirms the Christian faith that confesses relationships as having its place at the very heart of God. "In remaking us as sexual beings, God, through the Holy Spirit, gives us the power and the vision to make relationships which resemble those relationships existing forever within God" (Thatcher, 1993:2). Both, male and female are, constructed in the person of God and are to be, handled with reverence in particular associations and with fairness in the community (Osmer, 2014:146). Osmer continues by saying that human beings need a moral sensitivity of God's will inside the confines of the specific incidents of natural life and the comprehensive developments of ongoing formation.

Ongoing formation is, influenced by a process of, deconstruction, which consists of beliefs and concepts with a methodology of investigating expressions, writings and reasoning. People become, liberated when they deconstruct stories that limit them to excel in life. Deconstruction analyses and study the accepted "facts" in humanities with the intention to bring change (Jansen van Rensburg, 2000:9). Thatcher (1993:2), critiques, the viewpoints and attitudes, which have systematically discriminated against women. He feels that Christian history has left traces of

behaviour, which infected and affected the hetero relationships and bisexual relationships. The main reproductive structure is patriarchy, which engendered the methodical societal definiteness of females from the community domain by a lawful, radical and financial arrangement whose purpose is to the approval of masculinity. Liberating sex is a deliberate unmaking of patriarchy (Thatcher, 1993:2).

The patriarchal structure of sex has been, revealed by the confusion of sex based on a lack of knowledge of human sexuality. In this study, one can clearly see how the female body has been, used to express the need for pleasure by means of exploitation. As the years went by, sexual dualism has been, challenged, in essence, in the ancient times of the theory on way of life. The split between intellect and physique has been associated with masculine and feminine individually in that the man is, linked to the brain and that accomplishing wisdom which is the main characteristics of philosophy. The woman was, linked to the physical characteristics and measurable features, which led to the commercialisation of human needs. The violence and abuse of men towards women, which led to unequal responsibility for human relationships (Thatcher, 1993:3).

The binary facets honour men above women with men on the top level of the hierarchy (Horn et al., 2005:81). This is an indication that masculinity is still the body which is in control of the feminine body and that women are still under the authority of dangerous masculinity (Chitando and Chirongoma, 2012; Uzodike & Isike 2012). The female body is still in the hands of a patriarchal system because men are still the main stakeholders of an economic system (Leclerc-Madlala, 2004:4). Immature female adolescents are, threatened to create their physical physiques into a specific imitation of femaleness that, reveals their apparel, cosmetics and nutritional instructions (Holland et al., 1994:74). This behaviour shows how sex is, implemented as a tool of power by men over women. Unmaking patriarchy is to fight against the fact that the female body is still in the hands of a rapist, violent men and those who engage in transactional or material relationships with women. The South African context of capitalism, violence against women, inequality between men and women on different levels of society, is still a high breeding zone of disrespect for the female body (Leclerc-Madlala, 2004:4). In this case, religion and culture have been the key instruments used to substantiate male oppression and male dominance (Schüssler Fiorenza,

1975; Ackermann, 1993; Chitando & Chirongoma, 2012:5). Current research efforts from different people do take into consideration the contextual circumstances to cultivate approaches to develop complementary, life-changing and liberating manliness (Hendricks, 2017:104). Men need to become involved in activities for social change so that gender stereotypes which disempower women could be challenged and the need for public debates to protest against sexual violence and sexual exploitation. (Chitando & Chirongoma, 2012:4; Ricardo and Barker, 2008:42).

5.14 Feminist theology of praxis concentrates on experience

Feminist theology of praxis concentrates on the experiences of women when they suffer abuse and even emancipation (Phiri and Nadar, 2003:225). Ackermann as cited in (Phiri and Nadar, 2003:225), value these as vital experiences as it includes their narratives, expectations, and faith, which is crucial and essential in the creation of body theology. Jones (2000:14) claims that Christian feminist theologies put women's experiences in the centre of the "production of the Christian message and investigate in what manner the Christian belief justifies and affects women's encounters of oppression, sin, and evil". She notes that feminist theology of praxis is vigilant regarding the essence of the intertwining of systems that contribute to the domination of all kinds of oppression. This notion explains that feminist theology of praxis embraces a purposeful social activity. Feminist theology of praxis brings together the pressure of the interconnectedness of the historical existence and normative concerns of emancipation on the one hand and the responsibility to change oppressive conditions into possibilities for people to flourish (Chopp, 1996:222). Vuola (2002:98) agrees with Chopp and explains that "praxis" emphasises the position of a daily way of life and mortal physical frame, together with an all-inclusive study of human beings, particularly to conquer the contradictions of isolated/shared (individualistic/communal), and physique and spirit. Feminist theology of praxis values God's hand on creation and therefore took in a position of accountability for groups who experience oppression and discrimination. Praxis also joins forces with people whose intentions are comparable and with other disciplines. Praxis believe that theology could, only be done in, relation to others, and as members of a particular community and not as individuals. Praxis is continuously, in dialogue with others so that diversity of cultures could be, explored. Praxis is

mindful of the shared commitment that people have and values, it's tactical and action-orientated (enthusiastic and energetic manner) objectives (Cannon et al., 1998:23-27).

The mission of feminist theology of praxis engages, in deep conversations to investigate the known context. It scrutinises specifically in what way sexual category positions are comprehended and sustained. It seeks to participate in the circumstantial, state of affairs, which has an emancipating and life-changing effect on people and particularly to motivate people's prosperity, saturated in relation to the certainty that such theology is, accepted in the means of promoting how God controls this world (Ackermann, 2006:227). Praxis as part of feminist theology, embraces, sexual theology, which sensitised the church to reinvestigate the 'theologies of sexualities', which has begun with the Bible and tradition (Thatcher, 1993:12).

The feminist theory of praxis investigates subjects such as systems patriarchy and hegemony, economy, politics, media studies, female sexual objectification, physical and cultural oppression, etc. Feminist theory object to the systems of patriarchy and hegemony, which is in particular very important in the study of female adolescents. McHugh (2007) elucidates that patriarchy is an idea that, forms the basis and compels the regular subjugation of females by societal compositions similar to matrimony, sexually attracted to the opposite sex, regulations, procedures and even dialect. Feminist theorist (Spiller & Travis, 1981; Brown et al., 2015:5) investigate the power of dominant scripts that circumvent consent and transmit power away from women and rather to men. Feminist theory has judgementally examined male-domination to fight this structure of domination, to eventually improves, change and set the community free (Jones, 2000; McHugh, 2007; Turner, Abercrombie & Hill, 2006). Additionally, it attempts to interrelate with different sociologies and theological disciplines (Beasley, 1999; Jones, 2000; Klage, 2012; Müller 1996).

Theories on women liberation struggles are involved with concentrating at and revolutionising prejudices in human development in order to authenticate a corrected social structure with the help of innovative conceptions (Grosz, 2010:100). The conclusions concerning female consciousness and difficulty to compete with those who are privileged and informative concerning the custom of monetary sexual deeds in the world that are not only deprived, but

also described by resident economic disparities (Zembe et al., 2013:13). Feminist theory also particularises how to speak about women's life experiences in ways that unveiled their epistemological and phenomenological complexity without losing political and analytical coherence. The literature studies divulged that the satisfaction of receiving money for sex made them feel part of a society who can go and do shopping for clothes and food. This gives them accordance in uniqueness and strength by regarding themselves as females who could be self-sufficient (Manahan, 2003). Epistemology incorporates the encounters of people and demonstrates to them how to comprehend events in which they participate in daily activities (Janse van Rensburg 2002:2).

This concept is dearly, acknowledged by Ackermann (2003:30) who feels that a patriarchal system moved her to commit to holding the continuities, dissonances, and differences that make-up the often chaotic and interwoven experience of existing in dialogue with the Christian faith. She defines feminist theology as theology which analysis experiences and things from a critical point of view, and tries to produce new meaning and understanding and is collaborative. She and other feminists stood up against male-domination in the Christian tradition and practices. Feminist theology pushed the boundaries that divided women due to race, culture, ethnic groups, and denominations, caused by a patriarchal system.

For years, feminists renowned the importance of the body in social relations, and as time went by the thoughts about it changed when it came to nature and culture. Gender studies grouped three categories in which the body could be, understood. First, the body as nature is conceptualised as a natural, biological entity that determines inequalities or differences between men and women. The female body specifically should be, respected for the ability to conceive, give birth and to breastfeed a child. It is even from this capacity that men hold power over the body of women, due, to the fact that women could only be fertilised by men. It is in this situation that strong feminists like Firestone (1979) rather opted for advanced scientific methods like weakening processes of natural reproduction should take place outside the body of women and that artificial wombs should be used (Pilcher and Whelehan,2006:7). Lengkabula (Journal of Theology, Nov 2002:55) also refers to the female body giving emphasis to the womb as translated

in Sesotho "*thari ea mme*" (the womb of the women/mother) is the place that connects people with the future, which safeguards the unborn and nurtures growth and abundant life." According to Lengkabula, the womb has a spiritual connotation, which affirms the feminine attributes of God, and God's nurture and care of God's people. The metaphor of the womb is used to, relate to God and mothers who have the potential to protect children against child abuse. Feminist theorist wants to empower women by regarding their bodies as equal to men even if it plays different roles (Tong 1998; Whitford 1991). Ackermann (1996:37) emphasises that fact that women experience things different from men and have to deal with patterns of experience. Women have to endure the complexity of experience, which identifies who she is in the family, society, at the workplace, and religion. Feminist theory investigates the outcomes of sociological disputes on individual progress while being tolerant on the differences in the development of male and female roles, childrearing, and social and sexual youth development (Sharf, 2008:4).

It is due to the above that feminist theologies are interested in the daily endeavours of women, their stories, their expectations, attitudes, principles, and their experiences of subjugation, harassment and liberation (Phiri and Nadar, 2005;2). Looking from the perspective of the "Blessees" who seems to feel that they are in control of this relationship, one could value feminist theology of praxis as a voice to the marginalised, working towards the liberation and transformation of society that places people on the periphery. Ackermann (2005:236) values feminist theology by affirming the body of Christ (the church) as the body, which is sick because of health issues. She says this body should not destabilise because of stigma, shame or judgement but should live in loving harmony with each other. Christian feminists are interested to see how the Christian message can make an impact on the lives of women and how the Christian faith could shape experiences of hope, justice, and grace (Jones, 2000:14). Koopman (2004:197) emphasises the fact that the importance of people needs to be re-evaluated and then only men and women will have the capability to discover the journey of re-humanisation.

5.15 Conclusion

This chapter concludes that peoples understanding, of the concepts of sexuality and spirituality has been, influenced by the Bible, tradition and its social understanding of different eras. The

social constructionist understanding of how people experience their context in relation to their spirituality and sexuality shows the comprehension of the theology of the body. The practical theological perspective helps the church to understand her responsibility theologically, as adolescents adjust to different moments in its historical context. It is in this light that the behaviour of the “Blessees” could be, explored so that the church as the “Body of Christ” can still use a theological interpretation of biblical texts and values to give spiritual guidance to adolescents. This chapter shows how the relationship between sexuality and spirituality, could be, destroyed by the power of a social force such as the “Blesser” phenomenon and cripples the morality of adolescents. This chapter reveals that theology can no longer shroud us into the comfort of eternal absolutes since experience is a changing and new experiences are, brought to the Word. The “Blesser” phenomenon shows that our personal experience is always in conversation with the creation of theology. Experience is such a diverse matter that we suddenly face the fragmentation of theology. The essence of this chapter shows that sexuality and spirituality connect when God becomes part of an intimate relationship between people or groups. This affirmed the fact that sexuality and spirituality are undivided when the body reveals the spiritual, mental and moral likeness of God.

