

**THE CULTURE OF “SILENT SEXUALITY” AMONGST THE  
SHAMBALA OF TANZANIA: TOWARDS AN  
INTERCULTURAL APPROACH IN THE PASTORAL  
MINISTRY**

**By**

**Eberhardt Ngugi Shemsanga**

**A Dissertation Submitted in Fulfilment of the Requirements  
for the Degree**



**of**

**Doctor of Philosophy (PhD) Department of Practical  
Theology and Missiology in the Faculty of Theology at the  
University of Stellenbosch**

**Promoter: Dr. Christo Thesnaar**

**MARCH 2013**



## **ABSTRACT**

### ***SOLI DEO GLORIA***

This dissertation aims at discussing the influence of two eminent trends on African culture: modernity and globalization with special reference to the culture of silent sexuality as understood and practiced by the Shambala of Tanzania. It is based on secondary data collected through review of studies, reports, policy documents and surveys from various data sets from national, regional and international organizations. The two trends have not only transported the good side of the economic and social development across the globe and connected people from different cultures or nations in the world, but have also changed the culture of host communities. For example, the change from collectivism social structure that characterizes African society to individualism social structure that characterises the market-oriented culture of western society. This change indicates that without doubt “globalization and modernity are the most important and developed theories of the twentieth century” (Ritzer 2008:230). The process of globalization for example allows two different cultures to either coexist or create a dynamic or transformation to a new and third type of culture, one to be absorbed by the other. If the new incoming culture dominates local culture to absorb it, it sources a conflict between the two cultures, in this case the conflict between the culture of silent sexuality and the western culture, popularly termed by Mankiw (2007:12) as “cultural westernization”.

The trend of cultural westernization of Africa has become very pervasive and prevalent, such that Western civilization has taken precedence over African values and culture and the latter are regarded as inferior to the former. As with other societies and cultures in the developing countries, the impact of western civilization on Africa has occasioned a discontinuity in forms of life throughout the continent. This has led to a cultural dualism that often presents itself as a real dilemma in concrete, real-life situations. In other words, the African experience of modernity and globalization is fraught with tensions at every level of the communal and social settings. The post-independence Africa is confronted with how to have a true identity, a new culture that is African in nature.

Before the era of globalization there existed local, autonomous, distinct and well-defined, robust and culturally sustaining connections between geographical place and cultural experience. These connections constituted one's community "cultural identity". This identity was something people simply had as an undisturbed existential possession, an inheritance, a benefit of traditional long dwelling, of continuity with the past. Identity, then, like language, and other cultural practices, for instance the culture of silent sexuality, were not just descriptions of cultural belonging, they were collective treasures of local communities. But they were also discovered to be something fragile that needed protecting and preserving that could be lost, due to foreign influences. According to Ritzer (2008:231), into this world of diverse, discrete, but to various degrees vulnerable cultural identities there suddenly burst (apparently around the middle of the 1980s) the corrosive power of globalization which has swept like a flood tide through the world's diverse cultures, destroying stable localities, displacing peoples, bringing a market-driven, "branded" homogenization of cultural experience, thus obliterating the differences between locality-defined cultures which had constituted people's identities.

The Shambala culture of silent sexuality prior to modernity and globalization was aimed at preserving dignity and courtesy in the society. It maintained peace, created a harmonious environment for all people, and stabilized the moral standards of the entire community. Silent sexuality was also connected to the religious meaning of sacredness. Specifically, sex and sexuality were considered sacred and should be abused under no circumstances. The Shambala believed that sexuality was part of life itself; it was liable, by the same token, to be extremely destructive of life if mishandled.

Sexual taboos helped to maintain a stable social structure by defining social relationships among members of the family, for example, husband-wife, father-daughter, and mother-son relationships. However, some members of the Shambala society have embraced modernity and globalization which have influenced their traditional sexuality. Sex, to them, is no longer a private matter, and they undermine traditional customs and taboos by regarding them as uncivilized and savage. The result shows that there are many sex related problems which have surfaced among the Shambala, such as unwanted teenage pregnancy, school dropout due to

pregnancy and/or early marriage, abortion, rape, child prostitution and other factors. The research findings could serve as a call to the Shambala, the Church and the state to work together to find lasting solutions for the detrimental consequences of recent changes in patterns of sexuality among the Shambala and Tanzanians in general to ratify a gender based anti-violence bill that will be cherished in the constitution to guard women and girls from all forms of sexual violence and create public awareness of the privileges and dignity of women and children.

### **KEY TERMS**

Shambala, Culture, Silent Sexuality, Sex and Sexuality, Modernity, Globalization, Modernizing globalization, Intercultural, Pastoral Care and Pastoral Counselling.

## OPSOMMING

Hierdie proefskrif stel dit ten doel om die invloed van twee opkomende neigings, moderniteit en globalisering, op Afrika-kultuur te ondersoek, met spesiale verwysing na die kultuur van stille seksualiteit soos dit verstaan en beoefen word deur die Shambala van Tanzanië. Dit is gebaseer op sekondêre data versamel deur 'n verkenning van studies, verslae, beleidsdokumente en oorsigstudies vanuit verskeie data-gegewens uit nasionale, streek- en internasionale organisasies. Die twee neigings het nie alleen die positiewe sy van die ekonomiese en sosiale ontwikkeling dwarsoor die aardbol uitgebrei en mense uit verskillende kulture of nasies in die wêreld met mekaar in verbinding gebring nie, maar het ook verandering ingebring in die kultuur van gasheer-gemeenskappe. Byvoorbeeld, die verandering vanaf die kollektivistiese sosiale struktuur wat Afrika-samelewings kenmerk, na die individualistiese sosiale struktuur wat die mark-georiënteerde kultuur van westerse samelewings kenmerk. Hierdie verandering behels sonder twyfel dat “globalisering en moderniteit die belangrikste en mees ontwikkelde teorieë van die twintigste eeu is” (Ritzer 2008:230). Die proses van globalisering, byvoorbeeld, laat twee verskillende kulture óf saam bestaan, óf skep 'n dinamiek wat transformeer tot 'n nuwe en derde tipe kultuur, een wat deur die ander geabsorbeer word. Indien die nuwe inkomende kultuur die plaaslike een domineer of dit absorbeer, stig dit 'n konflik tussen die twee kulture, in hierdie geval, die konflik tussen die kultuur van stille seksualiteit en die westerse kultuur, algemeen deur Mankiw (2007:12) genoem “kulturele verwestersing”.

Die neiging van kulturele verwestersing van Afrika het deurdringend en oorwegend geword, sodat Westerse beskawing voorrang geniet bo Afrika-waardes en –kultuur, en laasgenoemde beskou word as minderwaardig aan eersgenoemde. Soos met ander samelewings en kulture in die ontwikkelende lande, het die impak van die westerse beskawing op Afrika 'n diskontinuiteit teweeggebring in lewensvorme dwarsoor die kontinent. Dit het gelei tot 'n kulturele dualisme wat homself dikwels poneer as 'n werklike dilemma in konkrete, daaglikse lewenssituasies. Met ander woorde, die Afrika-ervaring van moderniteit en globalisering is deurtrek met spanning op elke vlak van die kommunale en sosiale kontaksituasies. Die post-onafhaklikheid-Afrika word gekonfronteer met hoe om 'n ware identiteit te hê, 'n nuwe kultuur wat

wesentlik dié van Afrika is.

Voor die tydperk van globalisering was daar 'n plaaslike, outonome, afgebakende en robuuste kultureel-gehandhaafde verbintnisse tussen geografiese plek en kulturele ervaring. Hierdie verbintnisse het gemeenskappe se “kulturele identiteit” onderlê. So 'n identiteit het voorgevloei uit 'n onverstoorde eksistensiële besitting, 'n erfenis, 'n voordeel van lang tradisionele lewe, van kontinuïteit met die verlede. Identiteit, dus, soos taal en ander kulturele praktyke; die kultuur van stille seksualiteit is nie slegs beskrywend van kulturele eiendom nie, maar vorm 'n soort kollektiewe skat van plaaslike gemeenskappe. Terselfdertyd is hulle broos en verdien om behou en beskerm te word teen verlies as gevolg van vreemde invloede. Volgens Ritzer (2008:231) het daar (blykbaar teen die middel van die 1980s) in hierdie wêreld van diverse, diskrete maar ook tot verskeie mates, brose kulturele identiteite, meteens die eroderende mag van globalisering verskyn, en soos 'n vloedgety deur die wêreld se diverse kulture gespoel. In die proses is stabiele gemeenskappe verwoes, mense verplaas, 'n mark-gedrewe, “branded” homogenisiteit van kulturele ervaring meegebring, wat verskille uitgewis het tussen plek-gedefinieerde kulture waarop identiteite voorheen gebaseer was.

Die Shambala-kultuur van stille seksualiteit voor die koms van moderniteit en globalisering, was gerig op die behoud van waardigheid en hoflikheid in die samelewing. Dit het 'n premie geplaas op vrede, die skep van 'n harmonieuse omgewing vir alle mense, en het die morele standaard van die totale gemeenskap verstewig. Stille seksualiteit was ook verbind aan die religieuse betekenis van heiligheid. Spesifiek seks en seksualiteit was as gewyd beskou en mag onder geen omstandighede misbruik geword het nie. Die Shambala het geglo dat seksualiteit so sterk dui op lewe, dat dit in staat is om lewensvernietigend te wees wanneer dit misbruik word.

Seksuele taboe's het 'n stabiele sosiale struktuur help handhaaf deur omskrywing van sosiale verhoudings onder gesinslede, byvoorbeeld man teenoor vrou-, vader teenoor dogter-, en moeder teenoor seun-verhoudings. Deurdat party lede van die Shambala-samelewing moderniteit en globalisering aangegryp het, is hulle tradisionele opvattinge rondom seksualiteit beïnvloed. Hulle sien seks nie meer as 'n

private saak nie, en ondermyn tradisionele gewoontes en taboe's deur hulle af te maak as onbeskaafd en oertyds. Die gevolge manifesteer in 'n toename van seksverwante probleme onder die Shambala, soos ongewenste tiener-swangerskappe, skoolverlating ter wille van swangerskappe en/of vroeë huwelike, aborsie, verkragting, kinderprostitusie en andere. Die navorsingsbevindings kan dien as 'n wekroep aan die Shambala, die kerk en die staat om saam te werk om blywende oplossings te vind vir die verwoestende gevolge in die onlangse veranderinge in die patrone van seksuele praktyke onder die Shambala, en onder Tanzaniërs oor die algemeen, om 'n gender-gebaseerde, teen-geweld wet te implimenteer wat in die konstitusie opgeneem kan word om vroue en meisies teen alle vorme van seksuele geweld te beskerm, en 'n openbare bewussyn te kweek omtrent die voorregte en waardigheid van vroue en kinders.

## **ACKNOWLEDGEMENT**

*Mtu ni watu* – Swahili proverb

This proverb above which means “a person is a person through persons” captures the essence of this acknowledgement. Thus, anything of value in this study project owes tremendous debts of gratitude to many other people who have contributed in various ways towards the writing of this dissertation. I owe debts of gratitude that I cannot repay to so many who have helped so much with this dissertation. However, I would like to mention a few of them.

I would like to thank God in the first place for giving me the opportunity to start and complete this work under many trying circumstances.

This study would not have come to fruition without the wise guidance and encouragement from my trustworthy and dedicated promoter Dr. Christo Thesnaar. He graciously and patiently devoted much of his time and effort tirelessly in order that this dissertation be a success. I have learnt a great deal from his professional and scientific approach; he prevented me from making a great number of historical follies and errors. He always made himself available, even when under considerable pressure, and gave me inspiration, insight, counsel and encouragement all the way. I humbly offer my grateful thanks.

I want to thank those who graciously agreed to proof the final draft and provide comments not only on grammar issues, but also content. Special appreciation to Dr. Len Hansen for going through my work several times for advice and guidance. I am most grateful to him for his enthusiasm, sacrifice, and support. My thanks are also due to Dr. Funlola Olojede and Ms. Nan Muir whose superb co-operation and meticulous attention to detail as editors enabled this dissertation to reach its final form. Additionally, I owe very special gratitude to Prof. Emeritus Daniel Louw for adjusting the title of my dissertation to see to it that it fits well with the content of the

project. To him I say long life. Ms. Amari Burger deserves special thanks for helping in fitting in some of the figures found in chapter one, four and five.

Many thanks to my Church, the Evangelical Lutheran Church in Tanzania, North Eastern Diocese (ELCT – NED) for according me a scholarship toward my studies through the United Evangelical Mission (UEM). Thank you UEM. I am deeply grateful for your generous support. In a very special way, I offer my humble gratitude to Bishop the Right Reverend Dr. Stephen Munga who gave me study leave to undertake this research. If it were not for him my effort to undertake this research would have remained a dream. My Bishop, you owe very special gratitude.

I also want to acknowledge and thank the many people without whom this dissertation would not have taken form. My heartfelt gratitude goes to the staff members, students and other workers of the University of Stellenbosch for their academic thrust shown throughout my stay and interaction with them, and all who remain unnamed but were a source of inspiration and encouragement. They gave constructive criticism and threw light on many aspects of my subject.

My expression of gratitude would not be complete without thanking my family whose love; unflinching encouragement, understanding, continuing support and prayers have always been a sort of spiritual dynamics propelling me through every difficult moment during my study. First, my brother Mr. Nahson Ngugi Shemsanga for teaching me that I could reach any goal and providing me with the support I needed to grow and mature in many ways. I also want to thank my children, Raphael, Sarah and Joel. They all shared in the sacrifices this project demanded and rose to the occasion in so many ways. Joel was born when I was at the midst of my project – he is a tangible “gift and fruit” of this work. Finally, I owe the greatest debt to Rehema, my consoler, best friend and wife. She displayed huge amounts of patience and understanding throughout this project. Without her enormous sacrifice for our family and help during the period of my studies, I would not have been able to succeed in completing my doctorate; I cannot adequately thank or repay such a gift of love except by returning the love that motivated it. Thank you Rehema; I will always love and respect you.

Finally, my years of childhood and adolescence prepared me well for what I have been able to achieve today. I cannot adequately express my gratitude to my parents; the late Rapahael Ngugi and Patroba Ngugi for their unstinting kindness, love, support, encouragement and care at every turn of the road. It was they who cultivated in me the gift that has enabled me to bring this work to completion.

## **ABBREVIATIONS AND ACRONYMS**

<b>AACC</b>	All African Conference of Churches
<b>AATZ</b>	Action Aid Tanzania
<b>ACRWC</b>	African Charter on the Rights and Welfare of the Child
<b>AIDS</b>	Acquired Immune Deficiency Syndrome
<b>APHA</b>	American Public Health Association
<b>ARVS</b>	Ant Retroviral Drugs
<b>BEST</b>	Basic Education Statistics in Tanzania
<b>CBEG</b>	Community Based Education for Girls
<b>CCT</b>	Christian Council of Tanzania
<b>CDC</b>	Centers for Disease Control
<b>CEDAW</b>	Convention on the Elimination of all forms of Discrimination against Women
<b>COBRT</b>	Complementary Basic Education in Tanzania
<b>CRC</b>	Convention of the Rights of the Child
<b>CSE</b>	Comprehensive Sexuality Education
<b>DEVAW</b>	Declaration on Elimination of Violence against Women
<b>EGPAF</b>	Elizabeth Glaser Pediatric AIDS Foundation
<b>ELCT</b>	Evangelical Lutheran Church in Tanzania
<b>FGC</b>	Female Genital Cutting
<b>FGM</b>	Female Genital Mutilation
<b>FGD</b>	Focus Group Discussion
<b>FGM</b>	Female Genital Mutilation
<b>FWCW</b>	Fourth World Conference on Women
<b>GED</b>	General Educational Development
<b>HIP</b>	Femina Health Information Project
<b>HIV</b>	Human Immune deficiency Virus
<b>IJR</b>	Institute for Juvenile Research
<b>ILFS</b>	Integrated Labour Force Survey

<b>ILO</b>	International Labour organization
<b>IMB</b>	Information, Motivation and Behavioural Skills Model
<b>IPPF</b>	International Planned Parenthood Federation
<b>IPEC</b>	International Programme on the Elimination of Child Labour
<b>IVF</b>	In-Vitro Fertilization
<b>HPV</b>	Human Papilloma Virus
<b>KIWOHEDE</b>	Kiota Women's Health and Development Organization
<b>LHRC</b>	Legal and Human Rights Center
<b>LWF</b>	Lutheran World Federation
<b>MCDGC</b>	Ministry of Community Development Gender and Children
<b>MDG</b>	Millennium Development Goals
<b>MoEVT</b>	Ministry of Education and Vocational Training
<b>MoHSW</b>	Ministry of Health and Social Welfare
<b>MUHAS</b>	Muhimbili University of Health and Allies Sciences
<b>NBS</b>	National Bureau of Standards
<b>NED</b>	North Eastern Diocese
<b>NER</b>	Net Enrolment Ratio
<b>NCCDPHP</b>	National Center for Chronic Diseases' Prevention and Health Promotion
<b>NGO</b>	Non-Governmental Organization
<b>PAS</b>	Post Abortion Syndrome
<b>PHC</b>	Population and Housing Census
<b>PID</b>	Pelvic Inflammatory Disease
<b>PMTCT</b>	Prevention of Mother-to-Child Transmission
<b>PSR</b>	Poverty Status Report
<b>PTSD</b>	Posttraumatic Stress Disorder
<b>RCHS</b>	Reproductive and Child Health Section
<b>SACCOS</b>	Savings and Credit Co-Operatives
<b>SADC</b>	Southern Africa Development Community
<b>SATZ</b>	South Africa – Tanzania
<b>SCT</b>	Social Cognitive Theory
<b>SOSPA</b>	Sexual Offenses Special Provisions Act

<b>SRE</b>	Sex and Relationships Education
<b>STD</b>	Sexually Transmitted Disease
<b>STI</b>	Sexually Transmitted Infection
<b>TAMS</b>	Tanzania All Media Survey
<b>TAMWA</b>	Tanzania Media Women Association
<b>TAWLA</b>	Tanzania Women Lawyers Association
<b>TDHS</b>	Tanzania Demographic and Health Survey
<b>TEARS</b>	Tears Ecchymosis Abrasions and Redness or Swelling
<b>TFR</b>	Total Fertility Rate
<b>THMIS</b>	Tanzania HIV/AIDS and Malaria Indicator Survey
<b>TMTF</b>	Tanzania Multi-Sector Task Force (on violence against children)
<b>TPIAG</b>	Teenage Pregnancy Independent Advisory Group
<b>TPPAP</b>	Tanzania Participatory Poverty Assessment Project
<b>PSHE</b>	Personal Social and Health Education
<b>UEM</b>	United Evangelical Mission
<b>UNAIDS</b>	Joint United Nations Programme on HIV/AIDS
<b>UNESCO</b>	United Nations Educational, Scientific and Cultural Organization
<b>UNICEF</b>	United Nations International Children's Fund
<b>UNFPA</b>	United Nations Population Fund
<b>UN</b>	United Nations
<b>UPPAP</b>	Uganda Participatory Poverty Assessment Program
<b>WCC</b>	World Council of Churches
<b>WHO</b>	World Health Organization

## **DEDICATION**

This dissertation is dedicated to Patroba, my mother and Sarah, my mother-in-law. Two women who gave me life and taught me diligence each in her own way. And to Rehema, my wife who taught me the art of sincere love.

## TABLE OF CONTENTS

DECLARATION.....	i
<b>ABSTRACT</b> .....	ii
<b>SOLI DEO GLORIA</b> .....	ii
<b>OPSOMMING</b> .....	v
<b>ACKNOWLEDGEMENT</b> .....	viii
ABBREVIATIONS AND ACRONYMS .....	xi
DEDICATION .....	xiv
TABLE OF CONTENTS.....	xv
<b>CHAPTER ONE</b> .....	1
BACKGROUND TO THE RESEARCH.....	1
1.1 INTRODUCTION.....	1
<b>1.2 LITERATURE REVIEW</b> .....	3
1.3 FACTORS THAT INFLUENCE ADOLESCENT PREGNANCY .....	5
1.3.1 Age of Entry into Sexual Union .....	7
1.3.2 Contraceptive Use.....	9
1.3.3 Psychological Factors.....	10
1.3.4 Familial Factors.....	11
1.3.5 Poverty .....	16
1.3.6 Prevention Programmes .....	20
1.4 STATEMENT OF THE PROBLEM.....	22
1.5 OBJECTIVES OF THE STUDY .....	26
1.5.1 General Objective.....	26
1.5.2 Specific Objectives .....	26
1.6 RESEARCH QUESTIONS.....	27
1.7 SIGNIFICANCE OF THE STUDY .....	27
1.8 DEFINITION OF TERMS.....	28
1.8.1 The Shambala.....	28
1.8.2 The Church.....	28

1.8.3 Pastoral Care and Counselling.....	29
1.8.4 Globalization .....	30
1.8.5 Modernity .....	30
1.8.6 Sex and Sex Education.....	31
1.8.7 Sexuality and Sexuality Education.....	31
1.8.8 Different Between Sex and Gender.....	31
1.8.9 Silent Sexuality .....	32
1.8.10 Confirmation .....	32
1.8.11 Engagement/Betrothal.....	33
1.8.12 <i>Ushunguzi</i> (Marriage).....	33
1.8.13 Adolescence .....	34
1.9 SCOPE AND LIMITATION .....	36
1.10 RESEARCH METHODOLOGY.....	37
1.10.1 Literature Research .....	38
1.10.1.1 Official Statistics .....	38
1.10.1.2 Technical Reports .....	38
1.10.1.3 Scholarly Journals.....	39
<b>1.10.1.4 Review of Articles</b> .....	39
1.10.1.5 Reference Books.....	39
1.10.2 Theoretical Frameworks.....	39
1.10.2.1 Pastoral Theological Perspective.....	40
1.10.2.2 Theology - A Holistic Understanding.....	40
1.10.2.3 Practical Theology .....	41
1.10.2.4 Approaches in Practical Theology .....	46
i. Deductive Approach.....	46
ii. Inductive Approach .....	47
iii. Contextual Approach .....	48
iv. Hermeneutic Approach.....	50
v. Inculturation Approach .....	51
1.11 RESEARCH ETHICS .....	55
<b>1.12 DELINEATION OF CHAPTERS</b> .....	55
1.13 CONCLUSION.....	58
<b>CHAPTER TWO</b> .....	61
<b>THE SHAMBALA: HISTORY, WORLDVIEW AND THE CULTURE OF SILENT SEXUALITY</b> .....	61

<b>2.1 INTRODUCTION</b> .....	61
<b>2.2 CHRONOLOGICAL AND TOPOGRAPHICAL STUDY</b> .....	62
2.2.1 Tanga Region .....	62
2.2.2 The Diocese (North Eastern Diocese).....	63
2.2.3 The Shambala.....	65
<b>2.3 RELIGIOUS LIFE AND DOCTRINES</b> .....	67
<b>2.4 SOCIO-CULTURAL LIFE</b> .....	72
<b>2.5 SHAMBALA TRADITIONAL VALUES AND MORALS</b> .....	78
<b>2.6 MARITAL LIFE AND SILENT SEXUALITY</b> .....	81
2.6.1 Initiation Rites .....	82
2.6.1.1 Initiation of Boys ( <i>jando</i> ).....	83
2.6.1.2 Initiation of Girls ( <i>unyago</i> ) .....	85
2.6.2 Courtship, Betrothal, and Bride Price/Dowry .....	88
2.6.2.1 Courtship.....	89
2.6.2.2 Betrothal .....	89
2.6.2.3 Dowry.....	89
2.6.2.4 Courtship and Betrothal.....	90
2.6.2.5 Bride Price/bride Wealth .....	91
2.6.3 Virginitly Testing.....	95
<b>2.7 SHAMBALA TRADITIONAL MARRIAGE</b> .....	96
2.7.1 Childbearing.....	100
2.7.2 Polygamy .....	104
2.7.3 Twin Infanticide.....	107
<b>2.8 DIVORCE AND REMARRIAGE</b> .....	109
2.8.1 Divorce .....	109
2.8.1.1 Cruelty.....	111
2.8.1.2 Laziness.....	111
2.8.1.3 Disrespect for Parents-in-law .....	112
2.8.1.4 Impotence.....	112
2.8.1.5 Adultery.....	113
2.8.1.6 Sickness.....	114
2.8.2 Remarriage.....	114
<b>2.9 PROVERBS, SAYINGS AND SONGS ASSOCIATED WITH MARRIAGE AND SEXUALITY</b> ....	115
<b>2.10 SHAMBALA TRADITIONAL SEXUAL TABOOS</b> .....	120

<b>2.11 EARLY SEXUAL DÉBUT AND ADOLESCENT PREGNANCIES</b> .....	121
2.11.1 Lack of Access to Comprehensive Information on Sexuality.....	122
2.11.2 Lack of Guidance from Parents .....	123
2.11.3 Peer Pressure .....	124
2.11.4 Seeking Love and Seeing Other People Having Sex .....	127
2.11.5 Mass Media Influence .....	128
2.11.6 Breakdown in the Traditional Communal Child Care System.....	133
<b>2.12 ADOLESCENT PREGNANCY AND ITS IMPACTS</b> .....	135
2.12.1 Impacts of Adolescent Pregnancy on the Family and Society .....	144
2.12.2 Impacts of Adolescent Pregnancy on Children Born out of Wedlock .....	145
<b>2.13 VIRTUES AND PITFALLS OF SILENT SEXUALITY</b> .....	147
2.13.1 Virtues of Silent Sexuality .....	147
2.13.2 Pitfalls of Silent Sexuality in the Light of Human Dignity .....	152
2.13.2.1 Female Genital Mutilation (FGM) .....	153
2.13.2.2 Child Marriage.....	155
2.13.2.3 Marriage by Abduction .....	158
2.13.2.4 Virginity Testing.....	159
2.13.2.5 Childless Marriage.....	161
<b>2.14 CONCLUSION</b> .....	161
<b>CHAPTER THREE</b> .....	166
<b>THEORIES OF CULTURAL TRANSFORMATION AND CULTURAL TRANSMISSION IN THE CONTEXT OF MODERNIZING GLOBALIZATION AND COLONIALISM</b> .....	166
<b>3.1 INTRODUCTION</b> .....	166
<b>3.2 MODERNITY, COLONIALISM AND “MODERNIZING GLOBALIZATION”</b> .....	167
3.2.1 Colonialism.....	169
3.2.1 Premodernity .....	173
3.2.2 Modernity .....	174
3.2.3 The Movement from Modernism to Postmodernisms .....	179
3.2.4 Postmodernism and Pastoral Hermeneutics.....	181
3.2.5 Globalization and its Impact on Human Identity .....	182
3.2.6 Sexualities and Globalization .....	185
3.2.7 Pastoral Hermeneutics and the Challenges of Globalization .....	187
3.2.8 Modernizing Globalization.....	188
3.2.9 Positive Values of Modernizing Globalisation.....	190

<b>3.3 THEORIES AND FUNCTIONS OF CULTURE</b> .....	192
3.3.1 Definitions of Culture .....	193
3.3.1.1 Early Understanding of Culture .....	193
3.3.1.2 Contemporary Understanding of Culture .....	195
3.3.2 Church and Culture .....	198
3.3.2.1 Condemning Culture .....	200
3.3.2.2 Critiquing Culture .....	200
3.3.2.3 Consuming Culture .....	201
3.3.2.4 Copying Culture .....	201
3.3.3 Inculturation and Contextualization .....	202
<b>3.4 HOW CULTURES FUNCTION</b> .....	205
3.4.1 Culture Transforms Itself .....	206
3.4.2 Culture Structures .....	207
3.4.3 Culture as a Symbolic System .....	207
3.4.4 Culture is Learned .....	209
3.4.5 Culture is Shared .....	209
3.4.5.1 Ethnocentrism and Cultural Relativism .....	210
3.4.5.2 Sharing of Culture Across Societies .....	211
3.4.5.3 Subcultures .....	211
3.4.6 Integration of Cultures .....	212
3.4.7 Cultural Transformation .....	218
<b>3.5 MECHANISMS OF TRANSFORMATION</b> .....	220
3.5.1 Innovation .....	220
3.5.2 Transmission .....	221
3.5.3 Diffusion .....	221
3.5.4 Acculturation .....	222
<b>3.6 CONCLUSION</b> .....	224
<b>CHAPTER FOUR</b> .....	227
<b>HUMAN SEXUALITY: TOWARDS A THEOLOGICAL APPROACH</b> .....	227
<b>4.1 INTRODUCTION</b> .....	227
<b>4.2 THEOLOGICAL INTERPRETATION OF HUMAN SEXUALITY</b> .....	230
4.2.1 The Theology of Human Sexuality .....	236
4.2.2 Biblical Foundation for Human Sexuality: Genesis 1-2 .....	237
4.2.2.1 Sexuality in Genesis 1:1-2:4a .....	238

4.2.2.2 Sexuality in Genesis 2:4b-25 .....	248
4.2.3 Healthy Sexuality and Sexual Love .....	255
<b>4.3 ETHICAL INTERPRETATION OF HUMAN SEXUALITY</b> .....	260
<b>4.4 GOOD PRACTICE MODEL AND NORMATIVE REFLECTION OF HUMAN SEXUALITY</b> .....	269
<b>4.5 CONCLUSION</b> .....	273
<b>CHAPTER FIVE</b> .....	274
<b>FACILITATING SEXUALITY RESPONSIBLY: A PASTORAL APPROACH TO ASSIST THE CHURCH TO DEAL WITH SEXUALITY</b> .....	274
<b>5.1 INTRODUCTION</b> .....	274
<b>5.2 TRANSFORMATIVE LEARDRSHIP</b> .....	276
5.2.1 Task Competence .....	278
5.2.2 Transactional Leadership.....	279
5.2.3 Transforming Leadership.....	279
<b>5.3 KEY COMONANTS OF THE FACILITATING SEXUALITY APPROACH</b> .....	281
5.3.1. Education Components .....	282
5.3.1.1 Educating the Church .....	283
5.3.1.2 Educating the Parents to Assist their Adolescents on Sexuality Issues.....	286
5.3.1.3 Educating Adolescents about Sexuality Issues.....	291
I. The Sexual Struggles of Adolescents.....	291
II. Sexuality Education Programmes.....	294
5.3.2 Pastoral Counselling Components .....	298
5.3.2.1 Listening .....	301
5.3.2.2 Empathy .....	303
<b>5.3.2.3 Communication and Persuasion</b> .....	305
<b>5.3.2.4 Healing</b> .....	307
5.3.2.5 Interpathy within Intercultural Counselling .....	308
5.3.3 Ethics and Moral Components .....	313
<b>5.4 CONCLUSION</b> .....	317
<b>CHAPTER SIX</b> .....	320
<b>EVALUATION, RECOMMENDATIONS AND CONCLUDING REMARKS</b> .....	320
<b>6.1 INTRODUCTION</b> .....	320
<b>6.2 EVALUATION</b> .....	320
6.2.1 To Investigate Effects of Modernity and Globalization on the Shambala Culture of Silent Sexuality and the Consequence on the Shambala Society .....	321
6.2.1.1 Shambala Traditional Religious and Social Values .....	321

6.2.1.2	Morals and Cultural Transformation Due to Modernity and Globalization .....	322
6.2.1.3	Adolescents' Sexuality.....	325
6.2.2	To Understand the Change of Shambala Silent Sexuality by Using Theories s of Culture .....	327
6.2.3	To Seek a Biblical and Theological Understanding of Sex and Sexuality .....	328
<b>6.3</b>	<b>RECOMMENDATIONS</b> .....	<b>330</b>
6.3.1	Thorough Training of the Clergy in Counselling Skills .....	330
6.3.2	Encourage Sustained Poverty Reduction Programmes within Poor Communities .....	331
6.3.3	Measures to Promote the Rights of the Child.....	331
6.3.4	Measures to Promote the Rights and Dignity of Adolescent Girls and Women .....	333
6.3.5	Targeted Interventions for High Risk Groups .....	333
6.3.6	The Right to School Sexuality Education .....	334
6.3.7	Broadening the Approach from HIV/AIDS.....	335
6.3.8	Correct Information .....	335
6.3.9	Early Marriage and Marriage by Abduction.....	336
6.3.10	Address Cultural and Traditional Values and Norms.....	337
6.3.11	Law Enforcement .....	338
6.3.12	Theology and Morality .....	338
6.4	EMERGING AREAS FOR FURTHER RESEARCH.....	339
6.4.1	Age Appropriate Information.....	339
6.4.2	Research on Incest .....	339
6.4.3	Research on Adolescent Gender Identify and Sexuality .....	340
6.4.4	Research on the Impact of AIDS/HIV on Adolescent Sexual Activity .....	340
<b>6.5</b>	<b>CONCLUDING REMARKS</b> .....	<b>340</b>
	<b>BIBLIOGRAPHY</b> .....	<b>344</b>
	LIST OF APPENDIXES.....	443
	LIST OF FIGURES.....	448
	TABLE.....	448

## CHAPTER ONE

### BACKGROUND TO THE RESEARCH

#### 1.1 INTRODUCTION

Traditionally, the Shambala of Tanzania considered sexual intercourse as a sacred tool for cementing companionship and procreation. Sex was also seen as a means of sustaining, maintaining and increasing the clan and the entire society. Among the Shambala, sexual intercourse took place only within marriage which licensed married men and women to engage in sexual activity in private with all courtesy and respect. The Shambala believed that children are created in *private* hence sex was not an open activity but was done *secretly* and reverently only within the marriage sphere. Thus, sexual activity took place but it was not talked about, even though it played an important role in any normal marriage and in every human society (cf. Mbiti 1990:142; Arthur 2001:64).

The Shambala saw sex as a source of supreme pleasure, and had religious awe of sex as the source of life, of the ability of individuals to reproduce and the ability of their community to perpetuate itself. The Shambala valued sex as a source of kinship/affinity relationships, the basis of solidarity, reciprocity, and cooperation. According to Daniel Mbunda (1991:2) traditional societies consequently educated their children about sex in the holistic context of educating them about life and preparing them for life. Though education was informal, each community had a clearly defined curriculum, a set of teaching methodologies which were diverse and all-pervasive, stretching over a lifetime. The household was the primary agency, but virtually all clan institutions were involved at one stage or another. Group members learned by living their roles; they acquired knowledge as they applied it. They absorbed skills and values unconsciously through institutions that were apparently neutral, but the apparent neutrality was just what made them such effective transmitters of the dominant ideology.

Sexuality motivated both hard work and creativity. A man fought to increase his herd because he was the father of a family. Warriors risked death in battle to demonstrate their manhood to wives and girlfriends. Young men worked long hours to win girls they loved. The talented composed songs and dances to celebrate loved ones. But sexuality was a two-sided force, destructive as well as creative. Out of control, it could endanger a whole society and result in emotional disturbances, spread physical infection, sow social discord, hate, and envy. History showed it could even destroy distinguished careers and powerful empires (Mbunda 1991:55). That is why the Shambala had many sexual taboos aimed at controlling and maintaining sexual purity. Sexual taboos helped to maintain a stable social structure by defining social relationships among members of the family, for example, husband-wife, father-daughter, and mother-son relationships.

However, some members of the Shambala society have embraced modernity and globalization which have influenced their traditional sexuality. Sex, to them, is no longer a private matter, and they undermine traditional customs and taboos by regarding them as uncivilized and savage. According to Arthur (2001:59), "The Africa of yesteryears with its clear unquestioned moral teachings acting as guide points has been weakened by foreign cultures..." In this era of modernity and globalization, sexuality is shaped by many contradictions and much hypocrisy. Furthermore, sex is often advertised in the media by portraying sexual intercourse as pleasure and commodity. As Reichert (1981:17) has observed:

Our contemporary society gives the appearance of being very up-front about genital sex. It is dealt with openly in the press, TV dramas and documentaries, and in many movies. Almost every news-stand carries popular magazines and books that are sex-oriented. "How to" books are often best sellers and available to anyone who can afford to buy them.

Consequently, many sex related problems have surfaced among the Shambala such as unwanted adolescent pregnancy leading to another vast problem among the Shambala; the problem of unwed mothers who in spite of rejection from those who impregnated them, also face harsh criticisms and rejection from their own church and community. Other problems are school dropout due to pregnancy and/or early marriage, abortion, pornographic viewing, child prostitution, rape, and other factors, as the literature review below demonstrates.

## 1.2 LITERATURE REVIEW

Young people between 10 and 24 years constitute more than a third of Tanzania's population, and those under 30 years make up 75% of the population. According to the United Nations (2010:1), Tanzania has one of the highest adolescent pregnancy rates in the world affecting the girls' health, education, and future employment and reaching their full potential in life. Every year more than 8,000<sup>1</sup> girls drop out from school due to pregnancy giving birth to another serious problem of unwed mothers in the Shambala community, and therefore a problem that is experienced by the entire community.

Adolescent pregnancy and school dropout or low completion rates have been a subject of interest to academics, researchers, and policy makers for a long time in most developing countries. According to the Poverty Status Report (2005:5), the phenomenon of teenage pregnancy and high school dropout rate continues to pose a big challenge to the successful implementation of national policies. Although the findings of various studies differ depending on a country's peculiar situations, rural-urban divide, gender bias and distance to school appear to be the most common elements in dropout rates in all the studies.

The study by Holmes (2003:34) notes that, overall, females receive less education than males, and they tend to drop out of or are withdrawn from school earlier due to both economic and social-cultural reasons. The study further points out that the cost of sending female children to school in rural areas, where girls are married quite early, is high because benefits of their schooling will not accrue to their parental household. Similarly, Kasente (2003:72) describes how pregnancy and early marriage influence the tendency to drop out of school especially on the part of the girl child, as it is perceived by parents that marrying off the girl is an escape route from poverty. For example, the Participatory Poverty Assessment (2000:14) reports

---

<sup>1</sup> In primary schools, the report from the ministry (MoEVT 2006-2010), further reveals that 6.2% of the 2,590 girls, who dropped out of school in 2004, were due to pregnancy. In 2005, 6.0% of 3,476 dropouts were due to pregnancy, while 5.6% of the 3,190, who dropped out in 2006 were due to pregnancy. Trends of school girls' dropout in secondary schools indicates that 6.7% of the 772 dropouts in 2004 were due to pregnancy, 8.0% (993 in 2005), 6.5% (904 in 2006), 21.9% (3,965 in 2007) and 10.3% (4,965 in 2008). In 2010 more than 8,000 girls dropped out of school due to pregnancy, including about 1,760 girls in primary school and over 6,300 in secondary school (BEST 2010). Ten regions with more girls dropped out of school due to pregnancy in Tanzania are: Mbeya, Shinyanga, Mwanza, Tabora, Iringa, Ruvuma, Kagera, Dodoma, Kilimanjaro and Tanga.

that, in Tanzania, marrying off girls would benefit her family in terms of obtaining bride price.

Odaga and Heneveld (1995:66) also note that parents are concerned that they would be wasting money on the education of girls because they are more likely to get pregnant or married before completing their schooling and that, once married, girls become part of another family and the parental investment in them is lost. Therefore, parents discourage the teenage girls from continuing with their education.

Findings on the impact of parents' education on the schooling of children show that the children of more educated parents are more likely to be enrolled and more likely to progress further through school, and have better chances of escaping various types of abuse in the family and outside. According to Holmes (2003:24), this impact differs by gender. The education of the father increases the expected level of school retention in boys, and that of the mother enhances the educational attainment of girls. Similarly, other studies by Swada and Lokshin (2001:12) report a consistently positive significant coefficient of the education of a father or mother at all levels of education except at the secondary school level.

The United Nations Children's Education Fund (UNICEF 1999:2) agrees that parental decisions do affect children's retention. Students whose parents monitor and regulate their activities, provide emotional support, encourage independent decision-making and are generally more involved in their schooling are less likely to drop out of school (Rumberger 2001:32; Astone & McLanalan 1991:54; Odaga & Sabina Lumwe 1998:16). Taking into account the gender dimension in dropout rates, UNICEF (2005:3) notes that girls are more likely to drop out of school than boys and that pupils whose mothers have not attained any level of education will most likely drop out of school. The report further indicates that the majority of girls who drop out of school engage in shady businesses such as prostitution which expose them to sexual abuse and sexually transmitted diseases (STDs).

Studies have also shown that communities can alter dropout rates by providing employment opportunities during school (Rumberger 2001:32; Bickel & Papagiannis 1988:85). While some researchers have found that work can contribute to a student

dropping out, others have shown that student employment correlates with the idea of dropping out of school when the student regularly works over 14 hours per week, with the likelihood of dropping out increasing with the number of hours worked (Mann 1989:34).

### **1.3 FACTORS THAT INFLUENCE ADOLESCENT PREGNANCY**

Sabina Lumwe (1998:18) has found that adolescent pregnancy among the Shambala community is fuelled by among other reasons, lack of cultural values and norms and the intercultural influences. According to Lumwe in the past parents' greatest aspiration was to see their sons and daughters grow up to be fathers and mothers themselves, living on their own homesteads. All their educational efforts were directed at making this possible equipping the children with the full range of skills required, from the vocational and social to the sexual. Parents wanted to be sure their sons' and daughters' sexual organs were developing normally. Even infants were closely watched when they touched their genitals, to be sure the penis or clitoris responded properly. At puberty, both boys and girls went through initiation ceremonies (*unyago* and *jando* respectively) designed to inspire them on the importance of husband/wife, father/mother roles they would assume as adults. To protect sexual misconduct and protect girls' unwanted pregnancies, boys and girls were raised separately in special houses (*mabweni*). Sexual taboos helped to regulate sexual misconduct and abhorred unwanted pregnancies and so to avoid the problem of unwed mothers.

According to Lumwe (1998:iv) premarital pregnancies resulting in unwed mothers among the Shambala are a problem within the church and in society. The plight of unwed mothers is not the sole responsibility of girls but rather the result of the lack of education of the church and society. Her research has found that there are various factors that lead young women to bear children out of wedlock. Some major factors are: Lack of cultural values and norms, intercultural influences as a result of modernity and globalization, lack of economic support, sexual harassment and rape, ignorance and social pressure. Usually these unwed mothers face severe consequences which impact negatively on themselves, their families, their children and the church. In order to heal their painful experiences, this dissertation proposes

that congregational leaders must “lead change”. According to Osmer (2008:176) one of the pragmatic tasks of practical theology is “*leading change*”. This implies the task of forming and enacting strategies of action that influence events in ways that are desirable. This is important due to the fact that many of the strategies for rising up children and cultural codes of conduct have disappeared among the Shambala community.

Traditionally, all children were grouped according to their age. Boys were brought up with close attention of their fathers and grandfathers. Girls were brought up with close attention of the mothers and grandmothers. By so doing children were grouped in such a way that the grandparents were to model their behaviours. One of the major tasks was to monitor their growth and prepare them to understand the cultural values and norms of their age, aimed at among other things to avoid premarital sexual relationships and adolescents’ pregnancy. Currently due to the influence of modernity in many African societies, traditional taboos which were used to regulate behaviours in societies have diminished. What makes the whole situation worse is the fact that parents do not feel free to discuss sexual matters with their children (Kisembo, B, Magessa, L, Shorter, A 1977:126).

The issue of how to prevent adolescent pregnancy revolves around factors that are identified as the causative influence. Some researchers regard prevention programmes, regardless of how well thought out and implemented, as doomed, because the issue of adolescent pregnancy involves the social whole. For example, Mafatle and Tebello (2000:64) claim that current programmes will not succeed because of a discrepancy between reality and strategies for prevention. In a similar vein, Durdhawale (2004:12) argues that since adolescent pregnancy is addressed under a broad social blanket, it needs to be handled at that level. Further, as Fuller and Xiaoyang (1999:136) note, the epidemic of adolescent pregnancy will not go away unless we are willing to “resolve conflicting cultural and political tendencies towards sexuality”. They rightly note that the many cultural factors which stigmatized early childbearing or out-of-wedlock childbirth have virtually vanished, and this lack of stigmatization has resulted in an increase in adolescent sexuality and pregnancy. However, since holistic solutions are less likely to be implemented, we can only hope to deal with the symptom of adolescent pregnancy, that is, birth to adolescents. This

symptom can be prevented by intervention with any of the four following intervening variables:

- Age of entry into sexual unions
- Use/non-use of contraception
- Abortion/non-abortion
- Adoption/non-adoption (Flick 2002:32).

Only two of these factors, however, are true preventive variables, namely the delayed age of entry to sexual unions, and the use of contraceptives<sup>2</sup>. Each of these factors, however, is influenced, in turn, by a variety of social indicators. For example, peer pressure, adoption of prosaic values, better parent-child communication, and increased self-esteem are only a few of the many variables that influence a child's decision to delay first intercourse or use of contraceptives. This discussion will begin with the idea of age at entry to sexual unions and contraceptive use or non-use. These are prime candidates for prevention strategies since the relative importance attributed to these factors has formed the framework that undergirds programmes that either encourage or hinder effective dissemination of contraception technology to teens.

### **1.3.1 Age of Entry into Sexual Union**

In the last two decades, sexual activity among adolescents has increased dramatically due to the influence of modernity and globalization. According to a study conducted in Tanzania by UNICEF (2011:5), about 1 in 5 females (19.3%) reported experiencing first sexual activity when they were 13 years or younger. Nearly 5 out of 10 males 18 to 24 years of age (57.8%) reported experiencing their first sexual activity when they were 16 or 17 years old and more than one-quarter (26.6%) reported experiencing their first sexual activity when they were 14 to 15 years old. Among 13 to 17 year olds who have engaged in sexual intercourse, nearly two-thirds (63.9%) and more than one-third of males (38.7%) reported at least one experience of sexual violence prior to age 18.

---

<sup>2</sup> The issue of contraceptives especially the use of condoms is a hot debate in churches in Tanzania, which preach abstinence and behavioural change.

According to the National Center for Chronic Diseases' Prevention and Health Promotion (NCCDPHP 1999:59-60); Reproductive and Child Health Section (RCHS 2003:6), there are many physical problems experienced by adolescent mothers younger than 20 years of age in Tanzania and Africa which include pregnancy-induced hypertension, premature labour and anaemia. These physical problems might remain undetected because they attend antenatal clinics very late in their pregnancy. Many adolescents will need to discontinue their education, limiting their chances of further education or training and jobs, which can sustain these mothers and their children. A financial problem increases the likelihood of resorting to prostitution to augment their income.

Many factors are associated with early intercourse. For example, early dating and an absence of rules in an adolescent's home which governs dating behaviour are highly correlated with early intercourse and media influences Thornton, A & Camburn, D (1989:75). Peer group pressure is also noted as a factor that influences a teen's decision to engage in sexual activity, although the results indicate that this influence is secondary to that of the teen's family. In Durdhawale's (2004:82) study of 81 males and 97 females at a venereal disease clinic, peer influence appeared negligible while family environment had a decisive and strong influence on attitudes towards sexuality. In particular, adolescents that had been exposed to frank and open discussions about sexuality within the family also had a positive attitude towards sexuality or towards sexual efficacy. Among the Shambala of Tanzania and in many African societies, open discussion of sex and sexuality in homes is discouraged due to some cultural norms. The Shambala's conception of sex as sacred, private and secret has affected them to the extent that to talk about sex with an unmarried person is to abuse their culture of silent sexuality. All matters pertaining to sex and sexuality are dealt with silently.

Sexual efficacy is greatly facilitated by a young teen's attitude towards his or her own gender role, particularly for adolescent girls. In order to test this hypothesis, UNICEF (2011:36) analysed a sample of 369 female and 325 male adolescents collected randomly from different regions in Tanzania. For males, the study revealed that 16 and 17 year old boys had sex unless they were opposed to it on the basis of family teachings, morality or the fact that they had not been able to find a willing partner.

The authors also measured sexual liberalism, sex role attitude and sex role integration in four groups of adolescent girls. These were virgins who believed they would engage in sex in the near future; virgins who did not think they would engage in sex anytime soon; non-virgins who began engaging in sex relatively recently; and non-virgins who had their first sexual experience at a very early age. The results indicated that 75% of the non-virgins displayed more sexually liberal attitudes whereas only 25% of the virgins displayed the same degree of sexual liberalism. However, the authors also found that when sexual liberalism was statistically controlled, virgins scored higher on their sex role integration than non-virgins, while those virgins who did plan on having premarital sex had the most conservative attitudes towards female gender roles. For some adolescents, sex is a way of defining their own gender roles. Those adolescents who have a developed sense of their sex roles tend not to engage in premarital sex during their adolescent years.

Increase in sexual activity is often, though not always, associated with an increase in adolescent pregnancies (Jones 2009:12). Indeed, some studies have found that an increase in sexual activity results in a proportionate increase in births to adolescent mothers. For example, the National Bureau of Statistics [NBS] (2006:37) reported that in Tanzania the median age at first intercourse for women is just under 17. About 15% of women aged 15-19 have had sexual intercourse for the first time by the age of 15. By the age of 15, 65% of women are already sexually active and by 20, about 86% are sexually active (NBS 200:67-68). Sabina Lumwe (1998:32) shows that increase in sexual activity among young girls results in the increase in unwanted pregnancies and unwed mothers among the Shambala. However, Lumwe indicates that there have been decreases in actual adolescent births because an increasing number of pregnancies are terminated through abortions.

### **1.3.2 Contraceptive Use**

The decision to use contraceptives is not an easy judgement to make for an adolescent, yet, not using contraception is cited as one of the main factors contributing to an increase in adolescence or even adult pregnancies (UNAIDS 2004:16-17). Many reasons have been advanced to explain why adolescents are not good contraceptive users. Some of the reasons include not admitting to being

sexually active (Fergany 1994:22); and often they do not have the power to negotiate the use of condoms, especially girls (Zewdie 2005:10). The majority of adolescents among the Shambala do not use contraceptives due to ignorance, inaccessibility of some medical services and strong teachings of the church which discourage the use of contraceptives especially of condoms. As Luker (2006:62) writes it, "The reasons many adolescent women do not always practice contraception include their ignorance about their pregnancy risk and their attitudes and lack of knowledge about the methods they could use, as well as problems in access to the medical care system". The literature does indicate, however, that teens that are involved in long-term relationships and are older tend to use contraceptives effectively (Luker 2006:23). On the other hand, in a short-term relationship, a young girl may fear a boyfriend's rejection or the loss of spontaneity (Kasente 2003:91). This effect is mitigated by how strongly teenage girls are willing to exercise their own roles in a relationship; the more a young girl believes that females are accountable for birth control, the more likely she is to be an effective contraceptive user.

Thus, exposure to sexuality and contraceptive use or non-use is intermediate to unwanted pregnancy. However, as stated earlier, the decision to engage in sex or use contraception is conditioned, in turn, by factors that are related to an individual's psychological, familial, and social and demographic context. These factors are discussed below.

### **1.3.3 Psychological Factors**

Psychological factors which influence adolescent pregnancy range from maladjustment to the desire to have a child, although several studies indicate that most adolescent girls do not intentionally attempt to become pregnant (Bategeka 2004:16; Lumwe 1998:23). However, some adolescents who lack a close mother-child relationship during their own growing up years compensate by having a child in the hopes of developing a close bond with the infant. Further, girls often feel they can win the affection of their boyfriends by having a child since a pregnancy confirms the young man's manhood. Other psychological factors include becoming independent; trying to be equal to their mother; the desire to be like other pregnant friends; and getting pregnant as a way of signalling for help, among others (Kakande 1993:39).

Low self-esteem is one of the most important psychological factors associated with adolescent pregnancy. Studies such as the one by Begi and Moraa (2000:66), find that pregnant adolescents have low self-esteem which highly correlates with their engagement in sex and the risk of pregnancy. Not only does pregnancy in adolescents correlate with a higher incidence of sexual activity but it also correlates with poor performance in school which, in turn, leads to a higher incidence of sexual activity (Dryfoos 1988:37), and the continuation of a vicious cycle. In fact, poor school performance is associated with a three times higher risk of early exposure to sexual intercourse compared to teenage girls who perform relatively well in school (Gama 2008:34). Another study found that males and females, regardless of age, are about twice as likely to have experienced coitus if they expect to stop education before college (Gama 2008:34). Conversely, those who aspire to a higher education, have a fair amount of intelligence, and have a good academic record, do not have sexual experiences at a young age (Bategeka, 2004:16).

#### **1.3.4 Familial Factors**

Other reasons which contribute to adolescent pregnancy include poor family communication. If communication is poor between mother and daughter, an increased likelihood of sexual activity results (Lumago 2009:17), as do the chances of incorrect and inconsistent use of contraception (Furstenberg 1992:34). Poor communication between father and son or between father and daughter produces the same result (Miller and Jackson 1995:29). Fox (1990:77) assumes that if parents and children communicate well about sex-related issues, adolescents will be less promiscuous and will be more likely to use contraception correctly. The study by Shemsanga (2004:61) also shows that communication is necessary between adolescents and parents for adolescents to make competent decisions about sex. Shemsanga (2004:62) has indicated that the majority of Shambala parents today do not feel free to communicate with their children about sex related issues due to some cultural influence. As a result children grow up with little or no knowledge about sex and sexuality and hence become easy lured into today's sexually contaminated world.

On the other hand, several studies have found no relationship between parent-adolescent communication and sexual activities or regular use of contraceptives (Lalor 2004:3). Other studies find that family communication does not influence whether or not an adolescent will engage in sex, but it does influence adolescent use of contraception and access to abortion (McWhite 2004:320).

Tumbo-Masabo and Liljestrom (1994:16) conducted a study in which families were placed in high and low communication groups according to scores reported by parents and children. The sexual attitudes of the parents in the two groups did not differ but were consistently less permissive than the attitudes of their children. It was found that among older, middle and younger adolescents, the middle adolescents had a more permissive attitude than the other two combined, regardless of the communication level. All the others tended to follow the attitudes of their parents, save the older adolescent in the low communication family. Finally, when daughters and sons were analysed separately, the attitudes of the sons were not significantly correlated with those of their parents. In fact, there seems to be a different effect in this area on sons compared to daughters, since communication with the father increases, and communication with the mother decreases sexual activity in sons (Gama 2008:35).

A study by Muller and Powers (1990:91) compared adolescents' perceptions of their parents' communication style with the sexual activity of the teens. Parents who were deemed friendly and attentive had children who were less sexually active while parents who were labelled "contentious, expressive, dramatic, open and/or dominant" had children who were much more sexually active. Similar results were reported for contraception use. The communication style of parents was regarded as a much more important factor in the behaviour of junior high and college students than in high school students. Younger adolescents also seemed to be more affected by closeness to their parents (Fox & Inazu 1990:26).

McWhite (2004:102) discovered that parents still influenced their children's attitudes towards sex even when there were no verbal messages. In other words, if sexually active females perceive that their parents approve of the use of birth control, they would use it effectively on a regular basis. Religious beliefs and practices could

inhibit sexual activity (McWhite 2004:107), although they also inhibit the use of contraception as observed in many churches in Tanzania.

USAID (2008:6) divided mothers into groups based on their reported early sexual behaviour, and found that the earlier the experience of the mother, the earlier the experience of the adolescent. Moreover, parents with traditional values in a broader sense had daughters who experimented less with sexual activity, but this pattern did not hold for males in such families. Similarly, the mother's profession seemed to affect the sexual activity of teenagers; professional mothers had adolescents who were more likely to participate in sex compared to mothers in a traditionally feminine profession, or who were homemakers. The factor which seemed to affect the adolescents' behaviour in this study was sex role attitudes of their parents, which also reflected the mother's professional goals, rather than the reverse. Additionally, girls from female-headed homes were more likely to engage in sexual activity than those from two-parent homes (USAID 2011:7).

On the other hand, males were more likely to report coital experience regardless of parental involvement if they also reported a high degree of peer involvement (Miller & Simon 1989:64). This pattern was neither consistent nor significant in females. Many studies have also shown that when parents are the primary source of sexual information for adolescents, adolescents tend to use contraception regularly, engage in sex less frequently, and have longer lasting relationships with members of the opposite sex (Realini 2004:113). Since the self-reporting of adolescents and parents disagrees so much in this area, there are limits to these types of studies. Parents, for instance, believed themselves to be the primary source of information in many studies, but few adolescents agree. Many parents in Tanzania find it difficult to discuss sexually related matters with their children, especially with children of the opposite sex. Cultural hindrances to the open discussion of sex between parents and their children such as the Shambala's culture of silent sexuality (noted earlier) contribute to a high rate of adolescent pregnancy. Sex, sexuality and sex organs cannot be discussed openly with children in many African cultures; it is a taboo to do so.

Nonetheless, since adolescents find it more difficult to discuss sex with their parents

than any other topic, they use their peers as the main source of sexual information (Dickinson 2006:88). According to Lumwe (1998:19), the Shambala culture of silent sexuality inhibits many young people from discussing sex and sexuality with their parents. As a result, they get wrong information from peers, magazines, TV and the internet which exposes many of them to early sexuality and therefore to unwanted pregnancy and school dropout. The study by Rozema (1986:48) found that the communication climate between same-sex friends was significantly more supportive than opposite sex friends, and that more information about sex was gained from friends than parents and from mothers than fathers. This latter result is also repeated elsewhere (Dickinson 2006:90).

The effect that same-sex friends and opposite sex friends has on behaviour, in the sense of adolescents' efforts to match their behaviour with that of their peers, is also reported. Girls are more strongly influenced by their best male friends and their sexual partners than by their female friends (Miller & Simon 1989:87) also report that:

A male with a more traditional conception of manhood reported more sexual partners in the last year, reported a less intimate relationship at last intercourse with his most recent partner, viewed relationships between women and men as more adversarial, used condoms less consistently with his current partner, viewed condoms more negatively as reducing male sexual pleasure, was less concerned with whether a partner wanted him to use a condom, believed less in male responsibility for contraception, and believed more that making someone pregnant would validate his masculinity.

Hofferth (1987:14), however, faults research on the influence of peer groups, noting that the adolescent respondents reported not only their own attitudes and behaviour but also those of their peers, "without independent validation" and with the additional weakness that "data have been gathered at only one point in time, thus preventing researchers from detecting delayed effects". Nonetheless, Mash (2006:62) reports that whatever adolescents believe to be true of the behaviour of their peers is a powerful predictor of their own behaviour.

Despite the unequal time in supplying information, it was found that parents had the most influence in forming adolescents' opinions about sex (As-Sanie 2005:65).

(Rodgers & Rowe 1990:61) also found that when male friends and readings were used as their primary source of information, females were more inclined to engage in sexual behaviours. Younger siblings were also more likely to engage in sex if their older siblings had already done so and this is especially true in large families (Hogan & Kitagawa 1985:36).

It was suggested by Newcomer and Udry (Barnett 2005:55) that both males and females who were extremely sexually active might be reacting to the loss of a father. Some studies suggest that many adolescent mothers come from fatherless homes (Badcock-Walters 2004:96). Thus, the loss of a father referred to is usually caused by a divorce witnessed by the teen as opposed to an ended relationship which occurred before the adolescent was born, or in which the father rarely, if ever, visited the child. This latter study also suggests that the fatherless home is riskier for females because they become vulnerable to other men, which starts a cycle of low self-esteem in female teens and predation upon them. Musick (1993:18) also ties lower class girls' decisions to become mothers, even in the presence of alternatives, to their diminished self-view. Girls with poor academic skills from a poor household have a much greater chance of becoming pregnant than girls with solid academic skills from a household with an above-average income. Tumbo-Masabo and Liljeström (1994:18) have found that poverty remains an overriding factor in many Tanzanian families and the situation has much implication for teen pregnancy, early marriage and other forms of sexual abuse.

The connection between active sexuality in adolescents and family neglect and abuse has been repeatedly demonstrated. According to Clapp (2003:14) the frequency and variety of sexual encounters for females are strongly tied to previous sexual abuse. The Butler and Burton study found that victims had a lower self-regard, were more likely to engage in sex when they did not want to, were twice as likely to want a baby, were the only respondents who said that they "didn't know" why they had fallen pregnant, and of their already-pregnant respondents, half were victims of past abuse. Sex among adolescents is used to satisfy needs such as isolation, lack of compassion or warmth, feeling of low self-worth, relief from monotony, or releasing rage and financial gain among poor families. There is also a strong relationship between the use of drugs and early involvement in sexual

activities

### **1.3.5 Poverty**

Tanzania is a poor country with about 51% of the population living in poverty, many of whom cannot afford their basic daily life requirements. There are very limited formal employment opportunities, particularly for youth and especially girls. Adolescents are growing up in an economy that is not able to fulfil their expectations. Inadequate health care services and economic hardship have led to the increase of adolescent high risk situations such as unwanted pregnancies and early child bearing, STDs, including HIV/AIDS, and drug abuse (Reproductive and Child Health Section [RCHS] 2004a:1). According to Tanzania Poverty and Human Development Report (2005) overall, the 2002 population census reports that 10% of children under the age of 18 have lost their mother, or their father, or both and in some other districts, more than 15% of children have been orphaned. Analysis using poverty mapping techniques and data from the population census suggests that household conditions where these children live have a limited impact on years of schooling, children's working status and pregnancy rate.

The relative poverty of adolescents among the Shambala seems to be a big factor in their pregnancy rates (Lumwe 1998:18). According to Hogan and Kitagawa (1985:62), adolescents living in impoverished homes are more likely to initiate sexual intercourse than adolescents not living in impoverished areas. Jones' (1986) and Lumwe's (1998:19) explanation is that the Shambala adolescents see a financially bleak future; therefore, to them, the costs of having children do not outweigh the rewards of not having them. Research conducted before the present decade often focused on the differences between white and black attitudes towards adolescent sex and pregnancy, sex and childbearing outside of marriage, and sexual attitudes generally, with the black population always listed as more permissive (Harries 2003:11). Hoffeth (1987:41) also questioned these reports on the grounds that attitudes were tested after sexual activity, which could easily bias the results. Moreover, the study failed to control for the length of time that the individual or his/her family has lived in poverty.

One study among the Shambala of Tanzania suggested that in the poorest households girls are sometimes encouraged by care-givers to use their bodies as an asset to provide food for the family (Richard Mabala 2007:72). Many of these Shambala girls are trafficked to big cities like Dar es Salaam, Arusha, Mwanza and other cities to work as house and barmaids (Shemsanga 2004:23). Many incidents of sexual violence have been reported whereby these young girls instead of working as maids are used as enticements to attract customers in bars where many of them are sexually exploited (Shemsanga 2004:35). A research done in Tanzania by USAID (2011:24) has proved that impoverished parents sometimes benefit from extra income in the household provided by their children's sexual partners. They thus encourage their children to enter into sexual relationships. Other research in East Africa also reports the use of transactional sex for survival in poor communities (UNICEF 2007). Greater understanding of the use of sexual coercion and exploitation imposed on girls and boys would enable the development of programmes designed to address these sensitive issues.

The extensive study conducted among the Shambala by Shemsanga (2004:24) and Lumwe (1998:21) suggests that, statistically, young mothers face a life of poverty, have lower levels of education and have less opportunity in the workplace than non-parenting adolescents. The study found that research on teen pregnancy prevention usually focused on the negative aspects of being a teen parent. For example:

- There is a close correlation between dropping out of school, early pregnancy, and poverty.
- Children of adolescent parents are more likely to have problems and to become adolescent parents themselves, thus, perpetuating the cycle of poverty begun by an adolescent birth.
- Teen mothers often find themselves to be undereducated, underemployed and underpaid, promoting a generational cycle of disadvantaged families.

- Early childbearing holds a risk of delaying emotional development, of high stress and potentially abusive environments, and of the reduction of life opportunities for both mother and child.
- The costs of adolescent parenthood for society are numerous. The mother's education is often interrupted or terminated, leading to a loss or reduction in future earning power, and a life of poverty.

Adolescents who become pregnant and have children are frequently criticized, and their experiences of adult poverty, welfare dependence and other social problems are blamed on the early pregnancy. Among the Shambala the situation is made even worse due to the influence of the culture of silent sexuality. Many girls who become pregnant before marriage are rejected by family members and friends; thus, many of them engage in unsafe abortion. Shemsanga (2004:24) has found these social reactions and beliefs to be unwarranted and ultimately very harmful for a number of reasons. First, they obscure the very important fact that as a group these young women tend to be overwhelmingly poor even before they become pregnant. Second, the beliefs lead to the creation of policies that may punish adolescent mothers when they are already facing the hardships that living in poverty brings. Third, they are harmful because they detract from the real issues that contribute to and exacerbate living in poverty – problems within the educational system, decreased labour market opportunities, the absence of reliable childcare, inadequate housing, and the lack of healthcare. Lastly, irrespective of economic status, a number of adolescent pregnancies are the result of early sexual debut, rape and incest.

There are individuals and families who are particularly vulnerable to poverty. Lumwe (1998:22) has demonstrated that one group in particular was vulnerable to long-term poverty which is multi-faceted:

- Low-income individuals and families are often deprived of opportunities to develop their capabilities. Lack of financial resources means that individuals and families have to make choices regarding the necessities of life. For example, children from lower-income families are not likely to have a computer at home and may find it difficult to participate in extracurricular

activities. Their major expenses cover only housing and food. For example, many Shambala families live on one meal per day.

- Low-income individuals are marginalized in the world of work. Labour market attachment is usually weak among the poor due to inadequate expertise. The persistently poor are likely to be unemployed or work part-time. This may be due to lack of education or employment opportunities. Most importantly, many of those who are employed, become trapped in jobs that offer little security and low pay. Individuals in these precarious jobs are less likely to receive on-the-job training or to afford skills-upgrading courses that could help them get out of their predicament.
- Low-income households are in need of adequate and affordable housing. The poor are less likely to be able to afford quality housing, and as a result, are excluded from access to the quality services found in a well-provisioned neighbourhood, that is, quality community services, schools, better infrastructure, and a vibrant community. Households with low attachment to the labour market and low income are more likely to have core housing needs.

Low-income people often lack the social capital, or networks, that are key to getting ahead in life. Networks are very critical in enabling individuals to get by, and more importantly, to get ahead in the course of life. There are two kinds of networks, namely bonding networks that help individuals get by such as close family and friends of the same social and economic background and the more diverse bridging networks that can help individuals get ahead. The poor and socially excluded are strong in bonding networks, but weak in bridging networks. While strong ties represented by bonding networks are essential, it is the weak ties mostly found in bridging networks that are critical, for example, in finding jobs and advancing one's career.

Thus, there is a need for prevention programmes which will aim to reduce adolescent pregnancy and unwed mothers. The church needs to lay a foundation

whereby married people as well as unmarried ones are taught the biblical truth about sexuality and its purity. This will be the task of chapter six to see how the church can best help families in sex education as a pastoral theological interpretation. Grenz (1990:48) speaks about "sexual ethics" that are concerned with a Bible-based theology of human sexuality. He maintains that human sexuality is a dimension of his/her total personality, that marriage is an expression of human sexuality and that the two are inseparable. He further urges the Christian church to ensure that it does not stand aloof in matters pertaining to sex and sexuality because the church has the mandate to teach her members, both married and unmarried, about God's spiritual principles concerning sex and sexuality. Similarly, Louw (2008:355) speaks of a spiritual dimension to sexuality. He sees sexuality as a spiritual issue because it expresses a person's innermost being. It is a deeply felt impulse that drives one individual close to another, in a desire to create something that is greater than what either of them can embody alone. Through sexuality, one becomes more than oneself; one becomes part of another. Louw (2008:355) believes that sexuality is the search and longing for a counterpart, the loving mirror of one's own identity.

### **1.3.6 Prevention Programmes**

There are two strongly held, and often opposing, beliefs about pregnancy prevention, namely contraceptive dissemination and sexual abstinence. The first prevention strategy is aimed at propagating the widespread use of contraception. This group of prevention programmes is guided by the belief that children today are likely to engage in sexual activity at young ages due to social pressures stirred by modernity and globalization. The argument in this belief is that making contraceptives available to adolescents can at least hope to reduce the incidence of unwanted pregnancies and reduce the problem of unwed mothers. Indeed many of these programmes have had a significant degree of success although they are strongly opposed by going against the teachings of the church which emphasizes abstinence only. The other group of prevention programmes is guided by the belief that adolescents can be taught to delay initiating sexual intercourse until adulthood (abstinence). This strategy is clearly indicative of the broader "just say no" approach to solving adolescent problems. In the words of William J. Bennett (1992:371):

We currently know very little about how to effectively discourage unmarried teenagers from initiating intercourse... We do know how to develop character and reinforce good values... The contraceptive approach is acting with an extravagantly single-minded blindness when it simply, in the name of science, ignores such experience, and offers instead a highly mechanical and bureaucratic solution – more widely available contraceptives in the schools.

Although parents do not typically provide their children with accurate sexual information (or any sexual information), many feel that they should be the ones responsible for educating their children on sexuality (IRIN 2005:66). Adolescents also feel that their parents need to have sex education so that they can answer their children's questions on sex. However, sex education at home is usually ineffective (Ruland 2003:74). In that regard, churches are called to take the initiative in equipping parents on sex education and sexuality so that parents, in turn, could teach their children without leaving this task only to schools.

School-based pregnancy prevention programmes have consequently appeared as a source of sexual information. According to Mkumbo (2009:3), Dryfoos (1988:215), "interest in school-based programmes in Tanzania has been spurred by the growing recognition of the link between low basic skills and school dropout, poverty and childbearing". Further, the pragmatics of school-based prevention programmes have been outlined by Allen, Philliber, and Hoggson (2002:210) who recognize that schools serve as places where adolescents congregate and spend many hours of formal schooling by the end of the school year. However, in Tanzania, sexuality education in schools is not provided as a standalone subject; rather it is mainstreamed in other subjects, namely social studies, science and biology (Mkumbo 2009:6). There is a need for the Government of the United Republic of Tanzania to review current guidelines with a view to developing a clearer, focused and comprehensive policy on the provision of sexuality education in schools.

Parents might, and often do, object to sex education offered in school. However, this is usually because parents would like to feel that they have been involved in their children's sex education training. One way to overcome parents' resistance is to incorporate them in the school-based programmes. There is ample evidence that parent-child communication is critical in developing a child's orientation toward contraceptive use, exposure to intercourse, and pregnancy resolution (Mkumbo

(2009:9). Other reasons for involving parents have been outlined by Kirby (2007:105-6). They claim that, “parents indicate a desire to upgrade their own sexual knowledge” and their involvement eliminates fears that sexual programmes will subvert parental values; increases programme support; improves parent-child communication; and diminishes the ‘values in the classroom’ dilemma”.

To conclude, the discussion from the literature review demonstrates that the Shambala silent sexuality has been seriously challenged by the influence of modernity and globalization. As a result, presently there are many repercussions which have surfaced among the Shambala and which need practical theological responses. The statement of the problem below will clarify the essence of the problem.

#### **1.4 STATEMENT OF THE PROBLEM**

Earlier, it was noted that the Shambala’s culture of silent sexuality was aimed at preserving dignity and courtesy in the society. It maintained peace, created a harmonious environment for all people, and stabilized the moral standards of the entire community. Silent sexuality was also connected to the religious meaning of sacredness. Anyone who underwent tribal initiations was expected to keep the purity, holiness and secrecy associated with sex. In other words, the Shambala were expected to engage in sex related matters only in marriage. Initiation rites prepared adolescents for the right use of their sexuality, which was to get married and to raise a family. Specifically, sex and sexuality were considered sacred and should under no circumstances be abused. The Shambala believed that sexuality pertained so much to life; it was liable, by the same token, to be extremely destructive of life if mishandled. In African traditional societies human sexuality was looked upon as sacred in most of the ethnic groups as Jesse Mugambi and Nasimiyu-Wasike (1999:93) observed:

Sex taboos form a code of sexual conduct that is so highly respected that any deviation from it is deeply detested. The code stipulates the time and manner for having sex and also the persons with whom one may or may not enter into sexual relationship. The sacredness with which sex is held is so fundamental an idea that it is a necessary condition for understanding the high premium

the people place on sex, and all the regulation and customs they have concerning it in marriage.

Likewise, Magesa (1997:143) observes that traditionally, sexuality was understood as permeating every level of human existence, interpersonal relationships and matters of ritual. Sexuality was looked upon as mysterious and sacred and if misused would lead to evil occurrences.

Similarly, Gitui and Kanyandago (1999:148) write that, "Africans should not ignore all their indigenous values especially those which kept the society together and ensured the wellbeing and survival of their children". By abiding to the traditional values, the Shambala preserved a stable and harmonious society to the point that even some other neighbouring tribes wanted to learn from them. There was a prevalent saying from other tribes that if one wanted to marry a "true" African woman with every trace of African quality, identity and purity in sexual moral conduct, then one had to marry a Shambala. However, the question is, can one still say the same today in modernity and globalization about the Shambala in terms of identity, dignity and sexual moral conduct? But if not, Osmer's (2008:4) descriptive and pragmatic tasks of pastoral theology will help to ask other appropriate questions, "What is going on among the Shambala?" and "How might the church respond?"

For instance, there have been reports of frequent incidents of rape and sexual abuse of schoolgirls within the area of this research, as well as frequent incidents of sexual harassment<sup>3</sup> of both children and adults. This is considered shameful as it infringes on the dignity of the Shambala as Africans. Upright Africans never approve conducts that disgrace the family or the community at large. Special initiation schools were established to teach both boys and girls the conduct expected of them (these special teachings will be discussed in detail in Chapter 2 of this dissertation). Mbiti (1989:205) sums it up thus, "There exists, therefore, many laws, customs, set forms of conduct, regulations, rules, observances and taboos, constituting the moral code and ethics of a given community or society... Any breach of this code of conduct is considered evil, wrong or bad..." There were mechanisms in place to ensure that the

---

<sup>3</sup>Michael Eneza – *The Guardian Newspaper*, 13, July 2011. Page 8.

proper age of marriage was attained. If by any chance, close relatives engaged in sexual activity (which is regarded as incest), and it resulted in pregnancy, first, the culprit was to be punished under the traditional laws and second, an animal would be slaughtered and its blood used to reconcile and appease the ancestors for the mistake in order to annul the “undesired” union.

However, today, due to the influence of foreign cultures, traditional values have been undermined by modern life. Mugambi and Nasimiyu-Wasike (1999:95) believe that traditional values mostly affected are sexuality, the spread of infidelity, relationships between parents and children, honesty, too much pornography, the use of alcohol, drugs, divorce, premarital sex, adultery, free sex, unwanted pregnancies, rape and so forth.

For instance, the Shambala experienced an awful event in 2007 and 2008 whereby a total of 585 and 808 women were raped in Tanga Region<sup>4</sup>. A recent tragedy in one secondary school among the Shambala is still fresh in people’s minds as it left many people bewildered. Some young men gang raped some of their classmates and schoolmates<sup>5</sup>. Sexual abuses were also reported among some family members and relatives (incest), which is anathema to the culture of the Shambala and of the state. Isabela Phiri (1997:117) expresses her dismay at the sexual abuse of young girls: “At the same time women observed that some Christian men are involved in sexual abuse of girls that result in teenage pregnancies and the births of unwanted children.” Waruta and Kinoti (2000:128) also note that, “men still believe that women are their possessions and that they can do with them what they like...” while Mugambi and Nasimiyu-Wasike (1999:86) believe that there is a lack of moral orientation as African morals are more and more replaced (displaced) by other “moral systems”.

More cases of the sexual abuse of girls and women among the Shambala community have been witnessed. For example, one morning in August 2009, it was learned that a woman was sexually abused in the night by unknown men. She was left half-naked as she lay in a pool of blood. Later on, the police came to her rescue

---

<sup>4</sup>Benson Temba – *Majira Newspaper*, January 5, 2009, page 5.

<sup>5</sup>Michael Eneza-*The Guardian Newspaper*, July 13, 2011, page 8.

and rushed her to the hospital for treatment while they began investigations. Fortunately, she recovered and was discharged from the hospital after one month. However, she did not reveal who the culprits were for fear of further physical assault, social stigma or being the focus of gossip, although it was revealed later that she was raped by her close relatives<sup>6</sup>. Actually, the victim was tortured mentally, psychologically and socially; she was traumatized and at the risk of being infected with STDs and/or HIV/AIDS and of being pregnant which would ultimately end in abortion.

Some cases of abortion by young girls were also observed which are considered as one of the foreign experiences in the Shambala community, who traditionally believed that sustaining and propagating life is true stewardship and the necessary duty of every member of the society. For example, during a counselling session, the researcher learned of a case of abortion which involved Miriam (real name withheld), a sixteen-year-old girl, who, after failing her standard seven examination, worked as a casual labourer at Mponde Tea Factory. She was seduced by a married man who was a foreman at the factory. The man gave Miriam a lot of money and bought her expensive gifts promising to give her some more presents if she accepted him. Not surprisingly, the girl agreed, and some months into their relationship, she became pregnant. The man then took Miriam to a local dispensary where she was forced to have an abortion without her parents' knowledge<sup>7</sup>. However, some physical complications ensued which brought the matter out into the open.

Among the Shambala today, "silent sexuality" which traditionally was aimed at preserving sexual purity and to avoid all sexual misconduct in the community has been challenged by modernity and globalization which have affected the Shambala culture in different ways – socially, economically and spiritually. The impact of

---

<sup>6</sup>The researcher witnessed this event which took place about a kilometre away from his house at Makorora Tanga, Tanzania, August 2009.

<sup>7</sup>The researcher discusses abortion in full awareness of the protocol on the welfare of women in the African Charter on Human and People Rights, Article 14 of 2006 on *Health and Reproductive Rights*. It states that, "State's parties shall take all appropriate measures to protect the reproductive rights of women by authorizing medical abortion in cases of sexual assault, rape, incest and where the continued pregnancy endangers the mental and physical health of the mother or the life of the mother or the foetus".

modernity and globalization is clearly visible within the Shambala community today in the form of amongst others for instance, adolescent unwanted pregnancies, unwed mothers' abortion, sexually transmitted diseases, sexual abuse, pornography and rape. Therefore it could be argued that the manifestation of these destructive behaviours among the Shambala community confirms the challenge to silent sexuality, the preserving of sexual purity and to avoid all sexual misconduct in the community. The Shambala traditional sexual teachings aimed at preserving sexual purity and dignity are no longer practiced and the absence of these have resulted in too many consequences as mentioned above. The problem this dissertation wants to address is therefore in line with the questions asked by Osmer (2008:4) "What is going on?" among the contemporary Shambala in terms of their culture of silent sexuality which is weakened by foreign influences. "Why is this going on?" "What ought to be going on?" and "How might we respond?" In this case how might the Christian church respond in terms of pastoral care and counselling.

## **1.5 OBJECTIVES OF THE STUDY**

The aim of the study will be implemented in line with the following objectives:

### **1.5.1 General Objective**

To investigate the meaning and essence of silent sexuality as understood and practiced by the Shambala, the impact of modernity and globalization on this practice and the way Christian church can pastorally respond to the impact through pastoral care and counselling.

### **1.5.2 Specific Objectives**

- (1) To investigate the effects of modernity and globalization on the culture of silent sexuality and the consequences, if any, on the Shambala society.
- (2) To understand the change in Shambala silent sexuality by using theories of culture.
- (3) To seek a biblical and theological understanding of sex and sexuality.

(4) To provide suggestions and recommendations from a pastoral theological perspective that could help the Christian church within the Shambala society to address challenges that have surfaced due to modernity and globalization.

## **1.6 RESEARCH QUESTIONS**

Research questions asked for this dissertation are:

- (1) What influences the Shambala to disregard silent sexuality in their socio-cultural life?
- (2) What are the chief aspects of adolescents' early sexual début and unwanted pregnancies among the Shambala?
- (3) What role could the Church play in pastorally assisting adolescents to deal with their sexuality in a responsible way?

## **1.7 SIGNIFICANCE OF THE STUDY**

The findings of the study may contribute to the full knowledge of silent sexuality and its importance to the Shambala of Tanzania as well as the effects of modernity and globalization on the culture and their consequences for the Shambala society. The findings may benefit practical theology, specifically pastoral care and counselling, by assisting Shambala Christians to attain a Biblical understanding of sex and sexuality. Besides, the findings and recommendations could help the Shambala, and other Tanzanians and Africans to value meaningful aspects of their traditional cultures in the face of exposure to new views on sex and sexuality through globalization and its effects. Also the findings could help the Shambala to desist from immoral behaviours which undermine the wellbeing of the members of the society, especially women and children. Moreover, the study could address the possible repercussions of the shift from silent sexuality to more open sexuality, and evaluate its consequences. In addition, should it be needed, the research findings could serve as a call to the Shambala, the church and the state to work together to find lasting solutions to the detrimental consequences in recent changes in patterns of sexuality among the Shambala. Thus, various forms of immorality caused by globalization could be addressed without ignoring the benefits of modernity and globalization which the Shambala and other societies around the world enjoy. The findings could also be used by the government to enact a gender based anti-violence bill that will be

enshrined in the constitution to protect women and girls from all forms of sexual violence and generate public awareness of the rights and dignity of women and children.

## **1.8 DEFINITION OF TERMS**

The purpose of this section is to assist the reader to comprehend the meanings of particular terms used in this study, in order to follow the researcher's argument and reduce the likelihood of misinterpretation (cf. Smith 2008:143). The fundamental terms employed in this study are outlined below.

### **1.8.1 The Shambala**

The Shambala are predominantly agriculturists and occupy Western Usambara, a mountainous block which rises out of the plains in the North Eastern corner of Tanzania. They speak the Shambala language, one of the many related Bantu languages. By their own definition, the Shambala are the people who live in Shambalai, a cool high area above 3,400 feet. In Shambala usage, the addition of the final "i" creates the locative form. Thus, the Shambala are the people but Shambalai is their home (cf. Fierman 1974:17).

By the 1960s, the Shambala had transformed themselves into farmers in a completely forested area. They cultivated bananas, sorghum and various other crops in the well-watered mountain basin ranging from the Usambara massif. The term "Shambalai" is used to refer to the particular mountain area in which the Shambala live, and it is therefore also an indigenous category for the natural environment<sup>8</sup>.

### **1.8.2 The Church**

In context of this study, the Church stands for the Evangelical Lutheran Church in Tanzania (ELCT). The history of ELCT goes back to 1938 when seven Lutheran churches<sup>9</sup> formed a coalition known as the Federation of the Lutheran Church in

---

<sup>8</sup> A detailed discussion of the Shambala people and culture will be provided in the next chapter.

<sup>9</sup> The seven churches were The Lutheran Church of Northern Tanganyika in the North, The Usambara/Digo Lutheran Church in the North East, The Uzaramo/Uluguru Lutheran Church in the East, The Augustana Lutheran Church of Irimba/Turu, located in the Central Tanganyika, The Iraqw Lutheran Church in the North Province, The Ubena/Konde Lutheran Church in the Southern

Tanganyika. On 19th June 1963 the seven churches merged into a single church known as the Evangelical Lutheran Church in Tanzania (ELCT).

The Church is led by a presiding Bishop and twenty diocesan bishops, representing 20 dioceses<sup>10</sup>. The ELCT has a membership of more than 5.6 million, with its head office in Arusha Tanzania. The Church is affiliated with the All African Conference of Churches (AACC), Christian Council of Tanzania (CCT) and the Lutheran Federation. The ELCT is an organization which reaches out to the people of Tanzania to offer worship opportunities, Christian education and numerous social services.

### **1.8.3 Pastoral Care and Counselling**

Pastoral care is the active and holistic direction and support of individuals and groups. Louw (1998:26) describes Pastoral Care as mediating God's faithfulness, love, care and grace. This care is based largely on psychological theory (Louw 1998:1, 7 & 13). Pastoral Care as caring primarily for individuals, it should adopt a systemic approach, whereby the primary focus remains on the individual. Louw (1998:96) does however link care to a congregation community encounter. This begins to take Pastoral Care beyond individuals, perhaps shifting the focus onto the broader community.

Pastoral counselling is the art and skill of helping individuals and groups to understand themselves better and relate to fellow human beings in a mature and healthy manner. The adjective "pastoral" comes from the noun "pastor" which is derived from the Latin term *pascere*, which means "to feed". In view of this Latin root, the adjective "pastoral" suggests the art and skill of feeding or caring for the wellbeing of others, especially those who need help most (Waruta and Kinoti 2000:4-5). As a profession, counselling facilitates the healthy and meaningful survival of individual and groups (Waruta & Kinoti 2000:2). It involves the art and skills of

---

Highlands, and The Evangelical Lutheran Church in the North West Tanganyika.

<sup>10</sup> The twenty Dioceses of the (ELCT) are the Central Diocese, Dodoma Diocese, East of Lake Victoria Diocese, East and Coastal Diocese, Iringa Diocese, Karagwe Diocese, Konde Diocese, Mara Diocese, Mbulu Diocese, Meru Diocese, Morogoro Diocese, Northern Diocese, North Central Diocese, North Eastern Diocese, North West Diocese, Pare Diocese, Southern Diocese, South Central Diocese, South West Diocese, and Ulanga Kilombero Diocese.

enabling others to live hopefully, considering that none of us can rely entirely on ourselves and survive without support from other persons. From a pastoral perspective, the challenge is to discern the kind of help that would be effective and helpful to those that need it.

#### **1.8.4 Globalization**

Globalization is the development of economic and political co-operation among nation-states and regions to the level whereby it becomes possible and even necessary to uphold common international laws and institutions capable of global and political management. Globalization of the world economy is a concept which is wider in content than in actual integration. Political globalization, on the other hand, is the product of economic integration. Until recently, the issue of nuclear arms was the major reason for promoting technological development. Nowadays, with the dawn of globalization, communication systems (internet, cellular phones, computers, etc.) determine the development and direction of technology (Hogan 2005:85). In Chapter 3, the notion of globalization and its effect on culture will be discussed more fully.

#### **1.8.5 Modernity**

The term modernity refers to the modern period and comes from the Latin word *modo*, meaning “just now”, which is a key feature in the modernist spirit – the idea that life and society have changed. To modernists, their times, their “just now”, was totally different from those of the traditional pre-industrial societies of the past (Kidd 2002:85). According to Jaichandran and Madhav (2006:45), modernity is characterized by the triumph of the Enlightenment, the exaltation of human rights and the supremacy of reason. Modernism assumed that human reason was the only reliable way of making sense of the universe. Anything that could not be understood in scientific terms was either not true or not worth knowing. Human beings, by means of scientific reason, could make sense of the world and even manipulate it for their own benefit with or without reference to God (whoever or whatever God might be). This ability to understand and manipulate the natural world held out the promise of unlimited progress. However, this study acknowledges the importance of modernity

and globalization in day-to-day life but argues that modernity and globalization have some negative effects on the Shambala culture of silent sexuality.

### **1.8.6 Sex and Sex Education**

The term “sex” has two common definitions. The first is a set of behaviours that includes sexual intercourse (and may or may not include oral and anal sex as well as other sexual behaviours). The second definition refers to one’s biological makeup, which is typically male or female. Therefore, when the term “sex education” is used in this dissertation, it refers to teaching the basics of sexual knowledge to enable learners to understand the nature and importance of sex as a divine gift, a fundamental component of personality, and an enrichment of the whole person whose deepest meaning is to lead the person to the gift of self in love. The term “sex education” can wrongly imply to some that children will be taught “how to have sex” (which is not the aim of this research) and can lead to concern about the value as well as the potential harm that such education represents.

### **1.8.7 Sexuality and Sexuality Education**

Sexuality is a broader term that includes “sex” as part of its definition, but also covers the many aspects of being a sexual person. Sexuality is therefore “*emphasises the sexual knowledge, beliefs, attitudes, values and behaviours of individuals, and is an integral part of the personality of every human being*” (Ford Foundation 2005:18). According to Eva Goldfarb and Norman Constantine, human sexuality encompasses the sexual knowledge, beliefs, attitudes, values, and behaviours of individuals. Its various dimensions involve the anatomy, physiology, and biochemistry of the sexual response system; identity, orientation, roles, and personality; and thoughts, feelings, and relationships (Goldfarb & Constantine 2011:8). The term “sexuality education” will be used in this research as a more inclusive description of the spectrum of topics likely to be covered in educational programmes on sexuality.

### **1.8.8 Different Between Sex and Gender**

The English-language distinction between the words sex and gender was first developed in the 1950s and 1960s by British and American psychiatrists and other medical personnel working with intersex and transsexual patients (Moi 2005:35).

Since then, the term gender has been increasingly used to distinguish between sex as biological and gender as socially and culturally constructed. Feminists have used this terminology to argue against the “biology is destiny” line, and gender and development approaches have widely adopted this system of analysis.

From this perspective, sex is fixed and based in nature; gender is fluid and based in culture (Goldstein 2003:2). This distinction constitutes progress compared with “biology is destiny”. However, it ignores the existence of persons who do not fit neatly into the biological or social categories of women and men, such as intersex, transgender, transsexual people and hijras<sup>11</sup>. Furthermore, for many people the sex categories of female and male are neither fixed nor universal, but vary over time and across cultures. Accordingly, sex, like gender, is seen as a social and cultural construct.

### **1.8.9 Silent Sexuality**

When the term silent sexuality is used here, it refers to the private nature of sex in the Shambala context. The belief among the Shambala that the best and most sensitive or secret matters especially those associated with sexuality should not be exposed but handled privately had moulded their understanding of sex and sexuality and it continues to shape it in a way that influences the people’s socio-marital and religious life. In the problem statement, it was noted that the idea of silent sexuality was also connected to a religious meaning of sacredness. Anyone who underwent tribal initiation was expected to treat sex with purity, holiness and secrecy. Specifically, the Shambala were expected to engage in sexual intercourse only in marriage. Pre-marital sex was strongly discouraged and all those caught in the act were punished under traditional law.

### **1.8.10 Confirmation**

According to Daniel Pette in *The Cambridge Dictionary of Christianity* (2010:264), confirmation is a ritual prayer for the coming of the Holy Spirit through which a

---

<sup>11</sup> Intersex people are born with some combination of male and female characteristics. Transsexual people are born with the body of one sex but feel they belong to the “opposite” sex. Transgender are those who feel they are neither male nor female, but somewhere in between. Hijras are a South Asian transgender population (Goldstein 2003:2-3).

believer is empowered to witness for Christ. The word has its origins in Gaul (5<sup>th</sup> c.) when bishops juridically confirmed the baptisms administered by presbyters, deacons and others, using some ritual elements of initiation – hand laying, anointing, and/or prayer. Theologians linked the practice to two passages from Acts (8:14-17; 19:5-7), in which Peter, John and Paul laid hands on previously baptized disciples. Although Martin Luther excluded it from the list, preserving only baptism and the Lord's Supper, the thirteenth century Western church included confirmation among its seven sacraments.

Within the context of this study and of the doctrines of the Evangelical Lutheran Church in Tanzania (ELCT) and some other Reformed churches, confirmation is regarded as a personal expression of faith made by those baptized as infants in the presence of a church leader or community. It usually concluded a period of comprehensive catechesis. Public affirmation of baptism in the rite of confirmation marks the entry of the confirmands into full membership of the congregation. According to the ELCT doctrine, confirmation class takes two years but the recommended age for confirmation, which in the ELCT ranges from about 11 to 18 years, varies considerably throughout the world. Some undergo confirmation much later in life especially those who are in secondary schools.

### **1.8.11 Engagement/Betrothal**

According to the Shambala traditional culture, once a man (warrior) felt that he was ready for marriage and had a willing partner, he would make his plans public through an elaborate process that involved various steps prior to the marriage procedures.

### **1.8.12 *Ushunguzi* (Marriage)**

The term *Ushunguzi* as will be used in this work refers to the Shambala traditional marriage rite. The Shambala regard marriage as a permanent union from the intention of a man and a woman to live together for the purpose of procreation, rearing of children, companionship and mutual assistance.

### 1.8.13 Adolescence

The term adolescence is derived from the Latin word “*adolescere*” which literally means “to grow to maturity” (Somnath Roy, Sushovan Roy and Kiran Rangari 2007:245). This is a transition between childhood and adulthood; it begins with pubescence that precedes sexual maturity. Puberty is defined as a period of transformation from a stage of reproductive immaturity to a stage of full reproductive competence, and when the individual changes from asexual to a sexual being. This encompasses a number of physical, physiological, emotional and psychological changes. The age of onset of puberty varies from individual to individual; the girls on an average reach puberty earlier than the boys. The geographic, ethnic and genetic factors interact with socio-economic status, health, nutrition and emotional levels to determine the age of onset of puberty for any single individual. The duration of adolescence varies greatly; it may start at 9 years and end in 18 years of age in some, and it may start at 14 and end in 25 years in another. Everybody grows up in a different way and at different rates. According to the WHO (2006:28) the adolescence period is from 10 to 19 years. A youth is defined as a person aged between 15-24 years, and young people encompasses both age groups i.e. age 10-24 years. Currently, more than 50 per cent of world population is under 25 years.

Conversely, Brooker (2006:5) defined adolescence as “the period between the onset of puberty and a full maturity; youth”. It is characterised by profound biological, psychological, and developmental changes (Sadock & Sadock 2003:35). During adolescence, the young person’s major task is to achieve a sense of self-identity. According to Heaven (2001:29; Sadock & Sadock 2003:37) during this period adolescents are negative and in turmoil in the process of becoming independent. Adolescents’ world is outside at school and in relationships with persons of similar ages and interests; they see themselves through the eyes of their peers.

Due to the variations in the definition, adolescence is both a period of opportunity as well as time of vulnerability and risk. Jimmy-Gamma (2009:28) defines adolescence as a life phase that involves the management of sexuality among unmarried individuals, social organisation and peer group influence among adolescents, and training in occupational and life skills. It is the time when new options and ideas are

explored. As such, it is a phase in life marked by vulnerability to health risks, especially those related to unsafe sexual activity and related reproductive health outcomes like unwanted and unplanned pregnancy and STIs, and by obstacles to the exercise of informed reproductive choice (Munthali, Chimbiri & Zulu 2004:35).

Furthermore, while most societies define the biological beginning of adolescence as coincident with onset of puberty, the time when adolescence ends and adult status commences is usually socially oriented and hence differs widely among cultures (Gyepi-Garbrah, Nichols & Kpedekpo 1985:64). Besides, the socially defined interval between childhood and adulthood may relatively be brief especially in societies where marriage, parenthood and increased social responsibility are assumed soon after puberty or menarche (Schlegel and Barry 1991:90). On the other hand, the interval between childhood and parenthood may be relatively prolonged as it is in industrial societies where social responsibility, marriage or parenthood is not assumed by young people soon after puberty or menarche. Schlegel (1995:23) also argues that while the biology of adolescence could be constant, changes in the historical conditions of cultural and social life can lead to changes in the social organisation of adolescence that can reshape what adolescence means and how it is experienced in various societies.

Therefore, defining adolescence simply in terms of biological and chronological age is atheoretical and limits the potential for understanding underlying processes associated with adolescence for the production of sexual risk-taking behaviours. As such, Van Loon & Wells (2003:62) states that adolescence should be considered a phase rather than a fixed age group, with physical, psychological, social and cultural dimensions perceived differently by different cultures. However, as the notion of adolescence varies from society to society, this makes it increasingly difficult to provide any meaningful definition of adolescence and this explains why, for the most part, adolescents are defined as all those belonging to a defined age group (Jimmy-Gama 2009:29).

## 1.9 SCOPE AND LIMITATION

The research investigates the practice of silent sexuality among the Shambala before foreign contact and the subsequent interaction of the culture with other cultures with the trends of modernity and globalization. The interaction with other cultures has weakened and/or diluted the culture to the extent that it has lost its traditional meaning and essence. Thus, the scope of this dissertation will be to study and evaluate the effects of the interaction between the culture of silent sexuality and contemporary global culture.

The circulation of cultural images from outside allows local communities to negotiate between local and global and create new hybrid identities. The research will focus on the effects of modernity and globalization on adolescents due to the fact that they are the group in the Shambala society and elsewhere which are overtaken by the two trends (this is not to ignore the fact that even the older generation is also affected in one way or another). Currently, adolescents are largely attracted to western or foreign ways of life. As a female adolescent suggests: "Culture is disappearing, it is only those little kids and the older parents who know about culture, and most of us do not know anything about it. Now we listen [to] music, *kwaito*; it is our culture" (Suzanne LaFont and Dianne Hubbard 2008:133). According to Basley (2006:138) adolescents are easily influenced or attracted to external forces for various reasons. Firstly, there is the fluidity of their identity, being neither a child nor an adult, and being in a process of self-discovery. Secondly, there is their curiosity and their readiness and willingness to learn about ways of life. Thirdly, there is the instability of traditional culture and the presence of western cultural hegemony and fourthly, adolescents have agency and the ability to influence culture and development.

Exposure to Americanisation and Europeanised identities gives adolescents leeway to detach themselves from their own local culture to a certain extent. There is a strong desire to be "American" or "European" or "modern" (Basley 2006:142). Because of the media, adolescents are adopting value systems contrary to those of their parents and grandparents. Adolescents embrace modernity as represented in the media, magazines and music to define their own identity. This process is

compounded by the current liberalised social environment, and by cultural bombardment through the mass media and the clothing industry that promotes new identities. In addition, discotheques and mass media have become important in the lives of adolescents and have defined their understanding of self and identity. These influences are particularly important because many adolescents in Tanzania live in environments, such as Lushoto<sup>12</sup> among the Shambala, that have limited recreational facilities. In the absence of any recreational activity, adolescents derive their pleasure from discotheques; television and social gatherings (cf. LaFont and Hubbard 2008:139).

Moreover, there are some limitations of the dissertation as far as the culture of silent sexuality is concerned. As discussed earlier; it is taboo for the Shambala to mention matters pertaining to sex and sexuality in public. This mentality has affected the thinking of many Shambala and their reluctance to conduct research into the Shambala traditional understanding of sex and sexuality is understandable. Few people who have written about Christian marriage mention sex and sexuality only from a Christian perspective. No-one has conducted research on silent sexuality as it is understood and practiced by the Shambala directly. Consequently, obtaining literature on the Shambala's cherished culture of silent sexuality is a challenging task. However, to accomplish its goal, the study relies on the few textbooks and online materials which are available on the topic as well as the views of some other African scholars on African sexuality and the researcher's knowledge and experience as a Shambala.

## **1.10 RESEARCH METHODOLOGY**

The research methodology specifies the scientific method which the researcher uses to gather and analyse information in order to arrive at a solution to the problem (cf. Struwig & Stead 2004:44). It is a description of the steps taken to solve a particular problem (Smith 2004:158). Since this study is a non-empirical research, the main method of obtaining data will be by studying secondary information/data through literature review. Secondary data refers to information that was gathered by

---

<sup>12</sup> Lushoto is one of the Districts in Tanga Region in Tanzania which is highly populated by the Shambala. Other Districts of the Region include: Pangani, Muheza, Tanga, Handeni, Kilindi and Korogwe.

someone else (for example, researchers, institutions, other NGOs, etc.). McCoston (2005:1) believes that secondary data is helpful in designing subsequent primary research and can provide a baseline with which to compare results from primary data. The secondary data for this study will be obtained by reviewing a number of studies.

