A THEOLOGICAL EVALUATION OF THE PATRIARCHALISTIC UNDERSTANDING OF AUTHORITY AND SUBMISSION IN MARRIAGE CONTEXTUALISED WITHIN THE KINGDOM OF SWAZILAND

by

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DECLARATION
Student Number 4525

I declare that

A THEOLOGICAL EVALUATION OF THE PATRIARCHALISTIC UNDERSTANDING OF AUTHORITY AND SUBMISSION IN MARRIAGE CONTEXTUALISED WITHIN THE KINGDOM OF SWAZILAND

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

All quotations from the Bible, unless otherwise indicated come from the Holy Bible, New International Version, South African edition, 1991.

Masculine gender language is used for references to God and individuals without hierarchical preference or implying that the Lord has natural gender.

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Neville I Curle
12ᵗʰ March 2012

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Abstract

Within societies, groups of people develop rules [both written and unwritten] to govern their relationships. Together these rules come to form what is known as 'Culture'. One inhibitor to cultural change is male dominance. Because of heightened levels of androgens, male humans are genetically disposed towards control. In addition, childhood socialization encourages male dominance and female subjugation.

Over time, this predisposition has led to a situation wherein a small number of men become dominant, while most men - and all women - are subjugated to their will. This has significant negative results: *[1]* the exposure of the working class to exploitation and *[2]* the abuse of women and children. This Paradigm of male dominance – Patriarchalism - is global. It has been shown to exist [to one degree or another] since the dawn of time across all Nations - regardless of the efforts of Feminists to prove otherwise. Even in the West, where there is a lower level of dominance, men fill most of the roles in high-status areas as well as high-status roles in low-status areas. Although the Paradigm has a cultural (as opposed to a faith) basis - within the World's faiths, the Paradigm has been used to impose hierarchical structures. This has led to spiritual abuse, as some have sought to dominate other believers within those faiths.

Politically, the evidence against such men is no less condemnatory. In the East and on the African Continent, single party dictatorships effectively dominate Nations of millions. Elsewhere Multi-national companies headed up by Billionaire Moguls control the fate of millions across the globe. Both forms achieve the goal of the predatory elite – effective control over the masses and financial over lordship. In Africa, the Paradigm has survived in a form similar to that in the time of Christ. This is true of the Kingdom of Swaziland

where significant similarities are found when the Traditional culture is compared to that of its Greco-Roman counterpart.

Theologically, both Complementarians and Egalitarians want marriages that display God's glory; both seek to do the will of God; both honestly interpret God's word. Yet, their resultant interpretations are contrary. Once the Scriptures have been sifted through, we find two significant points of departure. For the Hierarchicalists, male leadership is critical to the debate and overrides all other considerations. To Egalitarians, mutual submission - as required by Galatians 3:28 and Ephesians 5:21 - constitutes the point of departure.

This research focusses on five specific areas. *Firstly*, it records the social and historic development of the Patriarchalistic Paradigm. *Secondly*, it compares the culture of the Kingdom of Swaziland to the Greco Roman culture that existed at the time of Christ. *Thirdly*, it seeks to bridge the theological gap between Complementarians and Egalitarians through the application of Paul and Peter's eschatological 'already-not yet' beliefs operating in the 'now'. *Fourthly*, it outlines a practical theology of marriage that Believers can apply within any culture. *Finally* it theologically evaluates the Patriarchalistic understanding of Authority and Marriage within the context of the Kingdom of Swaziland.

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TABLE OF CONTENTS

CHAPTER ONE

INTRODUCTION

1.1 STATEMENT OF THE PROBLEM

1.1.1 Background

In the *Structure of Scientific Revolutions,* published in 1962 and later expanded, Thomas Kuhn contended that there are two types of mature physical sciences "normal science" (1970:10-42) and "revolutionary science" (1970:66-173). His treatise, which brought radical change to science, was that in any given scientific field, there are long periods where theories are bound by tradition [normal science]. These periods of 'normal science' Kuhn defined as a 'Paradigm' or 'disciplinary matrix' (182). During such periods, the Paradigm would be the "dominant or paramount framework that guides scientific work and training" (Fraser and Campolo 1992:106). Under these circumstances, the underlying function of scientists would be to build on the existing theory – not to question it (Kuhn 1970:24). However, every so often, discrepancies or anomalies would arise where the findings were incompatible with the reigning Paradigm and the scientists would begin to doubt the viability of the framework (Fraser and Campolo 1992:107). This Kuhn described as a period of "crisis" (1970:66-76). In response to these anomalies, scientists would propagate new theories which, when accepted by the majority of the scientific community, would bring about an overthrow of the status quo. Kuhn referred to these new theories as "revolutionary science" (66-173).

In a later work co-authored with Conant and Haugeland, Kuhn conceded that the 'Paradigm' understanding could be expanded to include the human sciences – as long as the Paradigm would be "capable of supporting normal, puzzle-based research" (2000:222). Long and Silva concur with this position, stating that "there are reasons for thinking that much of what Kuhn says is applicable to scholarly communities of any kind, not just to [natural] science - hence his ideas should be applicable to Biblical interpretation" (1996:461). Van Huysteen also comments, "We have seen that Kuhn regards science as a sociohistorically determined activity characterised and dominated by the impact of Paradigms. As an intellectual activity, systematic theology is also a sociohistorically determined conceptual model and therefore always governed by Paradigms."(1989:62).

The Researcher posits that this position was first reached by the scholars in the field of relationships between husband and wife, father and children, master and slave in 350 BC when Aristotle spelled it out in his *Politic* (Aristotle 350BC:X111). These patriarchal arrangements were entrenched as state policy, when Emperor Augustus adopted them as a strategic plan (Osiek and Balch 1997:119). In terms of these so-called "House-codes" set out by Aristotle, the "husband-father was master of his wife and possessed absolute authority over his children, including the power of life and death" (Spielvogel 2008a:39; Jeffers 1999:86). In the language of Kuhn, this formed a Paradigm by which all 'puzzles' within the household would be solved. [From this point forward, the Researcher will refer to this hierarchical Paradigm as 'extreme Patriarchalism'.]

The review of Judeo-Christian history from the time of Adam indicates that Patriarchalism has been the predominant model from the time of Adam until the late twentieth century (Piper and Grudem 2006a: xi; Pierce 2005:58). It must be noted that during the Reformation, while the Patriarchal authority of the man over his wife was maintained, the subject of marriage came under intense debate – largely due to the Roman Catholic understanding that celibacy was preferable to marriage. As a result of this debate - numerous models of marriage were expounded: The Roman Catholics held that marriage was a sacrament and, as such, should be placed under the exclusive control of the Church (Witte J [Jnr] 1997:31). Luther considered marriage to be a "social estate… alongside the clergy and the magistracy" (43). Calvinists saw it as a "covenantal association of the civil and the ecclesiastical order" (43) whilst Anglicans regarded it as a "domestic commonwealth within the church and commonwealth of England" (43). The Reformation enforced the Roman Catholic belief that women should only marry consensually (:23) – but introduced the necessity for the couple's parental consent (56-59; 83-84,143). What the Reformation did not, in any way, do was to dilute the authority of husbands over their wives once they were married (Karant-Nunn 2008:175-176; Witte [Jnr] 1997:96,151).

As in the nature of all sciences - over time, the Patriarchalistic Paradigm eventually came under attack. With the advent of the French and Industrial Revolutions, men rejected their previous order of serfdom while women began pushing for equality, not only in the home but also socially and in the workplace (Tucker & Liefeld 1987:227). Throughout the 20th century, this drive for equality gained in strength, affecting all around it – including

interpretation of the Scriptures (Tucker & Liefeld 1987:359-399; Tucker 2005:35-38; Chafe 1977:81-113).

From 1950 onwards, the Feminism Movement gained in both stature and political influence (Pierce 2005:49-50; Cochrane 2005:11-76; Chafe 1977:114-142). It is important to understand the basis for the groundswell of support for the Feminist Movement. In the 20th century, the Lockian belief in 'life, liberty' (Locke 1690a:33) and the "pursuit of happiness for all" (Locke and Fraser 1894:168) became entrenched in the psyche of the average citizen (Lachs and Talisse 2008:790) – it was their right (Cilliers 2007:6). Consequently, it was imbedded in the Constitution of the United States of America (United States 1862:170). One of the casualties of the independent spirit within the United States has been the Christian concept of marriage. Marriage has been relegated to a secular "private bilateral contract to be formed, maintained, and dissolved as the couple sees fit" (Witte J [Jnr] 1997:195). This right extended to freedom in sexual practices. With the advent of advanced contraceptive devices, freedom in sexual practices became promiscuity (Leadbeater and Way 2001:12).

During the latter half of the twentieth century, women were being better and better educated, yet their abilities and status were not being acknowledged in the work place (Giele and Stebbins 2003:43), or at home. Across the spectrum of western cultures, men continued to use their position of power [both physical and financial] to subjugate each other but especially women. In the church, more women attended worship services than men did, yet they were not permitted into positions of leadership. Simultaneously, the debate on homosexuality was escalating. Many of the more radical Feminists were themselves lesbian [Rebecca Alpert, Mary Daly, Virginia Mollenkott, Irene Munroe, Judith Plaskow, Emilie Townes (Keller and Ruether [Eds] 2006:1215), Mary Hunt, Carter Heyward, Tess Tessier, Bernadette Brooten, Joanne Browne, and Emily Culpepper (Keller and Ruether 2000:431)] causing feelings on both sides of the gender power struggle to harden (Ingersoll 2003:42).

While much of the debate over the hierarchical structure is centred in the West, this does not mean that the Paradigm is limited to the shores of North America and Western Europe. In fact the staunchest adherents are found in the Middle East, India, the Far East and Africa. This is due to the fact that - Muslim (Ruwanpura 2006:7), Hindu (Farquhar

2008:81), Buddhist (Cabezón 1992:181) and most African Societies - have a Patriarchalistic understanding of marriage.

When one considers the continent of Africa, Patriarchalism is practised from Morocco in the North (Mernissi F 1987:172); Ghana in West Africa[1]; Kenya in East Africa (Ellis A 2007:31) and southwards right through to Khayelitsha in the Cape of Good Hope (Baxen and Breidlid 2009:110). Throughout Islamic (Baden 1992) and Sub-Saharan Africa (Shama 1989:35), the overarching cultural practice is Patriarchalism.

Since 1994 however, with the dawning of the 'new South Africa' and a liberal constitution that guarantees equal rights for all South Africans (Constitutional Court 2008: Section 9), women [through organisations such as the ANC Women's League and Black Sash] have been actively engaged in ensuring that the constitution is followed by the law, and within the business environs of the country. It is at a grass roots level, however, where equality before the law is not being acknowledged (Constitutional Court 2008:¶5-6) (Imbokodo 2010:¶5).

Of particular interest to the Researcher is the marital authority practised in Swaziland. In many aspects the Paradigm can be compared directly to that of the Greco-Romans which existed at the time of Jesus' birth. Within the culture, "children are subject to their parents; wives are subject to their husbands; families are subject to the head of the clan; clans [and all those below them] are subject to Chiefs; Chiefs [and all those below them] are subject to the King; the nation is subject to the Ancestors and the Ancestors are ultimately subject to God" (Kuper 1986:3, 18-20, 28-42, 61-62; Manci 2005:67; Curle 2009:70). When considering the relationship between Swazi husbands and their wives, it is necessary to understand that the position of the wife to her husband is similar to that of his children. This is instanced in the following greeting by one man to another – '*Banjani bantfwana*?' The literal translation is 'How are your children.' A more accurate translation would be 'How is your family?' as the man's wife/wives are considered to be the *'first/second/third*

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[1] Even in a matrilineal society such as the Akan community where the blood line is traced through the mother and not the father, authority over the woman and her children is still held by the maternal uncle (Adei 2003:85).

born' of his children. The social consequence of this state of affairs has been far reaching, as children 'should be chastised when they disrespect their fathers'.

In a study carried out in 2007, it was found that more than one-third of Swazi women and 40% of [Swazi] men agree that a husband is justified in beating his wife for certain reasons' (UNICEF 2010:16). The question might be asked, 'Where is the Church in all of this?' Christianity is by far the most predominant faith in Swaziland. If one includes those who adhere to the Zionist[2] faith, some 90% of Swaziland's population would describe themselves as Christian (Bureau of Democracy, Human Rights, and Labor. 2002:¶5). Of these, the vast majority appear to accept that the marital rights (as described above) are fair, just and Biblical.

Across the globe, the theological debate is centred on the degree of authority that the man has within marriage. On the one extreme, as illustrated in Swazi culture, Patriarchalists turn to Genesis 3:16 read together with 1 Timothy 2:11-15 and Ephesians 5:22 for men to hold all authority within the marriage (Cottrell1994:12). Feminists, who hold the view that men are, at most, equal in the marriage, vehemently and eloquently oppose this view (Fung 1988:176; Kvam, Schearing and Ziegler 1999:397; Cottrell J 1994:12-20; Groothuis 2005:301-333) pointing out that Biblically, in Christ, there is "neither male nor female" (Galatians 3:16).

During the second half of the 20th century into the 21st century, the Feministic attack caused the Patriarchalistic Paradigm to be subjected to greater and greater scrutiny (Pierce 2005:59; Cochrane 2005:22-25; Piper and Grudem 2006a:xiv) as variable understandings of authority in marriage were propagated. These included "middle of the road" understandings that were advanced by two separate groupings, the "Council on Biblical Manhood and Womanhood" and "Christians for Biblical Equality", who were reacting to the position adopted by Christian Feminists (Pierce 2005:61-67; Piper and Grudem 2006a:xiv). The Feminists advocated that certain portions of Scripture should be discounted because of their "patriarchal bias" (Daly 1985:151). The debate over the

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[2] Swazi Zionism forms part of the African Indigenous/Independent group of Churches that thrive by "adhering to cultural elements" (Mzizi 1994:55). such as Polygamy, Ancestral veneration, and consulting traditional healers (63). Within the Kingdom of Swaziland two denominations are represented – the white gown Zionists and the red gown or Emajerico Zionists (58).

Patriarchal Paradigm has continued into the 21st century without any sign of consensus being reached.

Kuhn argued that scientific crises end in one of three ways. *Firstly,* normal science is able resolve the problem, thus bringing an end to the crisis. *Secondly,* the original Paradigm resists the onslaught of the new approach and the problem that gave rise to it being questioned remains unsolved. *Thirdly,* the new approach resolves the problem thus proving to be too strong for the original Paradigm and replaces it (Kuhn 1970:84).

Throughout the world, extreme male hierarchical authority over women in marriage appears to be following the second of Kuhn's options - This, despite continued attacks on it by distinguished theologians. There are a number of possible reasons for this: *[1]* the crisis is still in its infancy and the voices being raised have yet to achieve their objective; *[2]* this is one of those theological cases - such as Calvinism/Arminianism - where theological Paradigms exist alongside each other (Poythress 1988:501-502, Sawyer 2006:169); *[3]* the protagonists have yet to bring arguments that are sufficiently persuasive to convince vested male interests that the Patriarchalistic Paradigm has no Biblical or Theological basis; *[4]* the motives for maintaining the status quo have little to do with theology or science but stem from mankind's sinful nature.

The fact that the vast majority of those distinguished academic protagonists are based in the United States or Europe means that the Biblical and Theological validity of the Paradigm has primarily been considered from a Western perspective. It is therefore important that Africans, far removed from the cultural biases of the West, also consider the issues and relate their findings to their own cultures.

1.1.2 Presuppositions

From the preliminary reading it appears that:

Firstly, the cornerstone of Patriarchalism is that men believe that they need to control everything about them. *Secondly*, men are superior in position to other men and all women. *Thirdly,* even though certain Biblical truths are used to bolster the Patriarchalistic Paradigm, the Paradigm does not appear to be Biblical.

1.1.3   The Main Problem

It has been seen that from its first recording by Aristotle, the Patriarchalistic Paradigm has remained predominant right up until the 21st Century. In the Western World, the Paradigm – as it relates to relationships between men and women - has come under theological attack by Feminists of various persuasions and modified by the Council on Biblical Manhood and Womanhood. However, within Swaziland, this Researcher has found theologians to be largely silent – not wishing to challenge the status quo. Considering the intense attack on the Patriarchal Paradigm by Christian theologians in the United States of America and Europe, and the groundswell of adverse public opinion in Southern Africa - the Patriarchalistic Paradigm in Swaziland needs to be reconsidered. However, if the dominant Patriarchalistic Paradigm were to be discarded, what Paradigm should influence our understanding of human relationships and especially within marriage? In particular, how would a Trinitarian model influence marital relations in Swaziland?

1.1.4   The Key Questions

Five primary issues must be addressed:

1.1.4.1   *What is the background to the Theological debate over marital authority?*

To understand the current attack on the Paradigm, it is important to understand the underlying issues and the historical development since the time of Adam and Eve. Because theological Paradigms do not develop in isolation from the world's culture, as part of the process of laying the historical foundation, cognisance of the impact that human culture on the theological debate needs attention. This will be done by investigating *[1]* gender needs and *[2]* the historical development of the Patriarchalism through the eyes of theologians, philosophers, sociologists, anthropologists and socio-biologists. While the ultimate objective is to review the Paradigm within the context of Swazi marriage, Patriarchalism is not limited to cross gender relationships. Preliminary reading reveals that male domination is not limited to the mastery of women alone but includes supremacy by men over men. Thus it will be important to consider Patriarchalism from a broad base.

1.1.4.2   *What lessons/insights can be drawn from the study of Swazi Marital Practices and the Greco/Roman culture that existed at the time of the birth of Christ?*

Much has been said about the overriding world view of Africa known to the World as *Ubuntu.* Because the philosophy is said to arch over all other African views, the section will be precursored by a study of its impact on daily life within the Kingdom of Swaziland.

From the preliminary readings it is apparent that the Swazi culture (which is modern), and that of the Greco/Roman culture (which is ancient) – have much in common. Using the Patriarchalistic Paradigm set out by Aristotle as a base, comparisons will be made between the two cultures as well as the theological positions of the Swazi Church at the time of Jesus' birth. This will be done: firstly by way of literary analysis; and secondly [where no records exist] by interaction with Swazi focus groups to record the oral traditions regarding the authority held by Swazi males. [The details of the groupings are more fully set out under methodology below.]

1.1.4.3   *What Hermeneutical principles should be adopted when interpreting Scripture?*

A substantial portion of the debate will relate specifically to the differing Hermeneutics employed in reading the Bible. Of critical importance will be the adoption of a Hermeneutical approach to the Bible that will adequately address the issues. Approaches that will be considered include the following: Historical-Grammatical approach (Thomas 2002:76); Grammatical-Historical-Literary-Theological (Thiselton 1980:85-114; Johnson 1990; Thomas 2002:65-68); Redemptive-Movement Hermeneutic (Webb 2005:382-400), Feminist Hermeneutics (Schneiders 1995:350-369; Pears 2004:106-133; Fiorenza 1981:107; Fiorenza 1983; Felix 2002:407-450) and African Hermeneutics.

In deciding which Hermeneutical approach to adopt, the viewpoint of each approach will be reviewed, highlighting its position. Within the discussion will be the contention that sections of the New Testament should be disregarded as the authority of their authorship is questionable. In particular, the authorship and validity of the so-called Deutero Pauline/Peter's writings will be reviewed.

1.1.4.4   *How does the Patriarchalistic Paradigm compare to Scripture?*

The debate between the proponents of the various Paradigms centres on man's hierarchical authority over woman. To adequately address the central issue scripturally, the deliberation will focus on seven key areas.

Firstly, there is the relationship between the Man and the Women before 'The Fall'. Here those holding a Patriarchal view believe that, even before 'The Fall', man had the marital authority (Bird 1981:134; Ortland 2005:99-105; Cottrell 1994:64-102; Grudem 2006a:35-47; MacArthur 1994:17-20; Köstenberger 2004:34-37).

Secondly, the impact of God's judgement on the Woman as recorded in Genesis 3:16 is a point of contention as Patriarchalists believe that the "passage clearly states that man shall rule over woman" (Ortland 2005:105-111; Cottrell 1994:107-134; MacArthur 1994:20-24; Köstenberger 2004:38-39; Hess 2005:90-93; Bilezikian 2006:37-43).

Thirdly, there is the question of Jesus' attitude to women as revealed throughout the Gospels. This is an important aspect as the preliminary readings appear to indicate that the manner in which He treated men and women was significantly different to the normal practice of the day (Borland 2006:95-112; Spencer 2005:126-141).

Fourthly, there is the debate raised by Galatians 3:28 – "there is neither male nor female." This cornerstone of Egalitarian theology is largely ignored by those holding a Patriarchalistic position (Fee 2005:172-185; Fung 1988:176; Kvam, Schearing and Ziegler 1999:397; Bilezikian 2006:94-96; Johnson 2006:154-164).

Fifthly, Hierarchicalists in the form of Complementarians and Patriarchalists alike hold that Paul and Peter's discourses on the Greco-Roman "House-codes", found in Colossians 3:18; Ephesians 5:21- 6:9 and 1 Peter 3 clearly teach man's *headship* and woman's *submission* (Grudem 2006b:425-468; Groothuis 2005a:301-333; Liefeld 2005:255-271; Marshall 2005:186- 204).

Sixthly, Hierarchicalists in the form of Complementarians and Patriarchalists believe that the husband takes primary responsibility for and in the marriage (Cottrell 1994:125; Piper and Grudem 2006b:61).

Finally, those who hold a Patriarchal view, use the Father's role within the Trinitarian relationship to stress the authority of man over women (Grudem 2006a:207; Giles 2006:62; Ware 1986:441).

The consideration of the seven issues will be addressed through literary analysis and exegesis.

1.1.4.5   How should the precepts of Authority and Submission work together from a Biblical perspective?

In addition to the debate in 1.4.3 above, the Researcher posits that there is a key aspect that, in many ways, has not been addressed by scholars to date – How does Authority relate to Submission from a Biblical point of view? This question is considered the nub of

the dissertation. It is the Researcher's contention that both the Patriarchalistic model, as well as its antagonists approaches marriage from a perspective of Authority (Liefeld 2005:255; Brauch 2009:193). This view seeks to define the interaction from a top-down perspective of 'who is in charge?' rather than approaching the question from the bottom-up asking 'who is in submission?' This is true not only of relationships between humankind but also within the Trinity.

In order to explore how the precepts work together, it will be necessary to address the following questions:

1   *At the time of creation, what was the relationship between the man and woman?*

2   *How do the principles of Authority and Submission appear to function within the Trinity?*

3   *How does God apply the principles of Authority and Submission in His relationship with humankind?*

4   *What is the Biblical understanding of Authority and Submission in human relationships?*

5   *How does the understanding gained in 1.1.4.5.1- 1.1.4.5.4 above impact the debate over marital authority?*

1.2   OBJECTIVES OF THE STUDY

The objective of this study is the consideration of the Patriarchalistic model of hierarchy in marriage with specific reference to its application within Swaziland. This will entail *firstly,* an overview of Paradigms; the setting out of the key questions; and a discussion of the methodology that will be used. *Secondly,* the biological, historical and cultural development of the Global Patriarchalistic model (as seen through the eyes of philosophers, theologians, sociologists, socio-biologists) will be traced within various Worldviews from the time of Adam until the 21st Century. *Thirdly,* to make the discussion relevant to modern society, Patriarchalism will be contextualised within the environs of the Kingdom of Swaziland (*Umbuso weSwatini*). Once the Paradigm has been contextualised and before setting out on any exegetical processes to establish the Paradigm's theological credentials, *fourthly,* the Hermeneutical alternatives regarding the debate over marital authority will be considered to determine the most appropriate method. *Fifthly*, the

Patriarchalistic model will be evaluated in the light of the claim that it is "Biblical". *Sixthly,* the study will formulate a Biblical understanding of authority and submission in marriage. *Finally* - the conclusions of the dissertation will be summarised and the Swazi Paradigm critiqued. This will bring the research to the point where it can present options relating to the Swazi Culture for Pastors within the Church to consider as they move forward with their people.

1.3   CONTRIBUTION OF THE STUDY

Whilst much has been written on the subject of hierarchy in western marriages, very little has been devoted to the subject of Patriarchalism. Even less has been published on the field of study in Africa - especially within the local context of Swaziland. As a sixth generation Caucasian African who has spent the past twelve years working in the Kingdom of Swaziland, the Researcher believes that a detailed, culturally broad-based, historical and scriptural review of the Patriarchalistic Paradigm applied within the context of Swaziland will contribute *firstly,* to a Swazi and *secondly,* to an African Theological understanding of the debate over patriarchal authority.

As already stated, the current Paradigm appears to lack theological support in that it originates from the sinful nature of humankind wherein humans seek to dominate each other. Because of their superior strength and financial independence, men have become the dominant gender bringing about an extreme Patriarchalistic system. Within this culture, married women are treated as children [at best] or things [at worst]. Juxtaposed to this is the concept that God made men and women equal and in His image (Genesis 1:26-27). Because of this *Imago dei* status of humanity, it is believed that *thirdly,* the dissertation's investigation of the Trinitarian Paradigm and *fourthly,* the "bottom-up view" of authority will result in a better reflection of the Biblical understanding of authority.

Once the two concepts have been merged into a holistic understanding of Submission and Authority in marriage, it will be shown *fifthly,* that a proper understanding of the Trinity provides rich theological insights/principles for marital relationships within contemporary Swazi Culture.

1.4 RESEARCH DESIGN: STRUCTURE AND OUTLINE

1.4.1 The Structure

The research design is built upon an analysis of scholarly literature across a number of disciplines together with an exegetical analysis of key Biblical passages. The process is broken down into six stages / chapters. In this, *the first stage,* the subject has been introduced. This introduction included an overview of Kuhn's theory of Paradigms.

In *the second stage*, gender issues will be reviewed before tracing the historical development of the predominant Paradigm across a number of Worldviews. This will take into account the cultural impacts on the theological debate viewed through the eyes of other social sciences.

Writers on the subject of HIV/AIDS have declared that within the Kingdom of Swaziland, Patriarchalism is a direct cause of the pandemic and plays a major factor in giving the country the ignoble status of having the world's worst per capita prevalence of HIV. *The third stage* will be therefore be devoted to contextualizing the Patriarchalistic Paradigm within the narrow confines of the culture found in Kingdom of Swaziland. The Chapter will focus on seven issues. *[1]* A brief overview of the nation and its people. *[2]* Giving an historical background to the formation of the Swazi Kingdom. *[3]* Who is the God of the average Swazi? *[4]* It is said that the overriding African Worldview is *Ubuntu*. Is this true within the Kingdom, and if so, how does the philosophy impact daily living? *[5]* If one applies the criteria set out by Aristotle in his *Politic*, does Swaziland have a Patriarchalistic culture? *[6]* Reviewing relationships within the Kingdom from Osiek and Balsh's ten observations about life in Patriarchalistic homes during the Greco-Roman era. *[7]* Because of the centrality of rituals and specifically the *Ncwala* Sacred ceremony to Swazi culture, the rite will be examined. *[8]* As culture is dynamic [changing through external influences over time], *firstly,* what factors within the Traditional Culture are exposing it to change and *secondly*, what external forces have impacted the Swazi way of life. *[9]* Since Swaziland prides itself in having a Christian culture, how has the Church influenced the patriarchal nature of its culture?

In *the fourth stage* the Theological issues will be debated. This stage will be subdivided into two subsections: *[1]* the various Hermeneutical approaches will be juxtaposed to arrive at an appropriate method to approach the debate. *[2]* An exegetical analysis of key

passages which will answer the central question – Is Patriarchalism Biblical? (This will be further subdivided into a study of Genesis 1-3; Jesus' lifestyle and teachings; and the writings of Paul and Peter).

In *stage five,* the process will be extended to include a discussion on *[1]* how the precepts of Authority and Submission work together from a Biblical perspective; and *[2]* the practical functioning of submission within the Godhead.[3] The results of 5.1 (A review of Authority and Submission), 5.2 (a consideration of Authority and Submission within the Trinity), 5.3 (an appraisal of Paul and Peter's eschatology) and 5.4 (an examination of spousal responses when one of the couple does not act in a Christian manner) will be melded together in 5.5 to develop a proposal of a skeletal outline of a Theology of Authority and Submission in marriage.

Finally, in *stage six,* the Contemporary significance of the Paradigm will be reviewed; its impact within the Kingdom of Swaziland critiqued; and practical suggestions made as to the way forward for the Church in Swaziland.

1.4.2 Methodology

The dissertation seeks to epistemologically critique the Paradigm currently accepted within the Kingdom of Swaziland. To achieve this various methods will be used as the dissertation progresses through the stages set out in 1.4.1 above.

In *the First Chapter,* the subject was introduced by reference to Kuhn's theory of Paradigms. This entailed literary analysis.

The Second Chapter will dialogue with the works of theologians, philosophers, sociologists, anthropologists and socio-biologists who have debated the subject of Patriarchalism since the time of Aristotle. This will be designed to plot a detailed historical understanding of the development of the Paradigm across various faiths through the arguments and counter arguments of academics in the various fields. Of particular interest

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[3]   As a result of the research, two further avenues opened up that required investigation – *[1]* the eschatological beliefs of Paul and Peter that are evident throughout the critical passages. This aspect is dealt with in 5.3 below. *[2]* Because of human carnality the impact within marriage is considered in 5.4 below.

will be the impact of Patriarchalism on systems of government, human conflict and gender relationships.

The Third Chapter will be devoted to contextualizing the Patriarchalistic Paradigm within the Kingdom of Swaziland. As much of Swazi Law and Custom is an oral tradition that has yet to be reduced to writing[4], it will be necessary to: *[1]* dialogue with the limited works on the Patriarchalistic Paradigm as traditionally practised in Swaziland while *[2]* interacting with a Focus Group to record the Traditional Swazi Custom in regard to marriage. Where *firstly,* significant differences of opinion occur [less than a 70% confirmation] or *secondly*, there is significant uncertainty about the statement [more than 25%] (see Annexure 1), the matter will be referred back to persons whose credentials in that particular field are trustworthy. Only after the reviewal process of the remainder of the uncertain statements has transpired, will a decision be made whether to ignore the statement or include it in the commentary with explanatory remarks. To ascertain changes in the culture, children from the senior grades of three schools [City, Peri-urban and Rural] will be interviewed (see Annexures 2-4). Finally, the sections on the contextualisation of the Authority and Submission within the Swazi Kingdom will be submitted to a senior attorney working for UNICEF as well as an Anthropologist to ensure that the Researcher's perceptions of the Swazi Culture are in line with the norm.

An essential part of the research of the Swazi Paradigm will be devoted to the African Worldview [expressed in the term *Buntfu*[5]] as it governs most other considerations within the Swazi Worldview. In recording the culture, the Paradigm will be compared to that set out by Aristotle and existed at the time of the birth of Jesus as described in *Chapter two.* This will establish how close the ancient customs are to those currently being practiced within the Kingdom of Swaziland. Because, by definition, culture is dynamic (2.2), consideration will be given to *[1]* aspects within traditional culture that lend themselves to the creation of a pseudo-Swazi culture and *[2]* adaptations from other cultures that is

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[4]   A noted authority on Swazi culture that died in April 2011, made the following remarks to his daughter – "As soon as you write things down, you ruin the purity of the information. If you read something as an individual you will come up with your own conclusion. Yet if you listen to the people who were there, speak, you get the real feel of what happened." Prince Tfohlongwane (1922-2011).

[5]   The siSwati concept of *Buntfu* is more widely known as *Ubuntu.*

leading to the breakdown of the traditional culture. In reviewing Swazi custom, cognisance will be taken of the role of the Church in hierarchical relationships within Swaziland.

Once Patriarchalism has been contextualised within the Kingdom of Swaziland, the research will move forward to a theological analysis of the Paradigm in *Chapter four*. The Theological debate will be precursored by establishing the mode of the Hermeneutical approach. It must be noted that over the past fifty years, a number of alternative Hermeneutical approaches to the question of marital authority have been advanced. These include Historical Grammatical, Grammatical-Historical-Literary-Theological, Redemptive movement, Feminist and African. *Chapter 4.1* will therefore be devoted to a consideration of various approaches to Hermeneutics. The dialogue will include a comparison of the conflicting understandings set out in 1.1.4.3 above. Wherever necessary, consideration will be given to the author's scriptural interpretations – both generally and, on occasion, where they make use of specific passages such as Galatians 3:28 and 1 Corinthians 11:3. From the debate, a Hermeneutical principle for the dissertation as a whole will be arrived at and adopted.

Because of the controversial nature of the Paradigm*, Chapter 4.2* will be committed to an exegetical analysis of the key passages set out in 1.1.4 above in line with the Hermeneutical principle adopted in *Chapter 4.1*. Throughout the exegesis of the passages, the works of key scholars in Biblical commentaries and academic books will be consulted, comparisons made, arguments and counter arguments considered to arrive at an acceptable understanding of the passage. From this inductive analysis of the various data, deductive reasoning will reduce the data to a "manageable number of propositions" (Smith 2009:193). In *Chapter 5*, the principles of *[1]* authority and submission; *[2]* Trinitarian relationships; and *[3]* the propositions deduced in *Chapter 4.2* (together with any further aspects that the research has uncovered); will be melded together to develop a holistic picture of what the Bible teaches on Authority and Submission in marriage [retroduction] (Smith 2009:193).

Finally, in *Chapter Six*, the contemporary significance of the study will be explored. This will be done on two levels – doctrinal and practical. Doctrinally, the section will be addressed to *[1]* putting forward a holistic, yet Biblically viable view of Authority and Submission in marriage. *[2]* Critiquing the Paradigm as it is currently practiced in

Swaziland. Practically, the current Swaziland Cultural position will be analysed in order to make proposals on a way forward for Pastors within the Church in the marital relationships of their flock.

CHAPTER TWO

THE SOCIOLOGICAL AND HISTORICAL BACKGROUND TO THE DEBATE OVER MARITAL AUTHORITY

Before considering theological issues involved in the Patriarchalistic Paradigm, it is important to understand the Paradigm's praxis both from a sociological and historical perspective. As the nature/nurture argument is central to analysing the contention within the Paradigm, the research will approach the debate from two contexts – Sociological and Historical.

Within the discussion on the Sociological setting, the research will consider *[1]* gender issues; *[2]* cultural development within a gendered society and *[3]* the development of Patriarchalism within a gendered society. Having understood these crucial effects, the research will then move on to the Historical context where we will record the changes that have taken place through the historic phases of man – Hunter gatherers, Pastoralists, Imperialists [up to the time of Christ], early Christianity, Post Christ Imperialists, Reformation, the Revolutions and finally the 20th and 21st Centuries.

2.1   GENDER ISSUES

In his book *The Gendered Society*, Michael S Kimmel introduces the subject by stating "Daily we hear how men and women are different. We hear that we come from different planets. They say we have different brain chemistries, different brain organisation, [and] different hormones. They say we have different ways of knowing, listen to different moral voices, [and] have different ways of speaking and hearing each other… What I have come to call this 'interplanetary' theory of complete and universal *gender difference* is also typically the way we explain another universal phenomenon: *gender inequality*… When we speak about gender we also speak about hierarchy, power, and inequality, not simply difference (2008:1)."

In researching the Sociological setting that has brought about this state of affairs, the research will consider *[1]* differences between men and women; *[2]* their gender specific needs; *[3]* gender strategies to meet those needs and *[4]* the development of Patriarchalism within a gendered society.

2.1.1 Differences between men and women

Whilst it is true that the differences between men and women are not "hardwired" into every human, the mean of those differences "are decisive and come from the fact that women and men are biologically so physically different" (Kimmel 2001:14). It is here where the debate must begin.

Socio-biologists, Anthropologists and Theologians all agree that the primary reason that men and women historically came together in a sexual union was to perpetuate their genes through their progeny (Buss 2003:221; Engeström, Miettinen, Punamäki 1999:144; McAnulty and Burnette 2006:103; Witte 1997:219; Ryan and Jethá 2010:245). Socio-biologists are convinced that evolutionary success depends on all the members of the species consciously or otherwise desiring to pass on their genes (Kimmel 2001:23; Buss 2003:221).

Men with their myriad of microscopic sperm cells have the ability, and the inclination, to pass on their genes through multiple sexual acts that have little to no personal consequences. Women, for their part, have a vested interest in mating with someone who will ensure the security of both them and their child through an extended period of nurture (Kimmel 2001:23) (See 2.1.2 below). While a man's capability of distributing his sperm is functionally simple and his ability to experience orgasm in such acts - almost instantaneous, this does not mean that he is sexually superior to the woman - far from it. In his book *Men and marriage*, George Gilder eloquently expresses the reality of women's sexual superiority.

> Men have only one sex organ and one sex act: erection and ejaculation. Everything else is guided by culture and imagination. Other male roles, other styles of masculine identity, must be learned or created. The most important and productive roles – husband and father in a durable marriage – are a cultural invention, necessary to civilised life but ultimately fragile.

> A woman is not exclusively dependent on copulation for sexual identity. For her, intercourse is only one of many sex acts or experiences. Her breast and her womb symbolise a sex role that extends, at least as a potentiality, through pregnancy, childbirth, lactation, suckling and long term nurture. Rather than a brief performance, female sexuality is a long unfolding process (2001:8-9).

Not only is a female's long term sexuality greater than that of man – so is her potential within the act itself. Her entire body is sensual. Compared to the woman's ability to have prolonged, sequential, multiple orgasms (Coon and Mitterer 2008:373; Leman 2008:92; Ryan and Jethá 2010:47, 245, 255-256); a man's single ejaculatory experience pales into

insignificance (Dastur 1983:115; Leman 2009:156; Ryan and Jethá 2010:47, 245). While one would expect that these heightened orgasms would drive women to seek more and more sexual experiences, they can forgo sexual relations more easily than man (Gilder 1986:10; Baumeister, Catanese, and Vohs 2001:255). Compare that to the man's unrelenting drive for sexual satisfaction:

> Male sexuality is a physical drive and a psychological compulsion. This voracious need can rise to a pitch at the slightest provocation; it demands nothing but an [6]available body; at its height it aspires less to a special love than an orgiastic rut" (Gilder 1986:12).

The sex drive is related to the amount of androgens [especially testosterone] supplied by the testes (Baur and Crooks 2008:135; Worell 2001:1007; Baumeister, Catanese, and Vohs 2001:265). But sex is not the only area where testosterone impacts a man's life. Booth, Granger, Mazur and Kivlighan link testosterone to five other behaviours: Aggression, dominance, antisocial-ness, risk taking and taking the initiative (2006:167-191). Since men produce ten to eighteen times more testosterone than women (Bhagavan 2002:782; Cutrer and Glahn 2007:27; Carroll 2009:250; Baumeister, Catanese, and Vohs 2001:265), one would expect men to demonstrate more of those qualities.

If it is true that testosterone produces aggression, risk taking and dominance in males, is it not inevitable that men will become Patriarchalistic?

Apart from the consequences of testosterone, other differences between men and women include the following: *[1]* While males process data in a linear and objective manner, concentrating on sequence, concrete and logic, females process data in a manner similar to radar – scanning and receiving data operating with both left and right brains in a subjective manner deciding how she feels about the data and how she can relate to the data and the world[7] (Lofas and MacMillan 1995:34; Clay 2004:38; Jöstingmeier 2007:98). *[2]* Males are fiercely competitive and use competition to develop rankings between each other.

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[6]   In a series of tests carried out by Dr Nick Wright and his colleagues at the Wellcome Trust Centre for Neuroimaging at UCL, it was shown that "higher levels of testosterone were associated with individuals behaving egocentrically and deciding in favour of their own selection over their partner's" (Wellcome Trust 2012:¶7)

[7]   Six weeks after conception, the male foetus receives a massive bath of testosterone. The effect of this hormonal bath is to narrow the corpus callosum – the switching mechanism between the left and right hemispheres of the brain – thus causing the male to substantially function in "a task orientated, one thing at a time, unilateral, focused (Lofas and MacMillan 1995:43)." manner of thinking.

Status is achieved by giving orders and using insistence. Thus men do not listen well. But, as their rankings are developed, a tight bond is created between them - all of them goal orientated (Lofas and MacMillan 1995:44; Saad 2011:121). Whereas the competition between males ultimately creates teams - in females the competition, which can also be fierce, can be divisive and hazardous. Lofas and MacMillan attribute this trait to the need for women to attract the man with the most resources (1995:44). Thus, male bonding has a significant impact on gender relationships – group domination by men over women. *[3]* Because of their linear task/goal orientated minds, men are less sensitive to relational issues. They are so insensitive in comparison to women that Psychologist Kevin Leman refers to them as being as "dumb as mud" (2008:61). *[4]* One further significant difference between men and women is physiological. Men's hearts are 80% larger than a woman's and the amount of red and haemoglobin blood cells are in men exceeds women by 11%. In addition, women's lungs have less capacity than that of their male counterparts and the nuero-muscular system of women has smaller muscle fibres. The impact of this is that men have more strength, speed and endurance than women (Stander 1978:¶3 and 5).

2.1.2 Gender needs

Given that the investment by women in terms of allocation of resources [time, money and emotions invested in long periods of gestation, bearing, breast feeding, nurturing and protection of children] far supersedes that of a man [insemination], it was [and is] important for her to secure a long term relationship in terms of which the man will care for her and their children. This cover does not cease at the time that the children are able to care for themselves, but must continue - in many respects, since her ability to earn income has been reduced due to her child bearing years. From an emotional perspective she needs affection; conversation; honesty and openness; and emotional commitment to her children. Added to this, she requires financial resources (Harley 2001:182-183) for *[1]* shelter *[2]* continued sustenance and *[3]* clothing for herself and her children. Additionally, she and her children need protection (Buss 2003:23). There is one caveat to this – as women become more and more financially independent, their need for men [from a financial, as well as sperm donor perspective] will reduce.

In his book "*The evolution of desire*", Socio-biologist David Buss hypothesizes that men trade off the provision of this care for the permanent availability of quality sex with a

higher status mate. This ensures future generations will carry the male's genes (1994:50). Should any aspect of the man's provision of care be threatened in any way the woman and her children become vulnerable. When one considers the potential threats to the women and her children, the role of the man comes into focus. Should he die, divorce her, or allocate his resources elsewhere - she will not adequately be able to fend for her children. In many societies she is also vulnerable to sexual abuse – even rape. Rapists, more often than not, are relations by blood or marriage which escalates the vulnerability of the woman and her female children. Therefore women need to be circumspect about their decision over the man with whom they will mate.

Buss lists ten key aspects that a woman will look for in a man with whom she will consent to mate[8]. *[1]* Economic capacity *[2]* Social status   *[3]* Age *[4]* Ambition and Industriousness   *[5]* Dependability and emotional stability *[6]* Intelligence   *[7]* Compatibility *[8]* Size and strength   *[9]* Good health *[10]* Love and commitment (1994:22-45). As one reviews the ten qualities, four themes stand out: *Firstly*, love and commitment, *secondly*, compatibility, *thirdly*, ability to sustain a constant level of resources and *finally*, ability to protect the family. All four of these can be crystalized into one word – security. Women need to feel secure about their mate's love, his ideas, and his ability to protect, feed, clothe and house her and their children.

Sexual fulfilment rates at the top of a man's wish list in finding a mate (Harley 2001:182). Thus, a man will look *firstly* for a mate who is "physically attractive, young and sexually loyal" – faithful until death (Buss 2003:70; Weisfeld 2003:52; Kenrick, Trost and Sundie 2004:73). *Secondly,* because status has "always been an important means of acquiring the resources that make men attractive to women" (Buss 2003:59) - men are *firstly* particularly concerned about their reputation and position within hierarchies (Ibid 1994:59); and *secondly* focussed on their ability to provide those resources – their work (Kimmel 2008:207). Thus, their choice of mate will take the woman's impact on his status to account – factors such as intelligence, beauty, poise and grace are important. *Thirdly,* flowing directly from a man's focus on status is his need for respect. This respect, that is

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[8]   This list is the result of a study done by Buss and his colleagues that took place between 1984 and 1989 of 10 047 persons across thirty seven cultures on six continents and five islands and included the results of both monogamous and polygynous groupings (Buss 1994:24-25).

both public and private, is declared in every action, every word by the woman. Through those actions and words, she impacts his reputation, either positively or negatively (Arterburn 2006:164; Snell 2007:127; Harley 2001:156).

So far the research has established that a woman needs love and security whilst the man looks for sex and respect (Gibson and Hardon 2005:62). In the trade-off between the needs of women and the needs of men, history has shown us that men and women do not necessarily need to know each other on their wedding day in order for a marriage to flourish (Monger 2004:13; Genesis 24:67). Therefore the trade-off in the early days of marriage must be one of security for the woman and sex for the man. As the man shows commitment to the woman and fulfils her needs of security, (Manley 2006:62) she experiences love.

In return, the natural respect that she had for him grows from the human and positional respect (Taiwo 2007:17) [unearned moral respect (Kupfer 1990:39)] into the third level of respect. This third type of respect is earned and, according to Taiwo, can be either positive or negative (2007:17).

2.1.3   Gender strategies

To ensure that men and women achieve the goals of security and respect in their joint goal of ensuring the continuity of their genes, over time they have developed strategies to ensure that they achieve their aims. In considering the strategies used by the genders, consider their inherent risk.