CHAPTER SIX

Conclusions and recommendations

6. Introduction

The main focus of this chapter is the presentation of the most significant conclusions and recommendations of the study.

The main focus of this study is the power relationship between adolescents or young women calling themselves “Blessees” and a “Blesser” who is an older or married man. The previous chapters of the study disclose the complexity of this phenomenon as it uncovers the intricate nature and influence of prostitution, transactional sex, rebranding of sex work, “sugar daddy” and “Blesser” phenomenon. The complexity of the “Blesser” phenomenon also mirrors the complication when adolescents have to deal with the different aspects of culture, and systems especially the media, which influences their way of thinking and behaviour. The study scrutinises the body as the compass of this “Blesser” phenomenon and is argued and explained from a social constructionist, practical theological and feminist theology of praxis perspective. These perspectives reveal the connection between the sexual and spiritual understanding of the body. This chapter concludes that our current theological debates still, show a lack of practical theological viewpoints specifically, on the “Blesser” phenomenon and why female adolescents or young women are so, attracted to this lifestyle, which became a modern culture.

6.1 Research question and research aims

This chapter entails the discussion concerning the literary perspectives together with the subsequent, outcomes of journalists, scholarly and own conclusions by which recommendations are made in the light of the aims of this study, as specified in chapter one:

- A discussion, which described the development of the “Blesser” phenomenon in South Africa.
- An explanation and discussion on the development of the “Blesser” phenomenon in South Africa and how it has tentacles of prostitution, transactional sex, sex work, and the “sugar daddy” culture.
- A reflection on sexual relationships, in the “Blesser” phenomenon among female adolescents in South Africa.
- An exploration of the role of patriarchy and gender on the power relation in this phenomenon.
- Using the lenses of practical theology and feminist theology of praxis in relation to social constructionism to formulate a theological response on sexuality and spirituality in the “Blesser” phenomenon.

- Conclusions and recommendations from a practical theological interpretation and a feminist theology of praxis are, formulated to contribute to the sexual and spiritual development of female adolescents.

6.2 Overview of the chapters in addressing the aims.

A reflection on the anticipated aim of each chapter is, taken into account and reviews the findings of the literature studies and to, reflect on the integration of the evidence of the secondary information. The study gives essence to chapter two, which forms the core of the investigation, understanding, and dialogue on the “Blesser” phenomenon. This phenomenon is, discussed and argued from its development as a point of departure, which originated from prostitution, which has remnants of transactional sex, rebranding to sex work, which gave way to a “sugar daddy” culture and finds its popularity in the “Blesser” phenomenon. Chapter three reveals, the sexual development and behaviour of adolescents. It tries to understand youth culture and the different factors such as biological, psychological, sexual behaviour of adolescents and the influence of the media, which has an impact on the sexuality of adolescents. Chapter four gives evidence on the understanding of power in relationships from the perspective of patriarchy and gender inequality. The phenomenon of power is, fully explained through the study made by Foucault as he focused on what is intersubjectivity and the accepted knowledge about how to exercise power. Chapter five concluded the study with a theological response, which is dialogued from a practical theological perspective and feminist theology of praxis.

6.3 Conclusions on the different chapters.

Chapter One: Research Topic as introduced by Research Proposal

Conclusions:

- Chapter one substantiates the explanation of the research proposal and the direction the study took as investigated from the secondary information as an introduction concerning the “Blesser” phenomenon. The clarification of the main concepts points out the foundation of the research topic and the study. This chapter discovers that terminology like (prostitution, transactional sex, sex work and “sugar daddy” culture, youth and youth

culture, female adolescents, sub-culture, rape, statutory rape, power in relationships are core factors which relate to one another and gives way to the origin of the “Blesser” phenomenon. The introductory background of the study broadened the understanding of how social behaviour becomes a social and spiritual discourse for investigation. It sensitises researchers to explore investigations and create dialogues from a social and practical theological point of view. It brought these discourses in conversation with each other.

- Chapter one brings the female adolescents to the core of how sensitive the current social and economic issues in South Africa led to the awareness of the power of the body in the development of the youth. The significance of, the power phenomenon, displays the moral choices of female adolescents and how to, read the behaviour of a specific sexual youth-lifestyle in South Africa. The evidence of the study shows clearly that although the “Blessees” say they have the power is, the crux of power revealed in the topic as “Blesser” and not “Blessees” phenomenon.
- This phenomenon declares that the inequality of gender relations and that the “Blessees” do not agree that their own gender imbalance is at stake. The “Blessees” feel they are in control of this relationship but do not see that they approved of their own subjective behaviour. The “Blesser” phenomenon is a male orientated phenomenon, as it can only be, understood when one scrutinises the topic from its patriarchal history of a male-dominated society. The “Blesser” phenomenon cannot only be, regarded as a phenomenon among poor black girls but is evident among vulnerable female adolescents who are attracted to a lifestyle of glitz and glamour. The “Blesser” phenomenon is a choice driven trend, which could expand on the matter of wants and not needs, which could direct female adolescents into a dump of false pride and hope.
- Chapter one displays that socio-economic reasons are the cause of, men being the main party of control, and the subjective one is the female.

- The “Blesser” phenomenon controls naïve and vulnerable female adolescents to become, trapped as a case of charity. It is clear that “Blessers” control these relationships and not the “Blessee” who at the end experience an unsuccessful life. He is not only controlling the relationship but even her body, what she does; the clothes she should wear; what could be her next step in life? The “Blesser” has the money, and his authority and behaviour rob the “Blessee” from using her mind and creativity.

Recommendations:

- The chosen topic has more tentacles when it comes to the behaviour of young female adolescents and affluent men. It is not only the “power” phenomenon which needs to be explored but topics like:
- The challenges of female adolescents in age-disparate relationships.
- To develop guidelines, or even interesting games on social media to discourage female adolescents to become involved in age-disparate relationships.

Chapter Two: Overview of the development of “Blesser” phenomenon

Conclusions:

The “Blesser” phenomenon, is closely related to prostitution, sex work, and the “sugar daddy” culture as transactional sex because it involves monetary exchange. It shows that patriarchy, culture, and capitalism are discourses, which are still deeply rooted in our South African democratic context. The different perceptions of the “Blessees” is a fabricated from their financial suffering, and how to deal with the fact that they are dominated by the pressures of a lavish lifestyle, although in some cases poverty is the core of the situation.

- Basic needs as a necessity: It will take time for the South African socio-economic context to subside. The “Blesser” phenomenon falls prey of a condition of basic needs, which shows that adolescents, women, and children will always be the victims of inequality. Basic needs will always be an essential factor for the survival of human beings, especially

during the developing stages of adolescents. Our South African context relates to the rest of the world where it comes to basic needs like food, shelter, clothes, and other things. It enhances the dignity of people when all of these basic needs are in place and encourages people to feel that they are in control of their lives or could sustain a family. The conclusions of this chapter reveal evidence that when people, especially in the case of female adolescents or young women, lack their basic needs other means of survival, such as sex for money becomes the norm. The exchange of sex for basic needs makes it a difficult assignment to protect female adolescents. Commercial marginalisation will continue to be a social issue if South Africa's socio-economic conditions are not eradicated.

- The socio-economic factor: The socio-economic problems in itself is a complex issue due to capitalism, corruption and South Africa's current situation of state capture. The socio-economic situation in South Africa and across the world became the breeding zone for adolescents to look at sex-related means to survive socially and economically. Consequently, poverty is the root cause for the vulnerability of women and adolescents, which forces them in economic subjugation to equal a successful life. Capitalism is, used by male-supremacy to influence the mind of adolescents of what a successful life is. Sex in return for money continues to be a challenging factor. The evidence and statements of state capture in South Africa confirm the socio-economic instability and that control of the government and private business funds are still a male-supremacy domain. The destructive conditions in life continue to create sex as a means for the financial relationship. In the "Blessor" phenomenon, some men will pay money or give a gift to overpower a female adolescent to be in a relationship with him.
- Culture stimulates choice of behaviour: When the socio-economic need becomes bigger than what adolescents catered for, conducts for survival create a culture of capitalism. The different behavioural patterns, which relate to sex for money becomes a norm because men designed the dependence of women. The evolution of manhood is so deep and progressive that the whole ecosystem became an accepted norm that influences a

culture of dependency of women on men. This behaviour of men impacts the way people comprehend sex and the role that it plays for people to make a behavioural choice to sustain a socio-economic need. Female adolescents who do not have a choice but to survive literally accepted male-domination as the providers of happiness and material things. Men who could provide for their needs leaves female adolescents with no choice but by abiding by the rule of having sex for material gain or money. Some “Blessees” interpreted material gain for sex as love, but it is evident of socialistic beliefs of sex for money, which has a corporeal and psychological component of initiating a sexual agreement.

- The body becomes the means of production and survival: There is a twofold perspective of the body, which relates to the use of the body (this was fully, explored, in chapter five). Chapter two shows already that the body becomes the prominent object of the power factor in the “Blesser” phenomenon. The transaction of the money goes together with the possession of the body, as the used product. In the 21st Century, the body continues to be used as a disrespectful product or object of the. The selling of the body is not, seen as a good trade by society due to ethical and legal reasons, and because of the law on the violation of the body, which is not yet in place. Capitalism becomes a reality, which promotes prostitution and the “Blesser” phenomenon, which capitalises on the body and treats it with disrespect. In a capitalist society, which is still driven by 21st-century men, the product relates to the socio-economic profit-making idea that has been disrespected to the detriment of women and finds its essence in chapter five. Selling of the body puts men on the highest level of the hierarchy of masculinity, which most of the time leaves the body in jeopardy of diseases. The term “selling” speaks to the submission of the female to male power in the need to survive. In the public eye, “Blessees” have the same negative connotation of prostitution despite the circumstances that the “Blesser” phenomenon itself has a different approach.

- This different approach expresses that the crux of the matter which is still problematic and that most socialist's, some feminists and the "Blessees" believe that the body is not sold. In opposition to the "Blessees", the people feel that a service is sold, but for the "Blessees" the body is a means of control. In some black African communities, the selling of the body is normal and intensifies the disrespect of men towards women's bodies, and aggravates the danger that innocent female adolescents could not refuse to participate in sexual activities. Journalists claim that this drives the male agenda, which causes women to submission. It is a matter of concern that basic needs and the promotion of social status are the two most important factors for black women to sell their bodies. The complexity of the "Blesser" phenomenon relates to the fluctuation between a need for material support and the choice and maintenance of an élite composition of a complex lifestyle. Sex is the physical appearance of the body and sensitises the manipulative character of men.
- Violence the fear factor of male supremacy: It is clear that the effects of sex in relation to a monetary gift and violence against women and children still occurs in the statistics of our South African *status quo*. Although women in the sex industry are still working very hard to counteract the destructive meanings of the terminology given to people in this industry, still suffer the aggressive behaviour of men towards them. The violent behaviour of men identifies who is in charge and who should submit, which became an acceptable norm for survival and power.
- It is difficult for an unhealthy body to maintain a relationship. The health risk factor as explored in age-disparate relationships puts the lives of females in danger, of becoming, affected by HIV/AIDS and other sexually transmitted diseases. "Blessees" are even at risk of suffering depression because once she becomes pregnant, HIV/AIDS infected, or sexually transmitted infected, she is, dumped and has to suffer the consequences of illnesses, loneliness, and despair. The "Blessee" suffers when a "Blesser" ends the relationship, and in the process of suffering, she becomes deprived of basic needs. There

is also the chance that in some circumstances the “Blesser” died. Most of the time, during this stage, the “Blessee” has left school early and will not be able to find a job due to her ill-health, pregnancy, or not being skilled. When her support system is, destroyed, people in the community will mock her as cheap or a prostitute. Mostly the female, becomes depressed, start, using drugs to calm her nerves, and suicide could become the next option. The bio-psycho-social model gives evidence that human development occurs when the biological, psychological, and social/cultural factors interact with each other. In the process of change in a masculine environment, researchers need to give attention to all three aspects.