### **1.10.1 Literature Research**

In the literature review, both published and unpublished materials are consulted. These include, for example, materials on the Shambala tradition and custom from the Diocesan archive at the head office in Lushoto Tanzania and the national archive in Dar es Salaam. Other data was collected through extensive review of books, articles, periodicals, journals, technical reports and papers. The information was obtained through various institutions such as the University of Sebastian Kolowa (SEKUCo) at Lushoto Tanzania. Others came from libraries of Makumira University and Iringa University both in Tanzania and libraries of Stellenbosch University with its cluster libraries within the Republic of South Africa. The different sources of information reviewed are described below.

#### **1.10.1.1 Official Statistics**

Official statistics are statistics collected by governments and their various agencies, bureaus, and departments. These statistics are useful to the researcher because they are an easily obtainable and comprehensive source of information that usually covers long periods of time (a number of official statistics on child abuse and adolescent pregnancy in Tanzania are presented in chapter four). However, official statistics are often characterized by unreliability, data gaps, over aggregation, inaccuracies, mutual inconsistencies, and lack of timely reporting. Gill (1993:8) shows that it is important to analyse official statistics critically for accuracy and validity.

#### **1.10.1.2 Technical Reports**

Technical reports are accounts of work done on research projects. They are written to provide research results to colleagues, research institutes, governments, and

other interested researchers. A report may emanate from complete research or on-going research projects.

### **1.10.1.3 Scholarly Journals**

Scholarly journals generally contain reports of original research or experimentation written by experts in specific fields. Articles in scholarly journals usually undergo a peer review whereby other experts in the same field review the content of the article for accuracy, originality, and relevance.

### **1.10.1.4 Review of Articles**

Articles assemble and review original research dealing with a specific topic. Reviews are usually written by experts in the field and may be the first written overview of a topic area. Review articles discuss and list all the relevant publications from which the information is delivered.

### **1.10.1.5 Reference Books**

Reference books provide secondary source material. In many cases, specific facts or the summary of a topic is all that is included. Handbooks, manuals, encyclopaedias, and dictionaries are considered reference books.

## **1.10.2 Theoretical Frameworks**

Theoretical framework can be defined as a systematic ordering of ideas about the phenomena being investigated or as a systematic account of the relations among a set of variables" (Camp 2000:10). Camp advises researchers to emphasize the theoretical framework in research as a means of focusing design and analysis procedures as well as to provide "structure and meaning to the interpretation of findings" (2000:11). Therefore, in order for this research to reach its objectives it will use several approaches under pastoral theological perspective.

### **1.10.2.1 Pastoral Theological Perspective**

The core of the praxis one can study in practical theology is faith in the living relationship and communication between God and human beings, and human beings with each other. The praxis of faith is therefore formed by the interaction between God and humans as well as between human beings (Immink 2005:1, 11-12; Pieterse 1984:7). God takes the initiative in this relationship and the presence of the speaking God and the responding human can be experienced in the practice of this relationship. The relationship and the communication thereof observable practice of faith as it is lived which also include, for instance, the presentation of the preacher and the active listening of the congregation in the liturgy (Immink 2005:43-69; Pieterse 2009:253-254). Faith as it is lived in our everyday practice, our pastoral praxis and in the worship service is the field of study for practical theology. Practical theology studies this communication and communion acts as communicative acts in the service of the gospel of Jesus Christ.

Pastoral theological perspective will be employed to address and articulate the question of a silent sexuality as understood and practiced by the Shambala and the challenges posed by modernity and globalization. In addition, theology needs to interact and dialogue not only with traditional values, but also with social change and the conflicts that arise as the contemporary phenomenon of globalization encounters the various people in society (Bevans 2006:27). Moreover, theological frameworks help promote a better understanding of the culture of a particular people being researched in a way that could enhance their ability to lead or communicate more effectively in preaching, teaching and interpersonal communication (Osmer 2008:47). To consider the frameworks, the study will examine a holistic understanding of theology, practical theology, hermeneutics as well as contextual and inculturation approach.

### **1.10.2.2 Theology - A Holistic Understanding**

Daniel Louw in *A Pastoral Hermeneutics of Care and Encounter* (1998:105) defines theology literally as “thinking about God” while Hodgson (1994:3) defines it as the “language or thought (*logos*) about God (*theos*)”. Further, Jungel (1980:13) believes that the cause and matter of theology is the event and the happening of the world of

God. David Tracy (1983:62) defines theology as "...the discipline that articulates mutually critical correlation between the meaning and truth of an interpretation of the contemporary situation." Without the validity and truth regarding the faithfulness of God, as expressed in salvation, this correlation and event become mere human speculation with the consequence that theology becomes void of any claim of being a reliable science (Louw 1998:105). Thus, one can perceive theology as the science of interpreting the meaning of the relationship between God and human beings/creation. It serves as a hermeneutical enterprise which tries to understand the intention of God's salvific acts and the intention of human endeavours. If God is not the central theme in theology and could not be portrayed in a metaphorical language, expressed in logical terms, described rationally and made understandable in reasonable categories, then our understanding of God is substituted by human self-understanding and becomes anthropology (Louw 1998:105).

Theology can also be defined by its ability to maintain its theological character by choosing a convergence model in which the eschatological perspective fulfils a normative and regulative function. In this model, theology is defined as:

Human reflection (systematic and exegetical reasoning) and interpretation (by means of faith) of the meaning of the covenantal encounter between God and humankind as revealed in Scripture. It also reflects on the implications which this encounter has for being a church (ecclesiological dimension); for being human (existential dimension) as well as for the eventual destiny of creation (cosmic dimension). In short, theology is faith seeing to understand meaningfully the God-human relationship, text and context (Louw 2000:95).

Consequently, this definition of theology has an important implication for both practical and pastoral theology. It views theology as a hermeneutic event, involving human reflection and interpretation. In this light, therefore, practical theology may be seen as a hermeneutic of God's encounter with human beings and their world (Louw 2004:95) as discussed below.

### **1.10.2.3 Practical Theology**

Practical theology has received considerable attention in recent years, and is a serious topic of debate among scholars. Ballard (1995:119) asserts that, "It is hard to imagine a topic of theological methodology that is receiving more attention at the

moment than that of the nature and task of the specialty-discipline, practical theology". Much as theology was long known as the "queen of sciences", so is practical theology considered by some as the pinnacle of the theologies (Ballard 1995:119). Practical theology, however, remains poorly understood<sup>13</sup>. For some, the term "practical theology" is misleading, for it suggests a discipline that is interested only in applying the insights of other theological disciplines to church life and work. This misunderstanding of practical theology as an applied theological discipline has persisted for many years, though it is lessening in recent times through the endeavours of practical theologians who view their work more scientifically, and as speaking to theological theory formation and reflection on the communicative actions of the church in society (Farley 1983:84).

The three-fold pattern of practical theology as discussed by Heitink (1999:113) is useful for clarifying the proper role of this discipline in the larger theological world. Heitink believes that practical theology is first a practical discipline, second a recognizable field of study, and third a critical, reflective discipline. Rather than find itself caught in one extreme or the other of the debate between praxis and theory, practical theology is able to give proper attention to the relationship between both the practical and the theoretical. Heyns (1990:6) argues that practical theology is that theological discipline which has as its object of study the religious actions of individuals, and is thus concerned with both theology and practice. Further, since these actions occur outside of the church building as well as inside, it may be assumed that practical theology is concerned with the religious actions of society as a whole.

Historically, practical theology used to be regarded as the preparation of priests for their official functions and the development of personal piety through religious exercise. Therefore, Hawkes (1989:29) views practical theology in the context of ecclesiastical practice:

---

<sup>13</sup> In some sense, practical theology is better defined by what it is not. Charles Winquest addressed this sentiment as he suggests that, "Practical theology is not an appendage to foundational or systematic theology..." Rather, practical ministry and theoretical theologies are inexorably linked together. See C. Winquest, "*Re-visioning Ministry: Postmodern reflections by Charles E. Winquest*". From <http://www.religion-online.org/showchapter.asp?title=586&C=850> (Retrieved on 7th April 2012).

Practical theology is the critical study of contemporary activities and an experience of Christians and of the church in relation to God's will and purpose for them. The study may also involve concepts, ideas, beliefs, convictions, attitudes and worldviews, as these affect experience and behaviour. The purpose is understanding, prediction and vision of practice with a view to enhancing Christian ministry to and by Christians and the church.

According to Wolfaardt (1992:54), "Context plays a dominant role and in-depth knowledge of the situation in which practical theology is done is a prerequisite. The subject is practiced with a view to changing a situation or society". Further, Wolfaardt (1992:55) writes that, "The religious community assumes great importance in the practice of the subject, as opposed to the excessive individualism found among other groups. Here too, the prime objective is not clergy training, mainly as a result of the accent on the religious community". This implies that the task of practical theology is to formulate ministerial guidelines for the church (Louw 1998:90). Practical theology then becomes applied theology, which means the focus shifts from the clergy's preparation to the functions of the church (Louw 1998:90). Louw further describes this shift:

Shift away from the clerical or official paradigm, to a type of phenomenological ecclesiology. Practical theology is not only about the internal life of the church, but also about the public image of the church in the world. Practical theology is less about faith content. It attains a critical function instead, which tests faith in debate with other religions and secular faith image in a pluralistic society. Practical theology focuses on critical dialogue in an attempt to transform society. It becomes the task of practical theology to develop ethical norms for social and individual transformation.

According to Louw (2008:18) practical theology is more than phenomenology. It needs description, but in terms of a practical theological ecclesiology and a ministerial hermeneutics there is a *normative dimension* as well. Practical theology is about the praxis of the *ecclesia* as related to the praxis of God within cultural contexts and communities of faith. The discipline cannot bypass the existential realities of life. As a science it needs critical reflection and rational knowledge. Language, communication, action, hope, creative imagination and the visual dimension of life inevitably play a role in practical theology. However, the discipline

cannot bypass and ignore this perspective of the Christian faith. In this regard the method of critical and mutual correlation is paramount.

In addition, Louw (1998:92) argues that practical theology should move away from private isolation towards political and social reality. The old clerical paradigm should be replaced by an action paradigm – a programme for doing practical theology. If practical theology is to be prevented from becoming just another variation of social praxis, then it has to keep a normative component – a vision of transcendental or ultimate reality. Louw (1998:87) is convinced that practical theology is about a mediating event, how God's action is mediated through human service. According to him, this standpoint reveals an anthropological shift in reform theology; the focus is on human experience of God, the Christian faith. Thus, practical theology can be defined as a communicative and action-oriented science. This approach implies that practical theology is empirical theology which mediates the Christian faith in the praxis of modern society informed by a hermeneutic, contextual and inculturation model in line with deductive and inductive models.

On his part, Osmer (2008:4) proposes four core tasks of practical interpretation:

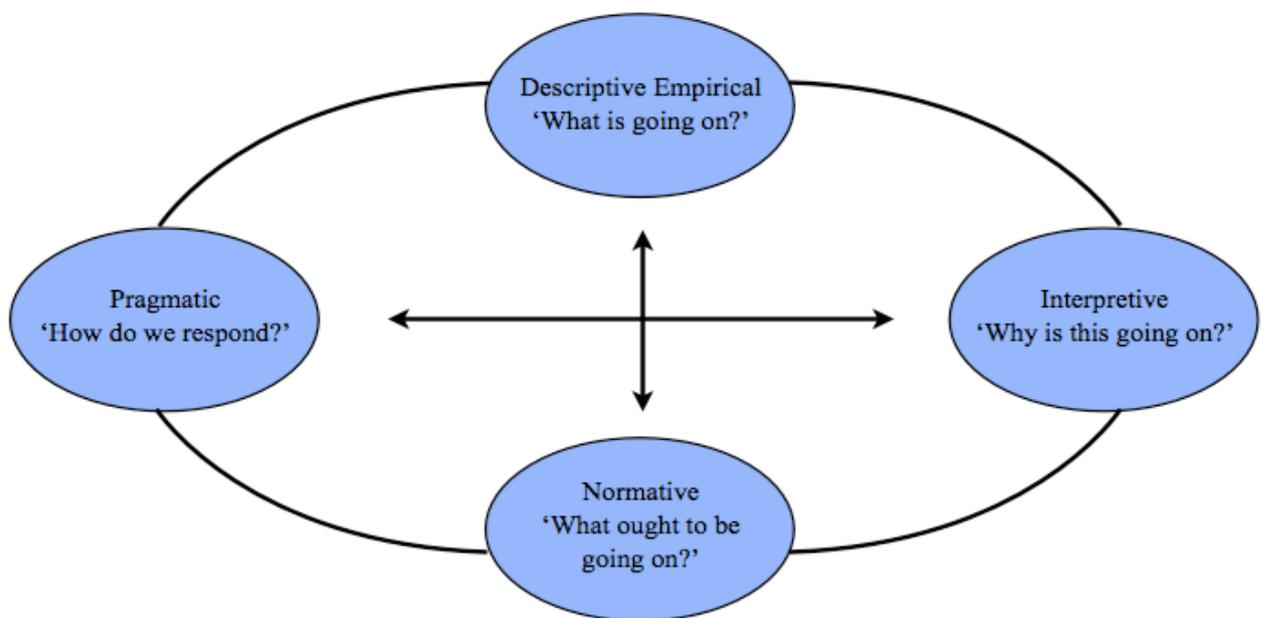
- i. ***The descriptive-empirical task*** which gathers information that helps us discern patterns and dynamics in particular episodes, situations, or contexts.
- ii. ***The interpretive task*** which draws on theories of the arts and sciences to clarify and explain why these patterns and dynamics occur.
- iii. ***The normative task*** which uses theological concepts to interpret particular episodes, situations, or contexts, construct ethical norms to guide our responses, and learn from “good practice.”
- iv. ***The pragmatic task*** which determines strategies of action that will influence situations in ways that are desirable enters into a reflective conversation with the “talk back” that emerges when they are enacted.

Together, these four tasks constitute the basic structures of practical theological interpretation. This dissertation will use Osmer's model of core tasks of practical

theological interpretation as the main methodology<sup>14</sup> together with other approaches in practical theology and pastoral care and counselling.

Osmer (2008:11) uses the concept of the hermeneutical circles (or hermeneutical spiral) to clarify the relationship between the four tasks (Figure 1). Although the four tasks are distinct, they are also connected. The interpreter must constantly move between tasks, which lead to an interpretive spiral.

### The Four Tasks of Practical Theological Interpretation



**Figure 1: Relationship between the Four Tasks of Practical Theological Interpretation (Osmer 2008:11)**

In this model, descriptive-empirical research firstly investigates what is happening in a particular field of social action. Secondly, the practical theologian interprets what has been discovered. Thirdly, the normative process offers the theologian guidance that is explicitly theological, drawn from the sources of Christian truth such as Scripture, tradition, experience and reason. The final, pragmatic process constructs models of Christian practice and rules of art. Here, the practical theologian seeks to

<sup>14</sup> Chapter Two: Descriptive Task; Chapter Three: Interpretive Task; Chapter Four: Normative Task; Chapter Five Pragmatic Task.

suggest guidance to individuals and communities about how they could carry out certain practices.

#### **1.10.2.4 Approaches in Practical Theology**

To determine the particular method of practical theology to be used, this dissertation will explore the framework provided by some scholars of practical theology. Hawkes (1989:30-39) recognizes three approaches relating theology to practice – deductive, inductive and dialogical. Wolfaardt (1992:1-37) suggests three different but complementary descriptors – confessional, correlative, and contextual – which are also recognized by Bevans (2006:21). Louw (1998:202) speaks of the hermeneutic model while Bate (1995:19) and others speak of the inculturation model. All these approaches complement one another, that is, regarding their use and function.

##### **i. Deductive Approach**

The deductive approach to practical theology draws practical implications from an initial theological position that is “prescriptive” and “dogmatic”. This method of doing theology moves in a singular direction, from dogma to practice. Wolfaardt’s (1992:1-37) confessional model falls within this approach, for it maintains the priority of Scripture from which other knowledge is drawn. Many churches would agree with Wolfaardt’s definition of practical theology as “...the study of God’s word from the point of view of the church’s ministry.” Most churches would also appreciate this focus on Scriptures as the starting and focal point of any theologizing. Also known as the diaconological approach which attempts to serve the church through the study of God’s revelation in the Scriptures. Typically, all data regarding human experience is excluded as subjective (1995:91), in this regards the reading of the Scripture in relation to what the Word of God teaches about sex and sexuality. This model will help in clarifying Osmer’s descriptive practical theological interpretation in terms of “what is going on?” What is going on in the Shambala community? and What does the Bible teach?

## **ii. Inductive Approach**

The inductive is the reverse of the deductive approach. According to Hawkes (1989:30-31), the inductive approach begins with actual pastoral actions taken as case studies, to which are applied the behavioural sciences. In this approach, which is also unidirectional, practical theology is developed, as one move from practice to theology.

Hawkes explains that the dialogical approach (and Wolfaardt's correlative approach) is actually an integration of the deductive and inductive approaches detailed above. In this model, theological statements are derived from the process of interpretation as humanity develops faith statements in the course of lived experience. Dogma is tested by the experience of practice, and praxis is informed by the lessons of theology. Hawkes (1989:31) notes:

No formulations of theology and no programmes for practice can ever be final – each is continually being viewed and revised by the other in the ongoing transformations of life. The practical theologian operates by deliberately bringing theology and practice into dialogue, again and again presenting provisional proposal for action and provisional reformulations of theology.

Proponents of the correlative approach view practical theology as a study of the actions of the church or of Christians, which serve the communication of the Gospel to a lost world. Scripture, although highly regarded, serves an indirect rather than direct function in this model. Those of this persuasion not only study the Bible and ecclesiology but view matters from the perspective of the kingdom of God as it intersects with society as a whole. The definition of Poling and Miller (1985:51) is impressive:

Practical theology is a creative reflection within a living community about human experience and interaction, involving a correlation of the Christian story and other perspectives, leading to an interpretation of meaning and value and resulting in everyday guidelines and skills for the formation of persons and communities.

### **iii. Contextual Approach**

The contextual approach concentrates more directly on the cultural context in which Christianity takes root and receives expression; it begins its reflection in a cultural context (Schreier 1985:120). Thus, contextualization literally refers to the process of relating the “message”<sup>15</sup> to the context. Bevans (1996:21) defines contextual theology as a way of doing theology in which one takes into account the meaning and significance of the gospel in a respective context. Further, he points out that contextualization is considered the best method of explaining the processes of inculturation, indigenization, or incarnation of the gospel. Besides, contextual theology should begin with being open and carefully listening to culture to discover its principle values, deeds, interests, directions and symbols. More importantly, contextual theology attempts to reflect on the experience of faith which is lived in a particular context, in this case, the Shambala context. It is faith searching for understanding; and in this context, it is the lived experience of that faith among the Shambala in relation to the culture of silent sexuality.

Louw (2004:75) believes that in pastoral care one should always reckon with the fact that human problems are embedded within a socio-cultural context. People's reactions are often a reflection of the values, norms and taboos that are shaped by their cultural environment. Contextuality, therefore, refers to the ethos, understanding, and philosophy of life, structural components, religious convictions and belief systems. Contextualization plays a major role in African life because for the African, life is a continuum of cosmic, social and personal events. When one breaks society's moral codes, the universal ties between oneself and the community are also broken. This factor may be the main issue in an individual's experience of suffering. It also brings a new dimension to recovery and cure. It is not the individual who should be cured, it is the broken ties and relationships that need to be healed (Louw 2004:78).

Above all, contextual theology starts with an awareness of the context on the assumption that instead of trying, in the first instance, to apply a received theology to

---

<sup>15</sup>In this case, message refers to the experiences of the past such as Scripture and tradition.

a local context, the local context could be sought to offer the means for a local theology. In developing a truly contextual theology, one needs to take into consideration the cultural identity, social changes, and the common belief in order to maintain a balance between Scripture and Christian tradition.

The aim of contextual theology is to attempt to abstract a horizon of understanding within a horizon of common experiences of faith shared by a community of faith in order to articulate the presence of God within the cultural experience. For instance, contextual theology needs an interpretation of the Word of God in order to express the Christian faith in the Shambala context as well as its relationship to silent sexuality. All in all, it involves an application of the contextual model as an analytical method with which to evaluate both the concept of silent sexuality and of open/modern sexuality in the Shambala context in the light of these questions: How is silent sexuality understood and practiced in the Shambala context? Does it have positive or negative consequences for the socio-religious life of the Shambala? Did the reception of the gospel shape the culture of silent sexuality among the Shambala and does it continue to do so? Does the idea of silent sexuality contradict the teaching of the Bible? How is the modern view of sexuality understood and received among the Shambala? This study will show that it is important to interpret and contextualize the modern view of sexuality to fit into the Shambala context without necessarily contradicting the teaching of the Bible.

According to Wolfaardt (1992:11), a contextual model provides for the balancing of situational analysis and theological insights in the search for transformative creativity, both of the situation or practice and theological insight. Proponents of this model are more likely to accept the living, creative God as normative to all theology, over and against the Word of God and religious action. Naturally, there is much common ground between this approach and the correlative approach as both seek to relate faith to the activities and context of the religious community.

#### **iv. Hermeneutic Approach**

In his book, *A Pastoral Hermeneutics of Care and Encounter*, Louw (2004:202) claims that hermeneutics has to do with explanation, with speech, with translation, with communicating a message, with interpreting something for people who want to hear and understand. Hermeneutics describes the science or principles of interpretation; it illuminates the movement of understanding and communication between two entities or texts. Louw (2004:86) further suggests that when a hermeneutical model is used in pastoral theology, it implies that a predominant empirical demand for control and data gathering could become unilateral. Thus, pastoral care cannot be conceived merely as an empirical event with verifiable facts. The message of the gospel is conveyed in terminology which must be understood metaphorically in terms of a covenantal relationship.

A hermeneutical process is also a deeply transformative process. It is the process that involves the interpretation of the meaning of the interaction between God and humanity, the edification of the church and becoming engaged in praxis through communities of faith in order to transform the world or to impact on the meaning of life (Louw 1998:97). The church cannot therefore be a static place. It has to be a space that enables transformation and meaning. Therefore, practical theology tries to interpret and translates the praxis of God in terms of human experience and the existence of the church in the world (Thesnaar 2010:4).

For Osmer (2008:20), hermeneutics focuses on the science of the interpretation of ancient texts. The classics of literature and the sacred Scriptures of religious communities are often difficult for people to understand because they were written in historical eras and cultural contexts quite different from the present. As people began to live in a scientific, industrialized world and became more and more aware of the differences between the past and the present, hermeneutics arose initially to cope with this problem, providing guidelines for the interpretation of ancient texts that were an important part of their cultural and religious heritage.

The hermeneutical paradigm enables pastoral care to not only focus on the direct presence of God in life and creation but also on His indirect presence. Pastoral care

thus has the task of focus on interpreting God and our human context. This is emphasized by Louw (1997) as quoted by Thesnaar (2011:11) when he states that such sensitivity will require pastoral care to allow more space for mysticism, metaphors, symbols and the sacramental dimensions of life, thus, God “in” creation. This is captured by Thesnaar (2011:11) when he highlights that rituals have the ability to create meaning: “In the Christian context ritual deeds invite people of the worshipping assembly into the mystery of God who invites them to participate in that life of love and meaning”. We could therefore acknowledge that the hermeneutical paradigm creates the space for the use of metaphors, symbols and rituals to assist pastoral care on the journey towards reconciliation and healing.

Without pastoral care, the metaphor will have the task to connect the intention from God with human existence in this world or, rather, within the concrete life situation of humans. On the other hand a symbol has the ability to refer to another reality. The actions of human beings have specific images to which they can relate certain experiences. These experiences can then be linked to certain symbols. The parables in Scripture are well-known examples of how symbols are used. Many of these metaphors, symbols, sayings and songs are used by the Shambala to camouflage real meanings of some sexual terms in silent sexuality.

#### **v. Inculturation Approach**

According to Daniel Louw (2001:94) inculturation in pastoral care requires a paradigm shift within theological anthropology. In order to move from an individualistic approach to a more systemic approach, a pneumatological perspective on being human is proposed. Hermeneutics in pastoral care implies an understanding of the interconnectedness of life issues. It is argued that such an approach links with African spirituality. In order to put theory (a theological anthropology) into practice, a social and cultural diagram for making a pastoral diagnosis is developed. It is imperative that such a model should take several existential dimensions and structural components into consideration. The application of this model to the practice of cross-cultural counselling should enhance the relevancy and efficiency of pastoral care.

In his book, *Cura Vitae: Illness and the Healing of Life*, Louw (2008:151) understands inculturation as the Gospel being enfleshed and embodied within the paradigm of a specific local culture, without losing the awareness of multicultural pluralism, which is the reality of different cultures within a system of dynamic interaction and inter-dialogue. Likewise, inculturation model is a process of the insertion of the Christian message into a given culture. While, “interculturalism” is a better word to describe inculturation, it must be lived in partnership and mutuality. Thus, inculturation has been defined as a process of transferring faith from one culture to another; that is, into a new context (Kahakwa 2003:24). In this regard, inculturation needs an evaluation of whether the new culture fits to the context of the old or local culture of the indigenous people – for example, how the modern understanding of sexuality fits the traditional silent sexuality in the indigenous Shambala context. After an interaction takes place in a certain context and an action or message has been delivered and derived, it follows the process of inculturation which is the transmitting of a message into a context. It is understood in terms of the culture of that context, in this case, the Shambala context and its concept of silent sexuality.

According to Bate (1995:19), inculturation implies a re-appropriation of contextual culture, it addresses the issue of unity and plurality within the church, and it situates the contextual manifestations within a historical framework. Inculturation is compared to incarnation or revelation, which is the process that starts from the top down (Bevans 2006:50). Bevans (2006:55) also suggests that, “the term inculturation is often described as well-fitting to express the importance of culture in the construction of a true contextual theology”. Shorter (1975:13) describes this process as the insertion of the Christian message into a given culture. He regards the inculturation or interculturalism of theology as an on-going dialogue between faith and culture or cultures. For him, “interculturalism” is a better word to describe this process on the assertion that, in order to express the process of inculturation, it must be lived in partnership and mutuality.

Moreover, when speaking of inculturation in Africa, Bevans (2006:57) claims that “one has to recognize the primacy of culture...” That is because any theological

model applied in a given context depends on people's culture. Culture is, therefore, an inclusive entity of people's perceptions. Kahakwa (2003:25) elaborates:

Culture has impact on people's perception of reality...Humans may thus be referred to as culture-shaped and culture-transmitting beings. Further, they also influence it and contribute to its re-shaping. In other words, humans are capable of producing, bearing and transmitting culture... Our culture shapes both our acting and other thinking. Culture provides models of reality that govern perception.

This implies that modernity and globalization did not land on empty ground among the Shambala people, but it found the Shambala deeply immersed in their own traditions and culture. Inculturation as is used in this study aims to open one's eyes to recognize and appreciate those aspects of the Shambala culture which have been hailed as values and which do not violate human dignity. Bishop Joseph Teky calls this process *Evangelii Nuntiand*<sup>16</sup> which means an effort to sink the Gospel into the very roots of culture, to fertilize it from within.

The strength of the inculturation model is that it is not a one-sided process; rather, it is a two-sided process involving an encounter of people from both sides, in this case missionaries and Shambala Africans. It also involves a degree of cultural sensitivity on each side resulting in what Bevans (2003:26) describes as the "process of acculturation", which is an encounter between two cultures that takes place at the same time. Above all, the importance of inculturation and acculturation models can be grasped from Young's statement that, "without inculturation, African theology is not Africa; without acculturation, Christian theology is not Africa" (in Bevans2003:26). However, in applying this model, one has to bear in mind its weakness which lies in the fact that in some cases an encounter between the Gospel and culture results in the process of acculturation, producing what Sengor calls "half caste culture" (in Federico Mayor 1996:2). Ultimately, it results in what Mbiti (1989:265) describes as "the process of partial giving and partial receiving, partial withholding and partial rejection", and the situation as unofficial "baptism" of African cultural traditions into the Christian/modern way of life.

---

<sup>16</sup>Bishop Joseph Teky from the Ivory Coast wrote the article, "Do not damage the treasures of traditional cultures" in *AMECEA Documentation Service*, No. 423, Sept.1994, p. 2.

David Bosch (1991:452) also refers to the importance of the process of inculturation. Inculturation does not focus on accommodation or adaptation to a certain culture, but on a “regional or macrocontextual and macrocultural manifestation. Inculturation implies an inclusive, all embracing comprehensive approach. In a certain sense, inculturation aims at being a form of incarnation: “the gospel being ‘en-fleshed’ ‘embodied’ in a people and its culture...” (1991:454). This process of inculturation implies further that different theologies and approaches enrich each other within a systemic approach to the pastoral encounter. Bosch (1991:454) claims that we are not only involved with inculturation (the contextual manifestation), but also with interculturalization (the relationship between different cultures). In the light of the recent development of anthropology, Hesselgrave (1984:39) advocates that the area of missionary work needs to be re-thought in terms of “enculturation” and “acculturation”, using what he calls a “cross-cultural missionary psychology.”

Bosch (1991:291) notes that when Christian gospel interacts with culture, Christians feel superiority of their own faith over all others. Bosch (1991:291) explains, “It was therefore, perhaps, to be expected that their feelings of religious superiority would spawn beliefs about cultural superiority”. He shows that this superiority complex is not a new phenomenon by itself because even ancient Greeks called other nations *barbaroi* (non-Greeks or foreigners). Romans and members of other great “civilizations” had a superiority complex over others, the superiority which was from the powerful and dominant toward the weak and dominated. Inculturation model requires that the Christian gospel is being en-freshed in the culture of a particular setting without showing any sense of superiority complex.

Bosch (1991:455) believes that it is wise not to use the term “inculturated”, the reason being that inculturation has to be a tentative and ongoing process. The relationship between culture and the gospel should always be a creative and dynamic process. Inculturation refers to the more comprehensive and continuous process associated with intercultural communication and contact, while “inculturated” only refers to the contact with other cultures.

Pastoral theology will only be practiced responsibly if inculturation is implemented within an ecumenical paradigm. The challenge is where a person is able to move from their own cultural context to that of another. Sometimes this is hampered due to immaturity, the lack of skills or fear that the person will lose his or her own culture. According to Thesnaar (2011:9) pastoral care has the responsibility to assist the person in realising that when they practice inculturation it is not about losing their own culture. It is actually about becoming culture-aware. Therefore, it is valuable to know that ethnicity, culture, faith and race are an inherency that one is to care for and protect to be able to use it as a direction for oneself. On the other hand, it is just as important to make sure that this does not create boundaries, barriers or blockages in communication and cooperation between people.

### **1.11 RESEARCH ETHICS**

A literature review also needs to consider ethics. The study needs to stick to the academic research etiquette and writing conventions of Mouton (2001:238) which include, among others: proper citation of quotations, acknowledgement of sources, correct referencing, etcetera. In the course of the research, the researcher also needs to maintain a genuine relationship with his supervisor in order to abide to the agreement of the study.

### **1.12 DELINEATION OF CHAPTERS**

The introductory chapter of the dissertation discusses the background of the Shambala's culture of silent sexuality which aimed at preserving dignity and courtesy in the community. It maintained peace, created a harmonious environment for all the people, and stabilized the moral standards of the entire community. Sexuality was also connected to the religious meaning of sacredness. Anyone who underwent tribal initiations was expected to treat sex with purity, holiness and secrecy. However, due to intercultural influence, precisely, the influence of globalization and modernity, silent sexuality has encountered challenges that have resulted in it losing its essence and intended meaning in the contemporary Shambala society.

Chapter two will examine the first core task of practical theological interpretation; the descriptive task. According to Osmer (2008:4) practical theology begins with episodes, situations, or contexts that call for interpretation in contextual theology. Therefore practical theology “invites students to interpret the texts of contemporary lives and practices...living human documents” (Osmer 2008:32). Osmer (2008:33-34) grounds the descriptive task in terms of “a spirituality of presence” which is a matter of attending to what is going on in the lives of individuals, families and congregations. He refers to this as priestly listening. In a congregational setting, priestly listening can be informal, semiformal, or formal. While valuing informal and semiformal attending, Osmer (2008:38) focuses on formal attending, which he defines as “investigating particular episodes, situations, and context.”

The descriptive task seeks to answer the question, “What is going on?” Thus, the chapter will discuss what is going on among the Shambala in terms of their culture of silent sexuality before and after the intercultural influence. It includes a reflection on the marital life of the Shambala people, specifically, how silent sexuality features as well as discussions of initiation, sexual taboos and customs, courtship, engagement, and dowry in the Shambala culture. The chapter highlights the traditional Shambala marriage customs and the disciplinary action taken against offenders in the case of promiscuity, as well as the Shambala proverbs associated with sexuality and the impact of silent sexuality on the socio-religious life of the Shambala people. The chapter concludes by addressing some virtues and delinquencies of the Shambala culture of silent sexuality in the light of human dignity.

Chapter three examines the second task of pastoral theological interpretation; the interpretive task. According to Osmer (2008:4) the interpretative task concerns the “drawing on theories of the arts and sciences to better understanding and explain why these patterns and dynamics are occurring”. The interpretive task seeks reasons for the phenomena that were observed in the descriptive task by using theoretical interpretation. Theoretical interpretation denotes the ability to draw on theories of the arts and sciences to understand and respond to particular episodes, situations, and contexts (Osmer 2008:83). Osmer emphasizes the fact that all theoretical knowledge is fallible and is grounded in a particular perspective, and must be used with a full understanding of those limitations by applying wise judgement.

According to Osmer (2008:84) wise judgement relates to Aristotle's idea of *phronesis*, which "involves discerning the right course of action in particular circumstances, through understanding the circumstances rightly, the moral ends of actions, and the effective means to achieve these ends".

Chapter three asks the question: "Why is this going on?" In attempting to answer this question, the chapter will use theories of cultural transformation and cultural transmission in the context of intercultural influence – modernity, globalization and colonialism, in order to suggest "why" the culture of silent sexuality has changed over time in an intercultural Shambala community.

Chapter four will investigate Osmer's third question in Practical Theology, that is: "What ought to be going on?" He describes this as the normative task of practical theological interpretation. The chapter contributes two related aspects to the study. It contributes another perspective to the conversation of what is happening in the community and it fills the normative task in the hermeneutic process of this study. It firstly, gives a biblical perspective on the context in which pastors find themselves and secondly it seeks to provide a normative aspect against which other norms and practices can be evaluated (Osmer 2008:149). The normative task will be approached by means of theological and ethical interpretations and by means of good practice.

Theological interpretation takes place in all the specialized sub-disciplines of practical theology, that it characterizes the interpretive tasks of congregational leaders and that when the common structure of practical theological interpretation in both the academy and ministry is acknowledged, it can help congregational leaders to recognize the interconnectedness of ministry. Theological interpretation relies on both ethics and good practice. Pastoral theology as well as practical theology needs theological ethics. In the same way human sexuality needs theological ethics and good theological interpretations guided by good pastoral theological practice. Ethical interpretation shapes leaders' conduct and guides the way they relate to others in congregational setting by presenting good practice. Good practice that offers a model from the past or present with which to reform a congregation's present actions was looked at. Models of good practice help leaders imagine what their congregation

might become, as well as providing guidelines with which to move in the desired direction in terms of the theological understanding of sex and sexuality.

Chapter five examines the fourth task of practical theological interpretation; the pragmatic task. The pragmatic task asks the question “How might we respond?” This chapter will explore various aspects of leadership (e.g. task competence, transactional leadership, and transformational leadership), but frames the overall task as servant leadership. According to Osmer (2008:176) practical theology often provides help by offering models of practice and rules of art. Models of practice offer leaders a general picture of the field in which they are acting and ways they might shape this field toward desired goals. Rules of art are more specific guidelines about how to carry out particular actions or practices. In light of the trends noted above, this chapter will focus on the pragmatic task of *leading change* through how the church can assist adolescents and their families in sex and sexuality. In this chapter a facilitating sexuality responsibly pastoral approach is proposed. The approach will help in equipping the church to be able to offer assistance to parents so that they may be able to help their adolescents in sexuality matters.

Chapter six serves as the evaluation and conclusion and includes recommendations for future research. The chapter looks back to what has been discussed so far in the dissertation and evaluates the goals which have been set for the research. The last section contains the recommendations concerning areas covered in the dissertation and areas which need further research, concluded by the list of all references, appendices, figures and tables.

### **1.13 CONCLUSION**

This chapter has outlined some fundamental subjects of the research project and these comprise the background to the research problem which addresses the theme of silent sexuality and its implication among the Shambala people of Tanzania. The chapter also shows how modernity and globalization have affected the culture of silent sexuality which dictates that sex and sexuality are private affairs and should not be exposed or discussed in public. Hence, sexual intercourse among the

Shambala took place only within marriage and licensed married men and women to engage in sexual activity in privacy and with all courtesy and respect.

The background to the research has showed how today the Shambala have embraced the ideas of modernity and globalization in lieu of their traditional ideas of sexuality. For Shambala youths, sex is no longer a private matter and that understanding has led them to undermine traditional customs and taboos which they consider uncivilized and savage. The exposure to modern ideas of sexuality has affected the culture of silent sexuality in ways that result in unwanted teenage pregnancy, school dropout due to such pregnancy and early marriage, abortion, prostitution and rape.

The present chapter has also pointed out the significance of the dissertation and the potential of the findings to contribute to the full knowledge of silent sexuality and its importance to the Shambala of Tanzania. Further, the findings and recommendations could help the Shambala, Tanzanians and other Africans to value meaningful aspects of their traditional culture in the face of its exposure to new views on sex and sexuality due to globalization and its effects. Moreover, the findings could help the Shambala to desist from different forms of immoral cultures which undermine the wellbeing of the members of the society, especially women and children. Finally, the findings could also be used by the government to enact a gender based anti-violence bill that will be enshrined in the constitution and would protect women and girls from all forms of sexual violence as well as generate public awareness of women and children's rights and dignity.

Thus, in order to clarify the discussion above and in the rest of the dissertation, the following chapter will offer a brief account and worldview of the Shambala in terms of their geographical and historical background. Chapter two will use the first task of Osmer's practical theological interpretation; the descriptive-empirical task. Osmer (2008:33-34) grounds the descriptive task in terms of "a spirituality of presence" which is a matter of attending to what is going on in the lives of individuals, families, and congregations. The descriptive-empirical task asks the question: "What is going on?" and according to the setting of this chapter, what is going on in the Shambala

community in terms of their traditional and cultural beliefs before and after the influence of modernity and globalization will be explored.

## CHAPTER TWO

### THE SHAMBALA: HISTORY, WORLDVIEW AND THE CULTURE OF SILENT SEXUALITY

#### 2.1 INTRODUCTION

The previous chapter has outlined some fundamental issues which relate to the theme of this research. It contains the background to the research problem by introducing the theme of silent sexuality and its implication for the Shambala people of Tanzania. It also showed that, to a large extent, modernity and globalization have affected the culture of silent sexuality, as some Shambala, especially adolescents, have embraced aspects of modern and global culture.

Thus, the present chapter examines the first core task of practical theological interpretation; the descriptive task. According to Osmer (2008:4) practical theology begins with episodes, situations, or contexts that call for interpretation in contextual theology. Therefore practical theology “invites students to interpret the texts of contemporary lives and practices...living human documents” (Osmer 2008:32). The descriptive task seeks to answer the question, “What is going on?” Osmer grounds the descriptive task in terms of “a spirituality of presence” (2008:33-34) which is a matter of attending to what is going on in the lives of individuals, families and communities. He refers to such attending as *priestly listening*<sup>17</sup>. In a congregational setting, priestly listening can be informal, semiformal, or formal. While valuing informal and semiformal attending, Osmer (2008:38) focuses on formal attending, which he defines as “investigating particular episodes, situations, and context through empirical research.”

Hence, the present chapter will briefly investigate “what is going on?” in the Shambala people before and after the influence of modernity and globalization. The question will be addressed by studying their geographical location and cultural

---

<sup>17</sup> The term is based on the idea that true intercessory prayer involves more than praying for people; it involves listening closely to their needs so that one can represent their needs to God. In other words, it begins with priestly listening.

practices; people's values, taboos and norms. The chapter delves into the background of the Shambala in terms of their religious life and doctrines, socio-cultural life, traditional values, and morals which are a reflection of their spirituality and which serve as a pointer to their nature and their way of interacting with others. Morals and values shape members of the Shambala society, as they develop their sense of right and wrong in terms of their culture of silent sexuality.

Furthermore, the chapter will include reflections on "What is going on?" in the marital life of the Shambala people, specifically, how silent sexuality features within it, as well as on the practice of initiation, sexual taboos, courtship, engagement and dowry in the culture. It will show that in the traditional custom, disciplinary action could be taken against offenders in cases of promiscuity. The chapter will also include some Shambala proverbs which are associated with sexuality, and the impact of silent sexuality on the socio-religious life of the Shambala people will be examined. The chapter's conclusion will focus on the merits and shortcomings of the Shambala's culture of silent sexuality in the light of human dignity.

## **2.2 CHRONOLOGICAL AND TOPOGRAPHICAL STUDY**

History and geographical location are significant because they provide the reader with a full image of the people and the scope of the study thereby facilitating a clearer understanding of "What is going on?" The history and geographical location of the Shambala people in terms of the region where they are dominantly located and the Diocese, with particular reference to the North Eastern Diocese of the Evangelical Lutheran Church in Tanzania where most of them carry out their church activities. The following aspects will be focused on in my argumentation:

### **2.2.1 Tanga Region**

Tanga Region is one of the twenty-one regions in the Tanzania mainland. It lies between 37 degrees and 39 degrees east longitude and between 4 and 6 degrees latitude south of the equator.<sup>18</sup> It covers 26,808 square kilometres and comprises eight districts namely Lushoto, Korogwe, Muheza, Handeni, Pangani, Tanga, Mkinga

---

<sup>18</sup>Atlas of Social Strategy for Primary Schools in Tanzania 1997, page 3.

and Kilindi.<sup>19</sup> The eastern side of the region is bordered by the Indian Ocean, the north by the Republic of Kenya, the north west by Kilimanjaro Region, the west by Arusha Region and the south by the Morogoro and Coast regions. According to the National Bureau of Statistics (2002:39) the population of the region is broken down into Lushoto District 418,652 inhabitants; Korogwe District 260,238; Muheza District 278,405; Tanga District 242,640; Pangani District 43,920; Handeni District 248,633 and Kilindi District 143,972. The total population of Tanga Region is therefore estimated at 1, 636,280<sup>20</sup> (Appendix 1).

### **2.2.2 The Diocese (North Eastern Diocese)**

The history of North Eastern Diocese is significant in this study because, first, it is the research area used in this dissertation. Second, more than 45% of the Diocesan members are Shambala whose culture of silent sexuality is being addressed. The North Eastern Diocese (Appendix 2) of the Evangelical Lutheran Church in Tanzania (ELCT-NED) is located in the North Eastern part of Tanzania in the Tanga Region. The history of the Diocese (previously known as Usambala Digo Church) dates back to the 6th of July 1890 when the first German missionary, Kramer, arrived in Tanga from Zanzibar to begin mission work. The indigenous people of Tanga were the Digo people but Kramer also met many Arabs and some Sudanese in this region. Just two weeks after Kramer commenced his work, he opened a school in Tanga with about nine children. In spite of that effort, no Africans were converted to Christianity until 1892.

On the 6th of February 1891, Johansen and Wohlrab left Europe for Africa and came to Tanga. When they learned that Kramer had not succeeded in his mission, Johansen and Wolrab left Tanga for Mlalo via Digoland on 1st April 1891. Five days later, they arrived at Mlalo and met *Zumbe Mkulu* (Chief) Shekinyashi of the Shambala people whose village had about eighty houses. The following day, Johansen and Wolrab saw an attractive area, which they believed would be suitable for building a mission station. They therefore approached Shekinyashi and his

---

<sup>19</sup>National Bureau of Statistics 2002, (2<sup>nd</sup> ed.), page 39.

<sup>20</sup> However, according to the National Bureau of Statistics: Age Project, Village Population, in 2008, the Lushoto District had a total population of 477,366 people. See the map of Tanga Region in Appendix 1.

relatives for the land but the chief did not give the Germans the area. Deeply disappointed, Johansen and Worlab returned to Tanga. Later on, however, Shekinyashi and his men went to Tanga to persuade the missionaries to return to Mlalo. The missionaries agreed and left Tanga for Mlalo on 21st May 1891<sup>21</sup>. This event is believed to have opened the door of evangelism to the Shambala of Mlalo. On the other hand, the event was regarded as an obstacle to the Shambala culture of silent sexuality since some of its essentials like virginity testing and Female Genital Mutilation (FGM) were not accepted by the missionaries.

On 24th April 1892, a young slave called Koba who served in an Arab home in Tanga was baptized. His Arab master earned an income by “hiring out” Koba to work for rich people. In the course of his duties, Koba happened to work for a German missionary who lived in Mbuyukenda,<sup>22</sup> Tanga. It was at this place that Koba heard the word of God for the first time. He also learnt how to read and write. When Koba's master heard about it, he sent him away. In time, the Sunday school class at St. Michael Church in Berlin heard about Koba and his situation. The children collected about 50 rupees, which were enough to buy him out of slavery and set him free. Thus, Koba got his first Christian name in memory of the congregation in Berlin whose school pupils had collected money for him. He was called Michael and he became the first black Lutheran Christian in German East Africa<sup>23</sup>. Since that time, the missionaries continued to open mission stations among the Shambala.

According to the late Bishop Waltenberg, the first missionary station in the diocese was established in 1893 at Mtae<sup>24</sup> (Waltenberg 1985:7). By the 19th of June 1963, the Usambala-Dogo and six other Lutheran Churches<sup>25</sup> had united to form the Evangelical Lutheran Church in Tanzania (ELCT) and the Usambala-Digo acquired

---

<sup>21</sup>From <http://www.elct-ned.org> (retrieved on 02/03/2011).

<sup>22</sup>*Mbuyukenda* literally means “nine baobab trees”. The area had nine baobab trees which disappeared with time. Mbuyukenda remains an important mission site and a historical area of the Church. Many sepulchres for the first missionaries and their families remain there today.

<sup>23</sup>From <http://www.elct-ned.org> (retrieved on 02/04/2011).

<sup>24</sup> Other mission stations were Vuga (1895), Lutindi (1896), Bumbuli (1899), Lwandai Middle School (1900), Bungu (1903), Gombero (1904), Lutindi Mental Hospital (1905), Bumbuli hospital (1952), and Magamba Secondary School (1961).

<sup>25</sup>The other six churches were the Lutheran Church of North Tanganyika, the Uzaramo/Uluguru Lutheran Church, the Augustana Lutheran Church, the Evangelical Lutheran Church of North West Tanganyika, The Iraqw Lutheran Church in the Northern Province, The Ubena/Konde Lutheran Church in the Southern Highlands (from <http://www.elct.org>-retrieved on 12/06/2011).

her new name, the North Eastern Diocese. Today, the ELCT has 20 dioceses<sup>26</sup> with its headquarters in Arusha (Appendix 3). According to the Lutheran World Federation (LWF) statistics of 2009, the ELCT has 5.3 million baptized<sup>27</sup> members.

### 2.2.3 The Shambala

It is important to discuss the history of the Shambala people in this section because their historical background in terms of their beliefs and their religious and socio-cultural life could shed light on their culture of silent sexuality. The Shambala<sup>28</sup> are agriculturists who occupy West Usambara, a mountain block which rises out of the plains in the north-eastern corner of Tanzania. They speak the Shambala language, one of the many related Bantu languages spoken by different ethnic groups and tribes.<sup>29</sup> In 1967, the Shambala numbered 272,000 and most of them lived within or just beyond the border of Lushoto, which had an area of 1,350 square miles (Fierman 2002:17)<sup>30</sup>. Since Tanzania's 1967 census, no other census has been conducted on the basis of tribe in the country in order to discourage tribalism. However, in 2001, the Shambala population was estimated at 664,000<sup>31</sup>.

By their own definition, the Shambala live in Shambalai, a cool high area above 3,400 feet. In Shambala usage, the addition of the final "i" creates the locative form. Thus, as mentioned in the previous chapter, the Shambala are the people and Shambalai is their home (Feierman 2002:17). By the 1960s, the Shambala had transformed into farmers in a completely forested landscape. They cultivated bananas, sorghum and various other crops in the well-watered mountain basin

<sup>26</sup>The 20 Dioceses are the Central Diocese, Dodoma Diocese, East of Lake Victoria Diocese, Eastern and Coastal Diocese, Iringa Diocese, Karagwe Diocese, Konde Diocese, Mara Region Diocese, Mbulu Diocese, Meru Diocese, Morogoro Diocese, Northern Diocese, North-Central Diocese, North Eastern Diocese, North Western Diocese, Pare Diocese, Southern Diocese, South-Western Diocese, South-Central Diocese and Ulanga Kilombero Diocese (from <http://www.elct.org/dioceses.html> - retrieved on 12/06/2011).

<sup>27</sup>Lutherans hold that baptism is a saving work of God, mandated and instituted by Jesus Christ. Baptism is a "means of grace" through which God creates and strengthens "saving faith" as the "washing of regeneration" in which infants and adults are reborn. The creation of faith is exclusively God's work, it does not depend on the actions of the baptized, whether infants or adults. Even though baptized infants cannot articulate that faith, Lutherans believe that it is present all the same (from <http://www.africanet.com/africanet/country> - retrieved on 11/04/2011).

<sup>28</sup>There are several alternative names such as Shambala, Sambala, Shambaa, Sambara, Schambala. The difference depends on one's preference (from <http://www.ethnologue.com> - retrieved on 12/04/2011).

<sup>29</sup>Tanzania is home to more than 122 different tribes, most of which belong to the larger Bantu family. The fierce Masai belong to the Nilotic speakers (from <http://www.ded-Tanzania.def> - retrieved on 12/04/2011).

<sup>30</sup>The United Republic of Tanzania, Central Statistics Bureau, Ministry of Economic Affairs and Development Planning, 1967 Population Census, 5 vols. (Dar es Salaam 1967-71, 3:345; 1:332).

<sup>31</sup>From <http://www.ethnologue.com> (retrieved on 13/05/2011).

ranging from the Usambara massif<sup>32</sup>. Specifically, the term “Shambalai” is used to refer to the particular mountain area in which the Shambala live, and it is therefore also an indigenous category for the natural environment (Feierman 2002:17).

According to oral tradition, the Shambala history began with the settling of the Shambala people in the Usambara mountains over 200 years ago until the early nineteenth century when the Kilindi ruled supreme in that territory. The first Kilindi king was Mbegha, an exile from the neighbouring Ngulu. Mbegha became the king of the Shambala people after he demonstrated his hunting prowess by killing the bush pigs that were destroying Shambala land and distributing the meat to the citizens. However, Shambala women were hesitant to marry Mbegha who was a “foreigner”. The Shambala believed foreigners would not appreciate their culture of silent sexuality. The Kilindi ruled the Shambala territory for almost a hundred years. In the late 1800s, German colonial officials executed the last Kilindi king and brought about the collapse of the empire (Feierman 2002:17).

In the north and south, the Shambala are bordered by the Kwavi and the Masai, who roam the plains stretching from the foot of the escarpments of the Usambara far beyond the border of Kenya and well into central Tanganyika (appendix 2). Some distance to the north of Kenya, laid the Taita Hills occupied by the Bantu-speaking Taita with whom the Shambala sometimes traded and at other times had rather hostile relations (Winans 1962:9-10). As they were mostly vegetarian, the Shambala diet was predominately starchy, composed as it were of maize or stiff cassava porridge varied by beans, bananas or sweet potatoes. Some green vegetables were added as relish, while livestock farmers got some sour milk, which served as relish and flavouring in porridge. Nowadays, the consumption of meat is increasing, but in the past, stock was primarily used for purposes other than food, featuring prominently in bride wealth and ceremonies, but also of vast importance in patterns of client ship.

The population of the Usambara is also increasing. It is estimated that in 2011 their number in the Lushoto District had increased to 2,753,580 people<sup>33</sup>. This process of

---

<sup>32</sup>From <http://www.easternarc.org> (retrieved on 12/04/2011).

expansion has not come about solely through natural increase but also through immigration. Shambalai is now home to people of different cultures who probably find it difficult to retain their cultural identity in this kind of diversity. Today, the ethnic composition of Shambalai is quite heterogeneous since the Usambara highland attracts settlers, being more suitable for agriculture than the surrounding plains. Its pleasant and cool weather also ensures less infection by malaria. In addition, the rapid expansion of the political domination of the Shambala has brought several different tribal groups under their domain whose presence has added diversity to the people's religious life and belief as well as their socio-cultural life. On the other hand, the contact between the Shambala culture and other cultures has been an important factor in the weakening of the culture of silent sexuality which was part and parcel of the Shambala religious life and beliefs. The following section will examine the religious life and beliefs of the Shambala in order to shed light on the traditional religious context within which the culture of silent sexuality was developed. The examples in the section will have direct bearing on the discussion of silent sexuality later, for example, the relationship between reconciliation and strong action against promiscuity or unfaithfulness in marriage.

### **2.3 RELIGIOUS LIFE AND DOCTRINES**

The Shambalai's religious life is an important feature of the culture of silent sexuality because, to the Shambala, sex is not only for biological purposes; it also has religious and social significance (cf. Mbiti 1990:142). For instance, it is believed that sexual fluid is dangerous to children and the woman should keep away from her husband during the nursing period or she must thoroughly wash herself after intercourse if she has children. It is also a great offence on the part of children to look at and talk or "joke" about the genitals of their parents. Genitals are directly connected with sexuality and making jokes about them is tantamount to joking with the culture of silent sexuality. Mbiti (1990:143) notes that, "Sexual organs are the gates of life... Genitals and buttocks are the parts of the body most carefully covered; their lack of covering constitutes 'nakedness' in the eyes of traditional Africans". Any direct invective on genitals was considered a great disgrace among

---

<sup>33</sup>Village and Street Statistics - Tanga Projection Grand Summary, 2003-2013 of National Bureau of Statistics of Tanzania.

the Shambala and a big sin against God; therefore, some rituals had to be done on behalf of the whole society to appease God's rage.

Thus, our point of departure here could be linked to the question raised by O'Donovan (1992:219): "In what way do traditional beliefs help African people to understand the truth of God and in what ways do they lead people away from the truth of God?" Traditionally, God provided life and immortality for individuals, the community and its collective members, whether they were the living or the living-dead. Before the advent of Christian missionaries, the Shambala's religion, the heart and soul of their entire life, comprised their traditional beliefs, myths, symbols, rituals and rites which helped to maintain their cultural values, doctrines and identity. They believed in the Deity, *Mulungu*,<sup>34</sup> and the creator of the universe and all therein, who is the almighty, and the guide, provider, controller and bearer of the universe. Along with the belief in the Deity, the Shambala also believed in spirits and ancestors who were highly respected as ministers of God among humans. There were also specialists such as healers, priests, diviners and prophets or seers among the people (Mkilindi 2007:21). According to Twesigye (1996:240), the belief in spirits and ancestors meant that, "all the people that ever lived and who are still remembered are considered real social members of the community. The ancestral spirits are part of the living community and act as guardian angels and mediators between the living and their transcendent God in heaven".

Like the *Sangomas*<sup>35</sup> of Southern Africa, the Shambala healers, diviners and prophets engaged in many different social and political activities in the society such as divination, healing, directing rituals, finding lost cattle, protecting warriors, counteracting witchcraft and narrating the history, cosmology, and myths of their tradition. They are highly revered and respected in the society, where illness is thought to be caused by witchcraft, pollution (contact with impure objects or occurrences) or by the ancestors themselves, either malevolently or through neglect, if they are not respected. For harmony between the living and the dead, vital for a

---

<sup>34</sup>*Mulungu* is the Shambala name for the Deity. The missionaries adopted this word for the Christian God in the propagation of the Gospel to the Shambala and in writing the Shambala New Testament, the *Kilagha Kihya*.

<sup>35</sup>*Sangomas* are the traditional healers in the Zulu, Swazi, Xhosa and Ndebele traditions in southern Africa. They perform a holistic and symbolic form of healing, embedded in the beliefs of their culture that ancestors in the afterlife guide and protect the living. *Sangomas* are called to heal, and through them ancestors from the spirit world can give instruction and advice to heal illness, social disharmony and spiritual difficulties (from <http://www.encyclopedia.com/articles> - retrieved on 11/06/2010).

trouble-free life, the ancestors must be shown respect through rituals and animal sacrifices.

Before the advent of Christianity in the region, the Shambala had their own religious beliefs and taboos which they lived out and which became part and parcel of their religious life. These religious beliefs and taboos were based on the most significant rituals, namely the ritual obligations to the ancestors of the lineage. Thus, the deities were divided into two main groups - those spirits associated with the ancestors and those associated with nature. Spirits presided over healing ceremonies, purification rites, the settlement of disputes, the identification of criminals, and rainmaking ceremonies. They provided the living with guidance, insight, and medical knowledge. If, however, these spirits were angered by the actions of the living, they could also afflict humans with the kind of suffering that they were called upon to cure (Boe 1989:27). The Shambala believed that if they did not value and keep their culture, the spirits had the power to punish and curse them.

Moreover, the Shambala religious beliefs included vows accompanied by rituals and taboos that people were obliged to fulfil. For instance, if there was an epidemic disease<sup>36</sup> which took the lives of many people, the Shambala believed that the ancestors were angry and something urgent had to be done to appease them. Thus, the clan elders visited the clan's ancestral shrines<sup>37</sup> with three bulls (depending on the seriousness of the event). All the animals were killed and the blood was poured all around the shrines while they danced and sang songs of praise to their ancestral spirits and gods. The Shambala called the blood the blood of reconciliation, *mpome ya shogha* (Boe 1989:28). They believed that ancestors protected them from harm and brought prosperity to the entire community since ancestors were the founders of the family and clan groups. The ancestral spirits of high-ranking people were

---

<sup>36</sup>In traditional African worldview, disease is viewed not only as evidence of microbiological infection but also as a breakdown in the physical, social and spiritual mechanisms of the individual and community. A disease could be seen as a social construct, which focuses on the person-environment relationship, thus stressing the significance of interrelationship in healing. Furthermore, in Africa, people also believed in multiple origins of diseases, with particular emphasis on external causes and humans and supernatural or ancestral spirits are seen as agents of diseases (Kleinman & McLeod 2005:63).

<sup>37</sup>African shrines and altars are sculptures from the faiths and visions of their makers. They constantly change over time. Offerings are added, old altars crumble, and they are constantly renewed with ritual activity. Shrines and altars are built for gods and ancestors. Objects placed on the altars are symbolic of the gods and contribute to the success of the worship (from <http://www.spirithouses-shrines.ucdavis.edu> - retrieved on 24/06/2010).

believed to have powers beyond human control such as the ability to bring rain or to protect cattle and crops and to stop calamities such as diseases and deaths. They were there to ensure that values and norms were kept intact.

In addition, if one's married daughter was barren, a solitary fate for the Shambala woman, her father went to read the divining board, *mlamulo*, with which he spoke to objects, for example, a stone with the belief that they could give answers or solutions to the problem<sup>38</sup>. It could imply that the forefathers were angry because the family did not visit their shrine. The father would take some men with him to the shrine with a bull, ratifying that, "... cattle are as valuable as human beings; sacrificing them to God is as serious and purposeful as sacrificing a person" (Mbiti 1990:61). At the shrine, the leader of the family would mention all the names of the departed forefathers<sup>39</sup> and say, "We know that you are angry with us and that is why my daughter is barren, but today we have come to express regret to you and to offer you this bull. Eat it, bless us, show us your compassion and innumerable favours and let your granddaughter produce children". They would then kill the "bull of reconciliation", pour the blood around the shrine, cook the meat and eat while dancing and singing (Boe 1989:33).

Mbiti observes that in Africa, worship and singing help to create and strengthen corporate feeling and solidarity (1990:67). Furthermore, "When there is a communal act of worship in which prayers are offered, or sacrifices and offerings are made, this is often an occasion for singing and dancing" (1978:61). Similarly, Twesigye (1996:191) has noted that, in the African context, as long as it is meaningful or convenient, whatever ritual or belief functions best at a given time in any given local community, is adopted. This would be the case even if it meant that the rituals and beliefs were ignored until they were required to meet a specific need.

Reconciliation plays a central role in many African religious practices. Reconciliation has to do with the mending of strained or broken relationships which are never allowed to go unhealed (Oduyoye 1986:113). In the traditional symbolic universe of

---

<sup>38</sup> The issue of barrenness will be discussed later under Shambala customary marriage in which silent sexuality was practiced.

<sup>39</sup> John Mbiti, in his *African Religions and Philosophy*, calls them the "living-dead" (1990:58).

most African people, anything that disrupted the harmonious co-existence of members of a family or society was taken seriously. The misconception that Africans had no concept of sin needs to be rectified. Myaka (1995:92) maintains that Africans did have a concept of sin but did not conceive it the same way as the Western culture did. An important subject such as *mpome ya shogha* (the blood of reconciliation) would not have been known in a culture where the people had no concept of sin. However, sin in the African symbolic universe, represented a threat to the wholeness of the family. It could be described therefore as that which disrupts or destroys the mutual and harmonious co-existence of a family or society. What is clear from this concept is that sin is never confined to an individual in isolation. It is defined in terms of community because in that arena, the interplay of human relationships and behaviour is manifested. Maimela (1998:70) describes it thus:

To traditional Africans, then, sin is related to the stability of the community and constitutes therefore, the refusal to love and have fellowship with one's fellows (both the living and the dead). It is the denial of that which makes for life here and now, like the anguish of a little child or a weak person.

Blood in sacrifice comes into play especially between the living and the living-dead. The Shambala believed that the living members needed to reassure themselves that those ancestors, who were believed to be near God, were appeased. The belief was that they were closer to God because they could no longer sin; their sins were already forgiven. An animal was slaughtered on behalf of the entire family or tribe and its blood was used to communicate a message of reconciliation. Shabangu (2005:71) points to a biblical text that many African Christians like to appropriate with regard to the blood of reconciliation. The author of Revelation 7:14 used this concept metaphorically and demonstrated the importance of purification or cleansing wrongs or sins with the blood of Christ, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (KJV).

Certainly, Africans could also use the blood of an animal to cleanse any perceived wrongdoing symbolically, for instance, when rape was committed among the Shambala (although rape cases were very rare due to tough traditional and cultural norms and standards). Cases of rape were handled secretly due to the culture of silent sexuality but perpetrators were heavily fined on traditional grounds. However, when that happened, some rituals involving the blood of animals had to be

performed to purify the people from the wrath of the ancestral spirits. One could not embark on reconciliation if no hurt had been inflicted on a person. Shabangu (2005:71) is convinced that because the African traditional culture had such built-in mechanisms to free people from the bondage of sin, the practice is not in conflict with the Gospel message but, in fact, recognizes the greatness of God to whom we must “come clean”, as it were.

To the Shambala, a sinner jeopardized the good name of the family, the tribe and the nation. Just as sin was viewed with such seriousness, reconciliation within the symbolic universe of the African also plays a fundamental role and is a means of restoring broken relationships. The pursuit of reconciliation requires that, at some point, it should be affected through slaughter and the spilling of blood, which are essential to the process. Without blood, there can be no proper reconciliation. The blood of reconciliation was meant to honour the living-dead (ancestors). The ancestors were called upon to help the community, and because they were pleased to receive offerings, they assisted the living by granting their wishes. In African traditional culture, the “thread of life” concept is used to signify that without blood there is no life. When blood is poured out of the body, life is sacrificed. Hermeneutically, that very substance in life is what the “Lamb of God” used to take away the sin of the world (Mk 14:24). African traditional cultures, therefore, enshrine this gospel of reconciliation in their social-cultural life (cf. Shabangu 2005:71).

## **2.4 SOCIO-CULTURAL LIFE**

The study of the Shambala’s social cultural life is significant because by living together and associating with one another, the Shambala were able to cherish, uphold and strengthen their culture of silent sexuality and other customs. Culture was passed from one generation to another by word of mouth. It was therefore through participation in communal living that one was initiated into the community. The Shambala practiced communal living along the lines of the African philosophy of socialism.<sup>40</sup> Niwagila, a Tanzanian theologian (1991:36) notes that, according to a

---

<sup>40</sup>Julius Nyerere was a social engineer who had his own vision of “African socialism” called “*ujamaa*,” and advocated it in his country, Tanzania. In his era as Tanzania’s president, peasants were regrouped into collective villages; factories and plantations were nationalized; state-run corporations were established; egalitarianism was

widely held African belief, a person does not stand alone but with other people - *mtu ni watu* ("I am because we are and we are because I am"). For the Zulu, the understanding *umuntu ngumuntu ngabantu*, "a person is a person through persons" (Shutte 2001:23). As African philosophers have pointed out, the concept of "I am because we are" is the most important consequence of seeing ourselves as living counters of vital force. Naomi Tutu explains that:

In our African language we say, "a person is a person through others." I would not know how to be a human being at all except I learned this from other human beings. We are made for a delicate network of relationships, of interdependence. We are meant to complement each other. All kinds of things go horribly wrong when we break that fundamental law of our being. Not even the most powerful nation can be completely self-sufficient (2006:51).

There is always a tendency to discourage the "I" of individualism in many African societies. From childhood, the individual is taught to think about him/herself in terms of others, with a "WE" emphasis. The Shambala recognized communal life as the matrix of life and ensured the unity of society; hence, individualism and isolation were unacceptable in the community. The concept is also emphasized in the South African philosophy of *Ubuntu* captured by Archbishop Desmond Tutu as follows:

One of the sayings in our country is *Ubuntu* - the essence of being human. *Ubuntu* speaks particularly about the fact that you can't exist as a human being in isolation. It speaks about our interconnectedness. You can't be human all by yourself, and when you have this quality - *Ubuntu* - you are known for your generosity. We think of ourselves far too frequently as just individuals, separated from one another, whereas you are connected and what you do affects the whole world. When you do well, it spreads out; it is for the whole of humanity (Tutu 2008:25).

According to Munga (1998:115):

Participating in the community is described in different stages based on recognized rites of passage. One's personality increases the more one participates by being initiated into the community, while it decreases the more an individual isolates him/herself from these standards of the community.

Similarly, Nyamiti (1977:58) shows that in the African context, participation is also connected with life and power within the inseparable relationship between the individual life and community life. He develops his view that African

---

encouraged; great investments were made in literacy, and the accumulation of private wealth was discouraged (from <http://www.nytimes.com> - retrieved on 25/05/2010).

understanding of participation is strongly anthropocentric, which means it can only be understood in the light of African experience of human life and existence which is rooted in African communalism.

Van der Walt (2003:3-4) praises African communalism by affirming that:

Man is a family. This living chain of humanity, in which the tides of world-energy ebb and flow most strongly, stands at the heart of great totality of being... the underlying conviction remains that the individual who is cut off from the communal organism is nothing... As a glow of coal depends upon its remaining in the fire, so the vitality, the psychic security, the very humanity of man, depends on his integration into the family... There are many who feel that the spiritual sickness of the West, which reveals itself in the divorce of the sacred from the secular... and the loneliness and homelessness of individualism, may be healed through a recovery of the wisdom which Africa has not yet thrown away.

The Shambala practised communal living in various respects. For instance, they ate together (*ndaa*), as the women brought food<sup>41</sup>. Men and boys ate together while women ate with girls in a different location. That was to ensure that not one of them went hungry while others had plenty to eat. It was similar to the example set by the first Church in Luke's narration in the book of Acts 4:32: "The group of believers was one in mind and heart. Not one of them said that any of their belongings were their own, but they all shared with one another everything they had" (GNB). The sharing of a meal was an opportunity for the Shambala to inculcate their morals and values in their children. For example, eating together made it possible for parents to observe and teach their children good manners before elders regarding eating, sitting and dressing decently, and as far as the culture of silent sexuality was concerned.

Agricultural activities were also carried out together; a man would plant crops and invite his friends to work on his farm. Actually, there were two possible ways of obtaining labour in excess of what was available from members of the household, that is, through *ngemo* and *kibarua*. *Ngemo* is the Shambala term for a festive labour party. When a farmer holds *ngemo*, he invites a dozen or so of his relatives, friends and neighbours to help cultivate his land on a specific day. In return, he feeds them well and serves them sugarcane beer, *dengerua*. *Kibarua* is the Swahili term for day

---

<sup>41</sup>The main diet is composed of starchy foods such as rice, maize, sweet potatoes and cassava meal. These are usually accompanied by beans, vegetables, meat and sour milk.

labour; both work and worker are denoted by a single word. A farm owner and a *kibarua* agree beforehand on a lump sum for the cultivation of the plot in question. *Kulimiana* or exchange labour continues to be practiced among women who live together in one hamlet. Among males, it is very uncommon, even between full siblings.

Most farmers preferred to use *ngemo* rather than *kibarua*. That was because the food and drink given to *ngemo* workers was worth considerably less than the wages paid to *kibarua* workers. A women's *ngemo* party, which could be called to weed but not to clear land, was even less expensive because the beer given to men was forbidden to women. Women and men were separately invited to *ngemo* as a way of preserving their culture of silent sexuality. The Shambala think that letting men and women work together on a farm could invite seduction which could abuse their culture. Besides, during harvest (especially of maize), women would invite only other women to harvest the crops. Thatching of houses (*kuvimba*) was also done communally by men. The Shambala used communal activities to help one another and cherish their culture.

It is evident that African socialism is rooted in African traditional society. However, globalization and industrialization have brought great economic changes. The higher salaries for skilled people have increased the gap between the poor and the rich. However, the communal lifestyle of sharing is dying in many African societies today. For instance, the Shambala's *ndaa* in which food was brought and shared among the community members is no longer practised. Those who earn good incomes are no longer willing to share with those who have little or nothing, and individualism and greed have escalated among the people. Occasionally, some Shambala isolate themselves, especially in villages where there is inadequate HIV/AIDS education, because people are scared of being infected with HIV through normal social contact/activities such as sharing food, cutlery and toilet seats or sneezing and coughing.<sup>42</sup> As a result, they withdraw from the community, increasing the isolation and individualism which weaken the significance of Shambala traditional culture.

---

<sup>42</sup>HIV is not an airborne, water-borne or food-borne virus and does not survive for very long outside the human body. Therefore, the ordinary social contact mentioned above does not result in the virus being passed from one

According to Taiwo (2010:101), the idea of individualism consumes the modern age. At the onset of the modern era, individualism became the preferred principle of social ordering and almost everything else is understood in terms of how well or badly it serves the interests of the individual. On account of individualism, some important African morals and values have diminished and/or lost their significance in the new generation. Although it is true that there was some recognition of the individual in pre-modern epochs, in the modern epoch, the individual was not merely supreme. Whatever detracted from the rights of the individual was to be rejected precisely for that reason.

Furthermore, the Shambala lived in larger villages consisting of several lineages (family groups). Villages were always located on upper hillsides. Banana groves (*mighunda*) separated the homesteads, served as a source of food, and were a symbol of practical insurance against famine. The common style of houses was a circular hut about a few meters in diameter known as *msonge*. Its walls were made of a frame of light poles plastered with strong clay from termite mounds. The roof was thatched with the long Savannah grass. The hut was used primarily for sleeping at night as people spent a greater part of their time outdoors. The walls and roofs were made in a way that there was enough security or secrecy for couples especially during sexual activities in order to preserve their culture of silent sexuality. There were also rectangular houses in Shambalai with walls of wattle (interwoven sticks) and mud. Nowadays, most of the houses are modelled commonly with cement walls and floor and corrugated metal roofs although some of the houses maintain the old style as a way of preserving their culture or by some who cannot afford to “modernize” their houses due to economic reasons.

Greetings are important among the Shambala. The Shambala greeted people by gently clapping their hands, placing the palms either horizontally or vertically, and with the back and the knees slightly bent forward (especially for women). Greetings were an integral part of their daily lives and the focus was on the human person and interpersonal relationships. There were particular greetings for different times of the day. Greetings may be prolonged for it is customary to inquire after a person's family,

---

person to another (class lecture notes on *Leadership beyond South Africa: HIV Peer Education for Postgraduate Students*, 22/04/2010, Stellenbosch University).

health and work. Moreover, young people were expected to show respect and deference to their elders. Standing or looking into the eyes of elders while talking to them was considered disrespectful. Entering one's parents' bedroom (because the bedroom was the only place where silent sexuality was permitted), passing in front of seated elders and jumping over the legs of seated elders are also prohibited. Again, persons of the opposite sex were not expected to show any affection publicly through bodily contact; that was considered highly inappropriate, as they had to preserve their culture of silent sexuality.

The Shambala have maintained their cultural heritage for generations as the basic element contributing to their sense of unity, pride and identity. The first president of Tanzania, the late Julius Nyerere praised culture in these words:

I believe that culture is the essence and spirit of any nation. A country which lacks its own culture is no more than a collection of people without the spirit which makes them a nation. Of all the crimes of colonialism, there is none worse than the attempts to make us believe we had no indigenous culture of our own; or what we did have was worthless – something we should be ashamed of rather than a source of pride. Some of us, particularly those of us who have acquired a European type of education, set ourselves out to prove to our colonial rulers that we had become “civilized.” That we meant that we had abandoned everything connected with our own past and learnt to imitate only European ways. At one time, it was a compliment rather than an insult to call a man who imitated the Europeans a “black-European” (Mbughuni 1974:16).

Without a doubt, the Shambala had a rich cultural heritage of songs, proverbs, riddles and dances, as will be shown later in this chapter. All these are used to teach younger people their history and the expected behaviour in the community. Drums were used traditionally to transmit messages of approaching danger as well as important news such as the death of important people in the community, especially the king. Storytelling by elders was a popular evening pastime for children.<sup>43</sup> However, due to modernity and globalization, a wide variety of modern music is popular among the younger generation who prefer to listen and dance to Western music such as reggae, pop and rap rather than to traditional music. Keshomshahara (2008:36) has noted that, African morals and values have been shaken and undermined by modern changes although they have not yet been overthrown. African people are still subconsciously influenced by African religions even in the context of the influence of the modern world.

---

<sup>43</sup>From <http://www.everyuculture.com> (retrieved on 13/05/2010).

## 2.5 SHAMBALA TRADITIONAL VALUES AND MORALS

Values and morals safeguard or uphold the life of the people in their relationship with one another and the world around them. Values and morals cover topics such as truth, justice, love, right and wrong, good and evil, beauty, decency, respect for people and property, the keeping of promises and agreements, praise and blame, crime and punishment, the right and responsibilities of both the individual and his community, character, integrity, and so on (Mbiti 1978:11). Hence, Ott (2000:24) believes that, "Morals and ethics are self-explanatory without the necessity of codifying one by one the issues they raise". Indeed, values and morals help people to live with one another to settle their differences, to maintain peace and harmony, to make use of their belongings, to have a relationship with their environment and to observe and practice their cultures.

According to Mugambi (1989:151), moral education in Africa has become a very disturbing issue to many people, especially in recent years. This is because children no longer seem to know how to conduct themselves as individuals or as members of society. The realization by parents that this gap exists is at the same time recognition that the parents themselves lacked something important in the process of their own upbringing and education. Mugambi is convinced that if parents were able to look after the moral welfare of their children, the issue of moral education would not be so disturbing.

The Shambala had their own moral code and conduct which governed their behaviour in the society (although it is being eroded by modern values). There were norms and taboos that tried to address the need of the individual in terms of security of life and property. Most of the norms, taboos, and prohibitions were aimed at protecting the community, promoting peace and harmony, and preserving their culture. Communal farmlands, the market place (*ghuiyo*), streams (*mtu*), or shrines were generally linked to taboos, which spelt out who may or may not enter, when and under what circumstances people were permitted or forbidden to enter such places. Rape and other kinds of sexual misconduct were abhorred. Sexual privacy and purity were maintained in order to preserve their culture of silent sexuality. If a man committed adultery with a married woman, he had to prepare a container of

honey (*debe ja wiki*) to give to the aggrieved husband, but the matter was never revealed to the public in order to maintain their culture (cf. Boe 1989:20). In most communities, sex and marriage commanded respect and they were not to be abused by anyone. For instance, the Shambala believed that if a man raped someone's daughter, all the spirits of the dead relatives wreaked havoc on the community. In the Pokomo society, a rapist was required to send milk and goat meat for the girl to eat until she recovered from the ordeal. Thus, sexual violence was not tolerated as it was surrounded by numerous prohibitions and consequences sanctioned by the community (Kenyatta 1978:159). The penalties were meant to send a message to everyone that such actions were against their culture and could not be tolerated in the community.

As discussed above, in cases of abomination, grave offence or defilement against the community such as murder, incest or promiscuity, the moral pollution had to be cleansed or expiated by special Shambala ritual experts in order to appease spiritual beings and ancestors who the people believed were also offended. Until the expiation was done, it was believed that the entire community (and not only the individual directly involved), stood in real and imminent danger of disaster. The affected community could therefore expect severe punishment from the supernatural custodians and guarantors of morality in order to maintain social order, peace and harmony (Boe 1989:20). The culture of silent sexuality compelled them to deal secretly with all issues related directly to sex and sexuality, although no culprit was ever left without being heavily punished under customary law.

The Shambala also believed in the sacredness of life, therefore, shedding another's blood has always been abhorred. People who were killed were those whose continued existence was regarded as a threat to the lives of others and to the peace of the community. Again, if one member threatened the welfare of a larger group, his father could take him to the chief and hand him over as a slave, legally detaching him from the lineage, which was no longer liable for his action. Prisoners of war were in a similar position as people without local descent ties. The Shambala belief in the sacredness of life also influenced their views of sex or customs related to sexuality. Thus, the sacredness associated with life explained the rigidity with which Africans treated and regarded sexual intercourse and sex organs. In fact, sex taboos and the

demand for virginity before marriage stemmed from the African belief that the blood of virginity is the symbol that life had been preserved, that the spring of life had not already begun to flow wastefully, and that both the girl and her relatives had preserved the sanctity of human production (Feierman 2002:175). This point will be discussed in the next section. However, the issue of virginity testing will be revisited in the last section of this chapter while discussing the virtue and weaknesses of silent sexuality.

Additionally, the Shambala had a sense of respect and authority for elders. Africans generally have deep and ingrained respect for old age, and even when they find nothing to admire in an old man, they would not easily forget that his grey hairs have earned him the right to courtesy and respect. Elders in Africa are respected for many reasons, especially because they are supposed to teach and direct the young ones to abide by their culture, and this is reflected in the African proverb, "He who listens to an elder is like one who consults an oracle" (Zebala & Rossell 1979:15). The belief was that oracles spoke infallible truths; thus, elders also spoke the truth and their words and instructions were heeded for the promotion of good behaviour among the young ones.

The respect given to elders had an effect on the maintenance of customs, traditions, norms, and values of the society concerned. When people broke morals and values, they suffered shame in the sight of society. In some cases, they were ostracized or kept out of the social circles of their friends and relatives. In serious cases such as sexual misconduct – rape or shedding of blood – there were ways of paying compensation and bringing reconciliation. Sometimes, rituals were performed to purify people who had committed serious moral offences and to renew their good relationships with other members of the society (Mbiti 1978:180). That was because many African societies also believed that their moral laws were given to them by God from the very beginning. The belief guaranteed unchallenged authority for the morals. It was also believed that some of the departed ancestors and the spirits kept watch over people to ensure that they observed the moral laws and were punished when they broke them (Mbiti 1978:175).

Mugambi (1989:157) maintains that moral education in traditional African society has three main objectives:

Growth towards social responsibility so that the person develops the commitment to help others at any time and place; complete self-discipline so that a person does not act according to the dedicated emotions under any circumstances (one develops the capacity to look before leaping); understanding the inherited wisdom of the community as a whole so that a person does not unwillingly betray the secrets of his people but at the same time projects a positive image of his community to outsiders.

In short, morals keep the society from disintegration (Mbiti 1978:176). Even though the moral ideals were not always reached, they challenged people to aspire to them. Those who observed the ideals in their conduct in the community or among their associates had a sense of inner peace because they were confident that they were doing no wrong against the accepted code of conduct. The morals had become rooted in the people's lives because of a long tradition of doing certain things and avoiding others. For that reason, some morals applied in one area but not in another, or at one time but not continually. For example, the culture of silent sexuality is no longer applicable in today's era of globalization. This is because of the interaction of different cultures among the Shambala in terms of the language and social, economic and political structures as well as the challenges that take place slowly or rapidly in every society.

Some Shambala norms and values are specifically directed at issues pertaining to marital life in order to safeguard and maintain their culture of silent sexuality, as will be detailed in the next section.

## **2.6 MARITAL LIFE AND SILENT SEXUALITY**

What is silent sexuality? How can sexuality become silent? The word "silent" is normally perceived paradoxically especially because of the violence against women – in terms of sexual harassment, rape, and sex tourism and covert form in psychological and emotional demeaning of women (cf. Gnanadason 1993:3). As mentioned earlier in the background to this research and in the statement of the problem, silent sexuality is used in this context and as used by the Shambala, had to do with the manner in which sex and sexuality were understood and practised in traditional marriage. Sexual intercourse took place with reverence and only within

marriage for the purpose of procreation and pleasure. Sexual intercourse played an important role in a Shambala marriage but before one engaged in sexual relations, pre-marital sex instruction was important and that was done during the initiation ceremony which both boys and girl were obliged to undergo.

### **2.6.1 Initiation Rites**

Initiation rites were like the birth of young people into a state of maturity and responsibility. Initiation rites enacted and effected the incorporation of the youth into the full life of the society. Initiation played an even more decisive function in the education of the young. The term covered the period of life in which young people were integrated into their community, when they learned with particular intensity the entire history of their ancestors and their ethnic group as a whole (Bujo 2003:47). The goal during the period of initiation was to attain a new kind of dynamism in the community and to pass on to the coming generations the virtues acquired through the “new birth” (Bujo 2003:47).

Only after initiation, where this is observed, is a person religiously and socially born into full manhood or womanhood with all its secrets, responsibilities, privileges and expectations (Mbiti 1990:131-132):

One of the educational purposes of initiation rites is to introduce young people to matters of sex, marriage, procreation and family life. One could say then that initiation is a ritual sanctification and preparation for marriage, and only when it is over may young people get married. Since the whole community participates in the initiation rites, it is therefore the entire corporate body of society which prepares the young people for marriage and family.

Zephania Nkesela who cites Jomo Kenyatta notes that, for the Kikuyu, circumcision is the only ceremony that qualifies a man for manhood (Nkesela 2006:10). Similarly, among the Nyiramba of Central Tanzania, young people are recognized as fully matured members of the community after circumcision and the process of initiation. However, among the Shambala, one is recognized as a mature member of the society through a complex pattern of initiation rites which occur in certain stages according to age and gender. Boys and girls go through different stages of initiation rites, *jando* and *unyago*, respectively.

### 2.6.1.1 Initiation of Boys (*jando*)

The Shambala initiation rites for boys are performed in two main phases called *ngwaliko wa kaya* and *gao*. *Ngwaliko wa kaya* had to do with a boy's circumcision and the appointment of a mentor *kungwi* (an initiated person) who would act as a confidant and role model throughout the boy's lifetime. The *kungwi* could come from any clan but generally was a blood brother of the boy's father. Circumcision was an individual matter and was not regulated by the chief. It was customary to circumcise boys between the ages of three and four, although a poor man sometimes put it off until his son was ten or more. However, if his contemporaries noticed that he had not been circumcised at that age, he was ridiculed as a *zobe* (one with uncircumcised penis). The *zobe* had no place among his peers. In such a case, the boy could pressurize his father to arrange his circumcision.<sup>44</sup> If there were several uncircumcised boys of the same age in a village, their fathers could agree to meet the cost of the circumciser and the feast that followed but this depended on the circumstances. The total complex of ceremonies which made up the circumcision marked the advancement of the boys to the status of *wai* or initiates. Boys were called *wai* from the time of their circumcision until the termination of all initiation ceremonies and the assumption of adult status, which was normally conferred during the puberty stage when the boys were prepared for another stage of initiation – the *gao* (Winans 1962:94-95).

When boys reached puberty, they were considered ready to undergo the central part of the initiation called *gao*. The term *gao* refers to ceremonies for both boys and girls although the two sexes were separated and went through somewhat different experiences. All boys participated in the *gao*, both the *kilindi*<sup>45</sup> and the commoner

---

<sup>44</sup> In these days of HIV AIDS, ecological studies have shown that in regions where HIV transmission is predominantly heterosexual, the prevalence of HIV and of male circumcision is inversely correlated. More than 30 cross-sectional studies have found the prevalence of HIV to be significantly higher in uncircumcised men than in those who are circumcised, and 14 prospective studies all show a protective effect, ranging from 48% to 88%. In a cohort study of discordant couples in Uganda in which the female was HIV infected and the male partner was initially HIV seronegative, 37 of 134 uncircumcised men versus none of 50 circumcised men became seropositive after about 2 years of follow-up. Biological studies suggest a plausible mechanism for this protection. The inner mucosa surface of the human foreskin, exposed during erection, has nine times higher density of HIV target cells than does cervical tissue (Robert Bailey in *Male Circumcision for HIV Prevention in Young Men in Kisumu, Kenya: A Randomized Controlled Trial*, Vol. 369, page 643ff).

<sup>45</sup> The king and his chiefs were all members of a single lineage, the *kilindi*, and the political relations among them were acted out in a descent idiom. Thus, the kingdom can be seen as a territory with a large number of commoner succession groups, over which there was a single governing succession group (Feierman 2002:31).

alike, although a *kilindi* boy was a leader of the initiates. The ceremonies were synchronized and inaugurated with the construction of temporary ceremonial houses *mashasha* (singular *shasha*). *Mashasha* were constructed under the direction of a ritual functionary (*shefaya*), who was usually a commoner and who was paid by the parents of the initiates<sup>46</sup>. The *shefaya* directed the *gao* for the chief because he had learned the necessary medicine to protect the initiates against witches, harmful magic, and dangerous spirits. The *makungwi* or mentors of all the initiates constructed the building and conducted the general ceremony. The initiates spent their nights in the *shasha* during the whole period of *gao* and were instructed in proper sexual behaviour by the *shefaya*, the *makungwi* and any other adult who cared to attend the ceremony (Winans 1962:96). The rite of initiation took place at a designated place in the forest, which was symbolically the place of the ancestors and of primordial life.

The teachings which the boys received during the *gao* included the importance of building *mabweni* (traditional sleeping huts for unmarried youths) in their homestead so that they would never again need to share the same sleeping huts with their parents. The idea behind this was to prevent children from hearing their parents during sexual activities. The Shambala believed that sex was not a public activity but it was to take place silently and secretly by married people only. The boys were also strictly forbidden to mention or expose their sexual organs in public due to the belief that after initiation rites, their sexual organs had become ritually and religiously purified; therefore, to mention or expose them in public or to use them before marriage was a great offence. Indeed, it was also a great offence on the part of children to look at or talk (joke) about the genitals of their parents (Kuyonga & Boe 1987:9). Mbiti (1990:143) affirms that, "Sexual organs are the gates of life. For many African peoples, the genitals and buttocks are the parts of the body most carefully covered; their lack of covering constitutes 'nakedness' in the eyes of traditional Africans." Hence, sexual instruction played an important role in the pedagogy.

---

<sup>46</sup>Winans reports that the *shefaya* was paid by the man who called the initiation and not by all the parents. The differences in reporting may be due to the different locations of the interviewers and/or differences in historical periods.

All teachings were done in the night to make sure that no intruder or passer-by could overhear them. Referring to his own experience, Camara Laye, in his excellent autobiographical novel *The Dark Child*, describes the silence and privacy around initiation ceremonies in many Africa societies:

The teaching we received in the bush, far from all prying eyes, had nothing very mysterious about it; nothing, I think, that was not fit for ears other than our own. These lessons, the same as had been taught to all who had preceded us, confined themselves to outlining what a man's conduct should be: we were to be absolutely straightforward, to cultivate all virtues that go to make an honest man, to fulfil our duties toward God, toward our parents, our superiors and our neighbours. We must tell nothing of what we learned, either to women or to the initiated; neither were we to reveal any of the secret rites or circumcision. That is the custom. Women, too, are not allowed to tell anything about the rites of excision (1954:128-129).

Ociti (1973:105) has also described the education of African youths under the traditional system, stressing that the process starts from the time of the unborn child. He refutes writers who have construed that "...since the Africans knew no reading or writing, they therefore had no systems of education and so no contents and methods to pass on to the young." For scholars who think Africa was a "*tabula rasa*" with respect to educational institutions and processes, "education... meant Western civilizations; take away Western civilization, and you have no education".

### **2.6.1.2 Initiation of Girls (*unyago*)**

Initiation for Shambala girls was an important rite which symbolized maturity, a sense of responsibility, and a sign that one had reached puberty. Unlike boys, the girls from each clan had their own initiation ceremony but the *gao* was reserved only for the *kilindi* girls of noble birth. Daughters of commoners did not participate in the *gao*, although they participated in a ceremony called *loza* which in practice was more or less the same as the *gao* for the *kilindi* girls. The major part of the initiation ceremony for girls was not directly under the control of the chief but was the concern of elderly women, although the chief was not totally excluded. Girls were not taken to the *shasha* in the forest but were gathered in a special camp in the village, where a dance (*ngoma ya loza*) was performed for them (cf. Winans 1962:94-95).

When a young girl had her first menstruation, her parents and the female leader of the initiation ceremony were immediately informed. In order not to endanger the fertility of the young woman, her parents and the village chief must immediately

begin to observe the taboos relating to sexuality. Meanwhile, the girl herself was isolated for a certain time in a hut where the leader of the initiation instructed her. During this time, the girls said farewell to their childhood and were introduced step-by-step to their new roles as potential wives and mothers with songs and dancing. A young woman was taught how to take care of herself after menstruation, avoid sexual intercourse before marriage, and practice birth control (the only contraceptive was abstinence as sex before marriage was strictly forbidden and was against silent sexuality). Traditionally, the girl was allowed to marry only after her parents were convinced that she was old enough (i.e. she had started to menstruate, which was the only measure of maturity). Additionally, the girls were taught the art of sex, that is, how to satisfy men sexually when they got married. They were also taught what kind of food to give to their husband in order to make him more sexually active (Kuyonga & Boe 1987:10). In some other African societies such as the Bemba of Zambia, during initiation, women were taught how to perform different and special types of pelvic movements/dances during intercourse to enhance pleasure. These dances were taught three months before marriage (Lupupa 2006:39).

Amadiume (2006:5) affirms that during initiation or marriage rituals in many traditional societies, the young women were taught how to prepare themselves physically for intercourse including the use of rhythmic body movements that were enhanced by sounds and aids, and spices. Waist beads that previously signalled the message “don't touch” became sex aids after marriage.

Pre-marital sex was prohibited and if a girl was found pregnant before marriage, she was driven away into the wilderness or to some other groups of the Shambala; she was pressed by the parents to reveal the man who was responsible for her pregnancy. The man had to pay a fine for her lost virginity and he was forced to marry her even if he was already married because polygamy was allowed. If the parents' efforts to find the man failed, then, the child remained in the family of its maternal grandparents and became *mbweni*,<sup>47</sup> whom the Pare people call *mwana*

---

<sup>47</sup>The word *mbweni* comes from *bweni*, the traditional sleeping hut for unmarried youngsters. The *mbweni* had an inferior status to children born by married couples in the Shambala traditional custom. In this regard, George Akerlof et al (1996:278) notes that rising out-of-wedlock birth rates are of social policy concern because children reared in single-parent households are more likely to be impoverished and to experience difficulties in later life.

*wa kaya* (Fue 2006:16), literally, “the child of home” or the one who was born out of wedlock.

Further, the initiation education and the culture of silent sexuality showed that sexual intercourse among people of one kin was incestuous. One could not have sexual intercourse with another member of the extended family. Incest was highly discouraged and condemned among the Shambala. Waruta and Kinoti (2000:106) have described what they observed in many traditional African societies thus:

Adultery, fornications, sleeping with a forbidden relative or domestic animals, intimacy between relatives, children watching the genitals of their parents, all constitute sexual offences in a given community... African peoples are very sensitive to any departure from the accepted norm concerning all aspects of sex... For this reason, many of the offences must be followed by a ritual cleansing whether or not the offenders are physically punished, otherwise, misfortune may ensue.

Mbiti (1990:134) confirms that, “Taboos exist to strengthen marriage prohibitions. For example, it is feared that children of close relatives will die, and that the living-dead are displeased with such marriages and would therefore bring misfortune to those concerned.” However, some taboos were used as a control mechanism for girls and women, for example, female circumcision. Such harmful traditional practices will be discussed in the last section of this chapter under virtues and weaknesses of silent sexuality.

Female circumcision was common among the Shambala especially in the royal families. Girls underwent partial circumcision in which a portion of the external *labiae* was removed. In the same way, women who had trouble conceiving sometimes underwent similar operations based on medical advice (Winans 1962:95). When German missionaries arrived in Shambalai, they discouraged the practice of female circumcision. Among the Maasai of Tanzania,<sup>48</sup> female genital mutilation (FGM) is most commonly performed between the age of four and eight but it can take place at any age between infancy and adolescence.

---

<sup>48</sup>Female Genital Mutilation as defined by World Health Organization (WHO) is any procedure involving the partial or total removal of the external female genital or other injury to the female genital organs whether for cultural, religious or other therapeutic reasons. See <http://www.ethnologue.com> (retrieved on 21/05/2010). FGM has other alternative names such as Female Genital Cut (FGC) or Female Genital Removal (FGR).

Due to the prohibition of FGM by the government and non-governmental organizations (NGOs), the practice is now losing force. In the past, it was common to see those who had no medical training performing the surgery without anaesthetics, sterilization, or the use of proper medical instruments. The shock and excessive bleeding from the surgery often led to the death of some of the girls. The failure to use sterilized medical instruments led to infections and had other serious long-term effects.<sup>49</sup> Reports from Ngorongoro District in Arusha Region show that although people are aware of the dangers associated with the practice, the local people have found it difficult to abandon FGM. Government leaders and officials of the local NGOs operating in the area confirmed that FGM has probably aggravated the spread of HIV/AIDS among these pastoralist people<sup>50</sup>.

While some social statements expose extreme patriarchal control, some of the reasons that are expressed in beliefs and traditions that support the practice of FGM equally show ignorance of the complex biology of the female sexual and reproductive organs in cultures that practice FGM. Thus, Amadiume (2006:3) points out that, "Some reasons such as the fear that the clitoris and labia might grow too big, or get in the way show surprising knowledge of the female sexual organ for autonomy and rejects the idea of sexual equality for girls".

Only after initiation was a person religiously and socially born into full manhood or womanhood with all its secrets, responsibilities, privileges and expectations. Thereafter, one was expected to take on the responsibility of marriage which traditionally commenced with courtship, betrothal and the payment of the bride price.

### **2.6.2 Courtship, Betrothal, and Bride Price/Dowry**

The task in this sub-section is to define and differentiate between courtship, betrothal and dowry, as they are understood and practiced by the Shambala and by most African people. In fact, the definitions and the practice of courtship and betrothal

---

<sup>49</sup>Seminar conducted in Tanga at the Roman Catholic headquarters by Kiota Women Health and Development Organization (KIWOHEDE) on *Harmful customs affecting women and children in Tanga Tanzania* (01-07/07/2007).

<sup>50</sup>*Arusha Times*, 28/05/2010, page 2.

differ from one person to another and from one society to another. Oftentimes, the same points are made, but significant differences remain.

### **2.6.2.1 Courtship**

A relationship begins with the full approval of both sets of parents with the intent of considering marriage, and of becoming acquainted through family and group activities. Thus, courtship consists of three main elements – accountability to parents and other trusted adults, building each other's character rather than focusing on physical attraction, and waiting to develop a serious relationship until one is ready to get married. No physical contact or romantic ties are encouraged during the period of courtship and betrothal.

### **2.6.2.2 Betrothal**

Betrothal is a binding commitment to marry. It is approved and supervised by parents (especially fathers) and is confirmed by a bridal provision (bride price) before witnesses. Betrothal follows a careful investigation that occurs during the courtship (Thompson & Myers, 2003). However, courtship and betrothal differ in certain ways such as the degree and form of parental involvement, choosing the person to court or marry, and the timing of levels of physical contact.

### **2.6.2.3 Dowry**

The property that a woman brings to her husband's house at the time of the marriage is the dowry. The dowry apparently originated from the giving of a marriage gift to the family of the bridegroom by the bride from the money bestowed on the bride by her parents. In fact, some of its basic functions include protecting the wife against ill-treatment by her husband, since a dowry can be a conditional gift, and help the husband discharge his financial responsibilities in marriage. The dowry makes it possible for the young man to establish a household, provide support for the wife in case of her husband's death, and compensate the groom's kin for their payment of the bride wealth.<sup>51</sup>

---

<sup>51</sup>From <http://www.answers.com/topic/dowry> (retrieved on 10/06/2010).

However, the Shambala did not practice dowry payment in their traditional customary marriage or even in their Christian marriage ceremonies today. The common practice among them is the payment of bride price, although the payment is lower than that of pastoralist societies. In some other African societies, for example, among the Kikuyu of Kenya, a dowry acted as a kind of insurance policy which contributed to the security of marriage. It was clearly meant to act in the interest of the marriage relationship as all other aspects of the legal network were. It was an effective piece of registration which was intended to facilitate the dignity of both partners and not to destroy it. Therefore, it was a highly valued commodity which both partners feared to lose (Arthur 2001:77-78). After all the formalities of paying the bride price had been done, what followed thereafter was the courtship and betrothal as explained below.

#### **2.6.2.4 Courtship and Betrothal**

In traditional Shambala society, only a man sought a woman's hand in marriage; a woman could not ask to marry a man. It was taboo for a woman to seek out a man in marriage; it was the man who took the initiative to find a suitor (Shemsanga 2004:13). The procedure for finding marriage partners differed from one society to another. Among the Masai, for example, the choice of a suitor for a young man or woman was made by the parents, and this could be done even before the child was born. Similarly, among the Bakalai,<sup>52</sup> a girl was often betrothed while still a child. Afterwards, she would be taken to her future husband's village by her father or mother. She returned home after a while, and this continued until she grew older and she was given away in marriage.

However, in traditional Shambala society, a young man made his own choice when it came to marriage and afterwards he informed his parents of his choice. The parents conducted private investigations concerning the family of the girl in question to ascertain whether there was any history of infectious diseases such as leprosy or epilepsy in the family. After a "clean bill of health", the parents approved his choice

---

<sup>52</sup>The Bakalai/Baiale/Bangouens are a Bantu Negroid tribe inhabiting a wide track of the French Congo by the River Ogowe. They appear to have immigrated from the Southeast and it is supposed that they are connected racially to the Galoa, one of the Mpongwe tribes of Ogowe. From <http://encyclopedia.jiank.org> (retrieved on 27/05/2010).

because the Shambala believed that, *akundwaye ni isho ne nyokwe* (the one your father deliberately loved and proposed to would definitely be your mother today), a saying which gave freedom of choice to young men. After the parental approval, marriage negotiations and preparations began. Since the individual existed only because the corporate group existed, it was vital that in that most important life contract, other members of the corporate community became involved. During courtship, the parents of a boy brought many gifts to the girl (*waikio*) such as dresses, shoes, perfumes and beads. Additional gifts such as tobacco were given to the girl's father while negotiations of the bride price (*mahari*) were under way (Feierman 2002:38).