Infidelity is the most powerful signal of failure in retaining access to *[1]* the woman's reproductive capacity for the man, or *[2]* the man's resources for the woman (Buss 2003:173). One risk that all women face is that of polygyny. Kenrick, Trost and Sundie note that in a survey of 849 cultures across the globe, 708 were polygynous (2004:79). With regard to polygyny, Ridley has developed four "commandments" regarding the theory of mating:

> *First*, if females do better by choosing monogamous and faithful males, monogamy will result – unless, *second*, men can coerce them. *Third*, if females do no worse by choosing already-mated wives, polygamy will result – unless, *fourth*, already-mated females can prevent their males from mating again, in which case monogamy will result. (1993:186)

How do men and women manage their personal risk? They have two alternatives. Either they can manage the risk with positive input or secondly, they can react negatively.

For the woman to react positively she will openly display her fidelity (Buss 2003:114); enhance her appearance (111); and fulfil his sexual needs (121). For his part, the man will display fidelity (114); commit to the relationship (132); and provide love and kindness to her and her children (132).

Negative responses can be further divided into withholding, compulsion and guardianship.

Withholding

Women can withhold sex, succour and respect. In rural agricultural societies and in marriages where the women are forced to work, she can withhold the labour or the fruit therefrom (Fineman and Dougherty 2005:46). On the other hand, men can withhold resources by removing them or diminishing their value. To diminish the value of the resources available to the woman, the man may practice polygyny with a younger, more attractive woman. This may be done simultaneously in a polygamous marriage or in serial as is the case of a man who has serial marriages ending in divorce. Otherwise, he may just limit the resources (Kent 1989:9) that he provides her.

Compulsion

Compulsion comes in a number of forms. Women dominate men by belittling them - making them feel small and insignificant. They do this in order that the man will abase himself and thereafter fulfil every whim that the woman desires. Whilst female domination does occur, its impact is insignificant to that of its male counterpart (Buss 2003:156).

Men belittle women to make them feel emotionally inferior. In addition, they use multiple forms of other abuse to ensure that the woman is controlled. In this way, she is 'programmed' to fulfil the man's slightest desire (Ruth 1988:437). This includes psychological, physical, financial, sexual abuse (Flowers 2000:71-72) and spiritual abuse (Hungerford 2009:218). Burgess-Jackson, in an academic analysis of rape, points out four different ways in which a man can obtain what he wants – by physical compulsion [force], threat [coercion], vulnerability [exploitation], or by mutual exchange (1999:99). Of the four, only force requires the man to make a physical effort to achieve his aim. In the other three, the woman has a choice. She can *[1]* submit to

fear of pain [coercion]; *[2]* acknowledge that she is vulnerable and be exploited; or *[3]* she can relate to the man on an equal basis. The choice is hers. However, should the woman not submit to fear or acknowledge her vulnerability, she has transferred the burden of decision into the court of the man. For his part, he must compel her through force, or accept her as an equal. Men can truly be the Barbarians that Gilder writes of (1986: xvi-xvii), but princesses who are prepared to stand up for their personal rights can moderate the extent of the domination.

Guardianship

One further aspect of compulsion that needs to be addressed is that of compelling rivals to rethink making advances on their man or woman. More often than not this will come in three forms – *[1]* coercion, *[2]* if necessary, violent force or *[3]* claustration - which is considered below.

Claustration [or concealment] "attains its effectiveness by reducing the contact of mates with rivals, decreasing the chances for poaching on mates, and reducing the opportunities for mates to assess other mating prospects" (Buss 2003:136). While men hide their wives away [in a back room or behind veils] for their 'own protection' so that they are not seen by other men; women monopolise their man's time and attention so that they cannot be tempted to stray.

2.1.4 The development of Patriarchalism within a gendered society.

As the research has seen, there are significant differences between the genders. To this end, scientists across the social spectrum agree, (Buss 2003:210; Connell 2009:50 -71; Eagly 1987:1-147; Low 2003:27-41; Goldberg 1993:77-102; Brothers 1981:11-13; Roughgarden 2004:207-237) yet are divided on the question as to why these differences occur. Socio-biologists are convinced that the origin of the differences is evolutionary in nature. These occur in the womb and bring about the "hormonalization of the male central nervous system [that] promotes earlier and more extensive maturation of the brain structures that mediate between male hormones and dominance behaviour" (Goldberg 1993:78). Environmentalists believe that the way men and women develop is impacted by "food distribution, sexual customs, warfare, work, sport, urbanisation, education and medicine" (Connell 2009:54).

It is important to understand that each plays on the other – higher testosterone levels follow from social dominance as much as they precede it (Connell 2009:54; Kridel 2010:393). Thus male domination not only stems from the exposure of the foetus during the early part of the second trimester (Lee 2005:13) and subsequent release of testosterone from the testes, but also from the hegemonic environment that has developed over the millennia (Ridley 1993:175). Ridley makes the following insightful comment:

> There is no nature that exists devoid of nurture; there is no nurture that develops without nature. To say otherwise is like saying that the area of a field is determined by its length but not its width. Every behavior is the product of an instinct trained by experience (1993:175).

Similarly, women, are by nature, nurturing. One need only consider the role of carrying a baby in one's womb for nine months; breast feeding for a further six to twenty four months; and the truth of this statement is validated. Because of this pre-disposition to nurturing, young girls are socially conditioned (from birth, through childhood and adolescence) to fulfil their preconceived role of being a mother or carer (Lippa 2005:188). This conditioning buys into the role of male as the aggressor; the provider, the one who takes the initiative (2.1.1). Therefore, the young girl is expected to take her place as nurturer, co-operator, and responder (Lakoff 2002:300).

It's within this milieu of male social dominance – both as a result of their anatomical construct and through environmental socialisation - that children grow up into a world that favours men. Sylvia Walby has identified six areas where Patriarchalism is evidenced within gender roles – paid work, housework, sexuality, culture, violence and the State (Walby 1990:213-244). While we can see and understand the impact of social theory on modern children it is important to theorize on how Patriarchalism was fostered in society.

The first key to our understanding of the Paradigm is in the division of labour between the genders (Connell 2009:78). Certain tasks are reserved for women and others for men. In the functionalism school of thought, division is necessary for the preservation of society. Whether it is the hunter leaving on a hunting trip in a primitive society or the modern man leaving his wife and baby for work in the city, the division of labour between provision and nurture is essential. However, this gender based division has become entrenched within the psyche of man causing a fundamental division of duties unrelated to the bearing of children (Kimmel 2008:57) – 'Men are the bread winners while women look after the home'

The extension of this is that *firstly,* if women do work then it should be related to their nurturing role – that of teaching or nursing; *secondly,* because women 'do not need to work' they can be paid less; and *thirdly,* because men work all day providing for the family they have no need to involve themselves in 'women's work' in the home such as caring for the children, keeping the home clean, or working in the kitchen. What men do not realise is that "every known human society rests firmly on learned nurturing behavior of men" (Mead 2001:189-190).

In her examination of four African cultures, Karin Sacks reported that - for as long as the people groupings produced goods for their own consumption, the relationship was substantially egalitarian. However, once a market economy was introduced, inherent inequalities within the relationship surfaced resulting in male dominance (1979:100-111). Marvin Harris identified two further possible sources of male domination in such societies: *firstly*, the society would reward men who were agile and skilled with female favours or *secondly*, reward all men [with the exception of cowards] with female favours (1974:45). Descent theorists such as Lionel Tiger and Robin Fox argue that the fact that men find it difficult to bond with their children [like women do] is key to the debate (1997:103-104). Historically, men found it easier to bond with other men as they set out to provide food for the table – thus bringing about male solidarity. Alliance theorists such as Claude Levi-Strauss (1976:240) focus on the long term effect of male-bonding with its need for alliances. They see that the cementing of these coalitions [as men traded their women to set up alliances] brought with it, the dehumanisation of women into objects – sex objects (Kimmel 2008:60).

This image of women as sex objects is exacerbated in power plays as men seek to display their dominance over others through sexual abuse. The abuse of a woman also affects the dominance of other men. "In war and conflict zones, rape has been used as a deliberate, systematic, tactic to paralyze the population and terrorize civilians. Women and children are raped, abducted, humiliated and turned into sex slaves" (Moradian 2010:¶3).

2.2 CULTURAL DEVELOPMENT IN A GENDERED SOCIETY

We have seen that individual humans are products of their environment. It follows that groups of men and women living within an environment will develop along similar lines, adjusting to one another and setting down rules for their intrapersonal behaviour. The rules

will encompass opinions, viewpoints, attitudes, philosophies, values; convictions; notions of time; how the individual fits into society; beliefs about human nature; rules about relationships; importance of work; motivations for achievement; role of adults and children within the family; tolerance for change; expectation of macho behaviour; importance of face or harmony; preference for leadership systems; communication styles; attitudes about men's/women's roles; and whether ones thinking style is linear or systematic. Such rules provide a framework that "gives meaning to events, objects and people" (Samovar, Porter and McDaniel 2008:10), and together, they enable individuals to make sense of their environment helping to reduce uncertainty. This set of rules, written and unwritten, conscious and unconscious, form what is described as that people grouping's 'culture'.

The process of acculturation, which covers each individual's lifespan, takes place *[1]* between husband and wife; *[2]* inter-generationally, through *[a]* laws enacted within a state, *[b]* parent-child relationships, *[c]* adult-child relationships and *[d]* religion. It also occurs *[3]* between peers; and *[4]* through external factors. These external factors include *[a]* cross cultural diffusion [where different cultures come into contact with each other through immigration or travel]; *[b]* war [where one people grouping impose their culture on another as was the case when Israel was defeated by the Babylonians] *[c]* inventions [such as the steam engine, and more lately microcomputers which have been used in motorcars, cooking and cell phones] that bring phenomenal changes to lifestyles; *[d]* media propaganda wherein attitudes towards a different lifestyle is propagated.

Because it is an on-going process, culture is considered to be 'dynamic'. However, because of the "strong sense of group identity, or attachment produced by culture" (Samovar, Porter and McDaniel 2008:12), people groupings develop ethnocentric beliefs about their own way of living that serve as a brake on the process of change. In 2.1.4 we saw that the Patriarchalistic male construct has ensured that men hold all the key roles in society. In addition, or as part of the construct, their bonding has, and continues to develop a culture that is dominated by their gender - effectively writing into it an inviolable law. The outcome of this social construct is spelt out by Goldberg in the following comment:

> Men do not merely fill most of the roles in high-status areas; they also fill the high-status roles in in low-status areas. The higher the level of power, authority, status or prestige, or position – whether the area be economic, occupational, political, or religious – the higher the percentage of males (Goldberg 1993:38).

Interestingly, both Ethnocentrism and Patriarchalism have a similar underlying premise – 'I am better than you are.' It could be said that the goal of those advancing this type of ideology [be it conscious or unconscious] is the physical, economic and psychological control over an individual or even the wider group. This oppression ultimately results in internalized control - whereby the person [or the people within the group] comes to believe in their own inferiority and inability to change things. The ultimate result is *firstly* in the individual's perceived powerlessness and *secondly*, their active participation in their own oppression (Ruth 1988:437).

2.3   HISTORICAL DEVELOPMENT OF THE PATRIARCHALISTIC PARADIGM

Having viewed *[1]* the differences between men and women; *[2]* their gender needs; *[3]* the strategies that appear to have been developed to accomplish those needs; and *[4]* the development of culture within this gendered society; the research moved on to discuss the development of culture in a gendered society. It will now record the changes that took place throughout the historic phases of man – Hunter gatherers, Pastoralists, Imperialists [up to the time of Christ], early Christianity, Imperialism [after Christ], the Reformation, the Revolutions and finally the 20th and 21st Centuries. Of special note will be how the strategies identified above have demonstrated themselves in history. These can be summarised as follows: *[1]* Withholding of resources *[2]* Violent compulsion *[3]* Coercion *[4]* Exploitation *[5]* Guardianship through violent protection and *[6]* Guardianship through claustration. Throughout the historic discourse, the research will focus on men's group bonding and their ability to institutionalise strategies.

2.3.1   Relationships between hunter gatherers

It is important to understand that what is presented to the world as history by theologians, anthropologists, archaeologists and sociologists is, in essence 'his' story. Ever since Adam and Eve left the Garden of Eden, life has been viewed through the eyes of men. Women are seen to have been largely relegated to playing a supporting role. It is only recently that the androcentric focus of interpretations of the social sciences has been questioned (Gillis 1999:135; Geller and Stockett 2006: x; Conkey and Spector 1998:12; Musolf 2003:245).

Since there are no records of ancient historical hunter gatherers [other than those discovered by Archaeologists], it is important to review their findings and critically review the androcentric assumptions that have historically been made by anthropologists. These

assumptions include a rigid sexual division of labour (Conkey and Spector 1998:17). If it could be shown that those assumptions were wrong; then the possibility exists that different understandings could arise from the findings of pottery relics (20).

A key issue in determining gender roles in hunting or gathering is the question of mobility (Sasseman 1998:167). In the absence of residential mobility, strategies would need to be adopted to cope with the change in conditions. Sasseman argues that many of the technical innovations such as pottery expanded the food base to include starchy foods and shell fishing. Such inventions would logically be attributed to women. [This is certainly the case of the Afikpo Igbo tribe in West Africa who cultivated cassava when the men believed it to be below their status (Sanday 1981:127).] Whilst men would have required small modified flakes for their bows and arrows, women would have need of larger stones for processing their food (198:167-168). Thus it can be said that the gender roles in tool making were 'need specific' rather than 'male directed'.

In addition to the archaeological records of hunter gatherers, we have recent records of the relationships of current hunter gatherers such as the San and Khoisan of Southern Africa. Taking the San and Khoisan peoples as representative samples of ancient hunter gatherers gives an indication of the kind of gender relationships that would have taken place within such a group. Within the San and Khoisan societies, gender specific roles of hunter and gatherer were blurred as women would sometimes join in on long distance hunts (Draper 1975:82-83; Heinz and Lee 1978:120; Lee 1978:235; Shostak 1981:93 and Guenther 1999:27). Also, when the men were out on a long distance hunting trip, they would gather plants and firewood for their own use, as well as the use of the community back at their base (Guenther 1999:27). Thus the relationship between the genders is certainly more egalitarian than previously believed. Karen Sacks is of the opinion that: for as long as men and women produce goods for their own use, the San culture will remain relatively egalitarian (1982:85).

Although some anthropologists believe that the San society is actually Egalitarian, (Yakan 1999:415; Barnard 1992:57) it needs to be understood that, even within this society, *firstly* the gender of their god is male; (Lewis-Williams and Pearce 2004:114) *secondly* the men are usually five to ten years older than the women they marry (Draper 1975:97); *thirdly,* the men practice polygyny (Guenther 1999:63; Westermarck 2009:23). [although in a

limited number of cases (Ridley 1993:193)]; *fourthly* in times of conflict with other groupings, the bushman came together in an hierarchically structured form to face the intruding enemy (Lewis-Williams and Pearce 2004:186); *fifthly,* in a study performed by Patricia Draper and recorded by Yves Christen, it was shown that in this seemingly "non-sexist society", boys – more so than girls - engaged in risk taking masculine activities (1991:59). *Finally,* while women would have, on occasion, accompanied their men on hunts, the long distance forays [where they would be away from three to five days] would be restricted to the men (Draper 1975:88; Guenther 1999:153). [The women's physical capacity would have been impeded by the reduced size of their hearts, lungs and muscle together with the comparative lack of red and haemoglobin blood cells (See 2.1.1 above).] The effect of this would be that the most of the meat would have been brought back by the men giving them greater bargaining power when relating to their women. So while the San society can be said to be more egalitarian than others within the continent, there are still definite signs of male dominance.

The observation that the San society shows definitive signs of Patriarchalism even though, at first glance, it appears to be Egalitarian, would be in line with those of Anthropologist Steven Goldberg, who notes that male dominance is, and has always been, extant across the entire globe:

> There is not, nor has there ever been, any society that even remotely failed to associate authority and leadership in suprafamilial areas with the male. There are no borderline cases (1993:15).

Whilst some might argue that Goldberg is himself misogynistic, this understanding of patriarchy is widely held by anthropologists who have not found any societies in which "women occupy the main positions of leadership" (Sanday 1981:113). For example, feminist Scholar Kathleen Gough (Behar and Gordon1995:433) believed that:

> … [M]atriliny does not involve "matriarchy" or female dominance, either in the home or in society, as Engels tended to believe. Matriarchy, as the reverse of patriarchy has almost certainly never existed… men predominate as heads of households, lineages and communities in matrilineal as in patrilineal societies, and women experience greater or less authority from their mother's brother, or even their grown sons. Some degree of male dominance has, in fact, been universal to date in human society, although matrilineal systems are usually kinder to women (1972:115).

We must therefore accept that men have always been the dominant gender. Yet, hunter gatherer relationships reveal that where women are able to compete for resources on an equal basis, the result is more egalitarian.

2.3.2 Gender relationships in a pastoral setting

Before looking back at ancient pastoral tribes, the research will return to the consideration of the Southern African Khoisan or Hottentot people group. Clark and Brandt note that the Khoisan developed into pastoralists to supplement their hunter gathering diet of wild foods (1984:263). This is confirmed by Lyons and Lyons (2004:31). The San, on the other hand, did not evolve into pastoralists due to their greater dependence on wild food and mobility (Ibid 2004:31).

Becker comments that while the San people had none of the hallmarks of Patriarchalism – not "overbearing, boastful or proud", the Khoi "are patriarchal" (2010:317). Pilbeam makes the following observation:

> Among Bushmen who are still hunters, sex roles are far from rigid, and in childhood the two sexes have a very similar upbringing. However, among those Bushmen who have adopted a sedentary life devoted to herding or agriculture, sex roles are much more rigid. Men devote their energies to one set of tasks and women to another, mutually exclusive set. Little boys learn only 'male' tasks and little girls exclusively 'female' ones (1972:30).

This indicates that the progression from hunter-gatherer to pastoral brought with it a patriarchal command structure. However, the apparent shift towards Patriarchalism may not represent an accurate picture of what happened within the San people. Perhaps, as a result of long periods that their men were away from the base camp, women assumed leadership roles, giving an impression of Egalitarianism (Guenther 1999:159). In addition, the men would often return home without success. This would mean that they would be forced to share some other man's kill – thus domination by one man over another would have been severely limited (Ridley 1993:195). Perhaps their apparent Egalitarianism stems from the fact that their testosterone levels, although 'normal', are comparatively low in comparison to other people groupings (Ellison and Panter-Brick 1996:955-965; Winkler &Christianson 1993:155-164). This low testosterone rating could be a direct result of a limited exposure to aggressive events, such as war. In other culture groups exposed to high levels of belligerence, males with high levels of testosterone would have bred resulting in a male dominant culture (2.1.1).

In the same way that the Hottentots left their wanderings to become sheep and cattle herders arriving finally in Southern Africa, further north in the lands surrounding the Mediterranean Sea, other people groups were harvesting grains by sowing seeds of wild barley, emmer and einkorn wheat (Mears 2001:42). At the same time, animals were being domesticated for meat and milk (42). The greater food resources enabled larger communities to live in close proximity to each other causing villages and towns to grow. Thus land became people's "primary resource" (Pratto and Walker 1994:247). Eisler states that "these early Europeans developed a complex social organisation involving craft specialization… and religious and governmental institutions" (1995:13). The thesis that she develops in *The Chalice and The Blade* is that relationships that developed between men and women in Neolithic Europe and Minoan Crete were so egalitarian that women often held senior positions and male domination was unknown (1995:16-41). While recording the fact that "peace endured for 1,500 years both at home and abroad in an age of incessant warfare" (37), Eisler focusses her attention only on the Egalitarian relationships of men and women living in ideal agricultural and fishing conditions resulting in the fact that "the standard of living – even of peasants – seems to have been high" (Eisler 1995:37; Platon 1966:178).

She fails to consider that the nomadic "harsh, unwanted, colder, sparser" (Eisler 1995:43), conditions that the "Kurgen" (44). Indo-European men and women suffered under would lead to the Patriarchalistic nature of those men. We have seen that anger and fear caused the testosterone levels of the San to increase to such a degree that they adopted a hierarchical mode when their existence was threatened by intruding Nguni and White tribes. In similar manner, this Researcher would posit that the harsh life style of the Kurgens, finally lead to the annexation of the lands of plenty of the Neolithic and Cretan Europeans from their 'tamer' neighbours.

Added to this, Cynthia Eller counters that

> Mythical evidence provides no real support for the proposed prehistoric patriarchal revolution, though it does offer a fertile field for imagination. In contrast, linguistic, archaeological, and genetic evidence offer some support for the theory of the Indo-European invasions from the steppes in the fifth and fourth millennia BCE. It is not implausible that the people and concepts that spread from the Russian steppes into neighbouring lands were patriarchal, patrilineal, and warlike… it is likewise plausible that the people who came in contact with them were already as patriarchal, patrilineal, and warlike as their enemies. Neither is there any evidence that the

Kurgens from the Russian steppes were an exceptionally brutal, supremely patriarchal people" (Eller 2000:179).

Thus, it must be said that Eisler, in her feministic quest to portray the Egalitarian, Goddess worshipping nature of human kind, failed to recognise factors that cause men to become dominant. Instead, in her desire to portray the myth of a matriarchal pre-history, she combined some "plausible interpretations of historical and artifactual data" with others that according to Eller are "patently absurd" (Eller 2000:180). What is clear from Eisler's thesis is that under ideal economic and peace filled circumstances, people are more prone to live under Egalitarian social conditions (Ryan and Jethá 2010:173,175). Ryan and Jethá posit that the increased social cohesion is brought about multiple concurrent relationships resulting in a reduction in male aggression (2010:102).

With the advent of the Kurgen, Aryan Indians, Hittites, Mittani, Luwians, Achaeans and Dorians (Eisler 1995:44), lifestyles became more male dominated. Added to the inherent Patriarchal nature of these tribes, was the pressure caused by urban sprawl. As the villages grew, land required for agriculture and housing became less readily available. The advent of property ownership brought with it the accumulation of private wealth (Mears 2001:44). With private wealth, came the necessity for considerations of personal descent (44). The increase in horticultural activities led to a need for more efficient methods of farming resulting in innovations that led to mining for iron, tin and copper to make iron and bronze tools and weapons. The tools were used in agriculture. The weapons, on the other hand, were used for war. One side effect of becoming a Pastoral society was polygyny. The economies of scale in farming resulted in increased wealth and more leisure time. Added together, they resulted in greater opportunity for sexual opportunism. Wealth gave a man the ability to support more than one wife and have a greater number of children. Each wife and, subsequently their children, contributed labour to the "family business" (Ridley 1993:195). This increased the man's ability to accumulate wealth. As the man grew economically more powerful, he was able to acquire and control more and more livestock and property. This acquisition gave the man more and more power (195). As he grew in power, the man would bond with close male relatives who recognised the benefits of a coalition. These benefits, apart from a better lifestyle, resulted in greater sexual opportunities. The competition over the primary resource of property would often result in violence, even war. As women were indispensable for the purposes of propagation, they

would be excluded from warring parties. They also had the potential to "reduce the motivation of the fighting men and upset the sexual hierarchy" (Kimmel 2008:59). Violence and war brought with it, an increased level of patriarchy resulting in the self-proclamations of kings.

In 1986, feminist scholar Gerda Lerner published her research on ancient Patriarchalism in *The Creation of Patriarchy*. The thesis of her work centred on the systematic diminution in the value of women. This diminution is clearly demonstrated in the Biblical stories of Abram and Sarai in Egypt (Genesis 12:10-15); the Angels in Sodom (Genesis 19) and the Levite who stopped over in Gibeah (Judges 19:22-24). In each case the women had to do exactly what their husbands/fathers/masters demanded of them. In the case of Sarai – she had to sleep with the Pharoah; in that of the virgin daughters of Lot – they were expected to go outside of the protection of their home and subject themselves to rape; in the case of the virgin daughter of the Ephraimite and the concubine of the Levite – they too, were expected to submit to rape. In the case of the concubine she was actually handed over to the local Benjamite inhabitants to be gang-raped all night. In each case, the honor of the man – Abraham, Lot and the Angels, the Levite and the Ephraimite - was more important than the sexual rights of the women. The women were merely possessions to be disposed of as the men saw fit in the protection of their honour and person. There is little wonder why Lerner comments that:

> In regard to their legal rights in their persons or their bodies, there is no difference between free or slave women nor between married women or virgins. The virgin daughters are as disposable as the concubine or the enslaved women captured in warfare (1986:175).

In war, the conquerors would rape the women, kill their men and thereafter assimilate the women and children as slaves (Hughes and Hughes 2001:50; Judges 21:11-12). The impact of the rape of the women in a community emphasized the inability of that community's men to protect its women. The affect, according to Lerner was twofold – "it dishonoured the women and by implication served as a symbolic castration of their men. Men in patriarchal societies who cannot protect the sexual purity of their wives, sisters and children are truly impotent and dishonoured". (1986:80) On the other hand, those capable of raping a community's women and killing its men became more powerful in the eyes of their enemies. This aspect of shame and honour intensified as time passed and men sought greater and greater status whilst the value of women decreased.

2.3.3 Imperialists [up to the time of Christ]

As the settlements grew through war and domination, government took on the form of a hierarchical monarchy with family of the king placed in key positions of power throughout the kingdom (McIntosh 2005:173). Ridley observes that:

> By the time 'civilization' had arrived, in six different parts of the globe[9] independently [from Babylon in 1700 B.C. to the Incas in A.D 1500], emperors had thousands of women in their harems. Hunting and warrior skills had previously earned man an extra wife or two then wealth had earned him ten or more. But wealth had another advantage too. Not only could it buy wives directly, it could also buy 'power.'… Power is, roughly speaking the ability to call upon allies to do your bidding, and that depended strictly on wealth [with a little help from violence.] (1993:1995).

Thus, it can be said that the Patriarchalistic Paradigm had, as its ultimate goal, the reproduction of self. This goal did not only involve relationships between men and women, but between men and men, settlements, and entire nations in a hierarchical structured institution. Within the pyramid formation, there were very few who had real power. Osiek and Balch hold that only 3% of the people were in the upper echelons and that a mere 7% of the population would have lived in the cities (1997:37). As existing records focus on this upper end of the pyramid, we will consider the gender situation within those homes.

Girls married in their early teens whilst their brothers waited until they were nearly thirty. The marriages were arranged by the fathers of the families – in many cases for economic or political reasons (McIntosh 2005:161). Launderville comments that "marriage was more a relational concern of the household much more so than of the individual" (2010:103). At the time of the engagement a 'bride-wealth' payment would be made by the groom's family (De Vaux 1961:26-27). At the time of the marriage, the groom's family would also bear the cost of the celebration, but a dowry would be paid by the wife's family – in the form of household utensils and furniture. During the marriage, the dowry was administered by the husband and, unless she committed adultery, remained her property to be inherited by her children (McIntosh 2005:161; Launderville 2010:104). Should the wife be accused of adultery by a third party – outside of the household – to maintain the honour of the household, she was expected to subject herself to "the river ordeal" (Launderville

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[9]   The six independent 'civilizations of early history' were Babylon, Egypt, India, China, Aztec Mexico and Inca Peru (Ridley 1994:198-199).

2010:104). In Ancient Mesopotamia a water ordeal consisted of being thrown into the river: the guilty sank - the innocent floated (Code of Hammurabi; in Pritchard, Texts, 166, law 2; Frymer-Kensky 1996:65; Hurley 1981:23). If the adulterous couple were caught in the act, the woman was executed but the man was released (Launderville 2010:112; Hurley 1981:23). So one-sided was the relationship, that "false accusation (against her husband) wasting of resources, or immodest behaviour on her part constituted a capital offense" (Hurley 1981:23); in the case of divorce, the man could (if he wanted) leave her with nothing (26). It should be noted that Babylonian women were sometimes deeply involved in societal affairs and commerce, thus while they would have been protected against attack and shame they would not, for practical reasons, have been cloistered (24). On the other hand Assyrian women, other than slaves or prostitutes, were required to wear veils in public (29).

Archaeological research indicates that households consisted, in the main, of a nuclear family. In some cases the building was increased to twenty rooms which would indicate an extended family, or a man in a polygynous relationship with his wives sequestered from sight. By the early second millennium, the density of the settlement had increased to such a degree that twenty room houses were not possible for conventional families (McIntosh 2005:158). Marriage had become 'monogamous' - unless the marriage remained childless. In this case, the wife might select a slave to act as a surrogate mother or the husband could marry the wife's sister. Alternatively he could divorce his wife for her barrenness (McIntosh 2005:161; Launderville 2010:107; De Vaux 1961:37). Gender authority was firmly in the control of the father, who remained 'head of the house' until his death. This authority included control over his adult sons (McIntosh 2005:165) - giving rise to the term 'patriarch'. In terms of Mesopotamian religion, even after death - down to the fourth generation – the man would have influence over the family in his deified ancestral form[10] (Launderville 2010:121). Gender relationships among the Israelites also progressed to a high degree of Patriarchalism. Men had adopted the practice of polygyny (Genesis 16:3; 22:20-24; 25:1-6; 26:34; 28:8-9; 29:30; 36:2-4; Exodus 21:10; Deuteronomy 21:15-17; Judges 8:30-31; 2 Samuel 3:2-5; 5:13-16; 20:3; 1 Kings 11:1-3); Decisions made by the

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[10]   This Mesopotamian cultural practice currently exists throughout Africa – see discussion in 3.3 below.

wife could be over-ruled by her husband (Numbers 30); A wife's legal status was similar to that of a child (Numbers 30:16); A father could sell his daughter as a servant (Exodus 21:7; De Vaux 1961:27); the rape of a virgin was not considered an offense punishable by death. Only on discovery, would the man be required to marry the girl and pay her father fifty shekels (Deuteronomy 22:28-29; De Vaux 1961:26). [The purpose of the punishment was not the revenge of the rape, but to recompense the loss that the father had experienced as he would not be able to extract a bride-price for the girl.] Suspected adultery by a woman was subjected to a holy curse to establish whether she was guilty of unfaithfulness. There was no corresponding treatment for suspected unfaithfulness by men (Numbers 5:11-31). This does not mean to say that women and slaves were bereft of protection within the Hebrew Law.

We will consider first the situation as it regards slavery. According to Hebrew Law, slaves could only be taken legally by way of *[1]* capture in war (Deuteronomy 21:10-14; Numbers 31:32-35); *[2]* purchase (Leviticus 25:44-46); *[3]* enslavement as punishment for theft (Exodus 22:1-3); or *[4]* enslavement to pay off a debt (Leviticus 25:39; Exodus 21:7). In the case of slavery brought about by debt, the person would be released in the seventh year (Leviticus 25:39; Exodus 21:2; Deuteronomy 15:12) together with assets to start a new life (Deuteronomy 15:13-14). Other slaves could gain their freedom through being permanently harmed by their master, redemption by a family member or during a Jubilee Year (Isaiah 61:1-2). If the slave were a woman, she would be freed through marriage to the man; ill treatment by him; his failing to provide for her needs; or if he failed to acknowledge her legal rights (Exodus 21:9-11).

Women, on the other hand, lived under the protection of their fathers [until they were married] and thereafter, their husbands. In comparison to the Law of Hammurabi, the Biblical laws were quite liberal. For example, according to Hammurabi, a "flagrantly careless and uneconomical wife was to be drowned (while) a worthless wife could be made a slave in her own home if her husband took another wife."(Williams, Villanueva and Birnhaum 2008:12). Also, Biblical rape laws were "much improved over the patriarchy found in certain codes of the ancient world" (Webb 2001:80).

It was out of this Iranian understanding, that Zarathustra [Zoroastres] began the Zoroastrian faith. Within his understanding, women were ontologically equal with the

husband being "master of the house" while his wife was "mistress" – not his slave but his companion (Carter 1918:85). However, Carter relates that "the master of the house, the clan-lord, the tribe-lord and chieftain of the land are recognised as having authority in their respective spheres" indicating a Patriarchalistic Paradigm. Within the faith, Zarathustra appointed himself to be the "first Priest, the first Warrior and the first Plougher of the ground" (83). The roles were passed on to his three sons; indicating the hierarchical nature of the faith (83). During the years of exile in Babylon, the Zoroastrian faith would impact Judaism (Boraks 1988:84).

In the Middle-East [as well as the rest of the known world] the patriarchal Paradigm continued and was consolidated in the life and times of entire nations. It is not until we reach the era of the Greek philosophers that we have any concrete understanding of the Patriarchalistic philosophy of the time. Central to Greek philosophy were understandings of the concept 'Virtue'. The construct was broken down into two thoughts - ethical and intellectual. Ethical virtue was better understood as 'Virtue of Character' which flowed, according to Greek thought, from the motivated, continuous practice of 'Intellectual Virtue'. Socrates emphasized five major character virtues – prudence, justice, courage, temperance and piety, [Plato omitted piety from this list] and four intellectual virtues – science, philosophy, skill and prudence (Devettere 2002:66-75).

In Plato's[11] work *The Republic*, we gain an understanding of the Greek Patriarchal Paradigm (Plato 450c – 457b). It was from the understanding of Virtue, that Philosophers such as Socrates, Plato and Aristotle held the view that only Philosophers would make good National rulers because their motives would be ethical (Devettere 2002:66-75). With regard to women, Socrates and Plato argued in the *Republic* that men and women have exactly the same measure of virtue and are equal to men in all ways except in their strength. Because of the difference between the genders, Socrates argued that men, who are aggressive by nature, should be rulers and warriors, and women, who have nurturing natures, should be mothers and teachers. Thus, while they are equal in all ways, they have different functions in society.

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[11]   Because of his radical views, Socrates was executed by the Athenians in 399BC (Guthrie 1971:13). One of his students – Plato – used his knowledge of the man to continue the Socratean Worldview. So it's in the writings of Plato that we find the essence of the thoughts of Socrates (Graham 1992:151).

Aristotle disagreed with Socrates and Plato believing that "the courage of a man is shown in commanding, of a woman in obeying" (Allen 2002:103). He believed that "speech and dialogue permeated by reason and by deliberation" (105) brought out the highest good in people. To him, women were "without authority over her irrational soul" (101) and therefore should be excluded from participation in politics.

In 350BC, Aristotle recorded his understanding of the Greek Paradigm in his work entitled *Politic*. By this time, Patriarchalism was so entrenched that he was able to codify it into what is now commonly described as the Household-Code. This code requires detailed consideration as it forms a central part of the theological debate. Within chapters III through XIII seven aspects are noteworthy:

> *Firstly,* the State was held up as being of supreme importance. *Secondly,* within the State, there was a hierarchy of importance by virtue of their personal moral excellence that stood above the household. *Thirdly,* within the scope of the hierarchy came the paterfamilias, who ruled over their wives, children and slaves. *Fourthly,* the rule over the wife was a permanent institution where the man had a constitutional right of rule because *'the male is by nature fitter for command than the female.'* *Fifthly*, the rule over the children was seen through the perspective of respect as to that of a wise King. *Sixthly,* in line with the over-riding Worldview of the necessity for virtue, women and children were to be trained to be virtuous. *Finally*, slaves were seen as possessions which could be bought and sold as the head of the household saw fit.

One further addition to Aristotle's code set out in his Politic was the belief that. *In reproduction, the life giving force belongs to the man while the role of the woman is merely passive* (Aristotle 350 BC b Chapter 1 ¶ 20).

The day to day outworking of the Household-Code had serious implications. In the eyes of the Romans, codes of behaviour were only addressed to the head of the house [*the paterfamilias*] for only freemen could make decisions. Women; children and slaves were referred to in the third person as if inconsequent (Jeffers 1999:86). The honor/shame codes described in 2.3.2 above were applied in such a way as to effectively reduce women to second-class citizens who would be "controlled, enclosed and guarded" (Osiek and Balch 1997:40) because "women are the weak members of the family for whom sexuality is irresistible and sex drive indiscriminate" (Osiek and Balch 1997:39). To prevent shame coming on their families, paterfamilias subjected their wives and daughters to claustration. Daughters thus remained virgins until they were married, together with their dowries, as their father saw fit. On their wedding day, the girls would have been between twelve and

nineteen. Men would have been in their late twenties. Once married, the wife would be joined to the family of her husband and the dowry would be administered by the husband until his death. Within the marriage, *[1]* "she should have no feeling [pathos] of her own, but follow her husband's mood – though he should also spend time with her, lest she seek pleasure elsewhere. *[2]* On the other hand, should a man have had an extramarital affair the belief was that she should feel honoured that her husband would share his debaucherous lusts with another woman rather than his wife. *[3]* The wife should worship only her husband's gods. Thus she was required to give up whatever religious devotion she may have had prior to marriage". (Osiek and Balch 1997:63) The end result of this code of honor/shame was that the male symbolized honour and the female shame, thus perpetuating and exacerbating the Patriarchalistic Paradigm. These patriarchal arrangements were incorporated into Roman-Law when Emperor Augustus adopted them as a strategic plan (Osiek and Balch 1997:39-63; 119).

2.3.4 Early Christianity

It was into this Patriarchalistic world that Jesus of Nazareth was born. A world, that Gaius Octavianus Caesar had taken control of and turned into an Imperial dictatorship. Commentators across the gendered political spectrum are agreed that, while Jesus did not comment directly on the status of women, He considered them equally human to their male counterparts (Daly 1973:75; Spencer 2005:126-141; Borland 2006:113-123; Bilezikian 2006:61). Peter and Paul, however, directly addressed Patriarchalism and the Household-Code in their letters (Colossians 3:18; Ephesians 5:21- 6:9 and 1 Peter 3). The actions of Jesus and the contents of these letters will be considered in Chapters Four and Five.

For their part, the early Church fathers appear to have adopted positions that reflect a more Patriarchal position than that showed by Christ. Quintus Septimius Florens Tertullianus, from Carthage in the Roman province of Africa, is a prime example of the extreme position adopted by numbers of those early fathers. The most notorious of his writings singles out women as the sole perpetrator through Eve of 'The Fall':

> The sentence of God on this sex of yours lives in this age: The guilt must of necessity live too. You are the devil's gateway; you are the unsealer of that (forbidden) tree (of the knowledge of good and evil); you are the first deserter of the divine law; you are she who persuaded him whom the devil was not valiant enough to attack. You destroyed so easily God's image, man. On account of your (just) desert (punishment) that is, death — even the Son of God had to die (*A*NF 4:18).

At the heart of his discourse and those of others such as Irenaeus and Ambrose, was the very real issue of immorality and the need for Christian women to be circumspect in the way that they dressed. Roman religious beliefs intertwined sensual pleasures and sex with religious practices as in the pagan institution of temple prostitutes. Theodoret, Tertullian and Clement of Alexandria were of the opinion that male and female genitalia constituted the main object of Greek worship in the Mysteries of Eleusis [Greek initiation ceremonies] (Falls 2010:135). Added to this fear of sinfulness was the cultural understanding that women were inferior to men and should be treated as such (Wemple 1985:23; Waithe 1987:151). Chrysostom held that, even at the moment of creation of mankind, men were superior to women.

> "If it be asked, what has this to do with women of the present day? It shows that the male sex enjoyed the higher honor. *Man was first formed; and elsewhere he shows their superiority. 'Neither was the man created for the woman, but the woman for the man.' [1 Cor. xi. 9] Why then does he say this? He wishes the man to have the pre-eminence in every way*; both for the reason given above, he means, let him have precedence, and on account of what occurred afterwards" (Homily ix).

To protect the modesty of Christian virgins, both Tertullian (Tertullianus 196/2004; Hayley 1793:149) and Chrysostom advocated veiling (Homily xxvi). To the Church fathers, virginity – for both men and women – was the first choice. Marriage was seen as a solution for those who could not control their lust filled desires (Evans 2003:40-44). Tertullian's differentiation went further. To him, the moment a girl lost her virginity, she became a woman and was therefore classed in relationship to her husband. In this state, her salvation lay only in her reproductive abilities (Evans 2003:45). By the close of the fourth century, the claustration of women was extended to nunneries where women could be protected (Hayley 1793:148; Makowski 1997:9).

Two events appear to have had a significant effect on the early Church that would lead to a Patriarchalistic Church hierarchy. The first was the change in Church government.

> (Authority) no longer proceeded from the people but from the officers… Salvation came through admission into this saving institution, not from the power of a message by the institution. The bishop was separated from among other local church officers to rule as a monarch, not only in the local church but also in larger areas contiguous to his own (Baker and Landers 2005:57).

Up to this point, church fathers such as Polycarp, Origen, Cyprian, Clement and Hippolytus had advocated the priesthood of all believers. Included within the laity were

such famous names as Hermas, Justin Martyr, Athenagorus, Clement of Alexandria, Origen, Tertullian and Anobius (Zhekov 2005:48-50).

The second event that significantly impacted the early Church was the 'conversion' of Emperor Constantine in AD 313. Politically, Constantine was a genius. He saw that the power of Rome was steadily diminishing. On the other hand, Christianity's star was rising and would soon become the dominant world religion (Baker and Landers 2005:58). By adopting Christianity as the official religion of the Empire, Constantine believed that he would bring unity to the imperium under his authority. One issue stood between him and his political goal of unity – Christianity was already divided into three power blocks: Alexandria under Bishop Origen; Antioch under Bishop Lucien; and the Western School of Theological thought. The central debate standing between Constantine and a unified Empire was the position of Christ within the Godhead. To overcome the problem, Constantine arranged the Nicene Council (70) which gathered together the bishops from across the Kingdom. From this council flowed the Nicene Creed which accepted the triune nature of God. For the time being, this settled the Trinitarian argument. From a gender perspective, the move from small 'house church' gatherings into a more public setting reduced the level of authority exercised by women and the eventual dominance by men (Halsall 2006:297).

While the Council brought momentary unity within Christendom, the ultimate result was the establishment of two centres of power – the first housed in Rome under the 'Pope' and the other in Constantinople under the 'Patriarch'. From its relationship based foundation, the Church had succumbed to Patriarchalism. It has already been shown that the Paradigm is about power and domination where, through pyramid structures, a small number of men control those below them. As demonstrated in 2.1.1 above, men understand this ranking process, adjust well and bond together in a goal orientated belief system. In this construct, women are seen as a tool to ensure the advancement of the group's vision.

2.3.5 Imperialism [after Christ]

One of the strategies used by the Patriarchalist Paradigm to ensure that the Paradigm maintains its pyramid structure is the limitation of those accepted into the elite tranche of society. One law that Constantine promulgated demonstrates the truth of this position:

> It is our pleasure that Senators [*clarissimi*] or (other) persons of rank … should wish to consider as legitimate the children born to them of (a range of women consider to

be lower in class). Thus, if the father should give anything to such children, whether he calls them legitimate or natural, all such property shall be taken from them and restored to his legitimate offspring, or to his brother or sister or father or mother (Garnsey 2004:145; Kuefler 2007:349).

Across the Roman Empire, power was centralised in the hands of the elite. The patriarchal nature of the State ensured that laws were passed to ensure that property would remain in the hands of those elite (Kehoe 2007:48). For example, marriage between the Senatorial class and freed slaves, actors, prostitutes, pimps and condemned adulteresses was excluded (Grubbs 2002:84). The divorce laws enabled men to divorce their wives [without forfeiture] as a result of adultery, sorcery or procurement. On the other hand, women could divorce her husband "only if he was a murderer, a sorcerer, or a tomb robber and specifically not merely because he was a drunkard, a gambler or … a frequenter of prostitutes" (Kuefler 2007:355). It should be noted that the centralization of power was limited to Kings and Emperors. By the year 607 AD, Boniface III obtained from the Emperor Phocas, the role of universal bishop and assumed the title of Pope" (Dyer 2010:324).

To the south-east, Muhammad was forging another faith based empire. From a historical perspective, the Muslim faith gives one a bird's eye view of antiquity as there has been little or no change in the Patriarchalistic practices amongst fundamentalist Arabs in the Middle East ever since the Quran was written (Esposito 2001:156). Because of this, we can draw some conclusions about gender relationships within the wider Middle Eastern context in non-Christian communities. Common to other communities in the first millennium, the focus of gender practices was to ensure the continued honour of men. From their perspective, a woman was *firstly*, a lesser person (Owen 2003:67; Sibley 2003:147) to be taken as a wife in a polygynous marriage [up to four] (Sibley 2003:149; Quran: Surah an-Nisa 4:3); *secondly*, an object or possession" (Owen 2003:71) that was, and is still, seen as a sexual field to be ploughed "when and how ye will" (Quran: Surah al-Baqarah 2:223) and *thirdly* something that is coveted by man (Owen 2003:71). To ensure that their women were not so coveted, Muslim women were *firstly* claustrated and *secondly* hidden from view while out in public by a hijab (Quran: Surah 35:33; Hawkins 2003:71) consisting of a veil [نِقاب] and heavily clothed in an abaya [عباية] away from the security of the home. Women were subject to their father / husband's authority who would beat them "providing that he does not break her bones or shed blood" (Sibley 2003:152). It

must be emphasised that the interpretation of the Quran often had little to do with the wording, but more to do with its surrounding culture. For example, the claustration of the women behind the hijab is not dictated by the Quran – merely the requirement that both men and women dress modestly. The practice, and that of physical claustration, "emerged after the exposure of Arabian Muslims to the practices and values of the people of the older agrarian regions of the Middle East" (Nashat 2006:236).