- Social media is a fear factor, which robs adolescents from their innocence and puts them on a stage of vulnerability. The shift from the “sugar daddy” relationship to the “Blesser” phenomenon displays the negative intersection on social media in the lives of vulnerable adolescents. On social media, inequality creates a space for dependence, which is an abuse of power. Social media becomes a hot spot for trending and a high-fly lifestyle. Social media became the common place where young women/adolescents created an open space to talk about their “needy and want” deliberations. This display the knowledge that takes place within a community of knowers, and the realities people live in are those they discuss with others. The conversations on social media gave toxic ideas to female adolescents of how to sensitise men with money, but cripple them to work towards a successful life.

Recommendations:

- The scourge of sexual abuse: Young adolescents should be sensitised of the abuse of the body in sexual relationships. Female adolescents need guidance on how to grow to their full potential. Female adolescents find themselves, frustrated by older men who do not understand the growing pains of youngsters.

- Female adolescents need guidance on how to be assertive of female in understanding gender inequality. Young adolescents should be, nurtured in how to be assertive when they deal with sensitive issues concerning their lives. Adolescents need guidance in sexual and spiritual matters. The problem becomes critical when adolescents relate their spirituality to the essence of a male God who provides and reveals himself in prosperity. The old theory of a male God, who encourages male power, needs to be scrutinised, and be, explained to the youth.
- Education: The South African education department needs to give all learners a public space to talk about the challenges of the millennials. Most rural areas are still, deprived of decent schools, which leave female adolescents to desolate surroundings. Adolescents need to be, taught how to be assertive in their actions towards men/people who want to exploit their bodies in exchange for money. Subjects on the identity and exploration of the physical body should be, developed to teach learners in schools the importance of people's sexuality. All adolescents need to be, taught how to engage in relationships and how to be assertive in it. Sex education could help female adolescents to guard against the frivolous approaches of men.
- The media is a source of education: South African local media like SABC and DStv should show more, contemporary documentaries on positive and equal socialisation. The youth together with journalists, researchers, and others, who play a role in social development need to develop innovative documentaries. Young adolescents should participate in social change to challenge the reasons behind violent and filthy sexual behaviour of men towards female adolescents and women.
- The common trend in Africa and throughout the world that identifies sex with monetary exchange needs to be deconstructed to safeguard safer sexual relationships. We still need many debates concerning this trend because it became part of behaviour in black African communities. It is clear that female adolescents and young women do not have any control over it.

- Parents need to guide boys and girls toward adolescence. Boys and girls should be educated from small to value their female and male bodies. Boys need to be, groomed on how to handle a girl with respect.
- Unemployment among the youth is a worry and create socio-economic inequalities between males and females, which put the lives of females in danger. The government should create jobs for adolescents who are roaming in the streets of townships. A safe space should be, created on social media for adolescents to advertise their artwork to create a market to sell their products, rather than selling themselves to heartless people who could jeopardise their lives.
- The church needs to open debates on how patriarchy in our current society could be abolished. Most church structures consist of more women than men and these demographics could be used to push these debates, so that the girl child could find herself in an enlightened space.
- More holiday clubs for teens to share their skills among others need to be created.

Chapter Three: Reflection on sexual relationships in the “Blesser” phenomenon among female adolescents in South Africa.

Conclusions:

- Sexual relationships are influenced by culture: Youth sub-culture becomes a choice of belonging, which is a culture. It is difficult for society to destroy the negativity around sexual relationships as being influenced by male culture. The dominant effect of a culture shapes the world of female adolescents, which becomes complex space for them. The complexity of culture became a strong force that pushed adolescents in a new culture of “how they do things”. The impact of culture created a space for adolescents to become their own drivers of success, which in some cases activated exploitation and violence. To

understand the enlightening ambition among adolescents is to understand an all-inclusive understanding of culture. This involves an understanding of contemporary culture and the different fashion in which adolescence understand the way of life. The intention is that each perception subsists on its exclusive excellence and comprises unique hypothetical viewpoints that demonstrate the intricacy of each concept. The thought of contemporary culture is a very complicated conception; it is confined in the fundamental nature of humanity, communicated in a way of thinking and behaviour, philosophies, and perceptions, which goes beyond the societal and radical ancient times of people in the previous, contemporary, and even time to come. It interconnects faiths, ambitions, and uncertainties and insinuates socialisation, identifies with customs, morals, theories, and mannerisms.

- Culture became popular in different ways and contributed to the “Blessed” phenomenon in that it gave meaning to female adolescents’ identity, and influence the construction of age-disparate relationships through typical appearances and patterns that upholds male-domination and patriarchal connotations. The current culture continues from, established culture which encourages traditional responsibility. The element of humanness which mirrors the complicated combination of society, together with its distinct and persuasive qualities is evident as it branches from a patriarchal vision. The crux of the nature of contemporary culture is the ethnic customs in which human beings involve themselves since it becomes the cosmos that unveils demonstrative significance represented by metaphors, narratives, morals, attitudes, uniqueness and sexual characteristics and roles. Constructions, viewpoints, and descriptions with illustrative connotations reveals practices. The idea of attention substantiates a composition for those who agree with the position of the team and supports all the participants to fathom their status in humanity. An ideology which conveys the functioning of contemporary companionship, which gives credit to a situation, environment, mentality, configurations, and civilisation, gives adolescents a sense of belonging.

- The gender component still shows how men dominate every sphere of life. The published stories of lifestyles and dress codes display the fact that stories are never produced in isolation from the broader world. The supremacy of men over women in the “Blesser” phenomenon shows that male-domination repetitively re-examines its position to uphold the governing and influential practice of masculinity with destructive repercussions for women who are not recognised in leadership positions. It further emphasises the authentication of masculine power and supremacy as its physical and social weapon towards vulnerable women. It continues to show that masculinity is practically an obscured paradigm that structures societal interactions and affairs with an all-encompassing superiority that shows a particular structure, mirrors the collective, the conventional and the impartial.
- The 21st century shows an improved perception of adolescence as a vital life-cycle which discloses the defencelessness and devaluing of the development of female adolescents. Female adolescents like all adolescents try to be consistent with the pressures of society, as handed down by a male-dominated domain. This has an effect on how female adolescents reason, and also their understanding concerning their bodily progress.
- The “Blesser” phenomenon reveals the most important principles of social constructionism consist of peoples’ beliefs, values, institutions, customs, descriptions, classifications, laws, divisions of labour, etc. This composition shows that our social realities are constructed by the members of a culture as they interact with one another from different generations and daily activities.
- The media left an eternal mark for socialisation. The “Internet generation” upholds consumerism which is a new popular culture and exclusively branded the “Blesser” phenomenon as a sub-culture of young adolescent girls and how they advertised themselves to older men or men with money. The internet generation aggravated a consumer paradise, which is a false kind of or short-lived happiness. This new generation

also has its branches from the dominance of men who brand the “Blesser” phenomenon as the upholder of patriarchy. Despite the strong feelings which transpired from those who are against the “Blesser” phenomenon, and that young female adolescent should guard against this trend, is the obvious danger that they could become victims of rape, violence and sexual abuse. Social media is part of social construction, which introduced female adolescents into female femininity, sexual expression, and power.

- Power of sexuality created a new form of dating influenced by prettiness and sexy bodies that motivate patriarchy and sexism. The “Blesserfinder” is a result of this power that “Blessees” feel they have. This “Blesserfinder” demonstrates that the development of a trend has a spiral effect on the lives of those who will follow the trend.

Recommendations

- Guidance of female adolescents: Guidance need to be given to female adolescents on how to adjust to a male-dominated society. All adolescents should be sensitised to participate in deeply founded research and further investigation of sexuality and spirituality during the stage of adolescence. A well-researched study is necessary to groom female adolescents in innovative ways of how they should understand their sexuality.
- Furthermore, research investigations and articles could give attention to by what means the ingesting of contemporary culture can stimulate the conducts in which adolescents compose their uniqueness, in particular sexuality. Continuous research is necessary concerning the pressure of trendy culture on female adolescents’, and familiarities with interventions on aggression, and how not to succumb to male-domination. Intervention is also needed to journey with female adolescents concerning their ethical behaviour, and how to develop a positive and spiritual character so that they could become more assertive in relationships with males.

- The internet could be used as a means of information and dialogue to extend the purpose of research on the “Blesser” phenomenon and how this phenomenon could be deconstructed so that female adolescents could see their vulnerability and exploitation by men. Adolescents need to be taught the danger of this phenomenon, especially in our current situation of the abduction of learners in particular girls. The internet could be used as a source of feminist empowerment so that girls could become alert of being bullied into a male-dominated social space.

Chapter Four: The role of patriarchy and gender on the power relation in the “Blesser” phenomenon.

Conclusions:

- The prison of power: The interpretation of power shows how the metaphor of power still holds women in different cultures in bondage and to become subjects of power. The “Blesser” phenomenon is a type of prison where affluent men hold female adolescents in prison and limit them from being creative or independent. In a democratic South Africa, the hands of powerful men on state money are used to entertain women of which current female adolescents fall prey of exploitation. The bodies of “vulnerable women in making” are equalled to sex, money and lavished lifestyles. The element of power is so strong that any man with money, even how little it might be could buy a female body. The metaphor of power shows how poisoned the minds of adolescents are, especially where current commercial trends show the growing male-domination.
- The power phenomenon as a social construct displays an observable fact of the effects of power on the bodies of female adolescents in the “Blesser” phenomenon. It brings out the whole gender phenomenon and how it relates to power as a hierarchical arrangement in the chain of command. Which means, men in different positions even those who seem to be powerless have to power over women. Male power still dominates, all spheres of society, therefore, is it difficult for all structures to deal with male-domination.

- Culture is still a breeding zone for gender inequalities when dominated by gender. The power of patriarchy on South African women showed traces of violence and intensive abuse of male-domination over women. The human body needs to be valued instead of being a punching bag. It also reflects the crucial matter on South Africa's current situation of the brutal killing of women and children as divulged by evil male power and mistreatment. The social ills which happen in society have the same character in the church due to patriarchy. Patriarchy also shows a definite of how men from the church or Christian organisations began to combat male-domination and exploitation of women. The power phenomenon still opens up difficult debates due to its statistics of violence in a male dominated South African society, which has global tentacles.
- The power of patriarchy can destroy women's dignity. The impact of patriarchy on the psyche of women and men raised the concern that women still accept their subservient position in society. For women to survive, they have been acknowledged, as "yielding with consent" to the dictatorship of men. This behaviour has an impact on all spheres, especially in the workplace and led to a capitalist society. The power of patriarchy dominates the church (although some men are against the brutal killing of women and children). Patriarchy ventured into the world of social media. Power, as claimed by the "Blessees" is the trump card for luck. Foucault's thinking concerning power adds value to the thinking of the "Blessees" who believe they have the power in this relationship.
- The understanding of the "Blessees" concerning a "sexy body" still put them in a subjective position. The subjective position needs to be deconstructed so that the effects of the power of men over female adolescents and in general women could be addressed. The influence of power in chapter four introduced us to chapter five where the word "Blesser" was explored from a theological point of view so that the relationship between sexuality and spirituality could be explored to show how the word "Blesser" constructed power and through the interpretation of the "body".