A fairly widespread practice in African societies, as Mbiti (1990:32) has observed, involved the process whereby the parents and relatives of a young man approached the parents of a particular girl for marriage negotiations. This was done after the initiation period which, as discussed above, often coincided with puberty. If either the girl or the young man very strongly or firmly rejected the prospective marriage partner, then the negotiations broke down, although in some cases, force or pressure was applied to get the reluctant youth to marry the partner chosen by the parents or relatives. For example, among the Kikuyu, if a father rejected his son's proposal, he would simply declare that he and his entire family would not participate in the intended marriage (Arthur 2001:76). However, in his book, *Facing Mount Kenya*, Kenyatta (1970:163) argues that, "the Kikuyu system of courtship is based on mutual love and gratification of the sexual instinct between two individuals." Today, in many African societies influenced by the process of globalization, a young man is allowed to find a future wife by himself. He proposes to her and gives her an engagement token, often a ring, to show his commitment to her and to show that the girl has agreed to marry him. After this important process, comes the negotiation of the bride price/bride wealth.

#### **2.6.2.5 Bride Price/Bride Wealth**

Traditionally, the prospective husband was expected to give out a certain amount of money and other material gifts such as cattle, goats, honey, and clothing as bride price before a marriage proposal was finalized. Bride price payment, as mentioned

above, was not high among the Shambala when compared to many other pastoral societies, but it was high enough to cause some young men much difficulty and provide a major incentive for some forms of economic activity in the society. The average cost of bride price was three bulls, one cow, three goats, four gallons of honey and a little amount of money as gift for the bride's aunts and uncles, while her brothers got a big cock known as *nguku ya ulamu* (Winans 1962:146-147).

The Shambala appreciated bride price or bride wealth as a symbol of sincerity and good faith which unified the bride and groom's families. It introduced a sense of accountability into the marriage, giving both families a stake in it which helped to create a strong marriage. Nonetheless, the culture of paying bride price has been criticized and challenged in some quarters. Some people regard bride price as a means of enriching the bride's family or as a license for a man to treat a woman as "purchased" goods. Modern life has distorted the real meaning of bride price because the huge sums of money demanded by parents these days contribute to the rise in domestic abuse that has damaged many marriages. Many parents use marriage proposals as an opportunity to make easy money but the question to ask is: If a man and a woman love each other, why should they prove it with expensive tokens?

Another view claims that in today's materialistic world, many parents are like Laban (Gen. 29:18ff)<sup>53</sup> or even worse. According to a Tanzanian newspaper, some marriages are negotiated "simply for the sake of profiteering by greedy fathers" who view their daughters as a means of easing a financial crisis. The article criticizes parents who hold their daughters back from marriage because they are waiting for the highest bidder. Young people sometimes choose to elope to escape excessive bride price demanded by tenacious in-laws. It is possible to deduce that sexual immorality is one of the fallouts of the demand for high bride price.<sup>54</sup> Thus "Parents

---

<sup>53</sup>As a result of Jacob's love for Rachel, he offered a high price - the equivalent of seven years' wages. Laban accepted the offer but tricked Jacob into first marrying his older daughter Leah. The emphasis that Laban placed on material gain caused his daughters to ask, "Are we not really considered as foreigners to him (their father) since he has sold us, so that he keeps eating continually even from the money given for us?" (Gen 31:15).

<sup>54</sup>From *The Guardian*, 21 November 2009, page 7.

should not demand a high price. The newly married couple need to live, so why bankrupt the young man?"<sup>55</sup>

On the issue of bride price, a Tanzanian Presbyterian clergyman Rev. Dr. Timothy Njoroge announced, "If you are ready to marry, come to me and I will carry out a church wedding. And if your parents come demanding bride price and pajeros, I will call the police and I am sure the law will be on my side" (Arthur 2001:77). Dan Kaye (2007:22) laments that the commercialization of marriage and the loss of value in the institution of marriage have had some serious consequences. For instance, many women in Tanzania are of the view that bride price takes away their rights and reduces them to objects for sale, whose value is equivalent to money or material items. To acquire wealth from bride price, girls are forced by their parents to marry at a young age, and many are forced to leave school to enter into marriage. Such girls may develop low self-esteem and may be ignorant about issues of sexuality, which are often taught during formal education.

Despite the criticisms, the significance of bride price in African traditional customs should not be ignored. The bride price acted as a kind of insurance policy which contributed to the security of marriage. In the Shambala context, bride price was clearly meant to act in the interest of the marriage relationship as all other aspects of the legal network were supposed to do. Bride price was and is a token of appreciation to the bride's family, that is, a way of thanking the bride's parents for giving the man their daughter's hand in marriage and for taking care of her from childhood to puberty. Bride price therefore binds a man and his wife together in the eyes of their families. It is the symbol of the bond or covenant which seals up the sacred relationship established through marriage, a relationship which would be worked out over a long period of time.

Mbiti (1978:101) calls bride price the marriage gift, the legal instrument which authorizes the husband and wife to live together and to bear children, and which constantly reminds them that they must continue to live together. If the marriage

---

<sup>55</sup>Julia Kim and Mmatshilo Motsei. From <http://www.sciencedirect.com> (retrieved on 13/06/2010).

eventually breaks down, many of these gifts are normally returned, a sign of failure. Mbiti (1990:137) further states the point more emphatically:

It is a symbol of gratitude on the part of the bridegroom's wife. The gift "replaces" her in the parental home, reminding the family that she will leave or has left and yet she is not dead. This expresses her value not only to her family but also to her husband's people. At marriage, she is not stolen but given away under mutual agreement between the two families. The gift elevates her status both as a person and as a wife. Moreover, it legalizes her value and the marriage contract. The institution of this practice is the most concrete symbol of the marriage covenant and security. Consequently, under no circumstance is this custom a form of "payment" as outsiders mistakenly interpret it.

However, Mbiti is aware that some greedy parents today try to commercialize the bride price but he is convinced that it should retain its traditional meaning of a "gift":

They are not to be regarded as payment for wife, even if some greedy parents today act as though they were selling their daughters to get money. It is true to say that these gifts show how much the husband appreciates the care that the wife's parents have shown towards her. She is not to be taken for granted, and the fact that her husband gives gifts to her parents, for her sake, adds to her dignity as a partner (Mbiti 1978:101).

Likewise, among the Shambala, the bride price was an expression of gratitude and there was never any intention to commercialize it. Its payment resulted in a substantial amount of wealth being redistributed around the community, reinforcing the equalizing nature of property and goods. Waruta and Kinoti (2000:104) agree that in most traditional African societies bride wealth/price was not a price paid for the bride; there was no question of buying or selling the girl. However, looking at the other side of the coin Waruta and Kinoti (2000:104) have this to say:

Of course the temptation is great for parents (of the girl) to try to make as much as possible from the affair. They may even force their daughter to consent to a marriage she does not want, but which is most profitable to the parents. In such cases, pride wealth discussions and transfer get the appearance of a purely commercial transaction.

If bride price had retained its traditional core meanings, there would not be attached to it any sense of commercialization and oppression of women as found today in many parts of Africa. In most cases, if the girl was a virgin, the bride price became higher. The confirmation of virginity was done through "virginity testing" which was carried out by female "specialists", as will be explained in the next section.

### 2.6.3 Virginitv Testing

According to Mbiti (1990:138), when virginitv testing is done before sexual intercourse in some traditional African marriages, the blood of virginitv is regarded as the symbol that life has been preserved, that the spring of life has not already begun to flow wastefully, and that both the girl and her relatives have preserved the sanctity of human reproduction. Only in marriage may this sacred blood be shed, for it unlocks the door for members of the family in the loins to come forward and join both the living and the living-dead. Virginitv at the time of a wedding is greatly respected in many African societies while in some others it is more or less expected that the couple would have had sexual intercourse before marriage. Virginitv symbolizes purity not only of the body but also of moral life, and a virgin bride is the greatest glory and crown to her parents, husband and relatives.

Among the Shambala, girls were expected to be virgins, and were rewarded if their virginitv was confirmed. The mother of a particular girl was rewarded for the good work of caring for and nurturing her daughter. For a girl to lose her virginitv before marriage was a big shame for her, her mother and the entire extended family (cf. Fue 2006:16). However, virginitv testing was done silently and secretly due to the culture of silent sexuality. Two elderly women were assigned to confirm a bride's virginitv early in the morning after the first penetration by the groom by examining the bedclothes. If it was proved that the girl was a virgin (*kigholi*), the groom rewarded her mother with some monetary gift. On the other hand, if she was not a virgin, the women kept it secret sharing the discovery only with close family members, and if any one of them revealed the secret, she was to be fined a bull or *nkambaku* (cf. Winans Edgar 1962:96).

The advantage of silent sexuality in this regard was to maintain the social integrity of an individual. Thus, in contrast to their neighbours the Digo and Zigua, the Shambala never publicly disclosed the virginitv status of an individual. Following their tradition, the women of Digo or Zigua would go to the bride early in the morning to inspect her virginitv status. If the bride was a virgin, the women marched around the village singing joyfully while holding up a bloodstained piece of cloth. The same women marched while singing songs to defame and insult the bride if they found she was

not a virgin (Feierman 2002:72-82). In some other African communities, for example, among the Zulu and Xhosa of South Africa, virginity testing is a cultural practice which is supported by prominent leaders such as King Goodwill Zwelithini of Zululand and President Jacob Zuma who said the practice was an integral part of black culture.<sup>56</sup> Among the Shambala, virginity testing was followed by a traditional marriage. The practice of virginity testing will be addressed later as one of the weaknesses of the culture of silent sexuality.

## 2.7 SHAMBALA TRADITIONAL MARRIAGE

The traditional marriage was very significant among the Shambala because only in marriage was the culture of silent sexuality practiced. Marriage is the central part in their culture hence it had to be prepared in a way that silent sexuality is observed and preserved. Marriage preparation had to take place first before the day of the ceremony (*ushunguzi*). *Ushunguzi* comes from the root word *shungulwa* which literally means “to be released” or “to be allowed”. In both meanings, it connotes the time a woman was released or allowed by her parents and family members to go and live with her husband. It is true that a Shambala marriage was based on mutual affection and understanding. No one ever got married to a stranger (*mnyika*). Boys and girls married people from their own tribe who were well known to them. Marrying a person from another country was considered even worse (Arthur 2001:74). Feierman (2002:38) explains that the reason for the Shambala’s endogamous marriage is:

To make life much easier; you never get glares wherever you go, your family will most definitely support it and if you choose to have children, your extended family will most likely be willing to help you raise your children and your children will know well what their identity is in most cases and you can preserve your culture and heritage in the next generation, as well as avoid infectious diseases from a stranger whom one does not know well.

The Shambala also believed that marriage to a stranger would lead to the disregard of their culture of silent sexuality which had been preserved for many years and which was the central element in any Shambala customary marriage (cf. Winans 1962:94-95). Moreover, they believed that people from other tribes (*wanyika*) could

---

<sup>56</sup>From <http://www.everyculture.com> (retrieved on 26/06/2010).

not keep marital secrets especially sexual related matters. The Shambala value the idea of keeping secrets even in matters which disregard the dignity of women and children such as virginity testing, as will be explained later.

Opponents of endogamous marriages today, the majority of which are young people, claim that a cross-cultural marriage can be rather exciting. The cultural background, the visits to the other partner's place or country, the language of the partner and learning to speak it, the different habits and ways of doing and saying things that people from other cultures have, are indeed exciting. A relationship can feed off these cross-cultural differences when tempered with understanding, communication and awareness for some time, even for years. To them, the most important thing is mutual understanding and respect for one another's culture.<sup>57</sup> However, some youths cling to the Shambala custom, probably to please their families. They think that their relatives would disapprove of the idea of marrying a non-Shambala and there would be pressure from that quarter. The pressure would probably never disappear and might even become worse with the passage of time. Their career of choice might be threatened by this marriage (assuming they need their parents' support in the marriage) and their very identity as Shambala would collapse.<sup>58</sup>

According to the Shambala, young people attain the new status of adulthood through marriage. Regardless of his age, an unmarried man in the Shambala culture remained a boy until he was married. The same applied to a woman; she remained a girl unless she married. One was never invited to a meeting of elders if one was single (cf. Lutaohire 1974:59). This customary law had the effect of ensuring that every individual in the society got married. More often than not, people did not like to be regarded as children, therefore, they got married because in most African societies, "Marriage was not an option, it was an essential stage which every member in the society had to go through" (Waruta & Kinoti 2000:103). Correspondingly, Mbiti (1973:133) states that:

For African peoples, marriage is the focus of existence. It is the point where all members of the given community meet: the departed, the living and those yet to be

---

<sup>57</sup>Seminar conducted by Plain District of the North Eastern Diocese on "Youth, culture and relationships", Tanga Tanzania, 23-25/07/2010.

<sup>58</sup>Seminar conducted by Plain District of the North Eastern Diocese on "Youth, culture and relationships", Tanga Tanzania, 23-25/07/2010.

born. All the dimensions of time meet there and the whole drama of history is repeated, renewed and revitalized. Marriage is a drama in which everyone becomes an actor or actress and not just a spectator. Therefore, marriage is a duty, a requirement from the corporate society and a rhythm of life in which everyone must participate.

Sometimes, couples resorted to a more romantic procedure called *kunyiisha/kutorosha* when an obstacle to the marriage was imposed by the girl's parents or guardian. Although *kutorosha* custom (or marriage by abduction) is assumed to have disappeared in the face of change, it is still practiced surreptitiously among the Shambala. It is believed that rather than decreasing, the custom is gaining popularity from decade to decade among the Shambala who still adhere to customary law.

The *kutorosha* often follows a particular procedure. The intending bridegroom, with one or two friends, would waylay the intended bride in the neighbourhood of her own home, often late in the day, towards sunset or at early dusk, and "forcibly" take her to the young man's home. On the same day or early the following day, those who participated in the *kutorosha* are required to report at the girl's home and tell the abducted girl's family not to worry because the girl is safe with them. The matter was discussed secretly between the two families in accordance with the culture of silent sexuality no matter how the girl was abused. They would then propose the number of cattle they are prepared to pay and how soon that can be done. A friendly relationship is thus established between the two families, and the status of the girl is immediately elevated to that of a young wife. Sooner or later, some cattle would be delivered to the girl's father as *mahari* (bride price). After all the procedure of paying *mahari* has been completed the man was officially recognised as married and received all the status of a married person in the community. *Kutorosha* or marriage by abduction will later on be discussed as a weakness of silent sexuality.

If a young man between the age of twenty and thirty years who had gone through tribal initiation (*jando*) did not get married on time, a group of clansmen would secretly call him to a meeting to find out the reason because refusing to marry was contrary to the expectations of the society. In extreme cases, a man could be forced to marry. More patience was shown towards a woman, since traditionally a woman

did not propose marriage; she had to wait for a man to come and propose to her (Lutahoire 1974:59). However, Mbiti (1989:74) shows that it is the woman's duty and life-goal to get married in order to attain womanhood:

The woman who is not married has practically no role in society, in African traditional worldview. It is expected that all women get married. So a proverb states: "an ugly girl does not become old at home" which means that the looks of a girl should not stop her from getting married. Otherwise this would deny her the role of womanhood.

According to Martha Mbugua, from the indigenous African perspective, "Not to marry and procreate is seen as a negative and selfish stand, a stopping of one's life that was given as a gift to be shared and passed on. Marriage in African societies continues beyond the grave; there is no till death do us part" (Mbugua 2004:25). Not getting married was considered a great misfortune and shame not only to the person concerned but also to the extended family, clan and society at large. In case that person died while still single, the Shambala old men performed some rituals such as inserting a piece of burning firewood into the anus of the dead body to take away the bad luck (*uchuro*) from the society (Shemsanga 2004:19). One who refused to play his part was reproached by the entire community, since this negative attitude was understood as contempt which contradicted the good law of the ancestors (Bujo 1990:57). Similarly, among the Shambala's neighbour, the Pare, when an unmarried older person died, the body was buried while tied to the stem of a banana tree, which symbolised his partner (Shemsanga 2004:19). All the brutal rituals performed on such dead bodies were aimed at teaching the living not to try to escape marriage.

However, some of the rituals were strongly challenged by the light of the Gospel of Jesus Christ with the arrival of German missionaries in the Shambala area in the early 1890s. They taught that the central principle of human dignity is the understanding that every human being is created in the image of God, redeemed by Jesus Christ, destined for union with God, and therefore worthy of respect as a member of the human family. We are called to respect all persons with the sense of awe that arises in the presence of all that is sacred and holy. Our traditions must teach that every human person is sacred from conception to death and deserves

respect and dignity, whether alive or dead<sup>59</sup>. In this regard, Fr. James Schall (2012) recognizes that, "The dignity of the person must be recognized in every human being from conception to natural death"<sup>60</sup>. After marriage, childbearing was expected to follow, being another important aspect of traditional marriage.

### 2.7.1 Childbearing

Childbearing is an essential aspect of the Shambala marriage as far as the culture of silent sexuality is concerned. After sexual intercourse was performed silently in marriage, the Shambala expected a child to be born. In the family structure, children are regarded as a blessing to the family, the clan and the whole society. The Shambala believed that children were important in marriage because it was through procreation that one sustained and enhanced life. Therefore, not to bear children diminished life and that was regarded as bad stewardship. The Shambala believed, "You cannot applaud a tree without having seen its fruits," meaning a marriage [tree] is never praised without children [fruits] (Shemsanga 2004:19).

In most traditional Africa child bearing is an essential part of adult women's lives. One often needs to conform to the social pressure of parenthood in order to avoid the possible stigmatisation associated with infertility. A woman without a child is excluded from important cultural activities and seen as of no value. For instance Mbiti (1989) postulates that infertile woman cannot be involved in the naming of the child rituals because names are only chosen by women who have children. A childless marriage was calamitous or disastrous for the couple, the extended family and the clan. Childbearing was a sacred duty to be carried out by all normal members of the society. The main purpose of traditional marriage was to bear children and companionship. The woman's status in the society depended on the number of children she bore, and her entire life centred on the children (although some of these cultures which suppressed women in the Shambala society have changed due to the interactions with other cultures and teachings of the Church). Children were greatly valued because traditionally the man's wealth depended on the

---

<sup>59</sup>Unfortunately, there is no written document left in the Church archive at Lushoto to verify this statement but the words are still alive in the memories of many Shambala to date.

<sup>60</sup>"The Dignity of the Person Must Be Recognized." The first sentence of the *Dignitas Personae*, the Document of the Development of the Congregation for Doctrine of Faith of 21st January 2009. From <http://www.ignatiusinsight.com> (retrieved on 18/06/2010).

number of wives and children he had. The woman increased the man's wealth by bearing more children (Mugambi & Wasike 1999:154).

In the African view, through marriage, procreation is possible and without procreation, marriage is incomplete (Mbiti 1990:134). Thus, everyone was urged to marry and bear children since bearing children was the greatest hope and expectation of the individual and of the community for the individual (Mbiti 1990:134). On this point, Dorr (2005:92) writes, "My experience of working in Africa inclines me to believe that for many Africans the desire to procreate is to the fore from the early stage in both men and women".

Whenever a child was born in the family, the Shambala women sang joyfully: *nyumba ishangaazwa ni kazana, ughumba ni ushoi...* x3 (the house is kept warm by a child, barrenness is poverty... x3). It was as if without a child, the house was doomed. Barrenness became a great threat and embarrassment to those women who did not conceive. If for any reason the couple happened to bear no child after a long period of waiting, such as four years, the woman was often held responsible for the problem. She was humiliated and mocked even by children on the streets. She was called names such as *tasha* or *mghumba*, that is, barren (Shemsanga 2004:19-20).

Of course, barrenness was not a dreaded condition only among the Shambala. It was also dreaded in other traditional African societies. For example, among the Wa-Embu of Kenya, a fertility test was conducted if there was no conception after a long period of waiting. A man could encourage his wife to have sexual intercourse with some of his peers who already had children. Failure to conceive could also lead them to consult a medicine man. Both sets of parents offered their blessing, as this was considered crucial to childbearing which would rescue the woman from being mocked and nicknamed *taatha* or barren (similar to *tasha* among the Shambala) (Kenyatta 1978:183-184). This thinking needs to be challenged to maintain the dignity of African women. Barrenness is one of the shortcomings of the culture of silent sexuality which will be discussed later in this chapter.

On the other hand, when a new baby arrived, it was received by the waiting hands of the elders of the household (*waghandu*) to ensure that the child and the mother *mshuzamizi* were safe. The baby was introduced to the family with joy and prayers because in African tradition, the birth of a child was seen as a gift from God (Shemsanga 2004:57). According to Mbiti (1989:110), in African societies, the birth of a child was a process that began long before the child's arrival in the world and continued for a long time after that. It was not just a single event that could be recorded on a particular date. The belief was that nature brought the child into the world, but the society formed the child into a social being, into a corporate person. The community was expected to protect the child, feed it, rear it, educate it and in many other ways incorporate the child into the wider community. Children were the buds of society, and every birth was like the arrival of "spring" when life shoots out and the community thrives. The birth of a child was therefore, the concern not only of the parents but also of many relatives, including the living and the departed.

Shabangu (2005:55) writes that in African communities, tradition demands that when a child was born physically, it also had to be born ritually or religiously in order to become a social member of the community. Hermeneutically, this cultural practice can be interpreted as analogous to the biblical concept of being "born again" or "born of the spirit" which is expressed in some New Testament passages such as John 3:1-9, albeit in different milieus and contexts. Thus, Shabangu (2005:56) believes that with the inculturation hermeneutic approach, traditional culture can be meaningful and apprehended in contemporary African societies.

One may be tempted to conclude that in customary marriage, childbearing was the primary reason for marriage. On this point, Luigi Policarpo asks, "In the context of African culture, is a childless marriage considered valid or invalid?" (Policarpo 1988:17). The answer to this question is not very easy. Hastings (1978:28) believes that there can be little doubt that in a traditional African society, the stress in marriage was on the production of children rather than on interpersonal relationship. However, this was not the only characteristic; mutual support remained in many ways an essential part of marriage, although to the society, the stress was on the rearing of children which would ensure the continuity of the clan and village.

Childbearing in the context of customary marriage had social, economic and spiritual impact. Angela Molnos, in her East African survey, notes that, “the general and diffuse motives accompanying this sentiment (to have numerous progeny) were that children meant wealth, prestige and the blessings of God and ancestors” (Molnos 1973:7). Similarly, Laurenti Magesa, Aylward Shorter and Benezeti Kisembo (1973:72-73) observe that children were also a social and economic investment:

In traditional African society it was desirable and necessary to have a large household of children. Children belong not only to the nuclear household, but also to the extended family community... However, whatever fictions or devices were employed in order to procure children for one's household, the African was not usually satisfied with someone else's children. It was necessary to transmit life oneself to another human being, and this was regarded as an essential aspect of being alive. It was a share in the divine prerogative of giving life, and it was insurance that one's memory would be cherished after death. The death of a childless man or woman was final, but the death of a person with numerous progeny was less feared.

The anxiety to have a child in marriage made the Igbo ask the “mud” to produce one. Ifi Amadiume reports that, among the Igbo, when years passed without a woman showing any sign of pregnancy, old women would sing about the mud which was associated with the desire for a baby, the idea of having a baby, and the hope that others would also have babies. While producing sticky mud with their feet in rhythmic dancing, they insisted and urged ancestral spirits to provide a child even as they sang:

Oh mud, oh mud, baby mud. May we catch a baby in our feet. Catch, catch, and catch a baby in our feet. Let her not be denied a child in this world and the next. Catch, catch, catchy a baby in our feet (Amadiume 1998:73).

In the same way, female infertility (*ughumba*) was a great misfortune to the Shambala and every attempt was made to cure it. Rituals, sacrifices and prayers were made to cure infertility so that a barren woman could bear a child and become a “real” woman. Thus, for Africans, to have many children was a sign of strength in the lineage or the clan. A childless marriage was considered to be under God's punishment. However, the issue of childlessness in marriage is one of the customs the Church should not tolerate but correct as it offends some members of the society. The wish to have many children has tempted many men to indulge in polygamous marriages. Niwagila (1991:38) calls the Christian Council of Tanzania (CCT) to raise its voice and teach the community to shun cultures which deprive women and children of their rights and which rob them of their dignity.

Today, in the struggle to have a child, some couples opt for the “test tube baby” method which does not often guarantee favourable results. This was the case of a Tanzanian couple Joe and Esther (not their real names) as narrated by Michael Oriedo of the *Standard*.<sup>61</sup> After living together for ten years without a child, the couple was elated when they learnt they could get a baby through In-Vitro Fertilization (IVF), also known as the test tube method. Unfortunately, their attempt did not bear any fruit as the doctor informed them that the treatment failed because of immature sperms. Similarly, when some African men find it difficult to have a child with one woman, they contemplate having another woman until they eventually become polygamists.

### 2.7.2 Polygamy

A polygamous marriage is the union of one man with several women or one woman with several men. Polygamy existed all over Africa as an aspect of culture and/or religion. It was accepted in traditional societies. Polygamous marriages had many advantages and were a sign of wealth. The more wives and children a man had, the more a man of substance and importance he became. The more children a family had, the more powerful it was. Thus, polygamy was part of male empire building (cf. Shemsanga 2004:21).

In his desire to produce children, a Shambala husband may also marry as many women as possible thereby acquiring the status of a polygamist.<sup>62</sup> Traditionally, a man married as many women as he could support and fathered as many children as possible. “Each (Shambala) man sought to marry as many wives as he could support, to beget as many children as possible, and to keep his dependents secure from illness, enemies and hunger” (Feierman 2002:31). Hence, a Shambala wife was responsible for daily farm work while her husband was responsible for increasing his wealth *mai* through the acquisition of goats, cattle and sheep. A man increased his

---

<sup>61</sup>Michael Oriedo in *The Standard*, 20/03/2010, pages 20-21.

<sup>62</sup>Technically the term “polygamy” should mean what its Greek components imply, that is, marrying “many” (wives or husbands). However, in popular usage, it is applied to the state of marriage in which there is one husband and two or more wives. This should be referred to as “polygyny” and when one woman has two or more husbands, it is “polyandry” (Mbiti 1990:138). However, this dissertation will use the term “polygamy” in the popular sense, even though linguistically it is only partly correct. The topic of polygamy will be discussed in detail in a later section.

status and standing in the community by lending out his livestock. This enabled him to build a network of supporters who could help him in time of need.

It is interesting to consider the life of a polygamist. Usually, a Shambala polygamist performed all the ceremonies of initiation and wedding with his first wife. The first wife was the undisputed mistress of the house and her house was called *nyumba nkulu* (a large house). Each of the man's wives had a separate hut (*kumbi*) or the women could live in different villages, especially if they were wives of a chief. Mbiti (1989:142) observes that, "the more wives a man has the more children he is likely to have, and the more children the stronger the power of immortality in the family... children are the glory of marriage, and the more of them the greater the glory." Behamuka (1983:88) adds that even when there was no child from any of his many wives, a man never admitted that he was the cause of a childless marriage. All the blame and shame went to the woman. Thus, Lambek (1983:267) concludes that, "Polygamy is a major source of inequality between women and men, and it is resented by women."

In fact, polygamy was also used as a kind of family planning method. If a man had only one wife and she was pregnant or breast-feeding (*mshuzamizi*), he would have no sexual intercourse with her until the baby was at least two years old. During that period, the man would sleep with his other women (Shemsanga 2004:22). Hastings (1974:24) notes that in most African societies, polygamy helped to prevent prostitution, as a man did not seek sex outside while his wife was pregnant or breastfeeding. Waruta and Kinoti (2000:108) also praise African polygamy, as they believe it was not just an irresponsible and indulgent custom of some morally depraved natives. It was often used as a loving solution that provided security, among other benefits (such as family planning or avoidance of prostitutes) to many for whom the new "Christian" teaching had not yet provided an answer.

A polygamist was regarded as an important person in the Shambala society, and was held in high esteem. To have only one wife implied poverty. Polygamy was also intended for the family's security. Having security meant having sons, *wabwanga*. A Shambala husband believed strongly that one wife might bear only a few sons or none. One woman could never produce enough sons to protect his cattle or take up

spears when an enemy came. Sometimes, women who bore only daughters or who were barren were divorced.<sup>63</sup> Twesigye (1996:246) confirms that:

For most traditional Africans, polygamy was generally practiced if the man could afford to support several wives and many children. Polygamy gave the African men more prestige as owners of larger households, indicating greater capacity for collective cheap labour, greater production, wealth and more prosperity. There were more hands to work in the field within a polygamous extended family than in a monogamous family, which was equated with youth and poverty. For that matter, a man's wealth was measured both in terms of cattle and number of wives and children. The higher the number, the greater the wealth.

Arthur (2001:59-60) also asserts that a man who had many wives and children was considered a man of great wealth, both in terms of property and of household members. As such, he became famous and respected. As providers of labour, women assisted their husbands with more helping hands by bearing more children. If a man had many wives and children, he was praised as a father of the clan. With many wives and children, a family was able to consolidate its resources and create wealth for the future. In patriarchal traditional Africa, it was every man's ideal to increase the number of his wives and thus recapture and extend his immortality. It was believed that those who died were reborn through their children. Therefore, it was important to have children in order to perpetuate one's lineage. Many women and children meant stronger "immortality" for that family (Wasike 1992:102). Poor men were not allowed to marry many wives. It was a costly affair which required a viable strategy. However, many African men continue to practice polygamy. In many instances in the equatorial region, contrary to the tradition which forbade poor men to practice polygyny, today, it has become another means of survival for some poor men. Such men believed that having more than one wife provides them with financial support. With the situation of poverty in the country, the economic viability of the family depends on small businesses owned in most cases by women. Most polygamous men do not struggle to meet their families' needs, as each of the wives strives to look after him, herself and her children.

Kondemo (2011:20) notes that women and children in some polygamous arrangements are placed in a position of misery and suffering. The children are

---

<sup>63</sup>Prof. Heinrich Balz's lecture notes on *Marriage and Sex in Africa*. Ethics II, BD IV, Feb. 1999, Makumira University College, Tanzania.

neglected, abandoned and in most cases they do not succeed in life. Nowadays, most polygamous homes have become a place of struggle and suffering as well as of strife among the wives and the children. Polygyny today has a negative implication for both poor and rich families alike, especially for the women and children. While, today, the majority of children in many African marriages are suffering, in the past, excessive fertility was shunned and it often led to what was known as twin infanticide.

### 2.7.3 Twin Infanticide

The birth of twins (*mapacha*) was dreaded in traditional Shambala society. Many of those innocent children were thrown away alive and died in big forests (*mizitui*). At the same time, a *kigego*<sup>64</sup>, a child who cuts his upper teeth before any of his lower teeth appeared or one, whose molars appeared before his incisors, was also killed. In traditional practice, a *kigego* had to die. If he was not killed, members of his lineage would die one by one until he was either driven out or murdered. The Shambala believed that the *kigego* was not in the same category of beings as other human beings. Goats have twins, but people do not, so a *kigego* was like an animal (Feierman 2002:61).

Similarly, twin killing was common in other African societies especially in agricultural societies. Among the Pare of northern Tanzania, for example, twins were thrown down cliffs alive and smashed into pieces on big rocks (*mkumba vana*).<sup>65</sup> According to Helen Ball and Catherine Hill, in many cultures, twins and twin births were attended by extensive rituals. Their research indicates that one practice associated with the birth of twins that has attracted much ethnographic attention is “twin infanticide,” the killing of one or both of a pair of twin infants (Ball & Hill 1996:856). A view held by certain southern Bantu groups including the Shambala and the Pare, was that twins had a strong association with wild animals. Twins were regarded as unpredictable, deceitful and disruptive to society. The association of twins with disruption and harmful influence was accompanied by fear which precipitated the killing of one or both of a pair of twins. Frequently expressed views were that twins

<sup>64</sup> Twins were also *vigego* (pl.).

<sup>65</sup> *Mkumba vana* is a Pare expression which literally means, “that which is used to throw children”. From 1987-1992, the researcher attended a secondary school among the Pare in the Mwanga District of Kilimanjaro Region, and he was able to visit *mkumba vana* rocks where twins were thrown off the cliff. One well-known *mkumba vana* is near Kikweni town along the Usangi-Mwanga road.

were inhuman, that they had “no brains,” that they were very cunning, and that their birth was so abhorrent and defiling that they should be instantly killed. All these are customs which should not be cherished today, as will be discussed later in this chapter.

Goodhart (2007:54) points out that in some other societies, twins were separated from their parents. They were a threat to the society and their survival was the manifestation or the presence of a mighty and provident power in a community. They were therefore seen as carrying both a blessing and a curse – as a source of security and providence when they survived, and a cause of calamity when they did not. Their place in society qualified them as surrogate sacrificial victims, imputing to them a crime they never committed.

Ultimately, twin infanticide and childlessness in marriage are some of the critical theological issues to be addressed in this study. Twins attracted attention in early ethnographic accounts because of the varied response to their birth. In fact, to kill one’s offspring is unusual and mystery surrounds the exotic nature of “twin infanticide” because it appears to be an irrational behaviour. On the other hand, we have seen how a childless marriage brought great strain on the people concerned. Hermeneutically, Christianity must challenge this part of culture and instil into the minds of those who accept the Good News the true meaning of marriage, as instituted by God, the source of the Christian faith. Shorter (1975:88) advises that during the instruction for marriage, the following point should be emphasized:

A childless union can be a sign of authentic married love... and we should not seek a solution to childlessness by encouraging a new marriage, but should help Christian spouses discover a meaning and significance in the childless marriage itself. Childlessness represents a challenge to reflect more deeply on the authentic meaning of the Christian life and the vocation of Christian marriage.

Due to the influence of modernity and globalization, some of these harmful customs have disappeared among the Shambala. However, some unwelcome customs such as divorce and remarriage continue to prevail despite the light of the Gospel of Jesus Christ.

## 2.8 DIVORCE AND REMARRIAGE

Problems of divorce and remarriage are as old as one can remember. With the establishment of marriage began the problem of what to do when that relationship fails to work out satisfactorily. Most societies, religious and non-religious, therefore have provisions for dealing with difficult marriages and one of such provisions is divorce. According to Stafford (1993:80) divorce has certainly invaded every sector of our society, including the church, but those who understand Christian marriages are likely to resist it. Divorce ends obligations of a marriage contract, and allows remarriage by implication to members of the dissolved relationship. In the Shambala traditional custom, there were some motives and steps whereby divorce and remarriage were allowed. Below are some details of how the Shambala customarily dealt with the issues of divorce and remarriage under their culture of silent sexuality.

### 2.8.1 Divorce

Divorce in Shambala usage (*kuekwa* or *kughotoshwa*) literally means “to be rejected” or “to be returned” or “to be driven way”. In all the connotations, the woman was the victim. Traditionally, divorce was shameful and costly not only to the divorced woman but also to her parents who, according to the Shambala customary law, were required to return all the bride price/wealth<sup>66</sup> they had received. Consequently, many women remained in an abusive relationship to avoid the consequences of divorce. It was and remains common today to hear a Shambala woman say, “*Niikalila wanangu*” (I am staying in my marriage only because of my children), portraying her inner feeling and suffering. The woman's message was that her children were the only reason she stayed in the marriage and endured the agony. Children are intended to

---

<sup>66</sup>(i) A common suggestion has been that bride price/wealth is to be considered as compensation to the bride's kin for the lost labour and/or fertility of the woman. The argument is logical and not without some merits, in particular, in the colonial and post-colonial period from which most of the discussions originate. However, when bride price is regarded in conjunction with bride service, it becomes obvious that at least in the pre-colonial period, it must have been more than a simple lump sum compensation for the lost attributes of a woman (Koponen 1988:312).

(ii) Traditionally, the Shambala paid bride price in terms of cattle or crops as well as a small amount of money normally paid by the father of the bridegroom; and in some cases, the bridegroom could offer services instead of monetary or material payment. Nowadays, many young men who move away to work in towns do not always receive financial support from their families when it comes to paying bride price. The young man has to source for the bride price himself, and since this is usually paid in cash many cannot afford to pay. Moreover, the bride price is exorbitant and the cost of a modern wedding is very high, as a result, a good number of young men resort to cohabitation.

be a blessing in a family but they are often the reason for women's captivity in abusive relationships.

Although the Shambala understood marriage to be permanent in principle, in practice, they permitted divorce. Divorce occurred only in very critical situations after all efforts to restore a relationship proved futile. The oldest family member (*mghoshi wa chengo*) along with two trustworthy men from the extended family discussed the possibility of restoring the relationship with the couple.<sup>67</sup> The couple could then go ahead and divorce if reconciliation failed and there were clear grounds for divorce (Shemsanga 2004:23). Waruta and Kinoti (2000:105) confirm that in most African societies, "Divorce was not common but it was possible." Adrian Hastings also explains that divorce was more difficult in patrimonial African societies where bride wealth was usually high and greatly valued, and much easier in the matrimonial societies where women had the greater authority in determining the nature of the marriage, the protection of the children and quite often the locality of the marrying couple (Hastings 1973:27).

There was no written certificate of divorce in the Shambala custom. The woman could be divorced by her parents-in-law if they pressurized their son to "drive" her away, although the final order came from the husband, who had sworn a traditional marriage vow. That gives an impression that a Shambala woman was married to and would be divorced by the whole family. In some rare and critical situations, the woman could leave her husband and return to her clan or people. For example, she could leave if the husband was impotent (which was discussed only secretly due to the culture of silent sexuality which forbade the mention of sexual organs in public), assaulted her frequently, ignored her parents or was lazy enough to cause lack in the house (Shemsanga 2004:23).

Isabel Phiri notes a similar practice among the Chewa of central Malawi. She explains that a woman could divorce her husband:

If he failed to have sexual relations with her because of other women; if he went on a trip and did not come back; if he showed that he did not like the wife's relatives; if he

---

<sup>67</sup>Note that a traditional marriage was conducted neither in an official court nor in the presence of a magistrate. The *mghoshi wa chengo* and his companions were everything and their decisions were final.

did not perform his share of duties like building a house for her and working in her parent's gardens; if he was a wizard; and if he did not respect the head of the wife's lineage (Phiri 1997:38).

On the other hand, the Shambala man could divorce his wife "if she was lazy; could not cook well; was unfaithful; was nagging for no adequate reasons; was unfriendly to her husband's relations; if her babies died; and if she was a witch (cf. Phiri 1997:38). Kitembo (1977:62-63) offers a step-by-step account of how divorce occurred:

A husband who intends to divorce his wife first removes one of the three cooking stones from her kitchen and places it in her basket, instructing her to take it to her parents as a sign of rejection. After that he will remove the door from her kitchen so that the kitchen becomes an open shelter for goats. This makes it clear to everyone that the household, centering round the woman's kitchen, has been dissolved. On seeing her kitchen dismantled, the wife may appeal to her parents-in-law to persuade their son to forgive her and take her back. If he does, the marriage continues, but if he refuses, she will return to her parents. Her parents will only take action and report the matter to the chief if they want the husband to take back their daughter. If not, the matter rests there, and the woman is free to remarry.

The impact of such a divorce affected the whole community but, as seen above, the divorced woman suffered the most regardless of who initiated it or what factors caused the divorce. According to Shemsanga (2004:19-20), certain factors accounted for divorce in traditional Shambala culture, some of which were also common among other African groups. These included cruelty, laziness, disrespect for parents-in-laws, impotence, adultery and barrenness, as itemized below.

### **2.8.1.1 Cruelty**

A woman could demand a divorce if she was treated savagely or cruelly, beaten constantly or neglected by the husband for more than six months.

### **2.8.1.2 Laziness**

This could apply to either party. Divorce could be obtained if the man was lazy and did not provide food for his family or clothes for his wife; or if the wife was so lazy that she neglected her duty in the fields or at home, and if she was dirty or wasteful.

### 2.8.1.3 Disrespect for Parents-in-law

Apart from paying bride price/wealth, the man was expected to help his parents-in-law with some activities, which included working on farms and building or repairing houses. He was also expected to act quickly in any emergency when his assistance was needed. Failure to do so indicated disrespect for his in-laws and contempt for his wife; therefore, she could divorce him. Certainly, the parents-in-law could also demand divorce on behalf of their daughter if the man was not good enough to them or if he despised or continually insulted them. Likewise, if she did not respect her parents-in-law, the man could divorce his wife, because she was expected to help her in-laws with some domestic duties such as fetching water or firewood and cooking. If the man hesitated to divorce her, the family members alienated him. That was because, customarily, the woman<sup>68</sup> was married to the whole family, as noted above.

### 2.8.1.4 Impotence

Family members usually became suspicious on the wedding day if the man failed to engage in sexual intercourse successfully. If all medicines (*mizighi*) later failed to put things right for him to recover his potency, divorce was granted. As far as the culture of silent sexuality was concerned, impotence was handled with secrecy. However, in certain circumstances, if the couple loved each other, they could hide this defect. Occasionally, the man could then ask one of his brothers or cousins to have intercourse with his wife secretly in order to beget children for him. The wife also would be very secretive about it so that they could have several children. Similar practices have been observed in other African cultures. For example, among the Kikuyu of Kenya, if a husband could not produce children with his wife, he could arrange with one of his close friends to perform the duty for him. This was done in secret and under oath; therefore, the problem would never be disclosed. As long as

---

<sup>68</sup> Kisembo et al (1977:202) quote Harry Makubire of South Africa who recorded an address by a Zulu pastor in 1974 to a pair of newlyweds, Paul and Mapule. He said to them, "Mapule, you should bear in mind that you are married in Church, we Africans, according to our customs and tradition, you are not only married to your husband Paul, but to his family. That means you have to identify completely with all his relatives, look after them, go out of your way to make them happy. If you do that, you will have no cause for neglect. You, Paul, will have to do likewise with Mapule's relatives. Her people are your people and *vice-versa*. Both of you will notice that the old people in the community will tend to visit you, even for a brief moment, not necessarily to drink tea, but to show their interest in your welfare."

his wife produced children, a man would never be considered impotent (Arthur 2001:60).

### **2.8.1.5 Adultery**

Cases of divorce arising from adultery were rare, for people were afraid to commit such a “crime” because of traditional taboos and the high penalty associated with it. Often, adultery was enough grounds for a man to divorce his wife and adulterous men were heavily fined under customary law. Remedial steps taken against offenders were often retributive or aimed at compensating the aggrieved party rather than merely punishing the offenders. Sexual offences evoked shame rather than guilt in those who were caught or exposed. Mbiti (1990:148) believes that the harsh environment in which the majority of African people lived did not make matters any easier, even though traditional African society is often idealized:

Adultery, fornication, incest, rape, seduction, homosexual relations, sleeping with a forbidden relative, or domestic animals, intimacy between relatives, children seeing the genitals of their parents, all constitute sexual offences in a given community... African people are very sensitive to any departure from the accepted norm concerning all aspects of sex... For this reason, many of the offences must be followed by a ritual cleansing whether or not the offenders are physically punished otherwise misfortune may ensue.

Among the Shambala, cases of adultery were handled secretly due to the culture of silent sexuality, although culprits were never absolved from punishment. The culprit was ordered to pay one cow to the husband and another cow was slaughtered to appease the ancestors who were supposed to be angry at the offence. The matter was handled by elders of the community who would not reveal the identity of the culprit in order to maintain their culture of silent sexuality. It is remarkable that adultery was not a strong reason to divorce a man because in divorce only women were “driven away”. Similarly, the Chewa of Malawi did not regard adultery as sufficient grounds to divorce men. Isabel Phiri expresses surprise as she writes, “Unfaithfulness on the part of the wife led to divorce but not on the part of the husband. One can only explain this in terms of the Chewa being a male dominant society” (1997:38). At times, a Shambala woman saw her husband as insatiable and advised him to marry another woman since polygamy was allowed.

### 2.8.1.6 Sickness

Madness was a good reason to ask for divorce. Other grave diseases such as leprosy and tuberculosis were sufficient grounds for divorce. If the woman was gravely sick, the husband could divorce her and marry another woman. However, even when the divorced woman was fully recovered, she was never again allowed to go back to the former husband; the only positive alternative for the woman was remarriage.

### 2.8.2 Remarriage

In Shambala tradition, a divorced woman (*komanyumba*)<sup>69</sup> had no place in the community. She was considered unimportant and an unfortunate person in the community. Everyone was angry with her because of her failed marriage regardless of why or who initiated the divorce. The parents were angry with her because they had to return the bride price they received when she was married. Likewise, the whole community was angry at her failed marriage and everyone tried to keep a distance from her, because traditionally, marriage was meant to be a permanent bond for companionship and the continuation of life through procreation (Shemsanga 2004:57). Thus, if one failed in marriage, the belief was that the person had failed in life.

Consequently, very few divorcées remarried. Shambala men were not in favour of marrying divorced women whether or not they had children in the previous marriage. Even if the man was also divorced, he would prefer a single bride who had never been married. This attitude is reflected in a popular song sung by Shambala men to undermine and despise divorcées:

*Komanyumba sikhua e bwana, aeee bwana, janunka mkufya e bwana, aeee bwana, janunka mkufya e bwana, aeee bwana - x3* (I shall never marry a divorced woman. Oh Yes! I shall never marry her. She has a stinky smell. Oh Yes! She has a stinky smell - x3).

It is sad that this song which actually intensifies the pain and suffering of divorced women can be heard today even among some Shambala Christians.

---

<sup>69</sup> Literary, *komanyumba* means the one who has destroyed her own house (marriage); the plural is *makomanyumba*.

Nonetheless, the few who were fortunate enough to remarry faced yet another challenge in the Shambala society because they were once married and divorced; they were regarded as less important than women who were not divorced. They were expected to be submissive to their husbands and to the community. From time to time, they were also reminded that they were once divorced, that is, to silence those who try to resist oppression. Being reminded that their marriage was a privilege because they were divorced was enough to silence and persuade them to continue in an abusive relationship. The only remarriage that warranted respect, according to the Shambala, was remarriage due to the death of one's partner. The Shambala believed that no-one is a hero before death (*kifa hechina mnguvu*). A widow who remarried was respected among the Shambala and there was much sympathy for her because she did not choose to be a widow. Therefore, the society received her whole-heartedly as a way of paying respect to the "living-dead" (ancestors) whom her husband had joined. Furthermore, to express their inner feelings, Shambala women often used proverbs, sayings and songs to exemplify or camouflage real experiences that they underwent.

## **2.9 PROVERBS, SAYINGS AND SONGS ASSOCIATED WITH MARRIAGE AND SEXUALITY**

African theology delves into a number of sources that promote engagement and critique of African cultural and religious practice. One important source is proverbs and songs. It has long been recognized by anthropologists and other social scientists that songs and proverbs are a means of constructing and upholding the values which communities want to promote and maintain (Pobee 1997:23-24). According to Mbiti (2002:107-108) proverbs are central to African life and thought:

We find them by hundreds and thousands in every African people (tribe). They address themselves to many themes and areas of life and knowledge. They are very concentrated in the sense that they put a lot of thoughts, ideas, reflections, observations, knowledge and even worldviews, into a few words.

Proverbs are short sayings of wisdom in general use. Proverbs are a collection of the experiences of people, some of which have been learned the hard way. According to

Miruka, a proverb is a brief statement full of hidden meaning, accepted and used by a community as an expression of truth or wisdom. He further says:

Proverbs are a summary of a person's philosophy of life...developed over generations of fluctuation from the occurrences and the recurrences empirical conclusions (that) are coined on the nature of life. These are expressed in proverbs as tested truth transferring the past via the present into the future. Proverbs are statements of the past truths as they apply today (1994:44-45).

Conversely, Kabira and Mutahi (1988:21) claim that proverbs can be defined as "metaphorical statements that summarise a cultural context, event, a happening or an experience". Kimilike (2008:281) believes that a proverb is the moral exhortation against the violation of God's principle of justice by illogical use of language that aggravates poverty conditions.

It is therefore clear that proverbs are short statements, which are full of meanings that can only be well understood by the people who create them. Hence they arise from a particular culture and for particular purposes.

A proverb entertains, teaches, cautions or advises us about something and is transmitted from one generation to another (Akivaga 2003:110). Proverbs give "an insightful sense of probabilities...They act as mirror through which we glance at the society, its attitudes and thought process...Proverbs are used to war, caution, lampoon, console, and encourage" (Miruka 1994:60).

In case of warning or advice, proverbs are usually used for their clarity and depth. When an older uses a proverb while talking to a young person, it serves the purpose of issuing a very strong warning. For the young it would be imprudent to ignore such a statement from an older (Kabira & Mutahi 1998:37-38).

Proverbs are usually used for serious businesses such as discussions on land, marriage, sex, contracts, legal proceedings etc. In such situations nobody interrupts the proverbs (Kabira & Mutahi 1998:38). They aid people to "appreciate nature...instruct in wisdom...teach morality...serve to promote healing in individuals and communities...A proverb clinches an argument...Proverbs aid people to appreciate the supernatural" (Kinoti 1998:55-56).

Thus, the exhortative function of a proverb is closely connected to its survival in the oral tradition. The proverb is the last living genre in the oral traditions of urbanized and modernized people. Proverbs, in an African community, are the essential correction of moral precepts, from which no individual may deviate without risking the disapproval of the community. They serve as a window into the worldview of a people (Mphande 2006:39). Proverbs play a decisive role in communicating ethical attitudes and correct behaviour, and they often supplement and correct one another by means of contradictory assertions (Bujo 2001:45).

However, Ojoade (1983:201) reminds us that sexual proverbs like any other proverbs must never be used out of context or at an inappropriate time. No one goes about just citing sexual proverbs (or any other obscene folklore) just for the sake of quoting them. However, one must do so at the right moment, that is, the time one is given automatic licence, which provides “psychological release” from the restraints “placed on the individual by society”. From an intercultural hermeneutics viewpoint, one can assume that the Lord Jesus Christ himself used proverbial sayings frequently because of these advantages. He succeeded in getting his hearers to understand and respond to his message, and even though some did not always accept them, proverbs drew their attention and provoked their imagination.

The Shambala used proverbs, songs, sayings and idioms as an important vessel to camouflage the meaning of a particular subject matter especially if it dealt directly with sex in order to preserve their culture of silent sexuality. Proverbs and other sayings were used in conversation and in sharing their inner experiences without provoking the ears of their listeners. For example, if a woman wanted to say that her husband was impotent, she would say, “My cock does not crow” (*sogholo jangu hajikema*). If the woman deprived her husband of sex or ignored him sexually, he would say, “My wife does not give me food” (*mkazangu nkaninka nkande*). In such cases, the listener was expected to offer some solution or advice to the complainant.<sup>70</sup> Ambrose Monye affirms that:

---

<sup>70</sup>This is my own experience as a Shambala and a minister in the research area for almost ten years. Some of the proverbs associated with sexuality cited here were obtained through oral conversations, especially from women who sought pastoral counselling.

... when Africans use proverbs, they always adhere strictly to the well-defined aesthetic principles while commenting obliquely on the recurrent problems of life with a view to solving them. African proverbs thus perform the dual role of all literature: they provide entertainment, and they equip Africans with the tools they need to cope with life's recurrent problems (Monye 1992:140).

Additional examples of wise sayings used by the Shambala in the context of marriage and sexuality abound. When the woman wanted to explain that her husband had a love affair with another woman, she would say, "My cock is stolen" (*sogholo jangu jizabalighwa*). Such a statement caused extreme embarrassment to the other woman, and if the man was having an affair with a married woman and was caught, he was warned and made to pay a fine (*kugwiwa ugoni*). The fine was always in form of livestock and cash – one bull and a little amount of money would be paid to the husband of the woman he slept with. After paying the fine, the case was resolved secretly in order to preserve the culture of silent sexuality and to preserve the dignity of the woman. Sometimes, the culprit was driven away from the community. Feierman (2002:61) cites the case of one Mbegha who was cast out of Ngulu when he violated the Shambala sexual norm by sleeping with another man's wife.

More importantly, the fine was followed by rituals to appease the ancestors who were angry because of the mischief. In the traditional worldview of Africans, unethical behaviour was counted a sin for which atonement had to be made. Olupona (1991:202) comments that, "Sin had to be atoned for immediately, otherwise, a group of people in the community or sometimes the entire community might come under punitive displeasure of the gods or ancestors thus offended." The person would be asked either to apologize publicly or to pay a prescribed fine. The purpose of the fine, as Myaka (1995:95) argues, is not to discredit the person but to uphold community values and restore the dignity of the sinner.

As a result, if the man continued to have sexual affairs with the woman after the fine had been paid, her husband would warn him. However, if he resisted, the husband could trap him with a strong traditional medicine (*ushinga*) which he would secretly smear around his wife's pelvic area when she was fast asleep. It is believed that the medicine had magical powers to kill any man other than her husband who tried to sleep with the woman. Many cases of death due to *ushinga* are reported today

among the Shambala. Some alleged signs of a person who died from *ushinga* are fever, diarrhoea, stomach pain and an erect penis at the time of death. Therefore, a proverb says, “A great but naughty person is killed by a fever” (*mnyanyi mkulu akong'wa ni mahisho*).

The Shambala also had many songs associated with marriage and sexuality. On the one hand, some songs reinforced patriarchal beliefs and despised women, such as the aforementioned song, “*Komanyumba sighua, jaanunka mkufya..*” (I shall never marry a divorced woman; she has a stinky smell...) On the other hand, some songs expressed romantic feelings as in “*Unyumba ni mapatano na mkazio kuhembelezanya*” (marriage is a mutual relationship between a wife and husband to soothe each other).

Amadiume (2006:6), in her essay, *Sexuality, African religio-cultural traditions and modernity: Expanding the lens*,<sup>71</sup> asserts that songs are used in some traditional cultures to teach women how to prepare “fire” in the bedroom or in the hearth and how to keep it burning so that it never dies.

Furthermore, if the husband does not provide for the household, Shambala women always sing a song to express their disappointment thus:

*Niikalila wanangu ee, niikalila wanangu ee. Muumangu ni kupe, aajiila hotei, Niikalila wanangu ee.* (I only stay [in this house] because of my children, I only stay because of my children. My husband is a tick; he feeds himself in hotels. I stay only because of my children).

One must note that none of these songs mentions anything directly pertaining to sex. Terms commonly used and associated with sexuality were taboo among the Shambala and in most African cultures, as will be discussed afterward. Right after initiation, the Shambala are indoctrinated into their culture of silent sexuality. The Shambala regard songs as an important mode of communication and a symbol of

---

<sup>71</sup>In this exploratory essay, Ifi Amadiume takes a critical look at the normative “prescribed sexual practices” as well as counter normative alternatives “subversive alternatives” to sexuality both in Africa and in other cultures as they relate to gender concepts and practices that address the problem of inequality and state patriarchy. One of the issues addressed by the essay is the politics of control or ownership of access to women's bodies with particular focus on the power of the midwife, the husband, and the father over women's sexuality. The essay calls for an open discussion of these issues to encourage possibilities for resistance and change which are individual and systematic. What is needed, the essay elaborates, is more comparative work to expand our understanding of the positive sexual messages from cultures, religions, literature and science.

their African cultural heritage. African proverbs in general say so much in so few words and continue to provide us with wisdom to live. Wisdom does not have to involve many words as these pithy sayings from Africa prove, giving us valuable lessons that apply in all areas of life.

## **2.10 SHAMBALA TRADITIONAL SEXUAL TABOOS**

There were, and are, many taboos in African cultures. Sexual taboos which are no longer current were prominent and widespread across societies. Terms commonly used and associated with sexuality, were taboo among the Shambala and in most African cultures (Shemsanga 2004:32). Talking openly about sex and naming sexual organs was taboo. Women's breasts were not considered sexual objects but means of nurture, and life, for the baby. It was a taboo however, for a man to touch a woman's breasts, or for a young man to undo a girl's loincloth or covering. The male body was not so much the object of taboos, but a woman could not touch the male sexual organ. Bestiality also was a taboo, and since sexual activity between those of the same sex was observed in animals, homosexuality was rare (Arthur 2001:61). Sociologists tell us that incest is a universal taboo forbidden in almost all societies; permitted only among royal families who wish to refrain from mixing with commoners (Arthur 2001:61). However, among the Shambala, incest was a taboo and against silent sexuality even within the royal families and this is why Shambala traditional marriage is by nature exogamous (Shemsanga 2004:35).

Sexual taboos were meant to act as a restraint and constraint on several aspects such as: (1) the maintenance of sexual privacy and respect of oneself, thus, avoiding promiscuity; (2) the means of causing people to act humanly and maturely in terms of sex and sexuality; (3) helping to avoid rivalry among members of the same kin. Also helped to subdue sexual and emotional feelings or appetites among family members who might otherwise lose respect for one another; (4) a measure to avoid injury to the woman or baby (she was carrying); (5) helped to open up wider relationships (Arthur 2001:62).

It is however, lamented that most of these taboos are no longer recognised in the Shambala community. As was discussed in both the background to the research and

the research problem, sex nowadays is almost for everyone, young and old. Sex is surrounded with shame today more than with respect and pride. Sexual immorality is rampant in present society; in the old days there were taboos which controverted this. According to Mugambi and Nasimiyu-Wasike (1999:90) in modern society there is no sense of solidarity, families are breaking up, there is lack of respect, lack of friendship, permissiveness in society, rejection of African culture and unfortunate embracing of Western culture, introduction of Western technology, mass media and sexual immorality. Hence certain catastrophic consequences have resulted in the Shambala society which warrants asking, “what is going on?” For example: early sexual début, unwanted pregnancies and sexual transmitted diseases (STD).

## **2.11 EARLY SEXUAL DÉBUT AND ADOLESCENT PREGNANCIES**

In the descriptive task of pastoral theological interpretation, Osmer (2008:33) argues that when congregational leaders make observations and gather information in the face of incidences, they are attempting to answer the question, “What is going on?” Osmer believes that it is important to view this task as broader than gathering information in the face of problematic or crisis situations. It has to do with the quality of attentiveness congregational leaders give to people and events in their everyday lives. In the same way early sexual début and adolescent pregnancies among the Shambala are crises which need the same pastoral theological attention. “What is going on?” among the Shambala community whose sexual taboos as explained above were used as the means to maintain sexual privacy and respect of oneself, thus avoiding promiscuity and helped to subdue sexual and emotional feelings or appetites among family members who might otherwise lose respect for one another (cf. Arthur 2001:62).

Due to the numerous pressures and circumstances in which the youth finds themselves, abstinence is becoming a growing challenge. The skills needed to practice abstinence, such as teachings from the Church, schools and families are weakened by internal (physical and emotional) and external (social, environment and situational) pressures. Therefore the ability to abstain is undermined; the result is a trend whereby many adolescents make an early sexual début and/or adolescent pregnancy which leads to another huge problem of unwed mothers in the Shambala

community.

There is growing concern internationally regarding early sexual intercourse among adolescents, adolescent pregnancies and the problem of unwed mothers. Motivating factors that encourage young people towards sexual activity are varied. Researchers like Lammers (2000:42-43) have identified factors including biological and social factors. Biological factors include pubertal timing, testosterone levels and social factors; for example, poverty, violence, family marital disruption, and lack of family connectedness, parents' lack of education, lack of parental supervision, lack of religious affiliation, substance abuse, peer pressure, sexual abuse, poor academic performance and low educational expectations. Others are factors associated with attitudes and beliefs including personal values and perceived norms and intentions.

However, among the abovementioned factors some are more common among the Shambala community. Sabina Lumwe (1998) who did her research on the *Plight of unwed mothers among the Shambala* mentions the following factors: lack of access to comprehensive information on sexuality, lack of guidance from parents, peer pressure, seeking love and seeing other people having sex, mass media influence, and breakdown in traditional values and strict social taboos that once regulated sexual behaviour among unmarried youth have broken down and have not been replaced due to the influence of modernity and globalization.

### **2.11.1 Lack of Access to Comprehensive Information on Sexuality**

Adolescents encounter obstacles to information and services at various levels. While the Ministry of Education and Vocational Training of Tanzania acknowledges the need to provide information on sexuality, the lack of access to comprehensive sexuality education in schools contributes to the negative consequences of sexuality experienced by many young people. The report released recently by the UN Tanzania (2010:2) indicates that currently only the secondary schools' curriculum includes topics such as HIV and the reproductive system without a consideration of many students in primary schools the majority of whom are in their early youth stage. These topics are part of the subject biology in the schools' curriculum. Life skills are taught as extra curricula subject. In addition, not all secondary schools have

teachers who have been trained in teaching the subject as most of the programmes are managed by NGOs or specific projects.

There has been opposition from religious and community leaders as well as policy and decision makers who have often been a major barrier, preventing young people from accessing information and services, which would enable them to meet their sexual and reproductive health needs. In addition, even where services exist, cultural attitudes about sexuality, lack of guidance from parents and the rights of young people create barriers and prevent young people from accessing these services.

### **2.11.2 Lack of Guidance from Parents**

Problems in parent-child relationships may also alienate adolescents and encourage them to seek comfort, acceptance and consolation through sexual activity. A study that looked at mother-daughter communication revealed that although girls would have liked to discuss sexuality with their parents, most parents were shy and adopted a controlling approach which did not work for both parents and teenagers. As discussed in this chapter, in the Shambala things are even worse due to their culture of silent sexuality whereby the culture does not allow parents to discuss sexually related matters with their children. Sexual topics were only taught during initiation periods but today in a modernized and globalized Shambala community many of these initiations have disappeared.

Furthermore, there is a lack of supervision, especially over holidays or after school hours. Adolescents are mostly not in a school system where they are being supervised by the staff or partaking in organized sports. Parents often work long hours and adolescents are left to their own devices. Holidays are usually “party time”, and leisure activities are often accompanied by substance abuse, especially alcohol, which characteristically decrease one's inhibition.

Gaitskill (2009:50) suggests that parents should teach their children from a young age to have respect for their bodies. They should also inform them that having sex with someone doesn't mean the other person loves them. He further writes:

Parents need to be able to discuss their children's sexuality in an open, caring and honest way. This discussion needs to take place as soon as parents feel

their teenagers are capable of not only understanding the basics, but the full implications of the role of sex and its functions in a relationship too; the need to have control over their own bodies; their options; and that they should feel absolutely comfortable with saying “no” despite peer pressure.

Adults as well as parents need to put more effort into being better role models in our society by behaving more caringly and responsibly. Adolescents need to be assured they are unique, important members of society and can confidently choose what happens to their bodies. If abstinence is not an option, they must understand all the consequences of being sexual active, how this affects their future and their relationships with peers and family members.

### **2.11.3 Peer Pressure**

A study on high-risk sexual behaviour in Tanzania, Ikamba and Quedraogo (2003:1-12) found that youth are forced into having sexual intercourse by peer pressure. Peer pressure plays a role in initiating sexual activity, which frequently ends in adolescent pregnancies. Peer pressure is a major factor in the lives of young people and it comes in numerous ways. Firstly, losing control is embraced and encouraged by peers. It is regarded as being “up to date” or “going with time” (*kwendanawakati*), investigative, inquisitive, and experiencing something new. It involves smoking cigarettes and for some, marijuana, winning someone of the opposite sex, rebelling against one's parents, watching pornographic movies or videos, and reading pornographic books or magazines, drinking at local bars and clubs (*vilabuvyapombe*), wearing clothes to look like some western pop musicians, and since many of these actions also increase sexual desire, they finally end up having sex.

The influence of foreign cultures is also mentioned as one reason for early sexual début among youth. The survey of 60 MPs made by Tanzania Media Women's Association TAMWA (1998:5) found that 35% of MPs believe the perceived increase in early sexual début, rape and child abuse are due to “an influx of foreign cultures which include women/girls dressing in mini-skirts, skin tight and transparent clothing which attracts young men or boys”. Also according to the Government Child Development Policy (1996:25), “...children themselves are blindly adopting corrupt foreign behaviours because of the lack of any system to control these behaviours”.

Although abstinence is the surest way to prevent pregnancy and STDs, including HIV, many youths find it difficult to practice as it requires a high degree of motivation, self-control and commitment. For youth, peer pressure and the “natural sexual urge” and other physical, social and environmental factors weaken the will needed to practice abstinence. According to Kristin Haglund (2006:1) abstinence is a complex state of being that is influenced by a variety of contexts, develops over time, and is consciously chosen. Maintaining abstinence requires effort and a variety of skills.

In the minds of many persons, avoiding sexual activity is the best way for adolescents to prevent negative consequences in their lives; in pursuit of this end, the United Republic of Tanzania has committed millions of shillings to abstinence education. Across the nation, various groups have put forth efforts to increase abstinence among adolescents, mostly through abstinence education programmes; a good example is the *ISHI*<sup>72</sup> campaign.

Some of these programmes have shown increases in adolescents' knowledge regarding consequences of sexual activity and how to prevent such consequences. However, very few interventions have resulted in significant increases in abstinence behaviour. The challenge in an era when HIV rates are increasing in the youth, sexually transmitted infections remain common, and teenage pregnancy (as earlier) continues to convert adolescent knowledge about abstinence to non-abstinence behaviour.

---

<sup>72</sup>The *ISHI* message is on billboards, on television and in the print media in Tanzania. *ISHI* (meaning “live” in Swahili). The programme which was launched in 2001 is probably Tanzania’s most successful HIV/AIDS campaign aimed at youth. *ISHI* goes together with a powerful and inspirational slogan known to many young people in the country, “*UsioneSoo! Sema Naye*” meaning “Don’t be shy, talk to your partner.” It began as a one-day event for world AIDS day when the Tanzanian Commission for HIV/AIDS, with support from the John Hopkins University and in collaboration with USAID, decided to organize a series of support-centered awareness activities on HIV/AIDS to the youth. The *ISHI* campaign is being coordinated by Health Scope Tanzania under the auspices of the Tanzanian Commission for HIV/AIDS, and other major donors including USAID, IRELAND AID and CANADA. The major objectives of the group are to increase awareness of HIV/AIDS among youth, promote use of the Voluntary Counselling and Testing (VCT) among youth, and to recommend abstinence, remaining faithful to one partner and the use of condoms. Different methods are used to effectively disseminate information to youth such as through performing arts groups at community rallies and public gatherings. *ISHI* deals with youth in schools by involving teachers to help reach the youth through sports, essay competitions and debates. So far, this message has been positively received.

Young people who do not like to engage in sexual activity face a great deal of pressure which is indeed difficult for them to withstand. On the one hand, church ministers, parents and guardians have strong messages discouraging sexual activity before marriage which is according to their culture of sexual silence. But on the other hand, they are wrestling with the waves of modernity and globalization and friends who constantly exert pressure. Chevannes (1993) and de Bruin (2001) point out that for adolescent girls, the peer group is also important, and that both boys and girls rely heavily upon school and peers to develop their knowledge about sexual activity and relations.

Both males and females face peer pressure. However, males in particular openly pressurize females for sex. At home girls face another kind of pressure, especially from their mothers who pressurize them to keep their virginity for marriage. According to the Shambala custom which is influenced by the culture of silent sexuality, virginity testing is one of the important rites during marriage as was discussed in chapter two. A girl who is married as a virgin is a glory to her mother for her good work of nurturing her. Those who are found not to be a virgin during marriage put their mothers to shame.

Another major factor is rebellion against one's parents and their control over them. Mash (2006:63) affirms that "losing control is a form of rebellion especially at 14 years. It starts with rebellion on small things, for instance not going to bed on time, going out, smoking, drinking, taking drugs, etcetera, which occurs in process".

Tripp (2005:590) thinks that it is important to realize that teenagers assess and evaluate risk differently from adults. We may educate about the risk of sexually transmitted diseases or pregnancy, but to the young person, the risk of being excluded from the "in-group", or the fear of looking immature is more immediate than a future health risk.

At this stage, there is a need to help the adolescents to accept their sexual feelings as part of every normal person's development. It is important to help the youth develop right attitudes regarding sex, by letting them know the need for self-control and the consequences related with unrestrained sexual involvement.

Similarly, Kiriswa (2002:69) suggests that there is a need to help them to acquire good moral values such as honesty, generosity, respect, humility, self-control, fortitude and moderation. He further calls for counsellors to discuss with youths the healthy and unhealthy ways of dealing with their sexuality and how to channel their sexual energies constructively.

However, there is a positive side of peer pressure. The influence role of one's friends is a major factor that affects sexuality of young people. "It thus follows that one way young people should manage to abstain is through having circles of friends who do not want to be sexually active" (Mash 2006:69). These might be youth from the church with similar value systems. This positive influence of friends is what Mash (2006:69) refers to as "positive peer pressure".

Additionally, such friends are open about their feelings and experiences, and share the same moral values.

#### **2.11.4 Seeking Love and Seeing Other People Having Sex**

Young people are seeking love, which is given and obtained in various ways. The fact that many young people enjoy having sex, could imply that sex is regarded as a means of seeking love and giving love. Lumwe (1998) believes that many Shambala youths engage in sexual intercourse as a means of seeking and giving love and as a result the majority of them end up in pregnancy out of wedlock with consequences for both boys and girls, but especially for the girls.

Furthermore, to see sex in the flesh increases both the sexual drive and the rate of sexual activity. With the influence of modernity and globalization, sexual activity can be easily seen unlike how it used to be in many African traditional cultures where sex was guided by taboos. Sexual taboos which are no longer current were prominent and widespread across societies. As discussed in chapter two of this research, even terms commonly used and associated with sexuality, were taboos in most African cultures. Talking openly about sex and naming sexual organs was a taboo.

### **2.11.5 Mass Media Influence**

Exposure to suggestive or explicit media, films and magazines may also influence adolescent sexual behaviour. In recent years, improvement in communication has made access to information much easier than before. Media has expanded with various MF radio stations and television channels coming up. Adolescents have access to these channels of communication and can access information on a whole range of issues. While this is a positive development, it has also made access to pornographic material easy. Global studies show that teenagers become sexually active at a very young age (Hugo 2009:50). There is enormous peer pressure to be sexually active, and the media often has a distinctive permissive slant, which is aimed at adolescents.

Through the influence of mass media, especially television and now internet, everyone in the world can be exposed to the same images almost instantly (Sklair 2002:43). Romanowski (2007:15) says that movies, television, music, and videos provide a common experience for many people by addressing widespread concerns, fears, prejudices and nurturing aspirations. He further notes that these experiences simultaneously serve as a celebration of common values and even of life itself. The capacity of globalization to create imaginative worlds has been a source of controversy among young generations that are connected with the loss of values, meaning and a worldview. Those who have access to those means of communication may want to experiment with what they watch or read by engaging in all forms of sexual practices. They may be curious and persuaded to engage in sexual games (Gitui and Kanyandago 1999:146).

Mass media, especially music and television, may contribute to the new understanding of sexuality. Many of the programmes on television focus on unmarried heterosexual couples who are engaged in sexual activities, and there are no signs of any consequences such as pregnancy or a sexually transmitted disease (Moors 2002:16). While this refers to the USA, this situation is relevant to the Tanzanian situation where at least 95% of the television programmes are foreign movies, largely from Europe and the USA. The majority of the movies inform young people about the pleasure of sex, intimacy and romance (Moors 2002:22). Music

videos and lyrics are explicit in their sexual content, and may contribute to the promotion of sexual experimentation. This challenges the adults' role in the lives of adolescents because adults generally prohibit adolescent sexuality. Laws and cultural norms also deny adolescent sexuality (Irvine 2001:59). This is in spite of the fact that the physical process of puberty announces the blossoming of adolescent sexuality.

The media helps promote the concept of the sexually active adolescent, and current societal structures such as family and church seem too weak to challenge the media. A 17-year-old adolescent boy commented: "I think young kids are having sex, it might be because of nowadays this television thing. The kids are more attracted to it, see the things on television and say let me give it a try, let me try it out. For example, the advertisement of using a condom, it is very wild" (Hailonga 2005:33).

Adolescents are not passive recipients of information; they interpret it as influenced by their local culture. Besides influencing their thoughts on sex, television and music also create awareness about global, social, economic and political situations.

Other adolescents find television confusing and are concerned about the double messages they receive from society. A 16-year-old girl in an urban area expressed it this way:

We are very confused! It is very confusing; because the television is showing us that and the parents are saying do not believe in the TV. It is not like that, it is not real people. Even if people are kissing on the TV then they say switch off the TV, but you do see it in the street, or they say close your eyes when the TV is showing kisses (Yates and Hailonga 2006:45).

Similarly, adults are of the view that televisions create confusion among adolescents.

As one of them suggests:

Today there is television and that is why they are more confused. During our time, there was no television. Today there is TV meaning they are more confused because most of the programmes we are seeing on TV are not really helpful. Young people they love to watch them, but these programmes are not educational (Yates and Hailonga 2006:47).

According to Arthur (2001:59) the media and popular literature with all of their influences have pervaded the world to such a degree that people have no alternative

but to consume what they have to offer. Those unable to discriminate between good or bad influences, especially young people, become victims of these influences. Modern media, from cinema to newspapers to internet, pervades our society. Today youth are exposed to the media to a much larger degree than in the past. Because sex “sells”, whereas programmes with a more wholesome perspective on sexuality may not do so, sex receives a disproportionate degree of media airtime. Sexual gratification is glorified, and the consequences are very rarely shown. Adolescents have a natural interest because of the awakening of sexuality within them, and are particularly vulnerable to media portrayals of sex (cf. Grenz 1997:203).

Locally produced movies as well as foreign films were identified, particularly in Dar es Salaam, as a key catalyst for engagement in first sex, particularly for males. Tanzania's film industry produces hundreds of movies every year with plots depicting lovers. In a few cases, young people had access to “X-rated” films that could be rented from local shops. In the Tanzanian context, any film or home video showing some form of nudity is called a “blue film”. Surprisingly, the role played by locally produced and foreign movies in early sexual initiation in Tanzania is hardly discussed. The films are easily available and there are places spread throughout urban areas and in rural localities where the films can be viewed.

However, mass media can create awareness to communities about the consequences of early sexual début and teenage pregnancy on girls themselves, their family and on the community as a whole. Education will empower girls with skills for self-confidence, speaking out, decision-making and negotiation. Media campaigns using radio and other traditional communication methods must be used to reach communities, especially those in rural areas. Opportunities for adolescents to make informed choices and participate effectively in decisions that affect them depend heavily on the quality of information available to them. More than 70% of adolescent boys and almost 60% of girls aged 15 to 19 years listen to the radio at least once a week. The most significant area of growth in media access lies in the proportion of adolescents watching television up by 37% among girls and by about 50% among boys between 2004 and 2010 (Table 1). There is gender parity in newspaper readership, due more to a reduction in the proportion of boys reading newspapers than an increase in access among girls.

**Table 1: Trends in access to mass media among adolescents aged 15 to 19 years (TDHS 2004 and 2010).**

		Reads a newspaper at least once a week	Watches television at least once a week	Listens to the radio at least once a week	All three media at least once a week	No regular media
<b>Girls</b>	2004	23.8	23.2	61.1	10.5	32.3
	2010	26.3	31.8	60.3	12.4	29.9
<b>Boys</b>	2004	33	26	75.9	14.3	18.5
	2010	26.3	38.8	72.2	16.1	21.2

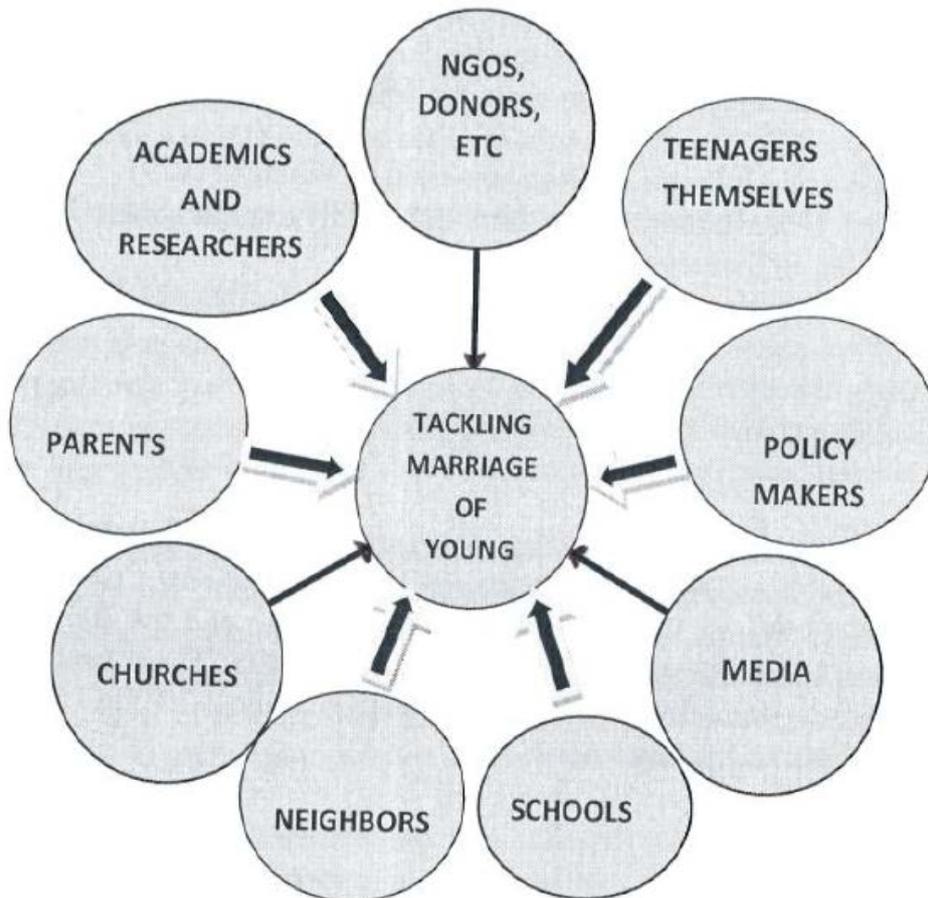
The mass media should be a core information source, yet data from the (2010 TDHS) shows that almost 30% of girls and more than 20% of boys aged 15 to 19 years do not have access to media on a weekly basis. The digital divide, so often discussed as a gap between the richer and poorer nations, is mirrored within Tanzania, with gaps along geographic and gender lines. On average, access to mass media in urban populations is more than double that of rural populations and five times greater among those with secondary or higher education than among those with no education (TDHS 2004 and 2010). Urban adolescents, even those who are among the poorest, have greater media access which is expanding to include computers, video game players, cell phones and movie theatres and this influences choices about dress, language and attitudes. In rural areas, media engagement focuses predominantly on radio and video kiosks, which are not regulated or monitored and often show feature films with sexual and violent content that is not appropriate for adolescents. Adolescents are rarely consulted on the content of media programming, most of which is for entertainment only. Little research has been done in Tanzania on the effects and influence of media on adolescents, the portrayal of adolescents in the media, or how adolescents engage with the mass media. Most media producers and journalists have had no training in child development and rights or in the use of media for educational, rather than purely entertainment, purposes.

Lack of access to media among girls aged 15 to 19 years reflects the limited access experienced by women throughout their adult lives. Girls and women in Mwanza,

Mara, Dodoma and Mtwara in Tanzania are especially affected; more than half of women lack any regular access to mass media. Men and adolescent boys have relatively greater access because they are usually more mobile and more likely to encounter media outside the home. Within the home men may control access to media by determining who listens to the radio and when. While many households report ownership of radios, these may be broken or lack batteries. Many of the adolescent girls who are without regular access to mass media are also likely to be less educated and less literate. As a result they are more dependent upon information passed on by family, neighbours and local leaders. Considerable gender and geographic differences are also found in Zanzibar. More than 40% of women and over 30% of men in Pemba North reported in the 2010 TDHS that they lacked regular access to mass media.

Apart from Radios, TVs and newspapers, other stakeholders who can be involved in fighting against all forms of violence in societies are: academics, parents, churches, neighbours, schools, policy makers, teenagers themselves, NGOs and others (Figure. 2).

**Fig. 2: Different stakeholders that must be involved in the process of fighting against sexual violence (Jeannette Bayisenge 2011:12).**



### **2.11.6 Breakdown in the Traditional Communal Child Care System**

Government policy on the perceived increase in sexual debut among the youth among the Shambala identifies the breakdown in the traditional communal childcare system as important. In the past it was suggested that all adults were entitled to discipline all children of the village and to advise parents on their child rearing efforts. Parents and guardians have been left to promote moral development of their children on their own, mainly because of the breakdown of the system of communal responsibility for child care. As a result, there is no common direction but rather each parent or guardian brings up children in the ways he/she sees fit. Because of the decline in morality and neglect of traditional customs, there has been a larger increase in early sexual debut, cases of rape and defilement of children in the

Shambala community.

In its 1999 annual report, UNICEF (1999:15) made the following comments on the decline in the standards of behaviour of children:

Parents, community leaders and professionals who took part in focus group discussions in the study area lamented the difficulties of bringing up children in the prevailing adverse economic situation and with countless other influences eroding the authority of parents. Under constant blame were video clubs, music halls and discotheques, alcohol consumption and drug abuse by youth. Adults blamed the lack of discipline and deterioration of morals among young children on the demise of the traditional forms of upbringing in which parents had absolute power over their children and all adults could intervene in disciplining a wayward child.

In summary, experience shows that the rights of adolescents are often ignored. Lewis notes that “though we see evidence of sexual experimentation by the youth even before the legal age of consent... we continue to treat young people as asexual beings” (1995:15). He argues that adolescent sexuality is an issue that is broadly ignored by adults or cast as a social problem that can be solved with information about the mechanics of sex.

Further, Lewis (1995:14) proposes that “there needs to be some recognition that all of the activities of the youth will not always be governed by adult norms or motivated by adult visions of development.” In addition he notes that while teenage pregnancy, promiscuity and STDs are important factors in young people's lives, emphasis needs to be placed on a “holistic approach to social living, responsible parenthood, interpersonal relations, goals, self-esteem, respect for others and family life” (1995:15). Sexuality he insists should be considered a “fundamental aspect of human social interaction and human social behaviour” (1995:15). Adult recognition of adolescence as a time for experimentation and an important period for social, psychological, intellectual and emotional development is seen by Lewis to be of vital importance.

However, several factors inhibiting early sexual activity were identified. Adolescent girls and boys spoke of the fear of contracting STD's including HIV/AIDS, being unprepared for pregnancy, not feeling ready, waiting for marriage, following religious teachings, not wanting to lose their virginity (younger girls) and pursuing educational

goals (boys). Younger girls also cited fear of pain related to sex, fear of being battered and raped and the associated scandal if they got pregnant, as well as fear of their parents' anger and disappointment.

## **2.12 ADOLESCENT PREGNANCY AND ITS IMPACTS**

In their study on high-risk sexual behaviour among the Shambala youths and some other tribes in Tanga Region, Ikamba and Quedraogo (2003:121) found that adolescents were sexually active at an early age. Furthermore, 2.3% of the girls and 3.2% of the boys had their first intercourse at about 9 years old, the percentage rose to 10 by the age of 13 years. The largest group (55% of the girls and 45% of the boys) had their first sexual intercourse between 14 and 17 years. This put the girls at risk of becoming pregnant. Adolescent pregnancies cause adverse health, social and economic implications for the parents, mothers and their children and usually for their grandmothers as well. Many people in this area agree that young people are learning about matters of sex and sexuality through TV, magazines and other means of mass media<sup>73</sup>. The study also has found that nearly 3 out of every 10 females aged 13 to 24 in Tanzania reported experiencing at least one incident of sexual violence before turning age 18. Among males in the same age group, 13.4% reported experiencing at least one incident of sexual violence prior to the age of 18. The most common form of sexual violence experienced by both females and males before the age of 18 was sexual touching, followed by attempted sexual intercourse. These incidences put these girls at many risks; STDs like HIV/AIDS, unwanted pregnancies and early child bearing.

---

<sup>73</sup>Among the Shambala an additional important factor, rapid urbanization, acts to diminish the traditional mechanisms which deter premarital sexual activity. Traditional family structures are weakened as individual family members attempt to adapt to the strains of continually accelerating urbanisation. Restrictive community and social controls are also rendered less effective as urban lifestyles permit teenagers ever increasing mobility and personal freedom. Cultural restrictions such as chaperone and sexual segregation for young people, for example, may no longer be practical or even possible. But these newly emancipated young people are particularly vulnerable to urban dangers and disadvantages: high unemployment, housing shortages, overcrowding, drug and alcohol abuse, violence, etc. And their mobility and freedom, which give them increased opportunity for sexual contacts, also render them more vulnerable to sexual exploitation.

Early childbearing affects the girl socio-economically, limits educational opportunities and restricts skills for young people needed to succeed in work and life, reduces quality of their lives and exposes them to STDs like HIV/AIDS. The community also regards them as outcasts. The research depicted that some of the unwed adolescent girls are rejected by their parents, peers and the community as a whole. So out of frustration some pregnant girls run away from home. One of the Shambala girls who was interviewed by Lumwe (1998:63) confirmed that when her father learnt that she was pregnant, he chased her away and told her never to return home again.

Being an unwed mother leads to embarrassment and a deep sense of shame as the girl considers herself a failure. She is likely to internalize her anger and not to hit back (Bernstein 2004:12). Her sense of shame is accentuated by some cultural belief that she is a “bad” girl and that that is why she has a baby before marriage. The culture of silent sexuality counts such a girl as an outcast and unfit in the Shambala community. In other words, the society condemns her. Bernstein asserts that, “having an out-of wedlock child remains for many women an unhappy experience, socially and emotionally” (2004:11). Most often she is anxious to hide her feelings. She feels confused and guilty, believing that she is in the wrong or that she has failed to control herself.

The feelings of hopelessness, helplessness and guilt on the part of the pregnant girl can lead them to think of or attempt suicide. It is at this point where pastoral care in terms of hope, care and the spiritual dimension is important. According to Louw (2008:220) one of the pastoral care dimensions is the victory of the resurrection. Pastoral care envisages a focus on the future emanating from the victory of the resurrection. Hope in hope care is not wishful thinking, but a new state of mind and being with the question of identity: who I am in terms of the ontic reality of salvation (justification) and who can I become (sanctification)?

At times due to the community pressure and shame of becoming pregnant and the consequences of becoming an unwed mother in the Shambala community some girls resort to abortion. Many cases are reported of young girls in the Shambala community who engage in illegal abortions, most of which are carried out by unlicensed “doctors” in very unhygienic conditions. The results of these practices are

in most cases very destructive to the general health of the girls concerned (Mamuya 1980:27). In Lushoto District hospital both school and non-school girls are admitted daily for induced abortions.<sup>74</sup> In the short term, abortion to these unwed mothers might be lifesaving, but in the long run these mothers will have no chance to continue without pain (cf. Brien and Fairbairn 1996:145).

Abortion possesses the greatest direct threat to a young woman's health. Abortion is illegal in Tanzania and in many African countries and accounts for about one-fifth of all maternal deaths in East Africa. The abortion rate in Tanzania remains largely unknown due to the fact that the majority of abortions are practiced with great confidentiality. Available hospital-based data suggest that young women are more likely to undergo unsafe abortion than older women, possibly because of limited access to reproductive health services. More adolescents suffer from abortion-related morbidity and mortality than those in the child-bearing age of 18-35 (NCCDPHD 1999:57-61; RCHS 2004a:3).

Among the Shambala girls abortion persists because it is "lesser shame". The degree of shame varied as did the reasons behind the shame: breaking of sexual morals, loss of virginity is a proof of lack of moral upbringing in the family, she would be considered "loose", a sign of prostitution, shame to the family, and to have an illegitimate child (*ngwana wa kibweni*), lack of Christian teaching, her education would suffer, she would not "find" a husband, a social scar, she would have no place in the society, and so forth (cf. Mugambi and Nasimiyu-Wasike 1999:94). Thus, some parents would forcefully arrange abortion for their daughters.

Amabilis Batamula (2008:32) has a true story of a Shambala girl (identity withheld). At age 17 she was in form three (third year in secondary school) at a Catholic boarding school in Lushoto District. In November, she returned to her family for the

---

<sup>74</sup>Abortion has been defined as a termination of a pregnancy, either spontaneously or by intervention before the foetus reaches viability. The term abortion covers both accidental and intentional interruption of pregnancy, although the word termination is often used for the internal act (Kinemo 1998:199). The causes of abortion are many and sometimes no cause can be established. Studies have shown that in many cases pregnancy occurs without the development of an embryo, the so-called "blighted ovum" in these cases abortion of the fruitless pregnancy will occur in due course (Kinemo 2010:8).

Christmas holiday. When she arrived home, she was thin and sickly. Her mother, a nurse in obstetrics, suspected pregnancy, and asked her to get a test. She obliged, feeling certain that she was not pregnant. But to her amazement, the test came back positive. Her mother insisted that she abort the pregnancy, stating that a birth now would bring her shame, as she had no promising marital prospects and little chance for school success as a young mother. Janet developed a plan for how she would bear the child while continuing school, hiding the baby from her classmates. Still her mother insisted on the abortion. Exhausted, she went to meet with the doctor, and there he performed the abortion. After the abortion, both Janet and her mother lived with guilt of the action but that was the only way her mother could see to avoid shame. What is the correct ethical stance towards both the young girl and towards the mother? This question will be dealt with in chapter four.

The Shambala considered sexual purity an honour for the family, virginity the glory of a young woman and community, and faithfulness the crown of a married woman or man to the whole clan. Earlier in this chapter it was clarified that sex before marriage was therefore forbidden and the deviance was severely punished under the traditional code of sexual conduct. Those who neglected morals or were considered immoral were despised, malady could befall, deviants were cast out, there was no proper burial after death, no joining the ancestors in the world to come, they were a social evil for the family and clan. What was being stressed is that morals and good moral behaviour had social, economic, political and religious repercussions. As Jesse Mugambi and Nasimiyu-Wasike (1999:92) put it; "The society was well-organized with no criminals and no breaking of the laws. Sexual immorality is rampant in present society; in old days there were taboos which contradicted this". In African traditional societies human sexuality was looked upon as sacred in most of the ethnic groups. Mugambi and Nasimiyu-Wasike (1999:93) conclude:

Sex taboos form a code of sexual conduct that is so highly respected that any deviation from it is deeply detested. The code stipulates the time and manner for having sex and also the persons with whom one may or may not enter into sexual relationship. The sacredness with which sex is held is so fundamental an idea that it is a necessary condition for understanding the high premium the people place on sex, and all the regulations and customs they have concerning it in marriage.

In African traditional religion as soon as a woman knows that she has conceived, religious observances begin because it is believed in the first place that life is from God and pregnancy is a result of his blessings. It is on account of this belief that traditionalists condemn abortion. Thus, the Shambala argued that the foetus is God's and has the right to life from the time of conception (Conteh 2004:177). Similarly, the Shambala neighbour, the Pare, believed that the life is from God and enters the mother's body "thus inspiring and giving life to her blood, that is to the foetus" (Sawyerr 1996:68). Sawyerr (1968:26) has noted that the unborn is one of the three-tiered hierarchies of relations embraced within African traditional communities. Thus, abortion is frowned upon and strongly discouraged. The unborn child is vulnerable, defenceless, and voiceless. Its only defence, protection, and voice are the society. Traditionalists see themselves as being the voice of the voiceless, and protecting the community from disaster when they stand against abortion. Rape and poverty are not considered appropriate reasons for abortion; however abortions which are deemed medically necessary seem to be mildly tolerated.

Louw's (2008:306) concern with abortion is twofold. Firstly, human life should be understood hermeneutically from a *systematic perspective*. A particular stage of development, different conditions, even of consciousness or rationality, disability and less capacity for communication do not degrade human life and make it less human. Human life is never merely an object, but a dynamic entity within the dynamics of systemic relationships and social, cultural contexts.

Louw's (2008:306) second argument is for an *integrative approach* to human life that interprets the distinctiveness of human life from a Christian spiritual perspective (the importance of the dimension of "soul"). Such a spiritual perspective is determined by the fact that the "ensoulment of embodiment", or the "embodiment of ensoulment", is determined by the quality of the relationship with God as defined by the covenantal faithfulness of God to our being human. "Creation" and "image of God" are not rational categories to explain origin (cause), but spiritual categories to describe unique value, quality and destiny. The value in the pro-life bias is the fact that the foetus is not merely tissue. It is essentially human life. Any destruction of foetal life is tragic and fatal and should be prevented. The value in the pro-choice option is that it is indeed true that the pregnant woman is a full human person with a status that is

determined not merely by her pregnancy, but by the dynamics of different relationships, hence the reason her position and rights are so important and should be acknowledged. However, the danger lies in the fact that the prenatal child is sacrificed for functional reasons and that natalism, that is, the superiority of the born over the unborn, prevails.

Every decision to abort involves an inescapable moral ambiguity, even if that decision in a given situation is the better and more humanly responsible thing to do (Nelson 1984:63). Responsible decisions must be taken within a systemic and team approach. In this regard both the father (right of the father of the foetus) and mother (right of the pregnant mother) should be consulted as well as people within the family system and cultural context (Louw 2008:307). The guiding principle is the fostering and maintenance of human dignity (rights of all parties involved with special concern for the right of the unborn child and human being) in all cases, in order to prevent situations of the unwanted child and to produce the incidence of abortion.

The research learned about many perils of abortion. In order to understand what goes into the decision to abort, one first needs to recognize its physical and moral menaces. This section outlines the dangers that the adolescent girls face in aborting, setting the stage for an explanation of why girls sometimes accept these risks, and what they hope to gain in exchange. The dangers of abortion are calibrated in part to the potential benefits, central among them being the orchestration of an honourable entry into motherhood. Although abortion is reviled by many schoolgirls, honourable motherhood is perceived to constitute a greater good than avoiding abortion.

One common outcome of abortion related infections is sterility. Researches have reported that as many as 5% of aborted women worldwide are left inadvertently sterile. The risk of sterility is even greater for women who have venereal diseases at the time of an abortion (Willke 1995:43). In addition to the risk of sterility, generally women who acquire post-abortal infections are five to eight times more likely to experience ectopic pregnancies (Rearden 1997:23). Cervical damage is another leading cause of long term complications following abortion. A study found that generally laceration occurs in 22% of aborted women. And women under the age of 17 have been found to face twice the normal risk of suffering cervical damage (Frank

1995:191). The reproductive risks of abortion are especially acute for women who abort their first pregnancy. A major study of first pregnancy abortions found that almost half or 48% of women will experience abortion-related complications in later pregnancies. Women in this group experience 2.3 miscarriages for every one live birth (Harlap & Davies 1996:123). And another research found that among teenagers who abort the first pregnancies, 66% subsequently experience miscarriages or premature birth of their second pregnancy and /or death (Russel 1994:67).

Rates of abortion-related morbidity and mortality are not available among the Shambala but experience and the local belief point to significant physical risks. It appears that many abortions are performed in unhygienic circumstances by under-trained technicians. Deaths due to botched abortions appear regularly in the public media, and stories of such deaths circulate even more commonly as gossip in order to “safeguard” their culture of silent sexuality. As it was explained above, a number of girls explain that they had acquired their views on abortion from their mothers, either considering it necessary or unjustifiable. Thus, in this context it is the family, rather than the individual or even the couple, that constitutes the relevant frame for reproductive choices, because it is families who envision reproductive futures and seek to attain them (cf. Greene and Biddlecom 2000:14).

Many risks of abortion are apparent among the Shambala and in many communities in Tanzania and around the world. So why does it persist? This dissertation argues that abortion serves as one of a set of strategies for managing the circumstances in which a girl enters socially recognized motherhood, in a context where it is mistimed motherhood, rather than premarital sex, that is seen as shameful due to the culture of silent sexuality. Abortion is common because it can avert mistimed motherhood, making it possible protection against, and not only a source of, dishonour. This implies that among Shambala girls, abortion will be most common among those least prepared to confront socially recognized motherhood and its combatant change in social status: the young, those still in school, and the unmarried. Abortion can avert the dishonour of becoming a mother in the wrong way or at the wrong time; this social function makes adolescent abortion common, although it remains illegal, morally reviled and culturally shameful (cf. Lumwe 1998:110).

Many girls and sometimes also their male partners, appear to experience guilt and shame over a period of years. This might be accounted for by their religious background in some cases, or by depressive tendencies or psychiatric disorder in others. Clearly there are patients at risk, for whom special counselling or therapy is needed, or at least a follow-up to assess their ability to cope with their experience of abortion. Many events like abortion remain untouched for years or even decades because of some Shambala taboos associated with sexuality. Some of these taboos were explored earlier in this chapter with their negative impacts on the Shambala community of today. Some women feel that they have deprived a human being of life, some feel like murderers. Lumwe (1998:110) believes that what is needed in the Christian set-up is the implication of the word "sin". The implication of this word needs to be used to lead Christians to the internal life rather than being used to frighten people and lead them to condemnation.

Memories and sadness have also been experienced as a result of abortion. Both psychiatrists and priests often speak about long-lasting problems, and how these affect the women and sometimes also the men, for a long period of time after an abortion. Ashton (2000:75) reported that 15% of women had long-term severe psychiatric disturbances following abortion, and that individuals especially at risk were those with previous psychiatric or abnormal obstetric history, or with physical indications for abortion, and those who expressed ambivalence about having an abortion. Bernstein (2004:30) observes that, "Having conceived a child out of wedlock, some unwed mothers forfeited the right to control significant aspects of their life". Such circumstances make the girls feel guilty and suffer from self-depreciation.

Another risk associated with abortion is emotional effects. In most cases, a girl feels mental confusion after abortion. There is always a flashback to the abortion experiences in the mind of a girl or a woman. The other emotional effect is preoccupation with the aborted child. It has been noted that for a few days following abortion, the aborted child is perceived in the girl's or woman's mind (Musa 2008:13). William Wheeler (2005:90-91) states that an abortion, be it of any kind, is a difficult feeling for an individual, both at a physical as well as a mental level. Some of the physical side effects which women face for up to two weeks are: abdominal pain and

cramping, nausea, vomiting, diarrhoea. Thus, Mbiti (1973:75) comments that “abortion is not the solution for pregnancies out of wedlock. Abortion causes a lot of problems and it is illegal”.

Another consequence of adolescent pregnancy is the interruption of schooling. The previous section discussed adolescent pregnancy and presented some data on the rate of school dropout due to pregnancy in Tanzania. The section specified that out of girls who leave school because of pregnancy, very few return to school after delivery. Having lost a year of schooling, their performance at school deteriorates due to the added responsibility of caring of the baby. Some drop out of school together. These dropouts have less chance of being employed and suffer financially, thus continuing to be dependent on their families and becoming a burden to them (UN Tanzania 2010:2).