To ensure the purity of their daughters, fathers married them off at a young age. A prime example of this was Muhammad's third wife – Aishah – who was betrothed to him when she was six. They consummated their marriage when she was nine and he fifty four (Naser 2003:38; Eppling 2003:135,136). The principle adopted by fathers to ensure that their daughters entered marriage as an unsullied virgin was to arrange their marriage at the first sign of puberty (Eppling 2003:136,138). A further cultural [but not Muslim] practice was that of Clitoridectomy [or infibulation] which was designed to lessen a woman's sexual pleasure and so reduce the risk of family dishonour (138). Should a daughter dishonour the family by engaging in a sexual act outside of an approved [Muslim] marriage, she would die in an honour killing (141).

Further east, the Mongol and the Chinese empires were expanding. While the Mongols practiced polygyny, Stearns believes that the practice had more to do with the scarcity of men brought about by harsh conditions and warfare than a dominant role played by the husband. In fact Genghis Khan relied on the advice of his mother and his Chief's wife. In addition, after the death of the Mongol Chief, the widow served as regent until the new Chief was appointed (2006:59). The Chinese, on the other hand saw the Mongol gender practices as immoral. In the view of the Chinese, independent women, ranked alongside the barbaric aversion to bathing and the equally barbarous practice of lacking a surname (Stearns 2006:60). Notwithstanding the Mongol influence, the Chinese chose to bind the feet of their women and denied the women any return of a dowry if they returned home or remarried.(Ibid 2006:60). This is not to deny the patriarchal nature of the Mongols. It merely compares it to the more extreme nature of the Chinese. For their part, the warring Mongols still killed all of their male opponents while bringing back the women to be shared according to the desires of the Kahn (Ostrowski 2002:75).

Across the Pacific Ocean in current Mexico, the Aztec Empire was flourishing. The major focus in the education of young boys was military training. Seasoned warriors would train the young men in the art of war and martial arts and then send them into battle for practical experience (Smith 2003:128). Young men would marry in their late teens or early twenties whilst the girls would be married as young as 10-12 years old. At the appropriate time, the parents of the young man would consult teachers and relatives to select a bride. With the aid of a matchmaker, negotiations would take place with the young girl's parents. Once concluded, the couple would be married. She would be taken to the groom's parent's house where they would continue to live. Depending on one's class, the young man would be a warrior/labourer [if a commoner] or a warrior/priest [for those in the elite noble classes].

This brief tour across the ancient empires of the world after the time of the Caesars reveals that the predominant Paradigm had a pyramid shaped leadership structure. Across all Cultures and States, the picture was the same. Accompanying the hierarchical structure was the dominance of men over women. For their part, women were largely seen as mere possessions to be used and traded at will. From this we can deduce that the Paradigm had little to do with faith based beliefs and more to do with the dominant nature of man. While the Greek philosophers codified the Paradigm we have noted that from the Incas in Peru to Genghis Khan in Mongolia, entire civilizations adopted Patriarchalism as their World View. In China, the feet of female children were bound. All of these actions occurred in regions that had no access to the Jewish, Muslim or Christian faiths indicating that the Paradigm is 'Culturally Based' and not 'Faith Based.' We have, however, noted that within the Jewish, Muslim and Christian Faiths, there are Patriarchal practices entrenched in their belief systems.

2.3.6 The Reformation

From the time of the Early Church until the Reformation, the premise – that women were less important - is not countered to any great degree by any of the prominent theologians of the time. For example, in the year 400, Augustine of Hippo believed that God's image was possessed by man alone - women were included within the image only through the headship of the man (400: Chapter 32). Approximately eight hundred and fifty years later

and based on the principles that Aristotle[12] had set out before the birth of Christ, Aquinas confirmed the female as being passive within the generational act – "*sed mulier naturaliter est minoris virtutis et dignitatis quam vir: semper enim honorabilis est agens patiente.*" Added to this, Aquinas expressed his belief that man was more perfect than woman – "*perfectior est muliere, quia finis est perfectior eo quod es ad finem: vir autem est finis mulieris.*" Taking this understanding of the relationship between men and women, the case made by Popik's doctoral dissertation that Aquinas's interpretation of 1 Corinthians 11:9 - "woman (was created) for man" was done in terms of Aristotle's biology, appears valid (2010:¶66). However, if one pursues Popik's line of reasoning, in doing so, Aquinas reduced woman to a mere reproductive necessity, which would have been in line with the predominant cultural belief across Europe. Aquinas grew up in a Europe that was headed up by kings who were supported by the aristocracy in a hierarchical structure where very few men controlled the destiny of the continent. Kings were not the only men who sought to be at the tip of the pyramid - so did the leaders of the Church. One of the Popes who sought personal power became Pope Boniface VIII [c1235-1303]. During his 'Jubilee year' he "frequently appeared in Imperial Robes before visiting pilgrims and cried *I am Caesar, I am emperor*" (Powderly 2002:194) – a far cry from the King of kings riding on a donkey (Matthew 21:5) or a tent maker working for a living as he spread Christ's Gospel (Acts 18:3).

By this time, the Church had taken control over the legal system in Europe. The Universal Law was laid down by the Church and was common throughout Europe. It claimed for itself jurisdiction over clerics, pilgrims, students, heretics, Jews, Muslims, doctrine, education, oaths, crimes and marriage. The Church became both supreme legislator and judge. With its hierarchical Government of Pope, Cardinals, Archbishops, Bishops and Clergy, the hierarchy within the Church was able to maintain control over the entire continent. In the main, the courts were headed up by local Bishops. In effect, the Pope had more secular power than any King within Europe.

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[12] Not having today's scientific knowledge, Aristotle mistakenly mistook male sperm as "seed" which would naturally seek to reproduce itself. From this misguided assumption, it followed that the production of a female had necessarily arisen from a defective "seed" - *Femina est mas occasionatus* (Aristotle De Gen II, 3 (737a30).

In gender relationships, the hierarchy found in the State and the Church was enforced between men and women. Tucker and Liefeld comment that in the Middle-Ages, women were verbally demeaned and physically and sexually harassed. They had no position within the Church apart from that of a nun that was cloistered away to ensure their virginity (1987:165-170). The Catholic Inquisitors did not improve the position in their 1486 production of *Malleus maleficarum* [the Witches" Hammer]. Comments such as "deceit is the very essence of women's nature; she deceives because she was formed from Adam's rib, and that was crooked", reveal the androcentric culture of the time (Jewett 1975:158).

The Roman position in gender relationships was that "after 'The Fall' into sin, marriage remained a duty, but only for those tempted by sexual sin. For those not so tempted, marriage was an inferior option. It was better and more virtuous to pursue the spiritual life of celibacy and contemplation than the temporal life of marriage and family" (Witte and Kingdon2005:29). While this was the official position of the Church, it is known that many priests including the Popes were known or expected to have had illegitimate children, both before and after they accepted Holy orders. Others, such as Leo X were suspected of non-celibate relationships during the time of their pontificate (Payyapilly 2010:93-96).

The funds required for administering Kingdoms in Europe and their supporting aristocracy was obtained firstly through a feudal system and through the raising of taxes. In this way it ensured that land ownership remained firmly in the hands of the aristocracy. The Papacy also needed funding. Offerings were able to keep the local parishes viable, but the funding of major projects needed special fund raising. A novel, if somewhat non-scriptural, way was found to raise the money through the sale of indulgences (Dyer 2010:327; Estep 1986:72; Hastings 2003:254). It was this sale of absolutions which lit the fuse of a Roman priest by the name of Martin Luther (Broome 1994:6-7; Greer and Lewis 2004:371-372). In a scholarly work, Luther set down ninety five theses which were nailed to the door of the Wittenberg Castle Church in 1517 (Cook 2009:317; Greer and Lewis 2004:372). The theses attacked the ideas of salvation through works; the sale of indulgences; and the collection of wealth by the papacy. Within months, the theses had been published and spread throughout Germany (Schmidtz and Brennan 2010:97). This challenge by an ordinary Priest [albeit a Doctor of Theology] (Greer and Lewis 2004:372) to the

hierarchical teachings of the Church together with two more propositions relating to the Church's authority over the individual[13] directly attacked the Patriarchalistic position of Rome. Luther's arguments were couched in legal and theological statements that directly challenged the excesses of the church hierarchy from a theological standpoint. Leo X immediately called for a recantation of the theses. Luther refused and in doing so set in motion events that would lead *firstly*, to his excommunication and *secondly* [according to Schmidtz and Brennan], to the Enlightenment - since reason, not faith, should be a person's guide (2010:99).

A scholar by the name of Eck, who held ultra conservative Catholic beliefs [set out in his work *Opera contra Ludderum*], was used to confront Luther (Olsen 2009: Chapter 13). Luther and Eck debated the issues in a series of articles that were distributed throughout Germany. Provoked by Eck, Luther disputed the divine right of the papacy and the infallibility of Church councils and went on to write numerous books setting out his understanding of the Gospel and the place of the Church (Ibid 2009: Chapter 13). From the Patriarchalistic perspective, the supreme authority of the Church was being questioned by a mere Priest. Emperor Charles V [self-proclaimed ruler of the Holy Roman Empire] evidenced the arrogance of the hierarchy's position in the statement: "a single friar who goes counter to all Christianity for a thousand years must be wrong" (Spielvogel 2008b:379).

At first, the proceedings led by Cardinal Cajetan against Luther were "cautious and fair minded" (Mullett 2004:116). However, on June 15th 1520, urged on by Eck, Pope Leo issued the Bull *Exurge Dominee* that would lead to the Inquisition of Luther at the Diet of Worms (Junghans 2003:28; Mullett 2004:116). Luther's reaction, at the end of the 60 day notice period of the Bull, was to cause the Bull together with volumes of canon-law and reams of Roman Catholic scholastic theology to be burnt on a bon-fire. At the Diet of Worms, Luther was called on by Eck to recant the theological beliefs set out in his books

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[13] The first of these propositions was related to "the freedom and the bondage of the spirit: A Christian is a perfectly free lord of all, subject to none. The second was that "a Christian is a perfectly dutiful servant of all, subject to all" (Lindberg 2000:39).

Luther's primary understanding was that salvation was not dependent on any action of the Church by way of sacrament, but through the freewill choice of the individual to 'live by faith' (Romans 1:17).

as heresy. After an evening of contemplation, Luther refused, answering, "If I were to revoke what I have written on that subject, what should I do … but strengthen this tyranny, and open a wider door to do so many flagrant impieties?"… I implore you… to prove to me by the writings of the prophets and the apostles that I am in error. As soon as I am so convinced, I will instantly retract all my errors…" (Luther 1521). In so answering, Luther put into question the Roman Catholic dogma that equated the decisions of the Catholic Council with that of the Word. Eck, who had not wished to be caught in a disputation, found himself entrapped. Luther was released with the intent of his assassination. Protected by the Ruler of Saxony, Luther escaped with his life. The ultimate result of the hierarchy's ire over Luther's theological attacks against the Church was his excommunication (Koch 1994:199; Spielvogel 2008b:379). This excommunication was symptomatic of the growing upheaval that was occurring in Germany and the rest of Europe. Throughout the continent, unrest exploded over the central concept of being ruled from Rome.

Luther's understanding of the gendered position of men and women saw little difference to that of the Catholic Church. He upheld Aristotle's position that women, by nature, although equal in nature (Tucker and Liefeld 1987:173), are inferior to men. While acknowledging Adam's role within 'The Fall', Luther also saw Eve as bearing primary responsibility. Because of their anatomical structure, he saw women as bearers of children. In addition, they were subject to prattle. Such actions were not conducive to the quiet contemplation required for thought. To this end, his own wife was admonished to be silent, even at meals when they would sup together (Karant-Nunn 2003:8-11). His Patriarchal position of male headship was maintained within the monasteries, where women were placed under the headship of a 'father-confessor' to whom they were accountable. (Gage 2009:363)

Contrary to these Patriarchal positions, Luther held some Egalitarian positions:*[1]* he defended the position and respect due to women; *[2]* believed in the need for, and benefits of, their education (Tucker and Liefeld 1987:173); and *[3]* argued that "if no men were available, it might be necessary for the women to preach" (175).

With regard to marriage, Luther believed that "Celibacy is a gift from God" (Kinnear 1982:83) and should only be exercised by a man or a woman after serious consideration.

Accordingly, his position on marriage within the ranks of the clergy was that they should rather marry than burn in lust. Luther's point of departure regarding marriage had major theological implications for the Roman Church who forbade their Priests to marry. [It should be recalled that at that time there was a monastic, hierarchically based, government over the entire European continent.] In allowing the Priests to marry, and breaking away from the Catholic Church, Luther instituted a series of events that would bring about alternative systems of Government[14] – thus bringing to an end the strangle hold of Roman Catholic hierarchy over the continent of Europe.

Throughout Europe the reformation battle cry was taken up. In Germany, Switzerland, the Netherlands and Britain there was armed revolt. The peasant's war of 1524 was just the beginning of the conflict. Luther was blamed for the upheaval based on the fact that the peasants hailed him as their champion (Wait 2001:75). Within a space of ten years, Leo X and, his successor Adrian VI died. However, Clement VII became Pope and between him and Emperor Charles V, they demanded that all of Europe's princes immediately and unconditionally surrender to the Pope's decrees (Spielvogel 2008b:384). Eight princes and eleven cities formed a defensive alliance against the Roman Catholic threat (384). The result was not only war, but the disintegration of the unified Church into various factions depending on leadership. Apart from Luther, the theological leaders of the protestors included Zwingli and Calvin.

Jean Calvin's understanding of marriage differed to that of Luther. However, he concurred with the principle of the two kingdoms:

> (T)here is a twofold government of man: one aspect is spiritual, whereby the conscience is instructed in piety and in reverencing God; the second is political, whereby man is educated for the duties of humanity that must be maintained by men. These are usually called the 'spiritual' and the 'temporal' jurisdiction [not improper terms] by which is meant that the former sort of regime pertains to the life of the (eternal) soul, while the latter has to do with this present life (1536:6.13).

It is Luther and Calvin's position on the role of the State in marriage that we see the first signs of the modern separation of the duties of Church and State.

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[14]   Part of Calvin's claim to fame was the fact that he set up an alternative set of laws in Geneva that would change the World's approach to marriage - thus, bringing to an end the Roman Catholic Canon-law that heretofore had controlled Europe (Witte 1997:75).

Where Calvin differed from Luther was the manner in which marriage between believers/non-believers should be seen. Marriage between believers should be seen in the light of God's covenant relationship with man. "Just as God expects constant faith and good works in our relationship with Him, God also expects connubial faithfulness and sacrificial works in our relationship with our spouses" (Witte 1997:95), thus evidencing the nature of a covenant.

While Calvin opposed the Institutional Church, with regard to their authority over mankind (Höpfl 1985:38), his understanding of authority within marriage remained hierarchical with the man as the 'head of the home.' That authority, according to Calvin, began at creation with "the man (looking) up in reverence to God" while the woman "would be a faithful assistant to him, and both with one consent would cultivate a holy, friendly and peaceful intercourse" (Witte 1997:96). With the advent of 'The Fall', the woman was 'cast into servitude'.

Across the English Channel, another man was experiencing difficulties with Rome and Charles V. King Henry VIII who was married to Catherine of Aragón [Charles V's aunt] had not sired a male heir. To his patriarchal mind, the political future of England was at risk. Apart from the politics involved, it could be said that Henry's immoral life style (Einstein 2010:247) added to his desire to be rid of Catherine. However, in his defence: Henry had been committed to Catherine for political reasons when he was little more than a boy; she was eight years older than him; all the children that she had borne [except for Mary] were dead; Catherine was past the age of childbearing. Ultimately, the issue came down to a power play between the Pope, the King of Spain and the King of England with each man seeking dominance. The upshot was the break from Rome and the appointment of Henry as head of the English church.

With regard to the theology of marriage, English theologians took a different view to both Luther and Calvin on the subject of its nature. To them, "the essential cause, condition, and calling of the marriage was that it simultaneously served and symbolised the commonwealth – that is, the common good - of the couple, the children, the church and the state" (Witte 1997:131). In similar manner to Luther and Calvin, the English upheld the husband's position. Martin Bucer spelt it out: "The husband (should) bear himself as the head and preserver of the wife, instructing her to all godliness and integrity of life; (and)

the wife (should) be to her husband a help, according to her place, especially furthering him in the true worship of God, and next in all occasions of civil life" (1550 Book 2: Chapters 38-39).

In summary, it can be said that Luther's affront to patriarchy became the tipping point (Powderly 2002:212; Wylie 2002:277) of the unquestioned rule of Patriarchalism as the predominant Paradigm within the Europe and the West. That tipping point would see the rise of an individualistic culture and 'The Fall' from power of the Church as it had been, together with the Kings and Nobles who had benefitted from the system. However, while the Reformation brought about a change in the direction to the European hierarchical system by challenging the leadership of the Catholic Church [one of the pre-dominant forces within Europe] and heralding in the philosophy of Enlightenment, it cannot be said that any significant change took place within the understanding of the woman's hierarchical position within marriage.

2.3.7   The Revolutions

Before considering the Revolutions that would determine the future of the West, it is important to understand society within its European feudal context. At the apex of the hierarchical pyramid were the Nobility which included the Episcopate. Whilst the right to being a Noble was, in theory only conferred by birth, in practice and to increase the revenue of the royal fiscus, positions of power could be acquired - at a price (Lefebvre 2010:41). While priests and nobles were themselves subjects of the King, they had extensive authority over their own peasants. The second level of society came to be known as the 'bourgeoisie'. This middle class group included civil servants who held office as officers of the court, doctors and finance offices. Then there were the professionals – bankers, doctors, scholars, writers and distinguished artists. The lower middle class [the petty bourgeoisie] included artisans, tradesmen, shopkeepers, cobblers, tavern keepers and pedlars. Finally on the bottom rung of the social ladder, there were the peasantry or serfs.

From a gender perspective, the Patriarchalistic Paradigm ruled during the European feudal era. Hardwick reports that "a widely circulated seventeenth century marriage manual said… 'All must be subject to one head. Just as the world cannot have two suns, so the family cannot have two masters.'"(Hardwick 2006:353). Since economically and politically, the household [represented by the husband/father] was the smallest unit of

society (Weisner 1996:152-153) women and servants had little to no influence over their own destinies. Under the law of coverture, wives and daughters were still minors whose assets were controlled by their husbands or fathers (Hardwick 2006:353; Kent 2006:94). In terms of the law - women had no right to "her earnings, her freedom of movement, her conscience, her children, [for they] all resided in her husband" (Kent 2006:102). "Proper women were expected to be modest, humble, obedient, pious, temperate, patient and above all, chaste" (94). If a woman were to be raped, the offense was not against her but against her husband or male relatives where the offense was considered to be a form of theft (94). Kant, the famous 18th Century philosopher, considered that women [wives and daughters] should be considered as a thing *[Sache]*, along with serfs. The only difference between a woman and a serf was that the serf could be sold (Kant 1785/1995:98).

As stated, up to the time of the Reformation, the Church's Bishops had exercised control through its courts over the continent. However, it has been recorded that wherever the Reformation triumphed, church supremacy was broken (Lefebvre 2001:38). Even in England where the position of Pope had been merely supplanted by that of the King and his Archbishop, and where bishops were members of Parliament, free thought was fostered. Lefebvre draws his readers' attention to the fact that the "European spirit of conquest, so marked in all spheres from the twelfth century onward, dominant in the sixteenth, was checked by religious and royal reaction. It was again released in the eighteenth century" (2001:3). Much of this release came about as a result of European economic expansion (Davis 2006:96). England took the lead in this as it colonised vast sections of the world including India, Africa and North America. This colonisation took with it the British Patriarchalistic Paradigm, where the predatory elite sought to spread the dominion of the British Empire while, at the same time, enriching their own pockets.

While the English were conquering vast portions of the Globe, new sources of wealth [other than stripping away the natural resources of the colonies] were identified. Factories were opened - linen factories, silk factories, iron and steel factories, munitions factories and the like. Ship yards were opened to build the ships that would dominate the oceans. Countries were criss-crossed by rail as the steam engine made its mark on the world. To provide the iron ore and the coal to bring these new inventions to life, mines were opened. The industrial revolution had arrived. With the Industrial Revolution came vast wealth for those that were prepared to risk all. With it also came the breakup of the agrarian family

life as it had been known up to that point. The mines and the factories took their toll on family life. Before this, household income had come from an agrarian source and all the family members had contributed in some form or another to the joint income. Now, with the advent of paid employment, both men and women of the lower classes were forced by economic necessity to find jobs in mills or factories (Brekus 1996:172). In the middle classes, women were expected to raise children at home whilst their husband's "battled for financial security in the marketplace" (172). This led to the breakup of the family unit as it had existed for millennia. The hierarchical pyramid was also changing. Real power was being transferred from the Bishops and Feudal Nobles to powerful Banking and Industrial Moguls such as the Rothschilds, Sterns and Raphaels (Mosse 1991:338).

With this change came a major philosophical shift. In the same way that Luther had changed the future of the Church, John Locke's philosophy helped bring down the power of the monarchy that had developed across the continent. Locke's philosophy directly attacked the existing hierarchical pyramid. *Firstly*, all men are born with reason which gives them the liberty of acting according to their own will (Locke 1690b:¶61). *Secondly,* in their natural state all men are free and equal - for all are joint heirs (¶106). *Thirdly,* God has not set one man above another, (¶4). *Fourthly,* a wife's subjection to her husband does not flow from her natural state, but from her sin and punishment (¶45).

Using the social contract within marriage, Locke compared it to the relationship between a king and his people. The contract recognised the 'natural rights' of men to life, liberty, and property. It bound the ruler and the ruled to certain obligations - failing to live up to which could cause the contract to be voided and the ruler overthrown (Kent 2006:93). In 1688, when Parliament deemed that King James II had reneged on his contract, he was deposed (93). The doctrine of liberalism had not only been posited but had come into being. Mankind's focus was moving from subjection ranking through hereditary rights to individual rights. Authority – whether in the hands of the Church, the Monarchy, Science, the Army, and even within the family was being questioned as the age of 'Enlightenment' came into being.

It is important to understand that Locke, apart from man's natural equality did not advocate that they would always be equal. He saw that by their own abilities, men would not be equal. He not only noticed a difference in this ability but also "a difference in

authority (that would flow) from (the) difference in the capacity of human beings" (Waldron 2002:31). Using Swazi terminology, Locke's position was that ranking through socio-economic achievement '*lizinga*' was acceptable whereas ranking as a result of hereditary principles '*sigaba*' was not. Waldron comments that this was "fundamentally at odds with what (Locke) wants to say generally about equality" (Waldron 2002:32) but this Researcher would argue that Locke's entire understanding of equality is based on the premise of equality before the throne of God (80-82). Thus, *lizinga* is achieved through one's own effort and not through birth. As such, *lizinga* (acquired socio-economic achievement) was acceptable to Locke where hereditary rights [*sigaba*] were not.

Regarding the "conjugal authority" of men in marriage, Locke recognised the dual equality of man and wife in relationship with their children (Locke 1690a:¶61). However, in their joint relationship, Locke recognised that, while both were equal and rational beings with one common concern, there would be occasions when their two wills would clash. In this event, Locke's view was that "it naturally falls to the man's share as the abler and the stronger" (Locke 1690b:¶82). In this we see Locke adopt a type of 'Chairman's casting vote' to settle marital disputes.

Across the ocean, men in the American colonies were also questioning the right of the King and the British Parliament to impose taxes on them without representation. Of interest to this study, is the incorporation of Locke's words – 'the right to Life, Liberty and Estate' (Locke 1728:199) in the Declaration of Independence by the United States of America:

> We hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness (Congress of the United States of America 1776:¶2).

With the exception of the word 'Estate' the rights that were seen by the Founding Fathers were the same as those of Locke. With regard to 'Estate' the Fathers chose to use the words 'the pursuit of happiness.' The outworking of this decision will be reviewed in 2.3.10.

While the English were busy enriching themselves and their country in the process, the French Aristocracy was busy taxing their middle class and illiterate poor to keep France from bankruptcy. This financial crisis was borne out of France's involvement in the Seven

Years War and The American Revolution. The extent of the taxes brought the small middle class and the peasantry to the point where they would draw the line that would bring down the nobles and empower the bourgeoisie. Thirteen years after Locke had penned his philosophy on the fundamental rights of man, the French revolutionaries coined the phrase 'Liberté, égalité, fraternité' (White, White and Baldwin 2004:34).

It is important to consider the role of women in the French Revolution. Up to this time, women were considered to be 'passive' citizens relying on men to determine what was best for them. In her book *Women, equality, and the French Revolution* Candice Proctor makes the following comment:

> In both the language[15] and religion of eighteenth-century France, the male was seen as the prototype, the absolute; the female was the variation, the 'other'. This thinking was so dominant that throughout the eighteenth century the female sex was quite commonly known as *'le deuxième sexe'*: the second sex, both in order of creation and hierarchical rank, With equal frequency and even greater artlessness, it was known simply as *"le sexe'* – the Sex – as if the female were the only one with sexual attributes; she was seen as a kind of deviation from the normal, the *male*, man (1990:2).

It was against this backdrop of Patriarchalism that some Eighteenth–Century women rose up to the challenge of domination - both as peasants, and as women. Throughout the Revolution, women such as Pauline Léon and the Society of Revolutionary Republican Women fought for the right to bear arms. In so doing they were not afraid to use armed force and riot.

In 1789, the French National Assembly adopted articles which embodied the Enlightenment concepts of freedom of speech, freedom of assembly, freedom of religion and freedom from arbitrary arrest and imprisonment. The first three of the articles set out Locke's principles:

1. Men are born and remain free and equal in rights. Social distinctions may only be founded on the general good.

2. The aim of all political association is the preservation of the natural and imprescriptible rights of man. These rights are liberty, property security and resistance to oppression.

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[15] The French word *Homme* "was (and still is) used interchangeably to designate both the entire human race and (sic) the male half of that species only" (Proctor 1990: 2).

3. The principle of all sovereignty resides essentially in the nation. No body or individual may exercise any authority which does not proceed directly from the Nation. (2011:584).

The power of the people through the revolution lasted only a few months. One of its architects – Robespierre – set out to "create a better society founded on reason, good citizenship and patriotism. In his Republic of Virtue[16] there would be no kings or nobles; men would be free, equal, and educated; and reason would be glorified and superstition ridiculed. There would be no extremes of wealth or poverty; a person's natural goodness would prevail over vice and greed; and laws would preserve, not violate, inalienable rights" (Perry et al 2008:471). Within months of assuming power as head of the Committee of Safety, instituted the 'Reign of Terror' that would imprison 500 000 people of whom 16 000 were guillotined and 20 000 would die in prison (473). Perry et al. question whether the reign of terror unleashed "new forces that, in later years, would be harnessed by totalitarian ideologies consciously resolved to stamp out the liberal heritage of the Revolution" (474). Robespierre's reign of terror was short lived as he was guillotined in 1794 "in the name of the Revolution" (475). Within the space of five years, he would be replaced by Napoleon Bonaparte who, initially appointed as First Consulate, would appoint himself as Emperor in 1804. Within three years Napoleon plunged the country back into war - firstly against Austria, then Britain, Prussia and Russia. In his war against Russia he would suffer the ignominy of retreat in 1812 and would finally be defeated in 1813 by the allied forces (483).

In Russia, Tsar Alexander I was in power. The influence of his Grandmother, Catherine the Great, was extensive. On the one side she had appointed a liberal tutor – de la Harpe together with a number of autocratic tutors including General Saltykov. When he was fifteen years old he married Princess Louise of Baden (Chapman 2001:13-14) further indicating the hierarchical nature of the Russian culture. Alexander I was replaced by his second brother[17] Nicholas 1 in 1825, by which time the seeds of opposition to the Patriarchalist Paradigm had been sown – primarily by soldiers returning from pursuing

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[16] Note the reference to the Greek Philosophers' usage of the word "Virtue"

[17] It is interesting to note that the eldest brother- Konstantin, after Alexander should have become Tsar but renounced his claim to the throne because he had chosen to marry "a lower born Catholic, Polish countess. (Taylor 2003: 45).

Napoleon back to France. Immediately, on the death of Alexander, a group known as the Decembrist movement tried to topple the Tsarist Government (Taylor 2003:53). It is possible that this abortive *Coup* was the cause of the nature of Nicholas I's reign. Roberts notes the following regarding his term as Tsar:

> Nicholas I (was) a tsar who decisively and negatively affected Russia's historical destiny at a crucial moment by ruthlessly turning on political liberalism and seeking to crush it. In part because of the immobility he imposed, Nicholas's reign influenced Russia's destiny more than any since that of Peter the Great. A dedicated Believer in autocracy, he confirmed the Russian tradition of authoritarian bureaucracy, the management of cultural life, and the rule of the secret police just when the other great conservative powers were, however unwillingly, beginning to move in the opposite direction (2003:762).

At that time, women were seen as "a democratic and economic resource" (Engel 2004:51). As such marriage occurred at an early age – the norm being twelve years old. The reason that they were seen as an economic resource was that, in marriage, a new taxable unit came into being and ensured an increase in the overall population. [The increase in National population was used as a measure of national strength.] (Engel 2004:51). In the feudal system, landlords also had an interest in early marriages as it created a new work team to farm his land[18] (51). The system also encouraged men to marry as they would only be given their full allotment of land once they were married (52). Virginity was of prime importance resulting in the public display of a 'blood stained bridal shirt' on the day following marriage being widely practiced. The onus to ensure the virginity lay with the parents who would be subject to public humiliation if the bride was not a virgin (51). Due to their economic circumstances, most Muscovites could not afford the luxury of claustration per se, but all "women mimicked the goals of seclusion by modest dress and public behaviour."(Kollman 2006:366). The elite women, however, were "secluded in separate quarters, rode abroad in closed carriages and did not appear on social occasions with men" (366). Within the extended household of the lower classes, a form of extreme Patriarchalism was practiced whereby the Head of the Household [*bol'shak*] who "was invested with near absolute power over everyone in his household…" (Engel 2004:53). In turn, the *bol'shaks* was subject to the authority of the Noble Landlord and the Bailiffs (53).

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[18]   Serfdom was only abolished in 1861 (Roberts 2003: 707).

When one reviews the British Industrial Revolution, the American Revolution, the French Revolution and the attempted overthrow of Tsar Nicholas I, one becomes aware of the difference in circumstances between the countries. By 1850, Britain's smelting of iron ore was three and a half times greater than that of the USA and four times that of Germany (Roberts 2003:712). At this stage, Russia still had a feudal serfdom agricultural society with little to no industrialisation. Because of their industrial capacities, both Britain and the USA boasted substantial middle class populations while that of France and Russia were minimal. Thus it can be said that the British and American ruling classes were much wider than those of France, Germany or Russia where, despite the Revolution and the attempted overthrow of the Government, it could be said that the predatory elite were still in control.

It would be remiss to ignore the fact that, during the era of the Revolutions, queens ascended to the throne with equal authority to their male counterparts. Examples of this are Catherine the Great [of Russia] (Streeter 2007:43), Mary - Queen of Scots, Elizabeth I, Anne and Victoria [of England] (Fraser 2000:8). It should be noted, however, that such Queens attained their position as a result of the lack of a male heir. In African traditions, Queen Mothers [the mother of the King] held equal power to their sons so as to negate any excesses that he might wish to engage in. Examples of this were found in the tribes of the Asante, Buganda, Dahomey, Lagos and Swazi (Geiger, Allman and Musisi 2002:220-221; Matsebula 1988:39). However, the power of these Queens is no less hierarchical in that their position was based on their noble status.

In summary, the second half of the eighteenth and the nineteenth centuries was an era when Europeans questioned the authority of the Church, the Monarchy, the Aristocrats and their fathers (Valenze 2006:460). Any authority was subjected to 'Enlightenment' scrutiny. The social changes brought about through different working conditions [from rural family orientated agrarian to urban mass orientated manufacturing] were significant. Illegitimate births throughout Europe quadrupled. Some historians have posited that in times of economic crisis, couples would forego marriage as they sought out their personal satisfaction – individually and materially (Valenze 2006:461).

The lessons that come out of this brief review of European democracy are *firstly* that, politically, a Nation needs a strong personality [normally, but not always, in the form of a man] to give leadership; *secondly* any man, who is powerful, eloquent in speech and

charismatic in personality, can so sway the emotions of a poverty stricken people that they will follow him blindly regardless of his worthiness; *thirdly* such a man is likely to cling to power at the expense of the Nation and *finally* without such a strong personality, there is potential for indecision. Thus, it can be postulated that political Patriarchalistic dictatorships are almost inevitable amongst uneducated poverty stricken populations.

Theologically the Nineteenth century saw the rise of *Modernism* or *Liberalism*. Theological Liberals did not believe that there was a great chasm between God and man as man was essentially good. To them, "God was near, human beings were very much like God, and so the experience of God was a natural part of discovering and celebrating the religious sentiment present in the self from birth" (Hankins 2009:22). To the Modernists, Christ's life – not His death and resurrection should be emphasised, thus negating the need for "the incarnate Christ to die as a sacrifice for the sins of the world" (21-22).

The Imperialistic expansionism by England and the other European Countries was, to a great extent, driven by trade. The political power that this trade gave the Financial Moguls should not be under estimated. In America, names such as Carnegie, Rockefeller and Ford, are famous. It should be noted that in their economic rise during the late nineteenth century, Carnegie violently resisted efforts to unionize his steel empire in Pittsburgh; Rockefeller was equally hated by his workers; as was Ford (Irvin 2008:40). Nibert groups them with a number of other business moguls under the name "robber barons" (2002:60). So vast were the individual empires that Mary Beth Norton records that "By 1860, the top 5 percent of American families owned more than half the nation's wealth," (2006:248). The resolution in the country's Declaration of Independence to have the freedom to 'pursue happiness' appears to have been achieved by very few. Seligman comments that:

> The city became an instrument of industrial development to be freely manipulated by those who controlled its resources and who would gather personal gain in the process. Everything that was engaged in was directed towards material ends only… Everything seemed to reflect an overwhelming pressure to measure success by the only standard that counted – money (1971:136).

Thus, with the turn of the Twentieth Century, a new breed of Patriarchalists had risen to the fore. Whilst, in theory, the people were not slaves or serfs, the experience of many men, women and children was that of bondage. They were bound to their meagre existence in the same way that slaves in the time of the Greco/Roman Empire were. [This Researcher posits that the mode of Patriarchalism found within a culture is largely

dependent on the size of the middle class. Where the middle class is limited, there will be an autocratic political regime with a centralised economy. Where the middle class is large, the Patriarchalism will be found in large conglomerates.]

2.3.8 The Early Twentieth Century

A key philosopher to the debate on authority was Max Weber whose life spanned the 19th and 20th Centuries. To Weber, a by-product of Calvinism was the Protestant work ethic that created a climate for rational capitalism (Dăianu and Vranceanu 2005:50). From the "pursuit of happiness" that Locke had seen in England in the late seventeenth century (1690c:216), by 1914 had graduated to become the 'pursuit of prosperity'.

Weber's understanding appears to have come *firstly,* from his bad relationship with his father and *secondly,* his experiences in Pre First World War 1 Germany. Germany was going through a period of rapid industrialisation and, within a thirty year period, had become Europe's leading industrial power" (Wohl 1979:47). While economically strong, politically, the German Empire was on shaky ground - "The cult of patriotism, the pursuit of prosperity, and the pretense of grandeur could not conceal the social fragmentation and the political discord that lay beneath the surface of the empire" (46).

Throughout Europe, the vision of the Patriarchalistic Paradigm had expanded so that Nations would dominate others. Nationalism that was borne out of the Revolutions intensified and Imperialism became the order of the day. Statements such as Kitchener's 'Your country needs you!' became the watchword of the time. During the 18th and 19th Centuries wars between countries had achieved a 'Balance of Power' within Europe that diplomats relied on to bring about peace to an uneasy situation (Carnesale 1983:28). The balance came from there being five different powers [England, France, Russia, Austria and Prussia] that individually could not dominate the others (28). When Archduke Franz Ferdinand was assassinated by a Serbian, the Austrian/Hungarian alliance chose to use the opportunity to crush the Serbian nationalists and, by so doing, cement the alliance's influence in the Balkans. Because of the alliances (Duffy 2009:¶4-18) the World went to war. It would last four years resulting in the ultimate defeat of Austria, Hungarian, German and Italy. What started out as a task for the diplomats ended with casualty statistics of 8.5 million dead and 21 million wounded (Trueman 2010: Table). As the war drew to a close, Europe once again became inward looking.

2.3.9   Mutations of Patriarchalism

The fates of Russia, Germany, Italy and China have much in common. Each of the countries was experiencing extreme poverty. In the case of Russia and China, both were ruled by an elitist monarchy. Germany's poverty had been caused by the delusions of the monarchy. In reaction to the poverty and the predatory elite, Lenin and Marx developed and proclaimed an economic system – Communism - that sought equality for all the classes. White Knights appeared to rescue each of the countries from their poverty. In Germany, it was Hitler. In Russia, Lenin rose up - followed by Stalin. Mussolini came to the 'rescue' of Italy. In China, Mao Zedong [Mao Tse-tung] rose to the position of Chairman of the Communist Party. In each case, the 'White Knight' moved from rescuer to overlord within a short period of time. Joachim Fest makes the following observations about Hitler who drove the world to its second world war:

> From the first party battle in the summer of 1921 to the last days of April, 1945, when he expelled Göring and Himmler, Hitler held a wholly unchallenged position; he would not allow any principle, any doctrine, to hold sway but his own dictates. He made history with a highhandedness that even in his days seems anachronistic (Fest 1974:8).

The position of women fared no better under the new regimes. Italy, under the Mussolini Fascist regime held typically Patriarchalistic beliefs: Manliness was embodied within the concept of the warrior – young, active and dynamic. Their duty was to bear arms for the nation. Women, on the other hand, were expected to produce babies – which function was now considered to be their national duty (Bosworth 2009:204). Commenting on hierarchy within a Communist situation, Tonglin Lu makes and interesting observation which allies itself to the impression that is coming to the fore in this chapter:

> Women, after being saved symbolically and glamorously, finally always return to the bottom rung of a new hierarchy, which is patriarchal in yet another way (1993:3).

We turn now to a country with a large middle class and a comparatively small lower class - the United States of America. It is important to understand America's position within its economic context. Although the US economy had suffered as a result of the 'Great Depression', the US had become the world's foremost economic power after the First World War (Kirby 2005:54) and had maintained this position to the outbreak of the Second World War. The Industrial Moguls continued to grow in wealth, albeit it at a

slower pace, while the lower class continued to be exploited – especially along racial and gender lines (Nibert 2002:61).

Schnell sees the "30s as an era when the American dream changed. In contrast to the fundamental belief in values of personal values, accountability, self-restraint, discipline, production-orientated achievement, the success ethic of the American Dream … includes values of pleasure, external appearance and achievement through consumption" (2010:5). The 'sex and shopping', consumerist society had been born.

A side-effect of Two World Wars was the change in status for many women as they took part in the war effort. Whilst this involvement did not include combat experience, it did mean that factories and offices throughout the World were filled with women - as the men went off to war. This imbued many with a sense of independence that caused them to question their position within the hierarchical Patriarchalistic Paradigm. This was particularly prevalent in those countries that had strong economies and a large middle class – the USA and Great Britain.

2.3.10. The impact of self-actualization on Patriarchalism

At this point the research must digress for a moment to consider the underlying reasons for this change of attitude within women. Maslow, a Jewish professor born and raised in Brooklyn, New York, spent the latter part of his life searching for "a way to prevent …horrible wars…awful hatred and prejudice" (Maslow 1968:54). In his search, he saw the different way that men and women approached life. According to Maslow,

> [S]erious men are Messianic. They have no interest in … anything but their mission. Females are not Messianic. A woman's commitment is to her man, and to her cubs. A woman can love one child more intensely than I can, but I can love one million children more intensely. I can write a book or devote my energies for the sake of one million kids I've never seen. And that's really a profound male-female difference – at least in our culture" (1968:56).

Besides observing this fundamental difference between men and women, Maslow made an important contribution to the field of psychology with his understanding of the hierarchy of needs (147-150). Essentially, those needs that are necessary for survival such as food, water, shelter and clothing take precedence in a human's life.
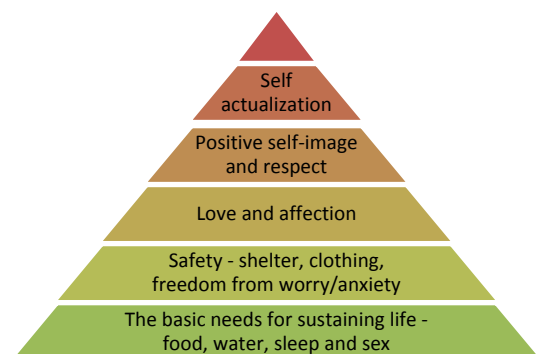
It has been shown that one of the keys to England's upward mobility in both class [greater percentage in the middle class] and financial strength came from its education (Jackson and Marsden 1986:236). Thus, it can be said that education is a key to people being able to experience self-actualization and for a nation to expand its middle class. If we look at the experience of women up to the late 19th Century, only the elite received a decent education. Thus only those women who were either married into money or the children of men with money could devote any attention to a positive self-image and respect.

It was only after the turn of the century that the English upgraded their grammar schools and began to organise secondary education (236). In the US, tertiary education was only opened up to women in 1860 (Schug 2009:10). When considering that Americans Alice Paul and Lucy Burns founded the National Women's Party in 1917, we need to be mindful of their education before commenting on the meaningful role that they played in advancing the cause of women. Alice Paul received her MA and PhD from the University of Pennsylvania (Mani 2007:171-172). Lucy Burns attended Yale University Graduate School as well as studying at Columbia University, Vassar College, Oxford University and the Universities of Bonn and Berlin (Sicherman and Green 1980:124). Similarly, England's Emmeline Pankhurst was married to a barrister having finished school at École Normale de Neuilly in Paris (Purvis 2002:12). What this confirms is that education is fundamental to the desire for self-actualization and a tertiary education such as that experienced by the three women lifted the desire for self-actualization within the feminine gender.

After World War II, the men returned home and reassumed their positions in the workplace. Once again, women were relegated to the home. However, they were being better and better educated resulting in more and more women desiring self-actualization. This sequence of events had two consequences. *Firstly*, there was the 'baby boom'. *Secondly*, there was an increased verbalization of discontent by women. Many, many women now had equal educations, worked harder, and yet were ill-treated in many ways. This unleashed a revolt against the Patriarchalistic Paradigm that came to be known as the 'second-wave' of the Feminist Movement. The rallying cry became 'equal rights' (Chapman 2009:389). Another issue that the feminists took up was the right of women over their own bodies – simply put – the right to abort an unwanted baby in the womb (177).

One aspect of the equal rights campaign launched by the feminists was towards the attitude of women to sex. Before the sexual revolution in the 60's and 70's when the motto was 'make love not war!' espoused by the Hippie generation (Farber and Bailie 2001:136-139), most women expected men to commit to marriage before they would engage in sex. [The percentage of men [25 years and younger with at least one year of college] who expected to marry a virgin slipped from 50.7% in 1948 [Kinsey report] to 24% in 1970 [Gallup poll]] (Farber and Bailie 2001:136-139). These statistics continue to deteriorate. The facts echo the situation in Russia, just after their Revolution (2.3.8) and confirm the Patriarchalistic attitude towards sex.

The male backlash against the perceived female attack on their Patriarchal Position has been to re-establish a different set of Patriarchalist rules. Consider these thoughts from conservative, Dr Laura Schlessinger:

> Men see women as sex objects when women act like unpaid whores and wage earners who will keep working till they drop and buy that BMW… Now it is difficult to find a male who values virginity, purity, and innocence when females dress like babes and perform oral sex and intercourse without even having to be fed dinner; who puts any rational stock in protecting and providing when women have said that they can do and be it all without a man? Who cares about vows …? Who sees any point in sacrificing for what they see as emasculating ball-busters. They think, 'Open your own door, get this seat first if you can, get a job so I can relax, you said you're equal so you pay for dinner, you said you could have/do it all… so do it!' (2007:3).