Recommendations:

- Adolescents should be taught at home how to value people despite their gender differences. Seeing that the culture of violence is so rife in South Africa do adolescents need constructive education in anger management and how to deal with gender differences. Adolescents need to be guided on how to compose their identity in a particular sexual identity. Female adolescents need to benchmark with those women who stepped out of the abuse of “prostitution” to start a creative living.
- Power is an important phenomenon in the 21st century as it influences the authentic thinking and function of people which creates numerous difficulties in all spheres of life. The state, church and the department of education need serious conversations to study the current social ills which so badly affect the life-cycle of adolescents and how to deal with the power issue. Ongoing research is necessary on the “power” phenomenon which needs to be scrutinised from a social constructionist, practical theological together with a feminist point of view.
- Education needs to guide adolescents on how to be assertive in romantic relationships from a perspective of respect for the body. The importance of the body is not only about sexiness, but also the effect of other factors which could harm the body.
- The current debates on women and children’s brutal killings need much more debate especially in parliament and all women and men circles. The patriarchal scourge of the 21st century needs to be deconstructed so that historical philosophy in society should change.
- The state needs to open up debates concerning the unemployment of the youth who find themselves in different kinds of trending and some even end up using excessive drug and alcohol consumption.

Chapter Five: Reflection on a theological response to explore the relationship between sexuality and spirituality.

The theological response on the relationship between sexuality and spirituality offers an interaction between sexual theology, practical theology and feminist theology. The practical theological significance of the study directs the understanding of sexuality and spirituality, which shows how the “body” became the gist of the discussion. The historic understanding of dualism is still of great concern because it controls the thinking of people regarding their understanding of the body. The dualistic and opposing understanding of the body and the soul became also the measuring tool for power. This dualism affected the religious perception of the “Blessees” concerning their spirituality as it emerged from the understanding of scripture, tradition and experience.

Conclusions:

- The practical theological conclusions reveal that traditions are still deeply rooted and affects all spheres of life and even when it is confronted with experience. Tradition’s negative effect on the body gives higher authority to the soul and labels the body as less important and open for exploitation. This perception of power still upholds the imbalance between men and women which leads to different kinds of oppression. Men use tradition, scripture and power to accentuate the inequalities between males and females. Although the social contexts of tradition and scripture which have changed over the years still bring into perspective to the maintenance of the status of male-domination. The experience of oppression of women did not change but gave the body a new outlook called “sexy bodies” but to only to damage women, physically and psychologically. Although women voice their concerns is their sexuality not only a biological matter but also a spiritual one, as understood from an understanding of morality and the theology of power. The body is reviewed as a gift from God by deconstructing the old ways of thinking about sex and sexual conduct to explore a theological shift of the remaking of the body. There are female stories of success where the female body has been exploited and bruised but

women rose up from the gutter. These are the voices of women who are fighting against the scourge of the “Blessed” phenomenon.

- Practical theology highlights its interpretative central position as it interacts with other disciplines like social science, psychology, anthropology, and it is also the junction of historic culture, contemporary culture, religiosity and research. It is due to this junction that the “Blessed” phenomenon could be scrutinised from these disciplines. Practical theology helps ordinary people to understand the development of critical life issues like the “Blessed” phenomenon. It also helps scholars to go behind the scenes of tradition and culture to reason about life-changing matters in society which influences the daily deliberations of people as it is affected by patriarchy. Practical theology scrutinises the effects of patriarchy on society and measures it from a religious point of view. While the church is still captured in patriarchy it is difficult for the church to address the issues of male-domination, exploitation of the woman body and social inequalities. In this process it still unravels the knots of how patriarchy continues to dominate the social and religious worlds. It shows deep influences of how the sacred world which is associated with the “blessed” is intertwined in the ungodly things of life. Practical theology divulged clearly how the ungodly when it has a strong effect on people could be interpreted as religiousness.
- Practical theology shows its uneasiness concerning the influence of ancient theories which supported old ideas of women in subjective positions. These ideas continue to defend a sexist dualism. Practical theology helped students to realise that their capacity of existence has religious characteristics and significance.
- Body theology helped people to use their experiences as split seconds of a spiritual breakthrough. The breakthrough is always necessary especially in moments when people start disrespecting their own bodies.

- Feminist theology of praxis acknowledges practical theology by opening up a beautiful debate on the negative outcome of inequality between the bodies of males and females. This puts women in a position that their dignity could not be respected. The significance of embodiment is emphasised and that it connects people with God. Feminist theology of praxis takes a hand with practical theology and helps us to know that the Bible can be positively used to circumvent negative ideas concerning sexuality and spirituality. The crux is that feminist theology together with practical theology continues to study the revelation of God in Jesus Christ in relation to people. This will help to abolish the negative connotation of scripture, and that scripture could be read in relation to a new context. Practical theology in conjunction with feminist theology of praxis and body theology brings a deep understanding of the connection between sexuality and spirituality so that the body could get a new perspective.
- The effects of a spiritual substance in ordinary culture bring about thoughtful challenges because it has an effect on how spiritual things are understood by society in their daily affairs. Feminist theology of praxis continues with the works carried out by practical theology and also uses the text to explore current social issues, which claims to be the normal behaviour of society.
- Feminist hypothesis essentially scrutinised the sexuality and gender division as specified by patriarchy and verified that natural science is not a singular commencement, but that femininity and masculinity is manipulated by the traditional and social, actively changing and a previous understanding of incidents. Furthermore, feminist theory challenged the philosophical or political concepts of masculinity and male-supremacy, propagated by historical establishments, associations and constructions. Feminist theology debated rigorously the ethnic and communal disputes and outcomes of male-controlled and male-dominated beliefs and principles and voiced analytical and enlightened religious assessments. The development feminist theory and feminist theology protested against the narrow-minded identification of the body and the destructive association with the

body of females considering the assimilation and manifestation of male-domination and the impact of male-domination on the behaviour of female adolescence. This verifies the course of action of recovering the female body as an essential of spirituality that affords the possibility to renew the foundation of what it means to be a human being. In addition, is feminist theology of praxis also the power point of theological praxis as a method to present the unity of God recognised in the walks of Jesus Christ.

Recommendations:

- The church needs to scrutinise the text in dialogue with adolescents to discuss their current understanding of God in the world and in their daily deliberations. The church still needs to continue with debates concerning sexuality and the understanding of spirituality in the 21st century.
- The story of “Blessees” could be brought into perspective with the Word. How could the church lead 21st-century adolescents into a mind-set of looking at sexuality and spirituality as an integrated image of God? The integrated image could be used to deconstruct the patriarchy of the Bible. With the intellectual guidance of practical theology and feminist theology of praxis, adolescence could be guided on how to become self-confident in daily encounters where faith and contemporary issues becomes a challenge.
- The church, specifically during catechism and all spheres of society should engage in serious debates.
- Feminist theorists need to continue in challenging the construction of gender in society and to argue it against biblical text which has strong relations of the effects the text on the behaviour of society.
- Women need to be empowered on how to use their bodies as a symbol of peace and love rather than to be chastised under male-domination and exploitation. The church needs

to listen to the stories of adolescents and especially in the 21st century which is a painful era of the brutal killings of women and children. With the help of practical theology and feminist theology of praxis, families together with the church need to read the Bible collectively with adolescents in the 21st-century so that we could understand the deeper meaning of a transformed body. A body which is associated and connected to the body of Jesus Christ. The holistic understanding of the body could prepare people for the unseen social developments of oncoming centuries.

- The maleness of God is still an ongoing topic which needs to be scrutinised in conversations of single mother parenting, the absence of both parents in the lives of adolescents and their younger siblings. This image of God needs to be investigated in the case of age-desperate relationships.

6.5 Limitations of the study and further research

The process of investigation was an intense process of deep interpretation and re-evaluation of the secondary information. My reflection and interpretation respected the investigations of the researchers, journalists and others who interacted on social media. Most of the discussions were led through the different literature studies which helped me in the understanding of the secondary information. This process helped me with the interpretation of unclear information that might have brought confusion and misunderstanding among the research outcomes of the primary researchers. There was unclear evidence read from the internet and other social media which I reflected upon, put together to find a unique outcome but later dismantled or discarded to get the finer detail and interpretation. I reflected on the information and interpretation as given by the primary researchers and journalists and organised it according to newly developed themes in this study. The information concerning researchers or journalists who were involved in the practical process research made a tremendous contribution when it was brought into dialogue with the theological arguments of practical theologians and feminists.

Arrears for further research could be the power of women who can change the domination of men in all spheres of society. More debates need to be developed into moments of action and

reflection concerning social transformation and the intervention of the religious communities. An investigation is necessary on the continued empowerment of body theology on the understanding of sexuality and spirituality.

Bibliography

Ackermann, D. 1991. 'Being Women Being Human,' in Ackermann, D., Draper, J. A. and Mashinini, E. (eds). *Women Hold up Half the Sky: Women in the Church in South Africa*. Pietermaritzburg: Cluster Publications, 93-105.

Ackermann, D. 1996. "Engaging Freedom. A Contextual Feminist theology of Praxis." *Journal of theology for South Africa, South Africa*. 94:32-49.

Ackermann, D. 2003. *After the Locust – Letters from a Landscape of Faith*. Grand Rapids, Michigan. William B. Eerdmans, 23 – 63.

Ackermann, D.M. 2006. From mere existence to tenacious endurance. Stigma, HIV/AIDS and a Feminist theology of praxis, in Phiri, I.A. & Nadar, S. (eds.) *African Women, Religion, and Health: Essays in Honor of Mercy Amba Ewudiziwa Oduyoye*. Orbis Books, New York. 221 – 242.

Adshade, M. 2013. *DOLLARS AND SEX: How economics influences sex and love*. University of British Columbia.

Aggleton, P. & Parker, R. 2010. *Routledge Handbook of Sexuality, Health and Rights*. Routledge. New York

Ahluwalia, D. 2014. *Choose Education*. HEAIDS Programme. Pretoria.

Ahmed, S. 2004. *The Cultural Politics of Emotion*. Routledge. London.

Allen, K.R. & Brooks, J.E. 2012. At the Intersection of Sexuality, Spirituality and Gender: Young Adults' Perceptions of Religious Beliefs in the Context of Sexuality Education. *American Journal of Sexuality Education*. [Online] Available: <https://www.tandonline.com/loi/wajs20> [2018, 12 January]

Alvi, F.S., Hafeez, M. & Munawar, R. 2014. Consumer Culture: An Analysis in a Socio-Cultural and Political Frame. *A Research Journal of South Asian Studies*. 29 (1) 103-114.

AIDS Foundation South Africa. 2005. [Online] Available: <http://www.aidsfoundationsouthafricaHIV-AIDS> [2006, 17July].

Arnett, J.J. 2000. "Emerging Adulthood: A Theory of Development from the Late Teens through the Twenties", *American Psychologist*, 55 (5): 469-80.

Atkinson, D. J. & Field, D.H. 1995: *New Dictionary of Christian Ethics & Pastoral Theology*. Inter-Varsity Press, England.

Attwood, F. 2006. Sexed up: theorising the sexualisation of culture, *Sexualities* 9(1): 77-94. [Online] Available: <https://doi.org/10.1177/1363460706053336> [2006, 1 February]

Auten, R.D. 1990. The role of the church in helping adolescents deal with issues of sex and sexuality, University Microfilms International, Ann Arbor, MI. PMID:2223103.

Axner, M. 2017. The Community Tool Box is a service of the Center for Community Health and Development. University of Kansas.

Bălan, S. 2016. FOUCAULT'S VIEW ON POWER RELATIONS. [Online] Available: sergiub99@yahoo.com www.academia.edu/4117849 [2016, 29 January]

Bantu Education Act. 47.1953. (Later renamed Black Education Act, 1953) citation: Act No. 47 of 1953. Parliament of South Africa. [Online] Available: https://en.wikipedia.org/wiki/Bantu_Education_Act,_1953

Baumeister, R. F., & Vohs, K. D. 2004. Sexual economics: Sex as female resource for social exchange in heterosexual interactions. *Personality and Social Psychology Review*, 8, 339-363.