In addition expulsion from school, ill health due to poor economic status, being treated as an outcast in the community and having an “illegitimate child” were all the concerns of adolescent mothers. Due to their culture of silent sexuality, the Shambala believed that having a child out of wedlock was a big misfortune and shame to the girl and to the extended family and most of these girls were disgracefully treated as it was explained previously. Furthermore, dropping out of school has a significant impact on the life of the individual. However, the costs go far beyond individual consequences. The practice of dropping out of school has serious economic and social repercussions for the larger society as well (McWhiter 2004:100).

There are also economic and social consequences. The individual who drops out of school is at an economic disadvantage. Unemployment and underdevelopment rates are high among school dropouts. They earn lower salaries over their lifetime than those who graduated. The economic consequences of the dropout problem include loss of earnings and taxes, loss of social security and lack of qualified workers (McWhiter 2004:101). The situation is more difficult among the majority of Shambala girls who find it very difficult to obtain jobs due to the fact that the area has no job opportunities. The area has only one tea industry which employs limited technicians and very few casual workers.

Students who leave school before completing their programme of study are at a disadvantage in other ways as well. Dropping out of school often has an impact on an individual's psychological wellbeing. Most dropouts later regret their decision to leave school. Such dissatisfaction only intensifies the low self-esteem typical of potential dropouts. Dissatisfaction with self, with the environment, and with lack of opportunity is also associated with lower occupational aspirations among young people (Gama 2008:37).

Nothando Gama (2008:37) indicates that when school dropouts are unemployed or earn less money than their graduated peers, their children also may experience negative consequences because they live in lower socio-economic conditions. Parents who are poor are less likely to provide after-school-related activities for their children than parents of higher socio-economic status. Further, low wages require parents who are dropouts to work such long hours that it is difficult for them to monitor their children's activities. As school dropouts have lower occupational aspirations than their graduated peers, they also have lower educational expectations for their own children.

A complication during pregnancy and delivery is another consequence. The risk of death in childbirth is twice as high for a mother aged between 15 and 18 than for a mother aged 20 or over. Pregnancy-related morbidity and mortality in developing countries is higher for women under 19 and above 35 years age. The complications include anaemia, toxæmia, premature delivery, prolonged/obstructed labour, vesico-vagina fistula and cervical trauma, and a higher risk of delivering low birth weight babies. The infant mortality rate in Tanzania for infants born to an adolescent is higher than those infants born to older women. In general, children of teenagers are 1.2 times more likely to die during the neonatal period, 1.4 times more during the postnatal period, 1.6 times during ages 1 to 2 and 3.3 times during childhood to age 5 (NBS 2000:11; NCCDPHP 1999:59; Ojo et al 2004:37).

### **2.12.1 Impacts of Adolescent Pregnancy on the Family and Society**

The effects of adolescent pregnancy are not felt by adolescents alone, but also by

the whole society. The research showed that most of the unwed mothers' families were not prepared to have another child to feed and clothe. So this power of a young girl to reproduce is a menace to herself and to the entire system. With the high birth rate in the society, the wellbeing of the people is threatened. Battin (1996:110), asserts that early pregnancy is often associated with higher rates of malnourishment and inadequate schooling for the child, less education and less economic independence for the mother and higher rates of disturbance in the home. She also adds that this is seen as perpetuating a cycle of poverty.

Abortion carries many effects that certainly change and harm societies and cultures around the world. For example, in some cultures where males are more highly valued than women, abortion creates the opportunity for parents to selectively abort female babies. According to Musa (2008:14) abortion reduces the number of people who could positively and productively contribute to the development of the society. Socially, abortion has brought a new idea in the society in which people educate a generation of young people to abort their unwanted, handicapped and inconvenient children so that their quality of life will not be impaired or interrupted.

### **2.12.2 Impacts of Adolescent Pregnancy on Children Born out of Wedlock**

Pregnancies out of wedlock brings forth a generation that grows up deprived of male influence. These are children who find it extremely difficult to relate to others, children who are emotionally unstable, lacking in character and socially unbalanced. Armstrong (1995:334) gives two proposals for the immediate relief of this situation. Firstly, demand male accountability and secondly, guarantee basic needs for women and their children. A similar observation has been made by Summons (2007:63) who asserts that:

A strong dad to a child is the agent of instrumentality. From him, children pick up the zeal to do things rather than be "done into"...inspires children's effectiveness and efficiency. Children learn to cope with life much better when involved with a child-friendly father. Without equipping of an involved dad, the children grow up with a significantly lower level of competence and achievement. The less dad equips them the less able they are to cope with life and the more dependent they become.

Similarly, Hetherington (1979:855) talks about the effects of children who are raised

by a single parent. To him having a father in a family may give a relatively unique contribution towards family functions and the development of the child. The father also may play a more direct and active role in shaping the child's behaviour as an agent of socialization, by discipline, direct tuition, or acting as a model. In a single parent family there is only one parent to serve those ranging interests, skills and attributes. The father with his image of greater power and authority may be more effective in controlling children's behaviour and in serving as a backup authority for the mother's discipline. Popenoe (2007:803) also shows the superiority of biological fathers rather than other co-parents.

Although some men love and desire to marry unwed mothers, a problem usually arises concerning the child or children. In some cases the married couple opts to adopt the children or the children stay with their grandparents. This however, deprives such children of a mother, or the father's life. Some do this to have greater freedom and to remove any anticipated conflict. However, on the other hand they may hurt both the child and the guardians for life.

In the Shambala tribe which follows a patriarchal system, children born out of wedlock (*wabweni*) have no right of inheritance in the family and more often he/she is counted less important compared with those who are born within the marriage. According to the Shambala customary understanding a child born out of wedlock brought shame to the family and community and on top of that his/her birth and existence dishonoured the culture of silent sexuality which requires sexual activity to take place only in marriage. Moreover, this child is not counted as part of a particular family. But if the father decides to take the child, then he or she will have the right of inheritance from his or her father (Mwalusanya 1977:17). Popenoe (2007:805) insists that every child has equal dignity and needs a secure home from its early stages of life and requires warmth, love and care regardless of whether he/she is born within or out of wedlock. Popenoe (2007:807) asserts that human dignity should be protected by eliminating all cultures which violate the right and dignity of persons. The World Council of Churches (WCC 2005:9) considers that human dignity is violated:

- (1) when one deprives another individual or community of both the means and capacities necessary to live with dignity and freedom;
- (2) when an individual

or a group exercise their power to constitute and sustain their own society or community or family by removing obstructions to their visions and interests; (3) and when some persons or groups seek to satisfy or empower themselves by trampling over or manipulating others (e.g., rape, torture, slavery, bondage, weapons).

It is in the same assertiveness that despite the virtues of silent sexuality the culture has been critiqued today by human right activists because of some of its pitfalls regarding human dignity. Thus, the following section will discuss the virtues and weaknesses of silent sexuality in the light of human dignity.

## **2.13 VIRTUES AND PITFALLS OF SILENT SEXUALITY**

This section will review the virtues of the culture of silent sexuality as well as the harmful traditional and cultural practices which led to the violation of female children and women's rights among the Shambala. Every social group in the world has its own cultural practices and beliefs which guide the life and behaviour of its members. According to Wadesango (2011:121), culture is like a woven fabric with many shades of colours, some of which represent customs, practices, beliefs and so forth. The sum is what gives the individual and the community a sense of belonging and identity. The attributes of culture are dearly held and valued by the community. In chapter three, culture will be defined based on different theories in order to show how the culture of silent sexuality changed its pattern and essence due to the influence of modernity and globalization. In short, culture is a coherent and self-contained system of values and symbols which a specific cultural group reproduces over time, and which provides individuals with the required signposts and meanings for behaviour and social relationships in their everyday life (Lyanuolu 2008:25). In other words, culture is a social heritage which includes all knowledge, beliefs, customs and skills that are available to members of a social group. It is also a source of individual and group identity within a given society. While some cultures are good and beneficial to the adherents, some have their disadvantages.

### **2.13.1 Virtues of Silent Sexuality**

Various scholars have described traditional systems of education in Africa prior to colonial influence based on several African cultures or societies (Watkins 1943:666-675; Kenyatta 1978; Boateng 1983:335-336). Scanlon (1964:3) states that, "The

education of the African before the coming of the European was an education that prepared him for his responsibilities as an adult in his home, his village and his tribe”.

For example, Shambala youth groups were held together cohesively by rules and regulations, values and social sanctions, approvals, rewards and punishments, etcetera. Youths were taught social etiquette, agricultural methods and other skills that ensured the smooth running of the social entity of which they were an integral part. Boys observed and imitated their father’s craft and learned practical skills which they performed according to their abilities, as they matured into manhood and became heads of their own households. During the *jando*, boys were taught how to handle sexual matters, especially to avoid pre-marital sexual intercourse and relations. The education of girls was differentiated from that of boys in accordance with the roles that each sex was expected and socialized to play for the remainder of their adult lives (cf. Kenyatta 1965:95-124).

Shemsanga (1999:8-10) explains the merits of the traditional process of education among the Shambala (*jando* and *unyago*) whereby girls and boys received special training outside of their village or town. The training given to the youth prepared them for family issues which include sexuality (based on silent sexuality), marriage and child rearing, and agricultural as well as cultural tasks. Mental and moral training also took place, and every youth had to undergo this training before he or she could be considered a worthy member of the society. The duration of the training of boys differed from those of girls, but it usually took several years for a boy to pass from adolescence to adulthood. The traditional method of teaching used is what Westerners today would call “Mastery Learning” (Block 1973:30-36); thus, failure was virtually non-existent. The society made every effort to offer encouragement and provide incentives that would ensure that even the most cowardly underwent, for example, the circumcision process. Group instruction, group assignments, apprenticeship and age groupings that would enable youths to experience a particular significant event were the most common methods employed to instruct them. Private instruction by special instructors (*makungwi*) was also provided, especially on matters of sex and sexuality in order to safeguard the culture of silent sexuality. Repetition, imitation, internalization and practice were the main methods

used in learning, so that by adulthood, the African was a full member of the community.

As explained earlier, the Shambala used proverbs, sayings and songs associated with sex and sexuality to educate members of the society in few and simple words. Smith (1940:64-83) describes the use of folk-tales as an educational device in traditional African societies. Stories are used to not only amuse and express feelings, but also teach ideal forms of behaviour and morality. Children learned by listening to their elders, and by imitating or “emulating” them. The stories, songs, proverbs and sayings were usually handed down from one generation to the next; their main concern was to induct the youth into the moral, philosophical, and cultural values of the community.

One of the major avenues through which the African youth received his or her education was, and remains today in some quarters, during several age grade or initiation ceremonies:

Until you are ten or so you are counted as a “small boy” with minimal social duties such as herding cattle. Then you will expect, with some trepidation, to undergo initiation to manhood by a process of schooling which lasts about six months and is punctuated by ritual “examinations”. Selected groups of boys are entered for this schooling once every four or five years... All the initiates of a hut eat, sleep, sing, dance, bathe, do handicraft, etcetera... but only when commanded to do so by their counsellor, who will be a man under about twenty-five.

...circumcision gives it a ritual embodiment within the first month or so, after which social training continues as before until the schooling period is complete. Then come ceremonies at which elders teach and exhort, the accent now being on obedience to rules which have been learned. The social charter is thus explained and then enshrined at the centre of the man’s life (Marah 2006:18).

Throughout Africa, initiation rites and the various rites of passage from childhood to adulthood were cultural devices meant to inculcate the spirit of the community in the youth. As Western schools Americanized or Europeanized their people, so traditional African schools Africanized their own people. Nowadays, due to the influence of modernity and globalization, some of the customs lose significance but wherever they were practiced, the Shambala meant them to be symbols of the death of childhood and of their rebirth into adulthood (Shemsanga 1999:6; cf. Mugambi & Kirima 1976:40).

Camara Laye, in his excellent autobiographical novel *African child*, describes his circumcision experience in Guinea, West Africa as follows:

The teaching we received in the bush, far from all prying eyes, had nothing very mysterious about it; nothing, I think, that was not fit for ears other than our own. These lessons, the same as had been taught to all who had preceded us, confined themselves to outlining what a man's conduct should be: we were to be absolutely straightforward, to cultivate all the virtues that go to make an honest man, to fulfil our duties toward God, toward our parents, our superiors and our neighbours. We must tell nothing of what we learned, either to women or to the uninitiated; neither were we to reveal any of the secret rites or circumcision. That is the custom. Women, too, are not allowed to tell anything about the rites of excision (Laye 1954:128-129).

Ociti (1973:105) has also described the education of African youths under the traditional system, stressing that the process starts from the time of the unborn child. He refutes writers who have construed that "... since the Africans knew no reading or writing, they therefore had no systems of education and so no contents and methods to pass on to the young." For the scholars who think Africa was a *tabula rasa* with respect to educational institutions and processes, "...education... meant Western civilizations; take away Western civilization, and you have no education".

On the contrary, the educational systems that existed among the Shambala and in many African communities prior to European colonization, modernity and globalization, taught the African child to avoid issues that the community scorned. The Shambala child was educated to know, internalize and practice roles appropriate to his or her sex and age (Shemsanga 1999:6). In the early years of childhood, the child's education was largely in the hands of the biological mother, and the community assumed the greater role as adolescence approached. Thus, language training was received from the mother, and the extended family. The peer group, or age-set also became significant as the youth approached the stage of circumcision. At this stage, myths, legends, folksongs and folktales, proverbs, dances, etcetera were used to prepare the youth for adulthood. Thus, "before the advent of the Europeans African indigenous education was quite adequate in so far as it met the requirements of the society at the time". Moreover, "like any good system of education, it had its objectives, scope and methods which clearly reflected the ways of life or cultural patterns of the clan or chiefdom" (Marah 2006:20).

The Shambala also had a social system in which social balance and the wellbeing of individuals, lineage and the entire community were strongly linked to the conduct of individuals and groups. To maintain social balance, socially accepted behaviour had to be strictly observed. Failure to comply resulted in sicknesses (*ntamu*) and other forms of social imbalance. The social system was organized around the belief in ancestral spirits who could punish the living for misconduct. Furthermore, it was believed that people could suffer for sins committed by others. To avoid wrath and punishment by ancestral spirits,<sup>75</sup> maintenance of what was defined as proper conduct was of the utmost importance in the daily lives of the Shambala since punishment could apply to individuals and groups other than those committing the breach of conduct.

Thus, the pressure to maintain proper conduct was very strong under such a moral order.<sup>76</sup> However, to ensure that individuals and groups maintained good conduct, society was organized in ways which minimized misconduct. Taboos were extensively used to guide social conduct. In addition, ritual ceremonies and sacrifices were performed either to rectify a breach of conduct or to prevent its occurrence, while social pressure was exerted through peer groups and other networks to enforce socially acceptable conduct.

The discussion above suggests that among the Shambala and in many African communities, sexual activity was not unpremeditated. Sexual activity took place silently only in marriage and those who were found to breach the custom were severely punished under the traditional laws. Sexual activity took place within strongly regulated codes of conduct. Rules of conduct were socially defined, giving social actors, individuals and groups definite boundaries within which to act. This may explain why, in spite of the fact that sex appeared so free (according to Caldwell, J, Caldwell, P and Quiggin, P 1989:221-241) and of the non-availability of contraceptives then, there were few illegitimate pregnancies and births among the

---

<sup>75</sup>Ancestral worship was based on the belief that spirits of the dead continue to dwell in the natural world and have power to influence the fortune and fate of the living. Ancestral worship has been attested in various parts of the world and in diverse cultures.

<sup>76</sup>The fear of and the belief in ancestral spirits by African people were among the major influences the missionaries condemned and worked hard to weaken.

Shambala and in many traditional African societies. Thus, contrary to those claims, there was a strict moral order and rules of sexual conduct which were strictly observed.

Although culture is beneficial to its adherents, some practices are harmful and a direct affront to the dignity of members of the society when measured against modern acceptable standards of behaviour and civility reflected in international standards. Hence, the following section will expound some weaknesses of the Shambala's culture of silent sexuality.

### **2.13.2 Pitfalls of Silent Sexuality in the Light of Human Dignity**

Some of the Shambala cultural practices could be seen as harmful to the physical integrity of the individual especially women and adolescent girls and therefore violate the rights and dignity of a person. A number of them cause excruciating physical pain while others subject them to humiliating and degrading treatment (cf. Hanzu 2006; Lyanuolu 2008). Harmful traditional practices emanate from the deeply entrenched discriminatory views and beliefs about the role and position of women in society. Role differentiation and expectations of the society relegate women to an inferior position right from birth and all through their lives. Harmful traditional and cultural practices maintain the subordination of women in society, and legitimize and perpetuate gender-based violence. For example, in Tanzania, South Africa, Swaziland and Lesotho, there is an emerging belief that sexual intercourse with a young virgin girl can cure HIV and AIDS and this has led to an increase in sexual violence against girls, leaving horrible psychological scars on the victims (UNICEF 2003).

Traditional practices such as polygamy, payment of bride price (*mahari*) and child marriages are all synonymous with gender abuse as they reduce women to sub-human assets belonging to men. Payment of bride price and child marriages are attested in most of the Southern African Development Community (SADC) member states as part of traditional culture and they often ignore ongoing changes in social contexts. In many communities in the region, girls are brought up with the knowledge that they are a source of wealth for their family and the training they get at home is

supposed to prepare them for marriage. Consequently, “boys grow up knowing that their sisters have no rights to their fathers’ property” (Vincent 2006). Other harmful practices include FGM, marriage by abduction, and virginity testing.

### **2.13.2.1 Female Genital Mutilation (FGM)**

As discussed earlier, female circumcision (FGM) was common among the Shambala especially in the royal families. Women from the royal clan underwent partial circumcision a few hours after the birth of their first child. At that time, a portion of the external *labiae* is removed. It should be noted that FGM entails partial or total ablation of a woman’s external genital organs. It involves surgical removal of parts or all of the most sensitive aspects of the female genital organs. It is said to refer to “all procedures that involve partial or total removal of the external features of the female genitalia or other injury to the female genital organs whether for cultural or other nontherapeutic reasons” (UNFPA 1997).

There are various forms of FGM, namely clitoridectomy, excision, and infibulation or phraonic circumcision (Obermeyer 1999; Chinnian-Kester 2005; Lyanuolu 2008). Clitoridectomy involves the removal of the clitoris whereas excision involves removal of both the clitoris and the *labia minora* [small inner lips of the vagina] (Toubia 1993). However, infibulation is the most severe as it involves removal of the clitoris, and parts of the *labia minora*. The remaining skin of the *labia minora* is scraped to form raw surfaces which are then sewn together using thorns. A small hole, the size of the tip of the little finger is left for the flow of the menses and urine (Dorkenoo 1994). Complications associated with infibulation are more severe where the woman’s vagina has to be re-opened when she gives birth and then re-stitched afterwards. In some communities, the woman may be opened for the purposes of sexual intercourse depending on whether she is able to dilate (Toubia 1993; Lyanuolu 2008).

FGM is an age-old practice perpetuated in many communities around the world simply because it is customary (The Office of the High Commissioner for Human Rights 1999). Among the Shambala and among the Masai of Tanzania, the reasons for FGM seem to be culture specific. These include ensuring virginity at the time of marriage, suppressing a woman’s sexual desire, enhancing social integration,

religious reasons and numerous myths (cf. Committee on the Status of Women 2007). In some communities, FGM forms an important part of the rites of passage, marking the coming of age of the female child. It is believed that by mutilating the female's genital organs, her sexuality will be controlled but, above all, it would ensure a woman's virginity before marriage and chastity thereafter (The Office of the High Commissioner for Human Rights 1999; NGO Committee on the Status of Women 2007). FGM is performed on adolescents and children between 7 and 10 years of age, and in some cases, on infants who are a few days old (Committee on the Status of Women 2007). The practice takes place without the administration of anaesthetics and under very unhygienic conditions. Mixtures of local herbs, earth, cow dung, ash or butter are used to treat the wound. Often an unsterilized and blunt instrument is used on a number of girls exposing them to the risk of contracting HIV and AIDS and other infectious diseases (Committee on the Status of Women 2007).

As HIV and AIDS continue to ravage communities around the world, the role of cultural practices in accelerating the vulnerability of women and girls is coming into sharp focus. While communities need to maintain their values and identity, issues relating to the HIV and AIDS pandemic demand a fresh review and modification, and the discontinuation of practices that increase the risk of infection is imperative. It was revealed during the seminar on Harmful Customs Affecting Women and Children in Tanga, Tanzania in June 2007 that the rate of HIV/AIDS infection is on the rise among Masai girl children due to the unhygienic practice of FGM through sharing of razors and knives during the procedure. A study by Timothy Mbugua has noted that more than 80% of those interviewed confirmed that female circumcision is a common practice that is regarded as an important aspect of cultural identity and essential to facilitating girls' social and spiritual transition into womanhood. One respondent said that a girl "won't be regarded as a woman until she is circumcised" (Mbugua 2007:2). This practice creates a clear risk of HIV due to cross transmission during the cutting ceremonies when the same razor blade is used to circumcise different girls.

Effects of FGM are many. Immediate and long-term health consequences have been identified with the practice of FGM. Immediate complications include severe pain, shock, haemorrhaging, urine retention, ulceration of the genital region and injury to adjacent tissues. Sporadic research data in the last ten years has correlated the

incidence of unhygienic cutting equipment, haemorrhages requiring blood transfusions and injurious sexual intercourse causing vaginal tearing and lesions with rising rates of HIV transmission among women in countries where FGM is still widely practised (Keown 2007). Although a few clinical studies have been conducted, it is clear that at least some form of FGM increases the HIV transmission risk faced by women and girls, since unsterilized instruments are sometimes used in the cutting. In addition, FGM is associated with chronic injury and tearing, and delayed healing of injuries, all of which may increase HIV risk (Keown 2007; Lyanuolu 2008). In short, FGM has physiological, psychological and sexual effects (Obermeyer 1999; Chinnian-Kester 2005; Lyanuolu 2008).

FGM is one of the traditional practices which are not only prejudicial and harmful to the life of a child but also discriminatory against the girl child. In 2001, the UN General Assembly passed a resolution to the effect that states had the responsibility to develop policies and programmes that outlaw traditional or customary practices affecting the health of women and girls such as female genital mutilation, and to prosecute the perpetrators of such practices (Kaarsholm 2005). Since FGM defines a girl as an “adult”, it also contributes to early or child marriage.

### **2.13.2.2 Child Marriage**

It is good to note that in some parts of Tanzania, for example, among the Shambala, 11-13 year old girls are married off to older men while some are as young as six years old (UNICEF 2003). Since they cannot abstain from sex or insist on “condom use”<sup>77</sup>, child brides are often exposed to serious health risks such as premature pregnancy, sexually transmitted infections and, increasingly, HIV and AIDS (UNICEF 2007).

---

<sup>77</sup> The Evangelical Lutheran Church in Tanzania (ELCT) has reiterated that promoting the use of condoms in the fight against HIV/AIDS is immoral. This remark was made at the Karatu Lutheran Town on Sunday, 8th September 2002 by the assistant to the Bishop of Northern Diocese (who is now a full Bishop), Rev Dr Martin Shao, when addressing a ceremony to mark 25 years of partnership between the Adolf Lutheran District of Bavaria Germany and the Karatu Lutheran District. Dr Shao emphasized that the church can prevent AIDS by abiding to the word of God and not by promoting the use of condoms (Arusha Times, Sept. 14, 2002, page1). However, Bishop Owdenburg Mdegella of the Evangelical Lutheran Church in Tanzania, Iringa Diocese also discussed the severity of the HIV/AIDS pandemic in Tanzania when he visited the Finnish Evangelical Mission on 29th October 2008. Bishop Mdegella insisted that the church advocates abstinence in the fight against HIV/AIDS but he added that those who find it difficult to abstain could use condoms.

The practice of child marriage takes place in almost all the countries in the SADC region. Child marriage is a violation of human rights whether it happens to a girl or a boy, but it represents, perhaps, the most prevalent form of sexual abuse and exploitation of girls (Tanzanian Human Rights Commission 2005; UNICEF 2007). The harmful consequences include separation from family and friends, lack of freedom to interact with peers and participate in community activities and decreased opportunities for education (Juru 2003; Committee on Status of Women 2007). Child marriage can also result in bonded labour or enslavement, commercial sexual exploitation and violence against the victim (Stormorken et al 2007).

Child marriages take different forms. In some parts of Tanzania especially in pastoral communities, parents send girls as young as 9 years old to live with rich men. The parents and the rich men would have already reached an agreement on the amount of money or cattle that would be paid as bride price. (Juru 2003; Tanzanian Human Rights Commission 2005; Hanzi 2006).

Child marriages are also associated with the way society defines the concept of children. In many societies, including the Shambala, the onset of puberty is seen as a cut-off point between childhood and womanhood (cf. UNICEF 2007). Girls who have reached puberty are recognised and treated as adults although they have not attained the age of maturity. The fact is that some children start menstruation (*kuvunja ungo*) as early as the age of 11 or even earlier. Therefore, because of the way society defines puberty, girls are married off at a very early age and exposed to various harmful practices.

The effects of child marriage on girls are devastating (UNFPA 1997; UNICEF 2003; INSTRAW 2005). Child marriages deprive girls of the opportunity to obtain education which would help them live an economically rewarding life in the future. They are also deprived of the right to choose their own life partners. The young girls who marry older men are also not protected from HIV/AIDS. They experience various obstacles to their physical, psychological and social development (INSTRAW 2005; Iyanuolu 2008). Their education is disrupted since they have to take care of their husbands, do household chores and, in some cases, engage in farm work (Iyanuolu 2008). In Tanzania, boys and girls from pastoral communities get married rather

early. However, boys continue in school even when they are married while girls are forced to drop out because they have to start families and take care of their homes (IPP Media 12th March 2008).

Moreover, many young girls marry as second or third wives into families where they face competition and related stress at a very young age (Jonas 2006; UNICEF 2007; Committee on the Status of Women 2007). According to UNICEF (2003:12), “the hardship of dealing with a polygamous marriage and parenting is often beyond the capacity of an under-age wife”. Similarly, the Tanzania Human Rights Commission (2005:78) observes that, “In a family where the young girl was not the first wife, she was treated like a slave by the older wives who assign her various tasks. This bordered on servitude.” They also bear children at a tender age, putting their lives at risk (Jonas 2006). Children who become pregnant before the age of 18 face the risk of complications such as prolonged or obstructed labour because of an underdeveloped pelvis. This may lead to loss of life or maternal complications such as *obstetric fistula* (UNICEF 2003; Lyanuolu 2008). Lyanuolu (2008) observes that birth complications that lead to *obstetric fistulas* may also cause a man to abandon his young wife who would then experience devastating psychological torture. Studies also observe that, at times, young girls face food taboos that deprive them of essential nutrients. The long list of forbidden foods sometimes includes eggs, liver, kidneys and certain vegetables (UNICEF 2007). Deprivation of nutrients from certain foods results in impairment of physical and mental development of both the young mother and her baby.

According to section 13 of Tanzania’s Marriage Act, the age of marriage is 18 years and above. Girls, however, can be married at the age of 15 with the consent of the father and in the absence of a father, the mother. Marriage for girls below 15 years but not below 14 years can be permitted by court order. This is discrimination against girls and is a violation of the rights of the child recognised under Article 2 of the Convention on the Rights of the Child (CRC) and 21 of the African Charter on the Rights and Welfare of the Child (ACRWC). For instance, such a provision exposes children to sexual activity and sexual abuse at an early age and imposes a burden on children to become parents at a tender age (Jonas 2006:26).

The above observation shows that although appropriate laws exist, they are both inconsistent and ineffective or do not sufficiently protect children from early marriage. In some of the countries in the Southern Africa region, parents are required to give their consent for girls to get married early. It is evident that children do not receive the required protection given the fact that some of their parents push for early marriage in order to acquire wealth through bride price (UNICEF 2003; Committee on the Status of Women 2007). Hence, there is a need for the states in the region to take more effective measures against child marriage. Churches are also charged with the task of preaching against all forms of human exploitation, including child marriage. Another similar problem is marriage by abduction which has almost similar effects on the lives of girl children. The effects of marriage by abduction as practiced by the Shambala of Tanzania will be examined below.

### **2.13.2.3 Marriage by Abduction**

Like child marriage, marriage by abduction is also attested in some of the SADC countries such as Tanzania, Zimbabwe and South Africa. However, marriage by abduction violates the rights of girls in the sense that the girl in question is forced into marriage without her consent. She is carried away by a group of abductors, which includes the future husband. She is then hidden and raped before family members from both sides meet to discuss marriage between the abducted girl and the prospective husband (Tanzanian Human Rights Commission 2005).

Earlier in this chapter, the process of abduction among the Shambala (*kunyiisha/kutorosha*) was described. *Kutorosha* is regarded as a form of gender-based violence against the girl child. Thus, the practice would ultimately compromise the development of the girl child and result in early pregnancy, increasing the chances of maternal mortality. Furthermore, the young girl could suffer from social isolation, end up with little or no education or vocational training, be made responsible for household chores and running a family at a young age, all of which could increase her vulnerability to domestic violence. These simply then reinforce the gendered nature of poverty.

The Convention on the Elimination of all forms of Discrimination against Women (CEDAW) has called on state parties to modify the social and cultural patterns of conduct by men and women and to eliminate prejudices and customary practices which perpetuate discrimination on the basis of sex. In a way, governments that ratified this convention undertook to act against practices that promote discrimination in their countries. However, Vincent (2006) observes that the discourses on democracy and human rights picked up by African countries are tarnished by clichés that do not react to the needs and aspirations of the basic groups and communities, or to women who suffer most from inequality and oppression.

#### **2.13.2.4 Virginit Testing**

As explained earlier in this chapter, virginit testing is another cultural practice which violates the rights of women, especially girls. Among the Shambala, girls were expected to be virgins, and were rewarded if their virginit was confirmed. The mother of a particular girl was rewarded for the good work of caring for and nurturing her daughter. If a girl lost her virginit before marriage, she brought great shame to herself, her mother and to the entire extended family. Thus, virginit testing is normally done to control the sexuality of girls. It is an attempt by men to control women and by elders to control the young (Kaarsholm 2005). The practice of virginit testing involves a physical examination of the young girls by older women in the community to find out whether their hymens are intact. Those with their hymens intact are considered virgins.

Those who favour the practice of virginit testing argue that its advantages include combating the spread of HIV and AIDS, identifying children who are sexually abused by family members, preventing unwanted pregnancies, etcetera (SADC 2005; Committee on the Status of Women 2007). However, the practice humiliates and undermines the dignity and bodily integrity of girls. It is discriminatory because boys are not subjected to the same practice. Le Roux (2006) observes that girls who fear that they would be shamed because they are not virgins resort to dangerous methods. She states that:

The fear of shaming one's family and failing the test had caused young girls to do things that put their health in further danger. Since it was well known that virginit testers looked for something resembling a white veil (an indication of an intact hymen)

in the vaginal canal, some girls resorted to inserting toothpaste or freshly cut meat into their vaginas to make the vagina appear “tight”, and so mimic the white veil effect (Le Roux 2006:67).

Virginity testing has become not only a gender issue but also an issue of black consciousness. However, human right groups, medical professionals and many in the government see the practice as a violation of privacy, and a way of controlling and manipulating young women.<sup>78</sup> UNFPA (1997) describes the test as discriminatory, invasive, unfair, impinging on the dignity of young girls and unconstitutional. Besides, virginity testing is seen as a health risk, since some girls choose to engage in anal sex in order to keep their virginal status intact, which in itself poses a greater risk as it could promote the spread of HIV/AIDS.

In addition to the fact that virginity testing endangers the health of girls, it also affects them psychologically and exposes some of them to sexual abuse. Inserting a finger in the vagina of a girl or woman is known as digital penetration and it amounts to sexual abuse. Some men also believe that having sex with virgins prevents them from being infected with HIV (Leclerc-Madlala 2003). Moreover, testing many girls on a single day and using the same gloves may compound rather than reduce the spread of STDs, including HIV and AIDS (Leclerc-Madlala 2003; Le Roux 2006). Le Roux (2006) believes that the right of female participants to equality is infringed by this practice since it predominantly applies to women only. It therefore unfairly places the responsibility of being sexually active on women, as failing virginity tests leads to stigmatisation and mockery by other participants as well as the community members. This is undignified as the girls are humiliated in the process. The pressure by the community to take part in this ritual also infringes the participant’s right to bodily integrity.

---

<sup>78</sup> Activists maintain that the practice of virginity testing results in entrenching patriarchal control over women's bodies which is translated and codified as issues of honour and shame, and which further extends the attempt to control their sexuality as well. Thus, patriarchal practices assess a woman’s value by viewing her through the rubrics of purity and contamination, the entire spectrum of which process is arbitrated by men (from <http://www.sciencedirect.org>. Retrieved on 12/06/2010).

### **2.13.2.5 Childless Marriage**

Infertility is a serious problem when it occurs in an African marriage. African customs are not so much concerned with male impotence, but with female infertility. Effectively what happened in the Shambala traditional marriage was that if a woman failed to produce children with her husband, she was either divorced or the man married another wife. A man's ability to impregnate a woman proved his sexual virility, and a woman's ability to conceive proved her fertility. If a husband could not produce children with a wife then he would make an arrangement with one of his peers to perform the duty for him. This was done in secret and under oath, so the problem would never be disclosed. As long as children were produced, a man could never be considered impotent. Therefore, the worth of a woman or a man was based on his or her ability to produce and extend life.

But in reality, human dignity and worth should not be measured in terms of his or her ability to produce. Human dignity originates from God and is of God because we are made in God's own image and likeness (Gen 1:26-27). Human life is sacred because the human person is the most central and clearest reflection of God among us. Human beings have transcendent worth and value that comes from God; this dignity is not based on any human quality, legal mandate, or individual merit or accomplishment. Human dignity is inalienable – that means it is an essential part of every human being and is an intrinsic quality that can never be separated from other essential aspects of the human person.

### **2.14 CONCLUSION**

The present chapter examined the first task of practical theological interpretation; the descriptive-imperical task. Osmer (2008:33-34) grounds the descriptive task in terms of "a spirituality of presence". It is a matter of attending to what is going on in the lives of individuals, families, and congregations. He refers to such attending as *priestly listening*. In a congregational setting, priestly listening can be informal, semiformal, or formal. While evaluating informal and semiformal attending, Osmer focuses on formal attending, which he defines as investigating particular episodes, situations, and contexts through conducting research. Thus, the question which this

chapter attempted to answer is: “What is going on?” in terms of the Shambala people with their cherished culture of silent sexuality.

To approach the question the chapter looked at the Shambala history in terms of their geographical location, religious life and beliefs, socio-cultural life, traditional values and morals, and an extensive discussion of marital life under silent sexuality as understood and practiced by the Shambala.

The research showed that according to their custom, the Shambala organized initiation ceremonies for both boys and girls. Initiation for boys began with circumcision at the age of 3 or 4 years. At that time, a *kungwi* (mentor) was chosen for them. At puberty, initiates underwent the *gao* ceremony, in which they were instructed about acceptable behaviour. Most of the teachings were related to marriage and sexuality, which had to be kept secret in order to uphold their culture of silent sexuality. Young girls went through the *gao* ceremony which was prerequisite to marriage. Girls from the royal clan underwent partial circumcision whereby a portion of the external *labiae* was removed. One of the educational purposes of initiation rites is to introduce young people to matters of sex, marriage, procreation and family life. It was through initiation that one was reckoned mature for marriage.

Furthermore, marriage was a key moment which immediately followed initiation because both events served to sever the individual from childhood and the unmarried state, and to reintegrate him or her into the adult community. Traditional marriage was confirmed with the transfer of *mahari* (bride wealth) from the man's family to that of the bride. This signified that the woman had now become part of the man's clan and that their children would bear his name.

Indeed, bride wealth was a formal process of negotiation between the two families which had to reach a mutual agreement on the price that the groom should pay in order to marry the bride. What made the *mahari* so important to marriage is that it was based on a process that brought the two families together. Mutual respect and dignity were woven into the process, and the love between the man and woman was extended to include the immediate families. However, as in many societies today, bride price has been turned into a commercial transaction of wealth from the groom's

family to the bride's family, and some parents are tempted to give away their daughters in early marriage for the sake of money.

In addition, the chapter notes that the traditional marriage was aimed at both pleasure and procreation. Every woman was expected to satisfy her husband's sexual needs and every man was expected to respect his wife's wishes. Each party should be mature enough to satisfy the other in marriage. That was why marriage took place after initiation, which was a confirmation that a woman or man was sufficiently mature sexually and was capable of being a parent. Thus, sexual relationship was a must in traditional marriage. Failure to have sex was considered abnormal, and all possible means were taken to rectify the problem so that neither of the parties was denied their basic rights.

Sex was strictly for married couples. Premarital sex was strictly prohibited and taboos that regulated sexual relationships placed a very severe penalty on those who had sex outside of marriage. Rituals to cleanse the community by appeasing the ancestors were also carried out.

Girls who engaged in premarital sex were permanently defiled and might never get married. Men lost their status in the community and paid heavy fines in form of livestock and cash if they engaged in premarital sex. Children born out of such relationships (*wabweni*) were despised by the community and considered less important than those born to married couples, something that is to be regretted today. In some other African societies, for example, among the Kikuyu of Kenya, children born out of wedlock were either smothered or strangled before they could take their first breath, because such children were unwanted and displeased the gods, and their presence could result in calamities (Arthur 2001:49). Extramarital sex was prohibited completely.

The chapter also acknowledges the virtues of the culture of silent sexuality. For instance, anyone who breached the cultural norms was punished under the customary law. During initiation, girls and boys received special training to prepare them for family issues such as sexuality (based on silent sexuality), marriage, child rearing, etcetera, as well as on agricultural and cultural issues. Mental and moral

training was also given. Rules of conduct were socially defined, thus, giving social actors, individuals and groups definite boundaries within which to act.

However, some practices are harmful and directly affront the dignity of members of the society when measured against modern acceptable standards of behaviour and civility reflected in international standards. Detrimental traditional and cultural practices which were investigated include FGM, child marriage, marriage by abduction, and virginity testing. Such practices have devastating physical and psychological effects on women, as they discriminate against women, enforce their inferior status and submissive role, or in certain cases, threaten their lives.

Traditional practices are also aggravated by poverty, illiteracy and ignorance. While it is undeniable that culture transmits the values of the group and the community, some cultural practices served as a way of securing a means of livelihood for those involved in the practice. They reinforce the inferior status of women in society and continue to violate their rights. This has serious implications in terms of the achievement of gender equality in society. Although states and NGOs as well as churches have put in place legislation and other measures to outlaw harmful traditional and cultural practices against women, these continue unabated not only due to the persistence of certain cultural attitudes but also to lack of capacity, resources and commitment among the implementers.

However, there have been some major transformations in cultures due to the influence of modernity and globalization. According to Giddens (1990), globalization transforms the relation between the places where we live and our cultural activities, experiences, practices and identities. He affirms that the globalization of everyday experiences makes it more difficult to maintain a stable sense of cultural identity and practice, morals, values and customs.

Thus, the appropriate question to be asked at this point is: "Why is this going on?" and that will be the task of the next chapter. Osmer calls this the interpretive task of practical theology. Here the interpretive guide must identify the issues embodied within the episodes, situations and contexts he has observed, and draw on theories from the arts and sciences to help him understand the issues. To approach the

question the chapter will discuss theories of cultural transformation and cultural transmission in the context of modernizing globalization in an attempt to interpret “why” the culture of silent sexuality was transformed over a period of time.

## CHAPTER THREE

# THEORIES OF CULTURAL TRANSFORMATION AND CULTURAL TRANSMISSION IN THE CONTEXT OF MODERNIZING GLOBALIZATION AND COLONIALISM

*“We live in interestingly uncertain times. Nothing seems to stay the same for very long. The unexpected constantly happens. No belief or system is unassailable” (McGuigan 2006:1).*

### 3.1 INTRODUCTION

Chapter two used the descriptive task of practical theological interpretation and attempted to answer the question, “What is going on?” among the Shambala in terms of their values and taboos which guided their cherished culture of silent sexuality. However, with the advent of modernity and globalization (modernizing globalization) whereby different cultures interact, the Shambala culture of silent sexuality is undergoing transformation and some of its elements and practices may disappear partially or completely.

The present chapter examines the second task of pastoral theological interpretation; the interpretive task. According to Osmer (2008:4) the interpretive task concerns the “drawing on theories of the arts and sciences to better understanding and explain why these patterns and dynamics are occurring”. The interpretive task seeks reasons for the phenomena that were observed in the descriptive task by using theoretical interpretation. Theoretical interpretation denotes the ability to draw on theories of the arts and sciences to understand and respond to particular episodes, situations, and contexts (Osmer 2008:83). Osmer emphasizes the fact that all theoretical knowledge is fallible and is grounded in a particular perspective, and must be used with a full understanding of those limitations by applying wise judgement. Wise judgement is the capacity to interpret episodes, situations, and contexts in three interrelated ways: (1) recognition of the relevant particulars of specific events and circumstances; (2) discernment of the moral ends at stake; (3) determination of the most effective means to achieve these ends in light of the constraints and

possibilities of a particular time and space (Osmer 2008:84). According to Osmer (2008:84) wise judgement relates to Aristotle's idea of *phronesis*, which "involves discerning the right course of action in particular circumstances, through understanding the circumstances rightly, the moral ends of actions, and the effective means to achieve these ends".

Osmer argues that interpretive guides should judge theories according to "a communicative model of rationality" (2008:100-103) which contains three basic elements: (a) *argumentation*: people offer rational arguments in support of claims, leading to consensus or dissensus; (b) *perspectivalism*: the reasons offered are always grounded in a particular perspective; and (c) *fallibility*: scientific theories are fallible; they should be offered with humility and used with caution. Furthermore, the communicative model of rationality offers three ways to evaluate scientific theories: according to their root metaphor, their disciplinary perspective, or the soundness and strength of their arguments.

The key question in the interpretive task is, "Why is this going on?" Here the interpretive guide must identify the issues embedded within the episodes, situations, and context he/she has observed, and draw on theories from the arts and sciences to help him/her understand issues. Thus, theories of culture will be considered in relation to the culture of silent sexuality, why the culture of silent sexuality was transformed over time and lost its essence and traditional meaning. To approach this matter, the chapter will focus on the meaning and implication of modernity, colonialism and "modernizing globalization" on silent sexuality and study some specific theories of culture and characteristics of culture in order to suggest how the culture of silent sexuality changed over time and lost its meaning and essence due to the influence of modernity and globalization.

### **3.2 MODERNITY, COLONIALISM AND "MODERNIZING GLOBALIZATION"**

In many ways, modernity, colonialism and globalization have impacted on the social family and social set-up in Africa. It is evident that the contact between Africa and Western countries is not without consequences. Western civilization, often

considered “modern” when compared to African societies, has affected not only African cultures but also African family structures and values. For instance, the Western notion of nuclear family is relatively new and ineffective in African societies because the African family is not limited to the nuclear family but includes extended family members (Taiwo 2010:100). That is why in African contexts, the concept of kinship describes both sociological and biological relationships. For example, the concept of *father* refers to both a father and his brother; *mother* denotes both a mother and her sister. Thus, my father's brother is regarded as my father; my mother's sister is also my mother (cf. Nieme 2010:6). Nelson Mandela is more explicit when he writes that, “In African culture, the sons and daughters of one's aunts or uncles are considered brothers and sisters, not cousins. We do not make the same distinctions among relations practiced by whites. We have not half-brothers or half-sisters” (Mandela 1995:8).

Foreign influence on African culture had led to the disintegration of social family systems, dismantling national cultures and supporting a specific form of modernism. Taiwo (2010:3) argues that:

If it then turns out that there is some sense in which we can separate colonialism from modernity and compare the aspects of each with those of the other, we may then be well on our way to a better accounting of why what colonialism claims to have installed in Africa in the shape of modern institutions, ideas, and practices unravels all too often in the post-independence period.

The author also points out a correlation between modernity and colonialism and shows that both have impacted Africa in various ways and in different periods. The following section therefore is an attempt to discuss these two trends and how both have affected the pace and tempo of culture in Africa in relation to the culture of silent sexuality among the Shambala.

The argument here stems from the understanding that modernity and colonialism formed the platform upon which Western civilization<sup>79</sup> and culture thrived and is

---

<sup>79</sup>Civilization is a term used to describe a particular level of improvement on the development continuum. It is also often used as a synonym of culture. Civilization tends to dwell on a particular lifestyle, a peculiar way of life, but culture is perceived as holistically inclusive comprising the way of life and people's philosophy of life, the ideas they share, and the general attitude including creativity and production patterns (Standage 2005:48).

sustained. Insofar as colonialism and modernity are used interchangeably in much of the discourse about Africa and its colonial legacy and many of the institutions left behind by colonialism are judged to be products of modernity, it is important to disentangle the two concepts or at least see in exactly what way they have impacted the continent (Taiwo 2010:3). Thus, it may be arguable that most of the key challenges facing Africa can be and are traced back to colonialism, almost without exception, and they can be conceptualized in terms of Africa's relation to, experience of, and engagement with modernity via its colonial past. Before going into deeper meaning and impact of modernity on the culture of silent sexuality, it will help the reader to have an overview of the premodern world and how it affected the understanding and meaning of modernity. In this chapter I will discuss the three phenomena; colonialism, modernity and modernizing globalization and their impact on African with special emphasis on the Shambala culture of silent sexuality and how the phenomena challenged pastoral hermeneutics.

### **3.2.1 Colonialism**

Colonialism is often cited as the principal cause of Africa's continuing inability to move forward with the rest of the world. According to Olakunle George (2003:3) “many problems that afflict various African countries at the present time with differing degree of intensity are frequently traced to the lingering effects of colonialism”. Arowolo (2010:2) adds that it is important to stress that colonialism distorted and retarded the pace and tempo of cultural growth and trend of civilization in Africa. This is correct to the extent that colonialism serves as a vehicle of implanting cultural imperialism in Africa. Colonialism, perceived in this context, is an imposition of foreign rule over indigenous traditional political systems and the foreign dominance and subjugation of African people in all spheres of their social, political, economic and religious civilization (Arowolo 2010:1). Thus, colonialism carried with it the western civilization to Africa.

---

According to Roger (2005:16), civilization can be distinguished from other cultures by their high level of social complexity and organization, and by their diverse economic and cultural activities. Civilization can also be used in a normative way to indicate cultural superiority of one group over another. In a similar sense, civilization can mean “refinement of thought, manners, or test. This normative of civilization is heavily rooted in the thought that urbanized environment provide a higher living standard, encompassed by both nutritional benefits and mental potentialities.” Roger (2009:17) concludes that, civilization requires advanced knowledge of science, trade, art, government and farming, within a society. Western civilization, therefore, is a particular way of life, considered as superior and advanced identifiable with the people of the West. In the context of this study, civilization can be used as a complimentary concept to culture.

Western civilization and the colonization of Africa were traced from the time of the Berlin conference. Keshomshahara (2008:50) writes:

Western civilization and culture began to creep into Africa socio-cultural milieu, first, with the contact of Europeans with Africa, a consequence of the Berlin conference in the imperial pilfering of African resources and, later, consolidated by the unstoppable wave of globalization.

According to Keshomshahara (2008:50) information about Africa which had been written by European explorers such as David Livingstone, John Rebman, Ludwig Krapf, Joseph Thomas, Grant Burton, Stanley and Speke, motivated and accelerated the European interest in colonising Africa for many reasons, including religious, that is, to spread Christianity; economically, to trade in gold and other natural resources and to compete in building empires. As a result, there was a struggle by European imperialists for colonies in Africa. In order to avoid conflicts, the European imperialists convened the Berlin Conference (1884/1885), chaired by Chancellor Bismarck of Germany, to outline the guidelines for dividing and colonizing Africa. As far as East Africa was concerned, it was decided at the Berlin Conference that Kenya should be colonized by Britain while Tanganyika (now Tanzania), Rwanda and Burundi would be under German rule. This German colony in East Africa was officially known as "Deutsch-Ostafrika".

A significant fact regarding African cultural history is the convergence on the indigenous tradition of the two external influences of the Arab-Islamic and the European-Christian to which part of the continent has been exposed for well over a millennium (Arowolo 2010:7). The values and lifestyles associated with those traditions have been assimilated and to a large extent inculturated on the continent. Western influence on Africa may be summarized by the observation made as early as the late nineteenth century by the great African cultural theorist Edward Wilmot Blyden which Ali Mazrui refers to as "the triple heritage" (Irele 2010:7), that is, of traditional African culture, Islamic culture and Western culture. The assimilation has not left the culture of silent sexuality without consequences. In that integration between different cultures, it is possible that one culture, in this case, the culture of silent sexuality, could lose its essence and meaning.

Western culture is now regarded as the frontline of civilization by most of the Shambala people, especially the youth; therefore, many of them are rejecting their own cultural heritage. Traditional ways of doing things were increasingly viewed as primitive, archaic and regrettably unacceptable in public domain (cf. Mimiko 2010:641). Not only were certain aspects of the material culture in the colonies lost or destroyed, colonial societies also lost power and the sense of cultural continuity, to the extent that it became practically impossible to recover the ability to strive for cultural progress at their own pace. In Tanzania, for example, many traditional systems in the family setting were destroyed. Mimiko (2010:641-642) explains:

The social fabric [of family setting] was completely devastated and a new culture of violence was implanted. Traditional African systems of conflict resolution were destroyed and, in their places, nothing was given. The democratic process, rudimentary though it was, but with great potential as accompanies every human institution, was brutally uprooted and replaced by the authoritarianism of colonialism. A new crop of elites was created, nurtured, and weaned on the altar of violence and colonialism armed with the structures of the modern state to continue to carry out the art and act of subjugation of the mass of the people in the service of colonialism.

Similarly, Kasongo (2010:314) claims that, “one could infer that when Westernization was imported to African countries, the hidden side of modernism was materialist interests. Civilization was just another concept of domination; imposition of incoming new culture over traditional cultural values.”

Certainly, colonialism never left the African colonies with an option in terms of Westernization/modernity/civilization (Macamo 2005:284). This is clear from the aims of the three major categories of colonizers – missionaries, administrators, and traders. Of the three, it was missionaries who, at least until about the third quarter of the nineteenth century, were the most desirous to pursue and, in some cases, more aggressive in their pursuit of, the dream of making modern human beings out of Christian converts and freed slaves. Given the high moral standards of the Shambala during the pre-colonial era, one wonders exactly why and what the missionaries wanted them to change. Of course, it was understandable that missionaries would want to abolish all practices which humiliated people, especially female children and women, for example, FGM, as discussed in chapter two.

However, there were some valuable customs which deserved to be cherished. Missionaries did not study and understand the Shambala's silent sexuality and its cultural and religious meaning and therefore misinterpreted it.

In other parts of Africa, colonialization confirmed sexual subordination of women by men. Vambe (2008:224) writes that in Zimbabwe, for example, mining authorities promoted prostitution among African women in order to stabilize the sexual outlet of African male labourers. The idea behind this was that African women prostitutes had the power to keep African men from running away from bad working conditions in the mines. Therefore, the African women were introduced to skin lightening creams such as "AMBI" to make them think that by being lighter skinned they would become more attractive to the men than their sisters tilling the fields in the rural areas.

Vambe (2008:225) laments that capitalism benefited from the moral degradation of African women. The colonial conquest led to the rapid decline of the various elements of the African traditional world. According to Giller (1995:64), although the imposition of colonial rule eventually led to the abolition of slavery and establishment of peace, it also meant the end of the African political/cultural economy and the decline and degradation of traditional authority and values. Therefore it serves to indicate that it is appalling to note that two hundred years or so of colonization were not only destructive in terms of cultural heritage and values for which Africa was famous before colonialism, but also precariously retrogressive as the continent was robbed of decades of opportunities of self-development, self-identity and cultural heritage.

In terms of the discussion thus far it is emphasised that there is a notable relationship between colonialism, modernity and globalization. They all share an inter-related history of three major trends that have shaped Africa, negatively and positively. Europe is the initial focus, as the birthplace of modernity, and colonialism and the main driver of globalization to all over the world.

### 3.2.1 Premodernity

In many ways, though certainly not all,<sup>80</sup> the pre-modern era resembles the current sphere of thinking. The Ancient Greeks struggled with a variety of worldviews, from the spiritual overtones of their pagan religions, to the rational philosophy of some of the greatest intellectual giants the world has seen – Plato, Aristotle, and Socrates. Although surrounded by a culture bred in mythological paganism, inherited from the animistic religions of nature, these ancient Greek philosophers had begun to reject the world of the myth, arguing instead that all causes must have a First Cause, which itself is uncaused. Gene Edward Veith (1994:30) believes that the first cause could be compared with the transcendent God of Judaism, of whom there was only one, and was like no other. As God had put into place the key absolute principles, which guide every aspect of creation and human life, the world could be better understood and controlled. Through sheer force of will and reasoning, these ancient philosophers pushed the value and contribution of human reason to new heights.

As has been well established, the Greek world was ready for the Gospel of the Christians. As Veith (1994:30) observes:

Already those nourished by Greek culture had an inkling of the immortality of the soul, the reality of a spiritual realm, and the existence of only one transcendent God. Paul discovered in Athens an altar “to an unknown God”. The Greeks had come to realize that there is God, but they did not know Him. Their reason, highly developed as it was, had to give way to revelation. “Now what you worship as something unknown I am going to proclaim to you” (Acts 17:23).

With the introduction of the Christian message, the ancient world now had three competing worldviews – pagan mythology, philosophical rationalism, and biblical revelation. While the biblical and classical worldviews did not agree, there were points of communality in their belief systems, particularly in their acceptance of a transcendent reality to which this world owed its meaning. From various points of contact, Augustine drew up Plato as he formulated his version of Western theology, (just as Aquinas synthesized the Bible with Aristotle some 800 years later) much of which would guide the church into the modern era. Bradley Noel (2007:48-49) explains:

---

<sup>80</sup> For example, the postmodern approach would not accept the foundationalism inherent within the pre-modern belief in “absolute principle” guiding every aspect of creation.

For over a thousand years, Western civilization was dominated by an uneasy mingling of worldviews...During the Middle Ages (A.D. 1000-1500), Christian piety, classical rationalism, and folk-paganism of European culture achieved something of a synthesis. Although medieval civilization was impressive in its own terms, scholastic theology subordinated the bible to Aristotelian logic and human institutions, sacrificing the purity of the biblical revelation. Medieval popular culture further obscured the gospel message, often keeping much of the old paganism under a veneer of Christianity, retaining the old gods but renaming them after Christian saints.

The Renaissance period of the 1500s and 1600s sought a return to the classic roots of both Greek philosophers and the biblical revelation. Renaissance scholars such as Niccolo de Niccoli (1363-1437) and Poggio Bracciolini (1380-1459) sought a return to the ancient texts of Greek philosophy in much the same manner as the leaders of the Protestant Reformation, such as Martin Luther, John Calvin, and Ulrich Zwingli sought a return to biblical authority. Pagan mythology was now viewed as outdated and unworthy of the renaissance thinker. This return meant the end of the uneasy partnership between the three dominant worldviews that had to coexist thus far in a muddled tension. The 1600s brought the Enlightenment, and the beginning of the Modern world<sup>81</sup> (the modernity).

### 3.2.2 Modernity

Modernity has come to Africa. The nation-state, the principal mode of modern political organization that was founded and developed in Europe, had now become what Basil Davidson (1994:16) calls "The Black Man's Burden". For Davidson, modernity was more than a burden; it was also a curse – a burden and a curse because it represented the imposition of foreign culture, the demolition of an existing social order and the establishment of a new one. It is important now to define the word modernity before going deeper on how it affected the essence and application of African cultures in terms of the culture of silent sexuality.

---

<sup>81</sup> In a sense, the choice of dates for the beginning of the modern era is an arbitrary one. A thorough analysis of the historical significance of particular dates is beyond the scope of this work. Therefore, this dissertation will align the end of the Pre-modern era and the beginnings of Modernity with the early stages of the enlightenment and the age of Reason. In many ways, the elevation of human reason by thinkers such as Francis Bacon and Rene Descartes heralded the arrival of the Modern age. Though scholars have not reached a consensus on the dating of the Enlightenment and early years of the Modern era, many historians associate the beginning of the Enlightenment with the Peace of Westphalia in 1648 and its ending with the publication of Kant's *Critique of pure reason* in 1781. As Grenz 1996:60-62) suggests, "The Age of Reason inaugurated the modern era, which only now seems to be in its twilight state."

Modernity, the period of the modern era comes from the Latin word *modo*, meaning “just now”, and this is a key feature in the modernist spirit – the founders' idea that life and society had changed. Their times, their “just now” was totally different from those of the traditional pre-industrial societies of the past (Kidd 2002:85). According to Jaichandran and Madhav (2006:45), modernity is characterized by the triumph of the Enlightenment, the age of scientific prowess, the exaltation of human reason, and greater human autonomy. Modernism assumed that human reason was the only reliable way of making sense of the universe. Anything that could not be understood in scientific terms was either not true or not worth knowing. Human beings, by means of scientific reason, could make sense of the world and even manipulate it for their own benefit with or without reference to God (who or whatever he/she/it might be). This ability to understand and manipulate the natural world held out the promise of unlimited progress.

The foundations of the modern era may be witnessed as early as the late 1500s. Renaissance thinker Francis Bacon (1561-1626) had begun to extol the virtues of human knowledge gained through scientific experimentation. Bacon believed that expanded scientific knowledge would give humans the power they need over the circumstances of life, altering them to their benefit (Wolterstorff 1984:123-124). Often considered the father of modern philosophy, René Descartes (1596-1650) attempted to devise a scientific method of investigation by which one could determine which truths could be identified as veracious. Although a sceptic in many ways, Descartes allowed that one could doubt everything except one's existence. Borrowing from Augustine, he made popular the phrase, *Cogito ergo sum* - “I think, therefore I am.” Descartes' definition of the human person as a thinking substance and rational subject established the centrality of the human mind in epistemology, and thus set the agenda for the next three hundred years of scientific and philosophical inquiry. Grenz (1996) notes:

Descartes exercised immense influence on all subsequent thinking. Through the modern era, intellectuals in many disciplines have turned to the reasoning subject rather than divine revelation as the starting point for knowledge and reflection. Even modern theologians felt constrained to build on the foundation of rationalistic philosophy.

Immanuel Kant (1724-1804), responding to widespread scepticism that the empirical model could ever lead to certain truth, published his *Critique of pure reason* in 1751 (Noel 2007:50). In this work, Kant's elevation of the active human mind in the process of knowing encouraged subsequent philosophers to focus on the centrality of the autonomous self. Moving beyond Descartes' self as the focus of philosophical attention, Kant raised the subjective self to become the entire subject matter in philosophy. This focus on the subjective self has become one of the chief identifying characteristics (and lingering problems) of the modern era (Noel 2007:51).

Moral absolutes, once the purview of the Deity in Christian theology, were preserved only as they served a utilitarian purpose. That which served the functioning of society was considered good, and that which hindered the growth and development of humanity was evil. Humanity, and in particular, human individualism, became sovereign; the value of the collective was sacrificed at the altar of the individual. As Erickson (2001:28) notes:

In the premodern era the church's traditional authorities, the philosopher and the Bible had prevailed, but in the modern period, the flight from these external authorities led to a focus on the individual as the basis for authority... the individual has priority over the collective.

As nationalism peaked, optimism soared in modern thinkers who felt they could remake society into a veritable utopia, with the assumption that where reason applied properly and the principles of the universe discovered, all problems could be solved by human planning; hence, Bacon's famous dictum: "Knowledge is power" (Grenz 1996:58-59).

The theory of existentialism emerged in the early twentieth century as thinkers pondered the increasing failure of both Enlightenment rationalism and romantic emotionalism to offer meaning for the individual. For the existentialist, meaning is a purely human phenomenon, discovered quite apart from the objective world. As Veith and Gene (1994:35-37) astutely observe:

While there is no ready-made meaning in life, individuals can create meaning for themselves... This meaning, however, has no validity for anyone else. No one can provide a meaning for someone else. Everyone must determine his or her own meaning...

Existentialism therefore provides the rationale for contemporary relativism – religion is a personal affair, as is morality. No one can decide religious affiliation or moral belief for another, what is right for one may not be right for another. By the mid-twentieth century, the foundation was well in place for postmodern thought. Jaichandran and Madhav (2006:45) conclude:

Modernity is characterized by the triumph of Enlightenment, exaltation of right of humans and the supremacy of reason. Modernism assumed the human reason was the only reliable way of making sense of the universe. Anything that could not be understood in scientific terms was either not true or not worth knowing. Human beings, by means of scientific reason, could make sense of the world and even manipulate it for their own benefit with or without reference to God (who or whatever he/she/it might be)...this ability to understand and manipulate the natural world... held out the promise of unlimited progress.

However, the key question is how this simple discovery during the Enlightenment lead to the revolutionizing of the culture and the formation of what is today known as contemporary Western culture. According to Anthony Balcomb (2002:2) the answer is fairly straightforward:

A new power had emerged on the scene to challenge the power of the Emperor, the Pope, the Bible, the saints, and God. The power of the rational mind. And if everything had now to prove itself at the bench of the rational mind then everything that was not able to do this was to be rejected. And if these things were to be rejected what was to take their place? This discovery, in other words, led to the revolution against authority, tradition, faith, transcendence, and the supernatural.

A new system of power came into being that began to govern the political, economic and social arenas. Politically, there emerged the notion of democracy, centring on individual rights and choices; economically, there emerged the notion of the accumulation of wealth through the judicious pursuit of self-interest, and socially, there emerged the deep separation between the private and public spheres of life and the birth of individualism.

The most lucid account of the workings of modernity is given by Anthony Giddens. The dynamism of modernity, he says:

derives from the separation of time and space and their recombination in forms which permit the precise time-space zoning of social life; the disembodiment of social systems; and the reflexive ordering and reordering of social relations in the light of continual inputs of knowledge affecting the actions of individuals and groups (Giddens 1990:16).

Premodern societies did not separate time and space. Time was measured by what happened in space while space had to do with a particular locality and the events and happenings in that locality. People living in face-to-face relationships were occupied in localized activities. With modernity came invention of a system of time that was not tied to specific places with their people, customs, and events.

In pre-modern societies, goods that exchanged hands had intrinsic value. With the advent of a money economy, anything could be exchanged for anything else via the medium of money. Moreover, transactions take place between people who may be at a great distance from each other. Money also helped to create the individual, that “piece of social fabrication created in the sixteenth and seventeenth centuries in order to abstract human beings from certain aspects of their beliefs and circumstances” (McMylor 1994:41). The individual became the foundation on which the modern human identity was built.

Probably the most significant question at this point, given the above characteristics of modernity, would be: How has modernity impacted on Africa and especially on the cultural circle in the light of the Shambala of Tanzania as one example of an African society? The extent to which modernity has impacted Africa is contested. Taiwo (2010:6) traces the advent of modernity in Africa back to the time of the early missionaries in the sixteenth and seventeenth centuries, the World Bank, aid organizations, media, etcetera. He argues that the credit for introducing Africans to modernity must go to the missionaries. Furthermore, Taiwo (2010:6) claims that, “Missionaries were the first to make the implantation of ‘civilization’ which for so long was indistinguishable from the forms of social living coterminous with modernity, one of the cardinal objectives of their activities in Africa.”

Some African historians maintain that while the economic impact has been radical, the cultural impact has been marginal. For example, Barrat Brown asserts that the denial of the cultural impact merely reflected the “indestructibility of cultural

resistance to foreign rule by the mass of the people” (Brown 1995:122). Others assert that the denial of the cultural impact merely reflects “continuous seduction by the jargon of authenticity” (Gikandi 1995:52). Indeed, writers such as the award winning Nigerian author of *Things fall apart*, Chinua Achebe, attests that the impact has been profound (in Balcomb 2002:7). In Tanzania, Nicolas Maystre attests that songs, traditional dances, initiation ceremonies and ancestral worship as well as many other cultural beliefs and practices were forbidden by missionaries and colonialists as they were considered evil and backward (Maystre 2008:7). Instead, Western norms and practices were introduced as the standard and acceptable way of behaviour not only through colonial powers but also through modernity and its movement to postmodernism.

### **3.2.3 The Movement from Modernism to Postmodernisms**

Postmodernism is a reality which infiltrates spheres of society, but it remains a difficult task to describe the phenomenon. It can be viewed as a philosophy of the era that follows upon modernism. Modernism is basically the worldview which maintained absolute distinctions between science and religion, faith and reason, truth and falseness. It required technical, scientific answers to the questions of faith and science, and it presupposed that everything should be rationally verifiable, perceivable and repeatable (Van der Watt 2007:34). The primary place of human reason above faith, and the subject-object split, presented the strongest pillars of the modernistic rationale. Within this milieu Christendom flourished with its focus on apologetic and rigid fundamentalism.

Postmodernism, the very word suggests a myriad of possible definitions. Even a writer considered postmodern states: “I have the impression that [the term postmodernism] is applied today to anything the users of the term happen to like” (Charles Taylor 1995:25). This should perhaps not be surprising, as it is a trend in philosophy and culture defined largely by what it is not and what it has moved past. Postmodernism first appeared in the arts and architecture and has now spread to almost every sector of society, its impact growing more substantial by the day. In perhaps no area will the impact of postmodern thinking be more substantial than in

Christian life and thought, particularly as it applies to the theology and the methods of evangelism.

The faith of modernism which is the eternal potential of the human race (to develop evolutionarily), and to form a scientific utopia within universal societal framework, was however shattered by numerous world events. The two big world wars of the twentieth century, the constant regional conflict and global disasters left people disillusioned with the promises which were made by the modernism's "prophets". Secularisation played a key role in the ambivalence which ensued, and it was fulfilled in estrangement, exploitation and disorientation. In a summary of the characteristics of modernism, Lyon (1994) in Balcomb (2002:8) concludes that modernism has in a sense dug its own grave: "By proclaiming human autonomy, by setting in motion the process that would permit instrumental reason to be the rule of life, a change had begun that would dismally, if not disastrously".

Consequently a paradigm shift took place from modernism to postmodernism. This shift presents much more than the shifts from an objective approach to knowledge to a subjective and personal narrative and context of reality (Van der Watt 2007:35). The idealism of modernism has, inter alia on the basis of Descartes's theory, created big expectations of the mastering of nature and the enjoyment of the earth's fruit without much suffering and hard work. A consumer mentality, accompanied by material wealth, individual freedom and a life which produces something for everyone via the achievements of science and technology, has created the dream of a utopia, alongside the absolute trust that such utopia can be realised. Modernism has however promised that which it was not able to deliver – with a consequent global disillusionment in the naïve faith in prosperity. The new paradigm of postmodernism was inevitable.

Postmodernism is, amongst others, characterised by pluralism, diversity and a total agnosticism in the absolute power of rationalism. Furthermore, its epistemological focus is the relativity of truth<sup>82</sup> (over and against absolute rationality and reason);

---

<sup>82</sup> According to Van der Watt (2007:35) within a hermeneutical theological frame of reference this alternative perspective on truth has wider implications on the view of texts (and also human being's lives as "texts"). The epistemological insight of relational truth known in certain circles as critical realism, therefore conditions the

and anthropologically speaking it is the decanted self (over and against the autonomous self) which receives primary attention. In the core of postmodernism lies an aversion in precise and rigidly fenced-in formulations. Instead of that, our life experience (including faith) should let us “feel good”. According to Van der Watt (2007:36), for the postmodernist person “my story” is important – how I react is just as important as the principle of faith itself. My faith must be able to handle doubt and uncertainty – not to have all the answers is also fine. “It must just work” (pragmatism). Therefore New Age, experience, identity in music and experimental learning is so fashionable”.

In non-philosophical circles the term “postmodernism” has only become known in the past two or three decades. But the roots of this paradigm are like a philosophical wave which has been building up for ages and only recently splashed out into the beach of everyday human life. Noel (2007:45), argues that basic concepts and ideas, which contributed to the build-up of this wave, have been with us for a long time. He explains that certain elements of thought, already three or four centuries old, now have been integrated and assimilated into the wall of a postmodernist’s philosophy.

### **3.2.4 Postmodernism and Pastoral Hermeneutics**

The paradigm shift from modernism has definitely brought about some very important shifts in the focus of (practical and other) theological circles. In the field of pastoral care metaphors became important factors in placing the metaphysical (dogmatic) constructions of God within the hermeneutical context of the encounter-dynamics. This shift from a modernist to a hermeneutic understanding of God is self-evident and should be welcomed. The postmodernist critique has therefore, according to Van der Watt (2007:37), helped us to be dethroned from our position of self-righteousness, and it has warned us to talk in less arrogant ways about God and His kingdom.

---

hermeneutic of the exegete. Whilst modernistic biblical scholars approached exegesis of biblical texts (as objects) out of the primary position of positivism, postmodernist hermeneutics gives preference to reader-response hermeneutics. The locus of revelation is no longer the historical events behind the text, but the text as language which includes/co-opts the reader. In the words of Maimela & König (1998:460): “...the positivistic objectification of the text which resulted inexorably in the dilemma of the subject paradigm of understanding by analysis has begun to give way to a hermeneutical paradigm of understanding by participative dialogue.”

Postmodernism particularly makes a special contribution by placing the focus on the individual and the context. Certain strategies which are used within postmodernism relations, for example, the narrative and deconstruction, can make an important contribution to the field of pastoral theology, in the field of sexuality, more specifically the Shambala silent sexuality. Such strategies can be integrated meaningfully within the hermeneutical paradigm, as long as they do not function exclusively within the postmodernist epistemology. This is possible because a strategy such as narrative is not exclusive to the postmodernist paradigm.

The conclusion can therefore be made that pastoral theology can learn and borrow from postmodernist strategies without necessarily accepting the conflicting paradigm thereof in order to implement the strategies. It can rather be stated that it is important to position such strategies within a reconcilable (Christian) paradigm. The strategies which will not only benefit pastoral hermeneutics but also help in assisting to find means on how to deal with globalization and its impact on human identity.

### **3.2.5 Globalization and its Impact on Human Identity**

Theories of globalization can be “categorized under three main headings: economic, political, and cultural theories” (Ritzer 2008:230). In this context the focus on globalization is primarily directed in terms of its cultural and social influences, and not in terms of the economic forces that shape the phenomenon.

The more the world is becoming a global village, the more the notion of culture and very specifically, the diversity of culture, is becoming a burning issue<sup>83</sup> to the extent that globalization has become a cultural process that leads to homogenisation and a high level of interconnectedness which changes values. “Globalization divides as much as it unites; it divides as it unites the causes of division being identical with those which promote the uniformity of globe” (Bauman 1999:24).

The important point to grasp is that within the process of globalization, goods and profit become more important than people and being functions, hence (Waters

---

<sup>83</sup> In this regard the concept of “glocalisation” has been coined by R. Robertson (1992) as an indication of the importance of local issues and the impact of culture on local communities.

1995:3) describes globalization as: “A social process in which the constraints of geography in social and cultural arrangement recede and in which people become increasingly aware that they are receding”. He perceives globalisation as the direct consequence of the expansion of European culture across the planet via settlement, colonisation and cultural nemesis.

The most dominating factors in this cultural process of homogenisation are: the power of capitalism; a market driven economy; the internalisation of communication systems; the digitalisation of big companies. The market driven economy is determined and defined by materialistic values and achievement ethics. Due to new technologies, mechanisation and urbanisation, life in itself becomes a functional entity. Functionalism and materialism have become benchmarks for the quality of life. Life, as well as knowledge, is being measured in terms of efficiency, production and achievement.

It consequently becomes quite evident that globalization is becoming more and more a factor that shapes human identity, culture and contextuality. Within the global village we enter into a “cultural economy” wherein local issues make place for transnationalism. In such a culturalized, global economy, world class is displayed by a world status system based on consumption, lifestyle and value-commitment (Waters 1995:95). Values become standardized. The impact of globalization in human identity, as well as on theory formation in (theological) anthropology, is therefore tremendous.

Globalization is viewed mainly as “the increasing integration of the world's economies, including the movement toward free trade” (Mankiw 2007:193). In the light of the theory of exchanges, free trade has its own international advantage; the comparative advantage is described by Mankiw (2007:55). The conclusions of Adam Smith and David Ricardo on gains from trade have held up well over time. Even though economists often disagree on questions of trade policy, they are united in the support of free trade (Mankiw 2007:35). However, this policy also relates to how the organization of free trade undermines cultures and creates conflicts. Conflicts surface because “globalization as an expansion of linkages around the world tends to break down national borders (remove the boundaries of relative cultural

considerations) into closer contact with other people, products and information” (Hird et al 2007:87). This closeness creates an object of conflict – for example, conflict between socialization systems and the differences in symbolic interaction between these different groups of people, conflict in appreciation of relative value or imposition and practice of a global culture.

According to Hogan (2005:288), globalization started first as a material or economic phenomenon that has become global. The economic order is none other than capitalism or free trade which is now being conducted globally, that is, across national boundaries. Furthermore, Hogan (2005:85) defines globalization as the development of economic and political cooperation among nation-states and regions to the level whereby it becomes possible and even necessary to raise the need for common international laws and institutions capable of global and political management. At the present time, with the era of globalization and free trade, communication systems (internet, cellular phones, computers, etc.) determine the development and direction of technology. Boatright (2000:2) notes that global free trade has been made possible by the new electronic technology of information and telecommunication. The instantaneous, inexpensive communication and abundant information readily accessible through the internet and mobile phones, as well as the ample highly mobile investment funds, have removed the natural barriers to free trade, making it global.

For many social theorists such as George Ritzer, globalization is “the spread of worldwide practices, relations, consciousness, and organization of social life that transforms people around the world with some transformation being dramatic” (Ritzer 2008:573). The transformation is part of a cultural transformation that also affects the cultural identity of the people who are being transformed. With the transformation however, the increase of the cultural consciousness of cultural values also increased, and according to Kasongo (2010:310), this is a source of the dynamic of culture conflict:

Systems of international marketing and communications create freeways for the mass import of foreign cultural materials, foods, drugs, clothing, music, films, books, and television programs, even values with the concomitant loss of control over societies, symbols and myths. Such cultural anxieties are

welcome fuel to more radical political groups that call for cultural authenticity, preservation of traditional and religious values, and rejection of the alien cultural antigens.

Similarly, in his book on *Transforming conflict through insight*, Melchin and Picard (2008:334-335) remark on the adverse effects of the Westernization of global culture:

The world revolution of westernization has covered the world and all its diversity with a thick layer of separate but interrelated uniformities. The first and outermost layer is the hardest, concerned with power and statehood. It stems from the universal urge of individual and collective life to prevail through the arts of peace or war, to impose change on others rather than be changed by them. In the absence of a universal culture, conflict is bound to be the form of violence as the ultimate of communication.

However, in Shambala tradition, religion was used as a vehicle of moral and spiritual values. From an early age, children learned moral and other societal values through traditional religion and other socialization paradigms. Myths and rituals were used to teach children what the gods<sup>84</sup> accepted or forbade. Society believed that these gods were able to punish people positively or negatively and to answer prayers. However, with the advent of Christianity and globalization, some traditional values have been “converted” to Christian values. New ways of behaviour that meet the new cultural values (e.g. modes of dressing) are created in a persuasive manner, which collide with the existing values. The argument here is that to a large extent the Shambala’s cultural heritage and practices with special reference to the culture of silent sexuality (in the words of Chinua Achebe 1958) have “fallen apart” with the advent of modernity and globalization.

### **3.2.6 Sexualities and Globalization**

The *Locus classicus* for any discussion of sexuality and globalization is Dennis Altman’s pioneering publication *Global Sex*. Published in 2001, it was probably the first book-length treatment of the way in which globalization impacts on sexuality. Altman carved out a research agenda build around his basic argument that “changes in our understandings and attitudes of sexuality are both affected by and reflect the larger changes of globalization” (Altman 2001:1). These changes, according to Altman, reflect the wider social changes brought on by globalization. Sexuality takes

---

<sup>84</sup> The term “god” is used here as a concept, an abstract presence of an invisible and most powerful master who looks over everything.

on and reflects some of the characteristics and changes resulting from globalization. According to Altman, these changes are “simultaneously leading to greater homogeneity and greater inequality”. He identifies capitalism as the main driving force behind all this. Global capitalism engenders a global - transnational and transcultural - consumer culture, that is being “universalized through advertising, mass media, and the enormous flows of capital and people in the contemporary world” (Altman 2001:1).

Altman presents a rich and balanced overview and discussion of the many ways in which globalization processes change our sexual lives and influences the social organization and meanings of sexuality, creating new opportunities and benefits, but at the same time also leading to new dangers and wrongs. Globalization, e.g., creates new Sexuality, Globalization and Ethics possibilities where sexual identities are concerned, it contributes to the decline of “traditional” - and often oppressive - ways of regulating sexuality, and brings new and exciting economic opportunities often benefiting women who now have more chances of becoming economically independent. But these developments stand in harsh contrast to the obvious downsides of globalization. We witness an upsurge of defensive traditionalism all over the globe resisting the new and often foreign ways of living and organizing our sexual lives. And poverty drives thousands of women into forced prostitution, often as victims of ruthless trafficking practices controlled by organized crime (cf. Poling 2004:63-68).

Sexuality lies at the core of our lives and of modernity. This is no different and perhaps even more so in a globalizing world. But globalization itself is a highly contested phenomenon, stirring up heated debate and controversy. Often examples from the sexual domain are mobilized as illustrations of both the beneficial opportunities as well as the dangers and costs of globalization itself. The perceived characteristics of this “global (ized) sex (uality)” are important to how globalization itself is evaluated. Tom Claes (2010:3) therefore, is right when he observes that “increasingly sexuality becomes a terrain on which are fought out bitter disputes around the impact of global capital and ideas”.

“Global sex” then, stirs controversy and a real challenge to pastoral hermeneutics. Some welcome at least some aspects of this globalizing sexuality; others tend to stress the negative impact of the process of globalization on sexuality. These diverging attitudes towards and evaluations of “global sex” are related to what one takes to be the dominant characteristics and processes driving globalization, thereby providing a lens for identifying what are taken to be the dominant characteristics or ‘markers’ of this globalized sexuality.

Given the fact that this dissertation is a practical theological endeavour, it is important at this juncture to discuss globalization and its challenges on pastoral hermeneutics and to discuss how globalization can be interpreted into today’s terms and give meaning in the contemporary world.

### **3.2.7 Pastoral Hermeneutics and the Challenges of Globalization**

Louw (2000) asserts that pastoral hermeneutics in the third millennium is constantly challenged to understand pastoral actions against the background of contemporary life issues, for example, international communication. It is on the basis of this assumption that the human soul can no longer just be seen as a private entity, but that is growingly becoming a “global entity”. According to Poling (2004:182) one of the three core questions for the vision of pastoral theology, care and counselling in a time of global market capitalism is: How can we improve the quality of pastoral care across lines of gender, race and class?

Pastoral hermeneutics struggles with the question if the value of human life can solely be evaluated in terms of unqualified competition within the framework of an achievement ethos – which is presented as the so-called key to success. The answer is “no”, and strategies must be found through which the global economy can make a contribution to a more humane society and the protection of human dignity. Pastoral hermeneutics therefore has the task to deconstruct the different schemata of interpretation which control our contact as humans from differing race, class and gender backgrounds – with the contemporary world. Furthermore, attention should be given to those issues which strip people’s (in this case specifically men’s) souls/life quality of its human dignity.

The indignity which is often implicitly propagated by globalization creates a very sharp challenge for pastoral theology. Pastoral relationships which function within the social reality which was established by the “global economy” are conditioned by the ideological and spiritual context which is created thereby. Barbara Rumscheidt, in her book, *No Room for Grace* (1998:11), states in a striking manner:

The good news of corporate capitalism proclaims salvation by global competition. The bad news prevails in a contemporary global culture marked by violent death and spiritual death equivalents: fear, poverty, malnutrition, unemployment, addiction, depression and despair. This dominant culture is hostile to the caring dynamics of human empathy. Its theology and ideology is aggressive: “look out for number one”, “winner takes it all”, “survival of the fittest”...Faith development oriented toward personal and communal relationships of accountability and solidarity (subsequently) displaced, discredited, and/or subverted.

These new challenges which are put to pastoral theology ask that the scope and mandate of this practical-theological field should be investigated. This should be done in order to ascertain if this field has sufficient resources, so that it will be able to react to the context of dehumanisation. The question must therefore be asked how pastoral care can make a constructive contribution to this new tele-culture. Can the church still exert a significant influence and be real motivator, or are we taken over by neutrality, apathy and negative withdrawal because of the growing marginalisation thereof in the new millennium? These questions indeed exceed the limits of this dissertation, but stay relevant to be stated within the context of broader globalising trends, which challenge every aspect of contemporary practical-theological ecclesiology. In reality globalization and modernity are, and will still be a challenge to human identity and to pastoral hermeneutics. Thus, Zayed (2003:2) believes that it is not enough to speak of “globalization” as a separate entity; one should rather speak of a new stage of globalization known as “modernizing globalization” because both phenomena have challenges for human identity and pastoral hermeneutics.

### **3.2.8 Modernizing Globalization**

The concept of *modernizing globalization* as used here links the two aforementioned phenomenological terms – modernity and globalization. Giddens (1990:63-64)

argues that “modernity is inherently globalizing” and that “globalization (makes) the modes of connection between different social contexts or regions become networked across the earth's surface as a whole”. Mayer et al (1997:150, 164) agrees that globalization results from a “sharing” of modernity across the world.

However, in what sense is modernity “inherently globalizing?” There are a weak and a strong version of the claim detectable in Giddens' analysis (1990:55-78). The weak version is the implicit claim that the global spread of modern institutions such as capitalism, the nation-state and industrialism from their origins in the seventeenth century Europe is accountable in terms of its inherently expansive characteristics, capitalism restlessly searching for new spheres of operation and new markets; the nation-state rapidly expanding to a reflexively ordered political system occupying almost all areas of the earth's surface; industrialism following a logic of the division of labour leading to “regional specialization in terms of type of industry, skill and production of raw materials” across the globe.

However, there is another side to Giddens' analysis, the strong version. This is a much more compelling argument, tracing the institutional manifestations of modernity to deeper transformations in the way the basic social-ontological categories of time and space (place, distance and proximity) are perceived and organized (Giddens 1990:78). According to Giddens, the strong version of the globalizing properties of modernity not only avoids teleology, it also provides a richer theoretical framework for the interpretation of the experience of complex connectivity of modernity and globalization.

Likewise, Smit (2009:398) perceives globalization as the “intensified and accelerated form of modernization”. Writing from a South African perspective, he observes that the complex cultural, economic and political process of globalization affects the whole world including today's South African society which is already involved in the dramatic transformations, that is, in the process of modernizing globalization. Smit (2009:412) illustrates this trend with the example of paid television channels – televangelism and American religious broadcasting – many of which proclaim a gospel of success, prosperity and wealth.

However, some social theorists do not support the idea that modernity and globalization necessarily go hand in hand (Albrow 1997:95-101; Robertson 1992:138-145). Albrow (1997:95) argues that "...globalization is a 'transformation' not a 'culmination' and the 'transition to a new era rather than the apogee of the old.'" Indeed, modernity and globalization have encouraged illicit trade in drugs and prostitution, that is, through increased international travel, trade, movement of people and commodities, smuggling networks, criminal syndicates, the "borderlessness" of the media and communication. For example, as a result of the waves of modernizing globalization, the spread of pornography, prostitution and sexual abuse of children have also had some social effects on the Shambala people and caused many Shambala to abandon their meaningful culture not only by encouraging the proliferation of new diversity but also the destruction of some *ethoses*<sup>85</sup> (cf. Zuberi 2005:110). However, there are some positive values as far as globalization and modernity are concerned in Africa as will be discussed below.

### **3.2.9 Positive Values of Modernizing Globalisation**

Universal civilization (i.e. the integration of Western and non-Western cultures) is a positive value in itself. A universal civilization is good because it makes available the basic necessities of life to the greater masses of the people. This is not only true for material needs such as food, clothing and shelter but also for non-material needs of human existence such as literacy and communication (cf. Hogan 2005:290). Due to globalization, more people can now read and write, and relate and communicate with one another faster than before. Even the necessity of work is given more access in the migration of workers to foreign countries, in increased trade and economic cooperation, and in the transfer of technology.

Foremost of all these positive values is economic liberty. According to Madison (1998:28), this liberty is readily seen in the removal of barriers to free trade. With liberalization of the economy, everyone is free to do business with anyone else in the world. Equally subject to misuse, as mentioned already, is the deregulation of

---

<sup>85</sup>Ethos refers quite broadly to that special feel or flavour of a culture, a worldview, shared ideas, tradition, a cultural matrix of network of relations. It describes anything from the broad ethos of liberal democracy and its individualism to the narrow ethos of science-fiction fans, taste cultures, subcultures and the virtual communities of the internet (Zuberi 2005:110).

domestic economy which opens markets to foreign competition, and whereby the whole world becomes a market place. Companies can move from one country to another or engage the services and materials of several countries in the different phases of production. Capitalists can take their investments anywhere they want with the click of the mouse at the computer. For instance, UNESCO (2011:11) shows that presently Tanzania has many trading partners, including the EU, USA, China, India, and the neighbouring countries that comprise the South African Development Community (SADC) and the East African Community (EAC). Tanzania exports agricultural commodities, minerals and textiles while it imports mostly wheat, agricultural/transport equipment, chemicals, used clothes and machinery.

Another positive value of globalization is that it promotes democracy and human rights. Boatright (2000:2) believes that free market economy has given rise to the flourishing of civil society and the gradual erosion of “bureaucratic authoritarianism” in many countries. A flourishing civil society is a necessary structural condition for the creation of democracy. Civil societies serve as the mediators between the government sector which can curtail individual human rights for the sake of public good and the business sector which can promote individual economic interests at the expense of the common good. The autonomous formation of civil society is a testimony to the promotion of the value of democracy and human rights by globalization.

Lastly, globalization promotes global peace and solidarity. When famine or a natural disaster strike, globalization brings it to the attention of peoples all over the world, enabling countries and organizations to mobilize and fly in food, medicine and clothing to the affected country. In the cultural *milieu*, globalization enriches human interactions and mutual understanding. In today’s globally wired world, we are now able to see how other people live (cf. Hogan 2005:292). The literature, music, and arts of different peoples and countries are now transmitted and picked up across borders, bringing a better understanding and appreciation of the human family. Hogan (2005:292) affirms that, “We now know that our aspirations do not greatly diverge: we hurt where others hurt, we weep where others weep, rejoice where others rejoice, desire freedom where others desire freedom.” For example, recently the UN sent aid to Haiti after the devastating earthquake of 12 January 2010. The

organisation also rushed to assist Japan in the aftermath of the devastating Tsunami earthquake of March 2011. Such knowledge of our common humanity and such heightened interaction with other cultures help create greater global cooperation and peace. In these global interactions, therefore, one group can learn from the other and benefit from the gifts of others. However, it is through global interactions that cultural transformation and cultural transmission also become possible as will be discussed below under the theories of culture.

### **3.3 THEORIES AND FUNCTIONS OF CULTURE**

To interpret theories and praxis to the real life in Christian life is an important task of practical theology. According to David Tracy (1985:76) practical theology shares the same line of thought concerning interaction between theory and practice and their critical correlation. Practical theology is the mutually critical correlation of the interpreted theory and praxis of the Christian fact and the interpreted theory and praxis of the contemporary situation – in this case the interpretation of culture and its significance in the lives and customs of Shambala of Tanzania.

Culture is expressed superficially in the habitual customs and factual morality of a society. It is expressed less superficially in the traditional institutions and deeply, in the symbols and images that make up the basic ideals of a nation, that is, the cultural resources of a nation (Hogan 2005:297). According to Javier (1997:20), it is in culture that one finds the civilizing and humanizing values of hard work, self-reliance, filial piety, respect for life and nature, thrift, prudence, honesty and integrity, values which though different, have existed in all cultures and have stood the test of time. Additionally, Goldewijk (1999:108) notes that, "It is in culture that religious traditions offer indispensable ethical sources for the provision of common goods that transcend the single human being."

However, for a culture to survive, it must satisfy the basic needs of those who live by its rules, provide for its own continuity, and provide an orderly existence for the members of a society. In doing so, a culture must strike a balance between the self-interest of individuals and the needs of society as a whole. Lastly, a culture must have the capacity to change in order to adopt to new circumstances or to altered

perceptions of existing circumstances (Haviland 2002:33). Based on the different theories of what constitutes culture, it will be helpful to address some fundamental definitions and characteristics of culture.

### **3.3.1 Definitions of Culture**

The fact that we are all human does not mean that we are the same. Similarly, cultures are also not all the same. Each culture has its own “personality”. An African proverb says that, “the crown of a man is in his hands” (Mbiti 1977:26). Culture is humankind’s crown, a precious thing that should not be let go.

Culture is very much an elusive term to define, partly because of its broad nature, but mainly because it is now being used for important concepts in several distinct intellectual disciplines and in several distinct and incompatible systems of thought (Kidd 2002:9). Kidd notes that for sociologists, “culture” is often taken to mean “the way of life of a group”. This short definition hardly does justice to the concept, given that what it stands for is often regarded as a vital, if not the most vital, feature of all social life. For example, “the way of life of a group” would need to include a variety of things like the dominant values of the society, shared linguistic symbols, religious beliefs, formal behavioural traditions, rituals, etcetera (Kidd 2002:9).

However, one way of understanding culture is by comparing early and contemporary understandings of the concept, thus, highlighting the variety in and development of meanings attached to the term.

#### **3.3.1.1 Early Understanding of Culture**

The present awareness of culture would not be fully understood without reference to the semantic origin of culture and trying to capture the original meaning of the term. According to Hogan (2005:103), the term “culture” derives from the Latin verb *colere*, meaning, “to cultivate”. The term originally described the act of bestowing labour and attention on the land for the raising of crops – *cultura agri* (cultivation of the field). From this agricultural meaning, the metaphorical meaning of “cultivation” or “formation of the mind, of the spirit, of the soul,” *cultura animi*, was later derived.

Culture was applied to the progress, to the perfecting, to the refinement of the person, through education or training, by teaching and learning. Hence, when the Greeks and the Romans spoke of culture, they referred to an exercise that today would be described as educational (Hogan 2005:103). The Greek term for *cultura animi* was *paideia* which is today rendered as “education”, confirming the educational vision within which culture was originally understood.<sup>86</sup> In other words, culture was originally referred to as the formation and development of the mind, the soul and the body, “namely mental, spiritual, moral, psychological and physical development” (Mondin 1989:183).

The term “culture” can also be traced to the term *civis*, that is, “citizen, civil society and civilization” (Hogan 2005:42). This reflects the need for a person to belong to a social group or community in order for the human spirit to produce its proper results of humaneness. Hogan (2005:42) asserts that by bringing to the person the resources of the tradition, the *tradita* or past wisdom produced by the human spirit of a person's community, the community facilitates comprehension of its traditional backgrounds and adapts to its present environment. By enriching the mind with examples of values which have been identified in the past, it teaches and inspires one to produce something analogous.

For Mondin (1989:183), in the early understandings of culture, attention was focused on a person to perfect him/her by cultivating in him/her the ability to speculate, to ponder, to contemplate, and to theorize. Philosophy was the supreme learning that attained its final goal in contemplation. Outside such educational exercise, there was no culture. One who was not “cultivated” was uncultured. Hence, “Within this early understanding, people could be cultured or uncultured, contrary to the contemporary understanding of culture for which such an alternative is not possible as every human being is born into a culture” (Hogan 2005:103). Thus, early understanding of culture draws a map on which to better understand the contemporary understanding of culture.

---

<sup>86</sup> Compare the theme of the Twentieth World Congress of Philosophy in Boston, USA, 10-16 August, 1998, “*Paideia*, Philosophy educating humanity (In French: *Paideia, La Philosophie dans L’Education de L’Humanite*),” which confirms the understanding of *paideia* as education.

### **3.3.1.2 Contemporary Understanding of Culture**

The present concept of culture finds its root in seventeenth and eighteenth century Europe, the time of the emergence of the consciousness of the modern era (Hogan 2005:96). Hogan (2005:97) argues that the new understanding of culture demanded an almost radical change of perspective in considering the phenomenon and consequently a substantial re-organization of the understanding of the matter. The new understanding emerged and expanded through a process of gradual evolution. This slow process meant that culture continued to be understood in its traditional sense while at the same time an increasing number of people began to discover and use the new meanings of the term. This overlap of meanings increased the complexity of the concept of culture, as the new understanding was not an alternative to the old one but rather an addition to it.

According to anthropologists Haviland (2002:52) Keesing and Strathern (1998:14) there are several perspectives of contemporary understanding of culture, namely the anthropological perspective of culture, culture as an adaptive system, culture as cognitive system, culture as praxis and culture according to Christian belief.

First, the anthropological perspective of culture has been one of the most important and influential ideas in the twentieth-century thought (Keesing & Strathern 1998:14). Culture, to the anthropologists, includes the ideals, values, and beliefs which are shared by members of a society, and which are used to interpret experience and to generate behaviour (Haviland 2002:52). Therefore, anthropologists Keesing and Strathern (1998:15) referred to culture as those transmitted patterns of behaviour which are characteristic of a particular social group.

Furthermore, it can be said that, anthropologically, culture consists of the overarching values, motives, and moral-ethical rules and meanings that are a part of a social system. According to the anthropological theorist Marvin Harris, culture is the socially learned ways of living found in human societies and it embraces all aspects of social life including both thought and behaviour (Harris 1999:19).

As an *adaptive system*, Keesing and Strathern (1998:16) see culture as “all those means whose forms are not under genetic control which serve to adjust individuals and groups in their ecological communities.” Similarly, Harris (1999:19) views culture as an adaptive system in which behavioural patterns are transmitted which serve to relate human communities to their ecological settings. Earlier, Keesing (1974:75) defined culture as “those means whose forms are not under direct genetic control which serve to adjust individuals and groups within their ecological communities.”

Third, as a *cognitive system*, culture is defined as the “pattern of life within a community, the regularly recurring activities, material and social arrangements” (Keesing 1974:77). In the cognitive system, the human mind is conceived of as a structured system for handling information. According to social theorists, information picked up by the senses is analysed, stored, recoded, and subsequently used in various ways; these activities are called information processes (Neisser 2009:7). They need not be represented in the consciousness since cognitive psychology relies very little on conscious introspection. Instead, experiments are designed to take advantage of various objective indicators of information processing: reaction-time measurement, response selection, performance in memory tests, and so on. Mathematical and logical analyses of such data are used to construct models of the underlying processes. These models are not intended to represent actual brain mechanisms. Although it is assumed that all mental activity has some physiological basis, that basis is of little concern to most cognitive psychologists. Just as the programme of a computer can be described without knowledge of its physical construction, it is assumed that the programme of mental information processing can be understood without regard to the machinery of the brain.

Fourth, culture as a *symbolic system* is defined as “a system of symbols and meanings. It comprises categories or “units” and “rules” about relationships and modes of behaviour” (Schneider 1972:6). Ann Swidler (1986:273) affirms that culture influences one’s symbolic action by shaping a repertoire “tool kit” of habits, skills and styles from which people construct “strategies of plans”. Two models of cultural influence are developed – for settled and unsettled cultural periods. In settled periods, culture independently influences symbolic action, but only by providing resources from which people can construct diverse lines of actions. In unsettled

cultural periods, explicit ideologies directly govern actions, but structured opportunities for action determine which among competing ideologies survive in the long run.

Fifth, Tim Edwards explains that culture as *praxis* relies on habit (behaviour that one does automatically without thinking and unconsciously intending) or *habitus* (Latin *habere* meaning “to have” or “to hold”). He writes that, “...what is innovative in one moment looks repetitive or merely *habitus* later” (2007:117). Nonetheless, culture is often associated with the realm of freedom, as nature is with the realm of necessity. Furthermore, culture is expressed superficially in the habitual customs and factual morality of a society, less superficially in the traditional institutions, and deeply in the symbols and images making up the basic ideals of a nation, the cultural resources of a nation (cf. Ricoeur 1992:279-280).

Lastly, culture can also be explained from the perspective of the *Christian faith*. Mbiti (1977:26) cites three different Christian gatherings which spoke vehemently about culture. According to the Conference on “Salvation Today” which was organized by the World Council of Churches (WCC) and attended by religious leaders and church members in Bangkok, Thailand in 1973, “Culture shapes the human voice that answers the voice of Christ.” The Lausanne Congress on World Evangelization set up a committee which was headed by US evangelist Billy Graham to address the theme “Let the earth hear His voice” in 1974. The committee concluded that, “Culture must always be tested and judged by Scripture because man [*sic*] is God's creature, some of his culture is rich in beauty and goodness, however he has fallen, all of it is tainted with sin and some of it is demonic”. Further, the Fifth Assembly of the World Council of Churches in Nairobi (1975) declared that:

Despite all of our cultural differences, despite the structures in society and in the Church that obscure our confession of Christ, and despite our own sinfulness, we affirm and confess Christ together, for we have found that He is not alien to any culture and that He redeems and judges in all our societies.

To conclude, culture is the values and norms of people which make them live in a particular way. It refers to the way of life in a particular community and therefore to the sum of all things that relate to religion, the roots of people, symbols, languages,

songs, stories, celebrations, modes of dressing, and all other expressions of their way of life. Additionally, it includes food production, technology, architecture, kinship, interpersonal relationships, political and economic systems and all the social relationships these entail and which are found within a specific community.

Since culture does not exist in a vacuum but in a given society and religion (and therefore in some societies, the Christian church) forms part of a community, the relationships between the Christian church and culture will be considered next. Smit (2009:398) admits that it is impossible to see the church as separate from the society. He further maintains that, “what has been happening in and to society has been happening in and to the churches, there is no way of viewing them as institutions and actors with an existence of their own, in separation from the rest of society”. Church and culture are compatible.

### **3.3.2 Church and Culture**

According to Paul Tillich (1956:41) a complex relationship has always existed between the church and culture because the church today is faced by the influence of the contemporary religious culture of openness to anything transcendent and even mythological, as it borrows some styles from the secular world. Tillich (1956:41-43) believes that the church is supposed to answer the questions implied in man's existence, and the meaning of this existence. One of the ways the church does this is through evangelism. It must show to people outside the church that the symbols by which the church expresses itself answer questions implied in the very existence of human beings, generally, and of human beings awakened to their predicament by the disintegrative forces of industrial society. Santrac (2008:22-24) believes that in every era, the relationship between church and culture had determined the scope and intensity of the strength and mission of the church as well as its limits of contextualization.

Louw (2008:152) refers to a classic work by Richard Niebuhr (1952) who relates Christ and culture by using various models such as:

- *The rejection and anti-model*: Christ against culture
- *The accommodation model*: the Christ of culture

- *The synthesis model*: Christ above culture, that is, to maintain the distinctions between Christ (his Lordship) and culture as a “both-and” relationship
- *The dualistic model*: Christ and culture in paradoxical relationship
- *The operational model*: Christ the transformer of culture.