2.3.11 Patriarchalism and Faith based institutions

Finally, we turn our attention to the theological position of men within the clergy in faith based organisations and that of the man and his family during the twentieth and twenty-first centuries. The position with the Muslim community has not changed substantially since the time of Mohammed (Esposito 2001:156). However, within the Jewish and Christian faiths, there has been a concerted effort on the part of women to obtain equal rights in the pulpits and at home. Within the realm of the Christian Church, the Roman Catholic and Orthodox hierarchy have flatly refused to ordain women to preach from their pulpits. The Lutherans have acceded to the move as have the Reformed Churches. Within the Anglican community, the majority of the Provinces ordain Women ministers (Keller, Ruether and Cantlon 2006:942-948). However, within the 'Evangelical' family of Churches, the debate rages with factions on both sides declaring their Theological position (Groothuis and Pierce 2005:1-75; Piper and Grudem 2006b:61). Not all of those who

believe that men should hold a dominant position can be considered to be Patriarchalistic in terms of Aristotle's definition. However, they nevertheless believe in 'male headship' (Piper and Grudem 2006). The position in the home is far less clear cut with men and women from all of the Christian denominations taking varied positions as to the role of the man as 'head of the home'. Here the divide is between 'conservative' and 'liberal' thinkers (Dun-Toroosian 2009:76). Although the majority of men and women in the US still see the man as heading up the family, the roles are becoming less and less distinguishable. Elsewhere in the world, such as in Africa, south of the Sahara and the Middle East, male headship is undisputed [under threat of violence] (Sweetman 1997:35).

2.4 CONCLUSIONS

The chapter has demonstrated the gendered nature of human kind. Because of the different levels of androgens – especially testosterone – it has been shown that the male is genetically geared to be more dominant than the female (2.1.1). Added to this is the gender's socialization during their childhood which encourages male dominance and female submission (2.1.2). We have also noted complementary roles of the genders - not only anatomically, but also in the meeting of each other's needs. In this respect, the research has concluded that the man's primary needs are sex and respect, while the woman requires security and love. In order to achieve these goals, [although less so in the late twentieth and twenty first centuries], men have committed resources to women so as to obtain sex. To the degree that a woman is able to feel secure in the man's commitment and love – financially, physically and emotionally - she will show him respect (2.1.3). To protect their vested interests in the relationship, men and women have devised strategies that include withholding, compulsion, and guardianship (2.1.3).

Within societies, we find that groups of people develop written and unwritten rules to govern their relationships. Together these rules come to form what is known as 'Culture'. Because of the on-going changes brought about by internal and external influences, culture can never thought to be static although Ethnocentricity and Patriarchalism do act as a brake on the rate of change (2.2).

Historically, the chapter has shown that as man evolved: from being a hunter-gatherer (2.3.1); through that of a pastoral farmer (2.3.2); through the era before Christ when great empires were headed up by a single man supported by his close family (2.3.3); through the

times of the Early Church (2.3.4); through the empires after Christ (2.3.5); through the Reformation (2.3.6) and the Revolutions (2.3.7) until today (2.3.8 – 2.3.11); mankind has always being subjected to a Patriarchalistic Paradigm.

In this, it has been reasoned that the attempt by Feminists to establish Pre-History Matriarchal dominance is based on questionable logic and facts. Their theory, like a house of cards, is held up more by their "passionate hope" (Eller 2000:180) than sound archaeological or historical evidence (2.3.2). A more credible theory is that the Southern European dwellers lived in such idyllic conditions that there was no reason for the men to be on a war-footing every moment of the day. Sapolsky argues that while higher testosterone levels cause male aggressiveness, the reverse is also true – increased aggression brings about a higher level of testosterone (2004:26-32). Added to that, these idyllic conditions may have contributed to multi-partnering resulting in passivity among the males (Ryan and Jethá 2010:180-181). Thus, in times of peace, and under idyllic conditions, a man's testosterone levels would be minimised and a more egalitarian system of government would have developed. In modern terms, it could be said that the majority of those people lived in a middle-class setting. It was only when the tribes of the North and the East expanded their territories, and land became a scarce resource (180-181) that the men became visibly Patriarchal. What is also significant is the reality that, across cultures throughout the globe, Patriarchalism developed separately as a Paradigm and cross cultural mixing only served to reinforce it (2.3.3).

We have been led to conclude that Patriarchalism is primarily 'Culture based' as opposed to 'Faith based' (2.3.5). Although the two are intertwined, it cannot be stated that the Jewish/Zoroastrian/Christian/Muslim faiths are responsible for the imposition of male domination, (2.3.5) as the Paradigm was predominant in areas never touched by those faiths. However, it is true that the Global male-based hierarchical culture has been, to a large degree, absorbed into the history of the four faiths. Thus, the criticism that the faiths are, by and large, Patriarchal is justified (2.3.5).

We have also seen that at the core of the Patriarchalistic Paradigm is the desire to establish a culture where the predatory elite prosper, while other men are subjugated to their will. Those men that are subject to the domination of the elite validate their own positions by adopting the Paradigm in their relationships with those below them - thus constructing a

pyramid of hierarchy (2.3.5). In the process, women are subordinated to the will of the male gender. Those women fortunate enough to be married to one of the elite fare better than those in lower classes, but all are subject to the honour/shame code of conduct with its implications of claustration and abuse (2.3.5; 2.3.8).

Up to the time of the Reformation, the privileged elite [in the form of the landed Gentry and the Church] were at the apex of the Paradigm's hierarchy. Flowing from Luther's revolt, the power of the Roman Catholic Church's hierarchy was effectively broken (2.3.6). With the onset of the Industrial Revolution, the Nobility were given notice that their feudalistic power would soon end. However, whilst the existing hierarchy would be overturned through a series of revolutions, (2.3.7) this did not mean an end to the Paradigm. All that transpired was the transfer of authority to new Patriarchalistic power bases [the entrepreneurs in the West and the autocrats in the East] who succeeded the clergy and the nobles (2.3.7).

The Reformation and Revolution eras of history have given rise to an important modern day characteristic – a spirit of individualism. This spirit of individualism birthed in the period of 'Enlightenment', would give rise to the Declaration of Independence by the 13 states in the United States with the rights clause that all men have freedom to Life, Liberty and the pursuit of Happiness. In France the cry went up 'Liberté, égalité, fraternité' (2.3.7). Whilst the West, in the form of Great Britain and the USA, [with their comparatively affluent middle classes] chose to follow a Patriarchalistic system headed up by Capitalistic entrepreneurs, the East [with a predominant working class] would follow a Nationalistic/Communistic hierarchical system that would result in a succession of dictators (2.3.9).

The desires of the predatory elite, of necessity expose the working class to exploitation. Thus, in poverty stricken countries, there is a very real risk of dictatorship. Where nations have no substantial middle class with vested interests in a stable government, there is a high probability that a dictatorship will be followed by a charismatic person in the guise of a 'White Knight'. More often than not, these 'White Knights' install a second dictatorship often more Patriarchalist than the first. This was seen in the cases of Robespierre, Napoleon Bonaparte, Stalin, Hitler, Mussolini and Chairman Mao (2.3.8; 2.3.9).

The Paradigm in the West has not been without problems. *Firstly*, one of the bench-marks of the upper and middle class is a good education. However, the research has seen that education raises the expectations of both men and women beyond mere survival mode to a desire for self-actualisation. This desire by educated women in the public sphere, as opposed to the private domain, has given rise to the feminist movement (2.3.9). In this cause, women have not stood alone as many men have seen the injustice inherent in the Patriarchalistic Paradigm whether practiced in the West or the East; whether Christian, Jewish, Muslim, Hinduism or African. *Secondly*, what had been the 'pursuit of happiness' as envisioned by Locke, became the 'pursuit of prosperity' at the turn of the 20th Century; and finally succumbed, in the 1930's, to become the 'pursuit of pleasure'. This final bastardisation heralded in the 'sex and shopping' consumer society. A marked trait of this new ideology was the 'what's in it for me?' philosophy as individualistic men [and women] sought to control their futures (2.3.10) – a far cry from the virtue advocated by Socrates; the servant-hood envisaged by Christ (Mark 10:43); or the love-slave relationship portrayed by Paul (Philippians 3:8).

Whether the Paradigm brings in an autocratic or plutocratic rule, the Patriarchalistic effect is the same. *Firstly*, the predatory elite take advantage of the illiterate poor in rising to power. *Secondly*, they gain at the expense of the poor. *Thirdly*, women continue to find themselves at the bottom of the economic rung. This is the true position of Patriarchalism.

In Africa, the research has noted that single party dictatorships have become the norm and that multi-party democracies are exceptions. Commenting on African[19] dictatorships in the Twentieth Century, Kevane comments that "Tyrants and tinpot dictators have only a shaky hold on power; therefore they are interested in plunder. Plunder sustains and even improves the dictator's position relative to his potential political opponents. The dictator gets richer and more powerful and everyone else gets poorer". (2004:20)

However, the Arabs in countries bordering the Mediterranean Sea have recently demonstrated the impact of a large well educated unemployed middleclass who have been

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[19]   The situation in Africa is so bad that out of the forty nine countries, two thirds were under a military dictatorship by 1986 (Wanyande 1987:71).

subjected to Patriarchalism in what has come to be known as the 'Arab Spring[20]'. Even the tinder that set alight the Tunisian 'powder-keg' was an unemployed graduate, eking out a living by selling vegetables until he was mistreated by the Patriarchalistic hierarchy in the form of a police officer (Hardy 2011:¶1; Al Jazeera 2011:¶1-6). It is only when humans are enabled through education to seek out Maslow's self-actualisation that true democracy can be established. It will be interesting to follow the political future of China with its burgeoning middle class. Of more import to this dissertation is the fact that broad-based self-actualisation within a community is contrary to the *sigaba* (hereditary) based Patriarchalistic Paradigm.

Across the political spectrum a further Patriarchalistic trait has arisen. With the rise of world-wide equality, some men have chosen, albeit subconsciously, to exploit the feministic attack on the Paradigm to their own sexual advantage. As women sought equality between the genders, men were able to negotiate sex [their basic need (2.1.3)] without commitment - bringing about a new set of living arrangements – cohabitation. The result of this has been an increase in families headed up by a single mother with no support from the father[21].

Theologically, the debate continues. The Reformed Churches have accepted women into the clergy. The Roman Catholics, on the other hand, together with many Churches in the Pentecostal and Charismatic Churches, oppose the ordination of women as Priests or Pastors. Within the Evangelical community, the debate continues to rage – unabated. Within the Middle Classed, Western family, the Patriarchalistic role of the man as 'the head of the home' is being severely critiqued. Amongst the poor and elsewhere in the world this position still remains unchallenged.

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[20]   'The term was coined early in 2005 in reference to unrest in Egypt, Syria and Lebanon, probably as a play on *Prague spring*, the 1968 democratic uprising in Communist Czechoslovakia.' (Quinion 2011:¶3).

[21]   In the United States of America, the percentage of children living with a single mother rose from 11% to 22% between 1970 and 1990 (Edin and Lein 1997:3).

CHAPTER THREE

CONTEXTUALIZING THE PATRIARCHALISTIC CULTURAL PARADIGM WITHIN THE KINGDOM OF SWAZILAND

In Chapter 2, the development of Patriarchalism was researched from a sociological and historical perspective. The inquiry indicated that, to one degree or another, the Paradigm dominates relationships throughout the world. While Patriarchalism has mutated in various parts of the world, preliminary studies reveal that the Paradigm, as practised in Swaziland, is comparable to that of the Greco-Romans at the time of Augustus Caesar.

Those who hold any view on hierarchy in marriage [whether hierarchical, egalitarian or feminist] accept that the Bible has been significantly impacted by culture (Piper & Grudem 2006:74; Browning, Miller-McLemore et al 2000:129-133; Tucker 2005:23; Jewett 1975:93; Bilezikian 2006:159; Fee 2005:370; Webb 2005:383; Longenecker 1986:68-85; Hurley 1981:234-235; Ruether 1985:116; Daly 1985:13). Much of the debate focusses on an interpretation of the culture that existed *firstly* at the time the Torah was written and *secondly*, at the time of Christ. Thus any exegesis of scripture needs an understanding of the culture in place at the time that those Scriptures were written. It is acknowledged that a direct comparison cannot be made between the Greco-Roman and Swazi cultures, as the records of the Greco-Roman Worldview are incomplete and, in a manner similar to various cultures in the beginning of the first century, the Swazi culture is currently in a state of flux[22]. However, it will be invaluable to this research to critique the Traditional Swazi Worldview that, on face value, approximates the Greco-Roman Worldview believed to exist two thousand years ago.

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[22]   Hobsbawm and Ranger comment that "Custom cannot afford to be invariant, because even in 'traditional' societies [such as Swaziland] life is not so. Customary or Common law still shows this combination of flexibility in substance and formal adherence to precedent" (1992:2).

Hilda Kuper, in one of the first of her detailed studies of life within the Swazi Kingdom comments: "[N]o society is ever static. Its culture alters from within, albeit slowly, through the drives of outstanding personalities, the impetus of new discoveries, and the cumulative nature of tradition itself. Culture also alters from without, through contact with other groups, and the greatest stimulus is provided by long-term association with a society possessed of a more highly developed technology" (1947:229).

While Swazis have been exposed to outside stimuli through their contact with South Africa, in many respects, this influence has been minimised through the Patriarchalistic dominance within the national boundaries that encompass the Swazi Tribe.

3.1 A BACKGROUND UNDERSTANDING OF THE KINGDOM OF SWAZILAND

Swaziland is the smallest country in the Southern Hemisphere. Bounded by South Africa on the one side and Mozambique on the other, the country is landlocked. It has a subtropical climate, having average summer temperatures ranging between 20 and 25 degrees Celsius, while winter temperatures range between 15 and 19 degrees Celsius. In the highlands, the annual rainfall varies from 1000 - 1600 mm; while in the lowveld, it averages 500 to 600 mm. The country's highest point is Emlembe – close to Piggs Peak in the north (at 1862m above sea level), and the lowest is the *Lusutfo* or Great Usuthu River where it enters Mozambique (close to Big Bend in the east) at 21m. The Swazi landscape boasts a variety of habitats and many types of flora and fauna (Welcome to Swaziland 2010:¶5). Its major exports are sugar (grown in the south-east) and timber (grown in the north-west). Cattle are farmed extensively in the lowveld – found in the east and south.

According to the 2007 Census, the country had a population of just over one million (Government of Swaziland 2011:¶2). The US Department of State estimates that 69% of the population lives in poverty [living on less than $0.70 US per day (Curle 2009:43)] and that "most of the high-level economic activity is in the hands of non-Africans [non-Bantu[23]], but ethnic Swazis are becoming more active (2011:¶22)". This high level of poverty - combined with promiscuity - has resulted in twenty-five percent of the adults living with HIV (Curle 2009:118). Since Swaziland recorded the first cases of AIDS in 1986, the virus has escalated to the position where the country has the highest HIV prevalence in the world. "AIDS has devastated the country. Orphans and vulnerable children account for an estimated 15 percent of the total population, and in 2009 around

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[23]   White Africans being 6th generation descendants of the original settlers would find this to be somewhat racist. The intent of the article was to identify persons whose ancestors did not originate from Africa - those who are Caucasian or Asian, even if they are now undoubtedly Africans.

7000 adults and children died from AIDS. The impact of Swaziland's epidemic has been so severe that life expectancy is just 49 years - one of the lowest in the world" (Avert 2011:¶1).

The country has two major cities – Mbabane and Manzini. Matsapha, which is an extension of Manzini, houses the country's industrial sector. Together these three urban areas account for only 8% of the total population. The balance of the so-called urban areas - such as Piggs Peak, Mankayane, Siteki, Nhlangano and Big Bend - are made up of communities not exceeding ten thousand people (City Population 2010:¶3). Thus, over 90% of the population can be considered rural. Even those living in the cities have strong ties to their ancestral "homes", causing the Culture of the Kingdom to have a strong rural base (Curle 2009:190). Since the vast majority of the people come from the siSwati Nation Group, the study of its culture is simplified.

3.2   A BRIEF HISTORY OF THE FORMATION OF THE KINGDOM

During the 15th Century Dlamini, the founder of the Swazi Royal Nkhosi–Dlamini clan, settled in present day Maputo, Mozambique, together with his people (Oluikpe 1997:15). Dlamini's one son, the renowned King Mswati I [after whom Swaziland was named] is considered to be the 'father' of the present Swazi Nation (Matsebula 1988:9; Oluikpe 1997:18-19). In the 18th Century, due to pressure from other Bantu[24] tribes, his descendant, Ngwane 1 led the people south. However, it was Ngwane III who finally settled his people in present day Swaziland[25] (Matsebula 1988:27). His Grandson, Sobhuza I came to power in 1836 (27) and successfully united the country despite considerable pressure from the neighbouring Zulu. This was partially due to the alliances that he made with the British Government (Potholm 1972:8). Sobhuza I was followed by Mswati II, Ludvonga II and Ngwane V who was then succeeded in 1899 by Sobhuza II's grandmother. She acted as Queen Regent (Matsebula 1988:196). The Queen Regent formerly handed over power to Sobhuza II on 22nd December 1921. It was left to the young King to successfully guide his

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[24]   The term "Bantu" is a collective name for the people grouping of indigenous Africans who were once concentrated in West Central Africa but subsequently spread out through a number of migrations into East and Southern Africa (Lamphear and Falola 1995:86).

[25]   The siSwati language has no "z". The term "Swazi" is the Zulu name for the people of Eswatini - the land of the people of Mswati (Hall 1998:197).

country through its colonisation by Britain (Matsebula 1988:246-247; Oluikpe 1997:26-27).

Under colonial rule Swaziland was administered as a Protectorate through Britain's system of native authorities. Initially, Sobhuza II's position was that of a Paramount Chief (Oluikpe 1997:26), but later he was recognised as King [in the European sense of the word]. The country has a dual land tenure system, being Swazi Nation Land and Title Deed Land. The former, accounting for 54 percent of the nation's total land area, is communal land held in trust for the nation by the King through Chiefs, who allocate usufruct rights to individual Swazi families.

In the 1960's, as part of Britain's grand scheme of handing over power, Sobhuza was forced to initiate the forming of a royalist political party, despite his resentment towards the Westminster system of government. His view of political parties was that they were direct threats to his authority, and were 'unSwazi', foreign elements that led to bad governance, rendering the country ungovernable (Dube and Magagula 2007:¶2-3). In 1964, the Imbokodvo National Movement [IMN] was formed to represent the King's interests. In the pre-independence elections of 1964 and again in 1967, INM was victorious, winning all 24 seats in the new National Assembly. Swaziland gained independence on 6 September 1968, under a Westminster-model parliamentary system that provided for a Constitutional monarchy, a prime minister and multi-party politics.

On 12 April 1973 Sobhuza abolished the Constitution when he issued the "The King's Proclamation to the Nation" on 12th April, 1973 (Matsebula 1988:260-261). He assumed "supreme power in the Kingdom of Swaziland" (261) and banned political parties (EISA Swaziland 2008:¶2). In 1978, he installed the *Tinkhundla* system of government (Matsebula 1988:267). Because of its uniqueness, Swaziland's *Tinkhundla* electoral system requires some clarification. *Tinkhundla* originated as a grouping of chiefdoms during the rule of Mswati II [c1840-c1865]. They administered and controlled the country (EISA 2008:¶1). The point of the *Tinkhundla* system of election is to provide direct representation by persons who are personally accountable to their constituencies for their actions in Parliament, as opposed to Party political representation.

It was left to his son, Mswati III, to bring in a new Constitution [2005] that would retain the *Tinkhundla* system of government[26]. One of the trade-marks of the Constitution is that it confirms the dual legal system within Swaziland. *Firstly,* there is the law according to Swazi Custom [governed by the traditional authorities and available to Swazi nationals]. The Customary Law of Swaziland is not yet codified. It has been passed down from generation to generation by way of oral tradition, leading to variable versions of what real Swazi Law and Custom is (Dube and Magagula 2007:¶23). *Secondly*, Roman-Dutch Law or Civil Law that applies to non-Swazi nationals, as well as those to Swazis who choose to adopt it. On a reading of the Constitution it appears that, as far as Swazi nationals are concerned, Swazi Custom may outrank Roman Dutch Law[27] (Constitution 2005:¶252 and ¶268). It is only "in respect of any custom that is, and to the extent that it is, inconsistent with a provision of this Constitution or a statute, or repugnant to natural justice or morality or general principles of humanity (Clause 252 [3])." that the enforcement of Swazi Custom does not apply. However, this leaves much of the duality of the two legal systems open to interpretation.

Historically, Swaziland has been a pastoral society where the people engaged in raising cattle and subsistence farming. Generally, this land is "owned[28]" and controlled by men[29]. However, within the household, women may be allocated some land [usually near the house] for growing secondary crops (Food and Agriculture Organisation of the United Nations 2008:2). Work is defined by gender. Men plough, women weed; men hunt, women cook. Children look after cattle and run errands (Hall 1998:203). The rural homesteads consist of a group of dome shaped, grass-thatched beehive huts. Typically, Swazi homesteads were arranged in the following order:

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[26]   The *Tinkhundla* system is currently under attack for being undemocratic and inefficient. (La Dlamini 2011:10).

[27]   As yet, there have been no test cases to validate this argument. However, Dr Nokuzula Mndende – a former lecturer of African Indigenous Religions at the University of Cape Town said "In Africa, Customary Law should supersede Roman-Dutch Law" (2012:10).

[28]   Because of the duality in the land tenure system (3.1), the men only have usufructory rights. The real rights lie in the hands of the King [as Trustee for the people] and are administered by the Chief of the region.

[29]   A man must be married before land will be allocated to him by the Chief. He then has fiduciary control of this land.
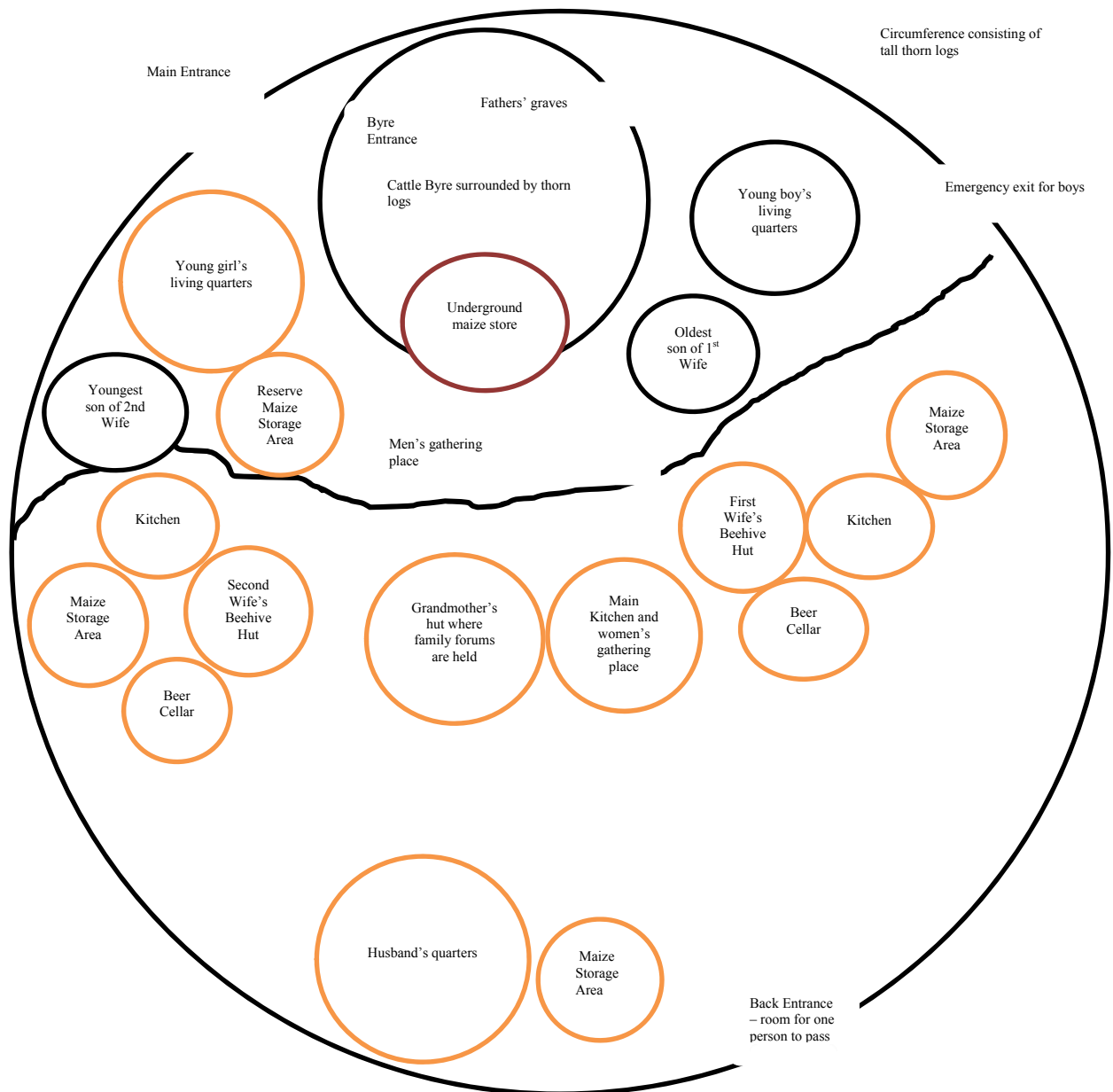
In a typical traditional homestead, the living quarters of the young girls are located closest to the main entrance as a defence mechanism. While, at first glance, this practice reeks of Patriarchalism, it had a practical base. There were two reasons. *Firstly*, with the women as the first line of defence, the men would be warned of the threat and have time to prepare for the onslaught. *Secondly*, in traditional Swazi custom, it is unthinkable for men to attack women. Rather, they would attack and defeat the men, and then run off with their women (Langa 2011). The central home is that of the Granny [*Gogo*]. Whether alive or dead, her home is used for all family forums and is thus central to the life of the homestead (Oluikpe 1997:34). The cattle byre [*sibaya*] also forms an important part of the homestead as cattle

represent the wealth of the clan (Oluikpe 1997:34). It is believed that this is where the Ancestors gather, as the graves of the important Ancestors are within the byre (Kasenene 1993b:39; Mkhatshwa 2011; Oluikpe 1997:34). Next to the Granny's hut is the main kitchen [*edladleni*], which is also where the females of the homestead converge in the late afternoon. It is here where the young girls learn the facts of life and the implications of being a woman (Kasenene 1993b:38; Mbuli 2002:¶2; Mkhatshwa 2011).

The males of the family gather in the late afternoon in a semi-enclosed area next to the byre (Kuper 1980:38-39; Mkhatshwa 2011). Here the boys learn [from a moral perspective] what it is to be a man. It is here that they are educated about what is [and is not] permitted in all aspects of life, including their sexual education. The boys never go into the women's area [*edladleni*], and similarly, the girls would never go into the men's area [*ensangweni*] (Kuper 1980:38-39; Mbuli 2002:¶3; Mkhatshwa 2011). The great hut [*Lilawu Lababa*], where the husband stays, built on the highest point of the homestead, looks down on the cattle byre (Mkhatshwa 2011).

3.3   THE GOD OF THE TRADITIONAL SWAZI

To many Swazis, *Mkhulumnqandi*[30] [The great one who went before] (Marwick 1966:228; Mbiti 1991:48) /*Mvelinchanti*[29] [He who appeared in ancient times / the one who appeared first] (Kasanene 1993a:12; Oluikpe 1997:46; Nyawo 2004:51-57) created the Earth and handed it over to the Ancestors who act on His behalf, ruling over the Earth (Buthelezi 2011:74).

Loren Cunningham doubts whether many of the "reported millions of (African) believers are truly loyal to Christ" (2007:162). His concern is that "Animism, particularly worshipping Ancestors and clinging to fetishes, continues to physically disable many churchgoers" (2007:162). This Researcher agrees with Cunningham and maintains that this animistic hold over Africa extends throughout the Sub-Saharan continent and includes the Kingdom of Swaziland.

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[30]   The use of the two terms has the same effect. They refer to the Great Ancestor. The spelling of the terms is variable – alternating between the 'q', the 'ch' or merely a 'c'. It is thought that the 'q' is a Zulu spelling although Marwick and Mbiti identify it as Swazi. The pronunciation in siSwati is achieved by a 'tss' sound that is produced when the tongue is raised to the pallet and forced forward against the upper teeth.

Because of their deistic understanding of God, the "Abba" Whom Jesus prayed to (Mark 14:36) and of Whom Paul writes (Romans 8:15; Galatians 4:6), is a totally foreign concept. The Swazi perspective of their guardians [Ancestors] is one of abject fear. This fear, that clouds all other issues within the Swazi Kingdom, is directly opposed to Paul's understanding of the Christian life in 2 Timothy 1:7 – "For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline."

This dread of the Ancestral spirits is strengthened through cultural rituals. These spiritual rites take place throughout a Swazi's life, beginning when the child is born.

Firstly, immediately after birth, the child is ritually offered up to the Ancestors for protection. This involves burning herbs, snakeskin and animal hairs, which are added to the family totem (Marwick 1966:144-145). They then make small incisions on the hairline of the forehead and the back of the neck, and on each joint of the body. They rub the ash into the cuts to protect the child from evil (Marwick 1966:144-145). Finally, they tie a length of string [*lucotfo*] around the waist (Kasanene 1993a:49; Swaziland National Trust Commission 2007:¶1). This string has a twofold function – to measure the growth of the baby and to ward off any evil. After four months[31], the child is "shown to the moon and symbolically introduced to the world of nature" (Kuper 1947:76; 1986:52; Marwick 1966:147; Oluikpe 1997:36). It is named and thus becomes a person (Marwick 1966:146; Kuper 1947:76; Kuper 1986:52; Oluikpe 1997:36). Babies and young children also wear an *ncweba* [necklace] to protect them from evil (Kasanene 1993a:48).

Secondly, when the child reaches puberty, a further rite takes place. At this time goatskin, which is rubbed with ash and animal fat, is made into a belt [*seshi*] or a bracelet [*siphandla*]. This is affixed to the waist or the wrist to prevent sexual dreams caused by an evil spirit (Kasanene 1993a:22; Dlamini P 2011).

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[31] Up to four months, the child is merely a *luswane* [a thing] (Marwick 1940:68; Kuper 1947:76). It has no name and should not be seen by any man (Marwick 1940:68). If it were to die, it would not be publically mourned (Marwick 1940:68; Kuper 1986:52).

Thirdly, when a woman is *teka-ed* she is forced[32] to cry out loudly during the ceremony, so that her new family's Ancestors will know that she is a part of the family (Dlamini P 2011; Focus Group 2011:¶84).

Fourthly, when the elder of the homestead, or a 'firstborn', dies within the family, a cry goes up. This cry is said to alert the Ancestors of the bereavement and they will "await a report by the family elder of who has died and will soon be joining them" (Dlamini P 2011). To revere the passing of the person, a cow is slaughtered. The cow will be central to a ritual that brings back "the spirit of the dead… in a feast that ends all active mourning" (Kuper 1986:63). The hide of the cow is used by royalty to wrap the body for burial (Dlamini B 2011, Dlamini P 2011). Before the body is buried, the mourners carry it through the cattle byre, where the Ancestors dwell. There, they stop and 'rest', acknowledging the long journey that the deceased is taking. The person is then handed over to the Ancestors by the eldest male relative [or elder aunt if no elder male is living] within that clan (Kuper 1986:63).

Finally, there are the National rituals – *Incwala*, *Umhlanga* and, when necessary – rain-making. Because of the centrality of this ritual to the beliefs of the Swazi, and its position within the Patriarchalistic system of the culture, it will be reviewed in greater depth in 3.7 below.

In addition to these rituals, one more custom needs to be considered. If a snake is found in the house, it should not be killed – for it is probably a visitation from one of the Ancestors (Oluikpe 1997:47). If one belongs to the Dlamini Nkosi clan, the snake would be a Black Mamba (Oluikpe 1997:47) – the "largest of Africa's venomous snakes and known as being the fastest snake in the world. It certainly has a bad reputation, and is claimed to strike repeatedly, injecting copious amounts of fast-acting venom" (Backshall 2007:98).

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[32]   When a woman is *teka*-ed, she is essentially married. This ceremony, where red ochre is smeared on her face, is legally binding (Nhlapo 1992:61-62). All that is left is the payment of the *insulamyembeti* (a cow). to the mother and *lobola* to the father. During the rite, the young lady must cry out (Dlamini P 2011:¶17; Focus Group 2011:87). If the woman does not cry out, the aunts of the future husband will mock her and insult her – even to the point of saying that she is nothing better than a prostitute and has slept with so many men that they do not understand what her future husband can see in her. Being called a prostitute is the very least of the insults and curses that are thrown at the young girl. She is also accused of being a witch. In a land where the supernatural is the norm, cursing people can often have severe spiritual consequences (Matthew 5:22; James 3:5-8).

3.4 THE AFRICAN PHILOSOPHY OF *BUNTFU* [*UBUNTU*]

Before continuing, it is important to place Swazi culture in its proper perspective. What is currently being practised in the two cities – Mbabane and Manzini - as a cultural norm is far removed from what was culturally acceptable in the times of Mswati I or even Sobhuza II. Even in the towns this is true. However, in some remote rural areas of Swaziland, like Buhleni, it is still possible to find a purer form of the traditional Nguni culture, which has its roots deeply entrenched in 'The Clan.' (Curle 2009:51). This does not imply that the cultural roots have been so eroded as to be non-existent. As stated in 3.1 above, even within the cities, we find men and women who are extremely traditional.

At the very heart of the culture is the understanding of *Buntfu* or as it is more commonly known across the Globe - *Ubuntu.* The African philosophy of *Ubuntu* recognises that all persons have an element of divinity and therefore should be recognised, respected and valued (Munyaka and Mothlabi 2009:66). The Swazi greeting, similar to that of the Zulu – *sawubona* – translated directly means 'I see you'. Within the *Ubuntu* philosophy it takes on a deeper meaning, and is translated as: 'I acknowledge your humanity' (Munyaka and Mothlabi 2009:66). Some have termed it African communalism, whilst others call it African humanism (More 2006:156). Central to the philosophy of *Ubuntu* is the understanding that each one of us is part of a community and that no single person can function on his own (Rosa 2005:¶8). The concept is defined in SiSwati, IsiZulu and IsiXhosa as *umuntu ngumuntu ngebantu*[33] [a person is a person through other persons] (Schutte 1993:46). Writing in *African Religions and Philosophies*, Mbiti, the doyen of writers on African Traditional Religion, sets out his understanding of *Ubuntu*:

> Only in terms of other people does the individual become conscious of his being, his own duties, his privileges and responsibilities towards himself and towards other people. When he suffers, he does not suffer alone but with the corporate group; when he rejoices, he rejoices not alone but with his kinsmen, his neighbours and his relatives whether dead or living. When he gets married, he is not alone, so also the children belong to the corporate body of kinsmen, even if they bear only the Father's name. What happens to the individual happens to the whole group, and what happens to the whole group happens to the individual. The individual can only say, 'I am, because we are, and because we are, I am.' This is the cardinal point in the understanding of the African view of man (1969:108-109).

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[33] *siSwati = ngebantfu*

Thus, when compared to the individualistic understanding of those holding a Western Worldview, the African view is social - not personal. It is for this reason that marriage, child bearing, divorce and death are seen from a communal viewpoint. Those who do not marry are seen as breaking the continuity between the past and the future (Kunhiyop 2008:68). By not marrying and bearing children, the Ancestors 'will be offended' – as their existence is dependent on being remembered[34] (Mutwa 1998:625). Mnyandu takes our understanding further as he expresses the belief that:

> Ubuntu is not merely positive human qualities, but the very human essence itself, which lures and enables human beings to become *abantu* or humanised beings, living in daily self-expressive works of love and efforts to create harmonious relationships in the community and the world beyond (1997:81).

Although government of the clan within the *Ubuntu* philosophy has always been patriarchal, (Curle 2009:18) at its core, there are checks and balances. A further positive aspect of *Ubuntuism* that warrants mention is the role that it plays in resolving disputes. Central to all decisions that are made is the *Indaba*. An *Indaba* is a meeting between people, but it is far more than just that. It is a process of open discussion to come to consensus. In 3.3.2 below, the structures of the Swazi cultural hierarchy is set out. At the base of the hierarchical system are the *Bandla ncanes* [village forums] where matters pertaining to the group are dealt with. Whenever an issue needs to be resolved within a grouping, an *Indaba* is called by the head-man [*Tindvuna*] (Focus Group 2011:¶56). Within a village setting, every adult male resident is free to participate and the subject will be debated for as long as necessary to arrive at consensus (Focus Group 2011:¶57). Throughout the pyramid structure similar forums are to be found where matters are discussed and consensus reached. The focus of the discussion is always centred on 'what is best for the community' Once those attending the Indaba come to a position of consensus, everyone is bound by the group decision.

Having dealt with the positive side of the traditional Swazi way of life, the research will now consider the penalties that are imposed for anti-community behaviour. Sindane and Liebenberg warn that persons who behave in ways that threaten the common good may be disowned (2000:41). Mnyaka lists independence, selfishness and lack of caring as attitudes

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[34]   In terms of the African Worldview, the only way for the Living Dead to continue "living" is to be remembered by their descendants. (Focus Group 2011: ¶55).

that would be seen as 'anti-community behaviour' (2003:160). [It is important to this dissertation to note that 'independence' is an attitude promulgated by the West as being positive.] Sebidi believes that one's 'anti-community behaviour can result in one completely losing one's *Ubuntu*' (1988:4.) (Curle 2009:53).

Should anyone be deemed to have impinged on the best interests of the community, Swazi custom holds that he/she should be disciplined by the Forum (Focus Group 2011:¶59). Penalties for such behaviour can be severe (Mnyaka 2003:160; Curle 2009:53; Focus Group 2011:¶60-62). Although Tutu believes that the discipline is there to "rehabilitate both the victim and the perpetrator" (1999:51-52), others hold the extreme position that a person who has 'lost his *Ubuntu*' [*Akanabuntu*] should be treated like a rabid dog and shot for the good of the community. Setiloane gives the example of Shaka's assassination as an example of this view (1993:155). [The Focus Group rejected this aspect of discipline as unacceptable (Focus Group 2011:¶63) although this kind of extreme discipline has been reported amongst the Zulus in KwaZulu Natal (Curle 2009:54).]

It should be noted that the communities in Africa where the philosophy has prospered have been among rural clans (Focus Group 2011:¶64). These clans are close-knit people whose livelihood comes from being hunter/gatherers or pastoral farmers. Within the closed environment of those rural kinship groupings, the 'because we are, I am' culture is able to be freely passed on from generation to generation.

An aspect of the *Ubuntu* culture that needs further consideration is the relationship between genders within the overarching principle. Many of the men within the Focus Group were able to say that the *Ubuntu* principle did operate between the genders; men were able to say that 'because we are [inclusive of women], I am.' However, when the question was posed as to whether or not the traditional Swazi would be able to say that within a husband/wife relationship, the reply was that he would not (Dlamini, Dlamini and Langa 2011). This indicates that wives in Swaziland are placed in a special class within the overarching hierarchy – a situation that will be considered in 3.5.4 below.

In Ancient Greek writings, such as Homer's Iliad, we find aristocratic warriors who believed that greatness in battle was the highest virtue that a man could attain. Their understanding was that fearlessness, courage and glory in battle were necessary to maintain a strong city-state in Greek civilization. But these qualities were not for self-

aggrandisement. Their virtue was what made men good citizens, and good citizens made a great city-state (Kreis 2000:¶21). To Plato, virtue had a special role – beyond goals, ambitions and dreams; beyond wealth and health; it was the controlling and defining element in one's life (Annas 2009:88). A similar understanding is found in the concept of *Ubuntu*. The King is seen to be the most noble of all and, within Swazi Culture, it is understood that he 'cannot lie' [*Umlomo longacali "manga*]. Similarly, individual men are expected to rise in virtue, and these men are acknowledged as virtuous by referring to them as '*Babe*' [IsiZulu-*Baba*] – a term of great respect (Richter and Morrel 2006:1). King Sobhuza II stressed the need for individuals to understand that their deeds reflected on him and vice versa. Thus, when the spirit of a Swazi man [*ntfu*] is enjoined to the persons around him [*ngebantfu*], he is said to have a spirit of *Buntfu* and, as such, can claim to be a 'real Swazi'. Corruption, stealing, rape, abuse, murder and insulting behaviour taint the image of the whole nation (La Ndwandwe 2009:59). Such actions are not expected from a Swazi. Ndwandwe goes on to comment that "we need *Buntfu* to be our inner leash, council and guidance back to the soul as our source of knowledge of the difference between the bad and good; and most significantly to regenerate cosmic and social order. Human beings blessed with *Buntfu* are inherently not capable of living like dogs with no leashes" (2009:61). To the mind of a Swazi, one's *Buntfu* is indeed similar to the Virtue required in Classical Greece, as both are seen to build up the community.

3.5   THE CULTURE OF THE KINGDOM OF SWAZILAND FROM ARISTOTLE'S PERSPECTIVE

In deliberating whether or not Swaziland can be regarded as having a Patriarchalistic Society, we will consider the eight criteria set out by Aristotle (2.3.3).

3.5.1 The supreme importance of the State

In terms of the 2005 Constitution, the King is the hereditary Head of State whose official name shall be designated on the occasion of his coronation (Constitution 2005:¶5). As King, he is a "symbol of unity and the eternity of the Swazi nation" (¶5). Apart from his position as King and *iNgwenyama* (¶ 14.2), the King is also the Commander-in-Chief of the Defence Forces, Commissioner-in-Chief of the Police Force, and Commissioner-in-Chief of the Correctional Services (¶ 5). As King, he is above Civil Law (¶ 12) in that he may not be sued.

According to Swazi law and custom, as *iNgwenyama*, His Majesty personifies the Nation of the *Eswatini*[35] (Kasenene 1993b:93). Not only is he King, but is also the Nation's High Priest (Kasenene 1993b:93). As such, 'the mouth that cannot lie' [*Umlomo longacali "manga*] is the country's spiritual protector and provider.

As *iNgwenyama*, His Majesty also holds supreme executive, legislative and judicial powers. In practice, however, the administrative powers are delegated to Parliament subject to the fact that the King must approve any legislation passed by Parliament before it becomes law. The Prime Minister [who is head of both the government and the Cabinet] is appointed by His Majesty and exercises executive authority. Traditional powers are delegated to less formal traditional government structures as described below.

3.5.2   Within the structure of the State authorities, there is a hierarchy of importance that stands above the household.

According to Adelle van Schalkwyk, the Swazi community is built on three pillars: respect, commitment and responsibility [*inhlonipo, kutinikela and umtfwalo*] (2006:219). In this context, 'respect' is linked to the genealogical ranking of individuals within the community (2006:219). God is at the apex of the pyramid, but he has delegated authority to his messengers - the Ancestors or 'living dead' (Mbiti 1991:69). Hierarchically, their Majesties, the King and *iNgwenyama*[36]*,* together with his mother [*Ndlovukati*] (Kasenene 1993b:94), come immediately below the Ancestors (van Schalkwyk 2006:34). Below them are the Princes of the realm [*Lingunqa*], the Chiefs [*Tikhulu*] and the Headmen [*Tindvuna*] (van Schalkwyk 2006:43). [It should be noted that while a woman may perform the function of a Chief, her position is similar to that of the Queen Regent – fulfilling a caretaker role until the Chief reaches an age when he can fill the role himself (Focus Group 2011:¶3).]

It must be said that "rank and status are integral components of Swazi society whereby 'good' Swazis are those who accept subordination, while those holding superior positions

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[35]   *Eswatini* = the collective name for the people of Swaziland. When determining the Swazi homeland name, the British adopted the Zulu word as opposed to the Swazi word for the country. It should be noted that there is no 'z' in the siSwati Language.

[36]   The title of *Ngwenyama* carries the idea of a King or a lion, and incorporates the power and awesomeness of thunder.

are acutely aware of their obligation to their subjects" (Magongo 2009:35). In Swaziland, failure to conform to Traditional Custom may be viewed as "unSwazi" (36).

Although the current King, Mswati III has been widely declared to be a dictator, the circumstances of his leadership are not properly understood. His actual position was spelt out in his coronation address to the Swazi nation, where he pledged himself to the service of his people. In his speech, he highlighted the *Buntfu* concept:

> A king is a king by his people. This is the theme of our social and political thought, a sacred part of our way of life and outlook (Matsebula 1988:325).

Thus the King and his Chiefs are subject to the will of the people, as they are subject to him. Consequently wise Kings and Chiefs will always confer with their people before making any decision. He exercises his power over the people in the following controlled and specific manner:

Firstly, as King and *iNgwenyama* he is 'the traditional head of the Swazi State.' Historically, the two titles were used to show that the Monarch is not only King from a conventional English understanding, but is also Head of State from a Swazi customary perspective. This positional power is tempered by that of his mother - chosen by virtue of her rank and character' (The Constitution 2005:¶228 [1]). She exercises a "moderating advisory role on *iNgwenyama*" [The Lion] (The Constitution 2005:¶229 [5]; Lemarchand 1977:136). It should be noted that the Queen Mother or *Ndlovukazi* "enjoys considerable prestige and power in her own right. Her village is the ritual capital of the nation and, as the 'She Elephant' and the 'Mother of the Nation', she stands both as a check on *iNgwenyama's* actions and decisions, and as a complement to them. In the event of his death, she may play an important role in the choice of his successor and may act as regent for the new King" (Lemarchand 1977:136). Should she die while the King is still young, she will be replaced by her sister, who acts in a caretaker role until the King's First Wife becomes mature enough to assume the role (Kuper 1986:33; Langa 2010).