Basow, S.A. 1992. *Gender stereotypes and roles*. Belmont: Brooks Cole Publishing Company.

Beasley, C. 1999. *Introduction to Feminist Theory*. London: Sage Publications. Becher, J. 1991. WOMEN, RELIGION AND SEXUALITY. Studies on the Impact of Religious Teachings on Women. Trinity Press International. London. UK.

Benatar, S. 2013. The challenges of health disparities in South Africa. UCT Bioethics Centre, University of Cape Town. 103 (3): 154-155.

Bell hooks. *Understanding Patriarchy*. Louisville Anarchist Federation. [Online] Available: www.bellhooksinstitution.com.

Belk, R., Wallendorf, M., Sherry, J. 1989. "The Sacred and the Profane in Consumer behaviour". *Theodicey on the Oddysey*. (1-38) [1989, 16 June]

Belleville, L.L. 2010. *Sex, Lies and the Truth*. Wipf & Stock and Publishers. Eugene D.R. PMCID: PMC2966439.

Bernauer, J. and Carrette, J. 2004. *Michel Foucault and Theology. THE POLITICS OF RELIGIOUS EXPERIENCE*. Ashgate Publishing Company. Farnham. UK.

Berry, C.R. 2005. *The unauthorized guide to sex and the church*, Thomas Nelson, Nashville, TN.

Bezuidenhout, C., Elago, H., Kalenga, E., Klazen, S., Nghipondoka, K. and Ashton, D. 2013. *The psychological impact of HIV/Aids: People are more than statistics*. University of Namibia.

Bio-spycho-socio-model. 2007. Online. Available: <http://socialworkpodcast.com/2007/02/bio-psychosocial-spiritual-bpss.html>. [2007, 15 February]

Boonzaaier, E. & Sharp, S. 1988. *South African keywords – the uses and abuses of political concepts*. Claremont: David Phillip Publishers.

Boyarin, D. 1998. Gender. In Taylor, M.C. (ed). *Critical Terms for Religious Studies*. Chicago and London: The University of Chicago Press. 117-135.

Boyd, D. 2008. None of this is real. In: Karaganis J. (ed) *Structures of Participation in Digital Culture*. New York: Social Science Research Council. 132-157.

Bradley, H. 2007. *Gender*. Polity Press. Cambridge. UK.

Brewis, J. 2001. *Working Women*. University of Leicester. Leicester. UK.

Browning, D.S. 1991. *A Fundamental Practical Theology. Descriptive and Strategic Proposals*. Fortress Press. Minneapolis.

Brown Travis, C. White, J.W. 2000. *Sexuality, Society, and Feminism*. Library of Congress. American Psychological Association. Washington D.C.

Butler, J. 1990. (ed) *Gender Trouble. Feminism and the Subversion of Identity*. New York: Routledge Press.

Cahill, L.S. 2001. 'Sexuality: Personal, communal, responsible', in J.A. Selling (ed) *Embracing sexuality: Authority and experience in the Catholic Church*. Ashgate Publishing Company, Burlington. 185-172.

Cannon, K.G., Harrison, B.W., Hayward, C., Isasi-Diaz, I.M. Johnson, B.B., Pellauer, M.D. & Richardson, N. 1985. (The Mudflower Collective) *God's fierce whimsy: Christian feminism and theological education*. New York: The Pilgrim Press.

Capitalism, 2009. [Online] Available: [wikipedia:https://en.wikipedia.org/wiki/Capitalism](https://en.wikipedia.org/wiki/Capitalism) [2009, 4 March]

Chiorazzi, A. 2015. The spirituality of Africa. *Harvard Gazette*. [2015, 6 October]

Chitando, E. and Chirongoma, S. 2014. *Redemptive Masculinities. Men, HIV and Religion*. World council of Churches Publications. Brill. Netherland.

Chopp, R. 1989. *The Power to Speak: Feminism, Language, God*. New York: Crossroad.

Chuene, K. 2016. AFRICAN IDENTITY. How do we understand sexuality in South Africa? [Online] Available: <https://thisisafrica.me/politics-and-society/understand-sexuality-south-africa/> [2016, 18 October]

Clark, J. 2006. 'Looking back and moving forward': Gender, culture and constructions of transition in South Africa. [Online] Available. <http://dx.doi.org/10.1080/10130950>. *Agenda* 20:68, 8-17. [2011, 27 April 27]

Cloete, A. 2012. 'Youth culture, media and sexuality: What could faith communities contribute?' *HTS Teologiese Studies/Theological Studies*, 68(2). Art.#1118. [Online]. Available: <http://dx.doi.org/10.4102/hts.v68i2.1118> [2016, July 15].

Cloete, A., 2014, 'Social cohesion and social capital: Possible implications for the common good', *Verbum et Ecclesia* 35(3), Art. #1331, 6 pages. [Online]. Available: <http://dx.doi.org/10.4102/ve.v35i3.1331> [2016, 27 October].

Clowes, L. 2008. *Masculinity, Matrimony and Generation: Reconfiguring Patriarchy in Drum 1951-1983*. University of Cape Town. 34(1) 179-192.

Cobb, J. 2002. *Postmodernism and Public Policy. Reframing Religion, Culture, Education, Sexuality, Class, Race, Politics, and the Economy*. State University of New York Press. USA.

Cochrane, J., Schmid, B., & Cutts, T. 2011. When Religion and Health Align. Mobilising Religious Health. Assets for Transformation. Cluster Publications. Dorpspruit. South Africa.

Coetzee, D. 2001. South African Education and the ideology of patriarchy. *South African Journal of Education*. 21(4):300-304.

Coetzee, D. 2004 South African education and the ideology of patriarchy. Department of Philosophy and Policy Studies in Education, University of the Free State, South Africa. [Online] Available: coetzee@hum.uovs.ac.za. 21(4): 300-304.

Collins-Mayo, S. & Dandelion P. 2010. *Religion and Youth*. Ashgate Publishing Company. England.

Commission on Gender Equality, 1996. Gender Equality Act 1996. South Africa.

Connell, R.W. 2002. Gender. *Short introduction*. Cambridge: Polity. 1-10, 53-70.

Cooksey, E.C., Frank, L., Nieubauer, M.S. 2002. Friendship and early relationships: *Perspectives on sexual and reproductive health*. 34(3):118-126.

Cooper-White, P. 1995. The cry of Tamar: *Violence against women and the church's response*. Fortress Press Ausberg. MN.

Corden, A. 2007. *Using verbatim quotations in reporting qualitative social research: A review of selected publications*. University of New York.

- Corrigan, T. 2009. Socio-economic problems facing Africa: Insights from six APRM country review reports. *African perspectives: Global Insights*. South African Institute of Internal Affairs. Governance and APRM programme (34) @SAIA. [2009, May].
- Cott, N.F. 1979. Passionless: An interpretation of Victorian sexual ideology, 1790-1850. In Cott & E. Pleck (Eds.), *A heritage of her own* New York. NY: Simon & Schuster. 162-181.
- Cranny-Francis, A., Waring, W., Stavropolous, P., & Kirby, J. 2003. Gender studies: terms and debates. Palgrave Macmillan. New York. 1-41.
- Creative Commons. 2016. Understanding Culture [Online] Available: <http://creativecommons.org/licenses/by-nc-sa/>
- Criminal Law Amendment Act.32. 2007. Sexual Offences Act. Government Gazette. Cape Town. RSA. [2007, 31 December]
- Crossman, A. 2017. Sex and Gender. *Updated by Nicki Lisa Cole, Ph.D.* [2017, 14 April]
- Cush, D. 2007. "Should Religious Studies be Part of the Compulsory State School Curriculum?" *British Journal of Religious Education*. 27:217-27
- Daly, S. 2017. Sugar babies and Sugar Daddies: An exploration of sugar dating on Canadian campuses. University of Ottawa. Ontario.
- Dandelion, P. & S Collins-Mayo, S. 2010 (eds.), *Religion and youth*, Ashgate Publishing Company, Burlington, VT 105–111,
- Davidson, J.K. & Moore, N.B. 1994. Masturbation and premarital sexual intercourse among college women: Making choices for fulfilment. *Journal of Sex and Marital Therapy*. 20, 235-243.
- Davis, J. and Smith, T. 2008. *General and social survey: Cumulative codebook*. Chicago. National Opinion Research Centre.
- De Fay, T. 2016. "*It's never what you think*": What hurts one, hurts all of us. [Online] Available: https://twitter.com/talya_defay?lang=en. [2016, 7 February]

Degenhardt, L., Day, C., Conroy, E., & Gilmour, S. 2006. Examining the links between cocaine use and street-based sex work in New South West Wales, Australia, *Journal of Sex Research*, 43(2), 107-114.

De Gruchy J. & Villa-Vincencio. 1994. *Doing Theology in Context. South African Perspectives. THEOLOGY and PRAXIS. Volume 1.* David Philip Publishers (Pty) Ltd. RSA

De Vos, A.S., Strydom, H., Fouché, C.B., Delpont, C.S.L., 2005. *Research at Grass Roots: For the social Sciences and human service professions.* Fourth edition.

Diamond, M. 2002. "Sex and Gender Are Different: Sexual Identity and Gender Identity Are Different." *Clinical Child Psychology & Psychiatry* 7(3):320–334. [Online] Available: <http://www.hawaii.edu/PCSS/biblio/articles/2000to2004/2002-sex-and-gender.html> [2012, 13 February]

Dickson, E.J., 2015. Should the AP Stylebook change 'prostitute' to 'sex worker'? [Online] Available: <https://www.apstylebook.com/?do=suggestions> [2014, 15 October]

DiDonatio, T.E. 2016. *Four Truths about Power in Relationships (Including Yours).* Loyola University Maryland.

DIGEST 2007. Dating and Non-Dating Relationships Among Sexually Active Adolescents Are Often Surprisingly Similar. 62-63 doi: <https://doi.org/10.1363/3906207> [2007, 13 March]

Ditum, S. 2015. Rebranding prostitute to sex work. *Encyclopedia of Prostitution and Sex Work.* 2006 [Online] Available: @APStylebook <http://apne.ws/1pMuLTm> [2014, 7 October]

Dlanga, K. 2016. Youth culture in South Africa. *Trends as business strategy.* @2016fluxTrends

Doghar, A. 2007. *Biopsychosocial model.* Brand South Africa. Education in South Africa [Online] Available: [2013, 28 February]

Dombeck, M. 2006. Implication of medicine for selfhelp. *Psychological Self-Tools.* [Online] Available: <https://www.mentalhelp.net/articles/implications-of-medicine-for-self-help/>

Dreyer, Y. 2008. "De-centre-ing" sexual difference in public and ecclesial discourses on marriage", *HTS Teologiese Studiese/Teological Studies* 64(2), 715-738. [Online] Available: <http://dx.doi.org?10.4102/hts.v642.41>.

Droit, R. 1975. Michel Foucault, On the Role of Prisons. NEW YORK TIMES. [1975, 5 August].

Ellens, J.H. 2006. *Sex in the Bible: A new consideration*, Praeger Publishers, Westport, CT.

Encyclopedia of Prostitution and Sex Work. 2006. Greenwood Publishing Group. Amazon.com

Enslin, P. 1993/1994. Education for nation-building: A feminist Critique: *Perspectives in Education*, 15.

Evans. A., Riley, S. 2015. *Technologies of SEXINESS. Sex, Identity and Consumer Culture*. Oxford University Press. New York.

Farrell, A. K., Simpson, J. A., & Rothman, A. J. 2015. The relationship power inventory: Development and validation. *Personal Relationships*, 22(3), 387- 413.