Niebuhr (1952) believes that, although Christ is above culture, he operates through it to transform (or convert) it.

Niebuhr’s work discusses different worldviews on the relationship between our Christian faith and the culture of society. Some relations that Niebuhr discusses are: against, of, dualism, and integration. Similar relationship can be found in more contemporary works discussing the relationship of our Christian faith with education and science. Niebuhr acknowledges that we are in the world, that we are physical beings, that we cannot separate ourselves from this, so isolation is not an option. We must therefore live out our lives, accept the saving grace of Christ, and receive our eternal reward upon leaving this world. While we are here, we must do our best to spread the gospel of salvation to our fellow man. And the way we reach our fellow man is through the activities of life, through the culture of life, but not through showing superiority over one culture to the other. On the same issue of church and culture, Bosch (1991:291) argues that, during the past few centuries, Christians did not, on the whole, have any doubt concerning the superiority of their own faith over all others, which is against the spirit of Christian mission.

Likewise, Boice (1998:166-167) presents three classic ways that Christians have adopted in their approach to the relationship between Christ and culture viz., “the conversionist”, “the political”, and “the separatist”:

- *The conversionist* - Many believe that the way to change a culture is to change enough individual hearts through personal conversion. In that case, it is supposed that the culture would change automatically.
- *The political* - At the other end of the spectrum are believers who over the centuries have desired to use political power to enact laws that were directly based on Christian theology.

- *The separatist* - A third approach rejects any idea of Christians trying to influence culture. It insists that we should reflect Christian values within our own churches, but we should not try to influence society in any particularly Christian direction.

In this approach Boice believes that there is a clear indication that Christian faith can best be interpreted within the culture in which the faith exists.

Louw (2008:153) believes that “culture is the human attempt to ‘re-create’ creation through spiritual-religious articulation (transcendence); ethically driven actions (norms, values, taboos); aesthetic imagination (art), technical intervention (technology); dialogical/judicial restructuring into a humane environment”. What is important is that religion, faith and spirituality cannot be understood without an understanding of culture.

According to anthropologist Andy Crouch there are four types of Christian responses with regard to the relationships between Christ and culture – condemning culture, critiquing culture, consuming culture and copying culture (Crouch 2008:25-29).

### **3.3.2.1 Condemning Culture**

It is assumed that some issues relating to society and culture are totally contrary to the spirit of the gospel, such as violence, pornography, prostitution, discrimination and pollution of the environment. The proper gesture towards these violations of the spirit of the Christian faith would be total rejection or condemnation. In the previous chapter, it has been noted that regarding the culture of silent sexuality, a number of the Shambala cultural practices are harmful to the physical integrity of the individual, especially women and girl children. Some of them cause excruciating physical pain while others subject females to humiliating and degrading treatment. Practices such as FGM, child marriage, marriage by abduction and virginity testing have to be tested in the light of the gospel and condemned.

### **3.3.2.2 Critiquing Culture**

An example of critiquing culture relates to the arts. The arts are not evil in themselves, but some films and theatre shows that Christians view today present

some values that have to be evaluated and critiqued from the Christian perspective. Some cultural practices are totally contrary to the spirit of the gospel, such as violent movies, pornography, and prostitution sites (Crouch 2008:25).

### **3.3.2.3 Consuming Culture**

There are some cultural goods and values that Christians just consume such as bakery products or certain types of clothes, without thinking about their specific values in the spiritual sense. Clint le Bruyns gives an example of food purchased and crudely consumed in a manner that is removed from traditional rituals of planting, harvesting, preparation and sharing a meal. In that way, the origins of commodified products can no longer be traced back to a particular context (Le Bruyns 2011:2). The culture of consumption excess which now pervades in many countries is wreaking havoc in many important ways. It is ecologically unsustainable, and those impacts are reaching crisis levels, with global warming, species depletion, deforestation, depletion of water supplies, and a variety of other pressing ecological effects.

### **3.3.2.4 Copying Culture**

The architecture of Christian worship places or even music, borrowed from a particular culture, and infused with Christian content, represents some examples of copying the specific culture in which Christians live and communicate. As mentioned in chapter two, the Shambala had their respectable traditional dances and music but due to globalization, a wide variety of modern music has become popular among the younger generation who prefer to listen and dance to Western music, including reggae, pop and rap rather than to traditional music. In an intercultural environment we cannot escape this interconnectedness between cultures and between Christ and culture.

Louw (2008:153-154) argues that in an intercultural hermeneutical model, we no longer work with the split between Christ and culture but with interconnectedness between Christ and culture. Interculturality is about the meaning of Christian spirituality within culture as well as the mutual influence and changes of paradigms between the two. Although one cannot ignore the tendencies of repudiation (anti-),

assimilation, accommodation, paradox and transformation, the tension between exclusiveness and inclusiveness, between continuity and discontinuity (which will always exist and cannot be resolved by rational categories), interculturality describes mutuality in terms of a hermeneutical process of understanding/interpretation, enrichment and critical exchange without the sacrifice of uniqueness. This is what Villa-Vicencio (1994:122-124) calls the *encounter of the ultimate within and through the particular*.

The prerequisite for such a dynamic, intercultural approach is a risky, critical openness, without losing the tension between continuity and discontinuity or the identity of the ultimate (the eschatological truth of the Christian faith) within and through the particular we encounter in culture in particular context.

### **3.3.3 Inculturation and Contextualization**

Inculturation refers to the gospel being enfleshed and embodied within the paradigm of a specific local culture, without losing the awareness of multicultural pluralism (Louw 2008:151). The latter according to Louw is the reality of different cultures (identities) within a system of dynamic interaction and inter-dialogue. For Bate (1995:19), inculturation implies a re-appropriation of contextual culture; it addresses the issue of unity and plurality within the church, and it situates the contextual manifestations within a historical framework. Furthermore, culture represents the human locus of a people's context. It is said to be "the site of the humanization of the *oikos*, and thus the site where the meeting occurs between the church as the human community of faith and the world as a human community in life" (Bate 1995:241).

Before the sensitivity to the need for inculturation, most approaches to culture tended to be no more than the "Christianization" of the so-called heathen culture. Such an approach implied more than accommodation. It was actually an *engulfing missionary model* with the focus on *cultural assimilation* (Louw 2008:152). This model projects a Christian homogenized culture that marginalizes (often alienates) those cultures that are excluded from the dominant religious point of departure. In Tanzania for instance, besides educating Tanzanians to read and write for catechetical purposes, the education offered by the mission schools aimed at uprooting the people from their

culture (cf. Keshomshahara 2008:57). Some missionaries were also influenced by this thinking and tried to carry out the three Cs – to Christianize, civilize and commercialize local people (Hill & Hill 2008:35). In that process, the Shambala, for example, rejected and denounced their culture and adopted foreign cultures which eventually made them lose confidence in themselves because of the dependency syndrome on Europeans.

Unlike in Europe, where Christianity respected and transformed the indigenous European culture, in Africa, Christianity crushed and eliminated African cultures, thus making Africans negate their culture. Africans began to lose their identity, as they became “half Europeans” and “half Africans” (Katoke 1976:109). Unfortunately, Africans rejected even the valuable cultures that were aimed at keeping them in harmony and peace with themselves; nature and God, and they embraced the culture of individualism and isolation.

In this way, many Africans have become strangers not only in their own countries but also in Western countries, to the extent that they have no culture in which they can really feel at home. This has made Africans poorer because they are unable to solve their socio-economic problems according to their culture; neither can they solve their problems according to Western culture, which is foreign to them (Keshomshahara 2008:57).

Bishop Method Kilaini of the Roman Catholic Church urged the white missionary Fathers in Tanzania to use the Swahili language or the local dialects of the area where they operated. He was concerned with what he calls, “external adaptation” only and not real “cultural adaptation,” because the Western world had prejudices towards the African culture. Thus, Kilaini (1990:156) writes that, “The special character of the spirit of the society must lead one closer to the African people's ways of life, their language first of all, then their dress and food”. It is clear that Kilaini opposes the missionary spirit of ignoring the African culture for the purpose of evangelization.

However, some missionaries favoured education that aimed at training Africans to remain truly African in their living conditions and material life so that they can cherish

their cultural identity. Keshomshahara (2008:58) gives the example of Bruno Gutmann (1876-1966), a German protestant missionary, who worked among the Chagga people of Tanzania between 1909 and 1938. Gutmann was respected as he used the African culture of communal life in the task of evangelization by first studying the Chagga language and culture before teaching the Chagga to use their own language and to respect their culture. He regarded the African culture as the base of his reflection on both secular and theological problems abroad and in Germany. Gutmann emphasized that one should go back to the primordial ties which include the clan, neighbourhood and age group by which mutual assistance and social protection could be enhanced. He maintained that these primordial ties were found not only in Africa but also beyond it, since these values can be traced in the life and history of humans worldwide. For him, Christianity was not supposed to weaken the African culture, rather, it was supposed to preserve and use it in its mission of making Christ known to Africans.

The Christian conviction that men and women are equal before God and law, motivated the need for girls' education by which girls are prepared to play their important role in the community and demand their rights (Bahendwa 1991:278). However, Niwagila (1991:218) is convinced that the fact that the missionaries' programme for women's education was basically a strategy to convert the African community to Christianity and Western culture. The aim of the programme was not the liberation of women but rather the disintegration of African culture.

Furthermore, Niwagila (1991:218) points out that the suppression of women is not only found in African traditions but also in the Bible and Koran, both of which have texts elevating men at the expense of women. However, Niwagila's views are not shared by all commentators. Keshomshahara (2008:62) disagrees and claims that biblical exegesis has helped to give a new understanding of the Bible if biblical texts are not perceived and explicated literally. For instance, the German missionaries helped the Shambala people to translate the New Testament into the Shambala language, the *Kilagha Kihya*. In that way, they helped the local people to read the Bible and capture the message in their own language. In this case, the Bible was critically analysed by exploring the cultural conditions which might have preconditioned the biblical texts which oppress some social groups, without

necessarily making them universal, eternal and sacred. It is from this perspective that the Bible was and still is hermeneutically read in the eyes of liberation rather than oppression and the degradation of human rights.

Similarly, Waligo (1990:43) affirms that Christianity brought liberation and revolution to Africans. The missionary schools produced African politicians who later fought for independence in Africa<sup>87</sup>. In addition, some missionaries criticized colonialism, oppression and segregation and promoted African culture, identity and self-esteem. They encouraged Africans to have confidence in their culture and to fight for their rights. Unfortunately, many Africans, including the Shambala, are victims of the trend of “Westernization,” as they take pride in Western culture and abandon their African culture and identity. One can ask these questions in terms of the culture of silent sexuality: How do cultures develop and what forces shape them? How are cultures learned? How do shared symbolic systems transcend individual thought worlds? How different and unique are cultures? Answers to these questions will come by studying the functions of culture.

### **3.4 HOW CULTURES FUNCTION**

All cultures share certain basic distinguishing characteristics which can shed light on the way cultures function. As was discussed previously, culture is a complex, abstract, and pervasive matrix of social elements that functions as an all encompassing form or pattern for living by laying out a predictable world in which an individual is firmly oriented. Culture enables us to make sense of our surroundings, aiding the transition from the womb to this new life.

Culture transforms itself, culture structures, culture refers to and makes understandable ideas, objects, feelings, or behaviour by way of symbols and other abstract means and it communicates by way of symbols using language, culture is learned – this implies that a person must learn culture from other people in a society.

---

<sup>87</sup> However, Mahali (2006:15) explains that the African awareness of oppression can be traced back to the early African resistance to the establishment of colonialism, besides the First and Second World Wars that made Africans aware of fighting for basic human rights after being exposed to the outside world through the process of modernity, colonialism and globalization.

Culture is shared (people in the same society share common behaviours and ways of thinking, culture integrates and it changes or adapts. People use culture to adjust flexibly and quickly to changes in the world around them.

### **3.4.1 Culture Transforms Itself**

In his theory of culture as a transformative system, Antony Giddens shows how cultures develop or transform from primitive to modern forms. According to him, it is important to explore modern culture and to see how culture is involved in the reproduction of specifically modern systems of action. However, this task cannot be undertaken in isolation from the premodern forms of society from which modernity emerged (Giddens 1991:92-94). While eschewing the evolutionary concerns of many of the nineteenth century sociologists, Giddens (1981:94) constructs a classification of societal types and of the patterns of development from one to another. This typology begins with the simplest tribal societies such as wandering bands of hunters and gatherers and more settled agricultural communities.

Keesing and Strathern (1998:105) call this transformation of culture from one stage to another an evolutionary perspective on culture. They believe that the human biological design is open-ended, and one could perceive the way its completion and modification through cultural learning make human life viable in particular ecological settings. Cultural change is primarily a process of adaptation and what amounts to a natural selection of cultural norms and practices. In fact, people, like other animals, must maintain an adaptive relationship with their surroundings in order to survive in their environment.

Hence, the development of cultural norms and practices are shaped by the environment and the needs of the people. Over the years, as societies develop and modernize, their cultural practices undergo changes to reflect the changing times and to serve their needs better. This means that culture is not stagnant. It is constantly evolving due to environmental changes (Baffoe 2005:23). A good example is the culture of silent sexuality which transforms itself due to some cultural transformations taking place in almost all societies around the world. What used to

be cultural practices and norms before western influence are no longer the same today.

### **3.4.2 Culture Structures**

Culture structures activity, sometimes successfully and happily, sometimes significant as a creative or ordinary or tragic destruction, sometimes more anthropologically indicative of the incremental repetition and innovation of everyday life (Bauman 1999:53). For Bauman then, both “nature” and “culture” are by-products of human practice. Culture shapes an individual action because it is the level of reality between a human being and the environment where he/she lives. According to Giddens (1991:201), individual actions are shaped by a social structure, and the patterned features of social systems are the outcome of socially structured human actions. Patterns in social actions and social systems are the results of a process of structuring, which he refers to as “structuration”.

*Structuration* theory is one of the social science theories developed by Giddens and it refers to an ontological framework for studying human social activities. By ontology in this context Giddens (1991:201) means a conceptual investigation of the nature of the human action, social institutions and the interactions between actions and institutions. Actions, he argues, are interdependent, and satisfactory theories of actions must be complementary.

### **3.4.3 Culture as a Symbolic System**

People have culture because they can communicate with and understand symbols. According to American psychologist Robert Levine, a symbol is an object or behaviour that stands for, represents, or calls to mind something else. Just as we learn norms and values during enculturation, so do we learn the meanings that people in our group attach to symbols. Just as norms and values affect the patterns of behaviour found in a culture, so do the understandings people share of the meanings of symbols. In fact, unless individuals agree that certain kinds of behaviour communicate certain meanings; social interaction would be far more difficult than it usually is. Levine argues that symbols allow people to develop complex thoughts and to exchange these thoughts with others. Language and other forms of symbolic

communication such as art enable people to create, explain and record new ideas and information (Levine 2011:2).

In the same way, Haviland (2002:41) claims that the most important symbolic aspect of culture is language, the substitution of words for objects. Through language, humans are able to transmit culture from one generation to another. In particular, language makes it possible to learn from cumulative, shared experiences. Without it, one will be unable to inform others about events to which they were not part.

Symbolic interactionism relates information about human interaction between and within groups, in this case, between indigenous Shambala who interact with outsiders. This interaction is made possible by modernizing globalization which highlights people's interactions and interpretation of other people's actions or behaviour. It highlights the interactions between people and interprets their actions and behaviour.

In symbolic interactionism, when interaction takes place, meanings are not “in people's heads,” symbols and meanings are shared by social actors not within; in other words, these symbols and meanings are public, not private (Keesing & Strathern 1998:63). It requires that receivers have a key to the meaning of the message conveyed to them. If they do not possess such keys, the message, the nature and the importance of a message may be lost.

As a final point, the interpretation of symbolic interactionism relates to the interactions between two groups of people – those who deliver the message and those who hear it or who are recipients of the message. While group “A” delivers the message, group “B” in turn interprets the message that is being delivered, and comes to some meaning of it. It implies that the hearers have the key to determine the meaning of the delivered message. However, a problem arises when those who deliver the message claim to have both the message and the key to derive its meaning. Once this happens, it implies an imposition of the message without it being understood by the hearers (Kahakwa 2003:18). In this case, if the concept of silent sexuality is interpreted in the light of modernizing globalization, the Shambala have the key to derive the meaning of the message camouflaged in their culture. When

non-Shambala claim to have the message and the key to derive the meaning of the message embedded in the Shambala culture of silent sexuality, there exists a strong possibility that the culture can be misunderstood and thus face opposition.

#### **3.4.4 Culture is Learned**

People are not born with culture; they learn it. For instance, people learn to speak and understand a language and to abide by the rules of a society. In all human societies, children learn culture from adults. Anthropologists call this the process of *enculturation*<sup>88</sup> or cultural transmission (Levine 2011:2). Through enculturation, one learns the socially appropriate way of satisfying one's biologically determined needs although it is important to distinguish between the needs themselves, which are not learned, and the learned ways in which they are satisfied (Haviland 2002:40).

However, biologists such as Eric Roth and others challenge anthropologists who maintain that culture is learned. They argue that to say that culture is learned is to deny that culture is transmitted to a new generation genetically, by biological reproduction (cf. Roth 2004:8).

#### **3.4.5 Culture is Shared**

Culture, amongst other things, is a set of shared ideals, values, and standards of behaviour. It is the common denominator that makes the actions of individuals intelligible to other members of their society and gives meaning to their lives. Since they share a common culture, people can predict the ways others are most likely to behave in given circumstances and they can react accordingly (Haviland 2002:34).

Most people living together in a society share a culture. For example, besides the different languages that are spoken by individual tribes, most people in Tanzania share the Swahili language; they dress almost in similar ways, eat many of the same foods, and celebrate many of the same holidays. That is to say, all the people of a

---

<sup>88</sup>*Enculturation* is the process whereby culture is transmitted from one generation to the next. Enculturation is a long process. Just learning the intricacies of a human language, a major part of enculturation, takes many years. Families commonly protect and enculturate children in the households of their birth for a long period of time. Only at this point can children leave and establish their households. People also continue to learn throughout their lifetime. Thus, most societies respect their elders, who have learned for an entire lifetime (Levine 2011:2).

society collectively create and maintain its culture. Furthermore, societies preserve culture for much longer than their own lifespan (Levine 2011:3). They preserve it in the form of knowledge, objects such as works of art, and traditions such as the observance of holidays. However, in spite of the fact that culture is shared among members of a society, it is important to realize that culture is not necessarily uniform (cf. Haviland 2002:34-35). For one thing, no one has the exact same version of his or her culture due to the sharing of culture across the globe.

To help understand sharing of culture, anthropologists (Haviland 2002:53-55; Levine 2011;1-6; Lughod 2008:780-788) and others categorize the sharing of culture into three main groups, namely, ethnocentrism and cultural relativism, sharing of culture across societies, and subcultures. Anthropologists believe that this category of culture has some common cultural understandings which allow members of society to adapt, to communicate, and to interact with one another into a process of “cultural sharing”.

### **3.4.5.1 Ethnocentrism and Cultural Relativism**

Members of a society who share a culture often also share some feelings of *ethnocentrism* - the notion that one's own culture is more sensible than or superior to that of other societies. According to Levine (2011:3), ethnocentrism contributes to the integrity of cultures because it affirms people's shared beliefs and values in the face of other, often contradictory, beliefs and values held by people of other cultural backgrounds. At its worst, ethnocentrism has led people to *ethnocide*, (the destruction of cultures) and *genocide* (the destruction of entire populations).

To avoid making ethnocentric judgments, anthropologists prefer the approach of cultural relativism which requires that each culture be examined on its own terms, according to its own standards (Haviland 2002:53). Lughod (2008:785) affirms that one who subscribes to cultural relativism tries to respect all cultures equally. Although only a person living within a group that shares a culture can fully understand that culture, cultural relativists believe that outsiders can learn to respect beliefs and practices that they do not share. This brings us to the second concept – sharing culture across societies.

### **3.4.5.2 Sharing of Culture Across Societies**

Since no human society exists in complete isolation, different societies also exchange and share certain cultural traits (Levine 2011:4). According to Levine, this is because all societies have some interactions with others, both out of curiosity and because even highly self-sufficient societies sometimes need assistance from their neighbours. This has been true since earliest times in the form of commerce and trade, and today, for instance, many people around the world use similar kinds of technology such as cars, telephones, and televisions. In that way, they share the same technology. Commercial trade and communication technologies on a global scale such as computer networks have created a form of global culture. Therefore, it has become increasingly difficult to find a culture that is confined to a single society. Globalization is one of the most important vehicles for carrying cultures across borders.

Joseph Heinrich and Robert Boyd rightly admit that cultural exchanges can also provide many benefits for all societies that are part of the exchange. That is to say, different societies can exchange good ideas, talented people, useful manufactured goods, and necessary natural resources (Heinrich & Boyd 2001:74). However, this does not mean that such exchanges would not have their drawbacks. Often, the introduction of aspects of another culture can disrupt the cohesive life of people. As noted earlier, modernity and globalization have helped to disrupt the extended family system in Africa. Again, the culture of silent sexuality has lost its meaning and essence among the Shambala after the culture integrated with other cultures around the world.

### **3.4.5.3 Subcultures**

Some groups within a larger society sometimes share a distinct set of cultural traits. Such groups are often referred to as subcultures (Shone 2004:2). For instance, the members of a subculture may share a distinct language or dialect, unique rituals, and a particular mode of dressing. Although there is no single definition of the term subculture, most approaches to subcultures have common distinctions and features.

According to Boisnier and Chatman (2002:6), subcultures are groups whose common characteristics are a set of shared norms and beliefs. In contrast to subgroups, subcultures need not be formed around existing subdivisions, such as departmental or functional groups (although they often do), nor do they need to be consciously or intentionally formed. The range of variety of subcultures is as diverse as the range and variety of existing organizational cultures. Subcultures can also be the result of direct or indirect integration of cultures.

### **3.4.6 Integration of Cultures**

Much controversy has surrounded the rise of global culture. Western norms and practices are gradually being transported across the globe as the acceptable way of behaviour. Global free trade is made possible by new electronic technology, instantaneous, inexpensive communication and abundant information readily accessible through the internet and mobile phones as well as the ample highly mobile investment funds, all of which have removed natural barriers to free trade and made it global (Hogan 2005:288-289).

Hogan (2005:148) believes that in the long run cultural globalization does not necessarily mean that one culture with the most powerful influence will dominate, but rather that integration and co-existence of the various cultures of the world will become possible. In light of Hogan's views and the objective of this study, one major question arises: how can the Shambala retain their cultural identity in the face of the rising tide of modernizing globalization which demands that people change their lifestyle and retool themselves if they are not to fall behind?

Globalization has overcome limitations of place, resulting in the homogenization<sup>89</sup> of cultures (Robertson 1996:104). Madison (1998:291) calls this "cultural homogenization." With homogenization, cultural differences are levelled off, resulting in increasing similarity in lifestyles, popularly expressed by Hogan (2005:292) as

---

<sup>89</sup>According to Arjun Appadurai, globalization does not necessarily or even frequently imply homogenization or Americanization; there is still ample room for the deep study of specific geographies, histories and languages (2003:17).

“*McDonaldization*”<sup>90</sup> or “*Cocalization*” of cultures or which Louw (2008:30) refers to as “*Fordism*.” Paul Ricoeur calls it the development of a “universal civilization” (1965:271-281) while a British social theorist Martin Albrow refers to it as “homogenization” or “hybridization” of cultures (Albrow 1997:67). Pieterse (2004:109) argues that hybridity and hybridization of culture remain worthwhile concepts only in so far as human beings continue to be tied epistemologically to borders and boundaries.

According to Madison (1998:27), “we live now for the first time in human history in a new era when our planet is enveloped by a single civilization.” This is readily seen in the removal of barriers to free trade whereby everyone is free to do business with anyone else in the world (Hogan 2005:290). Crossing borders is made possible by technological advancement that has made the world, in the words of McLuhan and Fiore (1967:16), a “global village” and which has resulted in what some cultural theorists termed a “global culture” (Tomlinson 1999:101).<sup>91</sup>

In Tanzania for example, some women have resorted to cross-border trade. Of course, it is true that this kind of small-scale cross-border trade and contact has existed long before globalization in terms of butter trade, but globalization which is facilitated by technological advancement removed barriers to free trade and everyone is free to do business with anyone else in the world. This has had its own social and cultural repercussions. Children are left without parental care and the number of rape cases of young children has become the cause for great concern. In

---

<sup>90</sup>However, according to Ronald Inglehart and Wayne Baker, “*McWorld*” is partly an illusion. The seemingly identical McDonald's restaurants that have spread throughout the world actually have different social meanings and fulfill different social functions in different cultural zones. Although the physical settings are similar, eating in a McDonald's restaurant in Japan is a different social experience from eating in one in the United States or Europe or China (Inglehart & Baker 2000).

<sup>91</sup>Some anthropologists deny the alleged emergence of a “global culture”. One of them is the world-renowned anthropologist Clifford Geertz. He (1998:107-110) observes that the world is growing more global and more divided, more thoroughly interconnected and more intricately portioned at the same time. Whatever it is that defines identity in borderless capitalism and the global village it is not deep going agreements on deep going matters, but something like the recurrence of familiar divisions, persisting arguments, standing threats, the notion that whatever else may happen, the order of difference must be somehow maintained. Likewise, sociologist Anthony Smith is skeptical and notes an interesting “initial problem” with the concept of “global culture” (1990:171). “Can we speak of 'culture' in the singular?” Smith asks. He is convinced that if by “culture” is meant a collective mode of life, or a repertoire of beliefs, styles, values and symbols, then we can only speak of cultures, never just culture: for a collective mode of life, presupposes different modes and repertoires in a universe of modes and repertoires. Hence, the idea of a “global culture” is a practical impossibility except in interplanetary terms.

other cases, there have been reports of married women indulging in extramarital affairs once they cross the border while the spouses they left behind indulge in the same, complicating and worsening the spread of the AIDS pandemic. In the townships of Lushoto, Soni and Mombo where this research is conducted, girls as young as 10 or 12 years' old can be seen selling tomatoes, onions, cabbages and some other basic foodstuffs as late as 19:00-20:00. The situation puts them at risk sexually at that tender age, and this is totally against the people's culture of silent sexuality.

No-one is an island and by the same logic, no society is an island. In the process of international interactions, interaction between cultures is inevitable as well as borrowing between and a diffusion of cultures. Unfortunately in this process of interaction, the domination of one culture by another may occur. This is what Onabanjo and Ogun (in Precious 2010:4) recently called "an evil of forced acculturation." They believe that this is true of globalization which has generated much controversy with regards to the rise of a "global culture" whereby Western norms and practices are gradually being transported across the globe as standard and acceptable ways of behaviour.

The Shambala also do not live on an "island" by themselves. They interact with the rest of the world, and they are affected directly or indirectly by the trend of modernizing globalization. The Shambala are taken up in the process of modernizing globalization. Borrowing the words of Smit (2009:399), the Shambala have "collapsed into modernity". The Shambala culture has been transformed by modernizing globalization and the process of transformation continues. The transformations in social, economic, cultural, educational, legal, intellectual and indeed politics that took centuries to occur in some countries, particularly in the West, have been happening in Tanzania in a little more than a decade (cf. Smit 2009:248).

Today, with the challenge of cultural integration, the culture of silent sexuality needs to examine its relationship with modernizing globalization and it needs to decide what to take along on the journey and what to leave behind. This is an important task in order for the culture to continue to provide the society with a sense of identity,

dignity, security and oneness. With regard to the challenge of cultural integration, one question asked by Hogan (2005:297-298) is very relevant: How is cultural identity and diversity preserved in encounters with other cultures in the midst of the homogenizing tendency of globalization and modernity?

In an attempt to answer this question, Emil Javier maintains that one has to abide proudly by the rules of one's culture but one should also be imbued with a spirit of tolerance toward other cultures. According to Javier, this begins in the family and extends to the school and the community. Learning, whether at home or at school or in the work place, is not only learning a trade but also learning human values embodied in one's culture, literature and art:

Moreover, the value of tolerance is important in the encounter with other cultures. Tolerance begins at home, when siblings are different from one another. Yet learn to accept one another. But genuine tolerance is not simply a passive acceptance of a different culture but a celebration of that difference which gives it the right to participate in human development (Javier 1997:20).

In fact, the challenge issued by Hogan (2005:287) is important considering the influence of modernizing globalization on African culture. Hogan is convinced that "globalization is inevitable; [therefore] it makes no sense to approve or disapprove it, much less to go against it". Similarly, Smit (2009:399) observes that South Africans are recipients of the contemporary process of modernizing globalization. They benefit from and suffer from these processes whether they want it or not. They are not merely actors; they are being acted upon. It is not as if they are totally free to decide whether they will contribute to modernization, to development, and to progress. Their own convictions and values, their spiritualities and their practices are being affected by this modernizing globalization. They experience both opportunities.

Smit (2009:399) asks questions which are more helpful and relevant when applied to the Shambala: In what ways do the Shambala resist processes of modernization? In what ways do they accept them, attempt to contribute to them, strengthen them and serve them? To borrow Smit's expressions, the Shambala have no choice – they do not sit on the sidelines, they are already involved in these dramatic transformations, in these processes of modernizing globalization, and the question is why and how do

they possibly try to resist and why and how do they possibly try to support and serve these processes?

Most importantly, as Hogan (2005:302) argues, in cultural integration, cultural rootedness does not mean rejecting modern technology or returning to premodern living, but restoring the social, spiritual and economical connections of the individual to nature, place, and community that global development has disrupted. However, the challenge issued by Friedman (2000:42) to individuals in a globalized society also warrants attention. According to Friedman, the challenge to an individual in globalizing environment is to strike a “healthy” balance between preserving a sense of identity, home and community and doing what it takes to survive within the globalization system.

No wonder Daniel Louw pleads for a so-called African Renaissance in which an urgent plea for recognition, acknowledgement and identity is needed:

It can even be seen as an attempt to mobilize African nations in terms of a revival of a new sense of inclusiveness and interconnectedness. The demand is for political and economic structures which can go hand in hand with the reconstruction of African cultures and self-esteem – not as some antiquarian or folkloric curio that generates tourist revenue, but as a living, vibrant cultural reality that can function to create a new order in Africa (Louw 2008:148-149).

According to the former South African President, Thabo Mbeki, the African Renaissance is a plea for radical change:

The call for Africa's renewal, for African Renaissance is a call to rebellion. We must rebel against the tyrants and the dictators, those who seek to corrupt our societies and steal the wealth that belongs to the people. We must rebel against the ordinary criminals who murder, rape and rob and (we must) conduct war against poverty, ignorance and the backwardness of the children of Africa (Mbeki 1998:40).

With regard to cultural identity, Mbeki (1998:xx) insists on a vision of the African Renaissance that:

must have as one of its central aims the provision of a better life for these masses of the people whom we say must enjoy and exercise the right to determine their future. It is struggle for dignity and humanity and to express Africa's need for a cultural identity.

To a certain extent, the plea for an African Renaissance is an attempt by politicians to home in on the notion of an African spirituality, and to advocate social change and transformation at the same time. It is a philosophical endeavour to empower Africans to move from deprivation and suffering to the recognition of *identity* and the significance of *dignity* (Louw 2008:150). Finally, Louw (2008:151) reminds us that:

A reflection on, and exposition of, what is meant by “African” should bear in mind that within postmodernity and the process of globalization and commercialization even “Africa” is no longer “Africa.” The media and technological commercialization influence us all. People and nations are increasingly becoming global citizens. “African” has become a complexity of different traditions, spiritualities, cultural paradigms and patterns of thinking embedded in the new trans-national and international philosophical mode of living that we call postmodernity.

Louw's comment is of vital importance as far as cultural integration in the context of modernity and globalization is concerned. It is highly unlikely that any society still exists in total isolation from the outside world. Even small, out of the way tribal societies are now being integrated to some extent into the global economy. That was not the case a few generations ago before the arrival of the first missionaries in the early 1890s. Before then, some Shambala communities in the highlands of Tanzania were unaware of the existence of anyone beyond their homeland.

Members of these same Shambala societies today buy clothes and household items produced by multinational corporations in various countries across the globe. They are developing a growing knowledge of other cultures through education and communication such as the radio, television and internet. As a result of this inevitable process, their languages and indigenous cultural patterns are being rapidly replaced, as in the culture of silent sexuality. In this sense, the Shambala resemble virtually all societies in the world that are now acquiring cultural traits from the economically dominant societies of the world. The most influential of these dominant societies today are predominantly in North America and Western Europe. However, even these societies are rapidly, albeit to a lesser extent, adopting words, culinary styles, and other cultural traits from all over the world. Due to cultural integration, cultural change is an inevitable phenomenon.

### 3.4.7 Cultural Transformation

All cultures change over time, sometimes, because the environment that they have to cope with has changed, sometimes as a result of the intrusion of outsiders, or because values within the culture have undergone modification (Haviland 2002:53).

In recent years, research and theory on socioeconomic development have given rise to two contending schools of thought. One school emphasizes the *convergence* of values as a result of modernization and the overwhelming economic and political forces that drive cultural change. This school predicts the decline of traditional values and their replacement with Western values. The other school of thought emphasizes the persistence of traditional values despite economic and political changes. This school assumes that values are relatively independent of economic conditions. Consequently, it predicts that convergence around some set of “modern” values is unlikely and that traditional values will continue to exert an independent influence despite economic development on the cultural changes caused by economic development (Inglehart & Baker 2009:20).

The fact of the matter is that in many societies, including Shambala society, traditional values are replaced by modern values to enable these societies to follow the (virtually inevitable) path of capitalist development and the consequent change in lifestyles. The causal agents in this developmental process are inevitable as the rich, developed nations stimulate the modernization of developing nations through economic, cultural and military assistance (Inglehart & Baker 2009:20).

The ability to change has always been important to human cultures. However, at no time has the pace of change equalled that of today, as traditional peoples all over the world are pressured, directly or indirectly, by the waves of modernizing globalization to “change their ways.” For instance, many Shambala adolescents today do no longer participate in traditional initiation rituals (*jando* for boys and *unyago* for girls). These initiations marked the transition of adolescent boys and girls from puberty to full adulthood with all its attendant privileges and duties in the community and left them fully responsible for their sexuality. Regrettably, some of these important traditional rituals were shunned by missionaries as savage and evil.

Temu (1972:107) is convinced that the missionaries failed miserably to adjust their religion to the African milieu but proudly believed, for example, that their own forms of marriage and burial, their theological approach, their narrow concept of family and individualism, were the best for Africans. Consequently, they abolished many of these traditional African rituals.

Fiedler (1996:4) also shows that “missionary activity benefited from colonial rule [and that] the missionaries were part and parcel of the colonial set up and shared much of its values and many of its tacit assumptions.” Clearly, colonialism and modernity both played a big part in changing and reshaping the African culture to the extent that in some places, culture has lost its meaning (Taiwo 2010:3). In the words of Precious (2010:8), “... a lost culture is a lost society as well as an invaluable knowledge lost”.

Haviland (2002:419) further maintains that at one time or another, all cultures change and they do so for a variety of reasons. Thus, cultural change may involve the massive imposition of foreign ways through the conquest of one group by another. However, although people may deliberately change or could be forced to change their ways in response to some perceived problem, change also happens accidentally and is sometimes the result of unforeseen events, or the unforeseen consequence of contact with other peoples who introduce “foreign” ideas which result in changes in values and behaviour, as in the culture of silent sexuality.

However, cultural change can take place as part of ecological processes. Ecological approaches to cultural change explain the different ways that people live around the world, not in terms of their degree of evolution, but rather as distinct adaptations to the variety of environments in which they live. They also demonstrate how ecological factors may lead to cultural change such as the development of technological tools to harness the environment (Levine 2011:4). In that way, cultures may acquire foreign elements and as a result, the culture may become either completely absolved or modified from its original form to acquire another form and behaviour.

Through change, cultures can adapt to altered conditions. Change in culture does not occur in a vacuum, some causative agents make this change possible which

anthropologists call “mechanisms of change” (cf. Haviland 2002:420). There are four mechanisms of cultural change, which are innovation, transmission, diffusion, and acculturation. These mechanisms are important in my argument because they help in suggesting how culture can change and lose its original meaning intended by a particular group. This discussion is important in relation to the culture of silent sexuality and how the culture changes its meaning and essence intended by the Shambala.

### **3.5 MECHANISMS OF TRANSFORMATION**

Understanding the processes of cultural change is one of the most important and fundamental of anthropological goals. That is because the ability to change has always been important for human cultures. As mentioned above, probably at no time in history has the pace of change been equal to what it is today, as traditional peoples all over the world are pressured, directly or indirectly, by the industrialized countries to “change their ways”.

Although apparent stability may be a feature of many cultures, no culture is ever changeless. The modern world is full of examples similar to the Shambala culture of silent sexuality which has gradually changed over time till it has lost most of its traditional meaning. Haviland (2002:420) maintains that sometimes, though, the pace of change may increase dramatically, causing a radical cultural alteration over a relatively short period.

According to Preucel and Hodder (2004:282), cultural transmission and cultural change occur due to some mechanisms – the replacement of one culture by another, by diffusion or by other external influence. Certainly, the causes of change are many. However, four mechanisms of change will be discussed, namely innovation, transmission, diffusion and acculturation.

#### **3.5.1 Innovation**

Many anthropologists agree that the ultimate source of all change is innovation. Innovation refers to any new practice, tool, or principle that gains widespread acceptance within and results in change in a group (Haviland 2002:421). According

to Haviland, there are two types of innovations, namely those that involve the chance discovery of a new principle, referred to as *primary innovations*, and those that result from deliberate applications of known principles referred to as *secondary innovations*.

Where innovation occurs, it is at some level a conscious decision in response to a particular situation in which the usual routine is suspended; its scale and significance can, of course, vary from a minor change in fashion to a major technological innovation (Preucel & Hodder 2004:289).

### **3.5.2 Transmission**

Innovation should not stand alone without *transmission processes*. Preucel and Hodder (2004:289) write that, "It is appropriate to consider innovation in the context of the transmission process because it never takes place in a vacuum, but in the context of a pre-existing culturally transmitted state of affairs, in which a new culture variety is created." This means cultural transmission leads to persistence of behavioural traits through time, generation to generation, even day by day. They believe that traditions are modified by accident, individual choices, and natural selection.

### **3.5.3 Diffusion**

Boyd and Richerson (1985:291) further suggest that innovation as one of the mechanisms of change goes together with *diffusion*, that is, the borrowing of cultural elements from one society by members of another. The tendency toward borrowing is so great and Haviland (2002:425) remarks that, "Culture is a thing of shreds and patches." Moreover, "existing cultural traits may be modified to accommodate a borrowed one. An awareness of the extent of borrowing can be an eye opener" (Haviland 2002:425).

Further, both societies will acquire new traits by innovation and diffusion over a period of several generations as new adaptations are developed. Some techniques and values will spread more rapidly than others, and the rates will likely be different in the two societies. Therefore, after many generations, each society will contain

some traits that are recognizably related to those of its distant past, some that have been borrowed from other groups (Boyd and Richerson 1985:292).

Consequently, the mechanisms of cultural change suggest that the culture of silent sexuality has been borrowing some traits from some other cultures with which it came into contact via modernizing globalization. As a result, the culture loses its traditional meaning and the Shambala are experiencing the impact of their cultural loss. Frequently, the acceptance of an innovation not only leads to adding new things to those already there but also to the loss of older traits.

First, innovation, diffusion, transmission and cultural loss may all take place among people who are free to decide for themselves what change they will or will not accept. Second, however, people are not always free to make their own choices and frequently the changes they are not willing to accept are forced upon them by certain circumstances. A direct outcome in many cases is a phenomenon which anthropologists call acculturation.

### **3.5.4 Acculturation**

Acculturation occurs when groups of different cultures come into intensive first hand contact, with subsequent massive changes in the original cultural patterns of one or both groups. The term acculturation was introduced by anthropologists to refer to a cultural change that emerges from intercultural contact. For Redfield, Linton and Herskovits (1936), "Acculturation comprehends those phenomena, which result when groups of individuals having different cultures come into continuous first-hand contact with subsequent changes in the original culture patterns of either or both groups" (Castro 2003:149).

Acculturation is also to be differentiated from cultural change. Cultural change is used to describe the process that leads to changes at the population level when the sources of change are internal events such as invention, discoveries, and innovation within a culture. By contrast, acculturation refers to the process that leads to changes at the population level when the source of change is contact with other cultures (Castro 2003:974).

Furthermore, “acculturation always involves an element of force, either direct or indirectly, as in conquests, or indirectly, as in the implicit or explicit threat that force will be used if people refuse to make the changes those in the other group expect them to make” (Haviland 2002:427). It is what Precious (2010:1) calls “an evil of forced acculturation” when referring to Western norms and practices that are gradually transported across the globe as the standard and acceptable way of behaviour.

According to John Berry et al (1996:300), acculturation produces adaptation. For most acculturating individuals, after a period of time, some adaptation to the new cultural context usually takes place. Depending on a variety of factors, these adaptations can take many different forms:

Sometime, there is increased “fit” between the acculturating individual and the new context, for example when assimilation or integration strategies are persuaded, and when attitudes in the dominant society are accepting of the acculturating individual and group.

In a normal process of Cultural Revolution, acculturation is considered an essential dynamic medium for cross-cultural diffusion and development. However, in a situation in which the process of acculturation is forcefully brought upon a society – a situation in which a highly developed society imposes certain elements of its culture on the other thereby forcing it to derail from its unique track of cultural civilization – the result is often a situation of cultural disorder. This is presently the Shambala experience due to modernizing globalization. Through heavy and sophisticated technologies expressed for instance in communication technologies of internet pornography and other media advertisement, Western culture has come heavily upon the Shambala culture and the latter is ferociously gulping in everything without caution.

The Shambala culture of silent sexuality became transformed by a “modern” understanding and practice of sexuality in the sense that the culture began to lose its traditional purpose in the modern era. Of course, one also needs to ask whether the Shambala culture can cope with the changes associated with the modern era because not all change is bad. Silent sexuality which has worked very efficiently prior

to Western influence in the continent may need to evaluate itself for its style and essence to fit into the Shambala's present multicultural setting.

### **3.6 CONCLUSION**

This chapter has examined the second task of practical theological interpretation; the interpretive task. Osmer believes that the interpretive guide must identify the issues embedded within the episodes, situations, and contexts and draws on theories from the arts and sciences to help in understanding issues through wise interpretation. According to Osmer (2008:80) wise interpretation guides, thus, retain a sense of the difference between a theory and the reality it is mapping. The question which this chapter dealt with is: "Why is this going on?" Therefore, the chapter reflected on some important theoretical aspects of culture in order to determine "Why?" the Shambala culture of silent sexuality developed and changed over a period of time in the midst of modernizing globalization.

The chapter examined different views of culture based on different theories to show that one way of understanding culture is by comparing early and contemporary understandings of culture. Early understanding of culture examined the root of the word (from the Latin verb *colere* meaning to "cultivate," metaphorically, "cultivation" or "formation of the mind, of the spirit, of the soul" or the term *civis*, meaning citizen, civil society and civilization which shows that a person belongs to the social group or community). The contemporary view of culture on the other hand is explained through several theories of culture including an anthropological perspective of culture, culture as an adaptive system, culture as a cognitive system, culture as a symbolic system, and culture according to the Christian faith. According to anthropologists, culture includes the ideals, values and beliefs that are shared by members of a society, that are used to interpret experience and generate behaviour, and that are reflected in their behaviour. Culture as an adaptive system includes all those means whose forms are not under genetic control which serve to adjust individuals and groups within their ecological communities. As a cognitive system, culture is defined as a pattern of life within a community which includes activities, material and social arrangements. In addition, culture is viewed as a symbolic system which includes language and other forms of symbolic communication such

as art which enable people to create, explain and record new ideas and information. However, according to the Christian faith, culture must always be tested and judged by the Scripture.

The chapter also discussed the relationship between the church and culture by highlighting the work of Niebuhr which considers Christ against culture, the Christ of culture, Christ above culture and Christ the transformer of culture. Niebuhr argues that although Christ is above culture, he operates through culture to transform it. In looking at the ways cultures change, it was revealed that although cultures may be remarkably stable, change is characteristic of all cultures to a greater or lesser degree, sometimes due to changes in environment, as a result of the intrusion from outsiders, or because values within the culture have undergone modification. Change may also be forced on one group in the course of especially intense contact between two societies. Adaptation and progress are consequences rather than causes of change, although not all changes are necessarily adaptive.

Lastly, it was shown that cultural transformation happens by way of certain mechanisms namely innovation, diffusion, cultural loss and acculturation. The ultimate source of change is through innovation whereby some new practice, tool, or principle of lifestyle comes in contact with the existing culture for instance, the contact between the culture of silent sexuality and other cultures which was made possible through modernizing globalization.

Diffusion refers to the borrowing of a cultural element from one society by another while cultural loss involves the abandonment of some trait or practice with or without replacement, and acculturation stems from intensive first hand contact of groups with different cultures which produces major changes in the cultural patterns of one or both groups. The actual or threatened use of force is always a factor in acculturation and it has left Africa's rich cultural heritage in a precarious condition of imminent change. Traditional people all over the world are now pressured, directly or indirectly, by the waves of modernizing globalization to "change their ways."

In the cultural *milieu*, global homogenization has resulted in the dismantling of social diversity and pluralism of cultures. More important than the loss of a particular

tradition is what Hogan (2005:295) calls the gradual destruction of the “creative nucleus of great civilizations and great cultures”. Without this creative nucleus, one remains on the cultural level of mediocrity even while one surfs the web to know other cultures, or worse, becomes intolerant of other cultures. Without this nucleus, one can lose the critical mindedness and become passive consumers of the mass media and public opinion polls.

The chapter will conclude with the words of Haviland (2002:53) who points out that, “Although cultures must change to adopt new circumstances, sometimes the unforeseen impact of change is disastrous for a society.” Both the ideas of modernity and of globalization have generated much controversy with regards to the rise of a global culture, whereby Western norms and practices are gradually being transported across the globe as the standard and acceptable way of behaviour. Many Africans including the Shambala are in the intense situation of abandoning their culture by adopting foreign cultures.

Thus, the third question asked by Osmer (2008:4), “What ought to be going on?” among the Shambala is appropriate at this juncture. He describes this as the normative task of practical theological interpretation which will be the task of the next chapter. Osmer explains this task as the prophetic discernment which has the task of listening to this Word and interpreting it in ways that address particular social conditions, events and decisions before congregations today.

## CHAPTER FOUR

### HUMAN SEXUALITY: TOWARDS A THEOLOGICAL APPROACH

#### 4.1 INTRODUCTION

Chapter three investigated the interpretive task of practical theological interpretation. The interpretive task involves drawing on theories of the arts and sciences to better understand and explain why certain patterns and dynamics are occurring. The key question which was dealt with in the interpretive task was “Why is this going on?” In answering this question the chapter used some theories of culture in trying to suggest “why” the Shambala culture of silent sexuality was infiltrated over time and lost its purpose and essence in modernity and globalization.

In the present chapter Osmer’s third question in practical theological interpretation, that is: “What ought to be going on?” is investigated. He describes this as the normative task of practical theological interpretation. According to Osmer (2008:132) the normative task of prophetic discernment is a prerequisite for pastoral theological interpretation. He clarifies that the prophetic office in ancient Israel can best be understood in terms of the community’s covenant with God. Further, he explains how the Old Testament prophets listened to the Word of God and that the New Testament draws on the prophetic traditions of Israel in a variety of ways. Jesus is portrayed as similar to the prophets of old, announcing God’s Word to the people. In short, Jesus does not merely serve as the messenger of God’s words; He is God’s Word. Prophetic discernment is then the task of listening to this Word and interpreting it in ways that address particular social conditions, events and decisions facing communities today.

The term “prophetic discernment” is intended to capture “the interplay of divine disclosure and human shaping as prophetic discernment. The prophetic office is the discernment of God’s Word to the covenant people in a particular time and place” (Osmer 2008:133). Prophetic discernment involves both divine disclosure and the human shaping of God’s Word. Discernment can thus be seen as the activity of seeking God’s guidance amid the circumstances, events and decisions of life. To

discern means to sift through and sort out, much as a prospector must sift out the dross to find nuggets of gold. Osmer (2008:138) referring to Bonhoeffer, says that the first move of discernment for him was simply the admission that, in reality, “We don’t know”. Discernment begins when we put aside our self-confidence and certainty about what we ought to do and listen to what the God’s Word says and guides. We might see before us several paths and it is not clear which one we should take. This requires humility and trust and searching for the wisdom of God from His Word.

Thus, the present chapter endeavours to use theological interpretation in seeking God’s guidance through God’s Word in order to understand the purpose of human sexuality. Human sexuality is a part of one’s total personality. It involves the interrelationship of biological, psychological, and sociocultural dimensions. Bruess and Greenberg (2004:4) defined human sexuality as encompassing the sexual knowledge, beliefs, attitudes, values and behaviour of individuals. Its various dimensions include the anatomy, physiology, and biochemistry of the sexual response system; identity, orientation, roles, and personalities; and thoughts, feelings, and relationships. The expression of human sexuality is influenced by ethical, spiritual, cultural and moral concerns. This definition implies that sexuality is the total of our physical, emotional, and spiritual responses, thoughts, and feelings. It is a natural part of life.

Conversely, Louw (2008:353) defined human sexuality as “an expression of the aesthetic of the human soul and very specifically involves the creation of a ‘we-bondage’ that refers to a creative level of being.” Sexuality is the search and longing for a counterpart as the loving mirror of one’s identity. Hence Louw (2008:353) defined human sexuality as follows:

Human sexuality is a deep-seated drive geared towards personal and existential need satisfaction as an expression of human and gender identity. It also represents the will to communion (the sensuous, erotic power to human fulfilment in bodily communion) and the quest for intimacy (developing intimacy with a partner is a lifelong process oscillating between the reality of fulfilment and disappointment) expressed by sexual love.

The above description by Louw shows that sexuality is the very fabric of human life. It is part and parcel of our being human and functions as an expression of human

intimacy. It is intrinsically connected to the ensoulment of the body and the embodiment of the soul, what Louw (2008:353) termed as “the aesthetics of the human soul”. This expression, strongly emphasised by the phenomenological school, signifies that human sexuality is more than just a function connected with the sexual act, its representation or its specific pleasure. According to Michael Renaud (2002:11), “By their bodies, human beings open out to the world, to objects, to others”. Thus, human sexuality affects our every gesture, which conveys this opening out; it stamps all our behaviour, not only that relating directly to the sexual encounter but also the entire genre of normal “normative” life.

Therefore, as this chapter deals with the normative task of theological interpretation, the discussion of human sexuality then will follow Osmer’s normative task in line with the specific objective: “To seek biblical and theological understanding of sex and sexuality”. This understanding will normatively help to comprehend one’s responsibility towards his/her sexuality. According to Osmer (2008:161) normativity can be approached by means of theological interpretation, ethical reflection and good practice, which will also be the structure of this chapter.

(1) *Theological Interpretation*: As it forms part of Osmer’s normative task, it must not be confused with the traditional disciplines of biblical studies, biblical theology, or systematic theology, which study the scriptures on their own. While theological interpretation is informed by biblical and systematic theology, it “focuses on the interpretation of present episodes, situations, and contexts with theological concepts” (Osmer 2008:139). It draws on theological concepts, such as the distinction between Law and Gospel in the Lutheran tradition, to interpret present events and realities.

(2) *Ethical Reflection*: This refers to “using ethical principles, rules, or guidelines to guide action towards moral ends” (Osmer 2008:161). Further, Osmer (2008:149) believes that since present practices are filled with values and norms and those values and norms are in conflict, interpretive guides must develop ethical principles, guidelines, and rules to channel behaviour in episodes, situations, and contexts towards moral ends<sup>92</sup>.

---

<sup>92</sup> Osmer commends Ricoeur’s (1992) “three-part account of the moral life” as an aid to ethical reflection. In his

(3) *Good Practice*: Good practice plays two very different roles in Osmer's model of prophetic discernment. First, the interpretive guide draws on models of good practice, whether past or present, to "reform a congregation's present situations" (2008:153). Second, analysis of present examples of good practice "can generate new understandings of God, the Christian life, and social values beyond those provided by the received tradition" (Osmer 2008:153). Models of good practice offer congregations help in imagining how they might do things better or differently.

## 4.2 THEOLOGICAL INTERPRETATION OF HUMAN SEXUALITY

Osmer (2008:12) recognises theological interpretation of situations as the most formal dimension of the normative task. He explains that theological interpretation takes place in all the specialized sub-disciplines of practical theology<sup>93</sup>, that it characterizes the interpretive tasks of congregational leaders and that when the common structure of practical theological interpretation in both academia and ministry is acknowledged, it can help congregational leaders to recognize the interconnectedness of ministry. Theological interpretation looks at the interpretation of *present* episodes, situations and contexts through theological concepts, that is, by means of a hermeneutical approach.

Hence, this section looks back at some themes/episodes which have been discussed in previous chapters, especially in chapter two, and uses theology to interpret them by means of hermeneutical approach. For instance, in chapter two when the dissertation was dealing with the question "What is going on?" in the Shambala community with their culture of silent sexuality before and after the advent of modernity and globalization there were several episodes discussed which need thorough theological interpretation. Some of these episodes are: Adolescent early sexual début, sexual violence to women and adolescent girls, unwanted pregnancies,

---

three-part account: (1) the identity-shaping ethos of a moral community that is embedded in its practices, narratives, relationships, and models; (2) the universal ethical principles that a moral community uses to test its moral practices and vision and to take account of the moral claims of others beyond this community; (3) the *phronesis*, or practical moral reasoning, that is needed to apply moral principles and commitments to particular situations (Osmer 2008:149).

<sup>93</sup> Similarly, theology according to Hendriks (2010:283) is hermeneutical by its very nature. However, it depends on the interpretations which fallible people try to make of their reality. People place their reality within their belief assumptions, their normative sources such as Bible, creeds and the Christian tradition.

FGM, rape, abortion and HIV/AIDS. However, in this discussion I will begin with the latter as an example on how HIV/AIDS can be interpreted as a present episode by using theological concepts. HIV/AIDS can sometimes be misinterpreted simply as God's punishment for mankind's sin (Van der Walt 2004:6-8; Douma 1987:31-34; Clifford 2004:3). From Biblical times the question has been raised whether sickness or suffering could somehow be the direct result of sin. While writers like Van Klinken (2011:90-92; Dube 2008:208; Igo 2009:251; Chitanda and Hadebe 2009:68; and Chitanda 2009:142) would probably not support such an extreme viewpoint which links HIV/AIDS directly to God's judgement, many people are nevertheless fairly comfortable saying that HIV-positive people are due to an immoral life, such as homosexuals or those who use intravenous drugs, are only getting their just reward for their lifestyle. According to this viewpoint, which may be more common than we care to admit, HIV/AIDS is no longer seen as God's judgement over mankind in general, but it is seen more specifically as God's judgement over individuals who are living a sinful life.

A theological framework that facilitates discussion on the nature of God and his relationship with humankind living with HIV/AIDS needs to accommodate searching questions and changing realities. According to Paula Clifford (2012:1), Karl Barth's work can be a good starting point in dealing with HIV/AIDS. The work reflects the love of the triune God for his people since the moment of creation, and God's continuing involvement in the well-being of the created world through an eternally existing covenantal relationship. Barth's thinking on creation and covenant is complemented by the work of Jürgen Moltmann, whose view of the "crucified God" who "died outside the gate on Golgotha for those who are outside" has a special resonance for those people living with HIV who are treated as outsiders.

If covenantal relationships between God and his people, and, by extension, between those people themselves, are to be restored and maintained, the various forms of injustice that underlie the spread of HIV have to be addressed (cf. Reid 1987:31-33; Rubingh 2002:46). Foremost among them is stigma, which all too often leads to dangerous silence, as well as rejection. Gender injustice also has to be tackled urgently. Women now make up nearly half the total number of people who are living

with HIV/AIDS worldwide. Women are vulnerable because of poverty and their need to provide for their children at whatever cost.

Thus theological interpretation of the HIV/AIDS issue is crucial because it promotes the community's understanding of the issue on the basis of the values and the fundamental message of God's boundless love and compassion. This understanding assists the churches to use their networks that are present in all societies to mobilise the community. Theological understanding from a hermeneutical approach enables us to approach the issue holistically and avoid becoming entangled in one-sided and imbalanced discussions that focus exclusively on sin, morality and HIV/AIDS. Moreover, theological interpretation helps us to understand that the effects of HIV/AIDS are not only due to the consequences of personal action or inaction, but also to the neglect, irresponsibility and misdeeds of our communities and our churches.

The situation of HIV and AIDS demands an exploration of our theological interpretation. Who is this relationally orientated God that reveals Himself to the world in and through Scripture? What do we understand under being human? What does being human look like to a young HIV infected woman living in a township? What do we as humans need in order to survive and thrive? If God the Creator created man in His image, can we then also see the HIV infected in that light? Cimperman (2005: 21) argues that the starting point for any discussion on HIV and AIDS must be the experience and reality of suffering. If theological anthropology explores the meaning of human existence, it must encounter the reality, the voices and the faces of human suffering. It includes bodily, psychological, emotional and spiritual suffering. Such suffering exists in the midst of and stems from experiences of poverty, violence, repression and oppression.

Hence, as we profess that God loved the world and gave His Son to save it (Jn. 3:16), therefore as members of the body of Christ we are called to be actively engaged in this world and to serve it. It should be the church's mission and that of each individual member, to proclaim the Good News about the life in Jesus Christ normatively in responding to "What ought to be going on?" Osmer (2008:140) reflects on the theological interpretation of H. Richard Niebuhr. Niebuhr, in *The*

*Responsible Self* (1963:123), develops a “Christian moral philosophy” in which the answer to the normative “ought to” question, “What shall I do?” is portrayed as dependent on answering a prior question, “What is going on?” Niebuhr argues that the moral life is best characterized in terms of *responsibility*, rather than the obedience to moral laws and moral commands. He portrays responsibility as composed of four elements:

- (1) All our actions are *responses* to action upon us.
- (2) Our responses are shaped by our *interpretation* of these actions, which place particular episodes, situations and contexts in larger wholes.
- (3) Our responses involve *accountability to others for the consequences of our actions* within the context of on-going interaction.
- (4) Our responses are shaped by the *community of interpretation* with which we identify; this community provides us with schemes of interpretation and ongoing dialogue with other moral selves.

Taking these four elements of responsibility into consideration, the church (especially in Africa) needs to be able to use theological concepts to interpret particular episodes, situations, or contexts, constructing ethical norms to guide our responses, and learning from “good practices” (cf. Osmer 2008:4).

According to Charles Klagba (2011:1724) in the churches in Africa, the Old Testament has historically occupied a prominent place in theological thinking. Klagba maintains that:

Our theology is constructed with the image of God in the Old Testament. It is for this reason that the reaction of many churches on this continent to the sexually related diseases is very much influenced by the belief that illness is a punishment for individual sins. This theology is very vivid in the Old Testament. This interpretation has reinforced the stigma and hindered the ministry of the church from being competent (2011:1724).

He pleads for a “theology of deconstruction” (Klagba 2011:1724). He views theology as a dynamic and contextual process by which Christians – as individuals and as communities – reflect on events and experiences of daily life, try to comprehend them in the light of the Gospel and commit themselves to actions of transformation.

He pleads for a theology that should go beyond intellectual exercises and provide practical tools to Christians at all levels (Klagba 2011:1724).

In the same way, Fulata Moyo in Van Klinken (2010:7) makes the following statement about the church in Africa: “In the Church in Africa, not only is sexuality a taboo issue, but it is also a power issue at the mercy of those who have the decision-making power – in this case, the men”. It is a well-known fact that those with power in the church are mostly the men. The male dominance issue and the role of the church overlap and reinforce one another. Similarly, when Pretorius (2004:259), reflects on the theological dimension of morality preached by the majority of leaders of African churches, he says: “While much is said about sexual adventures of married people, the sexuality of young adults and children is ignored. In the light of the prevalence of AIDS this is a serious omission”. In the same way, Parry (2008:26) comments: “Many African Independent Churches, Syncretic and traditional religions, which command a large adherence, do not have a clear stand on cultural practices which are still widely practised and can expose people to infection risks.” Such cultural practices are, for example, underage marriages, unhygienic male circumcision, wife inheritance, widow cleansing practices and polygamy coupled with unfaithfulness.

Conversely, in theological interpretation, Louw (2008: 425) warns against the great danger in the church’s reaction towards the HIV/AIDS epidemic. He warns against the church’s stance of apathy that borders on neutrality and he stresses that apathy, which readily results from viewing AIDS as a sinner’s disease, is damaging to the Christian task because it may be accompanied by a refusal among individual Christians to view persons in the high-risk groups as the proper focus of the church’s mission. From his side Grenz Hoffman (1990:22) warns against an attitude of smugness, hypocrisy and prejudice. The good guys are the heterosexuals and the bad guys are the homosexuals and the drug addicts. Thus a spirit of self-righteousness develops that considers HIV patients as part of that group of people who reap what they have sown. This judgemental attitude toward those nameless “others” is readily transferred to persons living with HIV. For are they not merely receiving the just wages of their sins? some ask rhetorically. For instance, Joan Modinger (2012:86) gives an example of one of her fellow-churchgoers who

confronted her personally when she heard of her involvement with HIV/AIDS infected persons: “Why do you bother about ‘them’? They only got what they deserve and what they were looking for; they have misused their sexuality! You are wasting your time. Get something better to do!”

Through the centuries, there have been attempts to give answers to the question “WHY?” Unfortunately in the Christian church sickness and suffering became too closely linked to sin and punishment. Theological interpretation challenges us to clarify what Scripture means when it talks of sin and punishment. The HIV epidemic in the past has strongly been influenced by the church’s negative attitude towards sex by often equating sex with sin. The self-righteousness of the church in many instances has taken an “us” opposed to “them” stance, “heterosexuals” as opposed to “the homosexuals” and the “good guys” as opposed to the “bad guys”, etcetera. The power that men have had in the church structures up to very recently, and very often still have, reinforces the negative attitude that many churches and churchgoers have towards HIV/AIDS infected persons (cf. Modinger 2012:86).

Hence, theological interpretation asks from us to discern our stance regarding specific issues such as sexuality, forgiveness, healing, care and compassion. These issues have an important place if we are to speak in a credible way to people who daily have to live with sexually related diseases in their bodies or in their families and neighbourhood. Theological interpretation challenges us to address issues such as what and who God is. Where is this God to be found in my life? How does my faith influence the choices I make? Why did God create us as humans? What is my purpose? How can God see people suffer and do nothing? How can I forgive myself? What role does the message of Jesus Christ play in the lives of those who are suffering?

Having knowledge and discernment within the HIV/AIDS epidemic is a challenge to all who are infected as well as those that are affected by the virus. Pastoral care to the afflicted must be done in such a way that our theology and churches become places of refuge and solace to all who are carrying the virus. The relevance of our care and compassion will be determined by the way we care. Everyone is created to reflect on the love of God. The way we care will be determined by our theological

stance of how we understand ourselves and God, and the way in which we reflect His love.

Lastly, theological interpretation, writes Kevin Vanhoozer (2005:24) is biblical interpretation oriented to the knowledge of God. This is to say that a *theological hermeneutics of Christian Scripture* concerns the theological role of Scripture in the faith and formation of persons and ecclesial communities. We are concerned with the potentially mutual influence of Scripture and doctrine in theological discourse and, then, with the role of Scripture in the self-understanding of the church and in critical reflection on the church's practices.

Thus, according to Osmer (2008:140) good theological interpretation must also have good grounds from the Word of God, or it must have a good base from the biblical interpretation. Likewise a study of human sexuality in the church must have a good biblical foundation which will help in illustrating what purpose sexuality is intended for in the Bible as the foundation towards the theology of human sexuality as discussed below.

#### **4.2.1 The Theology of Human Sexuality**

The normative task, "What ought to be going on?" seeks to discern God's will for present realities. Osmer (2008:133) refers to this task as *prophetic discernment*. Although the Old Testament prophets spoke normatively for God, they were also interpreters of the past traditions and present revelations. The term "prophetic discernment" is intended to capture the interplay of divine disclosure and human shaping as prophetic discernment. The prophetic office is the discernment of God's Word to the covenant people in a particular time and place. According to Osmer (2008:134-135), "Prophetic discernment involves both divine disclosure and the human shaping of God's Word as found in the Bible".

Consequently, the following discussion will focus on the Bible to gain understanding of what God intended when He created men and women with their unique, yet complementary, sexual identities. The Word of God, which is like a two-edged sword, has the power to change, challenge and transform us so that we can look at the issues of human sexuality in a new way. This will help us to appreciate God's gifts

and to discover how best we should take care of them. This may require a departure from our traditional ways of looking at issues of human sexuality. According to God's plan in creation story, the expression of their sexuality would lead to the creation of new life (cf. Valnes 2011:33). But it was also meant to go beyond the biology of reproduction. The relationship between a man and a woman would be a source of great pleasure, joy, contentment and security, and form the most basic unit of human life, the family. Graham Houston (1998:66) emphasises that in order to understand biblical anthropology and human sexuality, it is important to begin with Genesis chapters one and two when the man and the woman were created by God in the creation story.

#### **4.2.2 Biblical Foundation for Human Sexuality: Genesis 1-2**

There are many texts in the Bible that can be found about human sexuality, for instance, Genesis 1:26-28, Genesis 2:4-25, 1Corinthians 7:2-3, 1Corinthians 6:13, Hebrews 13:4, 1Thessalonians 4:3-4, Romans 1:24, Galatians 5:19 Ephesians 5:3 etcetera. However this section discusses the theology of human sexuality based on the first two chapters of Genesis as the main texts because these first two chapters of the Bible deal directly with the question of human sexuality. Not only is human sexuality presented as a basic fact of creation, but an elucidation of the nature of sexuality constitutes a central part of the creation accounts. It has been correctly noted that a clear understanding of these basic statements is crucial, since here "the pattern is established and adjudged good. From then until the close of the biblical corpus it is assumed the norm" (Kinlaw 1996:105). Similarly, according to Howard Burgoyne, Dwight Nelson, Sherry Peterson and David Kersten (2007:7) the opening stories of Genesis 1-2 provide the integral worldview and theological foundation for a biblical reflection on human identity and within that, our sexuality. Moreover, the creation accounts in Genesis root our sexual identity in the primal act of our creation as male-female as the image (Greek "icon") of God. Rodney Clapp (2004:38) infers "Orthodox Christian spirituality essentially and necessarily links the formation of the soul and spirit to the givens of the body and to the teaching and formation of the body. Such is what it means to be created wholly body and soul by a good and loving Creator." These opening chapters of Scripture, joined with the portrayal of disruption and divine judgment presented in Genesis 3, have been described by

some scholars of the Bible like Richard Davidson (1988:5), Colin Gunton (1991:37), Stephen Seamands (2005:35) as of seminal character and determinative for a Biblical theology of sexuality.

#### **4.2.2.1 Sexuality in Genesis 1:1-2:4a**

According to Gerhard von Rad in *Old Testament Library Commentary* (1961:57), in Genesis 1:26-28 "the highpoint and goal has been reached toward which all of God's creativity from verse 1 on was directed". The image which is portrayed in these verses is the creation of man (*ha'adam* "humankind") as a sexual being and the commission to be fruitful and to multiply or to carry on the creation which God Himself has started. This indicates that human sexuality is part of God's creation; it was formed by God Himself during the creation and the Bible speaks about it plainly although some people may find it difficult to talk about sex. It may seem like a topic that should be kept private. Talking about it may feel uncomfortable or embarrassing. For instance, in the background to the research it was discussed that in the Shambala traditional custom sexual activity took place but it was not talked about, although it played an important role in any normal marriage and in every human society. Even so, the Bible speaks very clearly about human sexuality. Genesis, the first book in the Bible, begins by describing the creation of man and woman, and lays the foundation to help understand God's purposes for creating men and women as sexual beings. Samuel Terrien (2004:6) believes that biblical faith, from Abraham to Jesus the Christ, lays the basis for a theology of manhood and womanhood that goes counter to the traditional attitudes and practices of Christendom and challenges the church of today to rethink critically not only the respective functions of both sexes, but also the suprasexual meaning of the gender of God.

Sex, like all of life, cannot be understood wholly or practiced properly without seeing how sex relates to God. Christian identity is centred in our election as children of God; our lifestyle and behaviours are centered in the baptismal covenant relationship with the Lord, who is our Creator and Redeemer. Those who fail to worship this God miss the opportunity to see sexuality in this light as a gift we share best in God's presence. Burgoyne et al (2007:3) are convinced that when we remove the personal God as the foundation of our sexuality, we easily depersonalize sex into a mere

activity. Depersonalized sex drains our capacity to dwell in the fragile one flesh mystery. The essence of God's gift of sex is not just wonderful technique, but genuine Trinitarian wonder; if we suppress our spiritual sensitivity for intimacy with God we may corrupt our sensual capacity for intimacy with others.

In Genesis 1:26-27, God said: "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth. So God created man in His own image, in the image of God He created him; male and female He created them." According to Walter Brueggemann, in *A Bible Commentary for Teaching and Preaching* (1982:32), the image of God in the human person is a mandate of power and responsibility. This images the creative use of power which invites, evokes, and permits. There is nothing here of coercive or tyrannical power, either for God or for humankind. Conversely, Tokunboh Adeyemo, in *African Bible Commentary* (2006:11), believes that the plural in *let us make man* indicates the solemnity of the decision and stresses that something new and important is about to happen (Gen.1:26a). The plural "let us" also suggests the community of the Godhead, which involves three persons – the Father, Son and Holy Spirit. Further, the *African Bible Commentary* notes that human beings, both male and female, are said to have been made in the image of God (vss. 26b-27).

God created man in his own image and likeness: calling him to existence through love, he called him at the same time for love. God is love and in himself he lives a mystery of personal loving communion. Creating the human race in his own image and continually keeping it in being, God inscribed in the humanity of man and woman the vocation, and thus the capacity and responsibility, of love and communion. Joseph Atkins (2005:253) argues that love is therefore the fundamental and innate vocation of every human being. As an incarnate spirit, that is, a soul which expresses itself in a body and a body informed by an immortal spirit, man is called to love in his unified totality. Love includes the human body, and the body is made a sharer in spiritual love.

According to His divine plan for humanity, God created the man and the woman with different sexual identities: the man with his male characteristics, and the woman with

her female characteristics. The aim of God in creating both man and woman, according to James Dunn and John Rogerson in *Eerdmans Commentary on the Bible* (2003:40) is due to loneliness of man. In this case the woman was created to be a “helper”. The helper in this context implies that the two sexes complement and support each other. It should be made clear that the terminology of helping does not imply that men are superior to the women or vice versa but fundamentally the idea is precisely based on complementarity. Catherine Kroeger and Mary Evans in *Women’s Bible Commentary* (2002:6) suggest that although woman is derived from the man, it is not correct to assume that the woman created to be a helper is created to be man’s subordinate. In the context of Genesis 2, the man needs help to alleviate his loneliness. He needs a friend, a partner, and he cannot find one in the animal kingdom. In this context, being a helper does not mean being man’s subordinate but rather means being his partner and companion who is created in the same way, in “God’s image”.

It has been rightly observed that discussion among theologians over this passage has largely focused on the meaning of man’s creation in the “image of God” and has almost entirely ignored the further affirmation that humankind is created male and female (Jewett 1975:19). In harmony with the concerns of this study we must focus in particular upon the neglected statement “male and female he created them” without ignoring the question of the *imago Dei*<sup>94</sup> and the wider context of the chapter. The fundamental insights into the theology of human sexuality which emerge from Genesis 1:1-2:4a are discussed below.

It may be noted that God created the bipolarity of the sexes from the beginning. The popular idea of an ideal androgynous being later split into two sexes cannot be sustained from the text. Gerhard von Rad correctly points out that the plural in Genesis 1:27 “he created them” is intentionally contrasted with the singular “him” and prevents one from assuming the creation of an originally androgynous man

---

<sup>94</sup> According to Stephen Seamands (2005:35) to be a person is to be made in the image of God that is the heart of the matter. He believes that if God is a communion of persons inseparably related, then it is in our relatedness to others that our being human consists. The being of a person is therefore being-in-relationship. Moreover, relatedness to others is two-dimensional: vertical (relatedness to God) and horizontal (relatedness to other humans and the rest of creation). Seamands further affirms that the human person is not an individual, not a self-contained being who at some stage in life chooses or elects to be in relationship with others. We are from others, by others, towards others, for others, just as it is in God to exist in the relations of interpersonal love.

(1962:60). The sexual distinction between male and female is fundamental to what it means to be human. To be human is to live as a sexual person. As Karl Barth expresses it, "We cannot say man without having to say male or female and also male and female. Man exists in this differentiation, in this duality (1960:286). Whether or not we agree with Barth that this is the only structural differentiation in which he [the human being] exists, the sexual distinction is certainly presented in Genesis 1 as a basic component in the original creation of humankind as a sexual being, who reflects the image of God.

Furthermore, the expression that God created man in His own image signifies a fundamental relationship of dependence of human nature to the divine. To discover himself, man must come to know God. Man is thus not the autonomous subject seeking existentially to create himself as his will determines which is at the heart of modern ideologies. Rather, he needs to discover the truth of his person, which is already inscribed in his very being and which is predicated on the divine nature (cf. Burgoyne et al 2007:255).

Theology of human sexuality stems from the equal pairing of male and female in parallel with *ha-'adam* in Genesis 1:27. There is no hint of ontological or functional superiority or inferiority between male and female. Both are "equally immediate to the Creator and His act" (Richard Davidson 1988:7). In the wider context of this passage, both are given the same dominion over the earth and other living creatures (vss. 26 and 28). Both are to share alike in the blessing and responsibility of procreation. In verse 28 they were given the mission: "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth". According to Adeyemo in *African Bible Commentary*, this mission was not a heavy burden but a gift from God. "Human beings were to occupy and enjoy the creation. The mission indicates that the first way in which all of us can glorify and serve God is by caring for His creation" (2006:11). It is important to note that men and women were permitted to rule only over other living creatures, not over other human beings. Nor were men given authority to dominate women (or vice versa). As human beings we bear the image of the Creator and thus are not to be dominated, exploited, or abused but to be saved. This is what it means by human dignity, to care and to value each other as

God's creation, what Nico Koopman (2011:1) rightly calls "created dignity"<sup>95</sup>. He believes that the dignity, worth, honour and glory of creatures rest in our calling by God to live in fellowship and communion with Him.

The man and woman would not only provide companionship for each other, they would create new life and form a family in which to raise their children. *Eerdmans Commentary* (2003:40) further suggests that heterosexual monogamy is the Creator's ideal. Today in many societies heterosexual monogamy is challenged by polygamy and homosexuality. For instance, among the Shambala and among other African societies polygamy was allowed in their marriages. In chapter two it was discussed that in his desire to produce children, a Shambala husband may also marry as many women as possible thereby acquiring the status of a polygamist. Traditionally, a man married as many women as he could support and fathered as many children as possible although the Shambala did not recognise homosexuality in their traditional marriage.

Today homosexuality<sup>96</sup> has become a hot debate among churches in Europe, America and Africa. The debate on whether same sex marriage should be accepted in churches or not. For instance, on the 7<sup>th</sup> of January 2010 the Evangelical Lutheran

---

<sup>95</sup> According to Koopman (2011:1-2) our dignity resides in the loving act of God the creator who summons us into being. Our dignity is a created dignity. Our vulnerability, as expressed in our creaturely needs, is not in conflict with our created dignity. Our needs reflect our dependence upon God who summoned us into being and who gave life to us, and who fulfils and consummates a life of full glory for us. Human dignity as responsible selfhood, identity across time and creaturely continuity cannot be remote Deo, that is, in separation from the creator's summons. Dignity does not reside in autonomy and independence, but in this dependency upon God the creator. The dignity, worth, honour and glory of creatures rest in our calling by God to live in fellowship and communion with Him. Human dignity as created dignity means that we receive our dignity from the creator. Our dignity is inalienable because it is given by the creator. It is alienable because it does not come from humans, but it comes from the creator. It is alienable because it is not dependent upon the recognition of dignity by the frail and unreliable hearts, minds and actions of humans, but it is dependent upon the living God. Created dignity as inalienable dignity implies that our dignity does not reside in our own merit, capabilities and performance. Inalienable, creaturely dignity is received dignity. It is dignity in the presence of, in communion with, and in dependence upon God the creator.

<sup>96</sup> According to Christian Medical Fellowship (CMF) (2008:3) homosexual activity in adults then is relatively uncommon. In contrast, feelings of same sex attraction are fairly frequent in adolescence. In vast majority of cases these feelings do not last, and are not necessarily an indication of being gay or lesbian. Having homosexual feelings does not mean that we have to act on them. Many with homosexual or bisexual desires have asked for help to change. Although this is never easy, some people do change. There are many accounts, by both gays and lesbians of how their lives have been transformed by the power of Jesus Christ.

Church in Tanzania released a “Dodoma statement”<sup>97</sup> where the Church indicated its position on the issue of homosexuality. Part of the statement states that:

This church firmly believes that love is the basis for relationship and real marital union between two lovers. Nevertheless in Holy matrimony this love is between two people of opposite sex. In addition, ELCT recognizes that the subject of love is very broad, and that there are specific values involved in the divine attributes of love and loving. That is why, if taken lightly, it could lead to ideological acceptances and varied use of love to implicate, accept and legalize marriages that neither the Bible, nor society has countenanced over the years. If such a situation were to develop, and be allowed to flourish; then the Church and society may soon find itself in a complicated scenario in which it would be difficult to disentangle – where marriages are accepted between relatives, parents and children, and even between humans and animals – so long as there is “love” in between. Does it not matter what interpretation is used? What we are stressing here is that, we have to be very careful in referring to *love* especially by making it the most profound and only factor in marriage.

ELCT believes that it must take a stand on the divine order stated in the opening chapters of Genesis and affirmed throughout the rest of the Scriptures whenever the Holy Spirit endeavors to teach on marriage and family. The Lord Jesus Himself referred to the divine order when asked about the legality of divorce and the permanence of marriage: “Have you not read, that He who created them from the beginning made them male and female, and said, “For this cause a man shall leave his father and mother and shall cleave to his wife; and the two shall become one flesh?” (Matt 19:4-5). The Lord referred back to the divine order not only for its permanence, but also for its sexual nature: a man for a woman.

My opinion to this discussion should be that the church is not an agent of condemnation but it is primarily an agent of change, for it is the vehicle by which God shares His love, mercy, and grace with a sinful world. This is the Great Commission. The church is to preach the gospel to the whole world, including the homosexual (cf. Alex Montoya 2005:166). That is what Paul purposed to do in the Book of Romans. He is commissioned to preach the gospel to both Jews and Gentiles because the gospel alone is the power of God for salvation to everyone who believes (Rom 1:15-17). Evangelism involves a number of steps. First, evangelism implies preaching

---

<sup>97</sup> The Evangelical Lutheran Church in Tanzania (ELCT) released a statement in Dododma Tanzania regarding decisions being made about homosexuality by the Evangelical Lutheran Church in America (ELCA) and other world Lutheran Churches. The statement was signed by all 20 bishops from ELCT.

repentance from sin, which includes an admission of guilt and the awareness of the need to be forgiven and saved (John 3:16). Montoya (2005:168) further believes that to be found, one must be lost. That is the thrust of Paul's polemic in Romans 1–3, that "every mouth may be closed and all the world may become accountable to God . . . for all have sinned and fall short of the glory of God" (Rom 3:19, 23). That includes homosexuals.

According to John Dummelow in *Commentary on the Holy Bible* (1909:8), the idea of God's creation of man and one woman in the Garden of Eden as His original intent of monogamous life in marriage is emphasized. It is pointed out clearly that polygamy and divorce were later accommodated due to man's hardness of heart, but this is not in line with the original purpose of the Creator.

Gerhard von Rad (1962:60-61) in *Old Testament Theology*, believes that it is clear from Genesis 1:28 that one of the primary purposes of sexuality is procreation, as indicated in the word "be fruitful and multiply". He believes that what is particularly noteworthy is that human procreativity "is not here understood as an emanation or manifestation of he (the human being's) creation in God's image<sup>98</sup>". Rather, human procreative ability "is removed from God's image and shifted to a special word of blessing" (von Rad 1962:61). This separation of the *imago Dei* and procreation probably serves as a polemic against the mythological understanding and orgiastic celebration of divine sexual activity. But at the same time a profound insight into the theology of human sexuality is provided. Louw (2008:355) believes that the potentiality of procreation and parenthood can never be excluded from the meaning

---

<sup>98</sup> John Walton and Victor Matthews in *Bible Background Commentary* (1997:18) believe that when God created people, He put them in charge of their creator. He endowed them with his own image. In the ancient world, an image was believed to carry the essence of that which it represented. An idol image of deity, the same terminology as used here, would be used in the worship of that deity, because it contained the deity's essence. This would suggest that the image could do what the deity could do, nor that it looked the same as the deity. Rather, the deity's work was thought to be accomplished through the idol. In similar ways the governing work of God was seen to be accomplished by people. But this is not all there is to the image of God. Conversely, Brueggemann in *A Bible Commentary for Teaching and Preaching* (1982:32) is convinced that there is one way in which God is imaged in the world and only one: humanness. This is the only creature, the only part of creation, which brings to us something about the reality of God. This God is not known through any cast or molten image. God is known particularly through this creature who exists in the realm of free history, where power is received, decisions are made, and commitments are honoured. God is not imaged in anything fixed but in the freedom of human persons to be faithful and gracious. The contrast between *fixed images* which are prohibited and *human image* which is affirmed represents a striking proclamation about God and about humanness.

of the act of sexual expression. In procreation humans become in this regard co-creators with God the Creator.

In this regard, procreation is shown to be part of the divine design for human sexuality as a special added blessing. This divine blessing/command is to be taken seriously and acted upon freely and responsibly in the power that attends God's blessings<sup>99</sup>. But sexuality cannot be wholly subordinated to the intent to propagate children. Sexual differentiation has meaning apart from the procreative purpose. The procreative blessing is also pronounced upon the birds and fish on the fifth day (Gen.1:22), but only man is made in the image of God (Davidson 1988:11). Genesis 1 emphasizes that sexual distinct in humankind is created by God particularly for fellowship, for relationship, between male and female. This becomes even more apparent in Genesis 2, where the motif of relationship dominates and procreation is not mentioned at all.

Within the HIV/AIDS field there is strong movement away from procreation as the only way to understand sexuality. The statistics<sup>100</sup> and the intensity of society's negative perceptions of AIDS might provide adequate incentive for states to make women infected with HIV/AIDS their next "victims" of controlling their procreation. According to Brook Kelly (2011:7-8) despite a legal duty to serve patients regardless of HIV status, HIV specialists and general medical practitioners routinely fail to give appropriate education to HIV-positive female patients about their fertility, conception, and contraception options. Hence the lack of information provided to women with HIV about their procreative choice violates their sexual and reproductive rights and deprives their dignity.

The 1995 Platform for Action of the Fourth World Conference on Women in Beijing, China (Beijing Platform) in which governments, including Tanzania, pledged to uphold the sexual and procreative rights of women, states, in paragraph ninety-four,

---

<sup>99</sup> The Hebrew word for "bless" (*berak*) in Genesis 1 implies the power to accomplish the task which God has set forth in the blessing (Davidson 1988:10).

<sup>100</sup> The statistics shows that women are rapidly becoming the fastest growing population of people with HIV. The Tanzanian HIV indicator survey carried out in 2007-2010 indicated that women (7.7%) are likely to be more infected than men (6.3%). Inevitably the number of infants with the disease is increasing as well. Globally, it is estimated that about 80% of women with AIDS are of childbearing age, and that approximately 75% of paediatric AIDS cases occur as a result of perinatal exposure to HIV (Kathryn Boockvar 2008:2).

that procreative health includes the ability “to have a satisfying and safe sex life” and the opportunity to “have the capability to produce and the freedom to decide if, when and how often to do so” (Beijing World Women Conference 1995:94). This means both women and men have the right to be informed and to have access to safe, effective, affordable and acceptable methods of family planning of their choice, as well as other methods of their choice for regulation of fertility which are not against the law.

From their side, men and women living with HIV/AIDS feel encouraged to include procreation in the planning of their lives. Procreation without risk, or at very low risk of infection for an uninfected partner or prospective child, is now an option for couples in which one or both partners are HIV-infected. According to Ulrike Sonnenberg-Schwan, Carole Gilling-Smith and Michael Weigel (2011:1) the low materno-fetal transmission rate that can be achieved today has added to the acceptance of planned motherhood in sero-positive women. Ethical and legal controversies have also been overcome in many countries. Proactive options for HIV-infected couples theoretically vary from unprotected intercourse to several techniques of assisted reproduction, donor insemination or adoption. Usually, couples are advised against unprotected intercourse, as the priority is to prevent infection in the uninfected partner or child.

Additionally, HIV positive women are able to live long healthy lives and give birth to healthy children. There are a number of medical options for sero-discordant couples (couples where one partner is HIV-positive and the other is HIV-negative) and HIV-positive mothers that greatly minimize the risk of HIV transmission and make a healthy pregnancy and the birth of a healthy child possible (Kelly 2011:86). Some options for sero-different couples include sperm washing, artificial insemination, and unprotected sex when both partners have been screened and treated for any sexually transmitted diseases and the HIV-positive partner is on HIV treatment and has a low understandable viral load (Leggett 2011:47). Antiretroviral therapy during prenatal and postnatal care is an effective prevention strategy to protect the child (Kelly 2011:376). To successfully take advantage of those options, ongoing counselling, support and treatment by well-informed medical professionals is required.

A final insight from Genesis 1 into the theology of human sexuality emerges from God's personal assessment of his creation. According to Genesis 1: 31, when "God saw everything he had made" including sexuality of his crowning work of creation "it was very good"<sup>101</sup>. The Hebrew expression *tob m<sup>e</sup>od* "very good" connotes the quintessence of goodness, wholesomeness, appropriateness, beauty (Harris, Archer & Waltke 1980:345-346). The syllogism is straightforward. Sexuality (including the act of sexual intercourse) is part of God's creation, part of his crowning act. And God's creation is very good. Therefore, declares the first chapter of Genesis, sex is good, very good. It is not a mistake, a sinful aberration, a "regrettable necessity" (Hollis 1975:58), a shameful experience, as it has so often been regarded in the history of Christian as well as pagan thought. Rather, human sexuality (as both an ontological state and a relational experience) is divinely inaugurated: it is part of God's perfect design from the beginning and willed as a fundamental aspect of human existence. According to Adeyemo in *African Bible Commentary* (2006:11) God may have viewed His creation as good because it breathed order. Each element was created at the appropriate time and occupied the place which allowed for the harmony of the whole and each kind was told to multiply. Likewise, Walter Brueggemann in *A Bible Commentary for Teaching and Preaching* (1982:37) maintains that the "good" used here does not refer primarily to amoral quality, but to an aesthetic quality. It might better be translated "lovely, pleasing, and beautiful".

Genesis chapter one conclusively signifies that human sexuality is a special gift of God to humankind. Hence, every special gift requires much care and protection so that it can maintain its virtue and continue to be useful. Precious things can easily be abused if one does not recognise their worth or the use for which they were intended. The sexual act is an expression of the wholeness of the God-given gift of sexuality, where each partner finds themselves complete in the other as explained in detail in Genesis chapter two.

---

<sup>101</sup> Burgoyne et al (2007:8) believe that creation is holy and good. Sexuality is holy and good. It brings dignity to humanity as a part of their sharing in the work of God. An integral metaphor throughout Scripture declares that God is a Lover. God calls male and female to become lovers within marriage, and lovers of God within the covenant relationship.

#### 4.2.2.2 Sexuality in Genesis 2:4b-25

In the narrative of Genesis 2 many of the insights from Genesis 1 into the theology of human sexuality are reinforced and further illuminated, while new views of the profound nature of sexual relationships also appear.

The accounts of creation in Genesis 1 and Genesis 2 concur in assigning sexuality to the creation order and not to the divine realm. But while Genesis 1 does not indicate the precise manner in which God created, Genesis 2 removes any possible lingering thoughts that creation occurred by divine procreation. In this second chapter of Scripture is set forth in detail God's personal labour of love, forming man from the dust of the ground and creating women from one of the man's ribs. The creation of Adam and Eve was the climax of God's marvellous work of creation. Human beings were given the privilege of stewardship over the rest of creation. But God found that the man was lonely and unfulfilled and that he required a suitable companion. Adam found his true self in Eve who was his own flesh, similar yet very different. He described her as, "bone of my bones and flesh of my flesh" (Gen. 2:21-23 NRSV). It is God's intention that humanity lives in difference although one. Human beings should appreciate and acknowledge their sexual identity instead of trying to deny it and should rejoice and celebrate it rather than be ashamed of it.

Sexuality is therefore the basis for affection and relationship. It is the root of sexual desire, our need to share in wholeness and intimacy through relationship with others. It is the root of libido, the longing to have and to hold, to penetrate and embrace the mystery of becoming "one flesh" with one who complements our identity as male or female. Connected to Adam's song, "*This is now bone of my bones and flesh of my flesh; she shall be called 'woman' for she was taken out of man*" (Gen. 2:23), we see that sexuality belongs to the mystery of human identity and the impress of the image of God. It is the justification for the Creator's gift of marriage (Gen. 2:24) and the initiative of the man to "*leave*" and "*cleave*" to his wife in the consummation and celebration of the "one flesh" relationship. This is a union marked by the making of covenant vows (cf. Gen. 2:23 with 2Sam. 5:1), the mutual openness of physical nudity and an emotional vulnerability without any feelings of shame (Gen. 2:25). "God created us with sexual passion so that there would be language to describe

what it means to cleave to him in love and what it means to turn away from him to others” (Piper & Taylor 2005:28). God is a lover passionate for intimacy, fidelity and fruitfulness with us. According to Burgoyne et al (2007:5), just as true spirituality prays and lives out of a deep desire to know and be known, love and be loved by God, so human sexuality mirrors this God given desire in seeking a suitable “helper” that can mirror this reflected glory. In marriage, sexual desire (Greek, *eros*) is yoked, directed, matured and fulfilled by surrendering to the Spirit’s choreography – disciplines and duties of unconditional covenant love (Greek, *agape*).

Dunn and Rogerson in *Eerdmans Commentary* (2003:40) allow us to see that the phrase in Genesis 2:23, “bone of my bones and flesh of my flesh” is a formula often used to describe close relationship. The whole idea suggests that, in fact the man’s first concerns should be his wife and all other relatives including parents should come second. The phrase “they were naked, and were not ashamed” implies that in the Old Testament married life and sex in the marriage is “beautifully sketched”. What we read in Genesis 2:25 suggests that even though Adam and Eve were naked before the fall, they felt completely safe and at ease. The sexual relationship between husband and wife is meant to be enjoyed equally without shame or embarrassment. According to Walter Brueggemann in *Of the Same Flesh and Bones* (1970:5) the phrase "bone of my bones and flesh of my flesh" indicates that the person described is "as close as one's own body". It denotes physical oneness and a commonality of concern, loyalty, and responsibility. Just as the "one flesh" experience applied to more than the physical union, so the concept of nakedness probably connotes more than physical nudity. As Walter Trobisch (1971:82) states, there is implied the ability "to stand in front of each other, stripped and undisguised, without pretensions, without hiding, seeing the partner as he or she really is, and showing myself to him or her as I really am and still not be ashamed". Much can be deduced from this expression regarding the nature of sexuality as found in both Old and New Testaments.

For instance, Genesis 2:23–25 is also quoted by Jesus in the New Testament in Matthew 19:4–6 which reads, “Haven’t you read that at the beginning the Creator made them male and female, and said ‘For this reason a man will leave his father and mother and be united to his wife and the two will become one flesh?’ So they are

no longer two, but one. Therefore what God has joined together, let man not separate". The statement that man and wife would become one flesh describes the physical union of their bodies. According to Valnes (2011:35) the declaration "What God has joined together let not man separate" in the creation story, indicates that this union is intended to take place in the context of a permanent, committed relationship. It is here that Adam and Eve come to "know" each other. The underlying Hebrew word for "know" often serves as a bold sexual allusion. "The best knowledge, the knowledge that is thorough and personal, is not information. It is shared intimacy – a knowing and being known that becomes a creative act" (Peterson 1985:81). To "know" means to engender, to create; and all vital knowledge in this sense presupposes a penetration, a linking of the innermost being of the one who knows and of the one being known. It also serves as a social cornerstone for the establishment of the broader human community of nuclear and extended family, clan, tribe, city and nation. Clapp (2004:72) maintains that marriage becomes a metaphor for the broader joining together of the church as a building of the Holy Spirit, the bride and body of Christ (Eph. 2:21<sup>102</sup>). A biblical concept of human sexuality must keep these thoughts in mind in seeking definition and application to theology and ethics.

The one major question which has dominated the scholarly discussion of sexuality in Genesis 2 concerns the relative status of the sexes. Does Genesis 2 affirm the equality of the sexes, or does it support a hierarchical view in which man is in some way superior to the woman or given headship over woman at creation? Over the centuries, the preponderance of commentators on Genesis 2 have espoused the hierarchical interpretation, and this view has been reaffirmed in a number of scholarly studies (Bacchiocchi 1987:31). According to Richard Davidson (1988:14) the main elements of the narrative which purportedly prove a divinely-ordained hierarchical view of the sexes may be summarized as follows: (a) man is created first and woman last (2:7, 22), and the first is superior and the last is subordinate or inferior; (b) woman is formed for the sake of man to be his "helpmate" or assistant to cure man's loneliness (vss. 18- 20); (c) woman comes out of man (vss. 21-22), which

---

<sup>102</sup> Adeyemo in *African Bible Commentary* (2006:1430) has interpreted this passage by saying that in ancient buildings the "cornerstone" was highly valued because it tied the whole building together. This is precisely what Jesus Christ does for the church, which Paul describes as a new temple. Jesus Christ is building his church so that it will become a holy temple, a dwelling place of God.

implies a derivative and subordinate position; (d) woman is created from man's rib (vss. 21-22), which indicates her dependence upon him for life; and (e) the man names the woman (vs. 23), which indicates his power and authority over her.

Do these points really substantiate a hierarchical view of the sexes? Or is Phyllis Tribble correct in asserting that "although such specifics continue to be cited as support for traditional interpretations of male superiority and female inferiority, not one of them is altogether accurate and most of them are simply not present in the story itself" (1996:73). Each point is discussed below.

First, because man is created first and then woman, it has been asserted that "by this the priority and superiority of the man, and the dependence of the woman upon the man, are established as an ordinance of divine creation" (Davidson 1988:14). But a careful examination of the literary structure of Genesis 2 reveals that such a conclusion does not follow from the fact of man's prior creation. Hebrew literature often makes use of an inclusion device in which the points of central concern to a unit are placed at the beginning and end of the unit (Dahood 1986:36).

This is the case in Genesis 2. The entire account is cast in the form of an inclusion or "ring construction" (Muilenberg 1999:5) in which the creation of man at the beginning of the narrative and the creation of woman at the end of the narrative correspond to each other in importance. The movement in Genesis 2 is not from superior to inferior, but from incompleteness to completeness. Woman is created as the climax, the culmination of the story. She is the crowning work of creation.

In light of the foregoing discussion, I may conclude that there is nothing in Genesis 2 to indicate a hierarchical view of sexes. The man and woman before the fall are presented as fully equal, with no hint of headship of one over another or a hierarchical relationship between husband and wife.

The creation stories affirm that male and female were not created as sexual beings in isolation from each other, but for community with each other. While surrounded by animals, Adam was alone in that he had no one to bond with as an equal partner. "But for Adam no suitable helper was found" (Gen. 2:20). Not to be thought of as an

inferior term, the Hebrew word “helper” (‘ēzer) refers to one who saves or delivers (Burgoyne et al 2007:10). Apart from this usage it is only used to refer to God in relationship to Israel, “The Lord is our helper” (Deut. 33:7; Ps. 32:20; 115:9). God’s plan was to create a complementary human being who could deliver Adam, not from boredom, but from bondage to a solitary existence. Burgoyne et al (2007:10) believe that by being an equal partner with Adam in the divine mandate to be fruitful, multiply, and rule over the creation, woman is a complement, not just genitally as a mate, but politically as a co-regent and economically as a co-steward to tend and tame the earth. When Adam awakes from the Divine surgery to see the handiwork of God he immediately intuits a bond with her, as evidenced by his joyous and poetic response: She is *“bone of my bones and flesh of my flesh”* (Gen. 2:23). This is covenant-making language. The unconscious mystery of how God made one into two foreshadows the greater mystery of how two become one flesh. What we must remember is that the action of God is essential to both mysteries. The God who first “brought her” to Adam, still brings us to one another. This is why Jesus stipulated *“what God has joined together, let no one separate”* (Mark 10:9).

Conversely, Davidson (1988:15) gives a Hebrew translation to emphasize what exactly the relationship between man and woman means:

The word ‘ēzer is usually translated as "help" or "helper" in English. This, however, is a misleading translation because the English word "helper" tends to suggest one who is an assistant, a subordinate, an inferior, whereas the Hebrew ‘ēzer carries no such connotation. In fact, the Hebrew Bible most frequently employs ‘ēzer to describe a superior helper, God himself as the "helper" of Israel.

The word ‘ēzer can also be used with reference to man or animal (Davidson 1988:18). He suggests that the word is a relational term, describing a beneficial relationship, but in itself does not specify position or rank, either superiority or inferiority. The wordplay in Genesis 2:23 between “is” (man) and “issah” (woman) and the explanation of the woman's being taken out of man are not given to buttress a hierarchical view of the sexes, but rather to underscore man's joyous recognition of his second self. In his ecstatic poetic utterance, the man is not determining who the woman is, but delighting in what God has done. He is saying “yes” to God in recognizing and welcoming the woman as the equal counterpart to wholesome sexuality. During the time of creation, God saw that everything that God had created was good. God blessed Adam and Eve and directed them to embrace the world with

praise and thanksgiving. The material world was God's gift to humanity and the pleasures associated with it, including the pleasures of the flesh, which should be enjoyed and appreciated as God's gifts (cf. Burgoyne et al 2007:11).

The creation account affirms that sexual capacity shapes the drive that moves men and women beyond themselves to opportunities to connect with others in the bonds of human fellowship. Adam's sexual solitude could not be solved by himself, by animals or even by his fellowship with God. God's antidote was not the creation of an identical twin, but the creation of a fraternal and female counterpart, whose same essence and yet essential difference expressed more fully the image of God that was incomplete in Adam alone. Burgoyne et al (2007:10-11) argue that the void in Adam's experience was based in sexuality, and the void gave way to a sigh of relief and a sonnet of joy when he was introduced to his sexual counterpart. Only in the introduction of the woman to the man does the image of God promised in Genesis 1 actually appear in full human form as male and female stand together. According to Atkinson (2005:18) the divine "Us" of Genesis 1:26 now has a suitable reflection in Genesis 2:23. Adam's masculinity is gloriously protological – that is, a beginning; Eve's femininity is graciously eschatological – that is, a fulfilment. They are mutually dependent on one another for meaning and purpose, identity and destiny. Woman has been born of man; now man will be born of woman. The triune love in God that is the giving of *Self* to the *Other* who is equal but different will be symbolized in the marriage relationship and fully realized in the consummation between Christ and His radiant bride, the Church triumphant.