Secondly, the King is guided by a number of councils. Annually, there is a General Assembly of the nation [*Libandla laka Ngwane*], held at a *Sibaya* (Lemarchand 1977:136). All adult males are invited to attend and are given the opportunity to speak their minds. This gathering, constitutionally, is "the highest policy and advisory council of the Nation"

(Constitution 2005:¶232). The *Liqoqo* [Councillors[37]] consists of twenty to thirty Chiefs and commoners. It advises the *iNgwenyama* 'on both political tactics and strategy.' Lemarchand expands our understanding of the authority of the *Liqoqo*:

> During its sittings, the *iNgwenyama* puts aside his pre-eminent position and debates with its members on a more or less equal basis, often deferring to his advisors on specific issues. Generally, his plans and suggestions are subject to their approval. No formal votes are taken but a general consensus emerges after hours or days of discussion. Once the issue is decided, the decision is announced to the Swazi nation as a command from the King and carries with it the full force of his office (1977:137).

If *iNgwenyama* must decide on a sensitive matter or dispute, he will consult with all or some of the members of the *Ligunqa,* who are themselves 'princes of the realm,' being 'paternal uncles and half-brothers of *iNgwenyama.*' This body is considered to be of a higher rank than that of the *Liqoqo*, and is also consulted by the Queen Mother when considering who will accede to the throne (Constitution 2005:¶230).

It should be noted that, up to the time that *iNgwenyama* comes of age [normally 21 but, in the case of Mswati III – 18 (Kalley, Schoeman and Andor 1999:567)], the Queen Mother fills his role in a caretaker capacity as Queen Regent. Further to this, until *iNgwenyama* reaches the age of maturity [40 years of age], he rules in tandem with, and subject to, the joint will of the Queen Mother. Subsequent to the King attaining this age, *iNgwenyama* will consult with the Queen Mother and the Councils, but is not subject to them in that he has the authority to override any advice that they may give him (Focus Group 2011:¶4).

From his Majesty's position, authority over cultural affairs is delegated down through his Chiefs to the Headmen of each clan (Lemarchand 1977:132). It is important to note that this delegation involves consultation; the King consults with the Council of Chiefs on all matters relating to custom (The Constitution 2005:¶115) at each level the authority of the Chiefs or Headman is 'checked' by their councils [*Libandla*] and the Ancestors (Sindane and Liebenberg 2000:35-36).

Government over Swaziland is dualistic in nature. It comprises the cultural system described above, together with a Western-styled Parliament. In terms of the Constitution,

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[37]   All decrees by His Majesty are made "in council" where he meets with the members of one of his councils - *Ligunqa* or *Liqoqo* - for discussion (Matsebula 1988:221).

administrative authority has been passed to the Houses of Parliament, being the House of Assembly and the Senate (The Constitution 2005:¶93).

Over and above those members elected to the House of Assembly under the *Tinkhundla* system (3.3.1), the King in Council has the right to appoint a further 10 members of Parliament. The Attorney-General [appointed by His Majesty (¶78 [1])] is an ex-officio member and, finally, an additional 4 women are elected – one from each of the administrative regions. Besides the House of Assembly, Swaziland has an upper house or Senate comprising of 30 members. Twenty of the members are appointed by the King and ten by the lower house - the General Assembly. Should those in the upper house disagree with those in the lower house, or should the King not accept certain portions of the Bill to be enacted, it shall be resolved by a joint sitting of the two houses (¶118, First Schedule).

From the members of the General Assembly, no matter whether elected or appointed, the King, in council, will appoint the Cabinet, who effectively govern the country on a day to day basis. Thus, day to day de facto control lies in the hands of the country's hierarchical elite. However, their decisions are subject to review by Parliament. This was evidenced in their cancellation of the purchase of a personal jet for His Majesty[38] due to budgetary constraints (New York Times 2002:¶1).

Finally, the King is subject to the Ancestors (Setiloane 1993:155) – 'the living dead'. Mutwa states that the belief that "a man lives solely to serve his Ancestors is one of the most deep-rooted … in the whole of Africa, and tribal unity is based on this" (1998:573). As High Priest of the Nation, His Majesty will be only too aware of this fact.

From all of the above, the research shows that, while in his position as iNgwenyama, his Majesty together with the Swazi elite do have sweeping powers, but that these are tempered to some degree by the *'Tinkhundla'* elected Parliament and the General Assembly.

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[38]   Despite outspoken opposition from donor nations, the Cabinet approved a $51 million luxury jet. The purchase was rejected by the country's parliament due to financial constraints (New York Times 2002:¶1).

3.5.3 In reproduction, the life-giving force belongs to the man, while the role of the woman is merely passive.

In a metaphor similar to that envisioned by Apollo, (Tuana 1994:192) children are seen to be fruit of the seed that the owner of the garden [the man] has planted in the soil [the woman] (Arthur 2001:40). The woman acts as an incubation vessel for the seed that the man plants (Kuper 1986:24; Dlamini P 2011). Because of this, the children belong to the man – not the woman. The child that grows out of the man's seed "represents his ongoing spirit, his continuity of life" (Arthur 2001:40). The implication of this is that, as long as *Lobola*[39] has been paid, the children resulting from the union 'belong' to the father. In a case of separation or divorce, the mother has no right to such children – regardless of the merits of her case or the demerits of his actions.

3.5.4. Within the scope of the hierarchy, the head of the household rules over the wives, children and slaves.

In a manner similar to that of *iNgwenyama*, the Chiefs, Tindvunas and Heads of Households are held up as Priests who give life, protection and spiritual cover to those under their care. Those that submit to their authority look to these leaders as the source of everything that is good.

The hierarchical structure set out in 3.5.2 above does not end at the village Headman, but continues to the heads of families [*inhloko yemuti*[40]] who, in consultation with the family, have the sole right to contract on behalf of the family. Within families, dependant on the age of the male children, there is further distinction of rank (Van Schalkwyk 2006:175), according to hereditary principles [*sigaba*]. This is entirely different from the Western ranking that flows out of socio-economic achievement [*lizinga*][41]. For example, the oldest male child will succeed the position of his father as head of the homestead on the death of his father, assuming that none of the Father's male brothers are still living - even though a

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[39] In many ways *lobola* is seen as payment for the "fruit of the woman's womb." Thus, if she is infertile, or dies, her womb is replaced by that of her sister in *inhlanti* or *kuhlantwa* (Langa B 2011).

[40] The head of the family has similar powers to that of the Roman *Paterfamilias,* with the exception that he does not hold the power of life and death over his wife and children.

[41] Joseph Prince offers the following definition of the socio-economic achievement Western Worldview: "Corporate America measures success based on what you have done, what you have accomplished and what you have accumulated. It is based entirely on you focussing all your time, energy and resources in meriting titles and collecting accomplishments (2009:3).

younger brother may have become more economically successful than his older brother (Focus Group 2011:¶7).

To the Swazi, marriage is a union between two people and their respective families [*kuhlanganisa bukhoti*] (Van Schalkwyk 2006:181; Mbiti 1969:133; Mbiti 1991:108). The principle inherent in the coming together of the two families also brings with it the payment of a 'Bride price' [*Lobola*]. Since men look for virgin brides who attract a greater 'Bride price', the girl's virginity is prized so highly that some families follow an ongoing practice of testing, to determine whether she is still a virgin during the years that she is growing up (AWID 2005:¶2; Inness 1998:105; Mbiti 1991:108). Traditionally, women are considered to be minors[42] - as are their children. This position is demonstrated in the greeting by one man to another – "*Banjani bantfwana*?" The literal translation is 'How are your children?' A more accurate interpretation would be 'How is your family?', as the man's wife/wives are considered to be the *"first/second/third-born"* of his children. Even though this position seems Ultra-Patriarchalistic, the motivation within Traditional Swazi Custom is not as sinister as it first appears. In the Swazi hierarchical understanding, those who fall within a man's sphere of protection are his 'children'. Thus, his senior wife will be referred to as his 'first-born'. However, it should be understood that wives are 'outsiders', and the only way that they can fall under the protection of the clan is for them to be considered to be 'children.' (Focus Group 2011:¶86). This understanding is supported by the practice of introducing the man's future wife to the family's Ancestors. The future wife is invited to stay over at his home. In the early hours of the morning, when it still dark, she is abducted from her room by the man's aunts and taken out to the cattle byre[43]. There she is introduced as 'a new child' to the Ancestors. To ensure that the

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[42] Here, the duality of the Law comes into play. In terms of the Constitution, women married by Civil Law are equal in stature to their husbands (Constitution 2005:¶21). According to Swazi Custom, if married under Customary Law, they are still minors.

[43] Nhlapo reports of instances where a "private marriage" has occurred without the consent of the bride or even the knowledge of the bridegroom. Because marriage is based on the wider family, the young woman could be lured to stay over at the home of the man by his sisters. This can happen even though the man is away from the home, with no knowledge of what is happening. In terms of traditional Swazi Custom, the moment that the girl is smeared with red ochre (*libovu*) in the cattle byre, she becomes a part of the family. The unwitting couple could find themselves married before they are fully aware of what is happening. The only thing that still needs to be done is the payment of the *lobola* (1992:61-62).

Ancestors are aware of her voice, she is forced to cry loudly – just like a child (Focus Group 2011¶87; Nhlapo 1992:56).

Historically, daughters had no say over whom they would marry. That decision belonged entirely to her father (Peri-urban School Focus Group 2011). On reaching puberty, girls were considered to be of marriageable age (Nhlapo 1992:56). It is interesting to note that the 2005 Constitution refers only to the "free and full (mutual) consent[44]" of the couple and the fact that they are of "marriageable age" (2005:¶28 [1] and [2]). Traditionally, even before a girl was conceived, a father could arrange for her future marriage in return for a couple of head of cattle. He did this by tapping his penis covering [*umncadvo*] (Nhlapo 1992:61). This action of tapping his penis indicated that a daughter of his [that still had to be conceived] would be given in marriage in exchange for the cattle.

A further issue that needs consideration is that of the premarital impregnation of a daughter by a male. Should the man decide not to marry the girl, he becomes liable for the payment of a fine of five cows to the father (Nhlapo 1992:47). This happens whether or not the sex was consensual. The fine is not for the violation of the daughter, but for the reduction in the 'bride wealth' that the father will now have to bear (Hlanze and Mkhabela 1998:33). With the five cows the man has 'bought' the right for the child to have his last name, and if the child is female that extends to him the right to also receive *Lobola* when the girl gets married (Kuper 1985:20). On the other hand, the man might agree to marry the pregnant daughter. In this case, the 'Bride Wealth' [*Lobola*] will be paid in the normal way. However, the hierarchical positioning of the Swazi people is not limited to men. Even amongst the women, there is ranking: A woman of Royal blood outranks the daughter of a Chief. She in turn will outrank a woman who is related to her husband's paternal grandmother. These are followed by wives in an arranged marriage, where the two sets of parents orchestrated the union. [In line with the principle that marriages take place between families as opposed to individuals, the wife with the lowest status is one married out of a courtship based love relationship] (Van Schalkwyk 2006:176).

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[44]   While the Constitution has changed the legal position of young women, because of a lack of legal understanding there has been no practical change in their position.

3.5.5 The rule over the wife is a permanent institution, in which the man has a Constitutional right of rule because 'the male is by nature fitter for command than the female.'

Up until the 2005 Constitution, women were considered minors in the eyes of the law (Kelly, Freedom House, Walker & Dizard 2007:607). [Practically, the Constitution has brought with it very little change due to the duality of the Law and the Patriarchalistic culture.] Daughters remain under the control of their fathers until they become wives, when authority is transferred to the husband. It should be noted that wives are seen to be external to the husband's family, retaining their Father's name and are referred to as 'the daughter of so and so' (Women and Law 1998:130). [E.g. *LaNdwandwe* or *LaDlamini* where *La* means 'daughter of']. In the event of a breakup in the marriage, they return to the authority of their fathers.

While women are considered to be inferior, the husband may consult with his mother and his most senior wife when considering anything that will impact the home (Women and Law 1998:62,134). An interesting aspect that needs to be understood is the role of the mother within the family. According to Mutwa, a man's mother is ranked higher [in his own eyes] than his father and because of this, he cares more for her than his father (1998:626). Because of this, wives are expected to be subservient to the mother in everything.

This position of the wife within marriage is expanded by Hilda Kuper - an authority in traditional Swazi culture – in her book, *The Swazi – A South African Kingdom*:

> No equality is expected or desired between Swazi husband and wife. He is the male, superior in strength and law, entitled to beat her and take other women. She must defer to him and treat him with respect (1986:28).

Within the Focus Group, this interpretation was met with some disagreement – not because the man was not fitter to command or because of the entitlement to beat. This disagreement was because of the proverb that states '*Indvuku ayiwakathi umuti*' [A stick cannot build a home] (Focus Group 2011:¶8). Uncalled-for violence, of any description, contradicts the wisdom of traditional Swazi Custom (Focus Group 2011:¶9). Thus, men who commit gender violence are considered to be less than human, having lost their *Buntfu* (Focus Group 2011:¶10). This attitude was held by King Sobhuza II, who believed that if men are corrupt, steal and rape, or if they are abusive, murderous, or insulting, they are "tainting the

collective image of the whole nation" (La Ndwandwe 2009:59) and are no better than an "unleashed dog" (Ibid 2009:59; Focus Group 2011:¶11).

It should be noted that in matters related to the extended homestead, as opposed to family issues, meetings are called by the most senior male member of the family[45].(Focus Group 2011:¶13). These forums between the father and his sons (Mkhatshwa 2011; Dlamini P 2011) are held at the home of the Grandmother [even if she is dead] (Focus Group 2011:¶14). Traditionally, women are permitted to attend such meetings, but must not speak at all, as rulership is a male prerogative (Mkhatshwa 2011). The Swazis have an interesting proverb in this respect - *Lokwehlula emadvodza kuyabikwa* – 'Anything that is too difficult for men must be reported' (Dlamini, Dlamini and Langa 2011). The proverb does not indicate to whom the problem must be reported, but hints at a male position of superiority. The matter could be referred, in private, to the mother and the senior wife (Dlamini, Dlamini and Langa 2011). Normally, however, the matter would be referred higher up the hierarchical chain of command (Mkhatshwa 2011). In the absence of the father – through death, or other incapacitation – the forum will be chaired by the Father's brother (Focus Group 2011:¶17), or failing him, the eldest son.

3.5.6   Children are expected to respect their fathers as subjects of a Kingdom respect their King.

Because of his position as head of the household, the father in the house takes ownership of his children's actions. He has authority over them and must see to it that they are disciplined within the culture of *Buntfu (*Focus Group 2011:¶18). Any misdemeanour on their part is seen as the Father's failing and he is responsible to deal with his children in private. For example, if a child misbehaves and the behaviour is brought to the attention of the father, but he fails to act, then the farter's father [the grandfather] will be called on to discipline his son for not acting against the grandson (Mkhatshwa 2011; Dlamini, Dlamini and Langa 2011; Dlamini P 2011). This verbal remonstration by the grandfather with his own son will be public – perhaps in front of his uncles or aunts (Mkhatshwa 2011; Dlamini, Dlamini and Langa 2011; Dlamini P 2011). The effect of this is to embarrass the

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[45]   In the absence (through death or debilitation) of the father, an uncle on the father's side will preside over the meeting (Focus Group 2011:¶17).

father who will be shamed into carrying out his duty toward the family, and effectively, toward the wider community.

Throughout their lives, young men are expected not only to honour their fathers, but to obey their every instruction (Kuper 1947:117). Sons do not 'own' assets. They fall within the oversight of the father, whose blessing should be sought before any acquisition is made (Dlamini P 2011). Even then the acquisition is not considered to be his property. This is also true when the father has died. [As one the 'living dead' he is acknowledged as the father, whose blessing must be sought (Dlamini P 2011)]. A further indication of the control exercised over young men by the father is that they will not be allocated a piece of land to build a home until such time as they are married – normally through an arranged marriage negotiated by the father (Langa 2011).

To put this honouring into context, consider the following case study. A man has three sons. The eldest son is faithful to his father, acknowledging him as supreme head of their household. He understands that his father's word is law. This is true, notwithstanding the fact that the eldest son is himself married to three wives and has children of his own. The youngest son has similar feelings towards his father and obeys his every word. The second son, seeing greener pastures in the South African cities, heads off to the 'City of Gold'. Here he becomes a part of the cosmopolitan culture and marries a woman from Lesotho – against the desires of his father. Not only does the young man take on the cosmopolitan culture of the city, but he also begins to eat food that is totally foreign to any self-respecting Swazi. For example, his wife cooks the meat of a cat for supper. On returning home, his father expresses his displeasure and, instead of accepting the remonstrations, the young man rebels. This act of rebellion is so foreign to his male siblings' honour code that they weep in shame to see their brother behaving so disrespectfully towards their father. (Curle 2009:96).

3.5.7 The women and children are trained to be virtuous.

Traditionally, Swazi education and training takes place in the home. Young children learn from their grandparents; older boys look to the menfolk within the homestead; and girls learn from the women. Boys are taught from a young age to be aggressive and assertive. "They are taught to take what they want, when they want it" (Khosa 2005:12). Within this

machoismic understanding, they are taught to be subservient to their fathers, and the hierarchy above them.

On the other hand, girls are taught to be submissive and subservient to men generally. To earn approval from men, they must be pretty and pleasing. To do this, they must be sexually accessible to men. Once they have understood and accepted this, they are perfectly prepared for their future roles as wives, mothers and sex objects (12).

During their childhood they are kept under their fathers'[46] oversight and control, so that they might enter marriage as a virgin and obtain a good *Lobola* [Bride wealth].

3.5.8 Slaves are seen as possessions, which can be bought and sold as the head of the household sees fit.

Slavery was been outlawed in the Kingdom of Swaziland during the rule of the British. This was confirmed in the country's 2005 Constitution (Constitution 2005:¶18). However, within Swazi borders the *Shangaan* people are looked down upon (Dlamini, Dlamini and Langa 2011). The classist nature of the culture puts this people group in the lowest place hierarchically. Because Shangaans are merely mistreated as a people and cannot actually be bought or sold, it must be said that this aspect of Aristotle's criteria is not met.

3.6   RELATIONSHIPS WITHIN A TRADITIONAL SWAZI HOME

In their book, *Families in the New Testament World,* Osiek and Balsh make ten observations about relationships in Patriarchalistic homes during the Greco-Roman era (1997:38-39). We will consider each of these aspects to confirm or deny the research in 3.5 above:

3.6.1   Male honor consists in maintaining the status, power and reputation of the male members of a kinship group over against the threats that may be thrown against them by outsiders.

Within the Swazi culture, male honour is seen through the amount of public respect that is given to the individual. Respect can be gained or lost in the areas of control over wives and children, productivity – based on yields of crops and cattle, and attendance at public

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[46]   The plural possessive term is used to encompass the father and his brothers collectively. Nephews and nieces do not refer to their father's brother as 'uncle', but as 'father'.

functions, where one is seen to be contributing to the community. This position of status is vital to the individual, and to the individual's ranking within the community.

3.6.2 Each exchange between males of different kinship groups is seen as a contest for honor.

One of the ways in which they learn to express their masculinity is in the game of stick-fighting (Mager 1996:14). In Africa, stick-fighting is a sport. Ancient Swazis used sticks to protect themselves from wild animals and as a means of defence - not as offensive weapons of war like spears. (LaNdwandwe 2009:93). Younger boys fight with sticks while tending herds, while older boys and young men spar publicly at ceremonies and celebrations. The practice of sparring with sticks is called *kuvulewa*. This pastime provides the young men with an opportunity to build up their skill and courage and, in so doing, distinguish themselves as warriors earning the respect of each other and the community. Whilst stick-fighting is a game, the sticks can be used for self-defence and are sometimes used in faction fights. Because of the tendency of the young boys to aim for the eyes, King Sobhuza outlawed stick-fighting (Dlamini, Dlamini and Langa 2011).

3.6.3 Within the kinship group, the absolute loyalty and deference of each male member is expected, according to the proper role of hierarchy in the family.

Manci, in his Doctoral dissertation, states that in African Traditional Religion fatherhood [in its broadest sense] should be seen in the following manner:

> In the traditional African Worldview all things are considered in their hierarchical order and position in that order. Therefore, as there is a hierarchy in position, there ought to be hierarchy in possession…The '*emaKhosi*' [kings and chiefs], the elders and the heads of families are the logical Earthly representatives of God and the Ancestors who administer property for their respective subjects (Manci 2005:64-65).

> This belonging to the king, the Ancestors and eventually to God is not just in terms of being subjects, but it means something deeper than this. It means belonging that requires a filial submission and dependence. The lesser belongs to his/her master as a child who can have no life without him (Manci 2005:67).

This attitude of belonging to one's father is inculcated into each child from the time of his/her birth. To rebel against this truth is to deny one's very existence and culture. In doing so, one would be deemed to have lost one's *Buntfu.*

3.6.4 Aggressiveness, virility, sexual prowess, and the production of sons are important components.

In traditional Swazi culture, from the moment that a son is born into the family his father will instil the understanding that he 'has a wife' in the nature and quality of his paternal

grandmother (Dlamini, Dlamini and Langa2011; Mkhatshwa 2011; Dlamini P). She will be for him a 'wife' and she will acknowledge the child as her 'husband' (Mkhatshwa 2011; Langa 2011; Dlamini P). As the child grows, the 'wife' [*Gogo*] shows the young boy much respect, instilling within him a sense of honour (Kuper 1986:30). To honour his 'wife', he must prove not only his strength, but also his character. For example, the young boy will gather firewood and bring it home, displaying his strength (Mkhatshwa 2011; Dlamini, Dlamini and Langa 2011; Dlamini P). To encourage the boy, the *Gogo* will show her appreciation. In this way the young boy develops his *Buntfu*, as well as his determination and strength (Focus Group 2011:¶26). This philosophy is extended once he reaches the age of three or four, when he takes on the responsibility of herding calves and setting traps for birds (Kuper 1947:117). When the boy reaches the age of seven or eight[47], he will traditionally go through a ritual [*Butseka*] during which he becomes a 'proper Swazi.' During this week-long period he will be subjected to meaningless tasks, to see how he reacts to taking orders. He will also receive his Swazi name – a name that signifies the personality that his mentors have seen in him (Hall 1998:23–28).

Once the young man passes into puberty at about 12 or 13, he leaves the oversight and protection of his grandmother/'wife' and moves into his own room [*Lilawu*] (Focus Group 2011:¶27). At this point he is now living closer to his father and uncles (Focus Group 2011:¶28). His sibling sisters or half-sisters are not permitted to enter his room and he must look after himself, other than in respect of food, which he gets from the main kitchen (Mkhatshwa 2011; Dlamini, Dlamini and Langa 2011; Dlamini P).

The educating of Swazi boys is directed towards training them in a way that will ensure that they are hardened physically and severed from the "skin skirts of their mothers" by the time they enter public life (Kuper 1980:117; Focus Group 2011:¶30). Part of this education is spent herding the calves and then the cattle during which time they learn about nature, develop their physical strength and learn to fend for themselves (Kuper 1986:53). Stick-fighting [*kuvulewa*] forms an integral part of this. (Focus Group 2011:¶31). Because of the nature of the game, they will incur bumps and bruises (¶32). On returning home, *firstly,* the young boy may not reveal any sign of weakness (¶33); *secondly,* if he loses the match

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[47]   To be considered a "true Swazi" it is necessary to complete the training programme. Therefore it can take place at any time during a man's life (Focus Group 2011).

he may not return home crying (¶34); and *thirdly,* he is not permitted to come home and select stronger weapons to wreak vengeance (¶35).

Traditionally, while a woman is highly valued within the clan, that value is primarily attributable to her reproductive capabilities and not to any other skill or gifting she may possess (¶36). The rationale underlying this is that the procreation of children is the principal reason for marriage. Since males are expected to perpetuate the family [*bavusa likhaya*] (Van Schalkwyk 2006:175), wives who produce male heirs are given greater respect (Focus Group 2011:¶37). This is especially true of the wife who gives birth to the first son as he is destined to head up the family (¶38). [It is interesting to note that should a man [through genetics] be unable to sire a male child, his family will 'send him away' and secretly arrange for one of his brothers or male relatives to sire a male child so that the man is not left without a male heir] (¶39; Women and Law1998:204). Should, however, the wife of the man [who has paid *Lobola*] not produce a male heir for her husband, her family will be informed of the problem. To remedy this, the family of the wife may send her younger sister or a cousin to fulfil her obligations [*Inhlanti*[48]] (Women and Law 1998:182). Because of the patrilineal nature of the culture, if a man dies without progeny, a younger brother will take on the dead brother's wife as his own [*kungenwa*] (Nkambule et al 2008:22; Focus Group 2011:¶41). Theoretically, this is done with the wife's consent (Focus Group 2011:¶42). Practically, a widow has very little option but to marry her husband's sibling (Hlanze 2011). [If children are born from this marriage, the children are deemed, legally, to be those of the dead brother (Focus Group 2011:¶43)].

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[48]   *Inhlanti* – In a cultural practice that mirrors levirate marriage, if the older sister is barren, the man can choose a younger, unmarried sister as a second wife. This also happens when an aunt is barren. In this case, one of the aunt's nieces will be sent to bear the uncle's child. Sometimes if the man has indulged in *kulamuta,* he may choose to take the niece as a second wife (Langa 2011).

   Kulamuta: 'In this practice, a woman or man flirts with or has sexual relations with a brother- or sister-in-law… The practice is embedded and reinforced in Swazi culture via songs that promote *kulamuta*.' (Nkambule et al 2008:17). These songs are sung during National events such as the Reed Dance, to highlight customs and practices (Langa 2011).

3.6.5   The crucial thing, for both individual males and for families, is that one's claim to status and power is matched by others' perception; this is the coherence of ascribed and attributed honor.

In her dissertation on the Indigenous Law of Contract within a Swazi context, Adelle van Schalkwyk lists the three cornerstones of Swazi life, [within the overarching discipline of *Buntfu*] as respect [*inhlonipo*], commitment [*kutinikela*] and responsibility [*umtfwalo*] (2006:219; Whelpton 1997:149). Respect is the most important, as it governs behaviour within the hierarchical community. Commitment is important as it reflects the individual's cognisance that he is part of the wider community and understands his position within it. Rights within the Swazi culture are focussed on the community [as opposed to the individual] and individuals therefore have a responsibility to ensure its wellbeing. Marwick recorded his understanding in this way:

> In the Swazi society the individual is moulded so that his behaviour in everyday life is determined by the habits of mind and body, and certain dispositions and sentiments which are the result of his training. The individual is taught certain norms of conduct towards members of his family and to people outside that family. In the same way he acquires sentiments in regard to the economic pursuits of horticulture, tending cattle, hunting, domestic work, religion and every sphere of life (1940:281).

Even though each Swazi male seeks respect which can be translated as status within the community, his method of achieving it is relational to the amount of respect that he receives (Focus Group 2011:¶44). The example is given of a young Chief who is inaugurated. At that point his perceived ranking has already been established (¶45). However, in order for him to maintain that status or enhance it and become known as a 'Great Chief', he will need to show commitment and a sense of responsibility (¶46). The ordinary man, on the other hand, cannot lay claim to a position of status. He must be perceived to have honour, recognised by the community, before he can lay claim to it (¶47).

3.6.6 To claim greater honor than is recognised by others would incur the shame of one who does not know his place in society.

Where someone holds himself up as having status [as an emissary of the King or a Chief, for example] but does not in fact hold that position - and it is found that no such status exists, that person will be dealt with by the King or his Chief, and will be disciplined accordingly (¶48).

3.6.7 The honor of women in the public male world consists in preserving the family's honor by guarding their own sexual purity.

To ensure that their daughters are preserved from unwanted male intrusions, Swazis have developed a number of cultural practices. The *first* practice is a form of claustration. As in the case of a male child, a female child will similarly become the 'wife' of her grandfather, who will watch over and protect her until she reaches puberty. At that time she will move out of her mother's room and will be given her own room close to her mother and her aunts, who will begin to take a more prominent role in nurturing the young woman (Mkhatshwa 2011; Dlamini, Dlamini and Langa2011; Dlamini P 2011).

It is important to understand that, in terms of Swazi culture, "it takes a whole village to raise a child" [*umtfwana wetfu sonke*] (Focus Group 2011:¶50). In terms of this *second* cultural practice, the men within the village will take responsibility for the protection and discipline of each other's children (¶51). The implication of this is that if an adult male sees a schoolgirl from his village with a 'boyfriend', the boy will be beaten and the girl disciplined (¶52).

The *third* protective practice is that of *Umchwasho* - a traditional chastity custom in Swaziland. This practice is currently inoperative. When *Umchwasho* is operative, unmarried women are not allowed to have sexual relations and must wear a traditional set of tassels. The tassels are usually made of wool and are worn around the neck like a scarf. Girls aged 18 and under must wear blue-and-yellow tassels and are not allowed any physical contact with males. Those aged 19 or over must wear red-and-black tassels and are allowed some physical contact with males, but not sexual intercourse. Those who are caught going against *Umchwasho* are fined one animal [typically a cow]. The practice was last active between 9 September 2001 and 19 July 2005 (Hlanze et al 2008:90-91).

The *fourth practice*, already mentioned in 3.5.4 above involves testing the young girls to ensure that they are still virgins (AWID 2005:¶2; Inness 1998:105; Focus Group 2011:¶53). In an address to his people, Zulu King Goodwill Zwelithini went to great lengths to stress the fact that no true Zulu man would sleep around[49]. Zwelithini said that,

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[49] It should be noted that the siSwati people and the isiZulu are closely related – each being able to speak the other's language. Their customs are also similar. Therefore, most of what is said of the siSwati is true of the isiZulu, and vice versa.

according to Zulu custom, only with legitimately acquired wives are sexual relations allowed (Zwelithini, 2003). Young Swazi and Zulu men and women may, however, indulge in a *fifth* practice – *kucencuka.* Although Swazis do not go through an initiation rite as their Zulu male counterparts do, they are permitted to relieve their sexual tensions through the practice of 'thigh sex' [*kucencuka*] [Zulu: *kusoma*] (NERCHA 2003:27). The couple will retire to the young man's hut, where they would explore each other's bodies without sexual penetration. At the time the female would be wearing a small skin similar to a bikini, which barely covered the essentials. To remove the covering was suicide. Any young man who attempted to remove the covering forcibly would be brought before the council and condemned to die. Females also ran a similar risk. On her wedding day, the bride would be asked to go with the groom into a special hut, where they would have sex and 'break her virginity'. The evidence of this would be a bloodstain on a white goatskin. If it was found that the woman was not a virgin, she would not only disgrace herself, but also her clan. Were she to become pregnant while still living at her parents' house, she would be ostracized and rejected. They would treat her as if she had never been born (Natal Witness 2003). These practices prove that, traditionally, the real test of manhood was not one's ability to sleep around, but exactly the opposite. It was considered virtuous and manly to exercise self-control, having non-penetrative sex until the woman became the man's legitimate wife. Both practices reveal that the two cultures valued self-control above all, imposing heavy penalties if the couple failed to exercise control of their sexual urges.

The *sixth* practice was designed so that men could easily distinguish between married and single women. It is similar to veiling (2.2.4). This tradition holds that a married woman should cover her head[50] or put up her hair [*wacola*], as a sign of her betrothal and as an indication of her non-availability (Hlanze 2011).

Traditionally, the *education of young girls* was ignored, as their primary role of child-bearing did not require a costly education. However, with the advent of the Church Mission Schools and free education, together with King Sobhuza's example of educating his daughters, girls began to receive an equal education. Missionaries went from door to

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[50] The practice of covering the head with a 'doek' is not original to Swaziland. It was assimilated from married Afrikaner women, who wear a 'doek' during the Nineteenth Century (Focus Group 2011:¶78).

door to ensure that all the children would be schooled. Where the timetable for schooling coincided with a necessary chore, such as the dipping of cattle, the timetable would be adjusted to accommodate this (Dlamini, Dlamini and Langa 2011). The result of the missionaries' input has been that the current literacy rate in Swaziland is almost the same for both men and women [82.6% and 80.8% respectively]. This is surprising for a Patriarchal Society (CIA Literacy 2011:¶21). Compare this to other Patriarchalistic Societies, such as Afghanistan and Pakistan (See 2.4 above). The natural outcome of this equality is that middle-class women are now seeking self-actualisation.

Finally, all women are required to dress in a modest manner, with little or no make-up. Because of the impact of the '*Dubai*[51]' culture, traditional men are currently calling for the 'speedy formation of *Liguma,* to educate women from early childhood about 'how to conduct themselves and dress in a respectable manner', because "parents dress up the girl child not to look like a child, but to look like a grown up mistress" (Theatre for Development 2010:4).

3.6.8   Women are, in men's eyes, the mysterious gateway of birth and death. Because they ultimately have the power that provides legitimate offspring, they must be protected from outsider males and therefore controlled.

Because of the risk taken by men that their women will have an affair and bear children from an extramarital relationship, a man will often choose to marry a woman who is at least ten years younger than he is and who comes directly from her Father's care and domination. The rationale behind this is that such a woman will be easy to control. They see women who have experienced life by

HIV Population by Gender by Age
Source - Swaziland Central Statistics Office 2007

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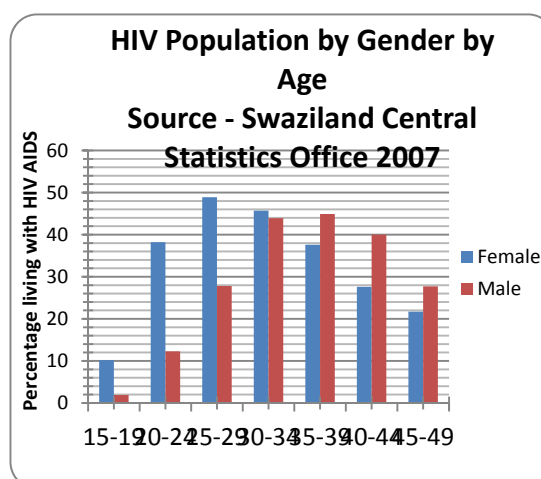
[51]   The reference to "Dubai" has nothing to do with the country of Dubai as such, but refers to the importation of cheap second-hand cars into Swaziland from other countries. The word has come to represent something that is not local or authentic but has been adopted from elsewhere.

going to University or living by themselves as independent and potentially unruly. The factuality of this age difference is born out in the HIV prevalence statistics. The graph reveals that men peak at 37.5 years while women peak at 27.5 years.

Should a Swazi man not be able to protect the sexual purity of his wife/wives, sisters and children, he will be seen to be impotent and without honour. Because of this, and because the act itself lacks *Buntfu*, retributions against anyone who dishonours a man's wife/sister/child will be violent and extreme, from both the man himself and his wider family.

3.6.9 The surest way for a man to dishonor an individual male or family is to seduce or rape its women, for this demonstrates that the males lack the power to protect their vulnerable members.

Before considering the honour/shame issue, one needs to understand the basis of the marriage relationship. *Firstly,* the marriage is a coming together of two families. In traditional marriages the two fathers, in consultation with their respective families, will have sought out suitable spouses for their children. In coming together they, as the representatives of the households, will have agreed on the marriage (Kuper 1986:26). A *second* consideration is the investment that the groom and his family are making for the future as they pay over the *Lobola* (Afolayan 2004:183). *Thirdly*, the wife has to be able to bear children for him. This is her primary role (Van Dyk 2001:63). Thus it is logical that the man's priority in marriage would be to come together with a wife who is filled with the spirit of *Buntfu* and that their children would be raised within that philosophy (Curle 2009:57). The African proverb, "It takes a whole village to raise a child[52]", underpins the argument and reveals the depth of the *Buntfu* philosophy inherent in raising children. Therefore any breakdown in the process of bringing up those children must, of necessity, expose them to the potential loss of their *Buntfu* (57).

With regard to the position of a wife, the moment that she is betrothed and the payment of *Lobola* has been arranged and agreed upon, she becomes part of a wider community – that of her own clan as well as her husband's (Kuper 1986:24-27). Her protection flows from the families understanding of *Buntfu.* Consequently, any attack on her purity is an attack

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[52] There is no evidence that the proverb originates from any one African culture. However, there are similar sayings throughout Africa that convey the same idea.

against the extended family, since her being raped or seduced brings dishonour to the entire family group.

3.6.10.   In many traditional cultures, a raped woman is damaged goods that will not be able to command a good marriage, and a seduced woman is a pollution that must be eliminated by a father or brother, in order to restore the honor of the family.

In common with the Patriarchalistic cultures of the Greco – Roman era, Swazi women who are raped or seduced become 'damaged goods' and the extended family is shamed within the community. At issue to the Traditional Swazi is not the harm done to the girl and her reputation, but to the reduction in the 'bride wealth' that would be paid for his daughter. Consequently, the man who seduces or rapes his daughter must pay a fine – normally five cows. Unless the resultant fining[53] of the miscreant male is seen within the context of community, the Patriarchalistic nature of the transaction can easily lead to an extremely negative interpretation.

3.7   THE SACRED SWAZI INCWALA CEREMONY

A practice that existed during the Greco-Roman period [and before], but not mentioned by either Aristotle or Osiek and Balsh, is that of the expiation of sin through a scapegoat ritual. Smith and Doniger spell out the functioning of such a sacrificial ritual.

> The victim represents or "becomes" (and thus substitutes for) both the invisible divine recipient of the offering and the human being who makes the offering. 'Through this proximity the victim, who already represents the gods, comes to represent the sacrifier [= sacrificer] also. Indeed, it is not enough to say that it represents him: it is merged in him. The two personalities are fused together." (Hubert and Marcel 1964:31-32) Every sacrificial victim, then, symbolizes both the god and the worshipper; every sacrifice is both an ersatz self-sacrifice and a dramatization of a deicide. (1989:190)

During the ritual an animal or a person is substituted as a scapegoat for the sin of an individual or a nation. Hallo, Moyer and Perdue comment that of all the tribes in the Middle East, the Hittites "seemed to be the most concerned about ritual purity though the Israelites come a close second on the point" (1983:33). The Israelite practice is spelt out in Leviticus 16. The principle of the Israelite rite was the atonement of sin through shedding

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[53]   If a male rapes a girl and is found out, he must pay a fine to the girl's father equal to five cows. Should the girl give birth, the penalty is reduced. The reduction is due to the fact that the father now has a "son" or a further daughter for whom he would obtain a "bride price" (Langa 2011).

the blood of one goat and sending another into the desert. "That the goat was accompanied by someone and was led to a desert place was meant to show that there was absolutely no possibility for its return. Thus, the guilt of the nation was symbolically forgiven and carried away". (Feinberg 1958: 324)

In the final weeks of every calendar year – the exact timing being dependent on the phase of the moon - the Kingdom of Swaziland celebrates a type of Scapegoat Rite - *Incwala*. Despite the fact that this ritual, at its heart, is shrouded by secrecy, Hilda Kuper, who spent many years with His Majesty Sobhuza II, was able to record much of the event. She documented her findings in her seminal work – *An African Aristocracy – Rank among the Swazi* (1947), and summarised the details in her later work – *The Swazi: A South African Kingdom* (1963), which was substantially revised in the 1986 edition (1986).[54]

Buthelezi comments that "Incwala has striking similarities with the Day of Atonement, where the whole nation would be in prayer, making a new commitment to their God who is the source of their existence, and from whom they find their own life and identity" (2011:77). Apart from being a rite of atonement and first fruits, *Incwala* is a proclamation of the Swazi hierarchical structure. Kuper comments – "All subjects play parts determined by their status: [the King,] the queen mother, the queens, married and unmarried regiments, princes, the king's blood brothers (*Tinsila*[55]), councillors, ordinary commoners, and ritual specialists known as the 'People of the Sea,' all have specific duties and receive appropriate treatment"(1986:72). Comfort Mabuza adds the following thoughts - "Incwala is an affirmation of the King's rule and endorsement thereof by *Mvelinchanti* and *emadloti*. If the King is of good standing he will successfully come out of this ritualistic encounter…, [having received] a confirmation and endorsement… by the supernatural powers to lead the nation into yet another year" (Mabuza 2007:42). Without the King, there can be no *Incwala*. Yet, the King does not control the event. During Incwala, the King - acting as High Priest of the Swazi Kingdom - submits himself to a process wherein he is stripped naked in front of his people under the authority of the priests - known as

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[54]   Because of the secrecy surrounding the Sacred Ceremony, no other recognised authorities are available.

[55]   *Insila (Tinsila:* Plural) – When the future king is nearing puberty, he enters into a blood brother relationship with two boys of equal age from the Matseɓula and Motsa clans. The joining of the blood is performed by the leading *Inyanga* of the Shiba clan (Kuper 1947:78-79).

Bemanti – people of the water or *Belwandle* – people of the sea (Kuper 1947:198-221) together with the 'faceless Labadzala'[56]. Weeks before the main event, the *Belwandle/Bemanti* set out in two groups, one group heads to the sea – just south of Maputo in Mozambique and the other to the rivers – Lusaba, Komati and Mbuluzi. Their mission is *firstly,* to fetch water that will be used in the ceremony and *secondly*, to bring back personal effects from people (throughout the country) that they meet along the way (200). To ensure the success of their venture, they are ceremonially sent out by the King, his mother, leading counsellors and his *Tinsila* (199). It is important that "the Ancestors must witness the exodus" (199).

The first and second days of *Incwala* are devoted to the building of "the Sacred Hut" (*Inhlambelo*) that will house the King. On the afternoon of first day, sexually inactive youths [*emajaha*] will set out to obtain branches of the Sickle Bush [*Dichrostachys cinerea africana*] [*Lusekwane*] (Patricks 2002:¶4) that are used to weave the poles of *Inhlambelo* together. The branches are "picked as the moon rises above the horizon to the accompaniment of … [*Incwala*] songs" (Marwick 1966:185). On returning, the branches are laid at the entrance of *Inhlambelo* for old men to build the structure where His Majesty will dwell (Marwick 1966:185).

Early in the morning on the third day, little boys go out to collect leaves from the Large Leaved Forest Bushwillow [*Combretum woodii*] [*Mbondvo seshlatsi*] (Glen 2005) to fill the gaps in between the Sickle Bush weave. On the late afternoon of the third day of the Great *Incwala* [the Day of the Bull] the *Bemanti* bring the *umdvutshulwa* – a large black ox - which is first thrown to the ground and then beaten by the hands of the young *Bemanti* men. Once the animal has been beaten senseless by the blows and by covering the nostrils so that it cannot breathe, the ox is dragged back to the *Nhlambelo* [Royal Sacred Hut] where a deep incision is cut in its right side by a *Bemanti* priest. [Marwick refers to him as the King's doctor. This *Inyanga* is also responsible for medicating His Majesty with

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[56]   The 'faceless Labadzala' form a part of the *Liqoqo* [Councillors] but the identities of these Princes of the Realm are never revealed to the public hence the use by the media of the additional word 'faceless'. *Labadzala* literally translated means 'elder' but should be translated as 'Counsellor' or 'Overseer' [Langa 2011].

various kinds of *muti*[57] (1966:189).] The priest will reach in and locate the main artery (*umgqumo*)[58] and free it from to the animal's spine. One of the most powerful young *Bemanti* is called to pull on the artery until it snaps - killing the ox instantly (Marwick 1966:189). Selected parts of the animal are cut off and used to "put strength into the King" (Kuper 1947:214). Amongst these is the gall bladder. The *inyongo* (gall) is sprinkled over His Majesty and the ritual wife, whereafter the bladder is worn on the King's chest (Marwick 1966:189). The rest of the ox is sacrificed as an "offering to the Ancestors" (Kuper 1986:74). The following day the bruised meat is eaten by young children[59] (1947:215; Marwick 1966).

Our discussion returns to the third day. A further ox [*incwambo*] is driven into the cattle byre. His Majesty – who is naked - sits on the ox (that has been forced to the ground). There he is washed by his *Tinsila* – one on each side. When the *incwambo* "loses its vigour a young substitute is found" (Kuper 1947: 214). The King is washed "with foamy medicines that bestow personality and include *umtfuso*, from *kutfusa* (to stir or awaken) a prescription[60] given to bulls to make them strong and quick to climb the cows, and to men to stir virility" (Kuper 1947:214).

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[57] It is important to understand that 'medicines' form an integral part of the ceremony. The medication is intended to make His Majesty "beloved of his people and respected by surrounding monarchs; it is part of a general treatment to strengthen the King (*ukumisain kosi*,- to make the King firm). The medicines used are known as 'black' medicines, and they are supposed to stir up supernatural power in him, from which he must be released with 'white' medicines, before he can again move among his people" (Gluckmann 1938:25).

[58] Kuper writes that the organ of the ox that is broken is the "windpipe" (1947:213). This Researcher believes that Marwick's understanding is probably more accurate. Since the act takes place within *Inhlambelo*, there can be no certainty.

[59] It should be noted that Luke records that the leaders of the early Church - having met during the First Council of Jerusalem - sent the following message back to their fellow disciples in Antioch: It seemed good to the Holy Spirit and to us not to burden you with anything beyond the following requirements: You are to abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality. You will do well to avoid these things (Acts 15:28-29). Thus the Old Testament ban on eating animals sacrificed to idols is validated by the New Testament.