Featherstone, M. 1998. Theory, Culture & Society. *Urban Studies*. 35(5-6) 909-925.

Fletcher, J.K. 2001. *Disappearing Acts: Gender, Power, and Relational Practice at Work*. The MIT Press. Massachusetts. Cambridge.

Fletcher, P. 2008. The Subject and Power. "Critical Inquiry" 8(4)777-795.

Flouri, E. 1999. *An intergrated Model of Consumer and Materialism: Can Economic Socialization and Maternal values predict product Materialistic Attitudes in Adolescents?* *Journal of Socio-Economics*. 28 (6), 707-724.

Foucault, M. 1972. *The Archaeology of Knowledge and he Discourse on Language*, Pantheon, New York.

Foucault, M. 1978. *History of Sexuality*, New York, Vintage Books.

- Foucault, M. 1979. *Discipline and Punish: The Birth of the Prison*. London: Allen Lane.
- Foucault, M. 1980. *Power/Knowledge: Selected Interviews and Other Writings 1972-1977*. London. Harvester Press. 98.
- Foucault, M. 1982. "The subject and power." *Critical Inquiry* 8(4): 777-795. Hassocks, Sussex: Harvester Press.
- Foucault, M. 1987. *The Use of Pleasure. The History of Sexuality*, Penguin, Harmondsworth. UK.
- Fowler, S., 2002. *The Christian Professional: Called to the service of Love*. Melbourne: Amani.
- Frederickson, B.L. & Roberts, T.1997. Objectification Theory: Toward understanding women's lived experiences and mental health risks: *Psychology of Women Quarterly*, 21.173-206.
- Freedman, J. & Combs, G. 1996. *Narrative Therapy – The social construction of preferred realities*, W.W. Norton and Company, New York.
- Fritz, N. 2012. *The Hard sell on selling of sex*. DAILY MAVERICK. 25 July 2012.
- Ganzevoort, R.R., 2001, 'Religion in rewriting the story: Case study of a sexually abused man', *International Journal for the Psychology of Religion* 11(1), 45–62. [Online] Available: http://dx.doi.org/10.1207/S15327582IJPR1101_05
- García-Gómez, A. 2017. Teen girls and sexual agency: exploring the intrapersonal and intergroup dimensions of sexting. *Media, Culture & Society*. SAGE. 39(3) 391–407 [Online] Available: DOI: 10.1177/0163443716683789.
- Gaventa, J. 2003. *Power after Lukes: a review of the literature*, Brighton: Institute of Development Studies.
- Gennrich, D. 2013. *Men and Masculinities in South Africa*, Volume 2. Pietermaritzburg, South Africa: Pacsa.

German, L. 1981. Theories of Patriarchy. Basic women revolution. [Online] Available *International Socializm Website* [2015, 18 May]

German, L. 2009. PATRIARCHY. 21st Century Feminism. No woman, No revolution. [Online] Available *International Socializm Website* [2015, 18 May]

Gill, R. 2010. Mediated Intimacy and Postfeminism: A Discourse Analytic Examination of Sex and Relationships Advice in a Woman's Magazine. *Discourse and Communication* 3, 345-369.

Glick, P., & Fiske, S. T. 2001; 1997. Hostile and benevolent sexism: Measuring ambivalent sexist attitudes toward women. *Psychology of Women Quarterly*, (21). 173-206.

Gilligan, C. 1982. *In a different voice: Psychological theory and women's development*. Cambridge.

Gobind, J., & du Plessis, G. (2015). Sugar Daddy: The Student Attraction. *Gender & Behaviour*, 13(2), 6720.

Goetz, A. M. & Hassim, S. 2007. No Shortcuts to Power: African Women in Politics and Policy Making. Zed Books. London. 262-264

Gondwe, M. 2016. The Nation more than just news. *City Press*.

Gordon, C. 1980. POWER/KNOWLEDGE. Michel Foucault: *Selected Interviews and Other Writings 1972-1977*. The Harvester Press. Great Britain.

Gupta, J., Silverman, J.G., Hemenway, D., Acevedo-Garcia, D., Stein, D.J., & Williams, D.R. 2008. Physical violence against intimate partners and related exposures to violence among South African men. *Canadian Medical Association Journal*, 179(6), 535-541.

Haddad, B. (2005). Reflections on the Church and HIV/AIDS. *Theology Today*, 62, 29–37.

Handler, R. 1991. Consuming Culture (Germane and Spurious) as Style. *Cultural Anthropology* 5(3): 21-34.

Hatala, A.R. 2012. The Status of the “Biopsychosocial” Model in Health Psychology: Towards an Integrated Approach and a Critique of Cultural Conceptions. Published [Online] Available <http://dx.doi.org/10.4236/ojmp.2012.14009> [2012, 10 September]

Hartmann, H. 2015. ‘The Unhappy Marriage of Marxism and Feminism’. Capital and Class. [Online] Available: <https://web.ics.purdue.edu>. [2015, 30 March].

Hapke, L. 1989. *Girls who went wrong: Prostitutes in American Fiction, 1886-1917*. Bowling Green, OH: Bowling Green State University Popular Press.

Hayward, C.R. 1998. De-Facing Power, *Polity* 31(1)

Heaven, C. & Tubridy, M. 2005. “Global youth culture and youth identity.” Surry Hills, New South Wales: International Youth Parliament (IYP) and Oxfam Community Aid Abroad. 149-160.

Heyward, C. 1989. *Touching our Strength: The erotic as power and the love of God*. Harper Collins. New York.

Hirschmann, E.C., Stem, B. 1994. *Women as Commodities: Prostitution oldest profession*. 576-581 [Online] Available: <http://acrwebsite.org/volumes/5985/volumes/v21/NA-21> 21.

Hlongwane, S. 2016. The “Blessor” Trend. [Online] Available: @instagram. [2016, 11 May].

Hogan, R.M.1982: Sep; 17(3):365-76. <https://www.ncbi.nlm.nih.gov/pubmed/6923299>.

Holborn, L. 2011. SA youth are sexually active at a very young age. South African Institute of Race Relations. [2011, 7 June].

Holland, J. & Ramazanoglu, C. 1994. “Coming to Conclusions: Power and Interpretation in Researching Young Women’s Sexuality”, in Maynard, M. and Purvis, J. (eds), *Researching Women’s Lives from a Feminist Perspective*, London: Taylor and Francis, pp.125-48.

Hoover, S.T., 2006. *Religion in the media age*, Routledge, Abingdon.

Horn, M.J., Piedtmont, R.L., Fialkowski, G.M., Wicks, R.J., Hunt, M.E. 2015. Sexuality and Spirituality: *The Embodied Spirituality Scale, Theology and Sexuality*. 12(1) 81-102, 2015. [Online] Available: <https://www.bartha@comcast.net> [2015, 21 April].

Hoss, J. (Sachane, 2016 on Cape Talk/702)

Hutchins, B. & Lester, L. 2006. Environmental protest and tap-dancing with the media in the information era. *Media, Culture and Society* Sage publications (28) 433 – 451.

Isaac, S. 2014. Verbatim Transcription of Research Interviews and Focus Group Discussions. [2014, 29 January]

Illouz, E. 2007. *Cold Intimacies: The Making of Emotional Capitalism*. Cambridge: Polity Press.

Isherwood, L., & Stuart, E. (1998). *Introducing Body Theology* (1st ed.). Sheffield: UK: Sheffield Academic Press.

JenSA, 2014. Four differences between Sugar & Prostitution. [Online] Available: <https://blog.seeking.com>. [2014, 14 July]

Jewkes, R. Morrell, R., Skweyiya, Y., Dunkle, K. and Penn-Kekana, L. May 2. 2012. Transactional relationships and sex with a woman in prostitution: prevalence and patterns in a representative sample of South African men. [Online] Available: doi: 10.1186/1471-24-58-12-325. [2012, 2 May].

Jewitt, C. 2012. An introduction to using video for research. National Centre for Research Methods Working Paper 03/12. London.

Johnson, A.G. 2005. The Gender knot. Unraveling our Patriarchy Legacy. Social Science.

Jóhandóttir, N.K. 2009. Patriarchy and the subordination of women. *From a radical feminist point of view*.

Jones, S. 2000. *Feminist theory and Christian Theology: Cartographies of grace*. Minneapolis: Fortress Press. 1-22, 69-93.

Judd, A. 2012. Patriarchy and women's bodies. WAM News.

Kabwila-Kapasula, J. 2009. Patriarchy and the Oppression of women in 21st Century Africa: A conversation with Adichie and Dangarembga. UNISA PUBLIC LECTURE. 12 August 2009.

Kanya, T.2017. Africa-Wide Information. EBSCO [Online] Available: www.nisc.co.za [2017, 13 September]

Kanyoro, M. 2002. 'Beads and Strands: Threading more Beads in the Story of the Circle' in Phiri, I. A., Govinden, B. D and Nadar, S. (eds.). *Her Stories: Hidden Histories of Women of Faith in Africa*. Pietermaritzburg: Cluster Publications, 15-38.

Kaplan, S.J. 1998 et al. Adolescent physical abuse: risk for adolescent psychiatric disorders. *American Journal of Psychiatry*, 155:954–959.

Kar, S.K., Choudhury, A. & Singh, A.P. 2015. Understanding normal development of adolescent sexuality: A bumpy ride. [Online] Available: PMID: PMC 4477452 8(2) 70-74 [2015, April – June]

Kelly, R.J., Gray, R.H., Sewankambo, N.K., Serwadda, D., Wabwire-Mangen, F., Lutalo T, Wawer M.J. 2003 Age differences in sexual partners and risk of HIV-1 infection in rural Uganda. *JAIDS* 32:446–451.

Kelsey, D. H. (2008). On Human Flourishing: A theocentric perspective (Unpublished.) Paper delivered as part of consultation within the “God and Human Flourishing” project of Yale University’s Centre for Faith and Religion. In *God’s Power and Human Flourishing*. 1–44. New Haven: CT. Retrieved from https://faith.yale.edu/sites/default/files/david_kelsey_gods_power_and_human_flourishing_0_0.pdf

Khan, M. 2015. Fashion is Freedom, “*The Smarteez*”, Huck Magazine. [Online] Available: <http://www.huckmagazine.com> [2015, 29 August]

Khuele, M. 2005. 'Mapping out patterns of patriarchy in social movements', *Khanya*, 10, pp. 42-43, Africa-Wide Information, EBSCOhost, viewed 13 September 2017.

Khumalo, T. 2017. Brutal Murders of Women, Girls in South Africa. Prompt Calls to Act. [Online] Available: today@VOA News letter. [2017, 19 May]

Kilbourne, P. 1996. *Children in crisis: a new commitment*. California, Monrovia: MARC.

Kimmel, M.S., Hearne, J. & Connell, R.W. 2005. *Handbook of Studies on MEN & MASCULINITIES*. Sage Publications. London.

Klein, L.H. 2010. *Discovering AN AUTHENTIC LIFESTYLE. Through Positive "I" Messages*. AcadSA Publishing. Kempton Park. South Africa.

Konstant, T., Rangasami, I., Nogoduka, C. 2015. *Estimating the Number of Sex Workers in South Africa: Rapid Population Size Estimation*.

Kotesky, R.L., 1991, 'Adolescence as a cultural invention', in D. Ratcliff & J.A. Davies (eds.), *Handbook of youth ministry*. 42 – 69. R.E.P. Books. Birmingham.

Kreitzer, M. J. 2015. *HOW RELATIONSHIPS AFFECT HEALTH AND WELLBEING*. University of Minnesota. Minnesota

Kretzschmar, L. & and Hulley, L. 1998. *Questions about life and morality: Christian ethics in South Africa today*. Van Schaik Religious Books: Pretoria.