It is my belief that the Genesis 2 theological narrative sustains ongoing relevance for a contemporary understanding and practice of sexuality. While we are created by God as embodied sexual beings, we have been profoundly educated as individuals shaped by a western culture that celebrates the often narcissistic freedom of individualism. It may come as a surprise to us to realize that we are, from a biblically informed perspective, fundamentally incomplete as individuals. As Rodney Clapp (2004:72) observes:

Unlike any known culture before it, the modern West has seen individual physical bodies as the basis of the social body. The individual is real and primary, the social body a derivative fiction. The modern West has, in essence and contrary to the apostle Paul, said that individuals as "hands" or "feet" are most themselves in

isolation from any social body of which they may be members. Premoderns saw matters differently. The individual, inasmuch as such a creature could be conceived, was preceded by and dependent on the social body. The whole person existed only in community. Anyone apparently beyond all community was at best quasi-human, to be greeted with an alarm similar to that evoked in our day by a severed hand or foot.

The Genesis narratives teach us that God created us as sexual beings for a holy purpose, that we may know Him and participate in His will. Holiness – being *set apart* as a kingdom of priests – is the theological context and motivation for the teachings of the Mosaic Law about sexual identity and behaviour. To inquire about the nature of sexuality, we must also inquire about the nature of holiness (cf. Peterson 2004:33).

Additionally, both the first and second chapters of Genesis affirm the attribute of wholeness in the human sexual experience. But in Genesis 2 we encounter a twofold amplification of the meaning of sexual wholeness. First, Genesis 2:7 articulates a holistic view of man. According to the understanding of anthropology set forth in this verse, man does not *have* a soul, he is a soul. He is a living being; a psychophysical unity (Sapp 1977:5-6). There is no room in such a view for a Platonic<sup>103</sup> dichotomy of body and soul. Excluded is the dualistic notion of the ascetics that the body is evil and therefore all expressions of the body pleasure including sexual expressions are contaminated. Second, the holistic view of man presented in Genesis 2:7 means that human sexuality cannot be compartmentalized into "the things of the body" versus "the things of the spirit/soul" (Harvorson 2005:1-2). The human being is a sexual creature, and his/her sexuality is manifested in every aspect of human existence.

---

<sup>103</sup> According to Richard Harvorson (2005:2) the first major emphasis in the Platonic soul is the notion of how we should care for it. As with other aspects of the soul, it is often best defined by its contrast with the body. Plato exhorts us to divert attention away from the corruption of the body's desires towards the purity of the soul's reason. The body and soul are as two opposing poles, and Plato urges that it is best when one "turns away from the body towards the soul". Plato believes that persons concerned with living well ought to "disdain" the body and let their souls "flee" from it. The innate goodness of the soul is contrasted against the putrid, festering appendage that is the body. While we exist within a body, our soul is "fused" together with a repulsive and abhorrent "evil". It is difficult to overstate Plato's immense disdain for the body. Second, the soul's reasoning gives us insight and knowledge, while the sensory faculties of the body ought to be spurned and distrusted. Although we normally trust that they provide us with accurate information about the world around us, we are mistaken. In fact, our senses do not provide us with reliable information about reality.

A final word on God's Edenic ideal for sexuality comes in Genesis 2:25: "And the man and his wife were both naked, and were not ashamed." The Hebrew construction of the last English phrase may be more accurately translated "they were not ashamed before one another" (Valnes 2011:37). Viewed in contrast with the utter (shameful) nakedness mentioned in Genesis 3, the intent here is clear: namely, that shameless sexuality was divinely ordered; shameful sexuality is the result of sin. But according to God's original design, sexuality is wholesome, beautiful, and good.<sup>104</sup> Adeyemo in *African Bible Commentary* (2006:14) maintains that being "naked and not ashamed" symbolizes that complete openness to the other is also one of the secrets of a successful marriage. He believes that it was for this reason that the Creator left the first couple naked in the beginning to experience the first sexual love. He did not necessarily intend them to remain that way all their life. Sex is meant to be experienced between spouses without fear, without inhibitions, without shame and embarrassment and according to Davidson (1988:24) that is the kind of sexuality which is "healthy sexuality" which includes sexual love as one of its characteristics.

#### **4.2.3 Healthy Sexuality and Sexual Love**

In 1975, a WHO expert group described healthy sexuality as "the integration of the somatic, emotional, intellectual and social aspects of sexual being in ways that are positively enriching and that enhance personality, communication and love" (WHO 2006:4). The report incorporating this forward-looking description of healthy sexuality laid the ground for a comprehensive understanding of human sexuality and its relationship to health outcomes. Additionally, McKinley Health Center (2009:1) points

---

<sup>104</sup> Burgoyne et al (2007:14) maintain that a Biblical anthropology summarizes the general human situation with two affirmations. First, we are the good creation of a gracious God, formed to be the image of God, reflecting the divine nature. Second, we are fallen creatures. Our current experience of being human is not fully expressive of God's good creation. In reality, we fall short of God's purpose. Our spiritual orientation has shifted away from God and his excellent plans for human living within the created order. Preferring their own order, Adam and Eve fell into disordered living. What once was straight and true has become crooked and confused. The frustration between being created in the image of God and being desecrated by sin marks every dimension of human existence and affects the entire ecosystem of planet earth. With the Apostle Paul we say, "What a wretch I am! Who will rescue me from this body of death? Thanks be to God, who delivers me through Jesus Christ our Lord!" (Rom. 7:24-25). Adeyemo (2006:1362) is of the view that Paul yearns for a deliverer. No wonder he utters a cry of thanksgiving for the provision of such a deliverer. Paul concludes that he is a slave to God's law in that he longs to keep it, but that in his sinful nature he is also a slave to the law of sin because he cannot keep the law. Adeyemo concludes that as believers, we must not live in sin but must live in the freedom of the indwelling Spirit, which brings tremendous benefits to the believer.

out that healthy sexuality involves recognizing that we are all sexual beings, and celebrating the ways that our sexuality benefits us physically, emotionally, and spiritually. Healthy sexuality allows us to enjoy and control our sexual and reproductive behaviour and without guilt, fear or shame to express our sexual identity. Sexual expression is a form of communication through which we give and receive pleasure and emotion. It has a wide range of possibilities from sharing fun activities, feelings and thoughts, warm touch or hugs, to physical intimacy as an expression of affection love.

According to Louw (2008:353) the introduction of love in healthy sexuality implies that sexuality is related to ethics. A sexual ethic centred in love can express itself in various values or criteria by which specific acts might be measured. All human beings are sexual from birth to death, and all sexual acts and expressions are embedded in ethics (love) and aesthetics (completion and fulfilment).

Furthermore, Louw (2008:354) believes that sexual love has several features:

- It is *self-liberating*, expressing one's own self-affirmation and desire for growth. Without positive self-love and a mature stance in life, however, genuine intimacy is impossible, for intimacy depends upon each person's sense of self-worth and emotional as well as spiritual maturity.
- It is *bodily related* (embodiment of sexual love). Sexual love is connected to sex and to biological drives. The primary aim of sex is pleasure, recreation and reproduction. It includes the important dimension of the satisfaction of the sex drive, and eventually at some stage, intercourse.
- Sexual love includes *mutuality* and is therefore *other-enriching* and *other-empowering*, displaying a genuine concern for the wellbeing and growth of the partner or spouse. In this regard sex is a search for completion of the human person through an intimate personal union of love expressed by bodily union.
- Sexual love should be honest and convey *trust*. It should express as truthfully as possible the meaning of the relationship between the partners.
- Sexual love implies *commitment*, committing oneself faithfully to an ongoing relationship. Positively, Christian sexual ethics affirms marriage as a covenant

of love, always in process. It is centred in fidelity: the bonding of trust, honesty, mutual care and primary commitment.

- Authentic sexual love implies *responsibility*, which includes a *social responsibility*. It should express values that enhance the larger community and is sensitive to cultural values.
- Sexual love should be geared towards *life fulfilment and the healing of life* in order to prevent estrangement, rejection and isolation.

In the light of the above discussion, when sexual love encompasses all the components mentioned above, namely, mutuality, trust, commitment, responsibility, fulfilment and healing of life and others it requires both the one who offers it and the one who receives it to grow into healthy sexuality.

In this regard Kennedy (1980:16) refers to healthy sexuality as a seeking of erotic pleasure in the context of tenderness and affection. *Pathologic sexuality* is motivated by selfish needs for reassurance or relief from non-sexual sources of tension. Healthy sexuality seems both to give and receive pleasure; neurotic forms are unbalanced towards excessive giving or taking (compulsion and obsession). Louw (2008:355) argues that “healthy sexuality is constructive and discriminating as to partners and gender; neurotic patterns often tend to be non-discriminating, not taking diversity and difference into consideration.” Healthy sexuality relates erotic tensions to the context of affection and trust. Conversely, McKinley Health Center (2009:1) regards trust as an important quality in healthy sexuality. It helps us feel emotionally safe and secure about choosing to remain in an intimate relationship with our partner. Without trust, we’re likely to feel increased amounts of anxiety, fear, disappointment and betrayal. Trust grows when both people in the relationship act responsibly and follow through with commitments. While no one can guarantee that any relationship will last and remain satisfying for both people, you can strengthen mutual trust by having clear understanding about what you expect from each other in the relationship in sexual love.

According to Louw (2008:355) sexual love should be joyous (exuberant in the appreciation of love’s mystery, life’s gifts and the playfulness of good sex – the

human being as *homo ludens*). In this regard sexuality includes sex as a search for sensual pleasure and satisfaction, releasing physical and psychic tensions. Moreover, Louw (2008:355) emphasizes that in healthy sexuality, “love-centered sexual ethics are inseparable from reconciliation and justice”. The focus is mutual empowerment rather than dominance and exploitation.

Furthermore, WHO (2006:8) emphasizes that sexual love motivates proper meaning and right conduct of sexuality. WHO affirms that sexuality is an integral part of human life. From infancy, we are conditioned for what our sexual life will be. Touch, attachment and bonding, together with good guidance, love and caring early in life, prepare children for healthy sexual development and maturation. Natural sexual curiosity, experimentation and learning before and during adolescence are both normal and healthy, and occur in all cultures. Adolescence is a time for learning to love oneself and others and to be responsible in one’s relationships. During this period, young people develop intimate bonds and learn to enjoy the pleasures of sexual activity (cf. Valnes 2011:32). They also learn about the health risks associated with sexual practices and behaviours, and their vulnerability to these risks – often at first hand. This period sets the stage for mature adult sexual healthy relationships through the help of parents or other trusted adults.

Adults transfer their knowledge, beliefs and assumptions about healthy sexuality and sexual life to their children and with this, patterns of healthy sexuality are established (Valnes 2011:32). For older people, sexual activity can be pleasurable and fulfilling, but with age also come increased risks of ill-health and its adverse effects on sexuality. Risk of sexual ill-health begins with the onset of unsafe sexual activity, usually in the adolescent years, and continues as long as the unsafe activity or harmful practices are engaged in. Many individuals suffer from the consequences of some form of sexual ill-health, including sexual violence to both men and women. The HIV pandemic has shown us that communities, countries and regions are in sexual health crises of incredible proportion (WHO 2006:8).

Studies about healthy sexuality and sexual love show that there is critical intersection between HIV/AIDS and sexual violence. Sexual violence has always led to direct physical harm, emotional trauma, stigma, and social ostracism for women. It also carries an additional risk of unwanted pregnancies, sexually transmitted

infections (STI) and increasingly, of acquiring HIV infections (UNAIDS 2008:2).

Sexual violence is a global problem and occurs throughout the world. There are many forms of sexual violence which affect healthy sexuality: forced intercourse/rape, sexual coercion, trafficking, forced prostitution, and sexual harassment. It has a profound impact on the physical and mental health of those who experience it. It is associated with the increased risk of sexual and reproductive health problems such as depression, anxiety and post-traumatic stress disorder. The recent research done by UNICEF (2011:28) among adolescents in Tanzania shows that amongst males in the same age group, more than 13% stated that they had experienced at least one incident of sexual abuse prior to the age of 18. Few of those who experienced sexual violence received any treatment. About half of girls and one-third of boys who reported sexual violence told anyone about it; only 20% of girls and 10% of boys tried to obtain services, and a very small proportion of each actually received assistance.

It is argued here that discussion on sexual health is an example of how globalization destabilizes moral certainties and fuels moral discussions. I will use an example from the literature on sexual health and development to briefly illustrate this. In 2004 WHO published a progress report on reproductive health research entitled “*Sexual Health – A New Focus for WHO*”. The WHO writes that “if they are to achieve sexual and reproductive health, people must be empowered to exercise control over their sexual and reproductive lives, and must have access to related health services” (2004:2). Recognizing the all-importance of poverty as one of the decisive hampering factors in the possibility of enjoying sexual health, WHO also points to the need for “comprehensive sexuality education” in order to further sexual health.

Again, nobody doubts the benefits of sexual health. But just as is the case with HIV/AIDS, sexual violence and others such as prostitution, there are some important ethical issues and discussions associated with this “new focus” and the programmes devised for implementing and promoting it. In 2005 for instance, Vincanne Adams and Stacy Leigh Pigg published *Sex in Development*. The volume brings together articles discussing how local moral “investments” in sex are shaped by “science, medicine, technology, and planning rationalities” (2005:1). In their introduction, Adams and Pigg raise questions about how development programmes focussing on

sexual and reproductive health attempt to create universal “normal” (their terminology) sexuality. The contributors to the volume all address the “attempts made to objectify sex and sexuality in the name of health and well-being” (2005:1).

These are real and important issues. The balancing of on the one hand, respect for and “preservation” of traditional non-western moral economies of sex, and on the other hand, responding to the real need and demands for sexual health in all its forms and consequences, is a hard issue to tackle. If it is the case that an “objective” or “medical” and surely “western” view on sexuality gets globalized through these programmes, where does this leave us regarding respect for non-western traditions? What is the cultural pay-off of these well-meant initiatives? These are hard questions, and answers to them may divide the large group that in general welcome cultural globalization (Cornwall, Correa & Jolly 2008:15).

There is also the issue of health consequences of unsafe sexual activity which are not limited to HIV/AIDS and other STDs. Unplanned pregnancy, early childbirth and unsafe abortion all contribute to morbidity and mortality. The majority of girls are forced into abortion by men who impregnated them or by family members. In all these scenarios the normative question “What ought to be going on?” is applicable. The answer to this question calls for ethical interpretation.

#### **4.3 ETHICAL INTERPRETATION OF HUMAN SEXUALITY**

When it comes to the second approach to normativity, Osmer (2008:148) states that amongst contemporary American practical theologians, Don Browning has given perhaps the most sustained attention to the importance of ethical norms in practical interpretation. Browning (in Osmer 2008:149) explains that the primary task of pastoral theology is to bring together theological ethics and the social sciences in such a way that a normative vision of human existence can be articulated. Pastoral theology as well as practical theology need theological ethics. In the same way human sexuality needs ethical dimensions together with good practice.

Louw (2008:356-359) has written extensively about different ethical dimensions of human sexuality. The study of these will shed light on how to be responsible towards our own sexual conduct and towards others. Louw asserts that ethical dimensions

should be read in conjunction with the intimate space and place of human sexuality and the affirmation of sexuality. The presupposition behind the identification of the different ethical dimensions in sexuality is that in a spiritual, eschatological model the following dimensions of human sexuality are paramount:

- The dimension of healing and completion;
- Enjoyment and creativity;
- Commitment and vows;
- Solidarity;
- Empathy and sensitivity, and
- Trust and faithfulness (2008:359).

All these dimensions constantly interact and influence our sexuality, biologically, psychologically and socioculturally.

Similarly, Hilda Hutcherson (2002:23) indicates that a complex set of biological, psychological, and sociocultural variables play a role in all our sexual interactions. The decision to be sexually active is a result of many factors. Hutcherson believes that, “Sexual arousal is a physiological function. Psychologically, our body image and feelings of self-worth may inhibit getting involved (‘I am not good enough for her’, ‘I am not attractive enough for him’)”. A lack of self-worth may also inhibit arousal. But I believe that one’s own culture also helps in developing a sense of what is attractive – height, weight, hairstyle, skin tone, etcetera. In addition, religious beliefs affect our sexual undertakings, as do legal and ethical considerations. Likewise role models set by family and friends also influence us in understanding the right and responsible way of using our sexuality and the danger that may happen when misusing it.

According to Louw (2008:359) one should realise immediately that sexuality can never be understood without taking into account the dangers of rejection, avoidance/abstinence, promiscuity, estrangement/disappointment and infidelity. In his view, “the core issue and basic human need in all forms and modes of sexuality and sexual activities is the notion of intimacy: the need to be accepted unconditionally for who you are, without the fear of being rejected. Intimacy creates an atmosphere of acceptance and security. Safe sex is more than ‘condomising’; it is

about ‘compassionate intimating’”. The important point to remember here is that almost all sexuality-related decisions we make are influenced by more than one dimension.

An ethical dimension with universal ethical principles is particularly important, for it allows moral communities to test their present practices and norms against universal ethical principles or against theological ethics.

Louw (2008:268) attempts to give a working definition of theological ethics. He describes theological ethics as a science that focuses on:

- Applying knowledge regarding the meaning and destiny of life issues – the quality of life, objectives and modes of living (lifestyles);
- The “ought” of human behaviour – the evaluation of life in terms of normative criteria as they are related to basic commitments and belief systems;
- The tension between good and evil – the assessment of the notion of human wellbeing in terms of moral issues;
- The quality of responsible decision making and value judgements – the character of human choices;
- The identity and character of human ethos – the characteristic traits and mode of human behaviour, attitude and aptitude;
- The promotion of human dignity – the issue of justice and human rights;
- The understanding of the will of God – the function and cause of life (purposefulness) from the perspective of the intention of God with creation and our being human.

In this definition Louw has shown that theological ethics reflects on norms and morality, that is, the standards of character and conduct of people who are living the Christian moral life; and Christian ethics which are a critical intellectual discipline in the service of the Christian moral life. Norms help one to identify assessment criteria in order to distinguish and differentiate between good and evil. Furthermore, “Norms describe limitations and act as guidelines for decision-making and the making of the responsible moral choices in order to direct human behaviour” (Louw 2008:269).

Similarly, John Pless (2005:3) believes that theological ethics reflects on the way that Christians “embody” their beliefs, norms and values, including under its scrutiny convictions, attitudes, decisions, actions, habits, individual and group choices, social patterns and structures. It is concerned about choices to act, or not to act; and about questions of responsibility for these choices and actions. It further examines motives for actions, their goals and the consequences that ensue. Thus, societies also provide norms and rules for living together and propose what one should value, where values refer to what we care most for or what we aspire to as the right thing to do.

And so we choose something because we think it is right, but in fact it is right because the view of the society or culture has made it so, and we have been socialised into accepting this as the norm (Ryan 2006:26). Similarly, people have been socialised into their religions and are often uncritical of their framework and the consistencies, or the lack of congruence with its original vision or impulse:

Unfortunately, many of those do so reflexively because they have been socialised to accept such framework. Strangely, such reflexively adopted forms of religion have little to do with the traditional insights of the religion on which they are based, but are rather blends of personal needs for comfort and legitimation. In the name of religion, popular religions often betray the best of their religious traditions themselves (Ryan 2006:28).

However, when we talk about the moral agency – the reflecting, responsible, acting agent – we allow for the responsibility of reflection and critique of these processes of socialisation. Thus, our socialization can be resisted, and even changed.

Taking the above discussion into account, it is acknowledged that universal ethical principles are particularly important, for they allow moral communities to test their present practices and norms<sup>105</sup> against universal ethical principles. In human sexuality, ethical moral decision-making becomes difficult. Do we regard the moral

---

<sup>105</sup> By norms is meant the basic criteria that help one to understand the truth (essence) of being qualities, the meaning of life, driving forces (motives) and the destiny or *telos* of things. Due to its connectedness to goals, ethics entails a *teleological dimension*. Norms help one to identify assessment criteria in order to distinguish and differentiate between good and evil. Norms describe limitations and act as guidelines for decision-making and the making of responsible moral choices in order to direct human behaviour. When norms are accepted as a regulative guideline (principles) with prescriptive status (the imperative), they become laws, prescribing duty and obligation “the deontological dimension of ethics” (Louw 2008:269).

worth of others as equal to our own? When the interests of our community conflict with the interests of others, are we committed to procedures that are fair and open to all parties? Can we enter sympathetically into the perspectives of other groups, for example, sexually molested men and women that are different from ourselves? The young women in chapter two who are sexually abused, infected with HIV/AIDS and are induced into abortion? How about the small girls who have to undergo FGM as the acceptable norm in their societies? These types of ethical tests are important. In situations of moral conflict, human beings are likely to put the interests of their families and local communities above those of other people. Moreover, their moral practices and interpretations may not be adequate for the particular circumstances of the members of their own community.

All these raised questions demand ethical reflection on how to deal with them and other related issues. It is again argued that globalization and its effects on sexuality have contributed to intensifying the scope and often depth of understanding of moral issues and discussions regarding sexuality in Africa. It has also perhaps generated some new and perhaps even more pressing ones. According to Tom Claes (2010:16) globalization may yet have an even more important effect on our ethical thinking, for the ante, so it seems, is upped. If morality and ethical thought are fundamentally embedded in the ways of life in which they are practiced and if globalization has fundamentally restructured human ways of living and is deeply affecting our worldview, then we will have to think through our old and, perhaps, tired (sexual) ethics.

A sexual ethics of globalization, therefore, has to be complemented by a critical study of ethics and morality under the conditions of globalization itself. Only then can a global sexual ethics emerge. In my view many contemporary moral sexual agendas and theories with which we confront the pressing issues surrounding “global sex” are based on local (meaning, in this case, western) and often restrictive “concepts of sex” that get universalized. Furthermore, we often tend to overplay the importance of the sexual aspect (as westerners recognize and identify it), which often leads to ignoring local sexualities, identities and meanings, and is often counterproductive in dealing ethically as well as socially with the issues. We need to move from a sexual ethic to a global ethic in which sexuality plays an important role,

but where sexuality issues are dealt with from a wider perspective than sexuality as such.

Osmer (2008:151) argues that in this ethic the worth and dignity of our neighbour are equal to – not greater or less than – our own. It portrays love as mutuality in personal relations in which respect for oneself and respect for others are balanced. It also affirms the fair treatment of people in social relations and institutions. Self-sacrifice, thus, is not the primary form love takes. Rather, it is the special effort required in a sinful and finite world when mutuality and fairness become unbalanced. In such circumstances, sacrificial effort is needed to bring damaged relationships back to mutuality or to return unjust institutions to fair treatment and maintain dignity of all people.

An ethical principle of equal regard is grounded in the narratives of creation and Christ's ministry that point to the inherent dignity and worth of all human beings. According to Osmer (2008:151) the ethical principle of equal regard is controlled by agape love and is against all forms of human abuse; physically, emotionally and sexually. Conversely, Christoph Möllers (2009:416) believes that by being sexually abused, children and adults' human dignity is seriously violated.

For instance, in chapter two the problem of adolescent unwanted pregnancy, sexual abuse, HIV/AIDS and others in today's Shambala community was discussed. It was explained that some girls abort when they discover that they are pregnant. For example, the story was narrated by Amabilis Batamula about the girl who was forced by her mother to have an abortion after she was sexually abused by her uncle.

Based on the above scenario what is the right ethical stance towards the young girl, the uncle and towards the mother? The epistemology of ethics requires a questioning phase to take place during the pastoral encounter, for good ethics is characterised by a passion for knowing what one is talking about (Louw 2008:293-295). Theology is not fundamentally concerned with finding solutions or answers to difficult questions. Rather it is truly concerned with learning to ask the right kind of questions and to courageously reflect upon them. According to Louw (2008:295) one may never find the answers that satisfy him/her completely, but he/she should never

tire in his/her search. In the above case the question should be answered: What does the situation look like in which the abortion is embedded? Why, how and to what purpose did the abortion take place? A further question needs to be asked as well – what are the consequences of the abortion?

In *Jesus before Christianity*, Nolan (1995:79) explains that if Jesus had refused to argue, discuss and mix socially with the Pharisees, then, and then only, could one accuse him of excluding them or treating them as outsiders. The Gospels abound in examples of his conversations and meals with them (e.g. Luke 14 and Mark 8) and of his persistent attempts to persuade them. In the end it was they who excluded Him; at no stage did He exclude them. Our positive regard as counsellors should therefore be towards the young woman, the uncle and the mother.

The same questions would be asked of the majority of females who undergo FGM as addressed in chapter two. Why, how and to what purpose did the genital mutilation take place? And what are the psychological consequences of genital mutilation? How about those girls in the Shambala community today who are still abducted by greedy men and raped, as was discussed in chapter two? And the majority of girls who are lured into induced abortion after being impregnated by covetous men. These girls suffer both physically and psychologically.

Applying the ethical norm of equal regard to the particular circumstances of the woman who turned to the pastoral counsellor for help calls for *phronesis*, the third part of Ricoeur's model. This involves exploring her situation in all its particularity and complexity. But such moral reasoning would be guided by an understanding of love in which violence by a rapist is seen as a violation of the woman's inherent dignity. It violates the mutual respect that ought to characterize loving relations. As Browning puts it:

I hold that the love of equal regard has crucial relevance for domestic violence. Not only should this ethic restrain all violent acts in the name of mutual respect, but it should function to empower the weak to demand that they be treated as ends – as children of God – and never as means or objects of exploitation. The love ethic of equal regard is not an ethic for the submissive, weak, and downtrodden... It is an ethic of empowerment that can undergird the demands for equal respect expressed by women, minorities, and exploited children (in Osmer 2008:151).

This example highlights the role of ethical norms in the normative task of practical theological interpretation. General principles like equal regard and more concrete guidelines and rules orient leaders to the moral issues at stake in episodes, situations, and contexts. They provide guidance in determining the goals that ought to be pursued in particular circumstances.

Paul Ricoeur describes the role of ethical norms in a practice-theory-practice model of practical theological interpretation. In *Oneself as Another*, Ricoeur (1992:301) offers a three-part account of the moral life:

- (1) The identity-shaping ethos of a moral community that is embodied in its practices, narratives, relationships and models;
- (2) The universal ethical principles a moral community uses to test its moral practices and vision and to take account of the moral claims of others beyond this community;
- (3) The *phronesis*, or practical moral reasoning, that is needed to apply moral principles and commitments to particular situations.

In this model Ricoeur argues that present practice is saturated with values and norms of this sort, which often are in conflict. This is why he believes that it is so important for the pastoral counsellors to develop ethical principles, guidelines, and rules in the normative task of practical theological interpretation. It is not a matter of importing ethics into the problematic situations of present practice; values and norms already are a part of present practice.

Furthermore, when considered from an ethical perspective, pastoral care is clearly not a neutral science (Louw 2011:468). The dimension of meaning and the normative dimension of being human clearly play a significant role in any pastoral encounter. Browning (in Osmer 2008:151) suggests that pastoral counsellors must act as a guiding star when it comes to making ethical decisions. Browning argues that the ethical principle of agapic love is the most important norm found in Christian Scripture. However, he criticizes that stance of the Christian tradition that portrays agapic love primarily as self-sacrifice and self-denial. Rather, the logic of the *imago Dei* and of Jesus' call to love our neighbour as ourselves is better captured in an

ethic of equal regard. In this ethic the worth and dignity of our neighbour is neither equal to nor greater or less than our own, or any other person.

In the same way, the ethics of sexuality involve questioning the way we treat ourselves and other persons. According to Edwards and Greenberg (2004:192) examples of sexually oriented ethical dilemmas include the following:

- Should I or should I not participate in a certain sexual behaviour?
- Is it ethical to hire a prostitute?
- Is it ethical not to disclose my full sexual history to a new partner?
- Is it ethical to engage in sexual behaviour with a person who is underage?

The argument here may be that ethical issues are not necessarily the same as legal concerns. For example, prostitution is illegal in Tanzania. However, the question of prostitution would look at the morality of hiring a prostitute – who may be selling her body as a last resort to survive. How we consider such questions and ultimately decide what is right and wrong profoundly shapes our personality. Ethics of sexuality underscores the importance of taking responsibility for one's own sexual wellness.

Conversely, Luis Archer (1999:32) believes that to present an ethics of sexuality, besides being by nature a delicate task, requires taking into consideration who is being addressed and their values. The lived experience of sexuality always implies in effect, implicitly or explicitly, taking a stand on certain ethical values. Now, ethical values are not imposed from the outside; this entails that an ethics of sexuality is binding only when a person has chosen to accept it. The ethics of sexuality, therefore, is not the same as a juridical code of the rights or duties of human individuals concerning sexuality.

Lastly, in the world of sexual paradox everything and everybody is in a relation to something/someone else. It is a complex world which touches every aspect of behaviour and therefore it challenges all pastoral counsellors to the sensitive implementation of prophetic discernment, wise judgement and good practice.

#### 4.4 GOOD PRACTICE MODEL AND NORMATIVE REFLECTION OF HUMAN SEXUALITY

The third approach to the normative task of practical theological interpretation focuses on good practice.<sup>106</sup> According to Osmer (2008:152) good practice provides congregations with normative guidance in two ways:

- (1) It offers a model of good practice from the past or present with which to reform a community's present actions;
- (2) It can generate new understandings of God, the Christian life and social values beyond those provided by the received tradition. Here good practice is more than a model; it is epistemic. It yields knowledge that can be formed only through participation in transforming practice. Models of good practice offer congregations help in imagining how they might do things better or differently. They help leaders imagine what their congregation might become and also provide resources and guidelines with which to move it in the desired direction.

For instance, in HIV infected communities, there are many people, men and women who struggle to overcome their own fear and uncertainty of what the future holds, they are alone while suffering from stigmatization, a low self-esteem and they are experiencing loss and grief. Louw (2008:9) describes the art of coping with illness as putting meaning into suffering, living in the face of death and trusting while everything seems futile. How can we best offer young HIV infected women who are mentioned in chapter two an "environment of compassion" in which we can assist and support them in a spirit of *koinonia* to practise the art of coping with illness? We will have to listen to the Word of God and interpret it in such a way that it addresses the particular social conditions in Tanzanian townships while developing a form of "good practice".

The elements of good practice for any area will be subjective, based on the lens being used and the framework within which that lens is situated. For example,

---

<sup>106</sup> Karolyne Quinn (2009:7) defines good practice as any model that comprises the most beneficial outcomes for a particular field or discipline. What passes as good practice is dependent upon what is required and will differ across and within disciplines according to different elements, objectives and priorities.

elements of good practice may be culturally, ideologically, financially, or religiously driven, to name a few. The lens used might be a gender lens, a health lens, a Christian lens, an economic lens; rights based lens and so on (Quinn 2009:7). However, the elements of good practice in sexual and reproductive health will also be subjective. In Tanzania, for example, it is not uncommon for particular groups to advocate abstinence as an element of good practice.

Models of good practice offer congregations help in imagining how they might do things better or differently. Often these models are found in other congregations. By reputation, for example, some churches are known to be exceptionally strong in youth ministry. Osmer (2008:152) believes that, by observing these churches, leaders gain a concrete picture of what good practice looks like, as well as resources that might be used in helping their congregation move in this direction. Too often, congregations rush headlong into starting new programmes without taking the time to gain guidance from others. Observing good practice in other congregations is a powerful source of normative guidance.

It could be argued that good practice from the present or past can serve as a normative model offering guidance to contemporary congregations. It helps leaders imagine what their congregation might become, as well as providing resources and guidelines with which to move it in the desired direction. Alongside this role of good practice in the normative task is another, in which present practice is the generative source of new understandings of God, the Christian life, and social values.

Good practice in the situation of sexuality is twofold; it demands an exploration of theological interpretation and ethical interpretation. For what purpose is sexuality designed in the Bible? Who is responsible for teaching adolescents about human sexuality? Where are they going to receive healthy information that will help them develop into responsible adults? In a society that is crowded with sexual messages, both negative and positive, someone must take that responsibility.

For instance chapter two has discussed adolescent pregnancy in Tanzania in detail. Despite contraceptive services in the United Republic of Tanzania largely being free, Tanzania has one of the highest adolescent pregnancy rates in the world affecting

the girls' health, education, and future employment and ability to reach their full potential in life. According to Basic Education Statistics in Tanzania (BEST) 2006-2010 and Ministry of Education and Vocational Training (MoEVT) every year more than 8,000 girls drop out from school due to pregnancy. The most recent data shows that the dropout due to pregnancy has increased within a period of five years from 2004 to 2008, whereby a total of 28,600 girls (11,600 from secondary and 17,000 from primary schools) could not complete their education due to pregnancy.

In primary schools, the report from the ministry (MoEVT 2006-2010), further reveals that in 2004 6.2% of the 2,590 girls who dropped out of school were due to pregnancy. In 2005, 6.0% of 3,476 dropouts were due to pregnancy, while 5.6% of the 3,190 who dropped out in 2006 were due to pregnancy. Trends of schoolgirls' dropout in secondary schools indicate that 6.7 per cent of the 772 dropouts in 2004 were due to pregnancy, 8.0% (993 in 2005), 6.5% (904 in 2006), 21.9% (3,965 in 2007) and 10.3% (4,965 in 2008). In 2010 more than 8,000 girls dropped out of school due to pregnancy, including about 1,760 girls in primary school and over 6,300 in secondary school (BEST 2010). Ten regions with most girls who dropped out of school due to pregnancy in Tanzania are: Mbeya, Shinyanga, Mwanza, Tabora, Iringa, Ruvuma, Kagera, Dodoma, Kilimanjaro and Tanga. The relatively low dropout due to pregnancy in Lindi may be related to low secondary school enrolment of girls in that region. Lower pregnancy rates among secondary school girls in Dar es Salaam is likely to be due to increased access to life-skills education, greater knowledge of and access to contraception, and may also be linked to illegal abortion.

According to the Adolescent Pregnancy Independent Advisory Group (2008:8) in circumstances such as the above good practice would be:

- Children and young people's services work together effectively to reduce adolescent pregnancy.
- All schools provide Personal, Social and Health Education (PSHE) which includes comprehensive programmes of Sex and Relationships Education (SRE).
- Young people at greatest risk of adolescent pregnancy are identified and supported through effective targeted intervention.

- The provision of multi-agency training to ensure that everyone working with children and young people are confident and competent in addressing relationships and sexual health.
- A well-resourced youth service which addresses sexual health and related risk behaviour.
- Accessible, youth friendly contraceptive and sexual health services are provided and publicised, offering a full range of contraceptive methods including long-acting contraceptives.

Youth friendly services are based on a comprehensive understanding of what young people in a given society or communality want, and with respect for the realities of their diverse sexual and reproductive lives. The aim is to provide all young people with services they trust and which they feel are intended for them. It is argued here that school based education programmes can be of great assistance to reach many adolescents with the support from the religious institutions.

The model of good practice emphasizes here that adolescents have the right to protect themselves from unwanted pregnancies, diseases and violence and to decide freely whether and how to control their fertility and other aspects of their sexual health. Service providers should treat all young people with dignity and respect, assume confidentiality, offer a comfortable and relaxed environment and provide services for as long as needed. Thus, government is hereby called to commit to reducing adolescent pregnancies by considering the diversity of their circumstances, experiences and needs. It is only by listening to the different voices of young people that responsive and effective policies and programmes can be developed.

This chapter therefore, suggests three primary learning centres for the sex education and socialization of youth. They are schools, churches and families. The public and private schools have been providing sex education for a long time, including it as a part of their health curriculum and family life classes. The home has generally been the accepted place to teach human sexuality as parents are expected to have a father-son or mother-daughter talk with their children. Of the three, the church has

taken the least active role in informing youth about the sexual dimension of their being. It is for this reason the next chapter will use the pragmatic task of practical theological interpretation to assist the church in her mission of helping people to deal with their sexuality in a responsible manner through pastoral care and counselling.

#### **4.5 CONCLUSION**

In this chapter we have examined the normative task of practical theological interpretation by answering the question: "What ought to be going on?" Theological concepts were used to interpret particular episodes, situations and contexts in the face of human sexuality. The conversation between theology and other fields is part of all the tasks of practical theological interpretation. It was treated in the present chapter because the normative task poses the question of practical theology's relationship to other disciplines most clearly. Normative theological perspectives provide interpretive guides with help in determining what they ought to do. But they do not tell them how to move particular episodes, situations, and contexts towards the desired end. This is the pragmatic task of practical theological interpretation, which is discussed in the next chapter.

## CHAPTER FIVE

### FACILITATING SEXUALITY RESPONSIBLY: A PASTORAL APPROACH TO ASSIST THE CHURCH TO DEAL WITH SEXUALITY

#### 5.1 INTRODUCTION

Chapter four examined Osmer's third question in Practical Theological Interpretation, "What ought to be going on?" Osmer describes this as the normative task of practical theological interpretation. It seeks to discern God's will for present realities. Osmer refers to this task as prophetic discernment. Prophetic discernment involves both divine disclosure and human shaping of God's Word. Moreover, prophetic discernment uses three methods to discover God's word for the present: (a) theological interpretation, (b) ethical reflection and (3) good practices. These three methods were discussed in terms of how theologically and ethically sexuality can be interpreted to bring meanings to people's lives by the means of good practice. According to Osmer (2008:11) normative and pragmatic tasks are the central to practical theology as an academic discipline.

The present chapter focuses on the pragmatic task of practical theological interpretation: the task of forming and enacting strategies of action that influence events in ways that are desirable. Practical theology often provides help by offering models of practice and rules of art. According to Osmer (2008:176) models of practice offer leaders a general picture of the field in which they are acting and ways they might shape this field toward desired goals. Rules of art are more specific guidelines about how to carry out particular actions and practices. In light of the trends noted above, this chapter focuses on the pragmatic task of *leading change*. The question to be examined in this task is: "How might we respond?" And in the context of this dissertation "How might the church respond to matters pertaining to sexuality" According to Osmer (2008:176) leaders of congregations face not only the external challenge of a changing social context, but also the internal challenge of helping their congregations rework their identity and mission beyond the era when they were at the centre of cultural influence and power. The chapter therefore responds to the research question: "What role could the church play in pastorally assisting adolescents to deal with their sexuality in a responsible way?"

In responding to this question, this chapter proposes a pastoral approach for the church to facilitate sexuality in a responsibly way. The proposed pastoral approach will be based on the literature research done thus far. Therefore the discussion in chapters 2 – 4 will not be repeated but it will include central references to these chapters as the proposed model is discussed. This chapter reflects back at the discussions of previous chapters more especially on the challenges of sexuality in modernity and globalization and formulates strategies of action that will influence actions in ways that are desirable (cf. Osmer 2008:4). For instance, in the background of this study it was noted that traditionally, the Shambala considered sexual intercourse as a sacred tool for cementing companionship and procreation and therefore sex was not an open activity but was done secretly and reverently only within the marriage sphere. However, this study discovered that with the influence of modernity and globalization sex is no longer a private matter and traditional customs and taboos regarding sex have been undermined as uncivilized and savage. Consequently, many sex related problems have surfaced among the Shambala such as unwanted adolescent pregnancy, school dropout due to pregnancy and/or early marriage, abortion, pornographic viewing, child prostitution, rape etc as discussed in chapter two.

Likewise, chapter two of this study has also discussed the Shambala culture of silent sexuality and how the culture was later challenged by modernity and globalization. The chapter has also explored the virtue of silent sexuality as well as some weaknesses of it which the research has indicated need strategies of action from the church. In chapter three theories of cultural transmission and cultural transformation proved that the Shambala culture of silent sexuality with all its values and virtues to the Shambala in terms of sex and sexuality could not survive to the present time due to the development and changes of society. It was concluded that although cultures to constantly redefine themselves and change due to the changing society it also found that the impact of un-facilitated change could be disastrous for a society. Both modernity and globalization have generated much controversy with regards to the rise of a global culture, whereby Western norms and practices are gradually being transported across the globe as the standard and acceptable way of behaviour.

The extensive literature considered in this study warrants a need for a pastoral approach that can be used by the church to deal with sexuality within the present time where the influence of modernity and globalization is inevitable on the Shambala culture. Hence, this chapter will embrace this approach to assist adolescents, parents and the church to facilitate sexuality in a responsibly way within the cultural context. In view of this chapter advocates for a pastoral approach the

church can use to facilitate sexuality in a responsibly way within a space where people can experience *heimat* (at homeness) and an opportunity to develop their hidden inner resources (Louw 2008:105).

In order for the church to implement this pastoral approach in a constructive way this chapter will firstly indicate that this approach should be imbedded in transformative leadership. It will secondly discuss the different components of the approach namely the: education component, counselling components and moral ethical components.

## **5.2 TRANSFORMATIVE LEADERSHIP**

This pastoral approach proposes a pastoral counsellor will be the key role player in facilitating this model within the church and other contexts. A pastoral counsellor is described as someone with the actual and potential capability to facilitate fundamental responsible changes within the Shambala cultural context. Therefore for this approach to exceed within the current Shambala cultural context the pastoral counsellor will need be a transformative leader with the ability to show transformative leadership skills to facilitate sexuality responsibly within the church and broader society. In this regard this discussion will attempt to define transformative leadership and indicate how transformative leaders could be identified.

Two terms which are critical to illuminate the concept e.g. “transformation” and “leadership”. Transformation implies a fundamental change. The Webster’s dictionary defines transformation as changing the “form”, “condition”, “character”, or “function” (1982:794). Leadership is defined in different ways but the elements commonly emphasized are to “guide”, “direct” and “influence”. Leadership, thus, connotes not simply having power or authority but having a vision and a sense of purpose. Who, then, are the transformative leaders? A transformative leader, simply defined, is a person who can guide, direct, and influence others to bring about a fundamental change, change not only of the external world, but also of internal processes.

The role of transformative leadership is to encourage the followers to take great challenge and responsibility, and who, in turn, reciprocate with the extra efforts leading to higher levels of commitment to their organizations (cf. Fellina Nwadike

2011:9-10). Transformative leaders can be found at different levels (community, national, global), and in various sectors (e.g. church society, economy, politics etc.).

Furthermore, transformative leadership is to be understood as a form of leadership which more fully embodies the servant hood of Christ (Joan Modinger 2012:21). It is argued here that transformative leadership aims at leading change by offering services to others in a given capacity. Transformation comes with service, and therefore transformative leader is a “servant” not a “master”. This is made clear by the “visual aid” and example that Jesus gives us in John 13: 1–17 (NKJV, 2002: 1298). Christ provides us with a living example of what it means to be a transformative leader. In John 13: 15-17 Jesus teaches his disciples “For I have given you an example that you should do as I have done to you. Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them”. According to Adeyemo in *African Bible Commentary* (2006:1282) as servants, they were expected to imitate their Master. As disciples of Jesus, each of them would be both master and servant at the same time. Each would receive service and render it. The concept of service to all, especially to those who are socially beneath one, is foreign to Africa. A chief serving his subjects would be unheard of. Yet that is what Jesus is asking us to do here. If our leaders in Africa would learn this lesson, it would take away more than half of the pain the African continent experiences from day to day.

In addition, one of the core tasks of practical theology is to develop leaders who can think in terms of the entire congregational system and the church’s relationship to its context. According to Osmer (2008:176) one of the pragmatic tasks of practical theology is “*leading change*”. As pointed out in the introduction of this chapter, this implies the task of forming and enacting strategies of action that influence events in ways that are desirable. He places this model of leadership in a spirituality of transformative leadership. Osmer (2008:176) challenges leaders to place their model of leadership in a theology of transformative leadership. He explains transformative leadership in the following way, “Transformative leadership is leadership that influences the congregation (groups and/or individuals) in ways that more fully embody the servant hood of Christ” (Osmer 2008:192). Conversely, Fellina Nwadike

(2011:10) believes that transformative leaders are known as agents of change as well as people to be emulated, as leaders of others, not followers. Leadership of reform requires participation of a large number of followers with many goals and collectively transforms part of the society to realize moral principles.

Conversely, Greenleaf (1991:7) explains that leading from a state of being rather than from doing leads to a leadership model of transformative leadership. He asks the question: Transformative and leader can these two roles be fused in one person, in all levels of status or calling? If so, can that person live and be productive in the real world of the present? Greenleaf answers his own question by saying that the great transformative leader is seen as servant first, and *that simple fact is the key to his greatness*. According to Greenleaf (1991:13) this approach begins with the natural feeling that one wants to serve, *to serve first*. He explains that, that person is sharply different from one who is *leader* first perhaps because of the need to own power or acquire material possessions. For such a person it will be the second choice to serve and leading change after leadership is established in terms of “transformative leadership”.

Osmer (2008:176-195), Fellina Nwadike (2011:9-10), Wallace Warfield and Ashad Sentongo (2010:87-88) have discussed three forms of transformative leadership which I find very helpful for this study: Task competence, transactional leadership and transforming leadership.

### **5.2.1 Task Competence**

Task competence is the ability to excel in performing the tasks of a leadership role in an organization. This takes commitment, hard work, and experience – and more. It requires humility. Humility involves treating the needs of others and the common good of the community as having a claim on one’s conduct. In most congregations for example, leaders carry out tasks like teaching, preaching, running committees, leading worship, and visiting the sick. Carrying out these tasks with competence is an important part of leadership. It can also said here that meeting the needs of adolescent as they seek meaning in their lives and meet many challenges in their growth the task competence is demanded. In order for a pastoral counsellor to

perform his/her task effectively he/she needs others whom may offer him/her help. This help is found in transactional leadership to which now we turn.

### **5.2.2 Transactional Leadership**

Transactional leadership is the ability to influence others through a process of trade-offs. Warfield and Sentongo (2010:87) distinguish between transactional leadership and transformational leadership. In transactional leadership, a leader engages in an exchange process. As Joellen Koerner and Sandra Bunkers (1994:71) note there is an “exchange of valued things”. Which means the leadership process is essentially deal-making guided by the satisfaction of mutual interests through distributive gains. In the classic negotiations schema, this works well when both parties enjoy a rough symmetry of power. However, in many intrastate interactions involving regime and local actors, this is not the case. In the African context, transactional leadership often becomes the fulcrum for tension and unrest, leading to conflict.

Osmer (2008:177-178) argues that where there is transparency, love and unity, transactional leaders offer members a path of discipleship in which the needs of others gradually become as important as their own while guiding their congregations toward caring for the needs of people who are different from themselves. It is through caring for others where by deep change can happen in their lives. Through transforming leadership this “deep change” can be manifested.

### **5.2.3 Transforming Leadership**

Transforming leadership means leading an organization through the process of “deep change” in its identity, mission, culture and operating procedures. For instance, in a congregation this may involve changes in its worship, fellowship, outreach, and openness to new members who are different. It involves projecting a vision of what the congregation might become and mobilizing followers who are committed to this vision. Furthermore, Wallace Warfield and Ashad Sentongo (2010:87) note that transforming leadership occurs “when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and reality”. In this way, transformational leadership involves innovation, change, growth, and empowerment of self and others. Characteristic of this form of

leadership, community leaders and followers have similar objectives and needs. A mutual sense of security, identity, recognition, development, and self-actualisation shape the contours of negotiation for leading deep change.

Leading deep change is costly and risky. According to Robert Quinn (1996:201) leaders must carry out the “internal work” of discerning their own core values, as well as the “inner voice” of the organization they are leading. They must confront their own hypocrisy in failing to embody the values they espouse and must alter their behaviour to model with integrity the sorts of changes they would like to see in their organization. Such leadership also is costly and risky because it almost inevitably encounters resistance.

According to Osmer (2008:178) deep change is also messy. It usually is not a linear process unfolding along the lines of a rational plan. As the organization moves through a period in which old patterns no longer work and new ones have not yet emerged, it often feels chaotic. Osmer believes that “such times often are filled with conflict, failures, and dissatisfaction, as well as new vitality and experimentation”. During such periods, transformational leaders must remain committed to their internal vision, even as they empower others to reshape their vision. If on the other hand transforming leaders are not committed in their task of leading change, if there is no democracy, conflict and misunderstanding can simply occur in an organization or in a country.

For instance, in the African context, it is not possible to talk about transforming leadership detached from the emergence of democracy. African democracy has been developing since the early 1990s although its transition from dictatorial regimes has been erratic. The current positional competing for power in Zimbabwe stands as a good example. Guinea Bissau and Gabon provide two more examples of democracy being thwarted by authoritarianism (cf. Warfield and Sentongo 2010:88).

Osmer (2008:178) argues that today, it is transforming leadership that is most needed, leadership that can guide a congregation through a process of a deep change. Leading change in the lives of people needs commitment, knowledge and to have a thoughtful approach with well-structured components.

### **5.3 KEY COMPONENTS OF THE FACILITATING SEXUALITY APPROACH**

Osmer's pragmatic task of pastoral theological interpretation gives emphasis to strategies of action that influences situations in ways that are desirable and entering into a reflective conversation with the "talk back" emerging when they are enacted (2008:4). Thus, the objective of this pastoral approach to facilitate sexuality in a responsibly way is to respond to the pragmatic question "How might we respond?" by assisting the church, parents and adolescents to understand the sexuality issues in the changing world and to facilitate how to interpret this in a responsible way within the Shambala culture. For instance in chapter three it was argued that changes in our understandings and attitudes of sexuality are both affected by and reflect the larger changes of globalization. These changes reflect the wider social changes brought on by globalization (Altman 2001:1). Sexuality takes on and reflects some of the characteristics and changes resulting from globalization. It was further argued that globalization processes change our sexual lives and influences the social organization and meanings of sexuality, creating new opportunities and benefits, but at the same time also contributes to the decline of "traditional" understanding and approaching of sexuality.

Although the Shambala in Tanzania live in a so called third world country it has been argued that it is affected by globalisation and the post-modern age and in this regard Harries (2003:1-8) indicates some of the ways in which post-modernism does impact on their sexual ethics.

- Fulfilment is seen to be found in the achievement of personal happiness.
- Individuals should be free to determine their own lifestyle without external control from either religion or society.
- The right to pursue personal happiness is an integral part of people's human rights.
- The Church's rejection of certain forms of sexual activity is seen to be hypocritical.

- Post-modernism rejects the existence of moral absolutes, because belief in them leads to the oppression of those who fail to conform and also because “truth” is a human social construct.

In this regard it is fair to say that the above sexual ethical values have had a big impact on the values depicted in the media. The Shambala adolescents are therefore also exposed to sexual behaviour values depicted in the media. What is however clear is that these values as indicated by Harries is a far cry from the values as depicted from the traditional culture of the Shambala.

In this regard the pastoral approach to facilitate sexuality in a responsibly way within the Shambala needs to assist the church, parents and young people in making responsible decisions about sexuality issues. In order to achieve this goal this approach need to focus on the following three components; education component, counseling component and moral ethical component. Together these components form an significant part of the approach because each one of them play an important part to assist the church, parents and adolescents in making responsible decisions in sexuality issues within the current Shambala culture.

- (a) Education components: educating the church, parents and adolescents on the issue of sexuality
- (b) Counselling components: counselling the parents and adolescents
- (c) Ethics and Morality components: facilitating a responsible morality to adolescents.

### **5.3.1. Education Components**

In a world that is characterized by technological advancement and increased connectivity, people are confronted with sexuality issues on a daily basis – through television, radio, music, newspapers, magazines, advertisement etc. So education component is important tool in assisting the church, parents and adolescents about sexuality matters for the fact that despite the increased sexualised mass media, issues of sexuality are not dealt with openly both in the church and in families in Tanzania (cf. Edgar Ngowi 2011:2). Sexuality is shrouded in silence and secrecy and it often elicits feelings of shame and embarrassment rather than joy. According to

Lumwe (1988:33) who has conducted an empirical research among the Shambala adolescents concluded that sexuality within the church is still an uncomfortable topic and it only mentioned in passing. Churches have done very little to create space for adolescents to discuss their sexuality freely. Yet, this dissertation in chapter one and two has shown that sexuality activity starts during adolescence. Much of this activity is risky and it is characterized by unwanted pregnancy, school dropout, unsafe abortions, sexually transmitted diseases, e.g. HIV/AIDS.

Additionally, Lumwe's research reveals that church-going young people are not excluded from the risks faced by others in society. Of the respondents 30.5% have had sex (40% Male and 21%). This is irrespective of geographical location (32% Rural and 30% Urban). Young people are practising vaginal, oral and anal sex or any combination. During their first sexual experience, only 35% used contraceptives. Ninety per cent of their first partners are friends or schoolmates and when it came to venue, 75% had sex at home or at their partner's place. Casual sex was common and 33% of those who have had sex have been with four or more sexual partners. Sexual violence also occurred as 6% of the respondents were forced to have sex. Of this coerced group, 12% have themselves demanded sex from somebody else (Lumwe 1988:33-35).

There is thus a gap between the Church's traditional teachings of "no sex before marriage" and the realities of the way in which our young people live. Hence, we should no longer hide our heads in the sand and pretend that our young people are not at risk. Nonetheless, it has also revealed encouraging information, as adolescents are interested in changing the situation if they get assisted from both the church and parents (Ngowi 2011:5). Therefore there is a need to educate the church, parents and the adolescents to be able to make responsible decisions.

### **5.3.1.1 Educating the Church**

In order to increase its effectiveness in addressing sexuality issues to adolescents, the Church should be prepared to act rightly and effectively. For too long the church has either maintained silence about sexuality issues or when they have spoken, it has most often been to link sexuality with sin or immorality. The point is that the

church has been part of the problem instead of being the solution for the fact that the church has not been responsible in carrying out the task of sexuality education, therefore the church needs to be educated first. It is the task of a pastoral counsellor to take initiative in facilitating and teaching the church about all matters pertaining to sex and sexuality.

A pastoral counsellor can assist the church through seminars or workshops to empowering it with sexuality knowledge which in turn the church can best assist the parents to help their children. Furthermore, according to Wallace Warfield and Ashad Sentongo (2010:87) and Shirley Miller (2001:14) for the pastoral counsellor to be able to assist the church, the parents and adolescents in sexuality education the following are important:

- 1) They should first be comfortable with their own and others' sexuality. This can be accomplished through guided exploration of both their upbringing and their values about a range of sexuality topics. It is critical that educators be able to talk about sexuality and sexual conduct without imposing their own values. This takes practice.
- 2) They should have appropriate knowledge of human development, sexuality and related concepts. Facilitators need to know and understand basic information about anatomy, physiology, psychosexual development, puberty, sexually transmitted infections, HIV/AIDS, sexual abuse, decision-making, and contraception and parent/child communication. It would be unreasonable to expect facilitators to be sexuality experts, but they do have to know the basics. They also need to be aware of what they don't know and where they can go for additional information.
- 3) Skill building is another important component of training. Facilitators need to be skilled in group facilitation techniques supportive of adult learning styles. The sensitivity of the subject matter and complexity of the social and emotional barriers to sexuality and family life education requires a skilled facilitator to manage the process.

Miller (2001:14) encourages facilitators to work at stimulating discussion by encouraging trust and openness, creating two way communications with and among the target audience, asking open-ended questions and conducting focused activities that encourage parents to learn from each other's experiences.

- 4) Facilitators also need to learn how to use correct, appropriate and relevant language for explaining sexual anatomy and functions. Therefore, they need both the knowledge and comfort to communicate such language and new vocabulary to their target audience.

It is after getting proper knowledge of sexuality; the church can take her duty of teaching about sexuality. It is the duty of the church to teach about every aspect of family life, not just one. Evil does not come from sex but from the misuse of sex. (Miller 2001:33). In chapter four it was discussed that sexuality is a wonderful gift from God that begins at birth and ends at death. It is like a fine string of pearls, each pearl represents an important part of who we are. Sexuality includes our physical makeup, our emotions, our spirituality, gender, attitudes, values, personality and all of the other aspects that make up our personhood. Sexuality does not diminish as we develop spiritually. Rather it evolves throughout our life cycle.

How the church talks about sexuality is very important. The church shapes intentionally and unintentionally the values and attitudes about family life and sexuality knowledge. Sexuality is a total expression of who we are as human beings created by God and it should be discussed in a positive light. In chapter two it was revealed that although the church advocates against premarital sex, adultery and fornication, every day young girls become pregnant out of wedlock, rape occurs and the incidence of STDs and AIDS is increasing at alarming rates. Hence, the religious community and parents must find a way to integrate accurate information about sexuality within the context of Biblical teachings. According to Rachel Mash (2006:44) children should receive sexuality information from their parents and that the church community should take an active role in providing assistance for parents to be able to assist their children as will be discussed below.

### **5.3.1.2 Educating the Parents to Assist their Adolescents on Sexuality Issues**

The Bible teaches us about the important role the parents play in a child's life for instance in Proverbs 22:6: *Train a child in the way he should go, and when he is old he will not turn from it.* However, there are no formal schools that prepare parents to cope with the many challenges we face in raising children. In fact, much of our parenting information comes from our own experiences as children and from observing others.

In the world today, there are so many new challenges that parents and children face. According to Hollis (2004:6) now, more than ever before, parents are struggling to raise their children in a world filled with immorality, HIV/AIDS, promiscuity, violence, alcohol, wars, substance abuse, rape, poverty, unwanted pregnancies, abortions etc. Traditional norms that governed behaviour are eroding. Parents are realizing the need to talk to their children about issues relating to sex and sexuality in order to protect them.

Miller (2001:95) argues that in every country and culture, parents have been the first and most influential source of all knowledge, beliefs, attitudes and values for their children. They can be ideal sex educators as well as role models for their children. They provide unspoken sex education by the way they act toward each other and toward their children. They are there at every stage of a child's development to answer questions, give information and advice and discuss concerns. They can make understanding about sexuality a natural, normal and progressive experience.

Unfortunately, many parents do not adequately discuss sexuality issues with their children at home, so most of what adolescents know about sexual reproduction, anatomy, pregnancy, etc. has been picked up from their peers and is either wrong or incomplete. Education about sexuality and about communicating with one's child on the subject can help parents do a better job (cf. Rachel Mash 2006:42).

Parents feel uncomfortable talking about sex to their children, they are afraid that they don't have any or all of the answers, or find it difficult to admit their children are

sexual beings. However, as it was discussed in chapter four, sex is a gift from God and a wonderful part of our lives. Shirley Miller (2001:96) argues that:

Sex is like a river. It is powerful and beautiful; it gives life and is a source of blessing to all humankind. But if the river overflows its banks, it can cause great destruction. God designed sex to be a blessing. He has given clear guidelines about the right use and enjoyment of sex. These guidelines are like the banks of the river. If we go outside these guidelines and misuse the gift of sex, the blessing becomes a curse, a source of destruction

Far too few adolescents receive anything approaching adequate preparation for a safe and satisfying adult sexual life (Miller 2001:96). Open discussion of sexual matters with trusted adults is usually absent at the very time when it is most needed. According to a qualitative research done by US AID in Tanzania (2011:23), it was revealed that many parents fail to have open conversation about sexuality with their children. Parents were said to lack the time, knowledge, or comfortable level needed to engage in these types of conversations. When they do occur, many of these conversations are fear-based, with parents warning their children not to have sex or not to have multiple partners because of the risk of “diseases”, “infections”, and “death”. In addition, communication may be inadequate, confusing, or inaccurate, as a female adolescent in Tanzania described in a focus group discussion by researchers from USAID:

There is problem. Most parents are not open to tell their kids about what they should not do and when they should not do it. They would simply tell the kid that you are a grown up, do not get involved with men...but how? Does it mean that she should not go near them or walk with them...it is not easy to understand, not even for me. Some even tell their daughters that if you touch a man then you will get pregnant...Parents are so secretive on such matters, they are not open (US AID 2011:23).

Since it is not easy for parents to fulfill their educational commitments including those with regard to sex and chastity education, Pochet (1999:58) believes that it is the duty of the church through well trained pastoral counsellors to give parents confidence in their own capabilities and help them to carry out their task. Pastoral counsellors have a good moral reputation, be faithful to their own Christian state of life, and be sensitive to the right and role of parents and the needs and problems of children and young people. According to Rachel Mash (2006:48) adolescents and

young adults are generally in a searching stage of their lives, which some describe as a transition from dependence on their parents to independence to hopefully the balanced interdependence of mature adults. Because of this, as well other factors including their social and cultural situation a good pastoral counsellor can play a very important role in helping parents to assist their children.

Pastoral counsellors can help parents provide sex education which involves correct information about the biological facts of life, as a child is ready to receive the instruction. Accurate information should always be given and correct terminology should always be used. If children discover later that parents cannot be trusted about sexuality, which is one of the most important areas of life, these adolescents may decide that they cannot trust their parents about anything. In seeking to communicate the biological facts of life to adolescents, parents must be led to recognize the developmental stages of life. This will prevent their trying to teach too much too soon, and it will enable parents to prepare their adolescents for the next stage of development. Kazantzakis (2004:5) states that, "In our permissive society, it is an understandable concern that some parents fear the teaching of facts that will lead to such experimentation". Indeed, studies of child behaviour indicate that when parents wisely teach sex information to their children, unwholesome sexual experimentation is less likely to occur. Knowledge may satisfy curiosity that sometimes leads to unhealthy experimentation (Hollis 2004:6).

Through pastoral counselling and education pastoral counsellors can make use of special programs, family seminars, premarital counselling, marriage enrichment or articles in the Christian magazines or Christian books to equip Christians to face the modern issues of sex and sexuality and to assist parents to support their children because parents are the primary teachers of their children. Eva Goldfarb and Norman Constantine (2011:25) suggest that most of these programs must have one or more of the following objectives toward that goal: increase parents' knowledge, help parents to clarify the values they wish to convey to their children, improve parents' skills in talking about sexuality, increase parents' comfort talking about sexuality while acknowledging that it is natural and acceptable to feel uncomfortable, and provide structured opportunities for adolescents and their parents to talk together about sexuality-related topics. Parental workshops and seminars are

recommended for this regards where parents can receive appropriate knowledge on how to assist their adolescents.

A good example is a recent established programme by the Evangelical Lutheran Church in Tanzania (ELCT) and Christian Council of Tanzania (CCT) (2011). The programme aims to train adults to be more effective in counseling and communicating with adolescents about sexual activity. The contents of the programme is to establish children's rights to sexual information; clarify existing myths about sexual health, establish that "it's OK to say NO" and share practical coping strategies to help younger adolescents (especially girls) to manage sexual urges associated with the onset of puberty. Parents should be equipped to communicate, comfortably discuss important issues about sexuality with their children. The content of this programme is:

- a) The positive aspects of abstinence for adolescents under 16 years with special attention to the boys
- b) Sex in all forms (penetrative, oral, homosexual and heterosexual)
- c) Sex for pleasure versus reproduction, the dangers and variations of sexual activity
- d) Parental responsibilities
- e) The role of church, school and media in shaping adolescents' views on sexuality.

According to Shirley Miller (2001:22) parents do not have to have a great deal of technical information; children hardly ever ask technical questions. But to avoid passing on misinformation, parents should have certain basic facts about puberty, menstruation, wet dreams, hormonal influences, sexual behaviour, family planning, pregnancy, sexually transmitted infections, HIV/AIDS, etc. A pastoral counsellor or facilitator can help them gain self-confidence by pointing out that:

- nobody can be a perfect parent at all times.
- it's all right to be a little nervous or embarrassed. Just don't let it immobilize you.
- sexuality continues throughout our lifetime. They needn't feel pressured to tell everything at once.

- they have already begun their children's sex education without realizing it through their natural parental actions of loving, cuddling, hugging, teaching, etc.
- by encouraging their children to develop and use decision making skills in childhood, they have also begun preparing their children to make thoughtful decisions about sexual involvement.

Parents want to be involved in their child's sexuality education but feel they don't know how to go about it. Again a pastoral counsellor can help them by emphasizing that despite the difficulty and discomfort many parents experience; they can be effective sexuality educators. Parents do not have to be experts to be able to educate their children about sex. Miller (2001:23) emphasises that "the most important thing parents can convey to their children is that no question is ever "wrong" to them as parents".

Parenting input has been proven to be effective in the context of a relationship which is characterised by "supervision, support and open communication" (As-Sanie 2005:47). Parental disapproval of early sexual activity is also associated with a later onset of intercourse (Cheyne 1999:594). Moreover, parental input can be more appropriate to the developmental stage of the individual child than school interventions. Not all grade eights are at the same developmental stage, yet they are treated as one in school settings. Parents can talk to their children about the consequences of sexual activity in their own lives, and if they are honest, their children can learn from their mistakes, rather than repeating them. Churches need to equip parents to be able to tackle the challenge of talking to their children about sex. There are parents who are hesitating that if they talk to their children about sex, they will encourage early sexual activity (cf. Lumwe 1998:36). The reality is that if the parents do not answer questions, the children will find the information they seek from other sources. The church can help with practical workshops giving skills and confidence around speaking to children about sex.

Children acquire behavioural patterns and values largely by observing others, especially their parents. By educating parents first about sexual matters in turn they can be good facilitators of educating their children on sexuality issues.

### **5.3.1.3 Educating Adolescents about Sexuality Issues**

As it was discussed in chapter two adolescents live in a world riddled with HIV/AIDS, illicit behaviours, drugs, incest, rape, child molestation, crimes, unintended pregnancies, abortions and much more. Every day, adolescents make life and death choices with little or no knowledge about the consequences. Now more than ever before, adolescents need to be armed with facts about sexuality and reproductive health in order to protect themselves and others. They need positive reinforcement, positive self-esteem and the confidence to make responsible decisions.

Adolescents are often troubled by guilt and anxiety about sexuality; hence, there must be an emphasis on forgiveness and loving redemption. The pastoral counsellor can provide a community of love in which the adolescent can feel acceptance. Many adolescents are already sexually jaded. These adolescents must be given the hope and responsible sexual relationships. The pastoral counsellor can provide adolescents a place of security at a time of insecurity where adolescents can be allowed to question and search for answers within the context of the church (Hollis 2004:9).

#### **I. The Sexual Struggles of Adolescents**

A combination of biological and social factors exerts enormous pressure on adolescents to start having sex early.

The onset of puberty brings with it a growing sexual awareness and desire. The average age at onset of puberty has been declining in most regions as a consequence of improved nutrition. The age of onset of puberty varies widely. Ras (2008:16) has discovered that in most suburban and urban areas where the socio-economical background is more favourable and nutrition and stress factors are less dominant girls may reach puberty earlier than girls who are of a lower socio-economical background. Only forty years ago the average age for the onset of

puberty was fourteen, today it can start as early as ten years for girls and age twelve for boys (CMF2008:5). For most adolescents, the physical ability to have sex arrives long before the psychological ability and emotional maturity to be a committed and loving partner.

Not only do adolescents mature faster physically, but they also grow faster intellectually than in times past (Richard Durfield 2004:23). They certainly have more access to information about sex, and most adolescents would rather search the internet if they want to find more information about a topic than ask their parents or an informed adult about it. Yet, adolescents seem to be maturing emotionally and socially more slowly than their parents did. This can be seen in the tide of violence, immorality and despair engulfing adolescents today. Although young adolescents can apply formal operational thinking skills to their schoolwork, they often are not able to do the same when it comes to personal dilemmas or moral issues. This is because when emotions are involved, adolescents may be unable to treat possibilities as real entities (Ariganjoye and Daigneault 2008:2). For example, they will struggle with a question about whether someone should report a friend for breaking a rule, because their values of friendship and honesty might conflict. The decline in emotional maturing in adolescents might be because of less contact with adults due to absent parents, busy family schedules, and the fact that more and more kids spend most of their time with peers and the media.

On the other end, the waiting period until marriage has increased, with many people delaying that commitment until their mid- to late twenties or early. For instance USAID (2008:3) reported that in Tanzania, almost two-thirds of women (65%) are married by their nineteenth birthday. The median age at first marriage is 18 for women, while men get married much later, at a median age of 23 years. Women in urban areas tend to marry later (median age of 19 years) than their counterparts in rural areas (median age of 18). Age at marriage also greatly increases with education; women with at least some secondary education get married more than 5 years later than those with no education (22.6 years versus 17.5 for women age 25-49).

The media has a big influence on sexual behaviour of adolescents today, reaching the saturation point with material that only a generation ago would have been

labelled pornography (Durfield and Durfield 2004:23). Our contemporary culture relentlessly preaches a message of sexual immorality, undermining the traditional conviction that sex should be reserved for marriage. Television, movies, the internet, popular music, teen novels and magazines all combine to project sex as a status symbol and the primary reason for living. This causes adolescents to daily hear countless seductive voices insisting that casual sex is normal and desirable, and that society has no firm moral standards by which to judge sexual behaviour.

The easy availability and widespread promotion of contraception among adolescents also contributes to early adolescent sex in Tanzania. The “pill” arrived in the early 1960’s (CMF 1998:7). Since then mankind have been able to separate sex from reproduction with a high degree of reliability and safety. This has inevitably had a marked effect on sexual behaviour. One early pill user described the transformation of her new-found sexual lifestyle as follows, “Promiscuity becomes as easy as the next cigarette” (CMF 1998:7). For instance Carol Bower, executive director of Resources Aimed at the Prevention of Child Abuse and Neglect (Rapcan) in South Africa, voiced why most government based sex education programmes promote use of condoms (safe/protected sex) to adolescents: “You can’t stop adolescents from experimenting, though I’m not saying for a minute that sex is what they should be doing, but there is a pervasive atmosphere of sexuality everywhere” (in Durfield 2008:34).

Peer pressure is probably regarded as the biggest factor that influences adolescents’ decisions regarding sexuality among the Shambala and elsewhere. For 10-15 year olds, their greatest concern is “about fitting in and being accepted by their peer groups” (Rabkin 2008:4). Particularly for girls, the attitudes of their friends influence their stance about the appropriateness of premarital sex. In reply from some adolescents which were asked why so early for sex, was, “it is trendy and everyone else is doing it, so why not me?” Adolescents openly admit to that of feeling pressurized to lose their virginity.

Lack of communication by parents is another big factor that influences adolescent sexuality. In 1997, The Journal of the American Medical Association published a study that concluded that the degree of connection adolescents feel with parents and teachers is the single most important determination of whether they will engage in

risky sexual activity, e.g. early sex, multiple sexual partners, unprotected sex (Gresh 2001:26). Despite the uneasiness felt by most adolescents when parents bring up the subject of sex, they are very curious, and most kids at this age say they prefer to learn about sex from their parents. In one study of 11 and 12 year-olds, 60% of the respondents wanted their parents to bring the subject up more frequently. Ultimately, it will be parents' overall relationship with their children that ingrains sexual values into their lives. Dads are particularly important in establishing life-long healthy sexual attitudes. Studies confirm that girls who grow up without fathers are at much greater risk for early sexual activity, adolescent childbearing, divorce, and lack of sexual confidence within marriage. Many men who struggle with sexual addiction had either neglectful or abusive fathers (cf. Mash 2008:38; Gresh 2001:26).

Pessimism regarding their future is another factor that influences adolescent sexuality in Tanzania. Adolescents that come from a higher social class tends to curtail sexual activity, perhaps because they have hopes and dreams for the future that seem attainable (Mayo 2008:19). Adolescents who grow up in homes where sex is presented negatively proved more likely to become involved sexually than adolescents who had been exposed to an affirming message about the appropriateness and beauty of sex and whose parents model a strong and loving marriage relationship. Thus, the sexual struggles of adolescents will need a combining force both from parents and the church. An effective sexuality education programme is proposed to assist adolescents in delivering a clear message in their struggles to transform their sexuality understandings and to make responsible decisions with their sexuality.

## **II. Sexuality Education Programmes**

For adolescents sexuality education programmes can provide a welcome opportunity to assist them to make responsible decisions. Research among adolescents has shown that adolescents want and need more information about reproductive health, sexuality and the environment. Regrettably, more often there is no sufficient information both from the church and from parents or the information comes "too late" and does not include enough detail (Carr 2008:6). Lack of information and misinformation about a subject can have devastating and even fatal consequences. There is a growing awareness among reproductive health providers throughout the

world that adolescent programmes are vitally needed if young people are to be adequately informed about reproductive health.

Sexuality education programme in all its form has an important influence the sexual development of the adolescents. Research in this regard indicates that ages 12-13 years are peak times for learning about many sexual concepts with 51% of sexual information being acquired during this period (Thomas 1999:30).

Sources of information are therefore particularly important. Knowledge about which sources provides what amount and what types of sexual information contributes to our understanding of sexual development and may also be used to support education policies.

An individual's sexuality depends on learning from the inter-relationship between biological, psychological, ethical and cultural factors. Appropriate sexuality education programmes would enable adolescents to acquire that knowledge and the skills needed to understand and negotiate sexuality in their lives.

Sexuality education programme should thus concentrate in the teaching methods as much as content including the application of social learning theory. Imparting knowledge may have little effect in behavioural terms, but dangers to health cannot be avoided without knowledge and appreciations of risks. A core of factually accurate and current information is crucial to sexuality education programme ( Mellanby, Phelps, Tripp 1992:46). Thus, effective sexuality education programmes can provide adolescents with age-appropriate, culturally relevant and scientifically accurate information. It includes structured opportunities for young people to explore their attitudes and values, and to practice the decision-making and other life skills they will need to be able to make informed choices about their sexual lives.

Moreover, effective sexuality education is a vital part of HIV prevention and is also critical to achieving universal access targets for reproductive health and HIV prevention, treatment, care and support (UNAIDS 2006:36). While it is not realistic to expect that an education programme also can eliminate the risk of HIV and other STDs, unwanted pregnancy, coercive or abusive sexual activity and exploitation,

properly designed and implemented programmes can reduce some of these risks and underlying vulnerability. Effective sexuality education programme is important because of the impact of cultural values and religious beliefs on all individuals, and especially on young people, in their understanding of this issue and in managing relationships with their parents, teachers, other adults and their communities.

The Evangelical Lutheran Church in Tanzania (ELCT) and Christian Council of Tanzania (CCT) (2011) in their attempt to teach sex education to adolescents have established a programme for teaching sexuality to adolescents in Tanzania. This program resonates with the approach agreed in this chapter and therefore it is helpful for this study. The content of the programme includes the following:

- Bible studies need to be formulated which help young people to discuss principles around sexuality in a contemporary way. Young people do not see the Bible connecting to their sexuality. The question is often asked “where does it say “no sex before marriage” in the Bible? And many other questions regarding Bible and sex. Perhaps Bible studies might have more impact in discussing topics like the relationships between “fornication” and sex before marriage and come up with relevant answers to help young people deal with their sexuality in responsible manners.
- The after school hours have been identified as a high risk time for sexual activity. Many adolescents are unsupervised, while their parents are at work. The research shows that the majority of adolescents’ sexual experiences take place in the home when their parents are away. It is very important that churches look at using their facilities for after-school activities.
- Young people expressed their desire to be more involved in church’s programmes and services, and to be given more leadership skills and respect.
- It is crucial that programmes are set in place to empower and skill girls. Many girls, who do not want to become sexually active, find themselves involved in unwanted sexual experiences.
- Grade seven (from age 13 and 14) has been identified as a key year for interventions, before young people start secondary school. Priority should be given to this age group. These young people need to formulate in their own

lives, the values with which they are going to enter secondary schools, where the pressure to become sexually active will be much stronger.

One area of strong emphasis in the youth education program according to United Nations International Children's Fund (UNFPA) (2010:27) is that it is not just the “what” – or the content of comprehensive sexuality education programmes – but also the *who* and the *how*. In order to bring sexual transformation in the lives of adolescents the abilities and attitudes of the one who teaches sexuality education; in this sense a transformative sexual counsellor has a huge impact on the quality and effectiveness of those programmes. The teaching methods also affect outcomes. The areas of emerged regarding delivery of sexuality education according to UNFPA were:

- View adolescents as citizens and valid actors, by involving adolescents at every stage of programme development, implementation and assessment. If the right of young people’s participation guides programming, then programmes are more likely to be effective and sustainable;
- Train educators, giving them scientifically accurate information about sexual and reproductive health and providing skills in participatory teaching methodologies. Also essential is creating opportunities for educators to talk about their own values and attitudes.
- Build trust between the educators and the youth participating in the programmes. This can be addressed through educator training and encouraged in the design of programmes.
- Create a safe environment where adolescents are respected and are able to participate to their full potential. Establishing an environment in schools or community settings that reinforces the messages of the comprehensive sexuality education programmes is fundamental.
- Invest in attractive, engaging materials that provide people with accurate and age-appropriate information (UNFPA 2010:28).

On the other hand UNESCO (2007:15) suggests that it is most effective if programmes last for at least ten sessions. Ideally, the programme would be sequenced over two years or more, with repetition of core themes. Themes which

are recommended in the facilitating sexuality responsibly approach and which were addressed as key problems of adolescent sexuality in chapters one and two are HIV/AIDS, unwanted pregnancies, abortions and sexual violence.

Due to those key problems with regard to adolescents' sexuality, Rabkin (2008:8) believes that counselling is not a panacea for these problems, but it is one of the very important multi-disciplinary interventions that can be delivered by front-line health or human services providers at various levels who can be mobilized to address these complex problems. Counselling is one response that focuses on the psychosocial and "psychosexual" aspects of adolescents, including the intense feelings and emotions related to sexuality that often interfere with adolescents' ability to make healthy sexual decisions and consequently practice healthy behaviours. At the same time, counselling provides the adolescents with a safe space to understand themselves more intimately, for example, understanding what exactly puts them at risks for contracting a serious STDs, or how they cope with their normal life problems and stressors and what they do when experiencing moments of fear, doubt, loneliness, and anxiety. In the next section therefore the focus will be on pastoral counselling components which will give the reader an understanding of counselling in sexual related matters for adolescents and their parents.

### **5.3.2 Pastoral Counselling Components**

Pastoral counselling is "an important way in which Christians can express the love of God to persons in their times of greatest need and in which the faith can be witnessed to the world (Stone 1976:91). Within the Christian counselling process, it is confessed that all healing and nurturing comes from God alone. God is the one who is repairing and restoring the broken heart and who can bring about peace and renewal of life. His love and caring is not biased in any way. Pastoral counselling is those caring acts of the church under the guidance of the pastoral counsellor that address issues of care from the perspective of both Christian theology and the modern social services, especially the modern developmental and psychotherapeutically psychologies (Wicks 1993:7). Howard Clinebell (1997:27) defines pastoral counselling as one dimension of pastoral care. It is the utilisation of a variety of healing (therapeutic) methods to help people handle their problems and crises more maturely and thus experience healing of their brokenness.

Furthermore, pastoral counselling aims at helping persons deal constructively with their immediate problems, make decisions, face responsibilities, and make amends for other self-hurting behaviour, as well as expressing, experiencing and eventually resolving growth-blocking feelings, attitudes and self-perceptions (Clinebell 1984:26). The aim of counselling therefore is to help people improve and implement their potential coping skills, and in the process they gain strength, competence, esteem and hope to cope with their future crisis regardless their age, sex or status.

The International Dictionary of English defines the word “skill” as “a special ability to do something” (IDE 1999:1346). Skills are generally defined as capacities to perform a set of tasks developed through the acquisition of experience and training. In this study, a skill is a practical ability to apply theoretical counselling knowledge to contextual situations. In summary skills are specialised techniques or knowledgeable tactics.

For any work to be successful and effective, the one who does it has to be equipped with adequate skills and knowledge. In the same way, pastoral counsellors as transformative leaders need thorough training in skills to be effective counsellors in the pastoral field. Skills will help them in assisting adolescents and their parents to approach sexuality matters responsibly. Wayne Oates (1989: iv) emphasizes: “Pastors do not have the privilege of deciding whether to counsel with people. The choice is not between counselling and not counselling but counselling in a disciplined and skilled way...” Oates stresses the point of pastoral counsellors having adequate counselling skills because they have to counsel as long as they are pastoral counsellors. Larson (1998:39) confirmed that 40% of people with personal problems first consult their priests before going to psychiatrists, doctors and other sources. It is still true that parishioners flock to consult their priests first for competent counselling, so our priests have to be equipped with counselling skills.

As regards pastoral counselling, Igo (2005:25) writes about counselling skills that enable one to be very sensitive to the needs of hurting individuals. He sighted a biblical text from St. Paul by writing that, “those who are strong must bear the weaknesses and help carry the burdens of those who are weaker” (Rom. 15:1). Patton (2005:27) in his argument of counselling skills reiterated the pastoral role of a

pastoral counsellor as a skilled shepherd. Pastoral counsellors are shepherds who need to study hard to acquire necessary counselling skills in the pastoral ministry.

Likewise, West (2001:416) demonstrated the importance of counselling skills when he wrote that they are like “a laboratory for integrating psychology, theology and social sciences”. Farris (2002:44) pointed out that pastoral counsellors rely on “skilful application of techniques” for the efficacy of their pastoral counselling. Reiterating the thoughts of Benner (1992:21), he further argued that pastoral counselling needs skills which can be utilised within a certain frame work. Through a series of structured contacts, the pastoral counsellor uses skills to alleviate distress and promote growth in the one seeking help. Okun (2008:139), in her strategies or skills for counselling and interview, focuses on domains of “affectivity, cognition and behaviour”. Counselling skills are in their theories. McCabe (2007:148) argues that the discipline of a pastoral counsellor is shaped by the theories and techniques of one’s approach to counselling. Such theories and techniques are essential to guide the pastoral counsellor, setting the priorities and continuously determining, securing and maintaining the desired focus.

By studying counselling skills in pastoral work, this research inquires within the context of pastoral situations the necessary tools a pastoral counsellor should possess in order to be more effective in assisting people about matters of sexuality. In this context, a pastoral counsellor should possess psychological and pastoral counselling skills. Furthermore, the action of addressing counselling skills in the context of the church helps pastoral counsellors to be more open to different approaches of counselling in the ministry of pastoral care. Counselling skills are essential tools for pastoral counsellors to understand concrete human experiences and problems of their churches with the explicit intent of developing “practical principles and methods in the ministry” (Hunter 2005:936). Conversely, according to Louw (2011:264) the purpose of different skills, when used in a pastoral counselling is two-fold: to change a group member’s perspective and to make room for the transformation process of the Spirit of God. The pastoral counsellor will also need to embody the following counselling skills within his/her transformative leadership in order to expedite the facilitating sexuality responsibly approach: listening, empathy, communication and persuasion, healing and interpathy within intercultural counselling.

### 5.3.2.1 Listening

As explained earlier, a pastoral counsellor experience episodes in which people share their problems within them, seek help, are hospitalized, lose loved ones and pass through the stages of life (Osmer 2008:31). When pastoral counsellors then make observations and gather information in the face of such incidents, they are attempting to answer the question, “What is going on?” and “What might we respond?” Here the counsellor has to listen accurately in order to highlight the real issue triggering the client. Mbigi (2005: 220) defines listening and reflecting as essential to the growth of the leader. Listening means, getting in touch with one’s inner voice and seeking to understand what one’s body, spirit and mind are communicating. Listening is perhaps best summarized in the prayer of St Francis of Assisi: “Lord, grant that I may not seek so much to be understood as to understand”. It is often a devastating question to ask – but it is sometimes important that the transformative leader asks – “In saying what I have in mind, will I really improve on the silence?” (Greenleaf 1991:17).

This suggests that a non-servant who wants to be a servant might become a natural servant through a long, arduous discipline of learning to listen, a discipline sufficiently applied, so that the automatic response to any problem is to listen first. Greenleaf (1991:17) states: “True listening builds strength in people”.

According to Louw (2008:185) the role of the pastoral counsellor is of the utmost importance within the African context. In a certain sense the pastoral counsellor could assume the role of the “prophet healer”. The task of pastoral counsellor is to scrutinize the past in order to identify the spiritual and human agents responsible for the human and communal misfortune (cf. Berinyuu 1988:93). As a “prophet healer”, the pastoral counsellor must therefore play an interpretative and listening role, taking into consideration the unique cultural and religious milieu of the patient. Listening patiently to the story of the sexually abused adolescents and their environment makes an important contribution towards their recovery process. The pastoral counsellor becomes, among other things, “a listener to stories”. Berinyuu (1988:96) maintains that, “For the sick, the language of pain and strong emotion is a very important, if not the most important part, of the story”.

The task of the pastoral counsellor, therefore, is not to provide answers to the question as to why the patients are sick, but to help them in the midst of mystery, to assess the meaningful nature of relationships. At this stage, Louw (2008:186) advises pastoral counsellors to allow time for confession of sins and the announcement of deliverance from guilt in the light of God's unconditional love. In pastoral care the emphasis should be more on life care and the development of relationships and group dynamics than an individual counselling and individualistic need satisfaction. A life force and empowering factor such as the Holy Spirit and the notion of God as the living God (life as resurrection power) become important allies for pastoral dynamics in an African context. Apart from building strength in people, true listening also builds relationship between the patient and the pastoral counsellor; which eventually can open up the door for healing and restoration of broken spirit.

One of the best examples of truly listening is found in one of the great stories of the human spirit – the story of Jesus when confronted with the woman taken in adultery (John 8:1-11, NKJV, 2002:1289). Jesus listens to all the sides of the argument, while remaining silent. He is a transformative leader. He has a goal with his silence. He wants to bring more compassion into the lives of people. The adulterous woman is cast down before him by the mob who challenges his leadership. They say: "The law says she shall be stoned. What do *you* say?" Jesus must make a decision; He must give the right answer, right in the situation, and one that will bring his leadership toward his goal. What does He do? He bends down to write in the sand. In the pressure of the moment, He remains silent. And then goal orientation, knowledge of the human character, art and awareness open His creative insight when He answers with an answer that is still alive today, 2000 years later: "He who is without sin among you, let him throw a stone at her first". Adeyemo in *African Bible Commentary* (2006:1268-1269) reflects on this passage and comments: "The accusers left one by one ... Jesus was not in the world to condemn it but to save it ... and those needing to be saved included this woman. He commanded her to begin a new life".

Listening is a way of showing compassion. Demissie (2008:8) defines compassion as the fundamental virtue of the pastoral tradition that motivates all charitable and caring acts into events of moral and spiritual significance. "The listening and compassionate caregiver is therefore the one who exemplifies a deeply felt sense of

solidarity with all suffering persons.” Somé (1999:115), who equates the elders in an African community with the leaders, says that “the best medicine for a young man in crisis is listening. Listening equals respect and recognition. A young woman, feeling recognized, can begin to develop the trust that is needed for her crisis to be resolved and her inner gifts to be delivered to the world”. Somé (1999:136) also says: “There is an elder in the making in everyone, but it is most visible in those who have the receptivity to listen to the stories of others. The ability to listen and the willingness to support others in difficult situations are the heart and the soul of elder hood. Young people have many difficulties to report. Anyone who wants to become an elder should lend them a listening ear”.

Corey *et al.* (2007:39) state that a skilled leader is sensitive to the congruence (or lack of it) between what a member is saying in words and what he or she is communicating through body posture, gestures, mannerisms and voice inflections. Van Dyk (2009:232) believes that people in crisis want more than the physical presence of the pastoral counsellor; they want him/her to be present psychologically, socially and emotionally. To listen with empathy involves attending, observing and listening in such a way that the counsellor develops an understanding of the client and his or her world. Van Dyk (2009:232) describes this kind of listening as a “being with” the client. The pastoral counsellor must go further than practising empathetic listening – in his/her task of leading change, he/she should also assist the members of a group how to listen to one another.

### **5.3.2.2 Empathy**

According to Louw (2011:283), “Empathy involves the transfer of one person into the situation of another by means of emotional communication. Through empathy, the emotional world of the other is understood from his/her own internal framework”. This transfer does not mean that the pastor’s feelings at that moment are the same as those of the person. The pastoral counsellor transfers himself/herself into the internal framework of the person, as though (‘as if’) that person’s emotions were his/her own, but without the emotions, in fact, being his/her own. Louw believes that empathy implies profound identification and reflects the sensitivity of Christian love. Thesnaar (2010:5) understands empathy as trying to feel what other person is feeling, to climb

into his/her shoes and look at the problem from his/her point of view. This kind of communication is concerned with loving community, sensitivity and listening with understanding.

Conversely, Mbigi (2005: 220) explains empathy as the need people have to be accepted and recognised for their special and unique spirits. The most successful leaders are those who seek to see situations from others' perspectives in a sympathetic way. According to Catherine Soans and Angus Stevenson in *The Concise Oxford English Dictionary* (2009) *empathy* is the imaginative projection of one's own consciousness into another being. The closest we can come to finding a metaphor for empathy is "walking in the other person's shoes". The opposite of both acceptance and empathy, is the word *rejection*, to refuse to hear or receive – to throw out. Acceptance, empathy and compassion lie on a continuum. Compassion means "suffering with". Compassion goes a step further than empathy by "suffering with" the other person.

Correspondingly, Louw (2011:467) describes empathy as an attitude that the leader portrays: "I know it causes pain. I care and I'm aware of your needs". Louw (2008: 443) explains empathy with HIV infected people as the message that must be brought home: "I understand your loneliness, anxiety and feelings of guilt". Louw (2008:266) describes the main objective of empathy is to create a feeling of self-acceptance within the parishioner so that it will lead to a deeper level of self-understanding. In pastoral counselling, empathy should be considered as an expression of Christian ethics: unconditional love. Love is linked to the process of gaining insight, to promoting human dignity and to nurturing a sense of personal significance. Equally Van Dyk (2009: 247) describes "empathy as being empathy in any culture or language" – it is a way of being, regardless of the people we are in contact with.

In pastoral counselling to adolescents, pastoral counsellors are challenged not only to have empathy with the person/persons, but to show the way towards a God who has empathy and compassion. The pastoral counsellor has to reveal a God who "suffers with" and cares for all. God's empathy for all people as expressed, inter alia, in Isaiah 49:15–16 can be shared with the group: "Can a woman forget her nursing

child, and not have compassion on the son of her womb? Surely they may forget, yet I will not forget you. See, I have inscribed you on the palms of my hands; your walls are continually before me”.

People grow taller when those who lead them, empathize and when they are accepted for what they are, even though they may be judged and criticised in terms of what they are or what they have done. Transformative leaders who fully accept those whom they lead and are able to empathize with and show compassion, are more likely to be trusted through yet another important skill of communication and persuasion.

### **5.3.2.3 Communication and Persuasion**

The term “communication” is defined as the exchange of ideas or expressions to enhance mutual understanding between people” (The Random House of Thesaurus 1984:147). Tubbs and Moss (1991:6) regard communication as “the process of creating a meaning between two or more people”. Through communication, then, the partners involved are constantly suggesting meaning in their relationship which conveys certain messages to both of them. Among the three forms of communications mentioned by the above authors (1991:6), there is a transactional form of communications which entails not just a two-way flow but numerous other processes, both verbal and non-verbal occurring simultaneously. Lauer and Lauer (1994:255) refer to verbal communication “what” is said and to non-verbal communication as “how” it is said. For instance, in communication of parent with their children about sexuality matters the “how” it is said becomes the problem. The majority of parents believe in “moralising” their children.

According to Mbigi (2005: 220) persuasion is the clearest distinction between the conventional authoritarian leadership style and that of transformative leadership. The transformative leader is effective at building consensus within groups. This is the heart and soul of African leadership, which is rooted in the philosophy of *ubuntu*.

Some (1999:22) writes in his book, *The Healing Wisdom of Africa*, that “the community is important because there is an understanding that human beings are

collectively oriented. The general health and well-being of an individual are connected to a community, and cannot be maintained alone or in a vacuum". Further Some (1999: 244) writes:

Everyone is gifted. This means that everyone has something to give. A person who does not feel gifted is lost in a pit of oblivion and confusion. Sometimes we are the last people to recognize our own gifts. When they are shown to us by a group of people, they carry a different and larger meaning, and we feel acknowledged and recognized, which increases our sense of belonging.

A "transformative leadership", leading a group of adolescents, realizes that a web of relationships is present within the group. Respecting the collective cohesion of the group, while acknowledging the gift each individual brings, will lead to the sense of *ubuntu* amongst the members and opens the way for effective communication.

DePree (1987:95) argues that "the best way to communicate is through behaviour". He explains that communication through behaviour happens all the time. This reminds one of the fact stated in the beginning of this chapter that a transformative leader's being is more of an example to the group than his/her doing. DePree articulates that in most vital groups, "there is a common bond of interdependence, mutual interest, storytelling, interlocking contributions, and simple joy" (1987:95). Part of the art of leadership is to see that this common bond is maintained and strengthened, a task certainly requiring good communication. Just as any relationship requires honest and open communication to stay healthy, so the relationships within groups improve when information is shared accurately and freely. Conversely, Louw (2011:467) describes analysis as part of communication with the following example: "Let us examine all that has happened. Tell me everything; your story is important".

Louw (2008:118) also portrays how illness can lead to conflict on a number of different levels, which for an HIV and AIDS sufferer goes to the core of his/her very existence. Illness affects a person physically, it can lead to conflict taking place within the person him/herself, it causes conflict within the environment, it generates conflict on the religious plane and lastly illness influences basic choices and a sense of purposefulness and direction. Inviting open communication regarding all the

mentioned aspects can lead to a catharsis, more acceptances and a moving forward in life by the members of the group. This process can also lead to healing.

#### **5.3.2.4 Healing**

Magezi (2006:508) argues that healing goes back to Jesus ministry and cannot be separated from the theological understanding of salvation. Pastoral healing is about salvation and refers to being transformed from a condition of death to life. Soul healing for Magezi is essential to pastoral healing. The context of pastoral healing is the "*koinonia*" which he describes as the community of faith believers. The goal of healing is to acquire mature faith. The healing process for him is through the "*koinonia*" to free people to better worship and serve God and become more like the Lord.

Dembe Phaswana (2008:66) asks how his view of Christian healing differs from that of the African community? He stresses how life in traditional situations was communal and stresses the possibility of generating solutions as found in community. Phaswana (2008:67) then attempts to compare African communal healing versus pastoral faith communal healing. He clearly sees them as competitive rather than easy to integrate. He argues that in fact the extended family and community pressure to conform can work against pastoral or Christian practices of healing. In his opinion these rituals can be contrary to Christian principles of healing and to biblical teaching. He argues further that it is necessary for the pastoral counsellor to determine the positive and negative effects of a person's community and remember that pastoral healing is about salvation (2008:67). It can be argued that an African person and community should have a culture or worldview "*metanoia*" or cultural conversion in order to really be involved in pastoral and Christian and spiritual healing. African culture then needs to be transformed in order to receive the benefits of pastoral healing.

Magezi's final integration of African communal care and pastoral care of the faith community asserts that salvation and healing in Africa can use Ubuntu but "The challenge, however, lies in confronting someone's worldview in order to conform to biblical thinking...Should he/she follow the biblical way and go against the

community elders, or should he follow the elders and forsake the Christian faith?” (2006:517).

The act of healing implies the restoration of a loss and the search for integration and identity; to regain what has been lost or to attain new coping skills, coping mechanisms, or the reframing of existing concepts and ideas (Louw (2008:75). A holistic and comprehensive approach to healing includes physical, psychological, relational, contextual and spiritual healing. Spiritual healing within a Christian context is closely related to the notion of salvation. As such it is connected to the Christian eschatological understanding of our being human. Spiritual healing is also connected to the existential consequences of our Christian identity.

Pastoral care must involve itself with the healing progress of the client, with his/her emotional integrity and the maturity of the personality. Yet again Louw (2008:75) emphasizes that as society we forever live in a state of cultural constraints, in demanding emotional and societal relations – literally with a baggage full of “burdens”. Pastoral care and counselling therefore should not attempt to try and radically eliminate these “burdens”, but rather to make them more bearable for the “burden bearer”, through gaining new insights and lending more meaning to life in general. According to Thesnaar (2011:7) if pastoral care does not succeed to take the context seriously as well as to facilitate harmony and healing, it will be estranged from the complexities of life and therefore not be able to contribute to the transformation and reconstruction of our societies. If it does, it will contribute to lay the foundation for the process of healing to broken spirits in the intercultural communities like the Shambala. Thus, an interpathy skill fits well within intercultural counselling.

### **5.3.2.5 Interpathy within Intercultural Counselling**

Louw (2008:187) points out that for this intercultural stance in counselling, the counsellor needs the basic skill of interpathy<sup>107</sup>, besides the general skill of

---

<sup>107</sup> The word interpathy was first used by David Augsburg (1986:56) in his book, *Pastoral Counselling Across Cultures*. According to him interpathy is “an intentional cognitive envisioning and affective experiencing of another's thoughts and feelings, even though the thoughts rise from another process

empathetic listening and reflective understanding. Cultural limitations should be transcended for a moment in a particular case. Louw (2008:187) refers to another research which point out the importance of interpathy in intercultural pastoral care and counselling:

Interpathy enables one to enter a second culture cognitively and affectively, to perceive and conceptualize their internal coherence that links the elements of the culture into a dynamic interrelatedness, and to respect that culture (with its strength and weaknesses) as equally as valid as one's own (Augsburger 1986:14).

This process of transcending and bracketing one's own position in order to put oneself into the mind set and paradigm of another person or group implies "transpection"<sup>108</sup> (Augsburger 1986:30).

Conversely, Johan Cilliers (2007:7-8) believes that the concept of interculturality could in turn be refined from the perspective of interpathy. The latter denotes more than just sympathy. It is an inclusive compassion that is not only directed towards individuals, but also cultures and values. It operates from an unbiased, unconditional love, taking the ethics of love into systemic paradigms. Interpathy goes far beyond a condescending attitude<sup>109</sup> of a "superior" culture sympathizing with an inferior one, or giving hand-outs on the grounds of misguided compassion. It does not romanticize either – viewing, for instance, African culture through a rosy tourist lens of tribal drums, wooden artefacts or colourful traditional dresses. Interpathy, as mode of interculturality, operates from the basis of mutual respect, openness to the other, reciprocal understanding, compassion and enrichment. It adheres to a *porous hermeneutics*, in which the supposed boundaries of epistemologies are revisited frequently and crisscrossed in a spirit of genuine teachability.

---

*of knowing, the values grow from another frame of moral reasoning, and the feelings spring from another basis of assumptions".*

<sup>108</sup> Augsburger (1986:30) defines transpection as a trans-epistemological process which tries to experience a foreign belief, a foreign assumption, a foreign perspective, feelings in a foreign context and consequences feelings in a foreign context, as if these have become one's own.

<sup>109</sup> Often our (body) language reveals our self-absorbing interests. Language, of course, remains a significant element of intercultural communication. "*Language is the medium through which a culture expresses its world view... Like culture in general, language is learned and it serves to convey thoughts; in addition it transmits values, beliefs, perceptions, norms, and so on*" (Jandt 2004: 224).