[60] Two known possibilities exist: *Libangalala* (Mabuza 2007:55) and *umVusankunzi* (Marwick 1966:188).The *Libangalala* is a product of mixing the roots of the Wild Jute herb - *Corchorus asplenifolius* and the Heart Leaf Eriosema wild flower - *Eriosema cordatum.* Both plants have the reputation of being powerful sexual tonics (Ndhlala 2009:20). The product – Bangalala - is claimed to be a powerful aphrodisiac. It is sometimes referred to as '*African Viagra*' [Sildenafil Citrate], being prescribed to men to enhance potency, increase sexual appetite and stamina; however women are also known to use the sexual tonic (Ndhlala 2009:20). [Continued on Page 107]

The ox is then killed and "the carcass of the slain ox-bull is left overnight in the *Nhlambelo* to be 'tasted' by the royal ghosts." (Beidelman 1966:377) The remains are "ritually burnt by old men and people should not go near the smoke lest by inhaling it they go mad" (Kuper 1947:214). Towards sunset on the third day, His Majesty retires to the *Nhlambelo*.

The King reappears early the following day [about 5.00 am (Marwick 1966:189)] having been doctored in the *Nhlambelo* by his *Tinsila*. Once again he is naked - except for an *umncadvo* (an ivory penis tip). He passes in front of the people and enters "the hut where he solemnized his first recognized marriage, his marriage to the Matseɓula queen"[61] (Kuper 1947: 215; Beidelman 1966:377). Here he participates in the ritual of the 'First Fruits' biting into green foods. Traditionally, once the King has tasted of the 'first fruits', the rest of the Kingdom were then permitted to eat from the new harvest (Kuper 1947:215). At midday the *Ncwala* songs are sung as the King and his soldiers dance. In the dance, surrounded by his people, the spirits are asked to "guide and protect the nation in the year ahead, to bring good rains and abundant crops, and to empower the man who embodies the Nation" (Hall 1998:198).

After the songs, His Majesty retires to the *Nhlambelo*. He will reappear towards evening.

> His royal kinsmen encircle him, singing that they plan to depart with him. The people lament. The royal clan dance, trying to encircle the king and force him back into the *Nhlambelo*. The people dance and sing, trying to entice him out. He emerges

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[The *siSwati* term *Libangalala* is normally literally translated as 'to cause to have sleep'. However, in common with the English idiom 'to sleep with someone', it can also be translated as 'to cause to have sex.']

A further possibility comes from the roots of the Forest or Red Num-num Tree [*Carissa bispinosa*] [*IsiZulu = umVusankunzi*] (Schmidt, Lötter and McCleland 2002:558). "*Umvusankunzi* normally comes in powder form, and is traditionally mixed with alcohol or taken with soup. The stimulant is still common in rural communities where men are generally too poor to use clinically-tested drugs like Viagra (Sibanda 2010:¶11).

[61] "The nation provides the king with his first two queens. They are chosen from special clans, the Matseɓula and Motsa, and are known as his 'right hand queen' and his 'left hand queen' respectively Each is also described as *sisulamsiti*, from *ukwelusula* – to wipe away, *misiti* – darkness, charred medicines" (Kuper 1947:80). The Queens are said to "remove his boyhood darkness and immaturity, and give him the fullness of manhood; they cleanse him from the darkness of medicines and restore him to normal life" (80). Literally translated, *sisulamsiti* is 'to wipe away the soot'. The first wife is sequestered for life as a ritual queen and, in theory, should not have children. In the past, children born from the *sisulamsiti* were killed. [His Majesty, Mswati III, would not follow this route, and his son has grown to be a young man (Langa 2011)].

in demonic costume, powerfully doctored and painted black, a wild beast dancing aggressively and showing reluctance to join the people (Beidelman 1966:377).

He disappears and reappears, back and forth – the regiments encouraging him to leave, while the people urge him to stay as their King. His appearance is that of "the monster of legends" (Kuper 1947:217). His body is covered with green grass that cuts into his skin as he performs a dance which no other man knows, and that the king was never taught (217-218).[62] The King finally hurls the "sacred gourd [*luselwa*] onto the black shields where it is caught on a shield by one of the young men who fetched the Sickle Bush - *Lusekwane* (Patricks 2002:¶7), symbolising that the past year has been discarded. (Kuper 1947:219; 1986:74) This forms the "turning-point in the [*Ncwala* series of] rites (378). The King, having 'overcome the powerful forces acting against himself and the Nation (Beidelman1966:378), and 'discarded' them can rejoin the nation and place his previously unrestricted powers within the confines of the social order" (Beidelman 1966:378). He withdraws to the *Nhlambelo* to begin a period of ritual renewal. His priests remove the elaborate costume - leaving him painted in black as an indication of the darkness that has overcome him. In this state, he is secluded together with his first ritual wife for thirty six hours, or failing her - the second. At this point the King "is unapproachable, dangerous to himself and to others" (Kuper 1947:219). During the night, he must sleep with his ritual queen. In a rite reminiscent of the ancient Vedic Indo-European Mare Ritual (Doniger 1982:156), in full view of some of the Kingdom's elders, he must 'wipe away the soot' of the nation. [It is this Researcher's interpretation of the existing writings that through this sexual act, the "Bull[63]", having 'overcome the powerful forces acting against himself and the Nation (Beidelman1966:378), discards the residue of the 'evil' into the womb of the Ritual Queen.] Having performed the required cleansing ritual and been "revivified" (Doniger 1982:164) through the act, the King will sit "naked on a lion skin…in the *Nhlambelo* [Royal Sacred Hut]" (Kuper 1947:219). Apart from the counsellors, the two ritual queens are the only other persons permitted into the enclosure. The people of the Kingdom, for their part, are "also in a state of taboo and seclusion. Ordinary activities and

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[62]   During the dance, there can be no spectators – only participants. Even foreigners must become part of the ritual at this point (Dlamini W 2011)

[63]   Besides being the lion, the King is also "the bull (*inkunzi*) of the nation" (Beidelman 1966:380).

behaviour are suspended; sexual intercourse is prohibited, no one may sleep late the following morning, and when they get up they are not allowed to touch each other, to wash the body, to sit on mats, to poke anything into the ground, or even to scratch their hair" (219).

The sixth day - "the day of final purification" (220) - sees a huge fire being built in the cattle byre. The fire is symbolic of the cleansing that has taken place. The attire worn by the central participants, the blankets and the personal effects collected by the *Bemanti,* as well as the gourd (*luselwa*) are all added to the fire and burnt. Cattle are driven into the byre and a black cow is chosen to be killed. The gall bladder is carefully removed and taken into the *Nhlambelo.* It is put into a finely-plaited dish with medicated waters. The still naked king walks around the freshly killed animal, cleansing himself of the paint. Once cleansed, he retires and changes into more simple *Incwala* dress. The day is filled with song by the King and his people. If the act of atonement has been successful, the Ancestors will bless the ceremony by quenching the fire with rain. If it does not rain, it is an omen of ill fortune for the New Year.

3.8   CURRENT REALITIES WITHIN THE PATRIARCHALISTIC PARADIGM.

We have established that the traditional Worldview of the Swazi is centred in the philosophy of *Buntfu* and that the belief system can be summed up in the idiom 'Because we are, I am.' We have also seen that, within the Kingdom of Swaziland, the Worldview cannot be divorced from the Patriarchalistic Paradigm. Thus, any view on the subject of *Buntfu* should be prefaced with the understanding that it flows from a male perception. However, as Joy Ndwandwe says, Swaziland is experiencing an identity crisis (2009:60) because traditional Swazi Customs are undergoing a serious metamorphosis.

What is noticeable is the emerging attitude amongst young girls. In a group discussion amongst some of the children whose parents would be seen as urban upper or middle class, it became evident that those girls are adopting a Western attitude to life. Their first goal is to be well educated, their second is to be rich, and thereafter to marry in a civil marriage, thus preventing their husbands from having second or third wives (Focus Group - City High School 2011:2). A disconcerting aspect is that while young girls are scared of falling pregnant, the risks that they are prepared to take disregard the possibility of becoming infected with HIV (Hlanze 2011). Apart from this, where once women were prepared to

accept their domestic role in the rural home, within the city this no longer appears to be the case. More and more are seeing themselves [and their children] as better off if they are not burdened by a philandering husband (Focus Group 2011:¶68), especially if he does not fulfil his obligation under Traditional Swazi Custom to care for and protect her, as he would a child. [One of the girls in the Peri-urban School indicated that she would not marry but would have children (Peri-Urban Focus Group 2011)]. Because of their education and work ethic, the *lizinga* [acquired socio-economic achievement] of numbers of women far exceeds that of their husbands (Nkambule et al 2008:27). This brings with it a tension between the men's Traditional Authority and the women's Intellectual Authority (Focus Group 2011:¶70). Research done by Women in Law reveals that the abuse suffered by women in the home escalates when the wife earns more than her husband does. Because of this, highly qualified women will demean themselves rather than reveal their self-actualisation[64] (Hlanze 2011).

Added to the natural tensions brought about by urbanisation and education, Southern African culture is being heavily influenced by the Western sex-and-shopping, consumerist society (2.3.8). The maintenance of the Swazi culture, once it is removed from the enclosed environment of the clan homestead, becomes more difficult (Focus Group 2011:¶71), and certainly on the South African mines and in the cities, the philosophy gives way to a Westernised 'What's in it for me?' way of thinking (Curle 2009:64). Richardson paints a picture of the Southern African cultural breakdown in this manner:

> Under the power of the spreading urban-industrial pattern of life, both the past and the rural areas seem far away. Certainly, in many households in the townships, and burgeoning informal settlements of South Africa, the customs that once characterised social life as African are no longer observed. The loss of moral qualities once sacrosanct is rightly mourned (2009:152).

Since thousands of Swazis either work or attend university in South Africa, this cross culturization is taking its toll on the Swazi culture (Focus Group 2011:¶73). Individualism, and the rights and role of each person, continue to replace the concept of "I am, because we are" (¶74). This has brought about a situation where women and children are no longer

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[64] This Researcher is aware of two highly qualified Swazi women in senior positions [one in law and one in banking], who don their 'doeks' at the end of the working day as a sign of submission to their husbands. On the weekend, they pick up the hoe and dig in the extended family fields, despite the fact that they could easily pay numbers of others to do the work for them.

protected, to any great degree, by customary law. Now they must rely on the courts for protection in terms of the 2005 Constitution. Unfortunately, the large majority of women have little understanding of legal matters and, therefore, their protection is severely limited (Women and Law1998:123-124).

An unfortunate bi-product of this adoption of a western life-style is the tendency of young girls to follow a practice that is very similar to prostitution (Focus Group 2011:¶75). They do this in an attempt to survive and advance out of the poverty that is so prevalent within Southern Africa and the Kingdom[65] in particular. While the girls deny that they are 'women of the street', their actions can easily be misinterpreted. As their 'sugar daddies' supply all their needs, euphemisms such as 'Minister of Education', Minister of Transport', and 'Minister of Tourism' are used to describe the men who fund their advanced schooling, transport and vacation requirements - regardless of the consequences (Kaufman and Stavrou 2002:15). In a group discussion, when the high school children were confronted with the reality of a ten year difference in the peaks of HIV infection [that reflected clearly the 'Sugar Daddy' component of sex in Swaziland], the attitude expressed by the young ladies was, "That's life!" (Focus Group - City High School 2011:2).

Young men, though remaining seemingly traditional in their marriage desires (Focus Group - City High School 2011:2; Peri-Urban School Focus Group 2011:2; Rural School Focus Group 2011:2), are disregarding the authority of their fathers as they adopt a hedonistic lifestyle (Curle 2009:ii). This has been attributed to the impact of cross-culturization, brought about by foreign education and place of work (Curle 2009: ii). An example can be seen in the changes that have taken place in the tradition of being recognised as a 'stud' - an *Inganwa*. At the turn of the 19th century, an *Inganwa* was generally accepted to mean a boy who was old enough to begin courting a girl. Such courting would include engaging in 'thigh sex', but never, on pain of severe retribution [even death], penetration. Hunter writes that by the 1950's the concept had changed to mean a man with multiple girlfriends with whom he practised thigh sex (2005:6). Should girls have had multiple boyfriends, they were considered to be *ingwadla* or 'loose women'.

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[65]   In 2006, the CIA rated Swaziland as having the 5th highest percentage (69%). of countries with people who live under the poverty datum line (CIA 2011). Compare this with Libya's 7.4% (Africa. The Good News 2011:¶4).

Today, the term *Inganwa* is used to describe what once would have been called an *Inganwa yemanyala* [a dirty *Inganwa*]. Far removed from the restraint of their homestead norms, men no longer believe in the need for marriage for the meeting of their sexual needs, but use their Patriarchalistic aggression [physically or financially] to obtain it. Today's *Inganwa* will have multiple girlfriends with whom he has penetrative sex, without any intention of marriage (Hunter 2005:9; Nkambule et al 2008:45; Women and Law1998:200).

Thus, what was once a morally strong Swazi Patriarchal cultural system is giving way to one where men have such little respect for women that they will coerce[66] 15 year old girls to have penetrative sex (See graph under Point 3.6.8). This dropping of moral cultural standards is bringing about a culture far removed from the Traditional Custom. As one correspondent within the Focus Group has pointed out, this is not Swazi culture – "It's *Dubai*" (Dlamini P 2010). In assimilating this foreign *Dubai* culture into the Swazi culture, many of the checks and balances prevalent in the traditional culture are being lost (Focus Group 2011:¶82). One need only read the daily newspapers to find many glaring examples of this[67], but consider the words of NERCHA's[68] Director, Derek von Wissel, as he sums up the situation:

> Violence associated with sex has become a norm. Sex with innocent children causes outrage, but sadly only among a few. Men believe they can own women just as they own property, treating them as disposable goods. Young girls are abused with impunity. Rape makes the headlines and slogans are printed on t-shirts. But sexual abuse and violence continue unabated, as though normal (Von Wissel 2007:¶11.).

Within traditional Swazi culture, such acts would have brought about serious sanction. Today, because the checks and balances are no longer in place, there is no cultural penalty. There is, however, a physical outcome - many of these men are HIV positive, so the young girls and women join them on the "HIV super highway" (Epstein H. 2007:58; Nkambule et al 2008; Theatre for Development 2010:3; Curle 2009:124).

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[66]   Because of the extreme poverty within the country, the coercion is often in the form of a financial inducement.

[67]   On 5th November 2010, the Times of Swaziland reported how a 56 year old man raped his 13 year old daughter (Dlamini J 2010). The Swazi Observer reported the details of the case on 16th November 2010.The biological father had raped his daughter 'on many occasions'. Similar horror stories are reported almost weekly.

[68]   NERCHA - Swaziland's quasi government department charged with the task of fighting HIV/AIDS.

A full page advert placed in the Times of Swaziland newspaper on the 5th November 2010 spells out the current cultural position:

<div style="text-align: center">

There are many things we say.
We say we are a proud people,
Famous for our rich customs and traditions.
We say we are a people of respect and discipline.
What is the truth?
Sisivula sisibhibhidle Sibaya sendvodza *[Literally – we open the man's kraal and eat all the cattle. Figuratively – find a virgin girl and have as much sex as you want with her]*;
Then brag to our friends and say -
'Zodwa is great for sex, Thuli is for keeps and Dolly is my bling.'
With each conquest, we say, 'A man is a hunter and the fun is in the chase'.
S'tru…

Before we get married we say 'idla emhlambini…ayinamkhungi'
[As long as I am not married, I can have sex with anyone at any time.]
Once we are married, we say
'Silota tindvuku' *[sharpening of tools]* and 'makhwapheni *[my secret lover]*
Keeps my marriage strong'.
S'tru…

We refuse to play the fool [look foolish] and [so we] say, 'I cheat because he does.
Iso ngeso.' *[An eye for an eye]*
We justify kushenda *[the practice of a woman having an affair]*
By saying 'umyeni wami akasebenti
[My husband is not good in bed and my secret lover feeds us],
Sex with makhwapheni feeds us'.
S'tru…

We push the blame to bomasihlalishane erarumini
[The practice of living together before marriage]
Saying 'you see they take turns behind each other's backs to have sex with secret lovers';
While we grab the house help when the other is not looking.
S'tru…

We play innocent while having sex nebalamu betfu *[with our sisters-in-law]*
And simply say, 'So what? Kuvumelekile mosi *It is allowed]*!'
S'tru…

We blame it on love gone wrong and say
'I loved one, got played, angeke kungiphindze *[it won't happen again]*.'
We tell ourselves, even if I die, I'll have had my fun
And ridicule faithful lovers

</div>

Who don't put people they trust and love at risk.
S'tru…
If we think like this
Are we a people of respect and discipline?
Do we value our rich customs and traditions?
In public we are the good role models we want to be.
Yet behind the scenes, we are the opposite.
Our actions are helping the spread of HIV. That is why
One out of every three Swazis is HIV positive.
S'tru! Aw'kaphephi *[You are not safe!]*

(One love 2010:19; 2011 Back cover).

In setting up the One Love campaign, the researchers used comments that time and again had been raised in interviews throughout the country (Langa FD 2011). The advert was designed to shock people into reality – the reality of HIV. What it also does is to highlight the impact of the *Dubai* culture. As stated above, much of this new culture can be blamed on the inculcation of the Western individualistic philosophy – but not all.

Inherent within Swazi tradition are incongruences that encourage the changing nature of the culture. One example is the practice that young men are expected to follow of publically expressing their appreciation of the beauty of every young woman that they encounter (One Love 2011:14); Focus Group 2011:¶83). According to Swazi custom, unless a young woman receives such comments, she is likely to have an inferior opinion of herself, leading to an unhappy single life or *saliwakati* (One Love 2011:14; Focus Group 2011:¶84). Over and above this, young men are encouraged to 'pursue'[69] the woman of his desires [*kusoma*], while she is expected to 'refuse' his advances (Brown 2010:¶3; Focus Group 2011:¶85). It is believed that, historically, young men adopted the 'hands off' understanding so well that a young woman could bathe naked in their presence (under a waterfall or in the river) and they would not go near her (Hlanze 2011). With the advent of the Sexual Offences and Domestic Violence Bill before Parliament, a conflict has arisen between what is good for the protection of women from a Western perspective on the one hand and Swazi Custom on the other. According to Section 10 of the proposed bill, 'stalking' is prohibited. This Section has been vigorously opposed in the House of

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[69]   In this custom, a man will repeatedly ask a woman to marry him, following her to her home, or to her place of work, or to local recreational areas (Langa 2011).

Assemblies, as it directly affects the Swazi Custom of *Kusoma* (Brown 2010:¶5). Even if the Bill were to pass with Section 10 intact [which is unlikely (¶5)], it is improbable that it will have the desired effect. Swazi males have the right to appeal to Swazi Custom. They can use the defence that it has always been their tradition and is therefore acceptable[70] (Hlanze 2011). In today's cultural environment – so far removed from tradition through western cultural influences - a mere smile by the young could be read as an invitation to 'pursue', and a 'no' could be interpreted as a 'yes' – especially when the girl's Westernised clothing and behaviour is designed to "challenge men" (Nkambule et al 2008:25).

A second example that encourages detrimental changes in the Swazi culture is the 'child' status of a man's wife. The social consequence of this state of affairs has been far reaching, as children '*should be chastised when they disrespect their fathers'*. The result of this is that, not only are women treated as second-class citizens, but they are also beaten for perceived disrespect, ranging from adultery at the one extreme to burning a meal at the other (Ziyane 2006:48-51; SDHS 2007: Table 16.6.1; Physicians for Human Rights 2007:105; Simelane 2010:4).

A third example is the polygynistic culture within Swazi Custom. Historically, this has been encircled with checks and balances (Curle 2009:125). However, without the checks and balances, young men are encouraged to seek multiple conquests as they prove their 'stud' credentials (Nkambule et al 2008:21; Theatre for Development 2010:3; Curle 2009:61,124). Having Multiple Concurrent Partners in Southern Africa brings with it a heightened risk of entering the HIV Super Highway (Epstein H. 2007:58; Nkambule et al 2008; Theatre for Development 2010:3; Curle 2009:124).

Finally there is the question of *Lobola* within a polygynistic community. It is vital to understand the fiduciary position of the father within the clan. The cattle 'owned' by him are held in trust on behalf of the family. Thus any payment of *Lobola* is seen as an investment in the future of the clan. This underlines the importance of the family's

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[70] Fortunately, the Swaziland High Court has jurisdiction over all Swaziland's courts – whether through the Roman Dutch Courts or the Customary Courts. The only area where it does not hold full authority is in the case of Princes of the Realm, who can appeal directly to the King (Hlanze 2011; Langa 2011).

involvement in the marriage between one of their clan members to someone from another clan (Focus Group 2011:¶89).   Historically, fathers [in their capacity as trustee (Manci 2005:64-65)] would supply their sons with the cattle needed to pay over the 'bride wealth[71]' (Focus Group 2011:¶90). In turn, the 'bride wealth' would be used by the bride's father to secure the payment of *Lobola* for one of his own sons. In this way, the wealth circulated within the wider community (Van Schalkwyk 2006:151). The lack of acculturation amongst the modern Swazis, and the change of currency from cattle to paper, has led to a false understanding of the ownership of the clan's cattle. In this individualistic *Dubai* philosophy, men are abusing their fiduciary responsibility by using the wealth to acquire further brides for themselves. Alternatively, they use the wealth in personal gratification (Focus Group 2011:¶91). The impact on his sons is that they must now pay the *Lobola* themselves - from money that they must borrow, thus putting their marriage into debt before it even starts (Focus Group 2011:¶92).

It must be noted that the issue of the payment of *Lobola* is clouded with controversy between the traditional and modernist view. In the eyes of many, the exchange of *Lobola* is said to signify *kutsenga sisu* [literally - the purchase of the uterus] (Women and Law1998:175-176). The modernist view of the practice of *kulobola* is that it "perpetuates the subordination of women by vesting rights in someone else, a man in his capacity as a father, a husband, brother, uncle or son" (Women and Law1998:181). Surprisingly, most young ladies in High School are still adamant that their future husbands must pay *Lobola* to their fathers for the privilege of marrying them (Peri-Urban High School Focus Group 2011:2; Rural High School Focus Group 2011:2).

While the traditional culture is certainly Patriarchalistic, patrilocal and patrilineal in nature (Kasenene 1993b:76), in the past there were checks and balances to protect the interests of the women. The same cannot be said of the bastardised *Dubai* culture. The underlying nature of the Patriarchalistic Paradigm has, if anything intensified under the new mutated version. Men would, according to traditional Swazi custom, have given love and security in order to receive sex and honour. Today, although men will probably marry, they will do

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[71]   The usage of the term "bride wealth" is preferred to "bride price" as the latter indicates that a price has been put on the daughter's head (Women and Law1998:175-176).

so with the understanding that they will 'sleep around' whenever they desire. In a country where 69% live under the poverty datum line, money is king. Sex with a young woman can be purchased for the price of an ice cream (Moahloli 2008).

3.9   WHAT PART HAS CHRISTIANITY PLAYED IN THE CONCRETISATION OF THE PARADIGM?

Before focusing on the impact that Christianity has had on Swazi culture, it is important to differentiate between Christianity and the British Patriarchalistic culture that accompanied it. Kasenene records that the earliest Christian converts "changed their way of dressing" (1993a:46; 1993b:132-133). In essence, early Christian missionaries required converts to desist from wearing loin cloths and instead, they had to wear suits in a climate where temperatures can reach forty degrees centigrade[72] (Focus Group 2011:¶93). The cost of this western clothing was outlandishly expensive when compared to a loin skin. The requirement to wear expensive, heavy clothing points more to the missionary's European cold climate culture than to any spiritual base. Much of the blame for the dualistic religion prevalent throughout Swaziland must be placed squarely at the feet of the original missionaries. Instead of focussing on the primary issue of ancestral worship (see 3.3 above) and breaking with pagan traditions, the culture inculcated a watered down version of the Gospel into the African Traditional Religious belief system. The consequence for Swazi converts was that, while they were "beautiful on the outside" (Matthew 23:27), on the inside, they were filled with fear about what the spirit world of the Ancestors and the demons would do.

Added to such illogical requirements imposed by the missionaries was the Patriarchalistic abuse of the country by Britain's predatory elite. A case in point is that Rhodes had taxes imposed on the people to force the men into labour on the gold mines (Reader's Digest 1995:206). So, in many respects, the 'Christianity' introduced into Swaziland by the missionaries in the Nineteenth Century had already been acculturated with European customs and traditions.

It should be noted that the religion in Swaziland is predominantly Christianity. The distribution of the population between the faiths is debatable, but according to the Bureau

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[72]   40° Centigrade = 104 ° Fahrenheit.

of Democracy the statistics are as follows: 14.7% are "Traditional ethnic", 82.7 per cent of the population are "Christian", while the balance of 2.6% is spread among Muslim, Baha'i, Hindu and other (24-7 Prayer 2001:¶4). Of the "Christians", Independent Churches comprise 61.04% of the population (24-7 Prayer 2001:¶5). The majority of these "Independents" are Zionists (Cazziol 1989:168). Zionism is separated into two predominant groupings – the 'White Gown' and the 'Red Gown' [or 'Emajerico'] Zionists (Mzizi 1994:58). While the Emajerico Zionists lead the way in advancing the "nationalism and cultural ethos" (58), both are close to the Monarchy and the Royal family (58) through the League of African Churches, which incorporates all the Zionist and Ethiopian Churches[73] (62). In order to maintain this close relationship, the League has adopted a "theology that clearly supports the *status quo*" (65). Mzizi sounds a well-founded warning that "so long as Swazi Zionism maintains such a close relationship with the Royalty"; it is doubtful whether the League can fulfil the prophetic function that the Church is called to (1994:65).

In terms of African Traditional Religion, man is at the centre of the Universe (Mbiti 1991:36, 43). God is outside and beyond it (43). Because men are so small in the eyes of God, Intermediaries are needed (69). In Swaziland, the intermediaries are the 'Living Dead' or the Ancestors. Because of this 'Ancestral understanding', the world of the living is 'projected into a world of spirits [*Emadloti*]' (Focus Group 2011:¶94). Men and women, old and young, aristocrats and commoners continue the patterns of superiority and inferiority established during their Earthly lives (¶95). Paternal and maternal spirits exercise complementary roles similar to those operating in daily life on Earth. The paternal role enforces legal and economic obligations, while the maternal role exercises a less formalized protective influence (Kuper 1986:61).

Among those purporting to be Christian, a large percentage has a dualistic approach to their beliefs - whilst attending Christian churches, they hold to African Traditional Religious beliefs in respect of their destiny [to become one with the Ancestors], and their

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[73]   The League is referred to as being the *Sifuba senkhosi* (The chest of the King) where all his innermost secrets are laid bare. Not only that, but His Majesty is also considered to be the Head of the Church and, annually he and/or The Queen Mother will deliver a message to the Church. R S Mahlanga commented that Mswati III's father, Sobhuza, was "King, Priest, Bishop, Minister and President of this Swazi Church, as he is of Royal birth." (Sundkler 2004:94).

marriages [the practice of polygyny]. What the above statistics do not disclose is how many Protestants, Roman Catholics, or Zionists hold African Traditional Religious beliefs? [In a previous study it was found that over 50% of the Swazi people hold to these beliefs (Curle 2009:140)].

Theologically, most Swazis believe that Genesis 3:16 gives men the right of rule over their women (Hlanze 2011; Langa 2011; Langa Dennis 2011). In this regard, Osiro makes the following observation - "As opposed to the West, the role of the woman in an African family generally is still typical of the ancient Hebrew position of a woman in marriage as it is stipulated in Genesis 3:16. She is the property of the male…" (2003:35). Thus, Patriarchalism is evident within the hierarchy of the Swazi Church. Mzizi remarks that "Swazi Zionism has developed a sort of right-wing theology, i.e. a theology that clearly supports the (Paradigm's) s*tatus quo*" (1994:65). This dominance by men within the Church [notwithstanding the fact that only twenty per cent of the membership is male (Curle 2009:114)] reinforces the Swazi Kingdom's Patriarchalistic Paradigm. [Up to 1994 only the Nazarene Church, the National Baptist Church (Cazziol 1994:224) and the Immanuel Wesleyan Church (Langa 2011) [accepted] ordained female ministers on a par with their male counterparts. None of these denominations have a large following within the Kingdom.] Since 1994, three other denominations - being the Anglican Church, the Swaziland Reformed Church and the Swedish Free Church - now ordain women Ministers. In contrast, the two denominations with the highest following [the Zionists and The Roman Catholics] exclude women from major positions of leadership (Cazziol 1994:224).

A further area of concern is that many of the Zionist pastors have little formalized Theological training. Within an Nhlangano[74] fraternity of Pastors three out of thirty had Bible School training of any description (Nyende N 2011). Finally, in Swaziland there is the perception that Pastors are more concerned with power, prestige and financial gain than they are with caring for their people (Curle 2009:113). The attitude is widespread, bringing great disrepute to the Church.

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[74]   Nhlangano is a small rural town in the South East of the Kingdom of Swaziland.

3.10 Conclusions

3.10.1 The religious beliefs of the Swazi

To most Swazis, God has no interest in day to day occurrences. Such matters lie in the hands of the *eMadloti* (Ancestors). Instead of being "God" (John 1:1); "the way, the truth and the life" (John 14:6); the "King of Kings and Lord of Lords" (1Timothy 6:15; Revelation 17:14; 19:16); and "the Alpha and the Omega" (Revelation 1:8; 21:6; 22:13), Christ is thought of as the *mlungu's Lidloti* [white man's Ancestor]. Because of their tendency to interfere in the lives of men, the *Emadloti* are feared along with other members of the spirit world. To ward off any adverse impact from the spirit world, the Swazis indulge in religious rites (3.3).

The religious rites found within the Traditional African Religious belief system practiced by the vast majority of Swazis (Curle 2009:141-141) bring spiritual bondages. The term bondage is used advisedly. In John 3:16-18, the aging Evangelist expresses his theological understanding of salvation (Pawson: 2007:71-73) -

> For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him. Whoever believes in him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God's one and only Son.

In the Amplified Version of the Bible, the term πιστεύω [pisteuō] [believes] is expanded to include the words, "trust in, rely on and cling to". The same word is used by Jesus when Jairus was told that his daughter had died – "Overhearing what they said, Jesus told him, 'Don't be afraid; just believe[75].'" (Mark 5:36). Thus, belief is active – not passive. Louw and Nida expand the Amplified Version's translation by commenting:

> [I]t would be wrong to select a term which would mean merely 'reliance' or 'dependency' or even 'confidence,' for there should also be a significant measure of 'belief,' since real trust, confidence, and reliance can only be placed in someone who is believed to have the qualities attributed to such a person (1988:31.85).

The Biblical implication of the Evangelist's theological commentary is that eternal life is dependent on actively appropriating God's grace in Jesus Christ for oneself (Borchert

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[75] The most appropriate *siSwati* term is *kukholelwa.* If you say someone "*ukholelwa kuJesu*", it means that person will place a life and death trust in Jesus. *Kukholelwa* can never be used to refer to a watered down version of 'belief', such as to 'hope' or 'to think it may happen' (Langa 2011).

1996: 184; Witherington 1995: 102; Pawson 2007:34-35). When individuals go through rituals directed at the Ancestors, they reflect dependence on a spiritual force other than the Spirit of Christ. This is a denial of faith in Jesus that leads to condemnation (John 3:18). The logical consequence of this lack of faith in Christ is that, while Swazis profess to believe in Him, their spiritual subjection to the Ancestors [whom they believe act as intercessors (Mafico 2000: 485; Marwick 1966:231-234; Kasanene 1993a:22)] stands between them and God. Therefore, the advocacy of Christ[76] on behalf of believers in Hebrews 9:24 and 1 John 2:1 is negated – not because the salvation found in Christ is inefficacious - but because of humankind's personal choice to adopt a different path.

3.10.2 The overarching role of *Buntfuism*.

While many of those who write on *Buntfuism* highlight its benefits and nation building qualities (Nolte-Schamm 2006:380; Rosa 2005:¶19), the philosophy is rapidly losing ground. Urbanisation and exposure to Western Culture has brought with it a warped understanding of the African Worldview (3.4). Some, like Masango, conclude their writings with a call for a return to its traditional value systems (2006:943). Unfortunately, they neglect to mention practical ways to overcome the impact of Western 'sex and shopping' influences. As 'Women in Law' Practioner, Zachie Hlanze comments, "*Buntfu* is from the Golden Age – as a concept, it no longer exists" (Hlanze 2011).

This Researcher would posit that the single greatest contributor to this state of affairs has been the erosion of the underlying checks and balances that existed to curb the excesses of men who lived without virtue. Because culture is dynamic (1.4.1), there is very little hope of Swaziland ever returning to that Golden Age. At very best, the positive principles undergirding the philosophy could be shown to be reflected in Christ's teachings within the Church where a wider community can embrace them.

3.10.3 The role of the Church in the concretisation of the Paradigm.

While Christianity is proclaimed to be the predominant faith, African Traditional Religion still maintains a stronghold in key areas of people's lives (Curle 2009:129). This reality is

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[76] Many of the advocates of African Traditional Religion equate Christ's role to that of the Ancestors thus bringing Him down to the level of their human forebears (Ganashu 2000:282). In Swaziland, Jesus is referred to as *Lidloti leMlungu* (the white man's Ancestor) – inferring equality between Christ and a normal human Ancestor (Langa 2011).

evidenced in the Ancestral Worship and the Patriarchalism displayed in the annual Incwala Rite (Kuper 1986:75-76). Therefore, it can be said that Christianity, per se, had little to do with the concretisation of the Paradigm. This does not mean that the Institutional Church had no effect on Swazi culture. An example of this is the impact of the Roman Catholic Church which accounts for the second highest denominational percentage of members (Curle 2009:62). The leadership within that church is hierarchical - headed by a Patriarchalistic system of Arch-bishops and Bishops. This structure of leadership has been adopted by Zionist churches throughout the country. Added to this, in many ways because of the Zionist Church's relationship with His Majesty, the Church has lost its ability to prophetically speak to the State (3.9).

One positive aspect of the Church's influence on the Swazi Kingdom was the education of children - regardless of gender (3.8). This has resulted in equality in literacy that flows contrary to the typical definition of the Patriarchalistic Paradigm (2.4). However, the level of indoctrination is such that in rural Peri-Urban and Rural Swaziland, young women are still accepting Patriarchalism as the norm (3.4). It is only the urbanised young women who are resisting the Paradigm as they strive to advance themselves through education (3.4). This determination to rise out of poverty is not without extreme risk, as many engage in pre-marital sex to financially achieve their educational goals.

An area of concern to theologians is the comparative lack of formal education among the clergy. Especially within the Zionist community, very few hold any formal theological qualification. Because of this, scripture is often taken out of context. Genesis 3:16 is frequently quoted to affirm the belief that men should rule over women, without considering the New Testament verses that appear to contradict this standpoint (Focus Group 2011:¶97). It is therefore vital that the question of Patriarchalism be reviewed from a Theological perspective.

3.10.4 The contextualisation of the Patriarchalistic Paradigm.

Up to now, Swazi Custom has been passed from generation to generation by way of word of mouth and is therefore open to debate. This recordal has attempted to accurately reflect the Patriarchalistic traditions of the Kingdom's Culture.

Based on the eight criteria set down by Aristotle, we have seen that Swazi Law and Custom positively reflects a Patriarchalistic Paradigm (3.4). It has been shown that a

significant aspect of Swazi thought is that those in Patriarchal positions – from King to Household Head - do not only hold positions of authority, but are seen to be the very source, protector and sustainer of life (3.5.1; 3.5.3; 3.5.4). Traditional Swazi culture meets all seven out of the possible seven criteria set by Aristotle, [bearing in mind that slavery has been outlawed throughout the world]. Added to this is the Researcher's opinion that both the overarching values of 'Virtue' [in Classical Greek philosophy] (2.3.3) and *Ubuntuism* in African thought (3.4), point towards the 'noble' male leadership. Thus, with the exception of *[1]* the power of life and death over women and children; and *[2]* the education of young girls, a case can be made that Traditional Custom within the Kingdom of Swaziland does not differ significantly from that found within what we know of Greco-Roman Culture. In addition, the research has noted that the ten observations by Osiek and Walsh about relationships in Patriarchalistic homes were common to both Swaziland and Greco-Roman culture. Further to these similarities is the control over land that materially rests in the Royalty. As stated in 3.1 above, ownership of the large majority of land is vested in His Majesty, in trust for the people who have only usufructory rights, which are subject to many restrictions and are administered by the Chief of the Region.

Thus, it could be said that the Traditional Swazi Culture is very similar to the culture that was in place at the time of Jesus and Paul during the First Century AD. Therefore the Swaziland version of the Paradigm can be used as a reference point when considering the implications of cultural issues faced by Jesus and Paul. However, as Bosch stresses, "even when the socio-cultural gap is narrow, it is there, and it should be respected" (1991:23).

In line with other cultures, the Swazi version of the traditional Patriarchalistic Paradigm is changing. In order to extricate themselves from the cycle of extreme poverty, Swazi women are using sex, not only to advance themselves, but also to survive. While young, middle-class women are less enchanted with male domination and are seeking their independence, the same cannot be said of their rural counterparts, who see the payment of *Lobola*[77] as a vital component of marriage. So, while young rural girls are committed to marriage, men will marry only on their own terms and with the condition of having

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[77] Many young middle-class women see *lobola* as an important part of Swazi identity and may still follow a modernized version of the practice – if only to satisfy the elders.

multiple girlfriends, with whom they have penetrative sex. This is having a detrimental effect on the Swazi Kingdom's future, as one in two women aged 25-29 are HIV positive.

CHAPTER FOUR

A THEOLOGICAL EVALUATION OF THE PATRIARCHALISTIC PARADIGM

Thus far, the research has reviewed the biological and sociological impact of gender variances (2.1-2.2); recorded the history of Patriarchalism (2.3); and explored its reality within the modern Kingdom of Swaziland (2.4). What that has been determined, is that biologically, sociologically and culturally, a few males dominate - the situation, the community, the region, the country or the globe. Under those few, who have been called the predatory elite, comes a pyramid of hierarchy. At the bottom of this pyramidical structure, are the women of this world. Despite numerous attempts by feminists to bring about change within the paradigm, all that has occurred - culturally – is its mutation. And the mutation has not improved the lot of women – if anything their lot has become worse.

We have also observed that, within the context of Swaziland – said to be a Christian State - Genesis 3:16 has been used as a determining factor to bolster the Cultural belief that men rule over women. Swaziland is not the only State where the Bible, the Torah or the Quran have been used bolster this practice. Within the Christian faith, the Feministic attack has caused the Patriarchalistic Paradigm to be subjected to greater and greater Theological scrutiny as variable understandings of authority in marriage were propagated. Middle of the road understandings were advanced by two separate groupings, the Council on Biblical Manhood and Womanhood and Christians for Biblical Equality. This was in reaction to the position adopted by Christian Feminists who advocated that certain portions of Scripture should be discounted because of their 'patriarchal bias.' The Theological debate has continued into the 21st century without any sign of consensus being reached. As stated in 1.1.1.4 above, one of the purposes of this research is to determine "how does the Patriarchalistic Paradigm compare to Scripture?"

Roger Nicole argues that "it appears to be a sad reality that most of the differences between Patriarchalists and Egalitarians in the present debate are hermeneutically based, if one includes exegesis as a dimension of Hermeneutics" (2005:363). In view of this, our evaluation will begin with a discussion of the Hermeneutical considerations. Once this has been completed, the research will focus on what the Scriptures clearly state.

4.1 HERMENEUTICAL CONSIDERATIONS

Hermeneutics – the establishment and definition of principles that help the interpreter understand the meaning of a Biblical text (Nicole 2005:355) – is said to be a science, an art and a spiritual act. It is a science - because it provides a logical and orderly classification of the laws of interpretation (Osborne 2006:21-22) and evaluates "historical evidence as conscientiously and cogently as possible (Ehrman 1995:141). It is an art - since it requires skill "demanding both imagination and ability to apply the 'laws' to selected passages or books" (Osborne 2006:21-22). Finally it is a spiritual act - that depends on faith and the leading of the Holy Spirit (Osborne 2006:22) to hear the Word of the Lord. This final aspect is important since Evangelical Theologians agree that, while the author is human, the Author giving guidance to that human is God (The Lausanne Covenant 2011:¶2). However, since mankind is prone to presuppositions, it is crucial that all three – science, art and the leading of the Spirit - are in harmony.

Lindbeck states: "theologies are assessed by their applicability as well as their faithfulness. They are judged on how relevant or practical they are in concrete situations as well as by how well they fit the cultural-linguistic systems whose religious uses they seek to describe"(1984:124). Since the family, and by implication marriage, has been seen as the "basic building-block of the church" (Fisher, Sonn and Bishop 2002:146), the relevance and practicality of this study are essential. Because culture is such an integral part of the subject matter, it will be vital for the study to remain faithful to the Bible. This, in itself, has inherent difficulties because each person's Worldview affects their interpretation of scripture. Köstenberger expounds those difficulties:

> In the case of the interpretation of Biblical gender texts, every writer has preconceived notions of how male-female relationships are properly conducted. An illusory notion of Hermeneutical objectivity will render genuine dialogue with both the text and other interpreters and interpretive communities much more difficult (1994:¶7).

Köstenberger continued and set out his understanding of Hermeneutical methodology:

> An identification of the book's genre, a reconstruction of the historical and cultural background of a document, lexical and syntactical studies, and a survey of the passage's literary context and the flow of the argument (1994:¶14).

Evangelicals probably agree that Köstenberger's position would readily be accepted across their domain. However, many would debate how best this should be done. It is important to recognize that in using cultural factors, "an interpretation does not assume the Biblical

message is culturally *relative,* but rather that it is culturally *relevant,* both in its own times as today" (Tucker and Liefeld 1987:444).

4.1.1 The issues that underlie the Hermeneutical debate

Historically, the goal of Hermeneutics has been to discover the intention of the Author/author. Because of the distance between the author and the reader, this raises an immediate problem. Apart from the role of culture, there are numerous factors that cloud our understanding. *Firstly*, there is the relationship between the divine and the human in the authorship of the text. *Secondly*, God's commands come to us as absolute, yet "the historical context of the writings appears to relativize certain elements" (Silva 1987:38). *Thirdly*, while the divine message must be clear, many of the texts are ambiguous. *Fourthly*, while we depend on the Holy Spirit for interpretive guidance, scholarship is vital. *Fifthly,* even though the Scriptures appear to presuppose a literal and historical reading, throughout the Bible we find figurative and non-historical elements. *Sixthly,* interpretation requires a degree of freedom, yet such freedom can be construed as licence to 'write scripture'. *Finally,* the presuppositions of the reader, through his humanity, instil subjectivity into a process that requires objectivity (Silva 1987:38). In addition to these seven factors, are two further problems: *[1]* determining whether a text is timeless [or limited to the specific circumstances of that time and culture] and *[2]* whether Church tradition has discerned or obscured the truth.

Underlying these theological problematics - are issues of history, culture, linguistics, science, theology and pre-understandings. Each one of these issues brings with it additional questions more often than answers. Each must be addressed in order that the exegesis of the text is sound. The last of these – pre-understandings – is a minefield that during the late twentieth and early twenty-first centuries has caused heated contestation between Christians of every persuasion. Ultimately, as Swartley states, "some method must be used which gives the text distance from the interpreter's theology, a method which allows the text to speak its piece, to function as a window through which we see something besides our own thoughts. Otherwise the text becomes a mirror reflecting back what we want to say" (1983:185)

4.1.2 The history of the Hermeneutical debate.

In every situation where text is to be exegeted, there are three possible perspectives from which to address the passage in question. These are *[1]* text-centred *[2]* author-centred and *[3]* reader centred. Church leaders, from the time of the early Church Fathers focussed on Biblical Text to establish what the Author was saying.