Krishnamurti, J. 2017. What is freedom? [Online] Available: <https://theimmeasurable.org/what-is-freedom> [2017, 18 December]

Kurzban, R. 2011. *New Theory: Sex is a resource men compete and pay for*. [Online] Available: kurzbanepblog [2011, 18 August]

Leach, F. 2008. African girls, nineteenth-century mission education and the patriarchal imperative. *School of Education*. University of Sussex. UK. 20(4) 335-347.

Leclerc-Madlala, S. 2004. *Transactional Sex in pursuit of Modernity*. Centre for social Science Research. University of Cape Town. Rondebosch. South Africa.

Lee, M. Crofts, T. Salter, M. 2013. Let's get sexting': risk, power, sex and criminalisation in the moral domain. *International Journal for Crime, Justice and Social Democracy* 2: 35–49.

Leshilo, T. 2015. Tuned: Youth culture rules. @Thabang Leshilo [2015, 23 June]

Letsela, L. 2017. The Citizen. [2017, 13 June]

Loubser, J. & Müller J. 2007. SPIRITUAL NARRATIVES OF FEMALE ADOLESCENT ORPHANS AFFECTED BY HIV AND AIDS AND POVERTY. Department of Practical Theology. University of Pretoria. Vol 22(1) 88-97.

Louw, D.J. 1999. *Pastoraat as vertolking en ontmoeting*. Teologiese ontwerp vir 'n basisteorie, antropologie, metode en terapie. Kaapstad. Lux Verbi.

Lotringer, S. 1989. FOUCAULT LIVE. COLLECTED INTERVIEWS, 1961-1984. Semiotext (e). New York.

MacKnee, C.M. 1997. Sexuality and Spirituality: in search of common ground. *Journal of Psychology and Christianity*, 16, 210-221.

MacKnee, C.M. 2002. 'Profound Sexual and Spiritual encounters among practicing Christians: A Phenomenological Analysis', *Journal of Psychology and Theology* 30: 234-44.

Mail & Gaurdian, 2015. The ANC Women's League says it is dismantling patriarchy in SA. 15 January 2015

Makholwa, A. 2017. THE BLESSED GIRL. Pan Macmillan. South Africa.

Mallmann, S. 2003. *Building resilience in children affected by HIV/AIDS*. Catholic Aids Action Maskew Miller. Longman. Cape Town.

Mallenkott, V. 1983. *"The Divine Feminine"*. The Biblical Imagery of God as Female. New York: Crossroad Publications.

Malewa, E. 2015. The ANC Women's League says it is dismantling patriarchy in SA. *Mail and Gaurdian*.

Malraux, A. 2014. South Africans and their Subcultures. [Online] Available: www.houseofyork.co.za [2014, 26 September]

- Mankayi, N. and Naidoo, A.V. 2011. Masculinity and sexual practices in the military: A South African study. 10(1) 43-50.
- Mann, K and Roberts, R. 1991. Law in Colonial Africa. Women and Resistance in Southern Africa. Onyx Press. Portsmouth. London.
- Manning W, Giordano P, Longmore M. 2006. Hooking up: The relationship contexts of “non-relationship” sex. Journal of Adolescent Research. 21:459–483.
- Marteleto, L. David, L., Ranchod, V. 2008. Sexaul behavior, sregnancy and schooling among young people in urban South Africa. PMID: PMC2792879 39(4): 351–368.
- Maseko, B. 2015. (Trends 2015) SA Youth lifestyle and culture. [Online] Available: www.brandedyouth.co.za [2015, 19 January]
- Mashego, A. 2017. Violence against women and kids on the rise. City Press. [2017, 21 May]
- Mataboge, M. 2015. African Women Struggles. *Mail & Gaurdian*.
- Matheolane, M.M. 2012. Youth Culture as a metaphor of hope and tragedy. *Mail and Guardian*. [2012, 13 June]
- Matthews, J. 1984. *Good and Mad Women: The Historical Construction of Femininity in Twentieth Century Australia*, Sydney: George Allen and Unwin.
- Masondo, S. 2016. EDUCATION IN CRISIS. Education in South Africa: A system in crisis. [Online] Available: Buzzle: <http://www.buzzle.com/articles/importance-of-eductation-to-youths.html>.
- May, C. 2015. Reality of Sexuality in South Africa. CREATIVITY REVOLUTION.
- McClintock, K.A. 2001. *Sexual Shame: An urgent call to healing*, Fortress Press. Minneapolis. MN.
- McDonell-Parry, A. 2015. What” The Difference between having a Sugar Daddy & Prostitution? [Online] Available: @axoamelia. [2009, 13 April]
- McGivering, J. 2011. Far from my father’s house. [Online] Available: <https://spikemagazine.com/jill-mcgivering-far-from-my-father’s-house/> [2011, 12 September]

McKinney, K. Spencer, S. 1991. *SEXUALITY in CLOSE RELATIONSHIPS*. Lawrence Earlbaum Associates, Inc., Publishers. USA.

McRobbie, A. 1999. *In the Culture Society: Art, Fashion and Popular Music*. Routledge: London.

Meador, J. 2015. On Tinder and Why It's OK to Commodify Sex. Christianity Today. [Online] Available: [2015, 19 August]

Megatech. 2017. THE ECONOMIST. South Africa's schools. South Africa has one of the world's worst education systems. CAPE TOWN [2017, 7 January]

Mfaise, Y. 2016. *The vulnerability of women*. The NEW DIMENSION. Methodist Church of Southern Africa. Vol. 47 pp. 10

Miller, A. 2011. Sugar dating: A new take on an old issue. *Buff. J. Gender L. & Soc. Pol'y*, 20, 33.

Miller-McLemore, B.J. 2012. *The Wiley-Blackwell Companion to Practical Theology*. John Wiley & Sons. West Sussex.

Miles, S. 2000. *Youth Lifestyles in a Changing World*, Buckingham: Open University Press. Philadelphia, PA.

Mitchell, J. 1975 *Psychoanalysis and Feminism*, London.

Mitei, H.K. 2014. Youth, Technology and 'Freedom Culture' in Kenya: The role of Christian Educators in Advancing a Contextualized Theology. Scott Christian University. Global Institute for Research and Education. Kenya. 3(3):140-144

Mnguni, L. 2012. *The Struggle of the 21st Century Women*: iLIVE, Durban. [2012, 28 August]

Moore, S. & Rosenthal, D. 2006. *Sexuality in Adolescence*. Current Trends. Psychology Press. New York.

Morgan, A. 2000. What is narrative therapy? *An easy to read introduction*. Dulwich Centre Publications. Adelaide. Australia.

Morrish, 2016. *Sugar baby tells us how rich*. [Online] Available: lydia.morrish@konbini.com
[2016, 10 February]

Morris, M. & Patton, P. 1979. MICHEL FOUCAULT. POWER, TRUTH, STRATEGY. McArthur Press. Australia.

Morrow, V. 2014. The ethics of secondary data analysis: *Learning from the experience of sharing qualitative data from young people and their families in an international study of childhood poverty*. University of London. London

Mowlabocus, S. 2010. *Gaydar Culture: Gay Men, Technology and Embodiment in the Digital Age*. Farnham: Ashgate.

Mueller, W., 2006. *Engaging the soul of youth culture: Bridging teen worldviews and Christian truths*, Zondervan Publishing House, Downers Grove, IL.

Müller, J. C. 2007. 'Seks en die huwelik: Evangelie in plaas van Wet' in C. Vos & D. Human (eds) *Liefde is die grootste*. Protea Boekhuis. Pretoria. 372-381

Muir, M. 1991. *The Environmental Context of AIDS*. New York: Praeger Publishers.

Murray-Swank, N.A., Pargament and Mahoney, A., 2005. 'At the Crossroads of Sexuality and Spirituality: The Sanctification of Sex by College Students', *The International Journal for the Psychology of Religion* 15: 199-219

Nadar, S. 2009. Who's afraid of the mighty men's conference? Palatable Patriarchy and Violence against Wo/men in SA. *The Evil of Patriarchy in the Church, Society and Politics*. Inclusive and Affirming Ministries. University Kwa Zulu Natal. 19-30.

National Conference for Community and Justice. 2014. [Online] Available: www.diversity@nccj.org blog

Nayar, K. I. 2016. Sweetening the deal: dating for compensation in the digital age. *Journal of Gender Studies*, 1-12.

Nelson, J.B. 1978. *Embodiment: An Approach to Sexuality and Christian Theology*. MN: Augsburg Publishing. Minneapolis.

Nel, M., 2000. *An inclusive congregational approach to youth ministry*. Kitskopie. Pretoria.

Nelson, B. N. 1992. *Body Theology*. Westminster/John Knox Press. Louisville. Kentucky.

Nelson, J.B. 1991. *The Intimate Connection: Male Sexuality, Masculine Spirituality*, London: SPCK.

Nelson, J.B., and Longfellow, S. P., 1994, *Sexuality and the Sacred: Sources for Theological Reflection*, Louisville, KY: Westminster/John Knox Press.

Newton, W. 1997. Power is relational. RELATIONAL THEORY. [Online] Available: https://en.wikipedia.org/wiki/Relational_theory.

Ntwape, L.F. 2016. A Historiography of South African Women's history from c. 1990. A survey of monographs, anthologies and journal articles. University of Pretoria. Pretoria.

O'Brien, L. 1999. 'Singers embody both strength and sexuality' Lifestyle [1999, 10 January]

Osmer, R.R. 2008. *Practical theology: An introduction*. Grand Rapids, MI: Eerdmans.

Oxford Dictionary, 1969. Words from the 1960s. Online. Available: <https://public.oed.com> Blog

Oxford English Dictionary. 2017. Daddy - definition of daddy in English Oxford Dictionaries. Available: <https://en.oxforddictionaries.com/definition/daddy>. Retrieved [2017, 30 March]

Pattison, S & Woodward J., 2000. A vision of pastoral theology: in search of words that resurrect the dead (1994). In Willows D & Swinton J 2000. *Spiritual dimensions of pastoral care. Practical Theology in a multidisciplinary context*. Jessica Kingsley Publishers. London.

Phiri, I. A., Govinden, B. D and Nadar, S. (eds.). 2005. *Her Stories: Hidden Histories of Women of Faith in Africa*. PietermaritzSmith, S. *Women and Socialism: Essays on Women's Liberation*. Haymarket Books.

Phiri, I.A. & Nadar, S. 2006. *African women, religion and health. Essays in honour of Mercy Amba Ewudziwa Oduyoye*. Pietermaritzburg: Cluster Publications.

Pilane, P. Sugar daddies: Shame the blessers, not the blessed. @PontshoPilane [2016, 12 May]

Pilcher, J. and Whelehan, I. 2004. *Fifty Key Concepts in Gender Studies*. SAGE Publications. London.

Plaatjies Van Huffel, M. 2011. Patriarchy as empire: a theological reflection. Department of Ecclesiology and Church Polity, University of Stellenbosch, Stellenbosch, South Africa. 37 – Supplement, 259-270.

Polling, J. 1991. *The ABUSE of POWER. A Theological Problem*. Abingdon Press. Nashville.

Pretorius, G. and Bricker, D. 2011. The lived Experiences of Sex Workers in South Africa: An Existential Phenomenological Exploration. 21(1), 33 – 42

Qualifications and Curriculum. 2004. History. Activities to investigate curriculum, assessment and qualifications issues in history. QCA/05/2169. @Qualifications and Curriculum Authority 2005. October 2005.

Ramasanoğlu, C. 1993. *Up Against Foucault: Explorations of Some Tensions between Foucault and Feminism*, London & NY: Routledge, Rissel, C. 2003. Experiences of commercial sex in a representative sample of adults. *Australian and New Zealand Journal of Public Health*. 27, 191-197.