Ulrike Atkins and Karl Federschmidt (2001:34) believe that the intercultural form of pastoral counselling refers to a sort of inquisitive approach. Its hermeneutics is marked by the main desire to consciously reflect on all cultural aspects, which might emerge in any given pastoral encounter. It is important for pastoral counsellors to remember that many societies in the world today including the Shambala are multicultural societies with the influence of many cultures.

In doing so, the intercultural pastoral counselling approach goes beyond the traditional concentration on the individual and his or her unique biography. Rather - as all of the contributions to this documentation prove - a multitude of aspects, such as the political, the societal, or the religious, are fostered and dealt with in the pastoral encounter.

For several years already, there exists an on-going discussion about the meaning and the importance of the cultural aspects of the pastoral relationship. In the English speaking context this issue has been summarized under the expressions “cross-cultural counselling and “multicultural counselling”, and primarily deals with the counsellor’s and the counselee’s differing social, cultural, or ethnic background (Atkins and Ferderschmidt 2001:34). However, when one refers to the “Intercultural” aspect of pastoral care and counselling the desire is to enlighten not only one’s cultural background in such a professional situation, but to become aware of the general, lifelong and progressing contextuality of all of one’s action. To a great extend this demand a willingness to freely deal with the “Other”, with his/her possibilities or limitations, and his/her choices and actions. Furthermore, it implies a readiness to incorporate this new frame of reference into the pastoral work, so that there might be an increased awareness of the cultural rifts - the different “cultural dialects” within one’s own culture.

Our “postmodern times” are marked by plurality and a fragmentation of life styles a fact which implies that new cultures emerge within the existing cultural framework of any given country. Similar to the different dialects of a country’s language, various “cultural dialects” emerge along the lines of age, education and gender. It is the people who have to begin translating, interpreting and practising the new “dialects”,

the new modes of meaning and action. This might lead to an enhancement of the individual's frame of reference and perhaps to a conscious change in his/her actions.

Intercultural Pastoral care and counselling should not be understood as a new model of counselling. Nevertheless, it might lead to new approaches and open windows of opportunity within the more traditional movements of pastoral care and counselling. Here are some suggestions: Any pastoral encounter dominated by an empathic approach, traditionally aims to overcome feelings of distance and estrangement. Intercultural pastoral care on the other hand, stresses the continuous difference to the other, and looks for ways how to authentically encounter it. The basis hereby being the on-going attempt to carefully listen to the language and the "stories" (storytelling therapy) of the other person (Atkins and Ferderschmidt 2001:34).

About the issue of storytelling therapy in intercultural pastoral care and counselling Louw (2008:174) maintains that to talk about painful and traumatic experiences is to come into contact with reality. Louw writes:

Listening to stories can work like a key opening up the person's memory. It can help to deconstruct fixed perceptions, and to relativize discriminating prejudices which often lead to stigmatisation. Storytelling can therefore be seen as an important ingredient in the therapeutic process within an African setting (2008:174).

In the traditional setting the stories told by elders serve to educate and orientate. For example, they play a part in the construction of gender roles, because the stories prepare young boys and girls in separate groups for their initiation into adulthood.

Although the modern movements of pastoral care and counselling have long since have been concerned with changing the image of the traditionally more patriarchal relationship between counsellor and counselee, there remains an incline between the role of the professionally trained counsellor or pastor and the client, seeking help. Atkins and Ferderschmidt (2001:34) point out that intercultural pastoral care and counselling aims to enlighten the counsellor's own limitations, his/her particular, cultural way of understanding. At the same time the intercultural dimension aims at investigating in and acknowledging the genuine, vital resources of the other's personality and culture.

It is important that the counsellor should strive to form a relaxed relationship with the counselee with a sense of acceptedness, since the latter had already gone through a number of unpleasant situations. Javornik (2009:47) gives a list of the qualities of an interculturally competent counsellor, namely:

- Cultural sensitivity (the counsellor is sensitive and respectful toward different convictions, actions and is aware of cultural differences);
- Cultural knowledge (the counsellor has knowledge of the culture of the counselee which he/she can link with other pieces of information he/she possesses);
- Cultural empathy (the counsellor can observe the situation from the perspective of the counselee's culture);
- Cultural insight (the counsellor can test and evaluate whether the process of counselling is in accordance with the counselee's cultural world).

The importance of intercultural knowledge and skills is mentioned also by Tseng and Streltzer (2001:93) who stress that intercultural competencies are an essential part of the counsellor's professional attitude. They perceive intercultural competencies as a system of viewpoints, knowledge, skills and abilities necessary when dealing with counselees coming from different cultural environments as well as with other people in many communities which are faced with the problem of interculture.

Furthermore, in intercultural pastoral care and counselling, Atkins and Ferderschmidt (2001:35) suggest three mechanisms which can help the counsellor in counselling the alien: *a supposed world citizen*, *the alien as a foil to set off myself* and *hermeneutics of the alien* model. However, they consider the classical approach; *hermeneutics of the alien* to be more helpful here than the first two other models<sup>110</sup>.

---

<sup>110</sup> The other two models are "*A supposed world citizen*" and "*The alien as a foil to set off myself*". In a supposed world citizen model, one can choose to meet the alien with a universalistic attitude, the attitude of a world citizen. In that case one may accept the differences as a given fact, as something that might make an encounter difficult at first, but in principle could be overcome by increased background knowledge, through studies and more contacts. While in the alien as a foil to set off myself model, the principle is to negate the alien. This can happen in a much more subtle way. Many of the fashionable things which come under the name "postmodern" even seem to search for what is alien or different, demonstrate and emphasise it. But this is done in such a way to "alienate" the alien elements from their contexts (Atkins & Ferderschmidt 2001:38-39).

Its focus is to try to "understand" the alien without eliminating its being alien or different. The point is not to give in to generalisation too quickly, but to perceive "my vis-à-vis" in her/his singularity and within their particular context - while at the same time hoping (and to a certain extent expecting) that understanding is possible even across borders. Lastly, the most important thing in intercultural pastoral counselling is what Ferderschmidt (2001:37) has advised that counsellors must understand and apply moral ethical norms of particular context in order to build relationship which is an important skill in pastoral counselling. Louw (2008:267) believes building relationship of trust and confidentiality in the pastoral relationship is essentially an ethical issues. Therefore intercultural counselling must also carry with it and consider the moral ethical issues as will be discussed below.

### **5.3.3 Ethics and Moral Components**

Timo Airaksinen (2003:34) has argued that one way to approach moral ethics is to perceive it - at least in some extent - as conscious codes of values and norms which actually guides decision-making in particular situations. Conversely, Louw (2008:268) believes that when the issues of ethics is introduced, the question of the relevant paradigm immediately surfaces, i.e. the patterns of thinking and their relatedness to norms and values. What is the moral frame of reference? How is this framework linked to the will of God as well as to the character of biblical ethics? What is meant by the ethos of the Bible? And can the Bible be used as a source for the ethical discernment? Furthermore, one also has to ask what the authority of the Bible means in this respect.

Louw (2008:268-269) believes that in order to answer and to discuss questions about moral ethical issues, the following definition and description of what it means by a theological ethics is applicable. Louw called theological ethics as a science which is focusing on:

- Applying knowledge regarding the meaning and destiny of life issues – the quality of life, objectives and modes of living (lifestyles);
- The "ought" of human behaviour – the evaluation of life in terms of normative criteria as they are related basic commitments and belief systems;

- The tension between good and evil – the assessment of the notion of human wellbeing in terms of moral issues;
- The quality of responsible decision making and value judgement – the character of human choices;
- The identity and character of human ethos – the characteristic traits and mode of human behaviour, attitude, and
- The promotion of human dignity – the issues of justice and human rights;
- The understanding of the will of God – the function and cause of life (purposefulness) from the perspective of the intention of God with creation and our being human (2008-269).

Theological ethics reflects on morality, the standard of character and conduct of people who are living in Christian moral life, and Christian ethics which is a critical intellectual discipline in the service of the Christian moral life.

Thus, when it comes to sexuality, Christian moral ethics is concerned about the individual choices to act or not to act; and about the question of responsibility and accountability for those choices and actions (cf. Airaksinen 2003:45). It is about the choices in one hand and on the other hand is about the sexual right which aims at upholding human rights and dignity. Conversely, according to church's statement<sup>111</sup> about the ethic of human sexuality, human persons have a threefold dignity: (1) the first is intrinsic, natural, inalienable, and an endowment or gift; (2) the second is also intrinsic, but it is not an endowment but rather an achievement, made possible, given the reality of original sin and its effects, only by God's never-failing grace; (3) the third, also intrinsic, is, like the first, a gift, not an achievement, but a gift far

---

<sup>111</sup> This statement was prepared in November 2008 by the Task Force for Evangelical Lutheran Church in America (ELCA) Studies on Sexuality in collaboration with Evangelical Lutheran Church in Tanzania (ELCT). It represents the task force's initial attempt to formulate a social statement. As such, it is intended to encourage deliberation on what this church should say about the ethics of human sexuality. This draft represents the best thinking of the task force to date although not all task force members agree with all aspects of this document especially on the issue of homosexuality whereby ELCT is against. Broad response to it is vital to the process of writing the social statement and central to the life of this church.

surpassing man's nature and one that literally divinizes him. These three dignities are all conversed below:

The first dignity proper to human persons is their dignity as living members of the human species, which God called into being when, in the beginning as it was discussed in chapter four, He "created man in his own image and likeness...male and female he created them" (Gen. 1:27). Every human being is a living image of the all-holy God and can be called a "created word" of God, the created word that his Uncreated Word became and is precisely to show us how much God loves us. The church believes that:

God "became truly human" and entered wholly and fully into history. John 1:14 reminds us that "the Word became flesh and dwelt among us, full of grace and truth." Therefore, no matter how deep the sinfulness of the world may be, history and creation are neither lost nor hateful to God. This includes human sexuality. Neither "bodiliness" (including bodily desire) nor materiality (all of creation) rightly can be equated with evil or sin. This understanding of the incarnation has specific implications for Christian ethical reflection about human sexuality and our being as sexual creatures with full dignity and equal before the Creator (Strommen 2008:7-8).

In virtue of this dignity, every human being, of whatever age or sex or condition, is a being of moral worth, irreplaceable and non-substitutable. Because of this dignity, a human person, as Karol Wojtyla affirms, "is the kind of good that does not admit of use and cannot be treated as an object of use and as such a means to an end but is rather a good toward which the only adequate response is love" (1989:41).

As persons, we are endowed with the capacity to know the truth and to determine ourselves by freely choosing to conform our lives and actions to the truth. Yet when we come into existence we are not yet fully the beings we are meant to be. And this leads us to consider the second kind of dignity identified above.

This is the second kind of dignity to which we are called as intelligent and free persons capable of determining our own lives by our own free choices. This is the dignity we are called upon to give to ourselves (with the help of God's unfailing grace) by freely choosing to shape our choices and actions in accord with the truth. We give ourselves this dignity by freely choosing to conform our lives to what Peter Strommen (2008:5) called "the highest norm of human life", or named by William

May (2001:5) as the “divine law<sup>112</sup> itself eternal, objective, and universal by which God orders, directs, and governs the whole universe and the ways of the human community according to a plan conceived in wisdom and in love”. Human persons can come to know this highest norm of human life because God has made them so that they can, through the mediation of conscience, recognize his wise and loving plan, his divine and eternal law. Indeed, “Deep within his conscience man/woman discovers a law which he/she has not laid upon himself but which he must obey... For man/woman has in his heart a law written by God. His/her dignity lies in observing this law, and by it he/she will be judged” (Wojtyla 1989:42). Further, the church believes that when law is exercised without gospel, however, it can lead to legalism, notably in matters of human sexuality. An ethics focusing only on rules, dangers, prohibitions, and duties has distinct limits. Strommen (2008:10) elaborates:

Lutheran sexual ethics cannot limit itself to lists of right or wrong deeds (though some deeds are, indeed, right or wrong). It also must not suggest that sexual longing or sexual expression is sinful intrinsically. In response to God’s love for humankind, Lutheran ethics continually seeks to reflect the mercy and compassion of God. Lutheran sexual ethics seeks the true needs of the neighbour and responds with mercy, compassion, and love.

The third kind of dignity is ours as “children of God,” brothers and sisters of Jesus, members of the divine family. This kind of dignity is a purely gratuitous gift from God himself, who made us to be the kind of beings we are, i.e., persons gifted with intelligence and freedom, because he willed that there be beings inwardly capable of receiving, should he choose to grant it, the gift of divine life. Strommen (2008:7) further emphasises that God has chosen to give us this utterly supernatural gift in and through his Son become man, Jesus Christ. Just as Jesus truly shares our human nature, so human persons who are re-generated in the waters of baptism and into whose hearts the love of the Holy Spirit has been poured share Jesus’ divine

---

<sup>112</sup> Luther described two functions of the law, one political or *civil* and the other *theological*. The *theological* use of the law reveals sin, confronting us when we have broken our relationship with God and driving us to the forgiveness offered in the gospel. The *civil* use of the law provides order in society so peace and justice are maintained in this imperfect world. Thus, the law protects from harm all those whom God loves, particularly the most vulnerable (Luther 1957:344).

nature and become one body with him. This dignity obviously is of crucial significance in considering the goodness of human choices and, in particular, of sexual choices.

According to the discussion in chapter four human dignity originates from God and is of God because we are made in God's own image and likeness (Gen. 1:26-27). Human life is sacred because the human person is the most central and clearest reflection of God among us. Human beings have transcendent worth and value that comes from God; this dignity is not based on any human quality, legal mandate, or individual merit or accomplishment. Human dignity is inalienable that means it is an essential part of every human being and is an intrinsic quality that can never be separated from other essential aspects of the human person.

I would like to conclude by pointing out that our dignity as God's very own children, members of the divine family, brothers and sisters of Christ and members of his body, requires us to honour the goods of human sexuality and human persons.

## **5.4 CONCLUSION**

This chapter examined the fourth and last task of Osmer's pastoral theological interpretation; the pragmatic task. The question explored was: "How might we respond?" in relation with the task of the church in helping adolescents deal with issues of sex and sexuality. Through the discussion of this chapter it was revealed that pragmatic task has the duty of forming and enacting strategies of action that influence events in ways that are desirable. According to Osmer (2008:176) practical theology often provides help by offering models of practice and rules of art. Models of practice offer leaders a general picture of the field in which they are acting and ways they might shape this field toward desired goals. Rules of art are more specific guidelines about how to carry out particular actions or practices.

The chapter proposes a pastoral approach model with a pastoral counsellor as its key role player in facilitating the model within the church and other contexts. It was further discussed that the pastoral counsellor as a transformative leader must also possess counselling skills to facilitate sexuality responsibly within the church and

broader society. True listening, empathy, communication, healing and interpathy were seen as those skills a transformative leader should possess and continually hope to improve. It is within the art of leadership that a pastoral leader can create a spirit of *koinonia* which will allow the members to feel safe and accepted. Proclaiming the Christian message of hope by his/her priestly compassion and through the work of the Holy Spirit who communicates the faithfulness of God, the pastoral counsellor can help adolescents deal with their sexuality in a responsible manner.

Clinebell (1981:15) explains that the most fundamental goal of all counselling is to maximize human wholeness. In African tradition it is generally believed that everything is in constant relationship with each another and with the invisible world. People are in a state of dependence upon invisible powers and beings. Healing in an African context means bringing disturbed relations back to good order. An integrated model for pastoral care, in which there is a paradigm change from individual and aggressive healing to a systemic way of thinking, has points of intersection with the African view of health and healing. The horizons of the African paradigm regarding health and healing and the integrated systems approach for pastoral care meet and reinforce each other in pastoral care.

Conversely, Louw (2008: 75) explains that the unique feature of pastoral care is that it embodies the identification of the suffering Christ with our own human predicament. In John 10:11-14 Jesus teaches his disciples: *"I am the good shepherd. The good shepherd gives His life for the sheep. But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. The hireling flees because he is a hireling and does not care about the sheep. I am the good shepherd; and I know My sheep, and am known by My own"*.

This chapter have demonstrated that church possesses the truth that has the potential to revolutionize a generation of young people. Adolescents who have received and continue to receive the love of their heavenly Father, the forgiveness and identity of a new life in Christ, and the empowerment of the Holy Spirit, will be better equipped to choose sexual purity than the general population. When the

concept of abstinence is taught within the context of a larger Christian and Biblical worldview, it will help adolescents to see the sacredness and beauty of sex and marriage as intended by God. When adolescents are disciple and guided by mature single and married people in the church who model fulfilled and happy relationships with God and others, it will be easier for them to see themselves as worthy image bearers of God and see their bodies as valuable temples of the Holy Spirit. Adolescents not only need, but desperately desire to hear the eternal truth centered in the Gospel of Jesus Christ. I am convinced that this truth will not only restore a hopeless generation, but empower them to live lives of significant holiness in a sexually saturated society.

This chapter focused on Osmer's fourth core task of practical theological interpretation. The next chapter will conclude the dissertation in terms of evaluation, recommendations and concluding remarks.

## CHAPTER SIX

### EVALUATION, RECOMMENDATIONS AND CONCLUDING REMARKS

#### 6.1 INTRODUCTION

Chapter five examined the last task of practical theological interpretation; the pragmatic task. The objective of pragmatic task is to provide pastoral counsellors with guidance for leading congregations through the process of change (Osmer (2008:176). It seeks to answer the question, “How might we respond?” In the context of this dissertation: “How might the church respond in helping adolescents deal with issues of sex and sexuality?” Thus, indicate the approach as well the chapter explored the three forms of leadership: task competence, transactional leadership, and transformational leadership, but framed the overall task as *transformative leadership*. Furthermore, the chapter has shown that in the spirituality of transformative leadership, the pastoral counsellor as a transformative leader must accept his/her main task to facilitate fundamental responsible changes within the Shambala cultural context.

The present chapter presents the evaluation, conclusion and recommendations with regard to the study. It gives the general summary of the research problem, research questions, methodology, goals of the research and findings around the research topic. The chapter finally suggests the pertinent recommendations and suggestions and emerging areas for further research. The evaluation part will assess each goal of the dissertation as stated in chapter one to identify if the goals were achieved to this end. According to Hendrich Hansen (2009:14), research evaluation is the systematic assessment of the activity/goals of research in all its many variations.

#### 6.2 EVALUATION

There were three main goals in the research which will be assessed in this evaluation:

1. To investigate the effects of modernity and globalization on the culture of silent sexuality and the consequences on the Shambala society.
2. To understand the change in the Shambala silent sexuality by using theories of culture.

3. To seek a Biblical and theological understanding of sex and sexuality.

### **6.2.1 To Investigate Effects of Modernity and Globalization on the Shambala Culture of Silent Sexuality and the Consequence on the Shambala Society**

As discussed in chapters one to three modernity and globalization have affected socio-cultural and religious life of the Shambala of Tanzania and many in Africa. Some areas which were discussed with regard to these effects and which are assessed in this first goal are:

#### **6.2.1.1 Shambala Traditional Religious and Social Values**

The findings from the literature review and from the discussion especially in chapter two are challenging; they indicated and demonstrated that the Shambala traditional religious and social values have been challenged by modernity and globalization. The findings revealed that the religious and social values mostly affected were: morals and beliefs, silent sexuality, the spread of infidelity, relationships between parents and children, too much pornography, rape, divorce, pre-marital sex, adolescent pregnancy, adultery, lack of respect for elders, lack of obedience, free sex, broadcasting of family planning, too much permissiveness and so forth.

The changes in sexual behaviour have brought the greatest repercussions are perhaps those introducing the possibility of greater sexual autonomy among females, although the consequences of these changes to male sexuality are evident, too. Adolescents are apparently the bearers of a new sexual ethics, much more uninhibited or tolerant than the one that characterised previous generations.

The findings revealed that among the younger generations since modernity and globalization are associated with a “breakaway culture” the ideational framework of *societal individualism* appears to be more strongly connected to an experimentalistic, fragmented sexual ethics, with room for ephemeral romantic relationships, for pre-marriage and cohabitation experiments, for precocious sexual initiation and heterogamous relationships; one may also observe a relative tolerance to diverse forms of sexuality considered to be socially or ideologically on the fringe.

Additionally, the findings confirmed and expanded on several themes examined in the literature review on adolescent sexuality. Themes included sexual practices and fertility rates of young people which included; adolescent motherhood, adolescent sexual activity, and the transmission of infections and diseases were also examined. Other themes related to masculinity and “male marginalization,” adult sexual behaviour, adolescent reproductive health, prostitution, rape, and abortion. The findings showed that the main motivating factors for early adolescent sexuality were: foreign influences, poor economic conditions, peer pressure to be sexually active to prove one’s gender identity; the centrality of sexual activity to definitions and practices of adult masculinity, and gendered inequalities of power. The research also confirmed that together, these factors often place young people in conflict with dominant social ideals and values about adolescent sexuality.

### **6.2.1.2 Morals and Cultural Transformation Due to Modernity and Globalization**

The findings further have shown visible changes in the realm of morals can be noticed. Persistently, the different sources of mass media call people’s attention to different perplexing realities. They point out that adolescents pregnancies, premarital sex, extramarital affairs, divorce, child abuse, rape, suicide, abortion, prostitution, violation of human rights and so forth are rampant in the Shambala community in Tanzania and in most African communities. The argument is that lack of public accountability has led to lack of individual accountability of human conduct. Moral decay and decadence is contaminating all sphere and everyone in society. Mugambi and Wasike (1999:83) ask this challenging question. “If the youth are “immoral”, is this not an expression of society?” After all, the youth are products of the society in which they are born and grew up. Furthermore, the youth as a “clan” in society behave according to the norms of the society. In the case of the Shambala of Tanzania one can conclude that the whole society is immersed in modernity and globalization and therefore they are reaping their consequences.

The influence and impact of modernity and globalization is spreading so deep and wide that many are asking themselves: where are Africans heading to? Some go to

the extent of stating that “Africans today in modernity and globalization have no conscience and morals” (cf. Mugambi and Wasike 1999:83). The findings revealed that the Shambala traditional values and virtues of charity, honesty, hospitality, respect for elders, respect for nature and respect for God (*Mulungu*) are fading away. It is clear that African traditional morals and values are weakening in modern society, education and exposure to mass media influence moral values and view of pornographic sites, the use of contraceptives, and family planning has become more acceptable among the youth and have influenced their life style.

From the findings, it is clear that many scholars have praised the traditional African sense of the community, clan, extended family, ancestors and God as the base of molarity. Likewise, in the past Africans were much more community-centered, today Africans are becoming more and more ego-centered; they are caught up in a moral contradiction. Benezet Bujo (1990:52) has summarized the African contradictions as follows:

The answer will depend on Africa’s ability and wisdom to combine tradition with morality. Nevertheless, our pride in the humanness still to be found abundantly in Africa must not blind us to the painful negative sides which weaken our heritage. Some of us, in our concern for the comprehensive welfare of all clan and family members, overlook the

The findings in chapter two indicated that African morals and values are important in preserving African culture and identity unfortunately has been eroded. These findings are compatible with the findings of Mugambi and Wasike (1999:90-93) when they tested the importance of African morals and values by using questionnaire to 255 first year students of the University of Nairobi in 1998. The question was asked “African values and morals like honesty, hospitality and charity are very important. Do you: strong agree, agree, partially agree or do not agree”. The responses indicate that 31.72% strong agreed, 50.60% agreed, 15.66% partially agreed, and 20% did not agree. This means 82.32% considered African traditional values and morals to be important. Another question reads: “In African traditional life it has been claimed that emphasis was on good moral conduct. Do you think this was: very good, fair, and not good at all?” As many as 198 (79.51%) thought that this was very good, 46 (18.4%) good, 4 (1.6%) fair and one (0.40%) not good at all. This means that 97.98% thought and felt that the emphases of African traditional life on good conduct it is a good cultural value, worth preserving. Regrettably, due to the influence of modernity

and globalization the finding shows that the Shambala have abandoned many of their traditional morals and values and have embraced foreign styles and ways of life from outsiders. Although there are some especially the old generation who still keep and cherish the African traditional values and morals.

The findings also revealed that those who support African traditional values and moral have varied reasons: The values and morals supported mutual understanding in the community; they shaped the society and preserved important culture (like the culture of silent sexuality), the deviance was severely punished, those who neglected morals or were considered immoral were despised, malady could befall, no proper burial after death, a social evil for the family and clan, fear of being “social outcast”, fear of being scorned and excommunicated, the fear of not joining the ancestors in the world to come; they guided people in their day to day lives. Many believe that sexual immorality is rampant in present society; in old days there were taboos which contradicted this.

Further the findings showed that sexual morals were important and helped the Shambala in traditional societies and Africans in general to keep sexual purity which helped them to avoid pre-marital sex and adolescent pregnancy which are rampant today in a new generation. The outcome is well-matched with the findings of Mugambi and Wasike (1999:92), when they asked a question “It is claimed that sexual morals were important in African traditional societies. Do you think this was: very good, good, fair, and not good?” A total of 183 (73.20%) of the respondents thought that this was very good, 62 (24.80%) good, 5 (2.0%) fair and none (0%) claimed that it was not good. This means that 98% thought that African traditional sexual morals were good. They gave different reasons to support their stand. These included: faithfulness in marriage, protection of pre-marital sex, values of virginity (virginity testing was discussed in chapter two as one of the weaknesses of silent sexuality), there were few illegitimate children, incest taboos, no prostitution, lack of sex abuse, no rapes (severely punished). The stress was placed on: avoidance of pre-marital and extramarital sex, faithfulness in marriage, incest taboos and lack of sexual abuse (children).

From the findings it was further revealed that due to modernity and globalization sex and sexuality have become free and immoral and many consequences were

discussed in chapter four. These findings are also related to the findings of Mugambi and Wasike (1999:93). When they asked a question “Modern society is claimed to be sex free and immoral”. A total of 91 (36.90%) respondents strongly agreed, 89 (36.17%) agreed, 64 (26.01%) partially agreed, and 2 (0.40%) did not agree. This means that 72.16% agreed that modern society is more “liberal” in sexual matters, therefore less moral than in the society of the past. The findings in chapter four have indicated that the problem of adolescent pregnancy has become severe in the modern Tanzanian society. The findings showed that in the past it was shameful and immoral for a girl to be pregnant among the Shambala and in many other African societies. Similar observation was made by Mugambi and Wasike (1999:93) when they asked a question “In the past in some African societies it was considered shameful for a girl to be pregnant before marriage” A total of 151 (59.44%) respondents felt that this was very good, 75 (29.52%) good, 16 (6.2%) fair, 12 (4.72%) not good. However due to cultural transformation and cultural transmission it has been so difficult for the Shambala and Africans to preserve their culture identity.

The findings in chapter three presented that cultural transformation in the advent of modernity and globalization is inevitable through diffusion, assimilation, imitation. Culture is dynamic and changes according to the stimuli from within or without. The Shambala culture of silent sexuality had to go through the same pattern of change as far as modernity and globalization are concerned. Mass media and education have persistently introduced new cultural elements into different societies of the world. It would seem that African traditional life and education system were all embracing and imparted life education during initiation rites; these should find equivalent alternatives in modern society.

### **6.2.1.3 Adolescents’ Sexuality**

In terms of adolescents’ sexuality there have been visible effects as far as modernity and globalization are concerned. The mass media<sup>113</sup> also stimulate adolescents through erotic visual images, music, soap operas and pornographic movies. Within this context, many young people are grappling with the psychological, physical, intellectual, and emotional changes happening in their lives. They construct

---

<sup>113</sup> However, the findings showed that the media also can be a good instrument to educate adolescents about their sexual health, safer sex and inter-personal relationship, which can influence their behavior.

meanings about their own sexuality and their sexual realities that may not always conform to dominant ideas and values as a result many effects have been observed among the Shambala and Tanzanians, for instance sexual violence to both males and females.

The discussion in chapter two has revealed that nearly 3 out of every 10 females aged 13 to 24 in Tanzania reported experiencing at least one incident of sexual violence before turning age 18. Among males in the same age group, 13.4% reported experiencing at least one incident of sexual violence prior to the age of 18. The most common form of sexual violence experienced by both females and males before the age of 18 was sexual touching, followed by attempted sexual intercourse.

Females and males who experiences sexual violence also tended to report exposure to physical and emotional violence. More than 8 in 10 females and males aged 13 to 24 years who experienced sexual violence prior to age 18, also experienced physical violence prior to age 18. More than 4 in 10 females and 1 in 2 males who experienced childhood sexual violence experienced emotional violence prior to age 18. The data also shows that sexual violence was done by different perpetrators. Neighbours and strangers were the most frequently reported perpetrators of sexual violence that occurred prior to females turning 18 years of age. Dating partners and strangers were the most frequently reported perpetrators against males who experienced sexual violence prior to age 18. More than two thirds of females who had experienced sexual violence prior to age 18 reported that the perpetrator of at least one incident was older than they were at the time of the incident. Also, nearly 4 in 10 females who experienced sexual violence reported that the perpetrator of at least one incident was 10 years older than they were. Of males who experienced childhood sexual violence, the majority reported that the perpetrator of at least one incident was about the same age and 45% reported that the perpetrator of at least one incident of one incident was older.

Almost one-half of males and females who had experienced sexual violence prior to age 18 indicated that at least one of their experiences of sexual violence took place at someone's home. Almost 1 in 4 reported an incident occurred while travelling to or from school and 15% reported that at least one incident occurred at school or on school grounds. Approximately one-quarter said that at least one incident occurred in

a field, bush, river or roadway and almost 1 in 10 mentioned a public building such as a business or bar.

It for this matter therefore a model called “facilitating sexuality responsibly” to help the church, parents and adolescents to deal responsibly with sexuality matters. The model argues that the church has a responsibility both to assist parents in sexuality matters so that parents can assist their children develop their capacity for moral decision-making and to protect them from the consequences of involvement in developmentally inappropriate sexual behaviours. The role player of the model is a pastoral counsellor as a transformative leader. Thus, a pastoral counsellor has a role to play in helping the church, parents and adolescents understand their evolving sexuality and in helping them make responsible sexual decisions now and in the future. In the same way religious institutions, like universities and colleges must therefore be committed to helping adolescents develop their capacity for moral discernment and a freely-informed conscience for responsible sexual decision-making.

### **6.2.2 To Understand the Change of Shambala Silent Sexuality by Using Theories of Culture**

One of the theories of culture says “culture must have the capacity to change in order to adopt to new circumstances or to altered perceptions of existing circumstances (Haviland 2002:33). Hence, the development of cultural norms and practices are shaped by the environment and the needs of the people. Over the years, as societies develop and modernize, their cultural practices undergo changes to reflect the changing times and to serve their needs better. This means that culture is not stagnant. It is constantly evolving due to environmental changes.

The data have showed that since no human society exists in complete isolation, different societies also exchange and share certain cultural traits. In this era of modernity and globalization, interact with others, both out of curiosity and because even highly self-sufficient societies sometimes need assistance from their neighbours. This has been true since earliest times in the form of commerce and trade, and today, for instance, many people around the world use similar kinds of

technology such as cars, telephones, and televisions. In that way, they share the same technology. It was also discussed that commercial trade and communication technologies on a global scale such as computer networks have created a form of global culture. Therefore, it has become increasingly difficult to find a culture that is confined to a single society. Globalization is one of the most important vehicles for carrying cultures across borders.

In the process of international connectivity, interaction between cultures is inevitable as well as borrowing between and a diffusion of cultures. Unfortunately in this process of interaction, the domination of one culture by another may occur to produce what anthropologists have called as a “global culture” whereby Western norms and practices are gradually being transported across the globe as standard and acceptable ways of behaviour. Therefore the change of the Shambale silent sexuality was inevitable because of the interaction with the rest of the world, and they are affected directly or indirectly by the trend of modernizing globalization. The Shambala culture has been transformed by modernizing globalization and the process of transformation continues. Culture is not stagnant; it changes as it is exposed to external and internal forces, be they social, cultural, economic, political, or ideological. Culture does not stay still; it changes according to the generation and it is always changing.

### **6.2.3 To Seek a Biblical and Theological Understanding of Sex and Sexuality**

The focus of Biblical and theological understanding of sex and sexuality was basically based in the creation accounts (Gen. 1-2) due to the fact that the first two chapters of the Bible deal directly with the question of human sexuality. Not only is human sexuality presented as a basic fact of creation, but an elucidation of the nature of sexuality constitutes a central part of the creation accounts. These opening chapters of Scripture, coupled with the portrayal of disruption and divine judgment presented in Genesis 3, have been described as of seminal character and determinative for a biblical theology of sexuality.

The findings revealed that the sexual distinction between male and female is fundamental to what it means to be human. To be human is to live as a sexual person. We cannot say man without having to say male or female and also male and female. Man exists in this differentiation, in this duality. This is the only structural differentiation in which he (the human being exists) sexual distinction is certainly presented in Gen. 1 as a basic component in the original creation of humankind. The aspect of personal relationship between the male and female is further highlighted by the analogy of God's own differentiation and relationship in contemplating the creation of humanity.

It is hardly coincidental that only once in the creation account of Genesis only in Genesis 1:26 does God speak of himself in the plural: "Let us make man in our image, after *our* likeness". There have been many attempts to account for this use of the plural, but the explanation that appears most consonant with both the immediate context and the analogy of Scripture identifies this usage as a plural of fullness. The "let us" as a plural of fullness supposes that there is within the divine Being the distinction of personalities and expresses all intra-divine deliberation among persons within the divine Being.

Further, it was discussed that according to Genesis 2, the creation of Eve takes place in the context of loneliness. The keynote is struck in vs. 18: "It is not good that the man should be alone..." The "underlying idea" of vs.18-24 is that "sexuality finds its meaning not in the appropriation of divine creative powers, but in human sociality. Man is a social being; sexuality is for sociality, for relationship, companionship, partnership. In principle, this passage may be seen to affirm the various mutual social relationships that should take place between the sexes (as is also true with the "image of God" passage in Genesis 1); but more specifically, the Genesis account links the concept of sociality to the marriage relationship. This is apparent from 2:24: "Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh." The introductory "therefore" indicates that the relationship of Adam and Eve is upheld as the ideal for all future human sexual relationships.

A general observation is that sexuality is wholesome because it is inaugurated by God himself. Since the inauguration occurs within the context of a divine human relationship, sexuality must be seen to encompass not only horizontal (human) but also vertical (spiritual) dimensions. According to the divine design, the sexual relationship between husband and wife is inextricably bound up with the spiritual unity of both man and woman with their Creator. Just as the "one-flesh" experience applied to more than the physical union, so the concept of nakedness probably connotes more than physical nudity. As Walter Trobisch states it, there is implied the ability "to stand in front of each other, stripped and undisguised, without pretensions, without hiding, seeing the partner as he or she really is, and showing myself to him or her as I really am and still not be ashamed" (1971:82).

To complete this discussion of the theology of sexuality in Genesis 2, one must reject the claim that this chapter displays a "melancholy attitude toward sex" (Guthbert 1952). Instead, we must affirm with von Rad (1962:150) that Genesis 2 gives the relationship between man and woman the dignity of being the greatest miracle and mystery of creation.

Finally, according to the discussion of each goal of the dissertation, this evaluation acknowledges that all the goals of the dissertation have been achieved.

## **6.3 RECOMMENDATIONS**

A number of recommendations for future research are made following the major findings, conclusions from the study. The recommendations are:

### **6.3.1 Thorough Training of the Clergy in Counselling Skills**

The researcher recommends that pastors be trained thoroughly as "psychological and pastoral counsellors in order to be holistic" and effective in the pastoral ministry. More focus need to be put on pastoral counselling skills that are in line with HIV/AIDS problems and other psychological challenges in Tanzania. Pastoral counselling as a subject in theology needs to be incorporated as one of the key subjects at the church colleges and seminaries and universities.

For instance one of the major research findings by Shemsanga (2004) is that pastoral counselling for theologians is not continuous and is restricted to two semesters for those theologians who are about to finish their studies. To address this, theologians need to be attached to formal institutions where counselling is sufficiently practised and effectively monitored. The learning of pastoral counselling skills has to be encouraged even after the formation period with other colleges and seminaries to widen the counselling skills. This could include workshops, seminars, in-service training and refresher courses in the pastoral ministry. The parishioners or lay people in the church need to be encouraged to learn pastoral care and counselling skills and be incorporated to teach in universities. This could bring a diversity of ideas in counselling at the colleges, seminaries and universities.

### **6.3.2 Encourage Sustained Poverty Reduction Programmes within Poor Communities**

Share the findings with agencies involved in the Government's poverty alleviation programme, to increase awareness of the consequences of poverty emerging from the study and the need to improve targeting of poverty interventions to protect children's rights. This would respond to the findings that money was a primary motivating factor of many adolescent girls to enter into sexual activity with adult males. Encourage public and private sector involvement in providing work-study programmes to provide girls as well as boys on junior and high school with opportunities to legitimately earn their own lunch and spending money without interfering with their education.

### **6.3.3 Measures to Promote the Rights of the Child**

In order to rectify deficiencies in the provision of child rights, the following needs to be done. To review existing laws and enact new ones to address the following:

- To ensure the child's survival from the time of pregnancy to her/his reaching adulthood.
- To make both parents accountable for caring for and providing basic services to their children.

- To maintain the sanctity of married life this is the basic of good child care.
- To make male parents responsible for children born outside marriage.
- To protect school children from acts aimed at curtailing their studies.
- All areas set aside for leisure and playgrounds for children should be protected and all intruders removed.
- To protect children against child labour.
- To mobilize the community against harmful traditional practices.
- To mobilize and educate communities and children themselves on the rights of the child and involve them fully in their implementation.
- To supervise and follow up fully the enforcement of laws concerning the rights of the child and protect the interests of children involved in criminal offences.
- Institutions involved in the overseeing and enforcing of laws including the ministry concerned with legal affairs, the Police and the Judiciary should ensure that rights enshrined in existing laws are not violated and are respected. In addition, these institutions should ensure that deficient laws are rectified in accordance with the rights of a child.
- The Ministry responsible for children, in collaboration with legal institutions, should educate and mobilize the community on the rights of the child in Tanzania and how to put them into practice.
- The Ministry responsible for Social Welfare should ensure that children in difficult circumstances revive their rights and basic services. It should also ensure that the interests of children involved in criminal offences are also protected.
- Police, Judiciary and Prisons should ensure that child offenders are treated in such a way that their rights as children are not affected.
- Voluntary organizations responsible for human rights and religious institutions should educate the public on rights of the child and participate fully defending the rights and interests of the child.
- Children should obey and respect their parents, guardians and the community in general and live according to their customs and traditions.

- Parents should take into account their responsibilities and capabilities and plan their families according to their resources. Acceptable traditional methods of family planning should be encouraged and maintained alongside modern methods for the benefit of parents and children.

### **6.3.4 Measures to Promote the Rights and Dignity of Adolescent Girls and Women**

In order to promote the rights and dignity of women and girls, I recommend the following:

- Government in Tanzania and in other SADC countries should take different measures to outlaw traditional and cultural practices which violate the rights of women and girls.
- Existing policies and legislative instruments that are in place should be reinforced.
- There is need to address the existence of the experience of a dual legal system in Tanzania and in other SADC countries.
- Unyielding cultural attitudes that flow from a patriarchal society which do not place equal value and worth on women's rights should be addressed.

### **6.3.5 Targeted Interventions for High Risk Groups**

A number of adolescents are at elevated risk for adolescent pregnancy because of the social conditions in which they live in as discussed in chapter two. Markers of learners at elevated risk include those repeating grades, those who are frequently absent from school, learners with a history of childhood sexual or physical abuse, learners who engage in substance abuse or misuse, and learners living in conditions of extremely poverty. An early warning system must be established such that teachers can identify learners at elevated risk and refer them to systems within the school or in the church and community for more individualized and intensive intervention.

### **6.3.6 The Right to School Sexuality Education**

The findings has shown that the current guidelines on HIV/AIDS and life skills education are limited in scope and mandate with regard to enforcing effective delivery of sexuality education in schools, especially at the primary school level. There is therefore a need for the Government of the United Republic of Tanzania to review the current guidelines with a view to developing a clearer, focused and comprehensive policy on the provision of sexuality education in schools. In particular, there is a need for the guidelines that will clearly spell out the content of school-based sexuality education at various levels of schooling, which, among other issues, take into account the divergent and varied social and cultural backgrounds of the Tanzanian population in order to meet the right of sex education to everyone.

- I. The right to sexual education is particularly important to women's and girls' empowerment and to ensuring that they enjoy their human rights. It is therefore one of the best tools for dealing with the consequences of the system of patriarchal domination by changing social and cultural patterns of behaviour that affect men and women and tend to perpetrate discrimination and violence against women.
- II. Tanzanian government must ensure that it respect, protect and implement the human right to comprehensive sexual education, by acting with due diligence and taking all measures necessary to ensure its effective enjoyment, without discrimination. From the early stage of life. The absence of planned, democratic and pluralist sexual education constitutes, in practice, a model of sexual education (by omission) which has particularly negative consequences for people's lives and which uncritically reproduces patriarchal practices, ideas, values and attitudes that are a source of many forms of discrimination.
- III. The government should ensure the inclusion of comprehensive sexual education from primary school onwards, taking into account secondary school enrolment rates, the age of first intercourse and other variables in a context of respect and adaptability based on the age of students and the capacities associated with their level of emotional and cognitive development.
- IV. The government must encourage the inclusion of families and communities as strategic allies in curriculum design and implementation grounded in pluralism

and compliance with the obligation to provide comprehensive education, including scientific information based on evidence and human rights standards.

### **6.3.7 Broadening the Approach from HIV/AIDS**

The church has focused on HIV/AIDS. However, HIV/AIDS is a symptom and not the cause. The crisis is actually around sexuality. For many churches HIV is seen as a problem “out there” which is not their issue, whereas sexuality affects us all, leading to teenage pregnancies, broken relationships, divorce etcetera. Thus issues of sexuality can mobilize all churches. If we can learn to challenge unhealthy sexual practices, we will combat HIV/AIDS at the same time.

- Sexuality is not just about sex. It involves the whole person (physical, emotional and spiritual), and we need to preach and teach about it. Sexuality includes our way of being in and relating to the world as male or female. Above all, sexuality is related to our incompleteness as embodied creatures, an incompleteness that biological sex symbolizes (Grenz 1998:103). Unless we begin to tackle this sense of incompleteness that many young people are facing, they will continue to seek for sex in order to fulfill that inner yearning.
- Relationships. The focus should be on building healthy relationships. What one should be looking for in a relationship, in terms of faithfulness, respect; love etcetera. Mash (2006:125) maintains that we must recognize that “no sex before marriage” is a negative message. We should turn it on its head to preach about what a positive loving relationship is, and then encourage young people to wait for such a relationship.

### **6.3.8 Correct Information**

It is crucial that the church assists adolescents with the correct information regarding with sexuality matters. If the church does not give them the information they need, and support parents to talk to their adolescents about sex. They will get information from elsewhere. Clapp (2003:112) has observed some youths as they were blaming

their youth pastor of not telling them about sex and then blame them when they get information from the internet:

Our youth pastor went on this big rant and rave about how corrupting the internet is, and how dangerous it is for teens to be getting information about sex from the net. But he is like all the other adults in not wanting to give us information and then being shocked that we get it from other places. Classes in school do not begin to tell you what you need. So where do you find things out? The internet and television and our friends. Do not blame us for where we go when you do not tell us anything.

Some sensitive areas which the church must address to her members are:

- First, around sexual violence to women and girls. The majority of young males think that forcing a woman in sex is not rape. We need to address this as a matter of urgency from our pulpits and in our youth groups. The sermon carries great moral weight that should not be underestimated. Through these channels, we can also reach our adults.
- Secondly, around types of sex. There is common misconception that the church only speaks about vaginal sex. So there is a common misconception that the church only speaks about vaginal sex. So there is no “sin” involved in anal or oral sex. It is believed that they are not dangerous, and that they are not sex. Many girls report being persuaded to provide oral sex, because “you have turned me on”, and often they feel a loss of self-respect because of it. The dangers of oral sex and anal sex in terms of transmission of STDs and HIV also need to be clearly addressed.
- Thirdly, on pregnancy option. The church should collate information regarding the organisations that are supporting young teenagers who fall pregnant; they need a lot of support. Options should be clearly spelt out in terms of adoptions or keeping the child.

### **6.3.9 Early Marriage and Marriage by Abduction**

Early marriage and marriage by abduction was discussed in chapter two as one of the pitfalls of silent sexuality in the light of human rights and a critical social problem with multifaceted consequences, particularly for women and children. The practices are also recognized as barriers that inhibit young girls from attaining education that

would otherwise have a lasting positive impact on their life and well-being. In view of these facts, and based on the findings of the study, the following programmatic recommendations are set forth to help design interventions that may reduce and ultimately eliminate the practices of early marriage and marriage by abduction and lessen the misery of thousands of girls in the Shambala community and throughout the rest of the country.

### **6.3.10 Address Cultural and Traditional Values and Norms**

The study findings indicate that cultural and traditional values and norms are important determinants of early marriage. As child marriage is a tradition that has been maintained through generations, sometimes parents may be unaware of the dangers, or may feel that the dangers are justified for cultural or economic reasons. Even when parents and children understand the negative implications of early marriage, societal pressure to conform may be great. Traditions promoting early marriage need to be challenged. Empower the youth (build the capacity of youth association) by providing them with information and knowledge they can use to convince family and community members that early marriage has a negative effect on all of them, and create sensitization forums for community leaders such as women and youth community members.

Focus should be made on forming and strengthening anti-Harmful Traditional Practice clubs in schools and churches as they have proven to be very effective and efficient in fighting against the practice. Schools are basic stakeholders in early marriage issues, since they are the first institutions to be affected by the practice. Efforts must be made to convince community leaders of the importance of girl's education by stressing its positive impact at the house-hold level especially on the wellbeing of mothers, children and the family.

Community-based organizations and community-support organizations (such as religious institutions and associations, and any other local civic organizations), and schools are the best channels for rising awareness about the negative impacts of early marriage. Indeed, they have played a major role in recent efforts to reduce the practice, because people tend to listen more to something that comes through these

channels. Community-based and community-support organizations should continue to serve as the means to raise awareness about the negative impacts of the practice.

### **6.3.11 Law Enforcement**

A more rigorous enforcement of existing laws and policies is required to discourage early marriage and marriage by abduction as discussed in chapter two. Allow anonymous reporting, work with the police and others, and make it clear that early marriage is a major violation of the rights of children. Check and monitor the extent to which courts are implementing the existing relevant laws regularly. Despite the laws, most parents do not feel threatened by government intervention if they marry their daughters at young age. But in some areas, recent reductions in the practice of early marriage are attributed to strong measures taken by law enforcements manifested in this area are maintained and further enhanced. Strengthen law enforcement bodies to enable them to effectively discharge their duties and responsibilities, with due attention to the implementation of the family law and respect for children's rights.

### **6.3.12 Theology and Morality**

Theology and especially moral theology should incorporate the realities of people's lives. Theology can be understood when it is fully inserted into the cultures, times, circumstances and concrete situations of a particular people and in the case of this study, in the life situation and context of the Shambala of Tanzania. As Mugambi and Wasike (1999:85) point out "theology must live in the concrete lives of people; it must be grounded in the reflection of the experiences of people as they seek to understand and explain the mysteries of life". The deductive methodology of moral theology must be complemented by the inductive method (See chapter one, 1.9.3.1 models of practical theology). Unfortunately, as Mugambi and Wasike (1999:85) have pointed out "Moral theology today employs a more historically conscious approach which gives greater importance to historicity, process and change and follows a more inductive methodology". This situation warrants for emerging areas for further research.

## **6.4 EMERGING AREAS FOR FURTHER RESEARCH**

There are some emerging areas which are proposed for further research. These areas are: age appropriate information, research on incest, research on adolescent gender Identify and sexuality, research on the impact of AIDS/HIV on adolescent sexual activity.

### **6.4.1 Age Appropriate Information**

It is important that the church empowers parents to start talking to their children about sex from an early age. In children, the influence of parental approval and shared family values is crucial as discussed in chapter five. Parents who never speak about sexuality give the message that is not right to speak about it.

In early adolescence, concrete thinking predominates; young people generally only grasp “concrete” relations between cause and effect. In this context, messages about contracting HIV may be rejected as irrelevant, because they know their sexually active friends do not “have AIDS”. There is almost a belief that they are “bullet proof” or immune to the dangers (Mash 2006:129). Messages should focus on the “here and now” risk, of broken hearts, teenager pregnancies etcetera. According to Viner and Macfarlane (2005:528) it is important that we begin our interventions in early adolescence, as the key risk period for taking sexual risks is before age 14.

In late adolescence, abstract thought patterns develop, and messages can address many possible outcomes of an action (risky sexual behavior now might lead to a loss of the possibility of tertiary education, or HIV infection could lead to AIDS in five years’ time). The young people in churches need every one to stand up, and embrace a multi-faced, bold response to issues of sexuality.

### **6.4.2 Research on Incest**

The seeming “incest epidemic” applied by the findings and confirmation from the literature review that relatively little research has been done in this area, further research and action are needed to address this issue. It is strongly recommended that this be done in collaboration with the Bureau for Women’s Affairs which is currently conducting research on incest and has produced public education materials. Breaking the silence on sex in the home should include research on incest in all

socio-economic groups and its impact on the health and happiness of adolescent girls. Interventions should include support for young victims.

### **6.4.3 Research on Adolescent Gender Identify and Sexuality**

This study indicates that while there does not appear to be a great difference between boys and men about the meanings of sexuality in their gender identity, a generation gap exists between adult and younger women. Adolescent girls gender identity and the role that sexuality plays in that construction appears to be quite ambiguous and complex. These constructions require much more attention, to better understand early sexual activity for Tanzanian adolescents. Future research should also seek to understand more fully, the influence of religious beliefs, popular and street culture music, fashion and role models.

### **6.4.4 Research on the Impact of AIDS/HIV on Adolescent Sexual**

#### **Activity**

The impact of HIV/AIDS pandemic on adolescent sexual activity; adolescents early sexual debut all need to be more clearly understood. Understanding how adolescents make sense of this difference in their social and sexual life and how they negotiate this difficult terrain, can provide insight into helping them make more informed decisions about sexual activity.

## **6.5 CONCLUDING REMARKS**

The study wrestled with the theme of “The Culture of “Silent Sexuality” Amongst the Shambala of Tanzania: Towards an Intercultural Approach in the Pastoral Ministry”. Through the discussions and the findings of the dissertation it was demonstrated that the Shambala traditional religious and social values with regards to sexuality have been challenged by modernity and globalization. Cultural education: morals and values have eroded, so there is no going back.

In looking at the ways cultures change it was revealed that although cultures may be remarkably stable, change is characteristic of all cultures to a greater or lesser degree sometimes due to changes in environment, sometimes as a result of the intrusion of outsiders, or because values within the culture have undergone

modification. Change may also be forced upon one group in the course of especially intense contact between two societies. Cultural change happens by way of certain mechanisms, namely; innovation, diffusion, cultural loss and acculturation. The ultimate source of change is through innovation whereby some new practice, tool, or principles of life style come into contact with the existing culture. For instance the contact between the culture of silent sexuality and other cultures which was made possible by modernizing globalization.

It was further revealed that cultural education in traditional African societies which included proper conduct in sexual ethics and human relationships has disappeared. The culture aimed at producing persons who upheld the values that helped the society to remain integrated. These were values of peace and harmony, respect for authority, respect for and fear supernatural realities. Since a society is defined by the kind of individuals who constitute it, cultural education has also aimed at inculcating personality values which helped the individuals to be integrated in themselves. Personality values were such moral values as honesty and reliability, generosity, courage, temperance, humility and justice.

On top of that a society was educating people for life and for its own welfare necessarily emphasized the need for people to be the best that they could be. This does not mean there were no immoral people. Immoral people existed, but the society distinguished them for what they were and dealt with them through a vigorous judicial system and strong public opinion. This is like what Mugambi and Nasimiyu-Wasike (1999:80) retorts: "In traditional society it paid to be moral, morals were obeyed because they made sense". The society was well-organized with no criminals and no breaking of the laws. Sexual immorality is rampant in present society; in old days there were taboos which contracted this.

However, it was revealed in chapter two that in modern Shambala, families are suffering from problems which are basically of a moral nature. There is a lack of moral orientation as African morals are more and more replaced (displaced) by other "moral systems" (cf. Kinoti 1983: vii). Today in modernity and globalization the Shambala and most of African society may seem to be in a state of chaos and contradiction in the realm of morality. People are disillusioned after suffering major

cultural upheavals in just under a century. The effects of colonial invention on the indigenous African communities cannot be under-rated.

Whatever the case, visible changes in the realm of morals can be noticed. Persistently, the different sources of mass media call people's attention to different perplexing realities. They point out that early sexual début to adolescents, adolescent pregnancies, premarital sex, child abuse; rape, abortions etc. are rampant in the Shambala community and in other African countries.

The main motivating factors for early adolescent sexuality were: foreign influences, poor economic conditions, peer pressure to be sexually active to prove one's gender identity; the centrality of sexual activity to definitions and practices of adult masculinity, and gendered inequalities of power. The research also confirmed that together, these factors often place adolescents in conflict with dominant social ideals and values about their sexuality. The mass media also stimulate adolescents through erotic visual images, music, soap operas and pornographic movies.

Thus, a theology of human sexuality was addressed where by the Bible is used as a guideline towards the proper conduct of human sexuality. Theology of human sexuality presented as a basic fact of creation, but an elucidation of the nature of sexuality constitutes a central part of the Creation accounts. Moreover, theology of human sexuality stems from the equal pairing of male and female in Genesis 1:27. Both are equally immediate to the Creator and His act whereby our human identity and dignity takes shape.

Therefore as followers of Christ we are expected to heed the apostolic warning, *"Flee from sexual immorality. All other sins people commit are outside their bodies, but those who sin sexually sin against their own bodies. Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honour God with your bodies"* (1Corinthians 6:18-20). Human sexuality honours God by exercising our bodies within divinely bound restraint. The boundaries and proscriptions of sexual expression in the Bible are established and maintained for the sake of good sex and a just society where the peace (*shalom*) of God is reflected and reigns over all.

Based on all the discussions above, facilitating sexuality responsibly pastoral approach is recommended with a pastoral counsellor as its role player. In this pastoral approach the church is equipped to help parents so that in return the parents may become good educators about sexuality matters to their adolescents.

It is therefore concluded that sexual education must be free of prejudices and stereotypes that could be used to justify discrimination and violence against any group; it must therefore include gender perspective that encourages people to think critically about the world around them. The Church is called to bring the message of wholeness and fullness of life in the face of human frailty. The grace of God is present with all our brokenness and our goodness.

## BIBLIOGRAPHY

- Aaron, LE et al 2006. Promoting Sexual and Reproductive Health in Early Adolescence in South Africa and Tanzania: Development of a Theory and Evidence-based Intervention Programme. *Scandinavian Journal of Public Health*, 34:150-158.
- Achebe, C 1958. *Things Fall Apart*. New York: William Heinemann Ltd.
- Adams JA, et al 2000. Signs of Genital Trauma in Adolescent Rape Victims Examined Acutely. *J Pediatr Adolesc Gynecol* 13 (2):291-295.
- Adams, V & Pigg, SL (eds.) 2005. *Sex in Development: Science, Sexuality and Morality in Global Perspective*. Durnham and London: Duke University Press.
- Adeyemo, T (gen. ed.) 2006. *African Bible Commentary*. Zondervan, Grand Rapids, Michigan: World Alive Publishers.
- Adolescent Pregnancy Independency Group. Department of Children, Schools and Family Sanctuary Buildings. Great Smith Street, London 2008/2009. From: [www.dcsf.gov.uk/everychildmatters/healthandwellbeing/teenagepregnacy/tpia](http://www.dcsf.gov.uk/everychildmatters/healthandwellbeing/teenagepregnacy/tpia), (retrieved on 9 November 2012).

- Ahlberg, B 1991. *Women, Sexuality and the Changing Social Order: The Impact of Government Policies on Reproductive Behavior in Kenya*. New York: Gordon & Breach.
- Ainscough, C & Toon, K (eds.) 1997. *Breaking Free: Help for Survivors of Child Sexual Abuse*. London: Sheldon Press, SPCK.
- Airaksinen, T 2003. *The philosophy of professional ethics*. EOLSS: Unesco.
- Ajzen, I & Fishbein, M 1980. *Understanding attitudes and predicting social behaviour*. Englewood Cliffs, New Jersey: Prentice-Hall.
- Akerlof, G et al 1996. An Analysis of Out-of-Wedlock Child Bearing in the United States. *The Quarterly Journal of Economics* 2 (iii): 277-317.
- Akivaga, S & Odaga, A 1982. *Oral Literature: A School Certificate Course*. Nairobi: EAEP.
- Albarracin, D, Gillette, JC, Earl, AN, et al 2005. A Test of Major Assumptions About Behaviour Change: A Comprehensive Look at the Effects of Passive and Active HIV Prevention Interventions Since the Beginning of the Epidemic. *Psychological Bulletin*, 131, 856-897.
- Alberta Health Service 2009. *Sexuality and Disability: A Guide for Parents on Sexual and Reproductive Health Education and Health Promotion*.
- Albrow, M 1997. *The Global Age*. Stanford: Stanford University Press.
- Allen, JP, Philliber, S and Hoggson, N 2002. School-Based Prevention of Teen-Age Pregnancy and School Dropout: Process Evaluation of the National Replication of the Teen Outreach Program. *American Journal of*

*Community Psychology*, 18:505-524.

Althaus, F 1994. Age at which Young Men Initiate Intercourse Is Tied to Sex Education and Mother's Presence in the Home. *Family Plann Perspect* 26: 141-143.

Altman, D 2001. Sexuality and Globalization. *Sexuality Research and Social Policy*, Vol.1, no.1 2001, pages 63-68.

\_\_\_\_\_ 2004. Sexuality Research and Social Policy. *Journal of NSRS*. Vol.1, No1, p.63-68.

Amadiume, I 1998. *Male Daughters, Female Husbands: Gender and Sex in African Society*. Essex: EMS Photosetters.

\_\_\_\_\_ 2006. *Sexuality, African Religio-Cultural Traditions and Modernity: Expanding the Lens*.

Ameen, F 1990. *Breaking our Bondage: Ending Violence against Women*. March News, 1990.

Amirthan, S & Pobee, J 1986. *Theology by the People*. Geneva: WCC.

Appadurai, A 2003. *Modernity at Large: Cultural Dimensions of Globalization*. Minneapolis: University of Minnesota Press.

Appia-Kubi, K 1981. *Man Cures, God Heals: Religion and Medical Practice Among the Akans of Ghana*. New York: Friendship Press.

Arbuckle, G 1990. *Earthining the Gospel*. Maryknoll, NY: Orbis Books.

Archer, L, & Bruce, KW (eds.) 1980. *Theological Worldbook of the Old Testament*. Chicago: Chicago Press.

Archer, L. Human Sexuality: An ethical reflection. National Council of Ethics for the Life Sciences, Lisbon, November 1999. From: [www.cneqv.pdf/admin/files/data/docs/1312229862\\_PortugalCNECVPO29EN.pdf](http://www.cneqv.pdf/admin/files/data/docs/1312229862_PortugalCNECVPO29EN.pdf), (retrieved on 14 November, 2012).

Armstrong, KC and Eileen, B 2002. *Inquiry into the Discrimination Experienced by Women*. New South Wales: Winpan Publications.

Armstrong, L 1995. "Sluts" and "Bastards", Feminist Decodes, the Child Warfare Debate. *Journal of Social History* (no. index): p.334.

Arnfred, S 2004. *Re- thinking Sexuality in Africa*. Sweden: Almquist & Wiksell.

Arthur, B 2001. *A Theology of Sexuality and Marriage*. Nairobi: Uzima Press.

Arthur, B 2001. *A Theology of Sexuality and Marriage*. Nairobi: Uzima Press.

Ashton, JR 2000. The Psychosocial Outcome of Induced Abortion. *Br J Obster Gynaecol*. 87:1115-22.

As-Sanie, S 2005. Pregnancy Prevention in Adolescents. *South African Family Practice*. Vol. 47 (3).

Astone, NM and McClanahan, SS 1991. Family structure, Parental Practices and

High School Completion. *Journal of American Sociological Review*, 56, 309-320.

Atkins, U & Ferderschmidts, K 2001. Introduction to the First Volume of "Intercultural Pastoral Care and Counselling". *Intercultural Pastoral Care and Counselling*, No. 1, 2001, pages 3-5.

Atkinson, JC 2005. Familiaris Consortio: The Biblical and theological Foundation of an Adequate Anthropology. From: <http://www.uffl.org/vol.11/atkinson11.pdf>, (retrieved on 10 November 2012).

Augusburger, DW 1986. *Pastoral Counselling Across Cultures*. Philadelphia: Westminster.

Auten, RD 1987. *The Role of the Church in Helping Early Adolescents Deal with Issues of Sex and Sexuality*. An Applied Research Project Submitted to the Faculty in Partial Fulfilment of the Requirement for the Degree of Doctor of Ministry at the School of Theology and Missions Oval. Roberts University.

Ayantayo, JK 1999. The Challenges of African Social Ethics in a Global Context, in Ife, Egbe (eds.) *Coping with Culture*. Ibadan: Oputoru Books.

Bacchiocchi, S 1987. *Women in the Church: A Biblical Study on the Role of Women in the Church*. Michigan: Berrien Springs.

Badcock-Walters 2004. Does Knowledge Equal Change? From: [Portal.unesco.org/education/enfile](http://Portal.unesco.org/education/enfile), (Retrieved on 01 August, 2011).

- Bandura, A 1998. Health Promotion from the Perspective of Social Cognitive Theory. *Journal of Psychology and Health*, 13: 623-649.
- Barnett, T 2005. HIV/AIDS: Sex, Abstinence and Behaviour Change. *The Lancet Infectious Diseases* 5590-593.
- Bainton, R 1957. *What Christianity says about Sex, Love and Marriage*. New York: Association Press.
- Balihuta, M A and Semogerere G., 1995. *Education & Poverty in Uganda*. Department of Economics, Makerere University, Uganda.
- Ballard, P. 1995. Practical theology as an academic discipline. *Theology* XCVIII:119.
- Baloyi, ME 2010. Lobola in the African Community: A Critical Study. *Die Skriflig*, 44 (3), p. 1-21.
- Bategeka L, Ayok M, & Mukungu A 2004. *Financing Primary Education for All: Uganda*. Institute of Development Studies at the University of Sussex.
- Batamula, A. 2008. Too Young To Be A Wife. *Femina magazine*. (January-March) , p. 26, 32.
- Bayisenge, Jeannette. Early marriage as a Barrier to Girl's Education: A Developmental Challenge in Africa. An open paper presented at National University of Rwanda, May 2011.
- Bahemuka, J 1983. *Our Religious Heritage*. Nairobi: Thomas Nelson.

- Bahendwa, LF 1991. *Christian Religious Education in the Lutheran Dioceses of North-Western Tanzania*. Helsinki: Finnish Society for Missionary and Ecumenics.
- Bailey, R 2007. Male Circumcision for HIV Prevention in Young Men in Kisumu, Kenya: a Randomised Controlled Trial. *The Lancet* 9562 (369): 643-656.
- Balcomb, A 2002. Modernity and the African Experience: An Anthropological Perspective on the Culture of Modernity in South Africa. *African Christian Thought*, Vol. 2, p. 8 (iv).
- Ball, H & Hill, C 1996. Reevaluating "Twin Infanticide." *Journal of Current Anthropology* 5 (37): 856-863.
- Ballard, P 1995. *Practical Theology as an Academic Discipline*. Ottawa: University of Ottawa Press.
- Barrat, BM 1995. *Africa's Choices, After Thirty Years of the World Bank*. New York: Penguin.
- Basic Education Statistics in Tanzania (BEST), 2006-2010. Ministry of Education and Vocational Training, Dar es Salaam, June 2010. From: [www.educationstatistics.moe.go.tz/offlinecubes/metadata.pdf](http://www.educationstatistics.moe.go.tz/offlinecubes/metadata.pdf), (retrieved on 7 November 2012).
- Basley, A 2006. Hybridise World – Kids: Yuth Cultures in the Postmodern Era. University of Lisbon. From: <http://www.leads.ac.uk/educol/documents/00002362.htm> (retrieved on 11 June 2012).

Bate, SC 1995. *Inculturation and healing. Coping-healing in South African Christianity*. Pietermaritzburg: Cluster Publications.

Bath, K 1960. *Church Dogmatics*, 3,2. London: SAGE.

Battin, MP 1996. Adolescent Pregnancy: When it is a problem, What it is a solution? *Reproductive Health Matters*, (8): p.110-120.

Bauman, Z 1999. *Culture as Praxis* (2<sup>nd</sup> Ed). London: SAGE.

Bay-Cheng, L 2003. The Problem of Teen Sex: The Construction of Adolescent Sexuality Through School-based Sexuality Education, 3, 61-74.

BBC. (2009). *East Africa gets high-speed web*. From <http://news.bbc.co.uk/2/hi/africa/8165077.stm> (retrieved on August 1, 2010).

Begi, J, Moraa 2000. Determinants of Enrolment of Girls in Secondary Schools in Kenya. MA Economic Policy and Management Dissertation, Makerere University.

Behrman, J et al 1999. Women's Schooling, Home Teaching, and Economic Growth. *Journal of Political Economy* 107 (4).

Bennett, S M and Dickinson, WB 1980. Student-parent rapport and parental involvement in sex, birth control, and venereal disease education. *Journal of Sex Research*. 16:114-130.

- Berne, L & Huberman, B 1999. *European approaches to adolescent sexual behavior & responsibility*. Washington, DC: Advocates for Youth.
- Bertocci, P 1999. *The Human Venture in Sex, Love and Marriage*. New York: Associated Press.
- Beck, U 2002. *The Cosmopolitan Vision*. Cambridge: Polity.
- Berinyuu, A 1988. *Pastoral Care to the Sick in Africa. An Approach to Transcultural Pastoral Theology*. Frankfurt: Peter Lang.
- Berry, JW 1979. A Cultural Ecology of Social Behavior, in Berkowitz, L (ed). *Advances in Experimental Social psychology* Vol. 12. p.177-206. New York: Academic.
- \_\_\_\_\_ 1994. Ecology of Individualism and Collectivism, in U Kim et al (eds.). *Individualism and collectivism: Theory, Method and Applications*, 77-84. Thousand Oaks, CA: SAGE.
- Berry, JW et al (eds.) 1996. *Handbook of Cross-Cultural Psychology* Vol.3, (2<sup>nd</sup> Ed). London: Allyn & Bacon.
- Beidelman, T 1982. *Colonial Evangelism: A Social Historical Study of an East African Mission at the Grassroots*. Bloomington: Indian University Press.
- Beijing Fourth World Women Conference, Beijing, China, Sept. 4-15, 1995, *Beijing Declaration and the Platform for Action*, U.N Doc. A/CONF.177/20 (1995).

- Berdie, D et al 1986. *Questionnaires: Design and Use*. Lanham, Maryland: The Scarecrow Press.
- Bernstein, D et al 2003. *Psychology*. New York: Houghton Mifflin Company.
- Bernstein, R 2004. *Helping Unmarried Mothers*. New York: Associated Press.
- Beulah, L 1997. Home Alone Today. *The Magazine for Christian Living*, (Feb/March) 14.
- Bevans, S 2006. *Models of Contextual Theology*. New York: Orbis Books.
- Bickel, R. & Papagiannis, G. 1988. Post-high School Prospects and District-level Dropout Rates. *Youth & Society*, 20, 123-147.
- Biggs, M et al 1998. Genital Injuries Following Sexual Assault of Women with and without Prior Sexual Intercourse Experience. *Cmaj* 159 (1): 33-37.
- Block, James H. 1973. Teaching, Teachers, and Mastery Learning. *Today's Education* 11-12: 30-36.
- Boateng, Felix. 1983. African Traditional Education: A Method of Disseminating Cultural values. *Journal of Black Studies*. 3:321-336.
- Boatright, JR 2000. Globalization and the Ethics of Business. *Business Ethics Quarterly*, Vol. 10, no. 1, p. 2.
- Boe, B 1989. *Ngoto ya Mshitu*. Soni: Vuga Press.

Boby, K & Posterski, S 1992. *The Charter of Rights and Freedoms: A Guide for Canadians*. Ottawa: Publications Canada.

Boice, J 1998. *Two Cities, Two Loves*. London: SAGE.

Boisnier, A & Chatman, JA 2002. The Role of Subcultures in Agile Organization. Haas School of Business, University of California, Berkeley, May 24.

Bolen, M 2008. *Empowered Decision Making*. From: <http://www.lessonplanspage.com/PEOEmpoweredDecisionMaking612.htm>, (retrieved on 15 November, 2012).

Boockvar, K 2008. Beyond Survival: The Procreative Rights of Women with HIV: Third World Survey Document. From: <http://lawdigitalcommons.bc.edu/twlj/vol>, (retrieved on 23 October 2012).

Bosch, DJ 1991. *Transforming Mission: Paradigm Shifts in Theology of Mission*. Maryknoll, New York: Orbis Books.

Basso, M 2003. *The Underground Guide to Teenage Sexuality*. Minneapolis: Fairview Press.

Bosompra, K 2001. Determinants of condom use intentions of university students in Ghana: an application of the theory of reasoned action. *Social Science Medicine*, 52, 1057-1069.

- Bott, S et al 2005. Preventing and Responding to Gender-based violence in Middle and Low Income Countries: A Global Review and Analysis. *World Bank Report*. New York: World Bank.
- Boyd, R & Richerson, PJ 1985. *Culture and the Evolutionary Process*. Chicago: University of Chicago Press.
- Brien, J & Fairbairn, I 1996. *Pregnancy and Abortion Counselling*. London: Routledge Publishers.
- Briere, J & Jordan, CE 2004. Violence Against Women: Outcome Complexity and Implications for Assessment and Treatment. *J Interpers Violence* 19 (11): 1252-1276.
- Brock, GC & Beazley, RP 1995. Using the Health Belief Model to Explain Parent's Participation in Adolescents' at Home Sexuality Education Activities. *Journal of School Health* 65, p. 124-128.
- Brooker, C (ed.) 2006. *Churchill Livingstone's Dictionary of Nursing*. 19<sup>th</sup> edition. Elsevier: Saunders.
- Bruess, JS & Greenberg, CE 2004. *Sexuality Education: Theory and Practice* (4<sup>th</sup> Ed.). Boston: Jones and Bartlett Publishers.
- Brueggemann, W 1982. *A Bible Commentary for Teaching and Preaching*. Atlanta: John Knox Press.

Bruyns, CL 2011. *Globalization, Responsibility and the Dignity of Citizens*. A Paper Presented at Stellenbosch University, Faculty of Theology, March, 2011.

Blair-Broeke, C & Ernst, R 2003. *Thinking about Psychology*. New York: Worth Publishers.

Blum, RW. *Journal of Adolescent Health*. Vol. 41, Issue 3, September 2007, pp. 230-238.

Bujo, B 1990. *African Christian Morality at the Age of Inculturation*. Nairobi: St. Paul Publications, Africa.

\_\_\_\_\_. 2003. *Foundations of African Ethics: Beyond the Universal of Western Morality*. Nairobi: Pauline Publications Africa.

Bullon, S et al 2003. *Longman Dictionary of Contemporary English*. Essex: Longman.

Burgoyne, H, Peterson, S, Nelson, D & Kersten, D 2007. Human Sexuality and Theological Discernment of God in Human Sexuality. From: <http://www.convchurch.org/resources/files/2010/04/ECCHuman>, (retrieved on 09 November 2012).

Burmar, S & Preston-Whyte, E 2003. *Questionable Issues: Illegitimacy in South Africa*. Cape Town: OUP.

Butts, JD. Sex Education 1999. *Ebony Magazine* (Vol. XXXII, no. 6, Chicago, April 1999).

Cheyne, K 1999. Adolescent Pregnancy Prevention. *Current Opinion in Paediatrics*, Vol. 11 (6).

- Christian Medical Fellowship (CMF) 2008. Teenage Sex. From: [www.cmf.org.uk](http://www.cmf.org.uk), (retrieved on 9 October, 2012).
- Caldwell, JC et al 1989. The social context of AIDS in sub-Saharan Africa, *Journal of Population and Development Review* 15 (2), 185-233.
- Campolo, T 1999. *Christian Ethics in the Sexual Wilderness*. From: <http://www.youthspecialties.com/articles/topics/sexuality/>, (retrieved on 13 November 2012).
- Camp, WG 2000. Formulating and Evaluating Theoretical Framework for Career and Technical Education Research. *Journal of Vocational Education Research*, Vol. 26, No 1, page 4-25.
- Campbell, J 1988. *The Power of Myth*. New York: Doubleday.
- Campbell, R et al 2001. Social Reactions to Rape Victims: Healing and Hurtful Effects on Psychological and Physical Health Outcomes. *Violence Vict* 2001; 16 (39:287-302).
- Campbell, L & Cybulska, B 2007. Prevalence of Mental Health Problems and Deliberate Self-harm in Complainants of Sexual Violence. *J Forensic Leg Med* 14 (2):75-78.
- Carroll, JS, Padilla-Walker, LM & Nelson, LJ. 2008. Generation XXX - Pornography Acceptance and use Among Emerging Adults. *Journal of Adolescent Research* 23(1): 6-30; Wolak, J, Mitchell, K and Finkelhor, D. 2007. Unwanted and Wanted Exposure to Online Pornography in National Sample of Youth Internet Users. *Pediatrics* 119(2): 247-257.

- Carr, W et al (ed.) 2002. *New Dictionary of Pastoral Studies*. Grand Rapids: William Eerdmans.
- Castro, VS 2003. *Acculturation and Psychological Adaptation*. Westport: Greenwood Press.
- Cavanagh, ME 1994. Genetic Science and Pastoral Care. *Pastoral Psychology*, vol. 42, no. 5.
- Chernichovsky D 1985. *Socioeconomic and Demographic Aspects of School Enrolment and Attendance in Rural Botswana, by Economic Development and Cultural Change*. Chicago: Chicago University Press.
- Chevannes, B 1993. Sexual Behaviour of Jamaicans: A Literature Review. *Social and Economic Studies*, Vol. 4:1, p. 1-45.
- Cheyne, K 1999. Adolescent Pregnancy Prevention. *Current Opinion in Pediatrics*, 11 (6) December 1999.
- Chinnian-Kester K 2005. *Female Genital Mutilation as a Form of Violence against Women and Girls: An Analysis of the Effectiveness of International Human Rights Law*. Masters' Thesis, Unpublished. Cape Town: University of Western Cape.
- Chitando, E 2009. *Troubled but not Destroyed*. Geneva:WCC Publications.
- Chitando, E & Hadebe, NM (eds.). *Compassionate Circles: African Women Theologians Facing HIV*. Geneva:WCC Publications.

Cilliers, J. Creating Space within Dynamics of Interculturality: The Impact of Religious and Cultural Transformation in Post-apartheid South Africa. Abbreviated Version of Paper Delivered at the International Meeting of the International Academy of Practical Theology in Berlin, Germany, 30 March to 4 April 2007. From: [http://www.academic.sun.ac.za/tsv/profile\\_documents.org](http://www.academic.sun.ac.za/tsv/profile_documents.org), (retrieved on 12 November 2012).

Cimperman, M 2005. *When God's People Have HIV/AIDS*. New York: Orbis Books.

Collins, R 1977. *The Bible and Sexuality*. New York: The Crossroad Publishing Company.

\_\_\_\_\_. 2000. *Sexual Ethics and the New Testament*. New York: The Crossroad Publishing Company.

Committee on the Status of Women 2007. *Research Report on Glossary of Violence against Women*. Geneva: Switzerland.

Constantine, NA 2008. Converging Evidence Leaves Policy Behind: Effectiveness of and Support for School-based Sex Education Programs. *Journal of Adolescent Health*, 42: 324-326.

Conteh, PS 2004. Foundational Concepts of Limba Traditional Religion and its Effects on Limba Christianity and vice versa in Sierra Leone in the Past Three Decades. DTh Thesis. University of South Africa.

Cook, M 2006. Freud's Theory of Psychosexual Development. Source: <http://www.valen1971.webs.com/Assesments/Freud's%20Theory> of psychosexual development.pdf (retrieved on 25 July, 2012).

Corey, MS et al 2007. *Groups, Process and Practice*. Belmont: Wadsworth.

Cornwall, A, Correa, S & Jolly, S 2008. *Development with a Body: Sexuality, Human Rights and Development*. London and New York: ZED Books.

Court, JH 1990. Pornography, in Hunter, RJ (ed.). *Dictionary of Pastoral Care and Counselling*. Nashville: Abingdon, 929-930.

Crook, RH 1995. *An introduction to Christian Ethics*. Englewood Cliffs: Prentice-Hall.

Clapp, S 1985. *Teenage Sexuality: Local Church and Christian Home Program Guide*. Champaign: C – 4 Resources.

\_\_\_\_\_ 2003. *Faith Matters*. Indiana: Life Quest Publishers.

Clapp, R 2004. *Tortured Wonders: Christian Spirituality for People, not Angels*. Grand Rapids: Brazors Press.

Cleinman, A & McLeod, J 2005. *Integrating Traditional Healing Practices into Counseling and Psychology*. London: SAGE.

Clifford, P 2004. Theology and the HIV/AIDS epidemic. Christian Aid CNN 2000. Hundres walk out on Mbeki at AIDS conference. From: [http:](http://)

//www.archives.cnn.com/2000/HEARTH/AIDS/10/aids.economics, (retrieved on 23 October, 2012).

\_\_\_\_\_. 2012. Theology and the HIV/AIDS Epidemic. From: [www.christianaid.org.uk/images/hiv-theologyfinal.pdf](http://www.christianaid.org.uk/images/hiv-theologyfinal.pdf), (retrieved on 30 November 2012).

Clinebell, HJ 1997. *Basic types of Pastoral Care and Counselling: Resources for the Ministry of Healing and Growth*. London: SCM Press.

\_\_\_\_\_. 1981. *Contemporary Growth Therapies*. Nashville: Parthenon Press.

Crouch, A 2008. Creating Culture. *Christianity Today*, p.25-29. This Article is an Adaption from his Book, *Culture Making*.

Cvetkovich, G, Grote, B, Lieberman, EJ & Miller, W. 1978. Sex Role Development and Teenage Fertility-Related Behavior. *Journal of Adolescence*. 13: 231-236.

Davidson, B 1992. *The Black Man's Burden: Africa and the Course of Nation-State*. New York: Times Books.

Dahood, M 1986. *Psalms*. New York: Grand Rapids.

Dalla, RL 2000. Exposing the "Pretty Woman" Myth: A Qualitative Examination of the Lives of Female Streetwalking Prostitutes. *Journey of Sex Research*, (37), 344-353.

De Bruin, M 2001. *Teenagers at Risk: High Risk Behaviour of Adolescents in the*

*Conduct of Reproductive Health – Observation and Impressions*. Kingston: UWI/CARIMAC.

De Bruyn, et al 2005. *Adolescents, Unwanted Pregnancy and Abortion: Policies, Counselling and Clinical Care*. Chapel Hill, NC: Ipas.

Declaration on Elimination of Violence against Women, New York, UN 1993 (UN General Assembly) Resolution document A / RES / 48 / 104.

Demissie, Y 2008. The Church as Healing and Compassionate Community: An Ecclesiological Reorientation, in Ward, E & Leonard, G (eds.), *A Theology of HIV/AIDS on Africa's East Coast*, Page 2-13. Uppsala: Swedish Institute of Mission Research.

Demos, J 1988. *A Little Common Wealth*. New York: Oxford University Press.

Demos, N L 2002. *Biblical womanhood in the home*. Illinois: Crossway Books.

DePree, M 1987. *Leadership is an Art*. Michigan: Michigan State University Press.

Dickinson, GE 2006. Adolescent Sex Information Sources: 1964-1974. *Journal of Adolescence*. 13: 653-658.

Dilorio, C, McCarty, F & Denzmore, P 2006. An exploration of social cognitive theory mediators of father-son communication about sex. *Journal of Paediatric Psychology*, 31, 917-927.

Dingemans, G 1996. Practical Theology in the Academy: A Contemporary Overview, *The Journal of Religion*, 76.1: 82.

Dolors, J et al 1996. Learning: the treasure within. Report to UNESCO of the International Commission on Education for the Twenty-first Century. Paris: UNESCO.

Dorkenoo E 1994. *Cutting the Rose: Female Genital Mutilation: The Practice and its Prevention*. London: Minority Rights Publications.

Dorr, D 2005. *Time for a Change: A Fresh Look at Spirituality, Sexuality, Globalization and the Church*. Dublin: The Columba Press.

Douma, J 1987. *Aids – Meer dan een Ziekte*. Kampen: Van den Berg

Dless, JT 2005. What are Theological Ethics? PMM 446 *Theological Ethics*. From: [www.ctsfw.edu/document.doc](http://www.ctsfw.edu/document.doc), (retrieved on 17 June 2012).

Dryfoos, JG 1988. School-Based Health Clinics: Three Years of Experience. *Journal of Family Planning Perspectives*. 20:215-222.

Dummelow, JR (ed.) 1909. *Commentary on the Holy Bible*. London: Macmillan.

Dunn, JG & Rogerson, J (eds.) 2003. *Eerdmans Commentary on the Bible*. Cambridge, Grand Rapids, Michigan: Eerdmans.

Durdhawale, V 2004. *Scenario of Primary School Attendance: A Study of Less Development States in India*. Seminar Paper Submitted for the Partial Fulfillment of the Masters Degree in Population Studies. Internal Institute for Population Sciences, Deemed University.

Dube, MW 2008. *The HIV and AIDS Bible. Selected Essays*. Scranton: University of Scranton Press.

Durfield, RC 2004. *Raising Pure Kids in an Impure World*. Minneapolis: Revell/Spire Publishers.

\_\_\_\_\_2008. *Raising Your Kids to be Sexually Pure*. Minneapolis: Revell/Spire Publishers.

Dworkin, A and McKinnon, CA 1988. *Pornography and Civil Rights: A new day for women's equality*. Minneapolis, MN: Organizing Against Pornography.

Echaniz, JB 1982. *When Schools Teach Sex*. The Free Congress Research and Education Foundation, London.

Edga, W 1962. *Shambala: The Constitution of a Traditional State*. Berkeley and Los Angeles: University of California Press.

Edwards, Tim (ed.) 2007. *Cultural Theory: Classical and Contemporary Positions*. London: SAGE.

Egan, G 2010. *The Skilled Helper*. California: Brooks/Cole Publisher.

Erickson, MJ 2001. *Truth or Consequences: The Promise and Perils of Postmodern*. Downers Grove, IL: IVP.

El-Bassel, N et al 2001. Correlates of Partner Violence among Female Street-based sex workers: Substance Abuse History of Childhood abuse and HIV risks. *AIDS Patient Care & STDs*, (15), 41-51.

Fairchild, RW 1990. Sadness and Depression, in Hunter, RJ (ed.), *Dictionary of Pastoral Care and Counselling*. Nashville: Abingdon Press, 1103-1106.

Farley, E 1983. *The Fragmentation and Unity of Theological Education*. Philadelphia, PA: Fortress.

Farris JR 2002. *International Perspectives on Pastoral Counselling*. New York: Haworth Pastoral Press.

Feierman, S 2002. *The Shambala Kingdom*. London: The University of Wisconsin Press.

Femina HIP Limited 2008. 5-year Strategic Plan Document, 2006-2010 HIP Multimedia Initiative in Tanzania. Tanzania: Femina HIP Limited (5-year Strategic Plan Document, 2006-2010).

Fergany, N 1994. Survey of Access to Primary Education and Acquisition of Basic Literacy Skills in Three Governorates in Egypt. Cairo: UNICEF.

Fernando, E et al 2004. *Seeking Cultures of Peace: A peace Church Conversation*. Pennsylvania: Cascadia Publishing House.

Fernando A 2006. *The N.I.V. Application Commentary Series*. New York: Association Press.

Fiedler, K 1996. *Christianity and African Culture: Conservative German Protestant Missionaries in Tanzania, 1900-1940*. Leiden/New York/Cologne: EJ Brill.

Firestone, S 1971. *The Dialect of Sex: The Case for Feminist Revolution*. London: Cape.

Fishbein, M & Ajzen, I 1975. *Belief, attitude, intention, and behaviour: An introduction to theory and research*. Reading, MA: Addison-Wesley.

Fisher, JD, Fisher, WA, Cornman, DH, Amico, KR, Bryan, A & Friedland, GH 2006. Clinician-delivered intervention during routine clinical care reduces unprotected sexual behaviour among HIV-infected patients. *Journal of Acquired Immune Deficiency Syndrome*, 41, 44-52.

Frank, C. Induced Abortion Operations and their Early Sequelae. *The Royal College of General Practitioners* 35 (April 1995) 175-180.

Fridah, MM 1998. *The Effects of Globalization on African Culture in the Eyes of an African woman*. From: <http://www.wcc-coe.org/what>, (retrieved on 04 June, 2011).

Friedman, TL 2000. *The Lexus and the Olive Tree*. New York: Anchor Books.

- Flaman, Paul 1986. *Family Unity: A Christian Perspective*. Muenster, SK: St. Peter's Press.
- Flick, U 2002. *An Introduction to Qualitative Research*. London: SAGE.
- Forrest, JD & Singh, S 1990. The Sexual and Reproductive Behaviour of American Women, 1982-1988. *Family Planning Perspective*. 22: 206-214.
- Fox, GL and Inazu, JK 1990. Mother-daughter Communication about Sex. *Family Relations*. 29:347-352.
- Fox, GL, Marie, C, William, FC, and Celia F 1988. Parental Division of Labour in Adolescent Sexual Socialization. *Journal of Contemporary Ethnography*. 17:349-371.
- Fox, T 1995. *Sexuality and Catholicism*. New York: George Braziller.
- Frederique, D & Alexander, P (ed.) 1987. *Sex Work: Writing by Women in the Sex Industry*. Pittsburgh, PA: Cleis Press.
- Fue, S 2006. The Problem of the Unknown Fathers and its Impact on the Children Born out of Wedlock (Vana va Kaya): With special reference to ELCT – Pare Diocese. Unpublished BD Thesis – MUCO.
- Fuller, B and Liang, X 1999. Which Girls Stay in School? The Influence of Family Economy, Social Demands, and Ethnicity in South Africa, in Bledsoe, CH, Casterline, JB, Johnson-Kuhn, JA & Haaga, JG (eds.) *Critical Perspectives on Schooling and Fertility in the Developing World*. Washington, DC: National Academy Press.
- Furstenberg, FF. Jr. 1992. Teenage Childbearing and Cultural Rationality: A Thesis in Search of Evidence. *Family Relations*. 41: 239-243.

Gadamer, HG 1975. *Truth and Method*. New York: Continuum.

Gagnon, RA 2001. *The Bible and Homosexual Practice*. Nashville: Abingdon.

Gaitskill, K 2009. Falling Pregnant as a Teenager can be tough and Traumatic. However, it's not the End of the World. *Living and Loving* (October) p.50.

Gama, NN 2008. The Effects of Unplanned Pregnancy on Female Students of the University of Zululand. A Dissertation Submitted in Partial Fulfilment of the requirements for the Master's Degree in Community Work in the Social Work Departments (faculty of Art) at the University of Zululand. Pietermaritzburg, South Africa.

Garcia-Moreno, C et al 2006. Prevalence of Intimate partner Violence: Findings from the WHO multi-Country study on Women's Health and Domestic Violence. *Lancet* 368 (9543): 1260-1269.

Garcia-Moreno C & Stock, H 2009. Protection of sexual and reproductive health rights: addressing violence against women. *J Gynaecol Obster* 106 (2): 144-147.

Garcia-Moreno, C & Stockl, H 2009. Protection of Sexual and Reproductive Health Rights: Addressing Violence against Women. *J Gynaecol Obster* 106 (2): 144-7.

Garvey, M 2003. *Dying to Learn: Young People, HIV and the Churches*. A Christian AID Report.

Gaspar, A 2010. An Infidelity Pastor Receives 30 Years in Custody. *The Citizen Newspaper*, (August 7) p.3.

Gaventa, BR & Peterson, D (eds.) 2010. *The New Interpreter's Bible Commentary*. Nashville: Abingdon Press.

Greenleaf, RK 1991. *Servant Leadership*. New York: Paulist Press.

Geertz, C 1998. The World in Pieces: Culture and Politics at the end of the Century. *Focaal: Tijdschr. Antropol.* 32:91-117.

Geller, S 1995. "The Colonial Era" in Africa. Phyllis, M and Patrick, O (eds.). Bloomington: Indiana University Press.

Georgas, J & Berry, JW 1995. An Eco-cultural Taxonomy for Cross-Cultural Psychology. *Cross-Cultural Research*, Vol. 29. P.121-157.

George, O 2003. *Relocating Agency: Modernity and African Letters*. Albany: State University of New York Press.

Gichinga, E 2002. *Answers for Unmarried Mothers*. Nairobi: Uzima Press.

Giddens, A 1990. *The Consequences of Modernity*. Cambridge: Polity Press.

- \_\_\_\_\_ 1991. Structuration theory: Past, Present and Future in Christopher, GA et al (eds.), *Theory of Structuration: Critical Appreciation*, 201-221. London: Routledge.
- \_\_\_\_\_ 1994. *The constitution of society: Outline of the Theory of Structuration*. Cambridge: Polity Press.
- \_\_\_\_\_ 2000. *Runaway World: How Globalization is Reshaping our Lives*. New York: Routledge.
- Gikandi, S 1995. Reading in the Post-colonial Field: Africa in the Culture of Colonialism. Unpublished Paper presented to the annual conference of the African Literature Association, Columbus, Ohio.
- Gill, GJ 1993. *The Data's Lousy, But It's All We Got (Being a Critique of Conventional Methods)*. London: International Institute for Environment and Development.
- Girard, B, & Ó Siochrú, S 2003. Introduction, in Girard B & Ó Siochrú, S (eds.), *Communicating in the information society* (pp. 1). Geneva: UNRISD: United Nations Research Institute for Social Development.
- Gitui, MN & Kanyandago, P (eds.) 1999. *From Violence to Peace: A Challenge for African Christianity*. Nairobi: Acton Publishers.
- Gnanadason, A 1993. *No Longer a SECRET: The Church and Violence against Women*. Geneva: WCC Publications.

Greene, M and Bildlecom, A 2000. Absent and Problematic Men: Demographic accounts of male reproductive roles. *Population and development review*, 26(1), 81-115.

Greenleaf, RK 1991. *Servant Leadership*. New York: Paulist Press.

Grenz, S 1990. *Sexual Ethics: A Biblical Perspective*. Louisville: Paternoster Press.

\_\_\_\_\_ 1996. *A Primer on Postmodernism*. Grand Rapids: Eerdmans.

\_\_\_\_\_ 1997. *Sexual Ethics: An Evangelical Perspective*. Louisiana: John Knox Press.

\_\_\_\_\_ 1998. *Welcoming but not Affirming*. Louisiana: John Knox Press.

Gresswell, J 2003. *Research Design, Qualitative, Quantitative and Mixed Methods Approaches*. New Delhi: SAGE.

Grimes, T 2000. The Makonde People: Demography and Geography. Source: <http://openaccess.leidenuniv.nl/bitstream/handle/1887/4271/Intro.pdf>, (retrieved on 26 July, 2012).

Groh, LS 2005. Pregnancies, in Hunter, RJ (ed.) 1968. *Dictionary of Pastoral Care and Counseling*, 945-946. Nashville: Abingdon Press.

Goldfarb, ES (2009) A Crisis of Identity for Sexuality Education in America: How did We Get Here and Where Are We Going? in Schroeder, E and Kuriansky, J

(eds.). *Sexuality Education: Past, Present, and Future*. New York: Praeger.

Goldfarb, ES and Costantine, NA 2011. Sexuality Education, in Brown, BB & Prinstein, M (eds.). *Encyclopedia of Adolescence*. NY: Academic Press.

Golding JM et al. 2000. Prevalence of Sexual Abuse history in a Sample of Women Seeking Treatment for Premenstrual Syndrome. *J Psychosom Obster Gynaecol* 200; 21 (2): 69-80.

Goldewijk, BK 1999. The Quest for Human Dignity: Human rights and Religion, State and Civil Society in a Context of Globalization and Conflict. *Challenging globalization*, p.108.

Goldstein, J 2003. *War and Gender*. New York: Oxford University Press.

Goodall, W & Goodall, R 2006. *Marriage and Family* (1<sup>st</sup> ed.). Springfield, MO: Resources and Development Ministries.

Gordon, P 2008. *Review of Sex, Relationships and HIV Education in Schools*. Paris: UNESCO.

Gottwald, NK. The Book of Deuteronomy, in Laymon, C (ed.) *The Interpreter's one Volume Commentary of the Bible*. Nashville: Abingdon Press.

- Goodhart, S & Ryba, T (eds.) 2007. Twin Phobia Among the Haya of Northern Tanzania: Interpreting it Within the Mimetic Theory. *Journal of Religion* 1 (37):53-63.
- Goode, W & Hatt, P 1952. *Methods in Social Research*. New York: McGraw-Hill.
- Glaz, M 2000. *Women in Travail and Transition: A New Pastoral Care*. Minneapolis: Fortress Press.
- Gleyer, D 2007. *The Company they keep: CS Lewis and Tolkien as Writer in the Community*. Kent Ohio: Kent State University Press.
- Grunseit, A et al 1997. Sexuality education and young people's sexuality behaviour: A review of studies. *J. Adolesc. Res*, 12: 421-453.
- Gunton, C 1991. *The Promise of the Trinity*. Edingburgh: T & T Clark.
- Gyepi-Garbrah, B, Nichols, DJ and Kpedekpo, GM 1985. *Adolescent Fertility in Sub-Saharan Africa: An Overview* Boston Pathfinder Fund.
- Haberland, N & Rogow, D 2010. *It's all one. Curriculum: Guidelines and Activities for a Unified Approach to Sexuality, Gender, HIV, and Human Rights Education*. New York: Population Council.
- Hacker, K, Brown, E, Cabral, H & Dodds, D 2005. Applying a transtheoretical behavioural change model to HIV/STD and pregnancy prevention in adolescent clinics. *Journal of Adolescent Health*, 37(3 Suppl), S80-93.
- Haffner, DW 1998. Facing facts: Sexual health for American adolescents. *Journal of Adolescent Health*, 22: 453-459.

- Hagan, J et al 2009. Racial targeting of Sexual Violence in Darfur. *Am J Public Health* 99 (8):1386-1392.
- Haglund, K 2006. *Understanding Sexual Abstinence in African American Teens*. Nursing Faculty Research and Publications. Marquette University.
- Hailonga, P 2005. *Adolescent Sexuality and Reproductive Behaviour: A Socio Historical Analysis in Namibia*. Maastricht: Shakers Publishing.
- Harlap, S & Davies, AM. Late Sequelae of Induced Abortion: Complications and Outcomes of Pregnancy and Labour. *American Journal of Epidemiology* 102 (1975): Hogue, "Impact of Abortion on Subsequent on Subsequent Fecundity", *Clinics in Obstetrics and Gynaecology* (March 1996).
- Hart, AD 1984. *Coping with Depression in the Ministry and Other Helping Professions*. Waco: Word Books.
- Harvorrson, R 2005. Metaphysical Disonance: Two Views of the Soul in the Phaedo. From: <http://www.richh.blogs.com/rhonline/file/200510500platosoul.pdf>, (retrieved on 25 October 2012).
- Hampshire, S 1956. *Seventeenth Century Philosophers*. New York: New American Library of World Literature.
- Hansen, HF 2009. *Research Evaluation: Methods, Practical and Experience*. Copenhagen: Danish Agency for Science, Technology and Innovation.

- Hanzi, R 2006. Sexual Abuse and Exploitation of the Girl Child through Cultural Practices in Zimbabwe: A Human Rights Perspective. Masters' Thesis, Unpublished. Pretoria: Centre University of Pretoria.
- Harris, M 1999. *Theories of Culture in Postmodern Times*. Walnut Creek/Lanham/New York/Oxford: Rowman & Littlefield Publishers.
- Harvorson, R. Metaphysical Dissonance: Two Views of the Soul in the Phaedo, May 2005. From:<http://www.richh.blogs.com/rhonline/file/200510500platosoul.pdf>, (retrieved on 13 November, 2012).
- Hasan, K 2009. The Negative Effects of a Global led Culture of Consumption on Turkish Society. *The Guardian Newspaper* (15 October), p. 3.
- Hastings, A 1974. *Christian Marriage in Africa*. London: SPCK.
- \_\_\_\_\_ 1978. *Christian Marriage in Africa*. London: SPCK.
- Haviland, WA 2002. *Cultural Anthropology*. London: Thomson Learning.
- Hawkes, G 1989. The Relationship Between theology and Practice in Southern Africa. *Journal of Theology for Southern Africa*, 68: 30-39.
- Hayes, RJ et al 2005. The *Mema kwa Vijana* Project: Design of a Community Randomized trial of an innovative adolescent sexual health intervention in rural Tanzania. *Contemporary Clinical trials*, 266:430-442.

*Health Sector HIV / AIDS Strategic Plan*. United Republic of Tanzania (HSH SP 2008-2012).

Heaven, PCL 2001. *Contemporary Adolescence: A Social Psychological Approach*. Melbourne: MacMillan Education.

Hecht, M & Erdington, EN 2003. The place and nature of sexuality education in society, in Levesque, JR (ed.), *Sexuality education: What adolescents' rights require* (pp. 25-37). New York: Nova.

Hein, D & Henderson, E (eds) 2011. *CS Lewis and Friends: Faith and the Power of Imagination*. London: SPCK.

Heinrich, J & Boyd, R 2001. In Search of Homo Economicus: Behavioral Experiments in 15 Small Scale Societies. *The Journal of American Economic Review*, Vol. 91, no.2, p.73-78.

Heitink, G 1999. *Practical Theology: History, Theory, Action Domains*. Grand Rapids: Eerdmans.

Helgesson, L. 2006. Getting Ready for Life: Life Strategies of Town Youth in Mozambique and Tanzania. Doctoral dissertation, GERUM Kulturgeografi 2006:1. Umeå: Umeå University.

Helgesson, L & Earnest, J 2008. *Empowering Youth for Employment: A Study on Out-of-School Clubs as a Potential Agenda in Tanzania*. From: <http://www.feminahip.or.tz> (retrieved on 09 January 2012).

Heller, A 1999. *A Theory of Modernity*. Malden/Massachusetts: Blackwell Publishers.

Hendricks, G 1990. *Heaven Help the Home. A Handbook for Successful Family Living*. Wheaton: SP Publications, Inc.

Hendriks, J 2010. *Religion and Social Development in Post-Apartheid South Africa*. Stellenbosch: SUN Media.

Hesselgrave, DJ 1984. *Counselling Cross-Culturally*. Grand Rapids: Baker.

Hetherington, EM 1979. Divorce; A Child' Perspective. *Journal of American Psychological Association*, 34: 851-858.