With the Enlightenment, the pendulum swung away from an automatic acceptance of the face value of the text to focus on a 'realistic' approach to Scripture. Descartes, from his foundation of doubt, "placed reason, not faith, in primary position." (Hindson and Caner 2008:171) Locke added to this, resulting in reason becoming the watchword of the day (Locke 1690c:429). Anything that could not be proven by reference to other historical works was rejected due to the fact that the writings were deemed mythological. In this way, the intention of the author was subjected to a rationalized historical review (Thiselton 1995:11). The natural outcome of this manner of thought was that the rationalism of the Enlightenment period precluded any notion that Christ's death could be used as atonement for sin (Mercer 1986:63). Whilst, during the 18th and 19th Centuries, a number of academics such as David Strauss (Healy 2003:37) and Ernst Troeltsch (Ogletree 2003:67) followed this rationalised view of theological history; others, like the Wesley brothers, rejected the liberalized view of the Bible (United Methodist 2005:¶9). Schleiermacher [1768-1834] saw that reconstructing the author's original intention was the real purpose of Hermeneutics (1838/1998:107-108). He did this by choosing the middle ground between *[1]* that chosen by Enlightenment advocates and *[2]* the dogmatic approach adopted by many of the Church Scholars up to that point (1830/1999:83-85). Osborne sums up Schleiermacher's understanding of interpretation as the "common ground of understanding between subject and object, between reader and text" (2006:468). His system was based on two pillars of knowledge – the grammatical [the external lingual codes] and the psychological [the internal consciousness]. He demanded that passages be seen by the reader as a whole and in context – not as isolated parts. In doing so, "the interpreter should align himself with the mind of the author and recreate the whole thought of the text as part of the author's life (Osborne 2006:468; Schleiermacher 1838/1998:107-108). Writing in the 20th Century, Wolfhart Pannenberg argued that a rationalistic approach is not scientifically acceptable in that, while resurrection was not in the personal frame of reference of such writers as Troeltsch, the Biblical references were in themselves valid

historical records of what the disciples had seen and heard (2004:135). Therefore, there is no basis - other than by way of unacceptable rationalistic presuppositions - to discard the accounts of the Gospels as diachronic. To historic and textual criticism, Bultmann added literary criticism (1950:47). Traditio-Historic-Grammatical Criticism [that included text, historic and literary criticism] became normative in interpreting Biblical Texts and remained so until the 1960's. Many scholars believe that this method is the only acceptable approach to Hermeneutics.

4.1.3 The Hermeneutical process

At the centre of the debate is confusion over the Hermeneutical process. Those who follow the Traditio-Historic-Grammatical Hermeneutical method hold that the audience being addressed are primarily contemporaries of the author. [E.g. Paul's letter to the Roman Christians] If one follows this methodology, the process continues as the interpreter strives to determine what the author/Author has said in the passage [to his then present audience]. This is done within the wider context of the passage, the book, the genre, the linguistics, the geography, the history and the culture of the time. Once those truths, principles or injunctions are ascertained, one would then add the final step *[5]* and apply the findings to one's own position in time. The initial question posed is 'What is God saying?' From there, the second question can be posed, 'What is God showing me from what He said in this passage?' As stated, this methodology grew in strength until the 1960's. However, the drive for personal rights in the Hippie Era brought this conviction under scrutiny.

Some scholars now prefer to focus on the role of the current reader. They believe that the presuppositions that separate the two eras, is too great for the message not to be distorted. This latter group have multiple interpretations as to detail but, because of their focus on the reader as opposed to the author, fall within a wider methodology which is termed The New Hermeneutic. Those who follow the New Hermeneutic methodology combine the interpretation step with its subsequent application in an endeavour to answer the question 'What is God saying *to me* from this text.'

Notwithstanding the variance on which reader [past or present] has more importance, most Evangelical scholars [including those who prefer the New Hermeneutic] agree that the process typically involves the following: *[1]* examining a portion of Scripture; *[2]* extracting from it the 'timeless' truths, principles or injunctions that are expressed within

the cultural, geographical and historical setting peculiar to the time that the piece was written. This is subject to the overriding principle that Scripture should interpret Scripture; *[3]* laying down an interpretation of one's findings; *[4]* revisiting the process to ensure that presuppositions have been excluded in *[2]* that, of necessity, impact the findings in *[3]*. In a spiralled process, the interpreter comes to the text with his pre-understanding. The reading of the text impacts the reader which affects his pre-understanding. This impression brings about a response from the reader who once again engages the text (Lee 2009:3).

4.1.4 THE NEW HERMENEUTIC.

As already indicated, the primary difference between the two methodologies is the focal point. In the Traditio-Historic-Grammatical method the focus is fully on what the author said. In the New Hermeneutic, the focus has been transferred to the modern reader – to what the author is saying to the person. Because of this, the problem of authority within the interpretation becomes more complex. It implies that "the interpreter can be regarded as the same authority or as having the final authority in interpretation" (Lee 2009:1-2; Eco 1981; Fish 1980; Iser 1974). This has inherent difficulties. The more that mankind focusses on his wants and desires, the less likely will he discern the Word of truth! (Matthew 6:21). If we look closely at the methodology, three serious issues are evident.

Consider NASA's photo entitled 'Earth rise on the moon' (NASA 1968). Whilst there appears to be a fusion of Earth and Moon taking place: *[1]* each photo taken by a different Astronaut, on a different day, will result in a different picture; *[2]* the two objects are three hundred and eighty thousand kilometres away from each other so no 'fusion' will ever occur; and *[3]* the focus of the photograph appears to make the moon more important than the Earth - because of focus and size. In similar manner, the results of applying the 'New Hermeneutic' will: *[a]* differ from one person to another giving multiple meanings; *[b]* not necessarily bring about a valid conclusion; and *[c]* focus on the need of man as opposed to the directive of God through His Word.

If one views the definition of post-modern thought as set out by McGrath – 'something of a cultural sensibility without absolutes, fixed certainties, or foundations, which take delight in dualism and divergence, and which aims to think through the radical 'situatedness of all human thought'" (2010:73) – one understands the source of The New Hermeneutic. Effectively, the method focusses on a cultural position and then, via a process of eisegesis, scripture is found to back theories that are 'current reader centred' as opposed to 'author centred'. Because of this anthropocentric focusing the 'New Hermeneutic' methodology appeals to theologians who need to address a hurtful cultural position [Liberation and Feminist Theologians] (Turner 1994:1, 9). We will briefly consider three derivatives of the New Hermeneutic: *[1]* Redemptive movement *[2]* Feminist *[3]* African.

4.1.4.1   The Redemptive Movement.

In defence of the Egalitarian argument, Webb believes that the original Greco Roman Culture in respect of Women was that as set out in Aristotle's writings (2.3.3). He then introduces Paul's writings in the Bible saying that the Apostle Paul 'softens' the understanding in Ephesians 5:21-33 (2001:80) and if one takes Galatians 3; 28 to account, there is a "seedbed" (2001:88) for further movement towards the ultimate Egalitarian belief of total Equality between the genders. He explains his Redemptive movement philosophy through the following diagram where X stands for a non-redemptive position through to Z which reflects our future position with Christ (2001:32).

X	**Y**		**Z**
Original	**Bible Ultimate**	**Our Culture**	
Culture			**Ethic**
[Ancient, Near eastern or Greco-Roman culture]	The isolated words of the text; an ethic 'frozen in time'	Where it reflects an ethic better better than Y	reflected in the spirit of the Biblical text
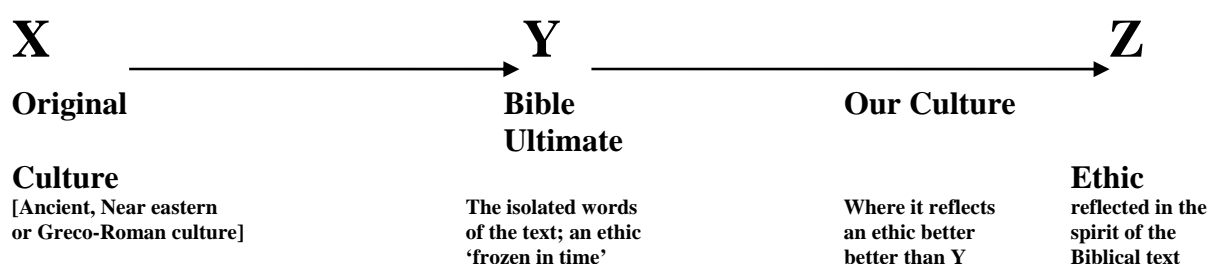
The Redemptive position is that which has been taken up by certain Egalitarians who state that the position of husband and wife is "complementary without hierarchy" (Pierce and Groothuis 2005: Cover). The impact if the Redemptive position is trajectory in nature: Starting with a negative cultural position at X, one looks forward to what the position will be like once Christ has returned Z. One then considers what movement – historically - has taken place along the Redemptive line [e.g. banning of slavery] and appropriates such movement to other negative cultural positions such as the abuse of women.

Marshall summarises this trajectory approach of the Redemptive approach in the following manner:

> Recognition of the fully Egalitarian implications of scriptural teaching thus takes place at *the level of the application of Scripture to the contemporary reader*, rather than solely at the level of what individual texts were saying specifically to the original readers. But the deeper application is made in the light that the gospel pushes us on to a fuller understanding, while the new situations in which we live require us to seek in Scripture answers to questions that lie beyond the horizons of the original readers and writers alike (2005:204). [*Italics inserted for effect.*]

Other authors who believe in the trajectory nature of the Redemptive movement include France (1995:78) and Thompson (1996:326-349). France argues that during the times of the Old Testament and those of Jesus, the culture was steeped in patriarchy. By His words and actions, Jesus began the movement along the trajectory path which was carried further by the writers of the New Testament. France goes on to explain the basis of his beliefs:

> The gospels do not, perhaps, record a total reversal of the Jewish prejudice against women and of their total exclusion from the roles of leadership. But they do contain the seeds from which such a reversal was bound to grow. Effective revolutions are seldom completed in a year or two. In this, as in other matters, the disciples were slow learners. But the fuse, long as it might prove to be, has been ignited (1995:78).

Conservative evangelicals have serious reservations about 'Trajectory Hermeneutics.' As this modern Hermeneutical approach is applied to Ephesians, a number of questions need to be answered. For example, in both Marshall (2005:202) and Webb's (2001:84) analysis, they use slavery as an underlying example for the trajectory launch of women from a place of being loved patriarchally to one of equal authority. However, within the Ephesians passage 5:21-33, there is troika of relationships: husbands – wives, fathers – children and masters – slaves. The question must be asked – why limit the launch to only women, why not extend the launches to children as well. Using a similar launch, it could be said that the current practice of 'allowing children their freedom' has Scriptural backing in that Fathers are urged not to "exasperate their children" (Ephesians 6:4). Secondly, Marshall's use of Workers" Unions as a current solution to slavery is also unfortunate as the origin of the Union is found in Marxist Leninist (atheistic) teaching (Moes and Bristley 2001:187).

4.1.4.2   African Hermeneutics.

According to Gerald West, African Biblical interpretation has a "tri-polar" approach, being *[1]* the Biblical Text, *[2]* the African context and *[3]* the conversation by the Reader through which *[1]* and *[2]* are linked (2008:1). This New Hermeneutic interaction between

text and context is "fundamental to African Biblical scholarship" (West 2008:2). The origin of this interaction lies within the general experience of African Christians that is "consciously informed by the Worldview of, and the life experience within that culture" (Ukpong 1995:5) and is otherwise known as 'Inculturation Hermeneutics' (West 2008:3). This Hermeneutic pays "attention to the African socio-cultural context and the questions that arise therefrom" (Ukpong 1995:5). While the Nigerian Theologian Ukpong builds in "historical, social, economic, political, and religious as elements of Inculturation Hermeneutics, the tendency of most African Inculturation Hermeneutics is to concentrate on the cultural and religious elements" (West 2008:3). Within the Swazi context this plays out in the acknowledgement and acceptance of Ancestral worship and the embracement of the Patriarchalism Paradigm resulting in its focus on Genesis 3:16.

Added to the mix is a form of Liberation Hermeneutics that focusses on the economic and political facets of African life. In this respect, race and class are critical and the Hermeneutic draws much of its conceptual frameworks from Marxism (Mosala 1989; Frostin 1988).

A further addition to this blend known as African Hermeneutics is African Womenist Hermeneutics. This method, that draws from both Inculturation and Liberation Hermeneutics, focusses on the needs of women and displays the feminist Hermeneutics of suspicion [see below] in its process (West 2008:5-6). This Feminist approach brings it into direct confrontation with the masculine Inculturation Hermeneutic. As women bring up issues such as tradition, culture, legal codes and household arrangements, it "jars men's ears… and makes 'good women' nervous" (Circle 2008:¶8) resulting in the comment that "women are their own worst enemies" (¶8).

4.1.4.3   Feministic Hermeneutics.

Feminism is a broad term that includes a number of perspectives. *Secular feminists* do not accept the Bible, so they are excluded from this debate. *Religious feminists* are not Christian but, nevertheless view the subject from a religious Worldview. These include Mary Daly and Daphne Hampson who view Scripture [and Christianity] as "irredeemably male-centred" (Köstenberger 2006:54). *Christian feminists* do not accept the authority of all scripture but are nevertheless committed to a Christian Worldview (Thomas 2002:374). One of the issues that Christian feminists stress is the masculine God-language that, in

their view, extenuates patriarchal theology. McFague argues that the dominance of the masculine imagery of God as Father, King, Lord and Sovereign distort the Christian God in ways that legitimize patriarchy (McFague 1987:147-148). Since God is neither male nor female, Feminists believe in a need to revise the language of the Bible to include both "feminine and masculine similes, metaphors and pronouns, as well as non-gendered personal and natural imagery" (Carr and Schuurman 1996:19). Elisabeth Schüssler Fiorenza believes that women should not accept the Bible's authority without question but should us a "Hermeneutic of suspicion" (2001:95). To this she adds that certain feminists "question whether the historical man Jesus of Nazareth can be a role for contemporary women, since feminist psychological liberation means exactly the struggle of women to free themselves from all male internalized norms and models" (Fiorenza 1981:107).

In comparison to *Egalitarians*, Christian feminism is extreme. Compare the above position to that of Egalitarian, Rebecca Groothuis. Groothuis identified eight facets to the Biblical Egalitarian Hermeneutic: *[1]* Biblical interpretation must endeavour to follow the author's intent. *[2]* It is important to accurately translate those passages used to silence women. *[3]* It is crucial to ensure consistency with the rest of an author's writings and the whole of Scripture. *[4]* Texts couched in a context of culturally specific instructions are not to be read as normative for current situations. *[5]* Culturally specific instructions are to be interpreted both in the light of Biblical doctrine and also in light of the cultural conditions under which they were written. *[6]* Biblical events should be understood within the culture of that time. *[7]* Because God's revelation in the Bible is progressive, New Testament texts should be considered to be more accurate as an indicator of God's intent for women. *[8]* One needs to guard against interpreting the Bible from one's own pre-understandings (Groothuis 1994:110).

The difference between the two positions is vast. The question needs to be posed: 'Where does such extreme feministic ideology originate?' In many ways, it is a reaction to the Patriarchalist extremes that view women and women's bodies as sinful, unholy and polluted. In the view of feminists, "legal, political, cultural and economic structures unite in a vicious cycle to reinforce men's control over women's bodies" the end result of which is that one in four women in the USA are physically or sexually abused (Carr and Schuurman 1996:26). The situation in Southern Africa is far worse where "four women per day are killed by an intimate partner" (Mathews, Abrahams, Martin, Vetten, Van der

Merwe and Jewkes 2004:2). It is from this perspective that one understands the bias towards the New Hermeneutic method of interpreting the Bible that has been adopted by the Feminists.

4.1.5 Traditio-Historic-Grammatic Hermeneutics.

The Grammatical-Historical method was first used by the Syrian Antioch School where it was an alternative to the *letterism* of the Jews and the *allegorism* of Philo that had been adopted by the Alexandrians headed up by Origen (Ramm 1970:48). In contrast to the Jews, they asserted that literalism could be both "plain literal" or "figurative literal" (Ramm 1970:49). Origen held that the literal meaning of Scripture was limited to only the *body*, while allegorism reached the *soul* of the Bible (32). The fault line in the allegorist approach was its tendency to obscure the true meaning of the Word in that "different doctrinal systems could emerge within the framework of allegorical Hermeneutics and no way would exist to determine which were true" (30).

Fundamental to those who accept the Traditio-Historic-Grammatic Hermeneutical methodology is the recognition of 2 Timothy 3:16 and 2 Peter 1:20-21 – "All scripture is God breathed and is useful for teaching, rebuking, correcting and training in righteousness"; "Above all you must understand that no prophecy of Scripture came about by the Prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit".

Thomas believes that the "purpose of the grammatical-historical method is to discover meaning not confuse it… The task of exegesis is to explain what the text means, not to raise a smoke screen so as to open the door for what has already been decided without submitting to relevant texts" (2002:437-438). In this regard, the method adopts the medieval rabbinate exegetical process known as *peshat*. The focus of *peshat* is a "closely reasoned description of what the text actually says" (Wall 1995:376). This is in contrast to the investigative nature of the second step - *derash* process - that is used to give "an imaginative (application) of what the text means for its current readers" (Ibid 1995:376). It is therefore vital that these two processes – peshat and derash - be kept separate. In this way, the "one meaning of the text" (International Council on Biblical Inerrancy 1983: Article 7) is not confused with its multiple applications or aspects of significance.

While the method has been the primary Hermeneutical process followed by Theological scholars since the Nineteenth-Century, this does not mean that it is without Hermeneutical difficulty. It too, is clouded in controversy. *Firstly,* some scholars believe that the distance of time, and therefore culture, is so great that no satisfactory interpretation that is devoid of some problems can be made (Byargeon 2002:313). While it is valid that temporal distance brings with it Hermeneutic difficulties, consider what the Grammatical Historical proponent Robert L Thomas has to say:

> It must be granted that twentieth century exegetes are outsiders to the cultures in which the Bible was written and for this reason can never achieve a complete understanding of the original meaning of the Bible in its historical setting. An undue emphasis upon this limitation, however, loses sight of the fact that all historical study is a weighing of probabilities. The more evidence we have, the higher degree of probability we can attain. The practice of exegesis, therefore, is a continued search for greater probability and a more refined understanding (1986:10).

Secondly, the reader is personally subject to his own "fundamental assumptions, presuppositions, premises, beliefs, Worldview, model of reality, and so forth" (Long 1994:391); and not only him, but also the Worldviews of those whose writings that the reader consults; that reading a text also subject to its own world views must, of necessity, bring tension between the reader and that text (Ibid 1994:358,391) and influence the methodology that each scholar prefers (Ibid 1994:359). Paul W Felix responded to this position in the Journal of the Council on Biblical Manhood and Womenhood:

> The position that objectivity in interpretation is a false notion does not demand the abandonment of all attempts to determine the meaning of a text. What it does dictate is that, first, the exegete must recognize personal biases, and, second, the interpreter must carefully use proper Hermeneutical procedure (2011:¶49).

Thirdly, the Bible was written in Hebrew and Greek. Culture changes the meaning of words over time rendering texts difficult to understand (Fander 1993:217). One need only think of the Greek word κεφαλὴ [*kephalē*] to understand this truth. Before the second century BC the word was hardly ever associated with 'ruler' or 'authority over' yet in the Septuagint, Grudem has found "around forty examples of this meaning" (Grudem 2006a:453). *Finally*, the Bible was written by men within a Patriarchalistic culture (Fiorenza 1984:13; Fander 1993:216), therefore Feminist Scholars approach it with suspicion (Fiorenza 2001:95). Felix counters this by pointing out the following:

> First, it (the Feminist position) implies that the Bible cannot be interpreted in a regular fashion because of its male authorship. Second, it adds a further dimension to the historical aspect of the grammatical-historical method of interpretation, that

the interpreter concerns himself or herself and knows about the biases of the author. This requires much guesswork on the part of the exegete. Third, this principle is unacceptable because it presents a writer of Scripture, such as Paul, in a contradictory light. On one hand, Paul advocates the full equality of men and women [Gal 3:28]. On the other, he capitulates to societal norms and writes from a sexist position [1 Tim 5:3-16] (2011:¶63).

Thomas concludes that: "the grammatical-historical approach still constitutes the best and only valid Hermeneutical alternative within the boundaries of an adequate view of Biblical inerrancy… No other model even comes close" (2002:437-438).

4.1.6   The Hermeneutical process that will be followed in this dissertation.

As already stated, the New Hermeneutic is primarily viewed from a current cultural praxis. The cultural praxis in Swaziland differs from that in the West which differs to that in India which differs to that in China. If the Bible is to be life and liberty to the world, we should not be interpreting it from current cultural practices - since these are transient by nature. "What is needed to interpretation is not a *horizontverschmelzung* (fusion of horizons)" (Gadamer 1975:305; Thiselton 1980:307) but an expanding of the interpreter's knowledge to comprehend the circumstances under which the text was penned" (Thomas 2002:429). While we may apply 'timeless truths' to current situations it is theologically dangerous to allow our current position to modify those truths. Unfortunately, humanity at large [not only Egalitarians] tend to look at its current circumstances and interpret God's Word from that perspective. This is true of Swaziland where the Patriarchalistic Paradigm is underwritten by Genesis 3:16[78]. As Clark Pinnock[79] put it, "to opt for a reader-sensitive Hermeneutic of any kind… is a recipe for Scripture twisting on a grand scale". (1985:18-34) [At this point it is important to differentiate between those siding with the Council on Biblical Manhood and Womanhood – Complementarians - and those who are truly Patriarchalistic. From here on, any reference to Patriarchalists should exclude the Complementarian position.]

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[78]   A large percentage of Swazi believe that Genesis 3:16 gives them the right to rule and will quote it - even though there is no evidence of Theological debate on the subject.

[79]   Pinnock's views changed over the period of his stay at McMaster Divinity College (1977 – 2002). in what he describes as his 'pilgrimage in theology' (Pinnock 2008:1). The views expressed here represent his understandings before he embraced open theism.

This does not mean that this Researcher is unmindful of *[1]* the community understanding of the African people; or *[2]* the intense cultural issues that women [specifically women in Africa] face on a day to day basis. In Chapter 3 we noted that women in Swaziland represent the poorest of the poor with little to no voice. Because of this, any discussion on marriage needs to consider their beleaguered cultural position. However, if one follows the New Hermeneutic methodology, the results thereof will be interpreted as reflecting 'the need of the situation' rather than the 'objectivity of the theology'. This Researcher does not believe that Africa's best interest will be served by following this Hermeneutical focus. A better starting point will be 'What did God say in His Word to the audience of the time about marriage?' This will establish Biblical Principle. Having established the principle, one can then move forward in Chapter 6 to address the current praxis. In so doing, the confusion of interpretation and application/significance will be avoided (International Council on Biblical Inerrancy 1983: Article 7; Hatfield 2006:117; Blomberg 1990:157; Berman 1983:121; Lockyer 1988:33; Heim 2001:71 Hartill 1960:26; Fear 2006:182; Virkler and Ayayo 2007:24).

Since the research, thus far, has clearly indicated that one's hermeneutical position has the potential to determine one's theological stance (4.1.4), this Researcher believes it has been important to consider the hermeneutical issues in detail (4.1.1 - 4.1.5). To refrain from falling into the pitfalls of eisegesis by following personal cultural and/or emotional leanings, the research will strive to keep within the boundaries of the Grammatical-Historical methodology. In keeping within those boundaries, cognisance will be taken of other humanity sciences and their impact on the Hermeneutical process.

Due to the fact that across almost every culture in the world, Patriarchalism [to one degree or another] predominates[80], the dangers of possible androcentric writings will be acknowledged – not through a Hermeneutic of 'suspicion' but through an awareness that they may exist. The comments of Lord Justice Lopes spring to mind – "an auditor is a watchdog, not a bloodhound" (1896:2 Ch. 279). In similar manner, exegesis entails careful

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[80]   Ryan and Jethá list a number of small, hunter gatherer tribes where the system of government is best referred to as Egalitarian: Mosuo (2010:126-131); Minangkabau (2010:132-133); and Siriono (2010:144-145).

and watchful study of the impacting issues on the interpretation of a text – it is not designed to weed out one's pet abhorrence's.

There can be no illusions that "one can approach (a) Biblical text (with total) objectively or with a completely open mind" (Silva 1994:120). This Researcher freely admits that, like most, he has a few thoughts on the subject – what some would call an "agenda" (Silva 1994:120). Whilst intense care will be taken to evaluate whether personal presuppositions are interfering in the Hermeneutical Process, it is acknowledged that this Researcher's supposals will be embodied within the dissertation. Johari's window (Luft and Ingham 1955) clearly exposes the fact that all are subject to 'blind spots'. Fortunately, as stated in Kuhn's theory of Normal Science (1.1), one can rely on the scientific community [theologians] to expose serious presuppositional errors that have not come to the surface through the Hermeneutical process. Hopefully, with openness to change - accomplished through the boundaries imposed by the Hermeneutical process - such thoughts will bring some truth to bear on what most consider being an overexposed subject.

To enter the Hermeneutical circle, we will consider: *[1]* The author, his circumstances [geographic, historical and cultural]; *[2]* the author's original reader audience and their circumstances; *[3]* the genre of each of the texts that is to be exegeted. *[4]* The context in which the text was written. This will open "an avenue of greater insight into the theological, religious and even historical significance of the text" (Long 1989:14) through the literary mechanisms of the text and provide an "opening into the mind of the author" (Muller 1994:647).

Having considered the author, the reader, the genre and the context, the research will move on to *[5]* the text that must be exegeted. This exegesis of the text will, of necessity, take into account *[6]* the context of the wider work of the author together with the wider insights gleaned from elsewhere in the Word that have bearing on the text that is being exegeted. Because of the circular / spiral like nature of the process, each of the six facets will be related to each other causing the circle to come together.

It is with this understanding of the Hermeneutical process that the research continues.

4.2 **U**NDERSTANDING THE DEBATE OVER **P**ATRIARCHALISM FROM A **B**IBLICAL
PERSPECTIVE

Throughout the history of the debate over hierarchical authority in marriage, four portions of scripture have dominated the discussion - *firstly* - Genesis 1:26 - 3:23; *secondly* – the Patriarchal practices of the Patriarchs and the law of Moses; *thirdly* - the life and ministry of Jesus as recorded in the Gospels and *fourthly* - the epistles of Paul and Peter. Before focussing on the theological impact of each segment on the debate, that section will be contextualised through a background study of its authorship, readership, genre and plot.

Because of the impact that culture has imposed on the interpretation of Scriptures throughout the centuries; together with the contentious nature of the debate; extreme caution will be applied. Where evidence from the Scriptures is not sufficient to come to a conclusion without resorting to conjecture, no firm position will be adopted in this Chapter. It is anticipated that, at the very least, key areas of contention will be identified. These cardinal issues will be addressed in Chapter Five.

4.2.1   Genesis 1:26 – 3:23

It can be stated that no other portion of Scripture has had such a profound impact on the gender relationships of the Jewish, Christian and Muslim faiths. The passage has been [and still is] used to "prescribe patterns of social order and to posit the 'nature' of maleness and femaleness" (Kvam, Schearing and Ziegler 1999:2).

Throughout exegetical history, researchers have disagreed on the methodology of deciphering the passage. The issues are twofold. *Firstly*, within the passage, two views are expressed on the creation of humankind. *Secondly*, there are two current Worldviews of gender – Hierarchical and Egalitarian. It is the combination of these factors that gave rise to the serious debate. The questions related to Paul's interpretation of certain Genesis passages will be dealt with in section 4.2.4 below.

4.2.1.1   Background

Author/s of Genesis

Most liberal scholars date the Pentateuch to the late postexilic period although its sources would be dated from the time of the divided kingdoms (Stordalen 2000:64-66; Friedman 2003:3-6; Collins 2006:225-227; Mettinger 2007:134). However, evangelical scholars such as Sailhamer and Archer point to Moses penning the first draft (Sailhamer 2009:22;

Archer 2007:228) where after, a final edition was issued that made editorial amendments and accounted for Moses' own death (Archer 2007:228).

While Jewish tradition recognises the legal side of the Pentateuch, it is important to recognise the 'bigger picture' woven throughout the five books – the need to live by faith. Through a series of narratives [such as Genesis 1-11; 12-50 and Exodus 1-15; 19-24] interwoven by poetry and commentary, (Sailhamer 2009:38) the author paints a picture of hope for God's chosen people from the time of their creation and expulsion from Eden to their reaching the verge of the Promised Land.

Focussing on the Edenic tale, the dual nature in Genesis 1 and Genesis 2 has long been recognised. Until recently, it was believed by liberal scholars who adhered to the JEDP theory, that this duality [Pericopes: Genesis 1–Genesis 2:4 and Genesis 2:5-25] was accidental due to the passage emanating from two different sources[81]: *Firstly*, the creation narrative from the Priests in Jerusalem [P]; and *secondly*, the relationship between God and humankind from Jahwist [J] sources that were purported to have originated in Judah (Friedman 2003:3-6; Collins 2006:225-227). Modern Evangelical thought is that, whoever penned the final copy, the various sources were radically woven together into a seamless literary unit (Hess 1990:143; Mettinger 2007:135) hinged together by Genesis 2:4 (Stordalen 1992:163-177; Mettinger 2007:13).

Readership

Coming from the period that it did [whether in the time of Moses or in the later exilic period] the intended reader of the final copy would have been male rabbinic scholars (Reuling H 2006:221). The scholars would have been able to understand not only *[1]* the theology, but also *[2]* the literary art within the works. However, if one considers the oral form of the Primeval Narrative, the implied audience would have been the Israelites who came out of Egypt with Moses[82] (Collins 2006:37).

Genre

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[81]   Cognisance of a Mosaic written or oral source should not be discounted as the passage brings life and origin to the Pentateuch which is attributed to Moses (Collins 2006:36, 222).

[82]   At that time that the Israelites were journeying through the Sinai, there is no record of there being any group of rabbinic scholars.

In the same way that there is a variance between liberal and evangelical scholars on the authorship of the Pentateuch, there is conflict over the Eden narrative. Liberal scholars describe the Eden tale as a Myth[83] (Freilich 1975; Stordalen 2000:62-63; Collins 2006:251-252; Mettinger 2007:68-69) or Primeval Narrative[84] (Stordalen 2000:63). However, there is evidence that the scripture should be accepted as factual since New Testament writers such as Matthew [where Jesus cites Genesis 1:27 and 2:24] (Matthew 19:4-6), Paul (Ephesians 5:31) and the writer to the Hebrews (4:4) held that the passage was factual. As neither liberal nor conservative Christians can prove their point, we will not press it further. Throughout this chapter, the Edenic narrative will be described as a 'Primeval Narrative' thus circumventing the debate on whether it is historic in the form of fact; or mythical in the form of an historic event that cannot be proven.

While we are unable to evaluate its historical accuracy, we can nevertheless comment on the impact that it has on the reader. The wording is symbolic using literary forms that are poetic, chiasmic, homonymic and metaphoric - as it paints a picture that appears to be historically factual. It is designed *firstly* to convey a Worldview of a Creator God and His creation (Genesis 1:1 – Genesis 2:4); *secondly,* to explain the human's condition – mankind's obligation to marry, work, experience pain and die as a consequence of their sin (Stordalen 2000:306); and *thirdly,* to bring hope through the redeeming mercy of God in that, even though mankind had rebelled against Him, God would continue to provide (Genesis 3:21).

Plot of Genesis 1-3

Having created everything to sustain life God, through grace, provides humankind with everything that they need in a place of bliss (Genesis 1:29-30; Genesis 2:8-16) (Stordalen 2000:286). In this covenantal relationship they are given dominion over all the Earth and empowered to share in all its bounty (Genesis 1:28-30). There is, however, one caveat – they must not eat of the fruit of the Knowledge of Good and Evil or they will surely die

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[83]   In this sense, the term "Myth" does not infer that the tale is not true – only that it cannot be proven from external sources.

[84]   Stordalen prefers to use the term "Primeval Tale". His understanding of a "Primeval Tale is: 'mythic stories about the creation of world, the beginnings of time, of humanity and kingship, writing, city building, ritual and other cultural achievements'(2000: 63). Such a Tale narrates events from a world that is 'somehow different from the present one.' (63).

(Genesis 2:17, 3:3). Through the deceit of the serpent, humankind fails the test by aspiring to be God (Mettinger 2007:56) as they eat of the forbidden fruit (Genesis 3:1-6). Suddenly, they become aware of their nakedness (Genesis 3:7) and are ashamed to stand in front of the Lord God (Genesis 3:8). God curses both the serpent and the land that they will dwell in as a result of their disobedience; (Genesis 3:9-19) and they are expelled from the place of bliss[85] (Genesis 3:20-24).

4.2.1.2   <u>Contribution of the Scriptures to the debate</u>

<u>The relationship between man and woman before 'The Fall'</u>

In Genesis 1-3, the term *âdâm* refers *firstly* to humanity (Genesis 1:26) and *secondly* to "the Man" (Genesis 2:15) in the Garden of Eden. It is important to note that both uses of the word *âdâm* would have been in existence before the Genesis 1-3 passage was written (4.2.1.1). Therefore, we need to be aware that Patriarchalistic bias may be present in the passage. In itself, the homonymic use of the word would not be intentionally Patriarchalistic - as both the author and the audience would have been male. Culturally, the use of the male term, as a representative of both, would not have been abnormal. Nevertheless, it is wise to bear possible androcentric factors in mind when exegeting the passage.

A further difficulty that we encounter stems from the brevity of the passage. Because of the broad brush in the author's overview of the events, intricate details are missing that leave the exegent asking for more. For example, if Adam was "with her" [עִמָּהּ] (Genesis 3:6) when she ate the fruit – how close was he? If he was at her side when she was tempted, the inference would be vastly different than if he was some way off, out of sight – but nevertheless close enough for her to walk over and give him the fruit. Such difficulties require the exegete to 'take a position.' However, such 'positions' bring with them presuppositional bias and risk the 'writing of scripture.' For this reason, if it can be shown that an interpretation is subject to biased illation, no position will be adopted.

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[85]   From a Christian perspective, this expulsion is an act of grace as it allows the second Adam – Christ to redeem humankind.

We focus now on the respective positions of men and women as recorded in Genesis. Firstly, we will consider the position as set out in the creation version (Genesis 1:27):

So God created man in his own image, in the image of God created he him; male and female created he them.	וַיִּבְרָ֨א אֱלֹהִ֤ים ׀ אֶת־הָֽאָדָם֙ בְּצַלְמ֔וֹ בְּצֶ֥לֶם אֱלֹהִ֖ים בָּרָ֣א אֹת֑וֹ זָכָ֥ר וּנְקֵבָ֖ה בָּרָ֥א אֹתָֽם׃

This verse should be compared to the position taken in Genesis 2:18 where the woman is formed from the man's side to be his "helper" and in Genesis 2:23, where the man responds to her by calling her "woman".

The LORD God said, 'It is not good for man to be alone, I will make a helper suitable for him.'	וַיֹּ֨אמֶר֙ יְהוָ֣ה אֱלֹהִ֔ים לֹא־ט֛וֹב הֱי֥וֹת הָֽאָדָ֖ם לְבַדּ֑וֹ אֶֽעֱשֶׂה־לּ֥וֹ עֵ֖זֶר כְּנֶגְדּֽוֹ
The man said, 'This is now bone of my bones, and flesh of my flesh; she shall be called woman, for she was taken out of man.'	וַיֹּאמֶר֮ הָֽאָדָם֒ זֹ֣את הַפַּ֗עַם עֶ֚צֶם מֵֽעֲצָמַ֔י וּבָשָׂ֖ר מִבְּשָׂרִ֑י לְזֹאת֙ יִקָּרֵ֣א אִשָּׁ֔ה כִּ֥י מֵאִ֖ישׁ לֻֽקֳחָה־זֹּֽאת

The paradox between the first verse (1:27) and the latter two (2:18; 23) appears irreconcilable. On the one hand men and women are both made in the image and likeness of God causing both Hierarchicalists and Egalitarians to accept the ontological equality[86] of men and women (Barth, Bromiley and Torrence 2004:118; Cottrell 1994:68; Köstenberger 2004:36-37; Ortland 2006:99; Grudem and Piper 2006:471; Jewett 1975:171; Groothuis 2005:305-314; Spencer 1985:23ff; Kvam, Schearing and Ziegler 1999:391).

Hierarchicalists believe that, in marriage and in ministry, men hold a leadership function and position. This is based on *[1]* the fact that woman was made for man and not vice versa and *[2]* that women are relegated to the position of 'helper' which, at first glance, is a subordinate position. This is compounded by *[3]* the fact that Adam appears to name the person that God has provided for him (Genesis 2:23). Cottrell (1994:81; 94-95); MacArthur (1994:42); Schreiner (2001:206-208); Collins (2001:139); Ortland (2006:102) and Piper and Grudem (2006b:61) all posit that this 'naming of the woman' by Adam was an exercise of authority over her. In like manner they reject the belief that 'helper' [עֵזֶר] in

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[86]   For Swazi readers, this equality was also recognised by His Majesty, King Sobhuza II who believed that women were as valuable as men (LaNdwandwe 2009:122).

this sense should be interpreted in a manner that would be similar to that of the Holy Spirit who is our 'helper' – the One who comes alongside. This alternative view is held by Mollenkott (1983:74-75), Spencer (1985:23ff), Tucker and Liefeld (1987:450), Hess (2005:86), Bilezikian (2006:22) and Brauch (2009:126).

Kvam, Schearing and Ziegler make the following observations regarding עֵזֶר:

> In the Old Testament the word helper [עֵזֶר] has many usages. It can be a proper name for a male. In our story it describes the animals and the woman. In some passages it characterizes Deity. God is the helper of Israel. As helper Yahweh creates and saves. Thus *ezer* is a relational term; it designates a beneficial relationship; and it pertains to God, people, and animals. By itself the word does not specify positions within relationships; more particularly, it does not imply inferiority…

> God is the helper superior to man; the animals are helpers inferior to man; woman is the helper equal to man (1999:432).

Egalitarians believe that Adam only "named" the woman after 'The Fall' once he had assumed a position of authority and gave her the name "Eve" (Genesis 3:20). To them, the term "Woman" in Genesis 2:23 is merely recognition of who she was[87] (Tucker and Liefeld 1987:450; Hess 2005:87; Bilezikian 2006:25-26). This position is confirmed by John Walton[88] in the NIV Application Commentary (2001:178), as well as Mathews in the New American Commentary (1996:219). Jack Cottrell, a staunch hierarchicalist, holds that he is "not convinced that Adam's act of naming the woman in Genesis 2:23 [or 3:20, for that matter] is a really solid argument for male headship" (1994:98).

The fact that the author was writing to an audience of men, in a Patriarchalistic cultural Paradigm, would caution one from accepting the Egalitarian stance that "helper" [עֵזֶר] should be interpreted as an equal. This aspect adds a further dimension. The choice that the exegete is called on to make is: *[1]* Adam's relationship with the Woman before 'The Fall' was hierarchical. *[2]* The Holy Spirit convinced the author that his cultural position was incorrect and that the relationship was Egalitarian.

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[87]   The fact that Adam broke into ecstatic poetry on seeing the woman adds fuel to this argument (Wenham 1987:71).

[88]   Walton holds a neutral gender position in Genesis (2001:191).

It should be noted that this concept would not be extra ordinary, as in Genesis 2:24, we find:

For this reason a man will leave his father and mother and be united to his wife and they (two) will become one flesh.	עַל־כֵּן֙ יַעֲזָב־אִ֔ישׁ אֶת־אָבִ֖יו וְאֶת־אִמּ֑וֹ וְדָבַ֣ק בְּאִשְׁתּ֔וֹ וְהָי֖וּ לְבָשָׂ֥ר אֶחָֽד

The practice of a son leaving his father and mother to be united with his wife would have been abnormal in a Patriarchalistic setting and did not appear to be practiced (Wenham 1987:70; Mettinger 2007:72).

We turn now to the deception of the Woman (Genesis 3:1-6). Since the era of the early Church, Christians have condemned her and her gender for the expulsion from Eden (2.2.4 above). In Westermann's commentary on Genesis 1-11, he comments – somewhat tongue in cheek - that "For two millennia now the Judeo-Christian tradition has placed men a little lower than the angels and women a little higher than demons" (1984:148 -155). It is this theological treatment of women that has caused serious debate ever since the first phase of Theological Feminism.

The information that we are presented with in the passage is sketchy. We note that the serpent approaches the naïve[89] woman. In the discourse that follows, (Genesis 3:1-8) we see why the serpent is said to be "the shrewdest of all the wild animals" (Genesis 3:1). What is notable in this portion of the passage is the chicanery used by the serpent. Beginning with an apparently innocent question, the serpent pushes the Woman into an answer that requires her to express God's command in her own words. The serpent notices that the Woman leaves out the term 'surely' in her rephrasing of the instruction. Immediately, playing on her innocence[90], the serpent takes God's actual wording and deftly changes the meaning by negating the absolute infinitive. [Instead of the understanding, "you shall surely die" (Genesis 2:17b), the serpent plants the thought that death is not an immediate threat (Wenham 1987:73; Walton 2001:205) - God's purpose is

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[89] The author uses wordplay to compare the Woman's naivety עָרוּם with the serpent's cunning - עָרוּם (Walton 2001:179; Martos and Hégy 1998:191).

[90] To interpret the woman's behaviour at any time up to this point in any other manner than naïve innocence - and make the Woman consciously self-serving - is to deny God's finding that His creation was 'very (מְאֹד – especially, exceedingly good.' (Genesis 1:31).

to withhold the benefits of wisdom from Adam and the Woman. For our purpose, the focus is not on the craftiness of the serpent, but on the roles of the two humans. As already stated, Adam was in the vicinity. Should the Woman have been subject to his hierarchical authority, she would surely have called for his leadership. The fact that she did not call for him leaves us with three alternatives: *[1]* Even though she is naïve and innocent, she deliberately usurps the headship of Adam; takes of the fruit; goes over to him and gives him the fruit. Without question, he also eats the fruit. *[2]* She was in a position of equal ontological authority where submission was at her discretion or *[3]* she was equal in hierarchical authority and had no need to ask Adam's permission. Not one of the positions is persuasive in light of the brevity of information.

One final question needs to be posed: 'Why did God speak directly to only Adam when the two were hiding away' (Genesis 3:9).

But the Lord called to the man, 'Where are you?'	וַיִּקְרָ֛א יְהוָ֥ה אֱלֹהִ֖ים אֶל־הָֽאָדָ֑ם וַיֹּ֥אמֶר ל֖וֹ אַיֶּֽכָּה

The position taken by the Hierarchicalists is that leadership requires responsibility and accountability. They argue that Adam, having been given the authority by God should therefore be accountable for the couple's joint actions (Ortland 206:108). It should, however, be noted that, at this point in the Edenic time-line, there are two hierarchical options. *Firstly,* that expressed by Ortland and *secondly*, because the rebellion has already occurred - God, knowing Adam's new found hierarchical position, approached him.

Alternatively, Bilezikian advances the thought that "God was addressing him as an individual and not as Eve's representative" (2006:37). This line of reasoning is unconvincing. The arguments that Hess presents are corporately more convincing: *[1]* the reason that Adam was approached first was because he had received the command. *[2]* The questioning of the man forms a significant part of a chiasm that begins in Genesis 3:1 when the serpent addresses the Woman and reaches its turning point when God enters the scene. From there it reverses back through the participants as they are each addressed by God; ending with the serpent in verse 13. *[3]* God must question each person separately "in order that they demonstrate the degree to which their sin has caused a loss of harmony in their partnership" (2005:90).

Once again, one is unable to take a determinative position on which alternative is factual due to the paucity of information.

God's judgement on woman as recorded in Genesis 3:16

The innocence and naiveté of the couple evaporate like mist on a hot summer's day as they partake of the fruit. With their new found understanding they realise the shame of their nakedness and sin. In desperation, they try and control their own situations. They hide their private parts. They attempt to hide from God. On being questioned, each shifts the blame. The focus is now on God. He delivers His judgement. The serpent and the land are cursed (Wenham 1987:81). God then turns to the couple – each will experience distress in their field of labour - the man in the land that has been cursed; the woman in pregnancy (Walton 2001:227).

In the account of the serpent's punishment we read, "Because you did this" (Genesis 3:14). In similar manner, the record of the man's punishment reads, "Because you listened to the voice of your wife" (Genesis 3:17). However, when one considers God's statement to the Woman in Genesis 3:16, there is no similar reasoning. Thus the question can be asked: Is God's statement to the Woman meant to be prescriptive as in "Your desire shall be for your husband, and he will rule over you" or factual as in "Your urge is for your husband, and he will rule over you" (Aurin 2008:2). Walton holds that the statement "he will rule over you" is predictive (2001:237). This is based on the fact that the phrase before it is verb less – "Your desire toward your husband" which can be translated as "Your desire *is* toward your husband". Adding the second part of the sentence could read: "Your desire *is* toward your husband *and* (result) he will rule over you" (Walton 2001:237). Bilezikian (2006:54-56); Gabriel (1993:95,109); Gundry (1977:61); Scanzoni and Hardesty (1992:1-2, 43-44); Siddons (1980:43) and Bartowski (2001:68) concur with this understanding. The word interpreted as desire – תְּשׁוּקָה – occurs only two other times in the Old Testament: Genesis 4:7 and Song of Songs 7:10. We will consider the possibilities of each translation below.

[1]   Men and women seek to control each other

Walton states that Genesis 4:7

> If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must master it.

הֲלוֹא אִם־תֵּיטִיב שְׂאֵת וְאִם לֹא תֵיטִיב לַפֶּתַח חַטָּאת רֹבֵץ וְאֵלֶיךָ תְּשׁוּקָתוֹ וְאַתָּה תִּמְשָׁל־בּוֹ

"occurs not only in the same general context but also features similar circumstances on the syntax and discourse levels" (2001:228). But one cannot ignore the meaning in Song of Solomon which is patently sexual. If one were to choose the route of sexual desire, the interpretation might be that the woman is sexually bound to the man through desire even though he dominates her. On the other hand, the sense in Genesis 4:7 is one of domination or control. If one chooses the latter path, the interpretation would be one where notwithstanding the domination of her husband, the woman instinctively seeks power and control over him (Foh 1974/1975:383). It is only because of his superior strength that the man rules (Mathews 1996:251).