Ramirez, J.M., 2002. Aggression and violent behaviour. Hormones and aggression in childhood and adolescence. Department of Psychobiology and Institute for Biofunctional Studies, Universidad Complutense Madrid, Madrid, Spain. 621–644.

Rarieya, J. 2013. Patriarchy reigns supreme. [Online] Available: <http://ewn.co.za/2013/08/08/Patriarchy-reigns-supreme-in-SA> [2013, 8 August]

Real, T. 1997. The gender knot. [Online] Available: <https://www.thegenderknot.com>

RECAPP, 2007-2017. Adolescent pregnancy prevention. ReCAPP Resource centre for Adolescent pregnancy prevention. <http://recapp.etr.org>

- Rice, H. 2004. THE PASTOR as SPIRITUAL GUIDE. Library of Congress Cataloging-in-Publication. Nashville. Tennessee.
- Reiss, I.L. 1989. Society and Sexuality: A sociological explanation. In K. McKinney & S. Sprecher (Eds.). *Human sexuality: The societal and interpersonal context* (pp. 3 – 290. New York: Albex.
- Richards, G. 2002. *Putting Psychology in its Place: A Critical Historical Overview*. Sussex: Psychology Press.
- Richie, J. & Lewis, J. 2003. *Qualitative research practice: A guide for Social Science Students and reserachers*. London. SAGE.
- Rissel, C. 2003. Experiences of commercial sex in a representative sample of adults. *Australian and New Zealand Journal of Public Health*, 27, 191-197
- Robertson, C. 1984. Women in the urban economy. In Margaret Jean Hay and Sharon Stichter. *African Women South of Sahara*.
- Rudman, L. & Fetterolf, J. 2014. Gender and Sexual Economics: Do Women View sex as a Female Commodity? *Psychological Science Research Gate: Online] Available: <http://researchgate.net/publication/262582503> [2014, 15 July]*
- Ryan, C. 2008. Sex at Dawn. PROSTITUTION OLDEST COMMODOITY [2008, 12 March]
- Shaver, P. R., Hazan, C., & Bradshaw, D. 1988. Love as attachment: The integration of three behavioral systems. In R. J. Sternberg & M. L. Barnes (Eds.), *The psychology of love*. New Haven, CT: Yale University Press. 68-99.
- Serres, D. 2013. Why patriarchy Persists (and how we can change it) [Online] Available: <https://organizingchange.org/about>
- Shange, N. 2017. Rosettenville sex workers change the way they conduct services. South Africa. 2017, 4 July.
- Schefler, E. 2008. 'Eros as godsdiens (of die religieuse viering van seks): *HTS Teologiese Studies/Theological Studies* 64(3). 1255-1277. <http://dx.doi.org/10.4102/hts.643.80>.

Seeley, J. 2017. Sexual behaviour of Men and Women within Age-Disparate Partnerships in South Africa: Implications for Young Women's HIV Risk. London School of Hygiene and Tropical Medicine. UK.

Shefer, T. & Mankayi, N. 2007. The (hetero) sexualisation of the military and the militarisation of (hetero) sex: discourses on male (hetero) sexual practices among a group of young men in the South African military. *Sexualities* 10(2) 189-207

Slee, N. 2004. *Women's faith development: patterns and process*. Hants, England: Ashgate.

Smith, S. 2005. *Women and Socialism: Essays on Women's Liberation*. Haymarket Books.

Smith, C. 2009. *Souls in transition: The religious & spiritual lives of emerging adults*. NY: Oxford University Press. New York.

Sokanya, A. 2016. 'Blessers' phenomenon holds many dangers. [Online] Available: asanda.sokanyile@inl.co.za [2016, 26 April]

Solontsi, J.L. The blessers phenomenon: Has it always been around? MyNews24. [Online] Available: doi: 10.1186/1475-9276-10-48 [2011, 10 November]

South African History on Line. 2011. Celebrating Women's Month. Defining Culture, Heritage and Identity. [Online] Available: SAHO <http://www.sahistory.org.za>.

Uzodike, U. O. & Isike, C. 2012. Towards a Theoretical and Cultural Analysis of Dangerous Masculinities in Contemporary Africa: Can We Reinvent African Patriarchies to Curb HIV and AIDS? In E. Chitando & S. Chirongoma. *Redemptive masculinities: Men, HIV, and religion*. Geneva, Switzerland: World Council of Churches Publications. 31-54.

Tali Ao, A. 2016. *Voices against Violence. Biblical, Theological & Sociocultural Appraisal of the Experiences of the Oppressed Tribal, Children, Men and Women*. Christian World Imprints. New Delhi

Tell, C. 2000. Generation What? Connecting with today's Youth. 57(4): 8-13

Thatcher, A. 1993. *Liberating Sex*. A Christian sexual Theology. London: Speck.

Thatcher, A. 2011. GOD, SEX and GENDER. *An Introduction*. Chichester, West Sussex [England]; Malden, MA: Wiley-Blackwell Publishers. Sussex.

Therborn, G. 2004. (Ed) *Between sex and power - Family in the world 1900-2000*. John-Urry. London and Newyork: Routledge.

Thobejane, T. 2015. South Africa needs a strong feminist movement to fight patriarchy. University of Venda. [2015, 7 May]

Thompson, S. 1995. *Going all the way: Teenage girl's tales and sex, romance, and pregnancy*. New York: Hill and Wang. *The journal of sex research* 27(3) 341-361.

Thompson, J. K. & Stice, E. 2001. Thin-ideal internalization: Mounting evidence for a new risk factor for body-image disturbance and eating pathology. *Current Directions in Psychological Science*, 10:181-183.

Thornburg, H.D. 1975. Adolescent sources of initial sex information. In R.E. Grinder (Ed). *Studies in Adolescence*, 3rd ed. London: Collier-Macmillan.

Tolbert, M.A. 2000. Gender, in Adam. A.K.M. (ed.). *Handbook of postmodern Biblical interpretation*. Chalice Press: Missouri. pp. 99-105.

Trantham, H. 2017. Why should we not rebrand prostitution as sex work? Stylebook [Online]. Available: <http://apne.ws/1pMuLTm> [2014, 4 October]

Trentman, F. 2004. Beyond Consumerism: New Historical Perspectives on Consumption. *Journal of Contemporary History*. 39(3). 373-401.

Tukker, M. 2013. Where sexuality and spirituality meet: An assessment of Christian teaching on sexuality and marriage in relation to the reality of 21st Century moral norms. *Theological Studies*, [Online] Available: <http://dx.doi.org/10.4102/hts> [2013, 26 September]

Tulloch, T. & Kaufman, M. 2013. Adolescent Sexuality. University of Toronto. Toronto. Canada. 34(1) 1-13.

Turaki, Y. 1991. Culture and Modernisation in Africa. In: Van der Walt B.J. (ed). *Cultural diversity in Africa: embarrassment or opportunity?* Potchefstroom: IRS. Series F3. No. 40.123-144.

UNFPA. 2008. Generation of change: Young People and Culture. Youth supplement to UNFPA's State of the world Population Report. New York.

Unger, R. K. 1998. Positive Marginality: Antecedents and Consequences. *Journal of Adult Development*, 5(3), 163–170.

UNICEF Factsheet. 2002. *Young People and HIV/AIDS*, New York, www.unicef.org/aids. [2002 February]

USCCB (United States Conference of Catholic Bishops). 1991. *Human Sexuality: A Catholic Perspective for Education and Lifelong Learning*, USCCB, Washington, DC.

Vardy, P. 1997. *The puzzle of sex*. Harper Collins, London. PMCID: PMC1722245.

Van Allen, J. 2017. No shortcuts to Power: African Women in Politics and Policy, Making (review). 50(2) 262-264.

Van der Walt, B.J. 1994. *The Liberating Message – A Christian Worldview for Africa*. Potchefstroom: Institute for Reformational Studies. Missouri.

Verass, S. 2016. Blessers: Inside South Africa's sugar daddy culture. Instagram. [2016, 26 May]

Visagie, P.J. 1999. Ideology Theory and its relevance for Higher Education. In: Lategan OK & Smit K (eds). *Ideologies in South African Higher Education*. Bloemfontein: Technikon Free State.

Walby, S. 1990. *Theorising patriarchy*. Oxford: Balckwell.

Wang, C.C., Geale, S.K. 2015. The power of story: Narrative inquiry as a methodology in nursing research. [Online] Available: <https://doi.org/10.1016/j.ijnss.2015.04.014> [2014, 14 April]

Ward, E. & Leonard, G. 2008. *A Theology of HIV & AIDS on Africa's East Coast*. A collection of essays by Masters Students from four African academic institutions. Swedish Institute of Mission Research. Sweden.

Ward, H. 2010. Marxism versus moralism: A Marxist analysis of prostitution. *Permanent Revolution magazine* (winter 2006). [2010, 29 March]

Watkins, G.J. 2015. Understanding Patriarchy. [Online] Available: <https://www.bellhooksinstitute.com> [2015, 18 May]

Watstein, S.B. and Chandler, K. 1998. *The AIDS Dictionary: Facts on File*: New York.

Weeks, J. 1998. The Sexual Citizen. *Theory, Culture and Society*. 15(3/4) 35-52.

Weiss, S. 1982. "Health Psychology: The time is now," *Health Psychology*, 6(1) 81-91 [Online] Available: doi: 10.1037/0278-6133.1.1.81

Weiss, Debra C. 2011. "Report: 'Staggering' Rate of Attempted Suicides by Transgenders Highlight Injustices." *ABA Journal*, [Online] Available: http://www.abajournal.com/news/article/staggering_rate_of_attempted_suicides_by_transgenders_highlights_injustices/. [2011, 4 February] Retrieved: [2012, 10 January]

Weitzer, R. 2010. *Sex ForSale: Prostitution, Pornography and the Sex Industry* (2nd ed.). Routledge.

West, G. and Trisk, J. 2016. *JOURNAL of Theology for Southern Africa*. Sexuality in Africa. July 2016 Volume 155

Whaling, F. 1987. *RELIGION IN TODAY'S WORLD*. The religious situation of the world from 1945 to the present day. British Library. Edinburgh.

Wickman, F. 2012. Is prostitution really the world's oldest profession? *Slate's culture*. University of Chicago.

Wiederman, M. 2004. *Selfcontrol and sexual behaviour*. Faculty Development at the University of South Carolina School of Medicine. Greenville.

Wiederman, M. 2004. Methodological issues in studying sexuality in close relationships. In Harvey, J. Wentzel, A. & Sprecher, S. (Eds.). *The handbook of Sexuality in close relationships*.

Willows, D. & Swinton J. 2000. *Spiritual dimensions of pastoral care. Practical Theology in a multidisciplinary context*. London: Jessica Kingsley Publishers.

Wojcicki, J.M. 2003. The movement to decriminalise sex work in Gauteng province. South Africa, 1994-2002, *African Studies Review*, 46(3), 83-109.

Zwane, J. 2016. Is transactional sex different to prostitution? [Online] Available [https://www.w24.co.za/.../Sex/is-transactional-sex-different-to-prostitution?](https://www.w24.co.za/.../Sex/is-transactional-sex-different-to-prostitution/) [2016, October]

Zembe, Y.Z., Townsend, L., Thorson, A. and Ekström, A.M. 2013. "Money taks, bulshit walks" interrogating notions of consumption and survival sex among young women engaging in transactional sex in post-apartheid South Africa: *a qualitative enquiry*. [Online] Available: <http://www.globalizationandhealth.com/content/9/1/28> [2013, 28 September]

Zion, S. 2006. *Understanding Culture*. Elizabeth Kozleski, Mary Lou Fulton College of Education. Arizona State University, Arizona.