Heyns, LM & Pieterse, JC 1990. *A Primer in Practical Theology*. Pretoria: Gnosis.

Hilgard, E et al 1976. *Introduction to Psychology*. New Delhi: Oxford and IBH Publishing Co. Ltd.

Hill, H & Hill, M 2008. *Translating the Bible in Action: How the Bible can be Relevant in all Languages and Culture*. Carlisle: Piquant Editions Ltd.

Hinson, W & Parker, D 2011. Sexual Addiction: Problems and Solutions for Christian Communities. *Leaven*, Vol.17: Iss.1, Article 12. From: [http://digitalcommons.pepperdine.edu/leaven/vol17/iss\\_1/12](http://digitalcommons.pepperdine.edu/leaven/vol17/iss_1/12), (retrieved on 05 September 2012).

Hird, JA et al 2007. *Controversies in American Public Policy* (3<sup>rd</sup> edition). Belmont, CA: Wadsworth/ Thomson.

Hodgson, PC 1994. *Winds of the Spirit: A Constructive Christian Theology*.  
Louisville: Westminster John Knox.

Hoekema, AA 1996. *Created in God's Image*. Michigan: Grand Rapids.

Hofferth, S 1987. Factors affecting imitations of intercourse. Hayes CD et al. (eds.)  
*Risking the Future: Adolescent Sex, Pregnancy, and Childbearing*, Vol. 2, 7-  
37. Washington, DC: National Academy Press.

Hogan, D & Kitagawa, E 1985. The Impact of Social Status, Family Structure,  
and Neighborhood on the Fertility of Black adolescents. *American Journal of  
Sociology*. 90:825-855.

Hogan, JP (ed.) 2005. *Cultural Identity, Pluralism and Globalization* (Vol. I).  
Washington: Library of Congress Cataloging-in-Publication.

\_\_\_\_\_ 2005. *Cultural Identity, Pluralism and Globalization* (Vol.II). Washington:  
Library of Congress Cataloging-in-Publication.

Hollis, HN 2004. The Church Helping the Family in Sex Education. *Review and  
Expositor* (75), p. 89-103.

Holme, M 2002. *Nobody Else Will Listen: A Girl's Conversation with God*. New York:  
Bantam Press.

- Holmes, J 2003. Measuring the Determinants of School Completion in Pakistan: Analysis of Censoring and Selection Bias. *Economics of Education Review* 22.
- Hornby, A 1978. *Oxford Students' Dictionary of Current English*. New York University Press.
- Howell, JC 1984. *Teaching About Sex: A Christian Approach*. Nashville: Broadmann Press.
- Hugen, MD 2002. *The Church's Ministry to the Older Unmarried*. Grand Rapids: Eerdmans.
- Hugo, H 2009. Falling pregnant as a teenager can be tough and Traumatic. However, it's not the end of the world. In: *Living Loving Magazine*, October, 2009. P.49.
- Hunter, RJ 2005. *Dictionary of Pastoral Care and Counselling*. p. 867-890. Expanded Edition with CD ROM: Nashville: Abingdon Press.
- Hussein, M 2007. The Spice of Life. *The Guardian Newspaper*, page 7.
- Ichikaeli, N. Tanga Women Vow no More School Drop Outs Due to Early Pregnancies. *Daily Newspaper*. November 10, 2010. p. 10.
- Ifemesia, B 1985. *Moral Revolution in Africa Stage 1&2* Enugu: Holmes Weber Publishing Co Ltd.

Igo, R. 2005. *Listening with Love: Pastoral Counselling. A Christian Response to People Living with HIV/AIDS*. Geneva: World Council of Churches.

\_\_\_\_\_. 2009. *Windows into Hope. An Invitation to Faith in the Context of HIV and AIDS*. Geneva: WCC Publications.

Ikamba, LM & Quedraogo, B 2003. High risk sexual behaviour: knowledge, attitudes and practice among youth at Kichangani Ward, Tanga, Tanzania. Dar es salaam: The Adult Education Press. From: <http://www.fhs.usyd.edu>, (retrieved on 23 May, 2012).

Immink, FG 2005. *Faith. A practical theological reconstruction*. Grand Rapids, Michigan/Cambridge, U.K.: Eerdmans.

Ingham, R & Kirland, D 1997. Discourses and sexual health: Providing for young people, in Yardley, L. (ed.), *Material discourses of health and illness*. London: Routledge.

Institute for Juvenile Research, and William Simon. 1974. "Adolescent Sexual Behavior: Context and Change". *Social Problems*. 22: 58-76.

International Sexuality and HIV Curriculum Working Group 2009. *It's All One curriculum: Guidelines and activities for a unified approach to sexuality, gender, HIV, and human rights education*. New York: The Population Council, Inc.

International Planned Parenthood Federation (2010) IPPF framework for comprehensive sexuality education (2nd edition). London: Author.

IPP Media 2008. Primary School Pupils get Married, Online: Tanzania. From <http://www.ippmedia.com/ipp/nipashe/2008/03/12/110196.html> (retrieved on 12 March, 2010).

Irele, FA 2010. Westernization. From <http://www.science.jrank.org/pages8152westernization> (retrieved on 16 Sept, 2011).

IRIN 2005. Swazland: AIDS “indaba” highlights conflicting views. From: [www.irinnews.org/AIDS\\_report.asp](http://www.irinnews.org/AIDS_report.asp) (retrieved on 16 Sept, 2011).

Irvine, J 2001. *Sexual Cultures and the Construction of Adolescent Identities*. Philadelphia, USA: Temple University Press.

Irvine, J 2002. *Talk about sex: The battles over sex education in the United States*. Berkeley: University of California Press.

Lyanuolu, AE 2008. The Challenge of Culture for the Rights of Women in Africa: A Critical Analysis of the Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa. Masters' Thesis, Unpublished. Cape Town: University of Cape Town.

Jaichandran, J & Madhav, P 2006. “Pentecostal Spirituality.” *Christian Mission in a Postmodern World*. HYPERLINK “<http://www.postmission.com/>” (retrieved on

28 November, 2011).

Jandt, FE (ed.) 2004. *Intercultural Communication: A Global Reader*. London: SAGE.

Javier, EQ 1997. Development in the Global Era: The Rapprochement between Technology and Culture. *UP-CIDS Chronicle*, Vol.2, nos.3-4.

Jaworski, J 1998. *Synchronicity. The Inner Path of Leadership*. San Francisco: Berret-Koehler Publishers.

Jemmott, JB, Jemmott, LS & Fong, GT 1998. Abstinence and safer-sex HIV risk-reduction interventions for African American adolescents: a randomized controlled trial. *Journal of the American Medical Association*, 279, 1529-1536.

Jewett, PK 1975. *Man as Male and Female: A study of Sexual Relationships from Theological Points of View*. Grand Rapids: Baker.

Jimmy-Gamma, DB 2009. *An Assessment of the Capacity of Faculty-Based Youth Friendly Reproductive Health Services to Promote Sexual and Reproductive Health among the Unmarried Adolescents: Evidence from Rural Malawi*. PhD Dissertation. Queen Margaret University.

Johnson, R 2000. *At Home With Sex*. Wheaton: Victor Books.

Jonas, B 2006. Towards Effective Implementation of Children's Rights in Tanzania: Lessons and Opportunities from Ghana and South Africa. Masters' Thesis, Unpublished. Pretoria: University of Pretoria, South Africa.

Jones, JS 2007. The importance of Leadership Skills and Self-perceived Proficiency of Leadership Skills College of Agriculture Academic Program Leaders. Proceedings of the 2007 AAE Research Conference, Vol 34. Source: [aged.caf.wvu.edu/Research/NAERC-2007](http://aged.caf.wvu.edu/Research/NAERC-2007).

Jones, JS et al 2009. Sexual Assault in Postmenopausal Women: Epidemiology and Patterns of Genital Injury. *Am J Emerg Med* 27 (8): 922-929.

Jones, JS, et al 2009. Assailants' Sexual Dysfunction During Rape. Prevalence and Relationship to Genital Trauma in Female Victims. *J Emerg Med*, pages 16-21.

Joyce, RE 1996. When does a Person Begin? in Clark, DL & Rakestraw, RV (eds.). *Readings in Christian Ethics*, vol. 2, 46-55. Grand Rapids: Baker Books.

Jungel, E 1980. *Unterwegs zur Sache*. Munchen: Kaiser.

Juru, PC 2003. *Research Report Towards Equity: Boy/ Girl Child Preference*. Gweru: Zimbabwe.

Kaarsholm P 2005. Moral panic and cultural mobilisation: Responses to transition, crime and HIV/ AIDS in Kwazulu Natal. *Development and Change*, 45: 140-146.

Kabira, W & Mutahi, K 1998. *Gikuyu Oral Literature*. Nairobi: EAEP.

- Kakande M, & Nakwadda, R 1993. A Report on A Study of Factors Influencing Access to & Attendance of Primary Education. Ministry of Finance & Economic Planning, Kampala, Uganda.
- Kahakwa, S 2003. A Haya interpretation of the Christian Concept of God: How applicable in an invocation of the Deity in a threefold form for indigenizing and understanding the Christian Trinitarian model? (Unpublished PhD Dissertation – University of Kwazulu Natal).
- Kahn, JR, Kalsbeek, WD & Hofferth, S L 1988. National Estimates of Teenage Sexual activity: Evaluating the Comparability of Three National Surveys. *Demography*. 25: 198-204.
- Kant, E 1998. *Critique of Pure Reason*. New York: Prometheus Books.
- Kasente D. 2003. *Gender and Education in Uganda: A Case Study for Monitoring Report*. Makerere University, Uganda.
- Kasongo, K 2010. Impact of globalization on Traditional African Religion and Cultural Conflict. *Journal of Alternative Perspectives in the Social Sciences*. Vol. 2. No 1. p. 309-322.
- Kasomo, D 2010. The Position of African Traditional Religion in Conflict Prevention. *International Journal of Sociology*, vol. 2 (2) pp. 23-28, February 2010.
- Kaster, Jeffrey 1998. *Youth Ministry*. Collegeville: The Liturgical Press.
- Katoke, IK 1976. The Coming of the Gospel and African Reaction, in Omari, CK

(ed.) *Essays on Church and Society in Tanzania*. Arusha: Evangelical Lutheran Church in Tanzania.

Kaye, D 2007. Confronting the Commercial Sexual Exploitation of Children in Africa. From: [www.ecpat.net/ei/Publications/Journals/Confronting\\_CSEC\\_ENG.pdf](http://www.ecpat.net/ei/Publications/Journals/Confronting_CSEC_ENG.pdf), (retrieved on 02 September 2012).

Kayode, J 1986. African Ethics on Sex, in Abogunrin, SO (ed). *Religion and Ethics in Nigeria*. Ibadan: Day Star Press.

Kazantzakis, N 2004. The Church and Sexuality. *Review and Expositor*, (75), p. 89-103.

Keesing, R 1974. *Annual Review of Anthropology*, Vol.3, HYPERLINK "<http://www.jstor.org/stable/2949283>" (retrieved on 12 October, 2011).

Keesing, R & Strathern, A 1998. *Cultural Anthropology: A Contemporary Perspective*. New York: Thomson Wodsworth.

Kelly, B 2011. The Modern HIV/AIDS Epidemic and Human Rights in the United States: A Lens into Lingering Gender, Race and Health Disparities and Cutting Edge Approaches to Justice. From: <http://cdc.gov/hiv/topics/aa/pdf/aa.pdf>, (retrieved on 24 October 2012).

Kendall, TD 2006. *Pornography, Rape and the Internet Law and Economic Seminar* Fall Term 2006. Department of Economics, Clemson University.

\_\_\_\_\_ *Law and Economic Seminar on Pornography, Rape and the Internet.*  
*Department of Economics, Clemson University 2006.*

\_\_\_\_\_ 2007. *Pornography, Rape and the internet.* The John E. Walker  
Department of Economics.

Kennedy, SB, Nolen, S, Applewhite, J et al 2007. A quantitative study on the  
condom-use behaviours of eighteen- to twenty-four-year-old urban African  
American males. *AIDS Patient Care and STDs*, 21, 306-320.

Kennedy, E 1980. *Sexual Counselling: A Practical Guide for Non-Professional  
Counselors.* New York: Continuum.

Kenyatta, J 1978. *Facing Mount Kenya.* London: Heinemann.

Keown MK 2007. The link between female genital mutilation and HIV transmission.  
From [http:// allafrica.com/stories/200711160852.html](http://allafrica.com/stories/200711160852.html) (Retrieved on 11  
November, 2010).

Kertzer D 1993. *Sacrificed for Honour: Italian infant Abandonment and the Politics of  
Reproductive Control.* Boston: Beacon Press.

Keyser, S & Purdon, B 1995. *Surviving Rape: Read about Your Rights.* Durban:  
New Readers Project.

Keshomshahara, A 2008. *A Theology of Poverty Reduction in Tanzania*. Dodoma: Central Tanganyika Press.

Kidd, W 2002. *Culture and Identity*. Hound mills/Basingstoke/Hampshire: Macmillan Distribution Ltd.

Kilaini, M 1990. *The Catholic Evangelization of Kagera in the North-West Tanzania. The Pioneer 1892-1912*. Roma: Pontificia Universitas Gregoriana.

Kim, J & Motsei, M 2002. Contradictory Sexual Norms and Expectation for Young People in Rural Northern Tanzania. *Journal of Social Science and Medicine* 8 (54) 1243-1254.

Kimilike, L 2008. *Poverty in the Book of Proverbs: An African Transformational Hermeneutic of Proverbs on Poverty*. New York: Peter Lang Publishing.

Kinemo, REJ 1998. Abortion Law in Tanzania, *Uongozi Managements Journal*, vol. 7, no. 2, page 199.

\_\_\_\_\_. 2010. Abortion and Family Planing in Tanzania. Mzumbe University. From: [www.tzonline.org/pdf/abortionandfamilyplanninintanzania.pdf](http://www.tzonline.org/pdf/abortionandfamilyplanninintanzania.pdf), (retrieved on 13 July 2012).

Kinsler, J, Sneed, CD, Morisky, DE & Ang, A 2004. Evaluation of a school-based intervention for HIV/AIDS prevention among Belizean adolescents. *Health Education Research*, 19, 730-738.

Kinoti, HW 1998. Proverbs in African Spirituality, in Getui, M (ed.) *Theological Method and Aspects of Worship in African Christianity*. Nairobi: Acton.

Kirana, PE et al 2007. Attitudes of Parents and Health Promoters in Greece Concerning Sex Education of Adolescents. *Sex Education*, 3:265-276.

Kirby, D 2002. The Impact of Schools and School Programmes upon Adolescent Sexual Behaviour. *The Journal of Sex Research*, 39: 27-33.

\_\_\_\_\_ 2007. *Emerging answers 2007: research findings on programs to reduce teen pregnancy and sexually transmitted diseases*. Washington, DC: National Campaign to Prevent Teen and Unwanted Pregnancy.

\_\_\_\_\_ 2009. Recommendations for Effective Sexuality Education programmes. Unpublished View Prepared for UNESCO. Paris: UNESCO.

Kirby, D et al 2004. *Emerging answers: Research findings on programs to reduce teen pregnancy*. Washington, DC: National Campaign to Prevent Teen Pregnancy.

Kirby, D et al 2005. *Impact of sex and HIV curriculum-based education programs on sexual behaviours of youth in developing and developed countries*. Washington, DC: Family Health International.

Kirby, D et al 2006. *Impact of sex and HIV education programmes on sexual behaviours of youth in developing and developed countries*. New York: Family Health International.

Kirby, D & Lepore, G 2007. *Sexual risk and protective factors: Factors affecting*

*teens sexual behavior, pregnancy, child bearing and sexually transmitted disease: Which are important? Which can you change?* Washington, DC: National Campaign to Prevent Teen Pregnancy.

Kiriswa, B 2002. *Pastoral Counselling in Africa: An Integrated Model*. Eldoret AMECEA Gaba Publications.

Kisembo, B et al 1977. *African Christian Marriage*. London: Geoffrey Chapman.

Klagba, C 2011. Rethinking theology for HIV response. *World Council of Churches*.  
From: [www.oikoumene.org/en/news/news\\_](http://www.oikoumene.org/en/news/news_) (retrieved on 12 January, 2011).

Kleinman, A & McLeod, J 2005. *Integrating Traditional Healing Practices into Counselling and Psychology*. Thousand Oaks, London: SAGE.

Kilbourn, P & McDermid, M (ed.) 1998. *Sexually Exploited Children*. California: MARC Publications.

Kirby, D, Korpi, M, Barth, RP & Cagampang, HH 1997. The Impact of the Postponing Sexual Involvement Curriculum among Youths in California. *Family Planning Perspectives*, 29, 100-108.

Kirk, J & Miller, M 1986. *Reliability and Validity in Qualitative Research*. New York: Newbury & SAGE.

Koerner, JG & Bunkers, SS 1994. Transformational leadership: The power of symbol, in Hein, EC and Nicholson, MJ (eds.) *Contemporary leadership behavior: Selected readings* (4<sup>th</sup> ed.). Philadelphia: Lippincott Publishing.

- Kohler, PK, Manhart, LE & Lafferty, WE 2008. Abstinence only and Comprehensive Sex Education and the Initiation of Sexual Activity and Teen Pregnancy. *Journal of Adolescent Health*, 42, 344-351.
- Kondemo, MM 2011. Women's Security Through Heterosexual Marriage in the Democratic Republic of Congo: An African Women's Reading of the Book of Ruth. A Dissertation Submitted in Accordance with the Requirements for the Degree of Masters of Theology at the University of South Africa.
- Koniak-Griffin, D & Stein, JA 2006. Predictors of sexual risk behaviours among adolescent mothers in a human immunodeficiency virus prevention program. *Journal of Adolescent Health*, 38, 297.
- Koons, C & Antony, M 1991. *Single Adult Passages. Uncharted Stories.* Grand Rapids: Baker.
- Koopman, N. Human Dignity? A Theological Perspective. Public Lecture Delivered at the University of Stellenbosch – Faculty of Theology, Cape Town, South Africa. March 2011.
- Koponen, J 1988. *People and Production in the Pre-colonial Tanzania: History and Structure.* Jyvaskyla: Gummerus Kirjapaino.
- Kothari, C 2005. *Research Methodology: Methods and Technique.* New Delhi: New Age International Limited.
- Kotze, E & Kotze, D 2001. *Telling Narratives: Ethics Alive.* Pretoria: Spell Bound Edition.

- Krishnaswami, R & Ranganathan, M 2005. *Methodology of Research in Social Science*. Mumbai: Himalaya Publishing House.
- Kroeger, CC & Evans, MJ 2002. *The IVP Women's Bible Commentary*. Downers Grove, Illinois: Intervarsity Press.
- Krueger, R 1998. *Moderating Focus Groups*. Thousand Oaks: SAGE.
- Kubler-Ross, E (ed.) 2001. *Death and Dying*. London: Tavistock.
- Kuyonga, H & Boe, B 1987. *Mghanga Mhonya Nihonyeza Wanangu*. Soni: Vuga Press.
- Kvale, S 1996. *Interviews: An Introduction to Qualitative Research Interviewing*. Thousand Oaks, London, New Delhi: SAGE.
- Kwame, Y 2007. *The Impacts of Globalization on African Culture*. University of Southern Denmark.
- Kyomo, AA & Selvan, SG 2004. *Marriage and family in African Christianity*. Nairobi: Acton Publishers.
- LaFont, S and Hubbard, D 2008. Unravelling Taboos: Gender and Sexuality in Namibia. From: [www.lac.org.na](http://www.lac.org.na) (retrieved on 28 July 2012).
- Lalor, K 2004. Child Abuse in Tanzania and Kenya. *Child Abuse and Neglect*, Vol. 28 (8), p.833-844.
- Lammers, C 2000. Influences on Adolescents' Decisions to Postpone Onset of Sexual Intercourse: A Survival Analysis of Virginity Among Youths Aged 13 to

18 Years. *Journal of Adolescent Health* 26: 42-48.

Lambek, M 1983. Virgin Marriage and the Autonomy of Women in Mayotte. *Journal of Signs* 2 (9):264-281.

Lartey, EY 2005. *Dictionary of Pastoral Care and Counselling*. Nashville: Abingdon.

Law of Marriage Act; U.S Department of State Bureau of Democracy. Human Rights and Labour, Tanzania – Country. *Reports on Human Rights Practices*, 2006. March 6, 2006, p. 18.

Lawler, R et al 1996. *Catholic Sexual Ethics: A Summary Explanation and Defence*. Huntington: Our Sunday Visitor.

Laye, C 1954. *The Dark Child*. NY: Farrar/Straus/Giroux.

Le Bruyns, C. Globalization, Responsibility and the Dignity of Citizens. Public Lecture at the Faculty of Theology, University of Stellenbosch, Cape Town, South Africa, July 2011.

Leclerc-Madlala, S 2003. Virginity testing: A matter of abuse or prevention? *Agenda Journal*, 2(41): 96- 103.

Leerlooijer, J et al 2008. Intervention Mapping Toolkit for Planning Sexuality Education Programmes. Source: <http://www.interventionmapping.nl>, (retrieved on 22 July, 2012).

Lefstein, L. Who is Responsible for Sex Education Programmes for Young Adolescents? *Common Focus*, Vol.4, No.2 march/April, 2000.

Le Roux, L 2006. Harmful Traditional Practices, (Male Circumcision and Virginity Testing of Girls) and the Legal Rights of Children. Masters' Thesis, Unpublished. Cape Town: University of Western Cape.

Levine, R 2011. The Study of Culture. *Encarta Encyclopedia*, [HYPERLINK](http://www.docs.google.com/viewer) "http://www.docs.google.com/viewer" (Retrieved on October 13, 2011).

Leserman, J et al 1998. Selected Symptoms Associated with Sexual and Physical Abuse History Among Female Patients with Gastrointestinal Disorders: the Impact on Subsequent Health Care Visits. *Psychol Med* 28 (2): 417-425.

Levy, A 2005. *Female Chauvinist Pigs: Women and the Rise of Raunchy Culture*. New York: Simon & Shuster.

Legal and Human Rights Centre, "2005 Tanzania Human Rights Report" (LHRC Report), Quoting Laura Ann Mc Closkey et al "Gender Inequality and Intimate Partner Violence Among Women In Moshi, Tanzania," *International Family Planning Perspectives*, September 2005.

Leggett, H 2011. Becoming a Positive Parent: Reproductive Options for People with HIV: EXPERIMENTAL TREATMENT OF AIDS, Winter/Spring 2011. From: <http://www.sfaf.org/hiv-hot-topics/beta/2011-beta-winterspiring-fertility.pdf>, (retrieved on 24 October 2012).

Le Franc, T et al 1996. "Working Women's Sexual Risk Taking in Jamaica". In:

*Social Science Medicine* 42:10, 1411-1417.

Lewis, L & Carter, R 1995. *Essays on Youth in the Caribbean*. Barbados: Institute of Social and Economic Research, University of the West Indies.

Lewis, I 2009. Early Marriage and Education. *Newsletter no.7*. EE NET. Mht.

Lindeboom, M et al 2006. *Vulnerable children in Tanzania and where they are*, a report for the UNICEF Tanzania, REPOA, February, 2006.

Linder, JE & Rice, WR 2005. Natural selection and genetic variation for female resistance to harm from males. *Journal of Evolutionary Biology*, 18, 568-575.

Lister, M et al 2000. *New Media: A Critical Introduction*. London: Routledge.

Little, L 1997. Teenage health education: a public health approach. *Nursing standards* 11 (49): 43-46.

Littleton, H et al 2008. Beyond the Campus: Unacknowledged Rape Among Low-income Women. *Violence Against Women* 14 (3): 269-286.

Lobiondo-Wood, G and Haber, J 1994. *Nursing Research*. London: Mosby.

Louw, DJ 1997. *Pastoraat as Vertolking en Ontmoeting*. Wellington: Lux Verbi.

\_\_\_\_\_ 1998. *A Pastoral Hermeneutics of Care and Encounter*. Cape Town: Lux Verbi.

\_\_\_\_\_ 2001. Dignity and Pneuma: Social-Cultural Analysis in Pastoral Care and Counselling. *International Pastoral Care and Counselling*, No 8, Pages 53-64.

\_\_\_\_\_ 2008. *CURA VITAE: Illness and the Healing of Life*. Cape Town: Lux Verbi.

Love, P 2001. *Infatuation and the Human Body*. From: [http://www.gnmagazine.org/issues/gn49/truelove\\_infatuation.htm](http://www.gnmagazine.org/issues/gn49/truelove_infatuation.htm) , (retrieved on 13 November 2012).

Lughod, L 2008. Ethics Forum: September 11 and Ethnographic responsibility. In *Journal of American Anthropologist*, Vol. 104, p. 783-790.

Lupupa, LSJ 2006. Sexual Love as a Spiritual Experience: A Case Study of the Role of Kukati (the bedroom) in the Zambian Traditional Marriages toward a Spirituality of Sexuality. A Research Project Submitted to the Faculty of Theology in Candidacy for the Degree of M: A: in Applied Spirituality, Aileen Wash, Dublin.

Luker, K (2006) *When sex goes to school: Warring views on sex and sex education since the sixties*. New York, NY: W. W. Norton & Company.

Lumago, V 2009. A Pre-Filming Research Report on Trauma, Protection, Recovery and Re-Integration of Sexually Abused and Exploited Children in Tanzania. From: <http://www.panosea.org/resources/publicatios>, (retrieved on 13 May, 2012).

Lumwe, SK 1998. *The Plight of Unwed Mothers: A Critical Study of the Social and Spiritual Repercussions for Unwed Mothers with Reference to Makorora Lutheran Parish in the Tanga District of the Evangelical Lutheran Church in Tanzania North Eastern Diocese (ELCT-NED)*. A Thesis Submitted in Partial Fulfillment of the Requirements for the Degree of Masters in Theology, in the Department of Theology University of Natal, Pietermaritzburg.

Lutahoire, S 1974. *Human Life Circle Among the Bantu*. Arusha: Makumira Publications.

Luther, M 1957. *Luther's Works* (vol. 31). Philadelphia: Muhlenberg Press.

Lymo, H. Schools have no Room for Pregnant Girls. *The Guardian Newspaper*, 3rd August, 2004, p. 7.

Mabala, R 2007. *A Baseline Study on Assessment of Knowledge, Perceptions and their Associated HIV Risk Among Adolescent Drug Users/Drug Injectors in Dar es salaam*", Tanzania, August 2007.

Macamo, ES 2005. Introduction, in Macamo, ES (ed.) *Negotiating Modernity: Africa's Ambivalent Experience*. Dakar/London/Pretoria: Codesria Books/Zed Books/University of South Africa Press.

Mace, D. Sex Education and Moral Values: Addressing the Christian Life Commission, Seminar in Atlanta, Georgia, March 7, 1990.

Madison, GB 1998. "Globalization: Challenges and Opportunities." *Philosophical Challenges and Opportunities of Globalization*. Washington DC: Council for Research in Values and Philosophy.

- Mafatle H., Tebello, S 2000. Determinants of Women Enrolment at University Level in Uganda. MA Economic Policy and Management. Unpublished Dissertation, Makerere University, Uganda.
- Magesa, L, 1997. *African Religion. The Moral Traditions of Abundant Life*. Maryknoll, NY: Orbs Books.
- Magesa, L, Shorter, A & Kitembo, B 1998. *African Christian Marriage* (2<sup>nd</sup> ed.) Nairobi: Paulines.
- Magezi, V 2006. Community Healing and the Role of Pastoral Care of Ill and Suffering in Africa. *Die Skriflig* 40 (3): 505 – 521.
- Maina, B 1994. Is There a Distinct African sexuality? A Critical Response to Caldwell. *Journal of the International African Institute* 2(64):220-242.
- Maimela, S 1998. Black Theology, in Maimela, S and Konig, A (eds.) *Initiation into Theology: The Rich Variety of Theology and Hermeneutics*, 111-119. Pretoria: JL Van Schaik.
- Mamuya, S (ed.) 1980. *Tatizo la Kutoa Mimba*. Dar es salaam: Elimu ya Malezi ya Ujana.
- Mahali, F 2006. *The Concept of Poverty in Luke from the Perspective of a Wanji of Tanzania*. Neuendettelsau: Erlanger Verlag für Mission und Ökumene.
- Mandela, N 1995. *Long Walk to Freedom. The Autobiography of Nelson Mandela*. Boston/New York/London: Back Bay Books.

Mankiw, GN 2007. *Principles of Macroeconomics* (4<sup>th</sup> ed). Mason, OH: Thomson.

Manlove, J, Papillio, AR & Ikramullar, E 2004. Not yet: Programmes to Delay Sex among Teens. Washington DC: The Natural Campaign to Prevent Teen Pregnancy.

Mann, D. 1989. *Effective Schools as a Dropout Prevention Strategy*. NAASP Bulletin 73/518 (1989):77-83.

Manschreck, CL 1994. *A History of Christianity in the World*. Englewood Cliffs: Prentice Hall.

Manuel, BD 1998. Max Scheler's Value Ethics, in Ibane, RRA and Tugado, AF (eds.) *Commentaries on Moral Philosophy* (Pasig City, Philippines: Philippine Commission on Higher Education), pp. 146-150. Scheler's Monumental work on Value Ethics is *Formalism in Ethics and Non-Formal Ethics of Values*.

Marah, JK 2006. The Virtue and Challenges in Traditional African Education. *Journal of Pan African Studies*, Vol.1, no.4, June 2006.

Marlow, DR & Redding, BA 2001. *Textbook of pediatric nursing*. 6<sup>th</sup> edition. Harcourt: Saunders.

Mash, R 2006. Church Teaching and the View of Youth on Sexual Practices. A Study Amongst Anglican Youth of the Cape Town Diocese aged 12-19. Thesis Presented in Fulfillment of the Requirements for the Degree of Master

of Theology at Stellenbosch University. Unpublished Thesis. Cape Town, South Africa.

Masters, T 1989. *The Family and Education: To Teach as Jesus Did*. New York: New City Press.

Mathers, NW 2009. Paul Tillich's Life, Thought and Germany Legacy. Submitted in Fulfillment of the Requirements for the Degree of Doctor of Philosophy in the Faculty of Theology/Church History and Polity. University of Pretoria.

May, W 2001. Catholic Sexual Ethics. John Paul II Institute for Studies on Marriage and Family, Washington D.C, 26, April 2001. From: [www.catholicplanet.com/ebooks/veritas\\_CIS314.pdf](http://www.catholicplanet.com/ebooks/veritas_CIS314.pdf), (retrieved on 17 November 2012).

Mayo, M A 2008 . *The Safest Sex Ed. Isn't Safe*. From: <http://www.youthspecialties.com/articles/topics/sexuality/> , (retrieved on 6 November 2012).

Mayor, F. Speech by Mr Federico Mayor, Director-General of UNESCO, at the Ceremony to Pay Tribute to Leopold Sedar Senghor, UNESCO, 18 October 1996. From: <http://docs.google.com/viewer>, (retrieved on 02 October 2012).

Maystre, N 2008. *Product-Based Culture Change: Is the Village Global?* University of Geneva, Switzerland.

Mandt, L 1997. *Counselling Survivors of Sexual Abuse*. Wheaton: Tyndale Press.

Mary, G & Kanyandago, P(ed), 1999. *From Violence to Peace: A Challenge for African Christianity*. Nairobi: Acton Publishers.

Mazrui, AA 1980. *The African Condition*. Cambridge University Press.

McFarlane, J 2007. Pregnancy Following Partner Rape – What we Know and What we Need to Know. *Trauma Violence and Abuse* 8 (2): 127-134.

Mbeki, T 1998. The African Renaissance. Statement of Deputy President Thabo Mbeki SABC: Gallagher Estate, August 13, in Le Pere, G et al (eds). *South Africa and Africa: reflections and the African Renaissance*. FGD Occasional Paper No: 17. Bloemfontein: The Foundation for Global Dialogue.

Mbigi, L 2005. *The Spirit of African Leadership*. Randburg: Knowledge Resources.

Mbiti, J 1973. *Love and Marriage in Africa*. London: Longman group LTD.

\_\_\_\_\_ 1977. *Christianity and African Culture*. *Journal of theology for Southern Africa*, No. 205, p.26-40.

\_\_\_\_\_ 1978. *Introduction to African Religion*. London: Heinemann Educational Books.

\_\_\_\_\_ 1989. *African Religion and Philosophy*. London: Heinemann.

\_\_\_\_\_ 1990. *African Religions and Philosophy*. Nairobi: Heinemann Educational Books.

- \_\_\_\_\_. 2002. Death in African Proverbs as an area of Inter-Religious Dialogue, in *LWF Studies. Crises of life in African Religious and Christianity*. Feb.2002, page 107-108.
- Mbughuni, L 1974. *The Cultural Policy of the United Republic of Tanzania*. Paris: The UNESCO Press.
- Mbugua, M et al 2004. *Same Gender Unions: A Critical Analysis*. Nairobi: Uzima Press.
- Mbugua, T 2007. Preserving culture and Protecting Girls: HIV/AIDS Policy Analysis, World Vision Tanzania and Canada. From <http://www.globalhealth.org> (Retrieved on 20/May/2012).
- Mbunda, D 1991. *Traditional Sex Education in Tanzania: A Study of 12 Ethnic Groups*. New York: The Margaret Sanger Centre.
- Mccabe, S (2007) Effectiveness of a Counsellor in Aboriginal Native Communities. *Journal in Pastoral Science*. Religious Experiences and Health Care. P73-92. Vol. 22. Printemps.
- McCaston, MK 2005. *Tips for Collecting, Reviewing, and Analyzing Secondary Data*. Food Security Advisor and deputy Household Livelihood Security Coordinator, PHL Unit, CARE, February 1998. Updated in June 2005.
- McCullagh, C (ed.) 2002. *Media Power: A Sociological Introduction*. New York: Palgrave.
- McDowell, E & Day, C 1993. *Educational Guidance in Human Love: Outlines for Sex Education*. Boston: Daughters of St. Paul.
- McGuigan, J 2006. *Modernity and Postmodern Culture* (2<sup>nd</sup> Ed). New York: Open

University Press.

McKibbin, W et al 2008. Why Do Men Rape? An Evolutionary Psychological Perspective. *Review of General Psychology*, Vol. 12, no. 1, pg. 86-97.

McLuhan, M & Fiore, Q 1967. *The Medium is the Message*. London: Allen Lane.

McMylor, P 1994. *Alasdair MacLntyre Critic of Modernity*. London/New York: Routledge.

McWhite, JJ 2004. *At Risk Youth: A Comprehensive Response*. Oxford: University of Oxford Press.

Melberg-Schwieb, K & Hingsburger, D 2000. *Sexuality: Your Sons and Daughters with Intellectual Disabilities*. Baltimore, MD: Brookes Publishing.

Melchin, K & Picard, C 2008. *Transforming Conflict through Insight*. Toronto: University of Toronto Press.

Mellanby, A, Phelps, F & Tripp, J 1992. Sex Education: More is Enough. *Journal of Adolescence*, 15 (4) 449-466.

Meyer, JW et al 1997. World Society and the Native-state. *J Sociol.*103 (i): 144-181.

Miles, J 1999. *Sex and Sexuality: A Christian Understanding*. Nashville: Graded

Press.

Miller, B 2002. Family influences on adolescent sexual and contraceptive behavior. *The Journal of Sex Research*, (39) p. 22-26.

Miller, P & Simon, W. 1989. The development of sexuality in adolescence, in Adelson, J (ed.), *Handbook of Adolescent Psychology*. New York: Wiley.

Miller, WR & Jackson, KA 1995. *The World in Between*. Maryknoll, New York: Orbis Books.

Miller, WM & Rollnick, S 2002. *Motivational Interviewing: Preparing People for Change*. New York: Guildford Press.

Miller, S 2001. Christian Family Life Education: A Guide for Teaching about Adolescent Sexuality and Reproductive Health. From: [www.PPPYC.ORG](http://www.PPPYC.ORG), (retrieved on 19 November 2012).

Minichiello, V & Paxton, SC 1996. *Religiosity, Sexual Behaviour and Safe Sex Practices. Further Evidence*. Australia and New Zealand. *J Public Health* 20:321-322.

Ministry of Education and Vocational Training, 2006c. *Basic education statistics in Tanzania (BEST)*. Dar es salaam: The Adult Education Press.

Minirth, FB and Meier, PD 2004. *Happiness is a Choice*. Michigan: Baker Book

House.

Miniwatts Marketing Group. (2009). *Internet world stats: Usage and populations statistics*. From: <http://www.internetworldstats.com/stats1.htm> (retrieved on August 1, 2011).

Mimiko, NO 2010. *Would Falola Frustrations Suffice?: Tradition, Governance Challenges and the Prospects of Change in Africa* in Afolabi, N (ed.). *Toyin Falola: The Man, The Mask, The Muse*. North Carolina: Carolina Academic Press.

Miruka, O 1994. *Encounter with Oral Literature*. Nairobi: EAEP.

Mkilindi, Z 2007. *Poverty and Its Impact on Missionary Work in ELCT-North Eastern Diocese*. Master's Thesis, University of Makumira. Makumira, Tanzania.

Mkiza, D KIWOWEDE Saves 36,000 Children from Forced sex. *The Guardian Newspaper*, March 10, 2011, p.10.

Mkumbo, A 2008. *The Practice of Church Discipline in the Evangelical Lutheran Church in Tanzania Central Diocese in the Light of the Ecclesiology of Martin Luther*. Unpublished PhD dissertation – MUCO.

Mkumbo, KA. Content analysis of the status and place of sexuality education in the national school policy and curriculum in Tanzania. *Educational Research Review Vol. 4 (12)*, pg. 616-625, December, 2009.

Mkumbo, KA & Ingham, R 2010. *What Tanzanian Parents Want (and do not want) Covered in School-based Sex and Relationships Education*. London:

Routledge.

Modinger, J 2012. The Implementation of Pastoral Group Counselling: A way to Care for HIV Positive Young Women Living in a South African Township. Thesis Presented in Partial Fulfilment of the Requirements of the Degree of Master of Theology: Clinical Pastoral Care, HIV/Aids Ministry. Stellenbosch University.

Moi, T 2005. *Sex, Gender and the Body*. New York: Oxford University Press.

Mondin 1989. Culture, in *Dizionario Enciclopedico di Filosofia teologica e Morale*, Milano. p. 183.

Monye, A 1992. Research in African Literatures. *Journal of Folklore* 3 (23): 140-142.

Montoya, A 2005. Homosexuality and the Church. From: [www.tms.edu/tmsj11h.pdf](http://www.tms.edu/tmsj11h.pdf) (retrieved on 13 August, 2012).

Molitor, F. History of Forced Sex in Association with Drug Use and Sexual HIV Risk Behaviours, Infected with STD's and Diagnostic Medical Care: Results from Young Women Survey. *Journal of Interpersonal Violence*, 2000, (5) p. 262-278.

Möllers, C 2009. Democracy and Human Rights: Limits of a Moralized Conception of Rights in German Constitutional Law, 42 *ISR. L. REV.* 416.

Molnos, A 1973. *Cultural Sources Materials for Population Planning in East Africa*. Nairobi: Acton Publishers.

- Moors, G 2002. *The Valued Child. The Effects of Values on on the Transition to Motherhood*, Stockholm Research Reports. Stockholm Research Reports in Demography (SRRD), 107.
- Morgan, D 1998. *The Focus Group Guide Book*. Thousand Oaks: SAGE.
- Mosho, SW et al 2001. Sexual Assault in Virginia: A Population-based Study. *Women's Health Issues* 11 (3): 157-158.
- Mott, F 1986. The pace of repeated childbearing among young American mothers. *Family Planning Perspectives*. 18:5-12.
- Mott, F et al 1998. The Determinants of First Sex by age 14 in a High Risk Adolescent population. *Fam Plann Perspective* 1996; 28:13-18.
- Mouton, J 2003. *The Practice of Social Research*. Cape Town: Oxford University Press.
- Mouton, J 2001. *How to Succeed in your Master's and Doctoral Studies*. Pretoria: Van Schaik Publishers.
- Mphande, D 2006. *Tonga Proverbs for Teaching and Preaching*. Zomba: Kachere Books.
- Mpinda, J 2007. Ministry to the Married Couples in the World of HIV and AIDS in the ELCT- Pare Diocese Tanzania. Unpublished Master's thesis – MUCO.
- Mugambi, J & Kirima, N 1976. *The African Religious Heritage*. Nairobi: Oxford University Press.

\_\_\_\_\_ 1989. *African Heritage and Contemporary Christianity*. Nairobi: Longman Kenya Ltd.

\_\_\_\_\_ & Nasimiyu-Wasike, A 1999 (eds). *Moral and Ethical Issues in African Christianity: A Challenge for African Christianity*. Nairobi: Acton Publishers.

Muganda-Onyando, R and Omondi, M 2008. *Counting the costs of the teenage pregnancy and school dropout in Kenya*. UNHCR Compound, Chiromo Road. Nairobi. February, 2008.

Muganyizi, PS et al 2004. Rape against women: The magnitude, Perpetrators and Patterns of Disclosure of Events in Dar es salaam, Tanzania. *Afr J Reprod health* 8 (3): 137-146.

Muilenburg, J 1999. *From Criticism and Beyond*. New York: Grand Rapids.

Munga, SI 1998. *Beyond Controversy: A Study of African Theologies of Inculturation and Liberation*. Lund: Lund University Press.

Muñoz-Silva, A, Sánchez-García, M, Nunes, C, & Martins, A 2007. Gender differences in condom use prediction with Theory of Reasoned Action and Planned Behaviour: The role of self-efficacy and control. *AIDS Care*, 19, 1177-1181.

Munthali, AC, Chimbiri, A and Zulu, E 2004. *Adolescent Sexual and Reproductive Health in Malawi: A Synthesis of Research Evidence* Occasional Paper No. 15 New York Washington, The Alan Guttmacher Institute.

Musa, P. Abortion in our community. *Kenya Daily Newspaper*, p13.Col 1-4, 14th February 2008.

Muller, K and Powers, J 1990. Parent-Child Sexual Discussion: Perceived Communication Style and Subsequent Behavior. *Adolescence*. 25: 469-482.

Musick, JS. 1993. *Young, Poor, and Pregnant: The Psychology of Teenage Motherhood*. New Haven: Yale University Press.

Myaka, M 1995. Confession, Penance & Reconciliation in Makobane, M et al *The Church and African Culture*, 91-100. Germiston: Lumko.

Mwalusanya, JL 1977. *Sheria ya Miradhi*. Dodoma : Tanzania Legal Aid Association.

Mwita, S 2010. Child Prostitution in Tanzania. *Daily News Newspaper*, p. 5.

Naar-King, S, Wright, K, Parsons, JT et al 2006. Transtheoretical model and condom use in HIV-positive youths. *Health Psychology*, 25, 648-652.

National Data, Ministry of Education and Vocational Training (MoEVT).

*Basic Education Statistics in Tanzania (BEST) 2006-2010.*

National Center for Chronic Diseases' Prevention and Health Promotion, 199. *Family Planning Methods and Practice: Africa*, 2<sup>nd</sup> Edition, Atlanta: US Department of Human Health Services.

National Guidelines Task Force (2004) *Guidelines for comprehensive sexuality education: Kindergarten through 12th Grade* (3rd edition). New York, NY: Sexuality Information and Education Council of the United States.

NBS 2006. *2005 Population and Housing Census, Volume II. Age and Sex Distribution*. Central Census Office, National Bureau of Statistics, President's Office, Planning and Privatization, Dar es Salaam.

Ndagi, S 2007. *The Role of the Church in Unfaithful Marriages in Baptist Churches in Arusha City*. Unpublished MTh Thesis – MUCO.

Nelson JB 1984. *Human Medicine. Ethical Perspectives on Today's Medical Issues*. Minneapolis: Augsburg Publishing House.

Newman, A & Richard, D 1990. *Healthy Sex Education in Your Schools: A Parent's Handbook*. Colorado Springs: Focus on the Family.

Nkesela, Z 2006. *The Encounter between Customary and Modern Sexual Education among the Lutherans: A Challenge to ELCT- Central Diocese*. Unpublished BD paper – MUCO.

Nyamiti, C 1977. *African Tradition and the African God*. Eldoret: Gaba.

Nyanje, P 2004. *Leader Lying About Sexual Behaviors*. *The Guardian Newspaper*, p.6.

Nyerere, JK 1979. *The Second Five Year Development Plan*. Dar es Salaam: Government Printer.

Neisser, Ulric 2009. *Cognitive psychology*. Grolier Multimedia Encyclopedia. From: <http://www.grolier.com/> (retrieved on 20Nov, 2011).

Ngowi, E 2011. Parents are the Very Moulders to their Children. *Mwananchi Newspaper*, page 4. From: <http://www.ippmedia.com/cgi-1pp/print>, (retrieved on 23 November 2012).

Niebuhr, R 1963. *The responsible Self*. New York: Harper and Row.

Nieme, L 2010. The African Family and the Test of Modernity Challenge. *Journal of African Christian Thought*, Vol 2, p. 101-114.

Niwagila, W 1991: *From the Catacomb to a Self-Governing Church: A Case Study of the African Initiative and the Participation of the Foreign Missions in the Mission History of the North Western Diocese of the Evangelical Lutheran Church in Tanzania 1890-1965, 2<sup>nd</sup> Edition*. Hamburg: Verlag an der Lottbek.

Noel, BT 2007. Pentecostal and Postmodern Hermeneutics: Comparisons and Contemporary Impact. Dissertation Submitted in Accordance with the Requirements for the Degree of Doctor of Theology at the University of South Africa.

Noonan, A 1995. *A Healing Environment for Sexually Abused*. Monrovia, California: MARC Publications.

Noonan, JT 1985. *Contraception: A History of Its Treatment by the Catholic Theologians and Canonists*. Cambridge: Harvard University Press.

Nouwen, HJM 1978. *Creativity Ministry*. New York: Doubleday.

Nwadike, F 2011. Transformational Leadership: Cultural Contexts and Educational Impacts, Case of Africa. The International Symposium on Cultural Diplomacy in the USA, Washington DC – May 18-21, 2011. From: <http://www.culturaldiplomacy.org>, (retrieved on 20/11/2012).

Obermeyer, CM 1999. Female genital surgeries: The known, the unknown, the unknowable. *Medical Anthropology Quarterly*, 13(8): 76-106. Republic of South Africa 2005. *Children's Act 38 of 2005*. Cape Town.

Obinna, B 1984. The Protection of Human Rights in African Charter on Human and Peoples' Rights: A Comparative Analysis with the European and American System. *Journal of Human rights* 2 (6):141-159.

Ociti, JP 1973. *African Indigenous Education*. Nairobi, Kenya: East African Literature Bureau.

Odaga O & Heneveld W1995. *Girls and schools in Sub-Saharan African from Analysis to Action*. The International Bank for Reconstruction / World Bank, Washington DC.

O'Donovan, W 1992. *Biblical Christianity in African Perspective*. Carlisle: The Paternoster Press.

Oduyoye, MA 1986. *Hearing and Knowing: Theological Reflections on Christianity in Africa*. New York: Orbis Books.

- Ojo, AA et al 2004. Early marriage and its obstetric implications among women in Samani, Zaria, Nigeria. *African Journal of Nursing and Midwifery* 6 (2):35-37.
- Ojoade, J 1983. African Sexual Proverbs: Some Yoruba Examples. *Journal of Folklore* 2 (94): 201-213.
- Okun B.F. (2008) *Effective Helping: Interviewing and Counselling Techniques*. Pacific Grove. C.A: Thomson Brooks.
- Olsen, J, Weed, S, Nielsen, A & Jensen, L. 1992. Student Evaluation Of Sex Education Programs Advocating Abstinence. *Adolescence*. 27:369-380.
- Olu, AD & Ayantayo JK 2005. Sexuality & Spirituality: Possible Bedmates in the Religious Terrain in Contemporary Nigeria, in *Understanding Human Sexuality*. Seminar Series 4. Lagos, Nigeria.
- Olupona, J (ed.) 1991. *African traditional religions in Contemporary Society*. Minnesota: Paragon House.
- Omari, IM & Mkumbo, KAK 2006. Adolescence and School learning, in Omari, IM (ed.) *Educational psychology for teachers*, 173-197. Dar es Salaam. Tanzania: Dar es Salaam University Press.
- Osmer, R 1990. Teaching as Practical Theology, in Seymour, J L & Miller, DE (eds.), *Theological Approaches to Christian Education*. Nashville: Abingdon.
- \_\_\_\_\_. 2008. *Practical Theology: An Introduction*. Grand Rapids: Eerdmans.
- O'Sullivan, T et al 1998. *Studying the Media: An Introduction* (2<sup>nd</sup> Ed.). New York: Oxford University Press.

Ott, M 2000. *African Theology in Image*. Blantyre: Christian Literature Association in Malawi.

Oswalt, JN. *A Biblical View of Sexuality*, Wilmore, Kentucky: Presented at Conference on Pornography, Violence and Christian Values at Asbury College, November, 1995.

Pagallo, A 2006. *The Need to Promote Art in Sexual Relationship between Spouses: A Challenge to ELCT- Southern Central Diocese in its Sex Education Teaching*. Unpublished BD paper – MUCO.

Pallas, AM 1987. *School Dropouts in the United States* Washington, DC: Centre for Education Statistics. (ERIC Document Reproduction Service N. ED. 283 119).

Palmer CM et al 2004. Genital Injuries in Women Reporting Sexual Assault. *Sex Health* 1 (1): 55-59.

Parenthood. *Your Family Magazine*, June 2011, p. 28-29.

Parrot, A, 1989. Acquaintance Rape among Adolescents: Identifying Risk Groups and invitation strategies. *Journal of Social Work and Human Sexuality*, v.8 p. 47-51.

Parry, S 2008. *Beacons of Hope*. Geneva: Naturaprint.

Pathfinder International, 2001. *Reproductive health, family planning and HIV/AIDS prevention and care*, Newsletter. Non-government organization. Waterloo, Massachusetts, United States of America.

Patte, D (ed.) 2010. *The Cambridge Dictionary of Christianity*. New York: Cambridge University Press.

Patton, J 2005. *Pastoral Care. An Essential Guide*. Nashville: Abingdon

Paul, P 2005. *Pornified: How Pornography is transforming Our Lives, Our Relationships, and Our Families*. New York: Times Books.

Peppler, AS 2006. *Single Again. This Time with Children: A Christian Guide for Single Parents*. Minneapolis: Augsburg Publishing House.

Peter Nyanje. Leaders Lying About Sexual Behaviour. *The Guardian Newspaper*. 1<sup>st</sup> September. 2004. P. 6.

Peterson, D 1997. Life Without Father: Compelling New Evidence that Fatherhood and Marriage are Indispensable for the good of Children and Society. *American Journal of Sociology*. 103 (3): 803.

\_\_\_\_\_ 2004. *Holiness and Sexuality*. Waynesboro, GA: Paternoster.

Peterson, EH 1985. *Earth and Alter*. Downer's Grove: IVP.

Phaswana, D 2008. Community Pastoral Counselling: Culturally Gifted Care-Giving in Times of Family Pain – A Vhavenda Perspective. Dissertation Submitted to

the Requirement for the Degree of Doctor in Theology in Subject of Practical Theology at the University of South Africa, November, 2008.

Philemon, MN 2007. Factors Contributing to High Adolescent Pregnancy Rate in Kinondoni Municipality, Dar es salaam, Tanzania. Dissertation Submitted in Partial Fulfilment of the Requirements for the Degree of Master of Arts in the Subject of Health Studies at the University of South Africa. Cape Town, South Africa.

Phiri, IA 1997. *Women, Presbyterianism and Patriarchy: Religious Experience of Chewa Women in Central Malawi*. Blantyre: Christian Literature Association in Malawi.

Pieterse, HJC 1984. 'n Evaluering van ondersoekmetodes vir die prediking as kommunikasieveld. *Theologia Evangelica* XVII(2), 5-14.

Pieterse, JN 2009. *Globalization and Culture: Global M lange*. Durham, NC: Duke University Press.

Piper, J & Taylor, J 2005. *Sex and the Supreme of Christ*. Wheaton: Crossways.

Pluhar, EI & Kuriloff, P 2004. What really matters in family communication about sexuality? A qualitative analysis of affect and style among African American mothers and adolescent daughters. *Sex Education*, (4), p. 303-321.

Pobee, J 1997. Sources of African Theology, in Parrat, J (ed.). *A Reader in African Christian Theology*. London: SPCK.

Pochet 1999. *Sex Redeemed*. London: New City.

Pontifical Council for the Family (PCF), The Truth and Meaning of Human Sexuality. (Origins, 1Feb. 1996, P.529-552).

Popenoe, D 2007. Life Without Father: Compelling New Evidence that Fatherhood and Marriage are Indispensable for the good of Children and Society. *American Journal of Sociology*. 103 (3): p. 803.

Portes, A 1997. *Globalization from Below: The rise of Transnational Communities*. Princeton, NJ: Cent.Migr.Dev.

Policarpo, L 1988. *Customary Marriage in Zambia in the Light of Canon Law*. Ndola: Mission Press.

Poling, JN & Miller, DE 2004. *Foundations for a Practical Theology of Ministry*. Nashville: Abingdon.

Polis, CB et al 2009. Coerced Sexual Début and Lifetime Abortion Attempts Among Women in Rakai, Uganda. *Int J Gynaecol Obstet* 104 (29: 105-109).

Posel, D. Getting the nation talking about sex: reflections on the politics and nation-building in post-apartheid South Africa. From: <http://www.wiserweb.wits.ac.za>, (retrieved on 23 March, 2010).

Posner, RA 1994. *Sex and Reasons*. Cambridge, MA: Harvard University Press.

Posterski, D 1997. *Friendship: A Widow on Ministry to Youth*. Scarborough: Project Teen Canada.

Precious, OU 2010. Globalization and the Future of an African Culture. Philosophical Papers and Reviews Vol.2 (1), p.1-8. *Academic Journals*. From: <http://www.academicjournals.org/PPR> (retrieved on 3 November, 2011).

Preucel, RW & Hodder 2004. *Contemporary Archeology in the Theory. A Reader*. Swanston Street: Blackwell Publishing Ltd.

Pretorius, H 2004. *Drumbeats*. Epping: ABC Press.

Phiri, I & Nadar, S 2009. "Going Through the Fire with Eyes Open": African Women's Perspectives on Indigenous Knowledge, Patriarchy and Sexuality. Pietermaritzburg, UKZN.

Phiri, I 1997. *Women, Presbyterianism and Patriarchy: Religious Experience of Chewa Women in Central Malawi*. Blantyre: Christian Literature Association in Malawi.

Quinn, R 1996. *Deep Change: Discovering the Leader Within*. San Francisco: Jossey-Bass.

Quinn, R 2004. *Building the Bridge as You Walk on it*. San Francisco: Jossey-Bass.

Rabkin, N 2008. *The Arts and Youth at Risk: Global and Local Challenges*. New Castle: Cambridge Scholars Publishing.

- Ramphele, M 2008. *Laying Ghosts to Rest: Dilemmas of the Transformation in South Africa*. Cape Town: Tafelberg.
- Realini, JP 2004. *Teenage Pregnancy Prevention: what can we do?* San Antonio Metropolitan Health District. San Antonio, Texas: Macro International.
- Rearden, DC 1997. *Aborted Women Silent No More*. Chicago: Royal University Press.
- Reichert, R 1981. *Sexuality and Dating*. Minnesota: Christian Brothers Publications.
- Reid, G 1987. *Beyond AIDS: The Real Crisis...and the only Hope*. Sussex: Kingsway Publications.
- Reisman, JA 1999. *"Soft Porn" Plays Hardball: Its Tragic Effects on Women, Children and Family*. Lafayette, Louisiana: Huntington House Publishers.
- Reproductive and Child Health Section, 2003. National policy guidelines for reproductive and child health services. Dar es salaam: Directorate of Preventive Services, Ministry of Health.
- Reproductive and Child Health Section, 2004a. National adolescent health and development strategy, 2004-2008. Dar es salaam: Directorate of Preventive Services, Ministry of Health.
- Renaud, M. Human Sexuality: An Ethical Reflection. National Council of Ethics for the Life Sciences – Lisbon, September 2002. From: [http://www.cnecv.pt/admin/files/data/docs/1312229862\\_Portugal%C3%82%20Po2](http://www.cnecv.pt/admin/files/data/docs/1312229862_Portugal%C3%82%20Po2), (retrieved on 13/July, 2012).

Reproductive and Child Health Section, 2004b. National adolescent health and development strategy, 2004-2008. Dar es salaam: Directorate of Preventive Services, Ministry of Health.

Resnick, M et al 1997. Protecting Adolescents from Harm: Findings from the National Longitudinal Study on Adolescent Health. *JAMA* 278: 823-832.

Reyna, VF & Rivers, SE 2008. Current theories of risk and rational decision making. *Developmental Review*, 28: 1-11.

Ricoeur, P 1965. *Universal civilization and National cultures: History and truth*. Evanston: North West University Press.

\_\_\_\_\_ 1992. *Global Culture*. London: SAGE.

\_\_\_\_\_ 1992. *Oneself as Another*. Chicago: University of Chicago Press.

Ritzer, G 2008. *Sociological Theory*. New York, NY: McGraw-Hill.

Robertson, R 1992. *Globalization: Social Theory and Global Culture*. London: SAGE.

\_\_\_\_\_ 1996. *Globalization, Social theory and Global Culture*. London: SAGE .

Rodgers, JL & Rowe, DC. 1990. Adolescent Sexual Activity and Mildly Deviant Behavior: Sibling and Friendship Effects. *Journal of Family Issues*. 11:274-293.

Roger, B et al 2005. *World History: Patterns of Interaction*. Evanston/IL: McDougal.

Rohren, N & Southerland, I 2004. *Facing Anger: How to turn Life's Most Troublesome Emotion into a Personal Assert*. Mineapolis: Augsburg Publishing House.

Romanowski, WD 2007. *Eyes Wide Open: Looking for God in Popular Culture*. Grand Rapids, Michigan: Brazos Press.

Roth, E et al 2004. *Culture, Biology, and Anthropological Demography*. New York: Cambridge University Press.

Roy, S & Rangari, K 2007. Comprehensive Health Care Including Sexual and Reproductive Health of Adolescents and Youths are of Vital Importance to the Nation. *The Health Population Perspective and Issues* 30 (4) 243-267.

Rozema, HJ. 1986. Defensive Communication Climate as a Barrier to Sex Education in the Home. *Family Relations*. 35: 531-537.

Rubingh, E 2002. Theological and Ethical reflections on HIV/AIDS in Africa. *REC Focus* 2:1 (March), 44-64.

Ruland, CD 2003. Abstinence, Fewer Partners, Condom use are Complementary Message. *Youthlens: Network of family health International* Vol.23, No.2.

Rumberger, WR 2001. Who Drops Out of School and Why? Paper prepared for the National Research Council, Committee on Educational Excellence and Testing Equity Workshop. Washington DC.

Rumscheidt, B 1998. *No Room for Grace: A Pastoral Theology and Dehumanization in the Global Economy*. Grand Rapids: Eerdmans.

Russel, JK. Sexual Activity and Its Consequences in the Teenager, *Clinics in OB & GYN* 1 (December 1994): 683-698.

Russell, DEH 2000. Pornography and Rape: A Causal Model, in Cornell, D (ed.). *Feminism and Pornography*. New York: Oxford University Press.

Ruosell, D 1984. *Sexual Exploitation, Rape, Child Abuse and Workplace Harassment*. Newbury Park, CA: SAGE.

Ryan, MB 2006. *Theological Ethics and Feminist Theology*. Rom: [uir.unisa.ac.za/bitstream/handle/10500/2010/03chapter2.pdf](http://uir.unisa.ac.za/bitstream/handle/10500/2010/03chapter2.pdf), (retrieved on 29 August, 2012).

\_\_\_\_\_. 2010. *Stepping Out from the Margins: Ireland Morality and Representing the Other in Irish Chick Lit*. From: <http://www.nobleworld.biz/images/ryan.pdf> (retrieved on 20 August, 2012).

Sadock, BJ & Sadock, VA 2003. *Synopsis of psychiatry behavioral science/clinical psychiatry*, 9th edition. Philadelphia: Lippincott Williams & Wilkins.

- Santelli, JS & Beilenson, P 1992. Risk Factors for Adolescent Sexual Behaviour, Fertility, and Sexually Transmitted Diseases. *Journal of School Health*. 62: 271-279.
- Santrac, A 2008. Understanding and Relating to the New World View. *Ministry* 80. p. 22-24.
- Sapp, S 1977. *Sexuality, the Bible and Science*. Philadelphia: Eerdmans.
- Sather, L & Zinn, K 2002. Effects of Abstinence-Only Education on Adolescent Attitudes and Values Concerning Premarital Sexual Intercourse. *Family and Community Health*, 25, 1-15.
- Sawyerr, H. 1968. *Creative Evangelism: Towards A new Christian Encounter with Africa*. London: Butterworth.
- \_\_\_\_\_. 1996. *The Practice of presence: Short Writings of Harry Sawyerr*. Grand Rapids, Michigan: Eerdmans.
- Seamands, S 2005. *Ministry in the Image of God: The Trinitarian Shape of Christian Service*. Downers Grove, Illinois: IVP Books.
- Sears, JT (ed.) 2005. *Gay, lesbian and transgender issues in education: programs, policies and practices*. Binghamton, NY: Harrington Park Press.
- Selltiz, C et al 1970. *Research Methodology in Social Relations*. New York: Holt,

Rinehart & Winston.

Senior, O 1991. *Working Miracles: Women's Lives in the English speaking Caribbean*. Cave Hill: ISERUWI.

Simmons, RV 2000. *Child Sexual Trauma and Female Prostitution: Dissertation Abstracts International*, (61); p.1096.

Sitta, MS 2008. Statement by Hon. Margaret Simwanza Sitta (MP) Minister for Community Development Gender and Children of the United Republic of Tanzania before the Committee on the Rights of the Child. Geneva Switzerland, 29<sup>th</sup> September, 2008.

Scanlon, David. 1964. *Traditions in African Education*. New York: Teachers College Press, Columbia University.

Schall, JV 2012. No New or Different Church: The Second Vatican Council did not Present or Advocate a "new" Church or a "hermeneutic of Rupture". *The Catholic World Report*, October 2012.

Schartz, S 2009. *CC Lewis on the Final Frontier: Science and the Supernatural in the Space Trilogy*. London: SPCK.

Scheler, M 1992. *On Feeling, Knowing and Valuing*. London: University of Chicago Press.

Schineller, D 1990. *A Handbook on Inculturation*. Mahwah, NJ: Paulist Press.

- Schlegel, A and Barry, H 1991. *Adolescence: an Anthropological Inquiry*. New York : Free Press.
- Schneider, D 1972. What is Kinship all about? In Reinig, P (ed.) *Kinship studies in the Morgan Memorial year* 32-63. Washington DC: Anthropol. Soc. Washington.
- Shabangu, A 2005. *The Gospel Embodied in African Traditional Religion and Culture with Special Reference to the Cult of Ancestor Veneration and the Concept of Salvation: An Inculturation Hermeneutic*. A Dissertation Presented for the Fulfilment for the Requirement of the Degree of Doctor of Theology at the University of Pretoria, South Africa.
- Sharma, R 2005. *Methodology of Educational Research*. Kamla Nagar: Surjeet Publications.
- Sheehy, G 2002. *Passages*. New York: Bantam Books.
- Shemsanga, EN 1999. *Marriage and Divorce: A Case Study in the ELCT/NED Southern District*. A Research Paper Submitted to the Faculty of Theology, Makumira University College of Tumaini University, in Partial fulfilment of the Requirements for the Degree of Bachelor of Divinity.
- \_\_\_\_\_ 2004. *Divorce and Remarriage Among the Shambala Christians: The Pastoral Response of the Church; ELCT- North eastern Diocese, Northern District*. Master's Thesis. University of Kwazulu-Natal. Pietermaritzburg, South Africa.

Sherry, J 2005. The Media Effects Theory and the Nature/Nurture Debate: A Historical Overview and Directions for Future Research. *The Journal of Media Psychology*, 2005. Vol.6, page 83-109.

Shone, SJ 2004. Cultural Relativism and the Savage. *American Journal of Economics and Sociology*, Vol. 63. p. 697-71.

Shorter, A 1975. *African Christian Theology*. London: Godfrey Chapman.

\_\_\_\_\_ 1988. *Toward a Theology of Inculturation*. Maryknoll, NY: Orbis Books.

Shoupe, D 2006. *The Handbook of Contraceptives: A Guide for Practical Management*. London: SAGE.

Shutte, A 2001. *Ubuntu: An Ethic of a New South Africa*. Pietermaritzburg: Cluster Publications.

Sklair, L, 2002. *Globalization Capitalism and its Alternatives*. New York: Oxford University Press.

Small, DH 1994. *Christian: Celebrate Your Sexuality*. Old Tappan, New Jersey: Fleming Revell.

Smedes, LB 1986. *Sex for Christians*. Grand Rapids: Eerdmans.

Smit, DJ 2009. Essays on Being Reformed. *Collected Essays 3*, (R. Vosloo, ed.). Stellenbosch: Sun Media.

- Smith, EW 1940. The Function of Folk-Tales. *Journal of the African Royal Society*. Vol. XXXIX, No. C: 64-83.
- Smith, SJ 1995. Post-abortion Syndrome – Fact or Fiction, in Kilner, JF et al *Bioethics and the Future of Medicine. A Christian Appraisal* 167-177. Grand Rapids: Eerdmans.
- Smith, AD 1990. Towards a Global Culture? *Theory, Cull.Soc.*7:171-191.
- Smith, KG 2011. Review of Richard Osmer, Practical Theology: An Introduction. From: <http://www.satsonline.org/images/reviewofosmer-practicaltheology>, (retrieved on 23 August, 2012).
- Soanes, C & Stevenson, A (Eds.) 2009. *The Concise Oxford English Dictionary*. Oxford: Oxford University Press.
- Soards, ML 1999. *Scripture and Homosexuality: Biblical Authority and the Church Today*. Louisville: Westminster John Knox.
- Somers, CL & Gleason, JH 2001. Does source of sex education predict adolescents' sexual knowledge, attitudes, and behaviours? *Education*, 2001 (121), p. 674-681.
- Some, MP 1999. *The Healing Wisdom of Africa*. New York: Jeremy P, Teacher/Putman.

Stack, S et al 2004. Adult Social Bonds and use of Internet Pornography, *Social Science Quarterly* 85 (1), 75-88.

Standage, T 2005. *A History of the World in Six Classes*. New York: Walker and Company.

Stafford, T 1993. *Sexual Chaos*. Leicester: Inter Varsity.

Steadman Group. (2009). *Tanzania all media and products survey (TAMPS)*. Unpublished report.

Stefiszyn, KA. Brief Overview of Recent Developments in Sexual Offences Legislation in Southern Africa. University of Pretoria, South Africa. 26 to 28 May 2008.

Steiner, B et al. Sexual Violence in the Protracted Conflict of DRC Programming for Rape Survivors in South Kivu. *Confl Health* 2009; 3:3.

Stormorken, SL & Vincent, KS R 2007. *No More Excuses: Ending all Harmful Traditional Practices against Girls and Young Women*. Norway: Plan.

Strommen, P 2008. Sopcial Statement on Human Sexuality. The Task Force for ELCE Studies on Sexuality, 1 November, 2008. From: <http://www.elca.org/human%20sexuality/.../draftstatement.ashx>, (retrieved on 16 November, 2008).

Struwig, F & Stead, G 2004. *Planning, Designing and Reporting Research*. Cape Town: Pearson Education South Africa.

Summons, D 2007. *Dad and Family Coach*. Wheaton, Ill: Victor Books.

Surgar, NF 2004. Physical Injury after Sexual Assault: Findings of a Larger Case Series. *Am J Obstet Gynecol* 190 (1): 71-76.

Swada, Y & Lokshin, M 2001. Household Schooling Decisions in Rural Pakistan. Policy Research Working paper Series no.2541. The World Bank, Washington D.C.

Swartz, L et al 2008. *Psychology, an Introduction*. Pretoria: Oxford University Press of Southern Africa.

Swidler, A 1986. Culture in Action: Symbols and Strategies. *American Sociological Review*, Vol. 51, No.2, April 1986, page 273-276.

Taiwo, O 2010. *How Colonialism Preempted Modernity in Africa*. Bloomington/ Indianapolis: Indiana University Press.

TAMWA, 1998. *A review of Sexual Offences Special Provision Act, 1998*. Dar es Salaam: Tanzania Media Women's Association.

Tanner, K 1997. *Theories of Culture. A New Agenda for Theology*. Minneapolis: Augsburg Forties.

Tanzanian Human Rights Commission 2005. Research Report on Cultural Practices and their Impact on the Enjoyment of Human Rights, Particularly the Rights of Women and Children in Tanzania. Dar es salaam: Tanzania.

Taylor, C 1995. Theories of Modernity. The Hastings Center Report, Vol. 25, No. 2. March-April, 1995, page 24-33. From: <http://www.jstor.org/stable/3562863> (retrieved on 12 May 2012).

Teen Pregnancy: A Global Tragedy. *Awake Magazine* (The Cover Page). A Publication of Jehovah Witnesses. October 2004.

Tepper, M 2001. Becoming sexually able: Education to help youth with disabilities. SIECUS Report, February/March 2001.

Terrien, S 2004. *Till the Heart Sings: a Biblical Theology of Manhood and Womanhood*. Grand Rapids, Michigan: Eerdmans.

Temu, AJ 1972. *British Protestant Missions*. London: Longman.

The Office of the High Commissioner for Human Rights 1999. Harmful Traditional Practices Affecting the Health of Women and Children, Switzerland. From <http://www.unhchr.ch/html/menu6/2/fs23.htm>, (retrieved on 18 February, 2010).

The Twentieth World Congress of Philosophy in Boston, USA, 10-16 August, 1998, had the title-topic “*Paidea*, Philosophy Educating Humanity (In French: *Paidea La Philosophie dans L'Education de L'Humanite*).” This confirms the understanding of *paideia* as education.

Thesnaar, C 2010. The Pastoral Church as a Space for Healing and Reconciliation. From: [http://www.ngtt.co.za/pdf/ngtt\\_v5\\_n3\\_a25.pdf](http://www.ngtt.co.za/pdf/ngtt_v5_n3_a25.pdf), (retrieved on 1

September, 2012).

\_\_\_\_\_. 2011. *A Pastoral Approach to Reconciliation and Healing: A South African Perspective*. From: [http://www.ngtt.co.za/pdf/ngtt\\_v5\\_n3\\_a25.pdf](http://www.ngtt.co.za/pdf/ngtt_v5_n3_a25.pdf), (retrieved on 1 September, 2012).

Thomas, L 2001. Imperial Concerns and “women’s affairs.” State efforts to regulate Clitoridectomy and indicates abortion in Meru, Kenya, 1910-1950. *Journal of African History*, 39(2), 121-145.

Thomas, R 1999. *Religion, Ethnicity and Sex Education: Exploring the Issues*. London: National Children’s Bureau.

Thompson, CK & Myers,S. *Unless the Lord Magazine*. Vol.4, Issue 2, March/April 2003.

Tillich, P. “The Church and Contemporary Culture” *World Christian Education* (second quarter 1956): 41-43. From: <http://www.greatcontroversy.org/reportandreview/qua-musicguidelines-an.php3>, (retrieved on 23 June 2012).

Tomlinson, J 1999. *Globalization and Culture*. Cornwall: Blackwell Publications Ltd.

Tonigan, JS et al 2010. Spirituality and the 12-step Programs: A Guide for Clinicians, in Miller, WR (ed.), *Integrating Spirituality into Treatment*, 111-131. Washington: American Psychological Association.

Thornton, A & Camburn, D 1989. Religious Participation and Adolescent Sexual

Behaviour and Attitudes. *J Marr Fam* 51: 641-653.

Thornhill, R 1980. Rape in *Panorpa* scorpionflies and a general rape hypothesis. *Animal Behaviour*, 28, 52-59.

Thornhill, R & Palmer, CP 2000. *A natural history of rape*. Cambridge, MA: The MIT Press.

Thouless, RH 1998. *The Psychology of Conversion*. New York: Alba.

Toombs, LE 1998. The Book of Psalms in the *Interpreter's One Volume Commentary of the Bible*, Leymon, C (ed). Nashville: Abingdon Press.

Toohey, JS 2008. Domestic Violence and Rape. *Med Clin North Am* 92 (5): 1239-1252.

Toubia N 1993. *Report on Female Genital Mutilation: A Call for Global Action*. Lilongwe: Malawi.

Tracy, D 1985. The Foundations of Practical Theology, in Browning, D (ed), *Practical Theology: The Emerging Field in Theology, Church and World*. San Francisco: Harper & Row.

Trible, P 1996. *God and the Rhetoric of Sexuality*. Philadelphia: Grand Rapids.

Tripp, VR 2005. *ABC of Adolescence: Sexual Health, Contraception and Teenager*

Pregnancy. *British Medical Journal*, Vol. 330, p. 67.

Trobisch, W 1971. *I Married You*. New York: Grand Rapids.

Tseng, MD & Streltzer, JS 2001. *Culture and Psychotherapy. A Guide to Clinical Practice*. London: American Psychiatric Press.

Tucker, C et al 1984. Testosterone and Religiosity as Predictors of Sexual Attitudes and Activities among Adolescent Males: A Bisexual Model. *J Biosoc Sci.* 1984; 26: 217-234.

Tumbo-Masabo, Z & Liljestrom, R (eds.) 1994. *Chelewa Chelewa: The Dilemma of Teenage Girls*. Stockholm: Almqvist and Wiksell International.

Tutu, D. "Ubuntu". From: <http://www.woven.ca/asserts/Article> (retrieved on 25 September 2012).

Tutu, N. "Healing the Wounds of Racism". University of North Carolina – Asheville. From: [www.unca.edu/news/release/2006/tutu.html](http://www.unca.edu/news/release/2006/tutu.html), 28 August, 2006. (retrieved on 03 October 2012).

Twesigye, E 1996. *African religion, Philosophy and Christianity in Logos-Christ*. New York: Peter Lang Publishing.

Urio, K 2007. Development of Strategies to reduce HIV transmission among youth: With special reference to the Peer education in Pori Ward, Arumeru District, Tanzania. Unpublished MTh thesis – MUCO.

URT 2007. National Youth Development Policy. Ministry of Labour, Employment and Youth Development. Dar es Salaam.

Ullman, SE et al 2007. Psychosocial Correlates of PTSD Symptom Severity in Sexual Assault Survivors. *J trauma Stress* 20 (2): 821-831.

UNAIDS 2004. Making Condoms work for HIV Prevention. From: <http://www.unaids.org/medis/unaids/contentassets/dataimport/publications.pdf>, (Retrieved on 30 September 2012).

\_\_\_\_\_. 2008. Report on the Global AIDS Epidemic. Geneva: UNAIDS.

UNESCO 2007. *Review of sex, relationships and HIV education in schools*. Paris: UNESCO.

\_\_\_\_\_. 2008b. Schools Centered HIV/AIDS Care and Support. Paris: UNESCO.

\_\_\_\_\_. 2009. International technical guidance on sexuality education. Paris: UNESCO.

\_\_\_\_\_. 2011. Understanding the Dynamics of Concurrent Sexual Partnerships in Malawi and Tanzania: A qualitative Study. From: <http://www.jhsph.edu/sebin/g/o/concurrentpartnershipsweb.pdf>, (Retrieved on 23 July, 2012).

UNFPA 1997. UNFPA and Adolescents. From [http://www.unfpa.org/icpd/icpd5/meetings/ny\\_adolescent/reports/adoles.htm](http://www.unfpa.org/icpd/icpd5/meetings/ny_adolescent/reports/adoles.htm) (retrieved on 31 November, 2010).

\_\_\_\_ UNFPA 2010. Comprehensive Sexuality Education: Advancing Human Rights, Gender Equality and Improved sexual and Reproductive Health. From: [www.unfpa.org/webdav/site/global/groups/youth/public.net](http://www.unfpa.org/webdav/site/global/groups/youth/public.net), (retrieved on 23 November 2012).

UNICEF 1996. East and Southern African Regional Consultation on the Commercial Sexual Exploitation of Children. Final Report. Pretoria, 17-19, April 1996, page 3-6.

\_\_\_\_ 1999. *Children in need of special protection measures, a Tanzania study*. Dar es Salaam: UNICEFTanzania.

\_\_\_\_ 2003. *Child Protection: An Analysis and Achievements in 2003*. New York: UNICEF.

\_\_\_\_ 2007. *UNICEF's Experience in the Area of Legislative Reform: A Review of Selected Countries*. New York: UNICEF.

\_\_\_\_ 2011. *Violence Against Children in Tanzania: Findings from a National Survey 2009*. Dar es Salaam: UNICEF Tanzania.

UN Tanzania 2010. *The Annual Report of the United Nations, Health Programme*, May 2010.

- USAID 2008. *Gender Based Violence in Tanzania: an Assessment of Policies, Services, and promising Interventions*. Washington DC. US Agency for International Development.
- Vahakangas, A 2004. *Christian Couples Coping with Childless marriages: Narrative from Machame, Kilimanjaro*. Doctoral Dissertation, Helsinki: University of Helsinki.
- Valnes, N 2011. A Global AIDS Partnership Publication. From: [www.globalaidspartnership.org](http://www.globalaidspartnership.org), (retrieved on 03/10/2012).
- Van Arkel, JTJ 2002. *Exploring the Field of Pastoral Work*. Pretoria: UNISA.
- Van der Walt, BJ 2003. *Understanding and rebuilding Africa. From desperation today to expectation for tomorrow*. Institute for Contemporary Christianity in Africa, Potchefstroom.
- Van der Walt, BJ 2004. *Is Vigs die oordeel van God oor ons ongehoorsaamheid?* Woord an Daad Winter.
- Van der Watt, JS 2007. *Images of Men and Masculinities within Cultural Context: A Pastoral Assessment*. A Dissertation Presented for the Degree of Doctor of Theology at University of Stellenbosch, Cape Town. Unpublished Paper.
- Van Dyk, A 2009. *HIV/AIDS Care and Counselling*. Pinelands: Maskew Miller Longman.

- Vanhoozer, KJ 2005. What Is Theological Interpretation of the Bible? in *Dictionary for Theological Interpretation of the Bible* (ed. Kevin J. Vanhoozer; Grand Rapids: BakerAcademic.
- Van Klinken, AS 2010. Theology, Gender Ideology and Masculinity Politics: A Discussion on the Transformation of Masculinities as Envisioned by African Theologians and a Local Pentecostal Church. *Journal of Theology for Southern Africa* 138. November 2010: 2-18.
- \_\_\_\_\_. 2011. The Ongoing Challenge of HIV/AIDS to African Theology: A Review Article. From: [adriaanvanklinken.files.wordpress.com](http://adriaanvanklinken.files.wordpress.com), (retrieved on 28 November 2012).
- Van Loon, J and Wells, N 2003. *Deconstructing the Dutch Utopia Sex Education and Teenage Pregnancy in the Netherlands*, Twickenham Family Education Trust.
- Van Wyk, AG. From Applied Theology to Practical Theology, *Andrews University Seminary Studies*, Andrews University Press, 33.1 (Spring 1995):85.
- Vambe, MT 2008. The Depiction of Black Women in the Popular Songs and Some Poems on AIDS in Post-Independent Zimbabwe. *Muziki* 4:2 (224-236).
- Veith, JR & Gene, E 1994. *Postmodern Times: A Christian Guide to Contemporary Thought and Culture*. Wheaton, IL: Crossway.
- Villa-Vicencio, C 1994. Theology and Culture in South Africa: Beyond Multi-Culturalism. *Theology Today*, 51/2, 115-126.
- Vincent L 2006. *Report on Virginity Testing in South Africa: Re-traditioning the Post-Colony*. *Child Health and Sexuality*. Pretoria: South Africa.

Viner, R & Macfarlane, A. ABC of Adolescence Health Promotion. *British Medical Journal*, March 2005, Vol. 330.

Von Hildebrand, D 1986. *Man and Woman*. Chicago: Franciscan Herald Press.

Wadesango, E 2011. Violation of Women's Rights by Harmful Traditional Practices. From the *Journal of Anthropologist*, 13 (2): 121-129 (2011).

Warfield, W & Sentongo, A 2010. Political Leadership and Conflict Resolution: An African Example. George Mason University, Arlington, VA, May 2010. From: <http://www.ajol.info/index.php/ajcr/article/viewfile/69834/57914>, (retrieved in 15 November 2012).

Waruta, DW & Kinoti, HK (eds.) 2000. *Pastoral Care in African Christianity*. Nairobi: Acton Publishers.

Waligo, JM 1990. Christianity and Liberation in Africa: Some Obstacles, in Namwera, L et al. *Towards African Christian Liberation*. Nairobi: St Paul Publications.

Walker, J. Parents and sex education looking beyond 'the birds and the bees'. *Sex Education*, 2004 (4), p. 239-254.

Walsh, A 1994. Factors Affecting Drug Use and Facilitative Sexual Strategies. *Soc Biol* 42: 95-107.

Walt, B 1988. *On Being Human and Being a Christian in Africa*. Potchefstroom: Potchefstroom University for High Education.

Walton, J & Matthews, V 1997. *Bible Background Commentary*. Downers Grove, Illinois: InterVarsity Press.

Warren, KC. & Johnson, RW 1989. Family Environment, Affect, Ambivalence and Decisions About Unplanned Adolescent Pregnancy. *Adolescence*. 24: 505-522.

Wasike, AN 1992. Polygamy: A Feminist Critique in Oduyoyo, MA and Kanyoro, M RA (eds) *The will to Arise: Women, Tradition, and the Church in Africa*, 101-118. Maryknoll: Orbis.

Waters, M 1995. *Globalization*. New York: Routledge.

Watkins, E & Mark, H 1943. The School in the Bush. *The American Journal of Sociology*. Vol. XLVII, No. 6, 5: 666-675.

World Council of Churches (WCC). Theological Consultation on the Affirming the Human Dignity, Rights of Peoples and the Integrity of Creation. Kigali, Rwanda, 4-9 December, 2005. From: [www.oikoumene.org/fileadmin/files/wcc-main.../p2/kigali\\_en.doc](http://www.oikoumene.org/fileadmin/files/wcc-main.../p2/kigali_en.doc), (retrieved on 10 Sept. 2012).

*Webster's New World Dictionary* 1982. London: Oxford University Press.

Weinberger, DR, Elvevag, B & Giedd, JN 2005. *The Adolescent Brain: A Work in Progress*. Washington DC. From: [www.teenpregnancy.org](http://www.teenpregnancy.org) (retrieved on 2 November 2012).

Welbourn, A 1995. *Stepping stones: A training package on HIV/AIDS, communication and relationship skills*. Oxford: Strategies for Hope Trust.

Werner-Wilson, RJ 1998. Gender differences in adolescent sexual attitudes: The influence of individual and family factors. *Adolescence* (33) p. 519-532.

West, W. (2001) Forgiveness and Psychological Healing. *Pastoral Sciences. Pastoral Journal Editorial articles*, Pages 68-72.

Williams, DD 1986. *The Spirit and the Forms of Love*. New York: Harper and Row.

Williams, JL 1994. *The Fire Inside*. Lima: CSS Publishing Company.

Wheeler, W 2005. *Social Research Methods*. Britain: SAGE.

Whitaker, D et al 1999. Teenage partners' communication about sexual risk and condom use: The importance of parent-teenager discussions. *Family Planning Perspectives*, (31), p. 117-121.

White, P 2004. *Deal with it*. Tennessee: Thomas Nelson.

Williams, B 1974, The truth in relativism, *Proceedings of the Aristotelian Society*, Vol. 75, page 217.

Willke, JC 1995. *Abortion: Questions and Answers*. Cincinnati: Hayes Publishing Company.

Wilson, M 1957. *Rituals of Kingship Among the Nyakyusa*. London: Oxford University Press.

Winans, E 1962. *Shambala: The Constitution of a Traditional State*. Berkeley and Los Angeles: University of California Press.

Wojtyala, K 1989. *Love and Responsibility*. New York: Farrar.

Wolfaardt, JA et al. 1992. Introduction to Practical Theology. Study Guide for PTA200-W. Pretoria: University of Southern Africa.

Wolterstorff, N 1984. *Reason within the Bounds of Religion* (2<sup>nd</sup>.ed). Grand Rapids: Eerdmans.

Woog, D (1995) *School's out: The impact of gay and lesbian issues on America's schools*. Los Angeles, CA: Alyson Publications.

World Health Organization (WHO). *Guidelines for Medico-Legal care for Victims of Sexual Violence* 2003; (5): 12-15.

\_\_\_\_\_ "Sexual Health – A New Focus for WHO", *Progress in Reproductive*

*Health Research*, no. 67, 2004, page 2.

\_\_\_\_\_. *Defining sexual Health*. Report of a Technical Consultation on Sexual health 28-31 January 2006, Geneva.

Wright, N 2005. *Questions Women Ask in Private: Trusted Counsel on the most Compelling Issues Women Face Today*. Ventura, California: Regal.

Wusu, O & Isiugo-Abanihe, U 2006. Interconnections among changing family structure, childrearing and fertility behaviour among the Ogu, Southwestern Nigeria: A qualitative study, 139-156. *Demographic research*, Vol. 14, article 8.

Yahne, CE & Miller, WR 2010. Evoking Hope, in Miller, WR (ed.) *Integrating Spirituality into Treatment*, 217-234. Washington: American Psychological Association.

Yates, D and Hailonga, P 2006. *Who Works, Who Pays and Who Decides? Community Commitment to Orphan Care in Namibia: Report on Local Practices of Community Orphan care in Namibia*. Windhoek: UNICEF.

Yorkey, M. CBCs on the Move, *Focus on the Family Magazine*, October, 2001.

Yuan NP et al. Risk factors for Physical Assault and Rape Among six Native American tribes. *J Interpers Violence* 2006; 21 (12): 1566-90.

Zayed, A 2003. Modernity Globalization and Dismantling national Cultures, in

*The World of Thought*, No.1, V. 32.

Zebala, P & Rossell, C 1979. *Life in our Village, in African Writing*. London: Oxford University Press.

Zewdie, Z 2005. Assessment of HIV risk perception and condom use among youth in Debre Birhan Town, Amhara Region. A thesis submitted to the school of graduate studies of Addis Ababa University in partial fulfillment of the requirements for the degree of Masters of Public Health. Addis Ababa, Ethiopia.

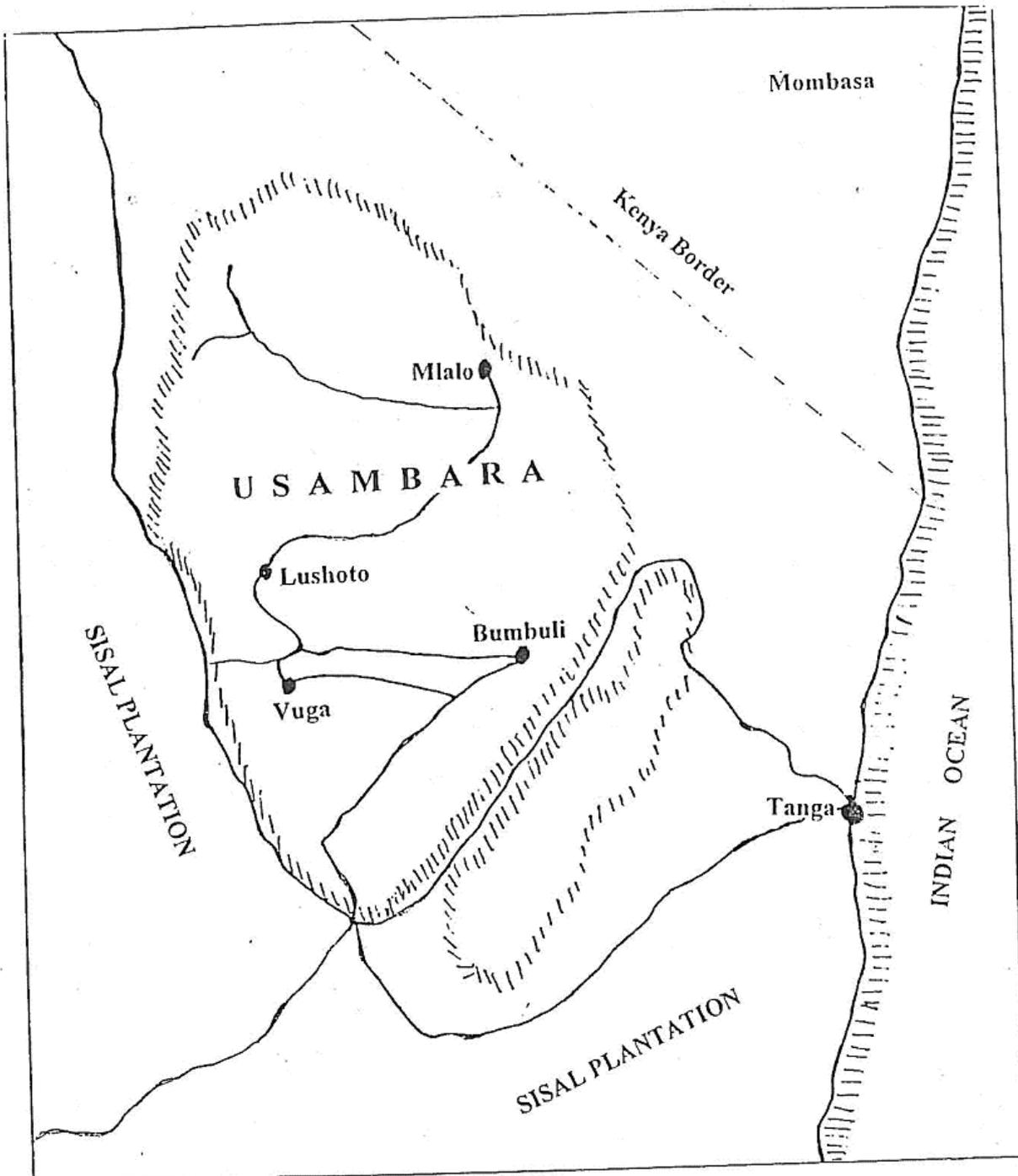
Ziglar, Z 1999. *Raising Positive Kids in a Negative World*. Atlanta: Olive Nelson.

Zuberi, N 2005. *Global Media and Communication* (1742-7665), Vol.1 p.105-120. London/Thousand Oaks/New Delhi: SAGE Publications. From: "<http://www.Sagepublications.com/>" (Retrieved on November 6, 2011).

**LIST OF APPENDIXES**  
**Appendix 1: MAP OF TANZANIA**

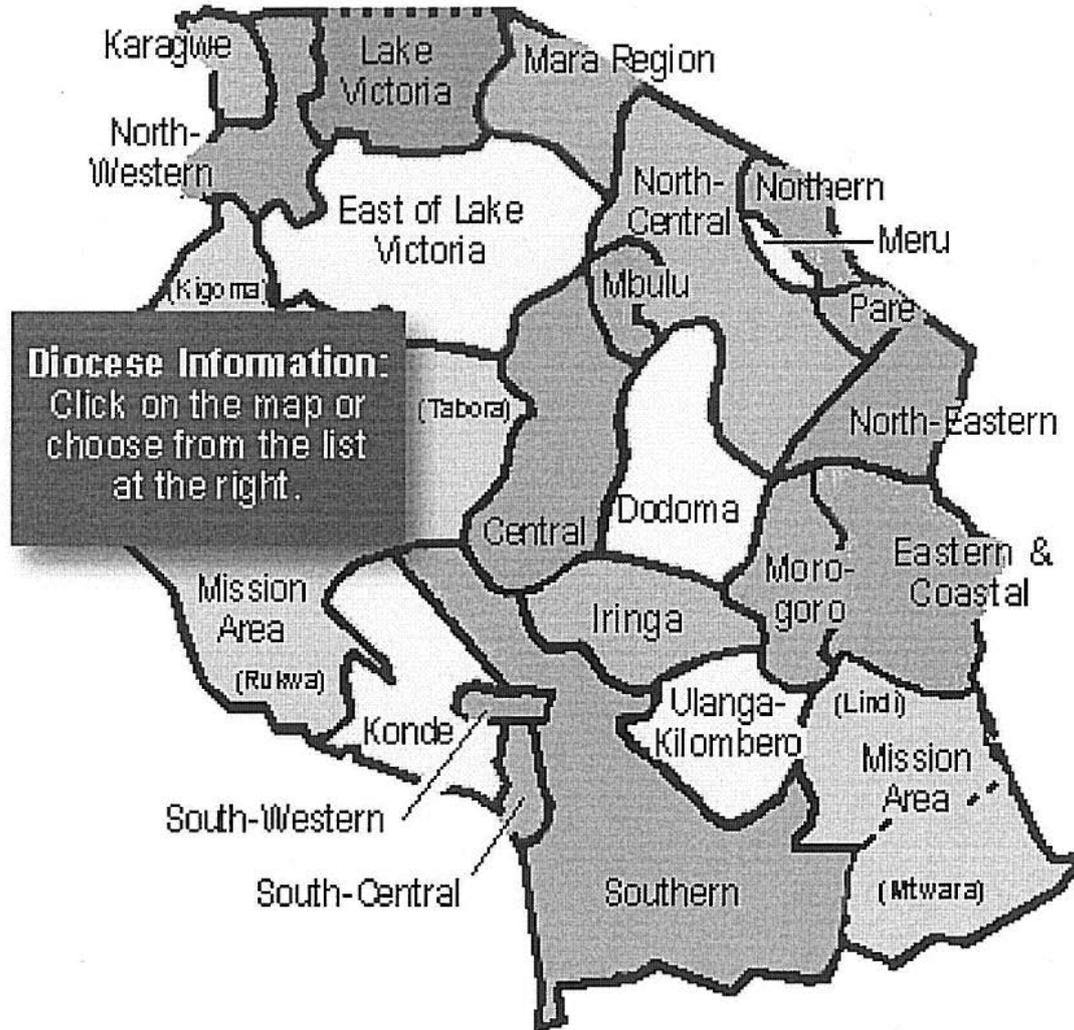


**APPENDIX 2: MAP OF NORTH EASTERN DIOCES (NED)**



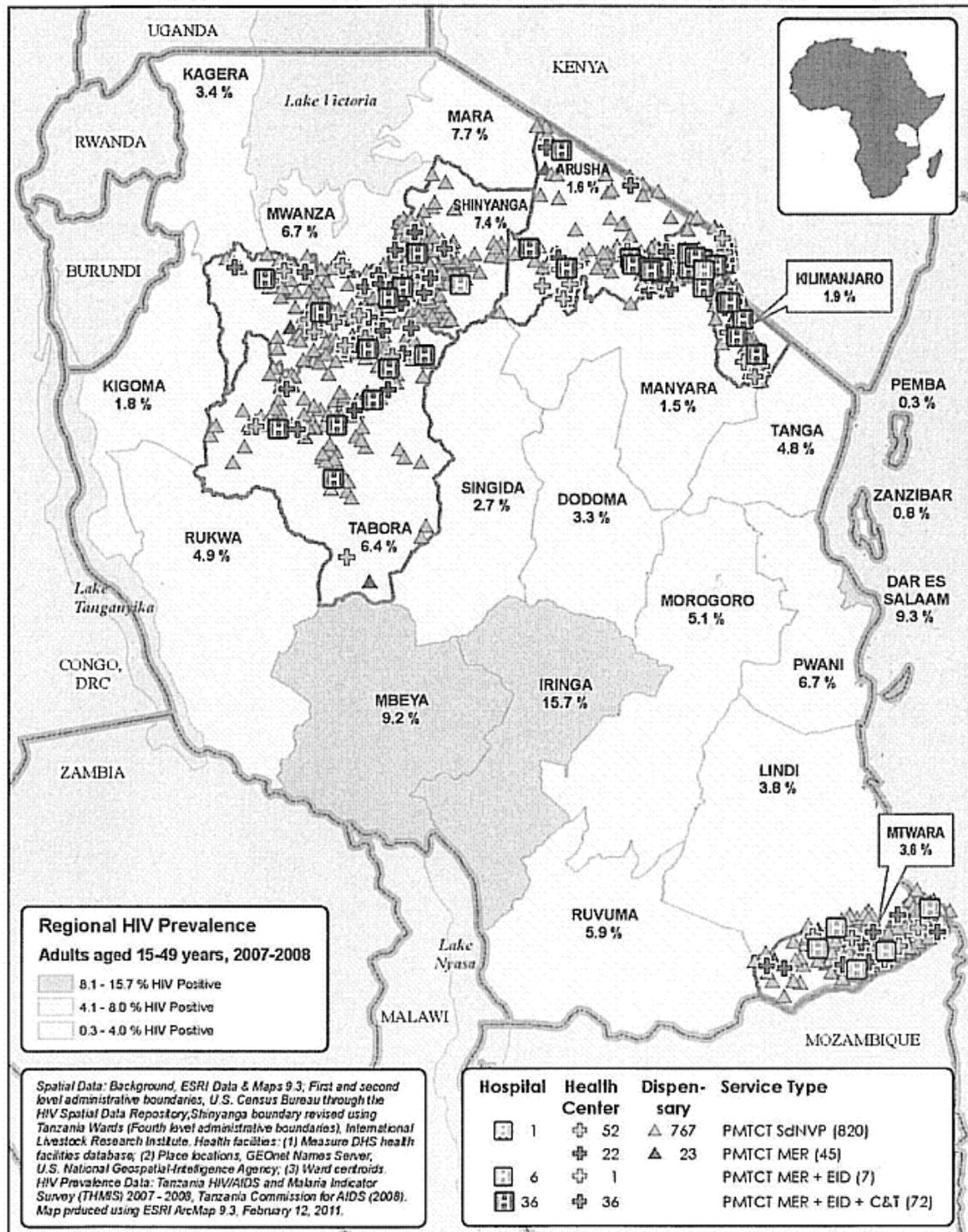
SOURCE: <http://www.elct-ned.org> (retrieved on 22 August 2012).

**APPENDIX 3: MAP OF THE EVANGELICAL LUTHERAN CHURCH IN TANZANIA (ELCT)**



**Source:** <http://www.elct.org> (retrieved on 07 August 2012).

**APPENDIX 4: UNITED REPUBLIC OF TANZANIA – EGPA SITES**



Source: USAID Tanzania 2010 (retrieved on 10 August 2012).

## LIST OF FIGURES

<b>Figure 1: The Four Tasks of Practical Theological Interpretation.....</b>	<b>45</b>
--	-----------

<b>Figure 2: Different Stake Holder who Must be Involved in the Process of Fighting against Violence.....</b>	<b>133</b>
---	------------

## TABLE

<b>Table 1: The Trends in Access to Mass Media among Adolescents Aged 15 to 19 Years.....</b>	<b>131</b>
---	------------