[2]   A woman's desire to bear children drives her to permit a man to control her

There is a further alternative that flows from a combination of the two thoughts - one that would reconcile the contrasting interpretations. It is suggested to look at the underlying drives in both passages (Walton 2001:228; Brichto 1998:90). In Genesis 4:7, the notion is that sin desires to control Cain. In Song of Solomon the driving power behind the desire is man's sexual instinct. Applying these two thoughts to the passage in Genesis 3:16, the combined drive is the woman's instinctual desire to bear children and be a mother. In this, the woman finds herself in a position where the man can control her.

[3]   The Benevolent Leadership that existed before 'The Fall' is perverted to one of control

Those who favour a moderate hierarchical approach posit that Genesis 3:16 is a perversion of the God ordained position of a benevolent protector in comparison to the tyrant that man now becomes (Kvam, Schearing and Ziegler 1999:35; Cottrell 1994:131-132). Patriarchalists would hold that it is a return to the position that existed prior to Eve's usurpation of authority (Kvam, Schearing and Ziegler 1999:35).

[4]   The woman desires security from the man which forces her to submit to his authority.

Finally, there is a possible interpretation that would require the divorce of all three uses of the word 'desire - תְּשׁוּקָה'. As the two uses mentioned above are not related in any manner, this makes way for the possibility of a third meaning – unrelated to either. Adam and Eve are about to enter a world that no longer provides for their needs. Adam will have to strive against the environment in order to survive. As stated in 2.1.2 above, the woman will be totally reliant on her husband to provide for them both as she cares for their children – both in and outside the womb. Added to this, the wild animals will no longer be docile and she will need protection. Her security will be tied up in the man whether she likes it or not. In this respect her 'desire' will be bound up in her need for security from him and accordingly, he will be in a position to rule over her. This position has merit if one takes the socio-biological issues presented in 2.1.2 above.

Hierarchical rule as a consequence of 'The Fall'

We now consider the verb 'rule' מָשַׁל. The word is found in a further seven places in Genesis. The uses are too broad to isolate a single meaning other than jurisdictional (Mathews 1996:251). These jurisdictional meanings in Genesis 1:16; 1:18; 24:2; 37:8; 45:8; and 45:26 range from *[1]* reference to the manner that the sun and moon give light to the day and the night; *[2]* the custodial position of the Chief's servant and *[3]* the ruler of Egypt tasked with providing for its people in a time of need.

As will be illustrated below, not one of these can, in any way, be confused with 'domination.' The term 'domination' is synonymous with 'dominion' having the same root source - from 'dominus' meaning 'lord, master,' (Merriam Webster Dictionary 2011). We note that in Genesis 1:28, God's instruction to humankind was that they would have 'dominion' over all the plants and animals. The Hebrew used in Genesis 1 to describe humankind's relationship with God's creation that we translate as 'dominion' - רדה - is also used to express the idea of trampling underfoot or treading down grapes in a wine press (Keil and Delitzsh 1857-78:¶9). Since one finds that women are honoured in similar manner to their male counterparts in the Old Testament (Exodus 20:12; Numbers 7:27; Numbers 12:4; 2 Chronicles 34:22), it is difficult to accept that 'domination' is the intended meaning of מָשַׁל in Genesis 3:16.

In considering the gender relationships in Genesis 1-3 before 'The Fall', we are confronted with thoughts and ideas about the greatness of God and the duplicity of the serpent – the battle between good and evil. We see how the first couple chose of their own free will to rebel against God's authority in their desire to be "like God" (Genesis 3:5). What is not clear is who is in charge? The details are not sufficient to make a definitive call on the issue. In the words of Walton: "the contribution of Genesis 2 to the debate is that it offers no establishment or articulation of gender roles" (2001:191). Regardless of what conclusions can be drawn about the issue as a whole once New Testament texts are considered Genesis 1 and 2 are concerned with human roles, not gender roles.

It is important to pause for a moment and examine the nature of humanity's sin in Eden. We have seen that in Genesis 3, humankind rejected their covenant relationship with God as they believed the serpent's lie and chose, of their own free will, to be "like God". In choosing this route they destroyed not only the covenant with God but also their relationship with each other. Since "man never exists as such but always human male or human female" (Barth 1994:194) and man "can never liberate himself from the relationship and be man without woman or woman apart from man" (Barth 1994:194), the effect of sin on marriage is multiplied.

In the review of Genesis 2-3, the research has noted that 'domination' cannot be said to have the Biblical basis in Genesis 3:16 as some would have us believe. This does not serve to discount the truth found in 4.2.3 above where both parties, born of their sinful controlling nature, seek their own self-centred ends.

A credible [again we are limited by a dearth of information] explanation of Genesis 3:16 is that God, in recognising the woman's need for children, sustenance and protection descriptively laid out the future where she would be forced into submission by the man who would determine their life together. Therefore, a reasonable translation of the rule that the man would bring is 'self-centred patriarchal guardianship'.

Hierarchicalists hold that the Eden chapters reveal a gender hierarchy based on the following: *Firstly,* Adam was formed before the women; *secondly,* man was given the instructions regarding dominion; *thirdly,* the women was formed to be his helper; *fourthly,* Adam defined his helper as 'woman' and *finally,* it is the man who leaves his mother and father to initiate the relationship. For any of these to be accepted, one needs to take a

judgement call that the passages, in themselves, do not uphold. Conversely, the opinions held by Egalitarians are similarly judgement calls. Thus we are left in the position that neither Complementarians nor Egalitarians can establish their case beyond reasonable doubt. As the research has shown, we are left with the position where the evidence in Genesis is too sparse to come to a conclusion without resorting to conjecture. It is this Researcher's view that every scholar's reading of the passage is simply his or her own perspective and cannot be factually validated. Therefore judgement is reserved in line with the criteria set down in 4.2 above.

4.2.2   The Patriarchs and the Mosaic Law

As stated in 2.3.3 above, the culture within the ancient Middle East was Patriarchal. The collective name of the Israelite leaders bears this out – 'The Patriarchs'. Typical of wealthy men within the Middle East, Abraham (Genesis 16:4), Isaac (Genesis 26:32) and Jacob (Genesis 33:1) all had slaves. In addition to Abraham impregnating his slave-girl Hagar (Genesis 16:4), he also had an undisclosed number of concubines (Genesis 25:6). Whilst the Bible is silent on whether Isaac had additional wives and concubines and thus appears to have been monogamous (Genesis 26:35), his sons were not - each of them had multiple wives and concubines (Genesis 30:3, 9; 36:2, 3)]. In addition to owning slaves and practising polygyny, the Patriarchalistic nature of their culture is witnessed also in the arranged marriage of Isaac (Genesis 24); the two dowries that Jacob had to work off; and the fact that Laban would not allow his younger daughter to be married before Leah. In addition, Abraham's treatment of Sarah in Egypt (Genesis 12:11-16) and Isaac's treatment of Rebekah in Gerar (Genesis 26:6-9) loudly declare the unequal relationship in marriages of that age. It should be emphasized that all of these actions were culturally based and common in the Middle East at the time. Nowhere do we find Scripture up to this point (Pre-Mosaic law) that, in any way, sanctions slaves, polygyny, arranged marriages or dowries.

We turn now to the Mosaic Law. The Mosaic Law can be broken down into the Decalogue (Exodus 20:1-26) [The Law that "expressed God's righteous will and governed the moral life of Israel" (Campbell, Swindoll, Johnston, Zuck, Walvoord and Witmar 2000: Commandments); the judgements that governed the social life of the nation (Exodus 21:1 – 24:11); and the ordinances that regulated worship (Exodus 25:1ff), These judgements and ordinances appear to be similar to the Code of Hammurabi, which appears to have been

codified a thousand years earlier (Cook 2011:264). Essentially, both laws took existing customary practice (including all the patriarchalistic privileges) and consolidated them into a written form. As Cook remarks that "[T]he Mosaic authorship of the Hebrew legislation… and the Code of Hammurabi [were] no ready-made series of novelties, the production of a single mind and time, but the climax of centuries of customary usage, which, in the form [they] came down to us, [are] the result of modification, compression, or addition, in accordance with the conditions that prevailed at the time of [their] promulgation" (2011:263-264). Whilst the laws of Moses were less onerous towards women than their Hammurabi counterparts [having been tempered by God], they nevertheless reflected a culture that had come about as a result of 'the Fall'. Thus, the practices of the Patriarchs and the law of Moses should not feature as a base for marital authority. In their book, *Recovering Biblical Manhood and Womanhood,* Piper and Grudem wisely ignore reference to either.

4.2.3 Jesus' attitude towards women as recorded in the Gospels

4.2.3.1   Background

Authors of the Gospels

Since the time of the early Church, the relationship of Matthew, Mark, and Luke has been considered to be a literary problem. This is largely due to the overlap in the content. Of the 661 verses in Mark, 601 are found in Matthew and Luke. 90% of Matthew and 50% of Luke is found in Mark's gospel. All three gospels tell the same story; in the same order; and in much the same way (Toews 1981:¶4-5). However, there are distinct differences between the three chronicles. If one adds the Gospel of John - which is radically different from the other three – it can be said that the four accounts were written by individuals wanting to portray their own "particular view of Jesus" (Burridge 1998:129).

Little can be said about the authors of the Gospels as it was their intention to magnify Jesus and His Gospel and refrain from proclaiming their own greatness (Perkins 2009:15). Even within the early Church, the writings were referred to as 'memoirs of the apostles' (12). It was only in the second century C.E. that Justin Martyr referred to 'the memoirs of the apostles' as Gospels (1 Apology 66). It was Irenaeus writing in C.E.180 that referred to their writings as Scripture (12). Ancient manuscripts are not able to determine the order of the Synoptic Gospels. Some believe that Matthew's Hebrew Gospel would have come

first; whereas others hold that it was Mark [using Peter as a source] who would have produced the first chronicle. Modern evangelical scholars tend to agree that Mark was the first Gospel and that the other two used it as a source together with others to write their accounts (16-18). It is generally agreed amongst those scholars that Mark refers to the John-Mark that Barnabas promoted (Acts 15:37-39) (Donahue and Harrington 2002:40). The scholars also tend to agree that Matthew was the Tax Collector (Schnackenburg 2002:6) and Paul's travelling companion, the physician, was "the most likely candidate" (Green 1997:21) to be the author of Luke. The Gospel of John is generally accepted by them to have been authored by John [the beloved] – disciple of Jesus (Maloney and Harrington 1998:6).

Readership of the Gospels

According to Justin Martyr, worship in the early Church included the reading 'the memoirs of the Apostles' (1 Apology 67). Thus, we can accept the designated readership of the Gospels were local congregations where the words of Jesus would have been important to the growth of the early Church. As Vanhoozer, Bartholomew and Treier comment, "it is fairly certain that the Gospels were meant to serve as a foundational documents for the early Christian communities by providing some kind of historical background for the early Christians" faith, doctrinal instruction and perhaps even catechetical material (2005:265). However, this does not imply that each Gospel was written for localised congregations. As Baukham posits, the Evangelists, "drawing on their experience and knowledge of several or many specific churches… wrote *for any and every church* to which their Gospels might circulate (1998:46).

Genre of the Gospels

Genre is one of the "key conventions guiding both the composition and the interpretation of writings. Genre forms a kind of 'contract' or agreement, often unspoken or unwritten, or even unconscious, between and author and a reader, by which the author sets out to write according to a whole set of expectations and conventions and we agree to read or interpret the work using the same conventions, giving us an initial idea of what we might expect to find" (Burridge 1998:114). Recognising the generic features of the text under consideration assists one in establishing the readership that the work was meant for (Burridge 1998:115).

The Gospels are seen to be a form of Hellenistic biography. Readers of the Greek classics were accustomed to biographical accounts of men whose acts testified to their greatness. Thus the literary type falls within the style in vogue at the time. Within the overall style, the Gospels form a subdivision of their own. Not only do they portray the historic biography but also proclaim the meaning to humanity of the cross, the resurrection and the ascension of Jesus. In this, the reader is introduced to the saving grace of the Christ. It is this combination of an historic biography together with the divinic proclamation that constitutes 'a Gospel'.

In the Gospels these two aspects come together in differing proportions. Of the Gospels, Luke is the most historic while John is the most theological (Jordan University College 2010:1-2).

Plot of the Gospels

Marshall identifies four stages in the "religion of redemption" (2008:282) that act as an overview of the message presented by the four Gospels. While John's Gospel has significant differences to those of the three synoptic Gospels, the overall plot remains the same. *[1]* Human need that occurs as a result of sin places mankind in need of redemption. *[2]* God's plan of salvation, manifested in Christ Jesus, whose death and resurrection provides a means of atonement that should be proclaimed throughout the world. *[3]* The promise of newness of life for those who appropriate God's grace and become a part of this new community of believers. *[4]* God's plan of ultimate redemption for those that believe, trust in, cling to and rely on the saving grace of Christ; the final judgement; and the destruction of evil (2008:282).

4.2.3.2   Contribution of the Scriptures to the debate

Jesus and Tradition

The central theme of Jesus' mission was the 'Reign of God.' From the time of the announcement of His mission in the synagogue in Nazareth[91] (Luke 4:18-29), Jesus proclaimed two aspects of God's reign - the future Kingdom (Mark 13:32; 14:62; John 5:28-29; 6:39; 12:48; 14:3; 14:18 and its now and soon reality (Matthew 11:4-6; 12:28; 13:

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[91]   Similar sentiments are found in Mark 1:15 and Mathew 4:17 where Jesus proclaims the Kingdom.

16-17; Mark 1:15; Luke 1:14:20-21; 11:19-21; 16:16; 17:20-21; John 3:36; 5:24; 6:47; 6:54). In this, we experience the tension that Paul would later expound – the Kingdom 'already' and the Kingdom 'not yet'.

Jesus judged the law, history and the present from this perspective of the Reign of God. Jesus saw the ceremonial law[92] of Moses as being subservient to the Law and commented that the only purpose for the regulations was the "hard-heartedness" of the people (Matthew 19:8). From this we can deduce that these regulations were more cultural in nature [although tempered through the guidance of the Holy Spirit] than the Decalogue. Thus, when Jesus stated that he had not come to destroy the Law but to fulfil it (Matthew 5:18), He is referring to the Law of the Kingdom summed up in the Great Commandments (Matthew 22:37-39; Mark 12:30-31; Luke 10:27), expounded in the Beatitudes (Matthew 5:1-7:29; Luke 6:20-49) and amended in John 13:34 to "love each other (sacrificially) as I have loved you" (John 15:12). It is from this perspective that He judged relationships between people and the treatment of women. He consistently challenged the Pharisees in their "attitudes, practices and structures that tended arbitrarily to restrict or exclude potential members of the Israelite community" (Senior and Stuhlmueller 1983:154) – "the poor, the blind, the lepers, the hungry, those who weep, the sinners, the tax collectors, those possessed by demons, the persecuted, the captives, those who are weary and heavy laden, the rabble who knew nothing of the law, the little ones, the least, the lost sheep of Israel, even the prostitutes" (Bosch 1991:27). In this, Jesus demonstrated the love of God to His people – whether masculine or feminine. While Jesus submitted to all human authorities, (Mark 12:17; John 18:18-39). His view of servanthood cut across all hierarchical structures (Matthew 23:12). By washing the feet of the disciples, Jesus assumed the role of a servant or slave (John 3:13-15). Adults were commanded to become as little children who demonstrated unquestioning faith (Matthew 18:3; Matthew 19:14; Mark 10:14; Luke 18:16). In addition, his comments that "many who are first will be last, and many who are last will be first" (Matthew 19:30); and "How hard it is for the rich to enter the kingdom of God! Indeed, it is easier for a camel to go through the eye of a needle

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[92] The term "law" here refers to the ceremonial ordinances of Moses (embracing the Book of the Covenant; the Deuteronomic Code; the law of Holiness; and the Priest's Code in contrast to the Law that God had handed down on Sinai (The Decalogue) (Knight 2009:¶7).

than for someone who is rich to enter the kingdom of God. (Matthew 19:24)"; reflect His understanding that positioning within the Kingdom is not based on status here on Earth – either by way of patriarchal ranking (*sigaba*) or personal achievement (*lizinga*). What counted to Jesus - was faith in God.

Before moving on from the reign of God as portrayed in the Gospels, we will briefly consider Jesus' eschatology. In the Synoptic Gospels, the Evangelists keep a tension between the present and the future. As Wansbrough states, "the kingship of God is in some ways a present reality, and yet is still to be brought to reality in the future. There is a vivid expectation of the coming of the kingship in power when the Son of Man comes in his glory with the holy angels" (2010:260) (Mark 9:1; 14:25; 62; Matthew 24:30–25:1; 25:31). In John the understanding has been replaced by a concept of 'eternal life' and a 'realized eschatology' which does not mean the expectation of the future has vanished (Wansbrough 2010:260).

Christ's treatment of the women that he came across

It is recognised by both sides of the gender debate that "women in the first-century Roman world and in Judaism has been well documented" (Borland 2006:114) and that "most frequently, women were regarded as second-class citizens" (114). Specifically, the two sides are agreed that Jesus counter culturally: *[1]* recognised the intrinsic value of women as persons; (Emswiller and Emswiller 1974:15; Jewett 1975:94; Hurley 1981:83; Wilkins 2001:95,97-98; Spencer 2005: 127-129; Borland 2006:114; Piper and Grudem 2006b:67); *[2]* ministered to women (Hurley 1981:83; Wilkins 2001:95,97-98; Spencer 2005:127-129; Piper and Grudem 2006b:67-68; Borland 2006:114; Bilezikian 2006: 62) and *[3]* accorded women dignity while ministering to them (Hurley 1981:83; Wilkins 2001:95, 97-98; Spencer 2005:127-129; Piper and Grudem 2006b: 67-68; Borland 2006:114; Bilezikian 2006:62).

Moderate Hierarchicalists such as Piper, Grudem and Cottrell have no objection to this argument because, for them, women are equal ontologically. Therefore if Christ treated women equally to men, it does not disturb their line of reasoning. It does, however, confirm our earlier argument that extreme Patriarchalism cannot be defended from a Biblical perspective. Cottrell does, however, strenuously argue against the "exaggerated radicalness" of the Egalitarian perspective (1994:177). While for him, the manner of Jesus

towards women was revolutionary, the treatment of women by men was not as extreme as some would have us believe. In this regard, he cites Hull who described female life as a "throw-away" and that they "were considered with contempt" (1994:177) (Hull 1987:114-115). Stephen Clarke takes a middle road position where he accepts that Jesus' actions were new but not revolutionary. He adopts this position in view of the fact that the writings of the rabbis "provide numerous instances of praise and honor for women."(1980:242-243). This Researcher would argue that Clarke's position is the most compelling.

Cottrell, Wilkins, Borland, Piper and Grudem all take the position that while there may have been women with Jesus as He travelled, this does not mean that they were to be equated with the twelve. They reason further that there is nothing in the Gospels that indicate that Jesus ever countered the hierarchical structure of leadership. Therefore, such a structure should be seen as the acceptable leadership structure within the home and the Church (Cottrell 1994:181-188; Wilkins 2001:134; Borland 2006:120-122; Piper and Grudem 2006b:67-68). While Borland does counter the cultural argument, his arguments in the light of the Patriarchalistic culture that existed at the time and ever since are not persuasive.

In view of all this, it can be said that, apart from demonstrating that Jesus treated women as equals (Luke 7:37-47; Luke 10:38-42; Matthew 15:28) and called on mankind to sacrificially love one another in an unselfish manner (John 13:34), the Gospels have nothing to add to our discussion about the validity of hierarchy in marriage and the Church.

Jesus' understanding of marriage, life and death

In line with His understanding of the equality of women, Jesus took a high view of virtue, marriage and divorce. This is in contrast to the Pharisaical stand on the subject. The Pharisees followed two schools of thought based that flowed from the principle that a man could give his wife a bill of divorce if she "becomes displeasing to him because he finds 'something indecent' about her" (Deuteronomy 24:1). The school of Rabbi Hillel held that a man might divorce his wife if she spoilt his food or if he found a woman that he preferred more. The school of Shammai interpreted the verse to refer to something shameful or indecent (Hurley 1981:97-100). In this practical exposé of His position on the law, Jesus holds that divorce is only possible in cases of πορνεία [*porneia*] (Matthew 5:32;

19:9). [Kittel and Friedrich translate the term as *"to commit any sexual sin"* In marital terms the most likely interpretation would infidelity.]

Because of the disciples" reaction to Jesus' remarks in Matthew 19:10, we can accept that they saw it as revolutionary and no longer to be taken lightly. In similar manner, Jesus' interpretation of adultery in Matthew 5:27-28 was radical to those who heard Him.[93] So, while Jesus made no attempt to counter the hierarchical governmental structures in the Church and the home, He did speak out against gender excesses that were prevalent at the time.

One further issue that demands our attention is Jesus' understanding of marriage in the hereafter. We find it in Mark12:25 (Also Matthew 22:30; Luke 20: 35-36).

| When the dead rise, they will neither marry nor be given in marriage; for they will be like the angels in Heaven. | ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' εἰσὶν ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς. |

From this, the research can conclude that, in Heaven, gender hierarchy will not be an issue. Verhey comments that "when the power of God [Mark 12:24] makes itself felt, the relations of men and women are not governed by patriarchal marriages or by man's necessity to secure for himself a name and an heir; they are governed by the mutuality and equality that belong to God's rule" (2005:181). Verhey goes on to link the verse to Egalitarian marriage without laying any foundation other than to say that "Jesus announced the coming reign of God as good news, liberating news for women – and for men who are willing to let go of patriarchal privilege and to relate to women as equal partners in response to God's cause" (2005:181). Because of a lack of foundational support, for this 'leap' into Egalitarianism, we will not consider it at this point but will investigate the principle in section 5.3 below.

Recapitulation of Jesus' understanding of hierarchy as recorded in the Gospels

In 4.2.1 it was recognised that a reasonable translation of the rule that the man would bring as a consequence of 'the Fall' is 'self-centred patriarchal guardianship'. We have noted that Jesus' mission on Earth brought a counter cultural revolution in attitudes towards

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[93]   The position was so radical that Origen, an early Church father castrated himself so that he would not be guilty of the sin (Hurley 1981:109 footnote 17).

women. We noted that His understanding of positioning within the Kingdom is not based on one's status here on Earth, whether by way of patriarchal ranking (*sigaba*) or by personal achievement (*lizinga*). What counts to Him is faith in God. As Baukham writes, "if the kingdom of God belongs to slaves, to the destitute, and the children, then others can only enter the kingdom of God only by accepting the same lack of status" (2002:124). Very little is recorded about what Jesus said about hierarchy in marriage. What Jesus did say, and the manner in which He treated women, gives us an understanding that: at the very least, ontological equality changes man's relationship with his wife from one of 'self-centred patriarchal guardianship' to that of "love patriarchy" (Marshall 2005:193). In this, the man "loves his wife and does nothing that can be regarded as harsh" (193). She, in turn, would be "submissive to her husband [following] out all the decisions that he makes" (193). While Hierarchicalists hold that Jesus' choice of male disciples, "demonstrated a clear role distinction between men and women" (Borland 2006:120), this is easily discounted by the cultural Patriarchalism of the time.

When we consider the question of the polygyny commonly practiced throughout Swaziland, Jesus' attitude to infidelity completely rules out relationships outside of monogamous marriage. Apart from the subjugation of women identified as an issue in 4.2.1 above, this adds to the challenge that the Swazi Church must face.

4.2.4 The writings of Paul and Peter

4.2.4.1   Background

Author/s and readership of the Epistles

Paul - Jewish citizen of Tarsus; tent maker; student of Gamaliel; persecutor; man on the road to Damascus; accosted by Christ; Believer; missionary; love slave of Christ Jesus; persecuted; author; later came to realize that he was separated from birth to be an apostle to the Gentiles. *Simon* - Galilean; fisherman; unschooled; called to be a disciple of Jesus; renamed Peter [the rock]; witness to Jesus' transfiguration; in denial; loved by Jesus; witness of the ascension; Evangelist; apostle to the Jews; unwilling Apostle to the Gentiles; leader in the Church. Throughout the Church, the two Apostles are recognised as leaders both then and now. Whatever they wrote is important. Therefore, any doubt about their writings must be given serious consideration before it is subjected to exegesis.

Of the thirteen epistles said to have been written by Paul, most scholars agree that seven of them can be accepted as undisputedly authentic whilst the authorship of the other six is under dispute. While it is true that there is serious dispute over the authors, it is generally accepted that the deutero-Pauline epistles were written by a close disciple of Paul - if not Paul himself (Hoehner 2002:38; Snodgrass 1996:29; Mounce 2000: cxxix; Keathley 2011:¶114; Knight 1992:54; Liefeld 1999:28). Similarly, the epistles accorded to Peter were at the very least written by a close follower of his (Senior and Harrington 2008:7). Thus, for the purposes of this research, we will adopt the position that the epistles originated in the mind of Paul and Peter.

Genre of the epistles

The letters of Paul and Peter follow the normal Hellenistic form – Opening, Body and Closing (Hoehner 2002:70).

The <u>opening</u> is expanded from the formal introduction of A to B greetings to: *[1]* include the Christian bona fides of both parties; *[2]* praise God for the spiritual benefits experienced by the believers; and *[3]* normally concludes with wording similar to "grace and peace from God".

The <u>body</u> of the letter is normally divided into two parts, being *[1]* doctrine / theology and *[2]* duties / ethics. However, the focus of the teachings differed in that *firstly*, many of Paul's letters addressed practical issues that had arisen within the congregation: Corinthians – licentious behaviour; Galatians and Philippians – legalistic Judaism; and Colossians - false teachings; *secondly*, there were the so called Pastoral epistles that were written to his mentees – Timothy and Titus about practical problems that they were experiencing in their own ministries; and *finally*, Romans and Ephesians are major theological works designed to provide the Church with sound doctrine.

Each letter <u>closes</u> with the salute and benediction.

Context of Paul's teachings

As already stated, Paul was born of Jewish parentage and raised to be a Pharisaical academic. Being brought up in the Greek city of Tarsus, Paul was Greek by culture. Over and above this, he was a Roman citizen, being Roman born (Acts 22:28). Before reflecting on Paul's teachings on the spiritual position of Christians that would encourage believers to face torture - even death, one needs to understand the context of his teachings. *Firstly*,

the Old Testament, in which Paul was so richly grounded through the teachings of Gamaliel, gave him an understanding of the promise of the coming Kingdom foretold by the prophets. *Secondly*, through the testimony of the disciples, he was aware of the inauguration of the Kingdom - Jesus proclaimed that "the Kingdom is near" (Matthew 4:17; Mark 1:15) and by His actions revealed that it had already come (Luke 7:22) – giving birth to the 'Kingdom now' belief. *Thirdly*, Christ's ascension and promised return gave rise to an expectation of His imminent return – the 'Kingdom already-not yet'. *Fourthly*, the birth of the Church at Pentecost gave life and testimony to the 'reign of God'. It is against this historic backdrop that we can begin to grasp Paul's theology on the position of the Church as "co-heirs with Christ" (Romans 8:17) who demonstrate and testify to the reign of God - both now and in the future.

God's grace

Before his personal encounter with Christ, Paul was a zealot anxious to rid the Jews of this new sect. After his conversion, Paul's zeal was tempered by his new understanding of God's grace found in Christ Jesus (Romans 3:24; Romans 5:1-2; Romans 15:15; 1 Corinthians 3:10; 1 Corinthians 15:10; Ephesians 3:8). This grace - brought about through Christ's death and resurrection - was central to his theological understanding of the Gospel. So important is the concept that he uses the word χάρις [*charis*] no less than 110 times in the epistles (Phillips 2002: 114).

Paul's missiological focus

While Paul had a strong theological basis – grounded in the teaching of Gamaliel, his Damascus experience gave Paul "a new Worldview" (Senior and Stuhlmueller 1983:171). It refocused his theology and fiery ardour from persecuting Christians to the spread of the Gospel. In this vein, it is important to realise that Paul's "theology of mission, is practically synonymous with the totality of (his) awesome reflections on Christian life" (Ibid 1983:171).

Paul's eschatology

Part of this missiological Pauline Worldview was an apocalyptic understanding of the cosmos with Christ as its centre (Bosch 1991: 142). Whilst he was not able to tell how soon Christ would return, Paul believed in a soon and coming King (Lincoln 1981:172-173). Over and above this, Paul had a vision of the current reality of Christ seated at the

right hand of the Father in Heaven (Colossians 3:1ff; Ephesians 1:20ff), and the Church seated with him (Ephesians 2:6; Philippians 3:20). Individual believers within the Church are united with Christ in baptism (Romans 6:3-14; Galatians 3:26-28) giving rise to the terms 'in Christ', or 'in the Lord.' It should be noted that the term 'in Christ' (Lincoln 1981:122) is mentioned 86 times in the epistles of which 8 are found in Galatians; 13 in 1 Corinthians; 8 in 2 Corinthians; 13 in Romans; 12 in Philippians; 4 in Colossians and 13 in Ephesians. Added to this are the 48 occasions when the term is changed slightly to be 'in the Lord' (Ibid 1981:122) of which 9 are found in 1 Corinthians; 9 in Philippians and 8 are found in both Romans and Ephesians. Finally, there are the eight occasions when the term 'with Christ' is used. This wide spread understanding of the term throughout the epistles indicates the importance attributed by Paul to the concept. William Barclay comments that the phrase "in Christ" "is not so much the essence of Paul's theology but a summary of his whole religion." (1958:92)

Peter's eschatology

Peter had a similar eschatological understanding. One need only look at 1 Peter 2:4-12 to gain a glimpse of this. Words such as "Dear friends, 'as aliens and strangers in this world" (1 Peter 2: 11a) confirms his view that Christians are part of the 'already-not yet' living in the 'now.'

General application of the eschatology

Thus, when we read the words of the epistles of Paul or Peter, we do so with the discernment that in everything, the Apostles lived out their lives in the 'now' - with values that came from the holiness of their position 'in Christ' (Ephesians 1:5). The realities of the now – no matter how harsh (2 Corinthians 11:23-33) – did not compare to the joy that they experienced as love slaves of Christ Jesus (Colossians 1:11). Not only did they live out the truth of their beliefs but called on all believers to follow their example (1 Corinthians 11:1; 2 Corinthians 10:12).

As we consider Patriarchalism it is important to note that both Bosch and Lincoln briefly apply Paul's eschatological understanding to the relationships between *[1]* men and slaves (Bosch 1991:152) and *[2]* genders (Lincoln 1981:163). It is also significant to note that the Scriptures in the epistles that focus on marriage are surrounded by eschatological passages. Consider Ephesians 5:21–6:9; Colossians 3:18–4:1; 1 Corinthians 7; 1 Corinthians 11:2-

16; 1 Corinthians 14:33b-36; Galatians 3:26-29 and 1 Peter 3:1-7. Not one of these passages can claim to be independent of Paul/Peter's eschatological Worldview. The key Ephesian passage is not only surrounded by lengthy passages extolling the view but includes within it reference to submission *[1]* "out of reverence to the Lord" (Ephesians 5:21); *[2]* "as to the Lord" (Ephesians 5:22) and *[3]* "as you would obey Christ" (Ephesians 6:5). We are therefore behoven to explore the 'already-not yet' living in the 'now' concept in our deliberations over hierarchical relationships.

4.2.4.2 Contribution of the Scriptures to the debate

The debate raised in Galatians 3:26-29

It is important to contextualise the arguments regarding Galatians 3:26-29 within the overall purpose of the letter. This is summed up in 3:1-3

> You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified. I would like to learn just one thing from you: Did you receive the Spirit by the works of the law, or by believing what you heard? Are you so foolish? After beginning by means of the Spirit, are you now trying to finish by means of the flesh?

In Galatians, we see one of Paul's foundational beliefs coming to the fore – It is by grace that we are saved – through faith (Ephesians 2:8). Instead of living in a relationship of grace with each other, the Galatians were attempting to impose circumcision conditions on non-Jewish believers. It is in these circumstances that Paul launches into his message based on the fact that, through faith, Abraham was considered righteous. In Galatians 3:16 Paul identifies Jesus Christ as the descendent promised to Abraham. From 3:17-25, Paul sets out how the law had benefitted the Jews for a limited time but that it had been replaced by faith in Christ Jesus. This leads us into the passage that Egalitarians consider to be the "Magna-Carta" verse to understanding the Biblical non-hierarchical positioning between the genders (Jewett 1975:142).

> [26]So in Christ Jesus you are all children of God through faith, [27] for all of you who were baptized into Christ have clothed yourselves with Christ. [28] There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus. [29] If you belong to Christ, then you are Abraham's seed, and heirs according to the promise (Galatians 3:26-29).

As one of his first letters to be written, we catch a glimpse of Paul's attitude to the Patriarchalistic culture of the day. Besides addressing the issue of Jewish racism, Paul takes the opportunity to accost the elitism of the Greco-Roman culture and the sexism of

the day inherent within the Household-Code. The question that this dissertation must face is, 'Does the proclamation that there is neither "male nor female" for all "are one in Christ Jesus' negate hierarchism within the Church and the home?

Hierarchal pundit, S Lewis Johnson (2005:¶67) concludes that Paul's argument in Galatians 3:26-29 "plainly (teaches) an Egalitarianism of privilege in the covenantal union of believers in Christ but cannot support an "Egalitarianism of function in the church." He goes on to say that:

> The Abrahamic promises, in their flowering by the Redeemer's saving work, belong universally to the family of God. Questions of roles and functions in that body can only be answered by a consideration of other and later New Testament teaching" (Johnson 2005:¶67).

Richard Balge reaches the same conclusion by stating that, justification by faith, through baptism, in Christ Jesus does not "obliterate (the gender) distinction that exists, as part of (God's) expressed will for the human race" (1981:4). Piper and Grudem agree that in the context of Galatians 3:28, men and women, "are equally justified by faith [v. 24]; equally free from the bondage of legalism [v. 25], equally children of God [v. 26], equally clothed with Christ [v. 27], equally possessed by Christ [v. 29] and equally heirs of the promises to Abraham [v. 29] … but (this does) not abolish gender based roles established by God and redeemed by Christ" (2006a:71-72).

Expressing the Egalitarian view, WS Johnson states that, "

> In Galatians 3:28, it is not the status as male or female that is declared irrelevant for one's identity in Jesus Christ; it is also the foundational reality of gender itself, the pairing of male and female, that has no ultimate hold on new community seeking to live out the gospel. Invoking 'gender complementary' or even 'gender identity' as a fundamental basis for drawing ethic distinctions of status or worth within the body of Christ has no support in the gospel according to Galatians 3:28 (2006:150).

Fee raises a telling point that combining 'slave nor free, male nor female", with "Jew nor Greek" has a serious exegetical impact. The question he poses is why would Paul combine the status and gender issues in a letter designed to address the impact of legalistic agitators on the Church in Galatia? (Fee 2005:173). The point is a strong one as it highlights the irrelevance of "ethnicity, gender and status in the new creation" (Fee 2005:179); and Paul's attitude towards the Patriarchalistic honour shame value (Fee 2005:181).

Cottrell counters this Egalitarian perspective with the argument that the essence of the passage does not deal directly with Household-Code but refers to "inheriting the blessing

of Abraham" (1994:283). This raises a further question – 'What is the blessing of Abraham?' Is it limited to salvation as Cottrell supposes, or does it signify that the person has become a joint heir with Christ? (Romans 8:17). If it is the latter, then this Researcher would argue that whether by design or serendipitous, the effect is the same – Paul indirectly addresses the Household-Code, resulting in equality between Jew and Greek; freeman and slave; male and female.

There is little wonder why Galatians 3:28 is considered to be "the fundamental Pauline theological basis for the inclusion of women and men as equal and mutual partners in all of the ministries of the church" (Scholer 1998:20) and why hierarchicalist House believes it is "the only real passage in the New Testament letters that might appear to prove their view on women" (1990:155). We can therefore conclude that of all the verses in either Old or New Testaments, this passage is the one where the hierarchical position is at its most vulnerable.

What both approaches (Hierarchical and Egalitarian) failed to address is the eschatological view of Paul that saturates the text - "in Christ Jesus' (26, 28); "baptised into Christ" (3:27), "clothed … with Christ" (3:27) and "(belonging) to Christ" (3:29) (Hove 1999:46). Because the particular slant of Paul (and Peter's) eschatological beliefs have never been applied to the marital authority debate in earnest, it will be considered in detail in 5.3 below when the research transitions to theorising a possible theology of marriage. However, what can be said is that Paul's eschatology has set up a spiritual 'mezzanine floor[94]' where believers experience the 'already' while awaiting the 'not yet' on the 'upper floor'. On this 'mezzanine floor' Christians live in relationship with each other and the Holy Spirit above the Patriarchalism of the 'now' on the 'ground floor'. This image helps us understand relationships between believers outside of cultural realities. It is within this 'mezzanine' relationship that Galatians 5:22-26 makes sense. It is also there where

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[94]   "'Mezzanine': an intermediate story that projects in the form of a balcony; a low-ceilinged story between two main stories of a building" (Merriam Webster Dictionary 2011). The mezzanine image of the 'already-not yet' helps the reader gain an understanding of Paul and Peter's eschatology. From the mezzanine floor, one can interact with those on the ground floor as well as those on the upper floor. Spiritually, one can interact with those in the world - the 'now', as well being in relationship with God in the 'not yet'.

husbands and wives could relate as Christian equals outside of the Patriarchalistic 'now' Aristotelian House-code.

Headship and Submission within the Aristotelian Household-Code

A Biblical understanding of κεφαλὴ [kephalē]

Having concentrated on κεφαλὴ in Ephesians 5:23; the research must now focus on the rest of the pericope (5:21-6:9) as Ephesians 5:23 is the second line of defence (after Genesis 3:16) for extreme Hierarchalists. It is therefore critical to bring balance to an understanding of the pericope. When exegeting the Household-Code passage, it is important to take into account the pericope's immediate environs. While the section is said to begin in 4:1, its roots are found in 4:1 with a call for Christians to "live a life worthy of the calling you have received". This is followed by a call to refrain from living "as the Gentiles do" (4:17) and become "imitators of God" (5:1). In the calls, Paul gives instances of both the licentiousness of the ungodly and the holy living of God's children. This culminates in an instruction to Christians to "be filled with the Spirit" (5:18) followed by examples of holy living. Verse 21 then transitions the reader's thoughts to living within the Patriarchalistic Paradigm from a Christian perspective. The transitional verse 21 and its purported impact on verse 22 are central to the debate.

Apart from the debate over Galatians 3:28 and Ephesians 5:21 (discussed below) the term κεφαλὴ has caused more focussed discussion within the overall debate of hierarchy in marriage than any other. At issue are a number of passages that use the word κεφαλή. Hierarchicalist, Wayne Grudem, in a major analysis of the subject[95], is of the view that, in each case, the interpretation of κεφαλὴ should be "leader" (Grudem 2006a:425-468) or "one in authority over" (Grudem 2006a:453). Grudem's study found that a meaning of 'ruler' or 'authority over' "is still found quite clearly in forty-one ancient texts from both Biblical and extra-Biblical literature, and is possible in two or more other texts. In

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[95]   In a computer analysis of Ancient Greek Texts, Grudem found 2000 references to the term κεφαλὴ to which he added "all the instances of κεφαλή in the following authors: Philo, Josephus, the Apostolic Fathers, the Epistle of Aristeas, the Testaments of the Twelve Patriarchs, and Aquila, Symmachus, and Theodotian" (Grudem 1985:49); bringing the grand total to 2336. The results were as follows: 2034 – Physical head of man or animal; 28 - in an adverbial phrase such as headlong; 119 – used to represent the whole person; 14 – used to mean life as in capital punishment; 69 – used to describe the starting point of a thing (e.g. a river); 6 – prominent part; 17 – The main points in an agreement ; 49 – Person of superior authority (Grudem 1985:50).

addition, there are six texts where κεφαλὴ refers to the literal head of a person's body and is said to the part that rules or governs the rest of the body, and there are two texts which are similes where a ruler or leader is said to be like a head" (Grudem 2006a:467).

Cervin (1989:85-112), Payne (2009:109-187), Bilezikian (2006:104-111), Mickelsen and Mickelsen (1986:98-110), Fee (2005:148-155) and other Egalitarians are of the view that a better interpretation would be 'source'; "pre-eminent" (Cervin1989:112), or originator and completer (Mickelson and Mickelson 1986:108). 1 Corinthians 11: 3-5 is the first in the list of passages that are central to the debate. In the passage, we can see the word play on the term 'κεφαλὴ' or 'head.' One is physical while the other is metaphorical. According to Grudem, the metaphorical meaning should be "*one in authority over*" (Grudem 2006a:453) while the Egalitarians hold that the metaphorical meaning should be 'source of existence" (Fee 2005:152). In this, we see that both translations have meaning – not only linguistically but also Biblically. However, while *source of existence* may be appropriate in this particular case, it does not always work. Hence, the Mickelsens argue that, in certain cases, κεφαλὴ refers to an exalted place at the "top or crown" (1986:106). They apply this to Colossians 2:10 and Ephesians 1:20-23.

As Grudem points out (2006a:453) neither argument is persuasive when one considers the passage in Colossians 2:10 or in Ephesians 1:22. While '*source of existence*' makes some sense in Colossians 2:10 the same cannot be said of Ephesians 1:22. It must be said that neither make any sense linguistically or logically in Mickelsen's argument. Turning to Ephesians 5:23, Egalitarians translate κεφαλὴ as '*one who brings to completion.*' While the Egalitarian translation makes linguistic and logical sense, the argument of using it in this isolated sense, is not persuasive. Reason questions why Paul would switch his understanding of the term κεφαλὴ every time a new situation arises. More persuasive is the argument to maintain a single meaning throughout the author's writings. While Fitzmyer argues that κεφαλὴ occasionally means 'source' (1993:52-59) the common interpretation by the new edition of Bauer's Lexicon and Louw and Nida is "superior rank or authority" (Green 1995:167; Louw and Nida 1988:87.51).

One further possible Egalitarian translation deserves our attention. That is the one suggested by Liefeld which renders κεφαλὴ as 'honoured' (1986:139). In each of the four passages (1 Corinthians 11:3-5; Colossians 2:22; Ephesians 1:22 and Ephesians 5:23),

Liefeld's suggestion of '*one honoured by*' is equally valid to '*one in authority over*'. While the '*the one honoured*' differs minimally from the '*one in authority over*', Liefeld makes a strong argument that "this reinforces the fact that Paul has in mind the common perceptions of honor and dishonor" (1986:139). His line of reasoning is in line with Piper and Grudem's perception who argue that Paul's central issue in 1 Corinthians 11:5-16, is "not *that* women are praying and prophesying in public but *how* they are doing it" (2006a:71). Their contention is that the manner of the women was dishonouring to their "heads." Since respect is one of the key gender needs of men, (2.1.2 above) the research will further consider this aspect in 5.3 below. In conclusion, it is important to note that Liefeld concedes: "it is no longer possible, given Grudem's research, to dismiss the idea of 'rulership' from the discussion (1986:139)".

In view of the fact that a consistent application of the term κεφαλὴ has a greater logical basis, the research must conclude that the term should be translated as '*one in authority over*'. Using multiple translations of term appears contrived in order to address a weakness in the Egalitarian's theory.

A Biblical understanding of submission

Having concentrated on κεφαλὴ in Ephesians 5:23; the research must now focus on the rest of the pericope (5:21-6:9) as Ephesians 5:24 is the second line of defence (after Genesis 3:16) for extreme Hierarchalists. It is therefore critical to bring balance to an understanding of the pericope. When exegeting the Household-Code passage, it is important to take into account the pericope's immediate environs. While the section is said to begin in 4:17, its roots are found in 4:1 with a call for Christians to "live a life worthy of the calling you have received". This is followed by a call to refrain from living "as the Gentiles do" (4:17) and become "imitators of God" (5:1). In the calls, Paul gives instances of both the licentiousness of the ungodly and the holy living of God's children. This culminates in an instruction to Christians to "be filled with the Spirit" (5:18) followed by examples of holy living. Many scholars believe that verse 21 then transitions the reader's thoughts to living within the Patriarchalistic Aristotelian house code from a Christian perspective. The transitional verse 21 and its purported impact on verse 22 are central to the debate.

Historically, the debate has been whether the transitional verse 21 should be tied to the previous section or the section on the House-code. Hierarchicalists hold to the former while Egalitarians, the latter. There are a number of reasons why Hierarchicalists hold their beliefs. *[1]* Grammatically, they contend that verse 21 is tied to verse 18 where the participle Ὑποτασσόμενοι is dependent on the verb πληροῦσθε (See below) (Hoehner 2002:716; O'Brian 1999:388; Perkins 2000:442; Talbert 2007:131).

¹⁸Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit, speaking to one another with psalms, hymns, and songs from the Spirit. Sing and make music from your heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ. *²¹Submit to one another out of reverence for Christ*	¹⁸καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστιν ἀσωτία, ἀλλὰ <u>πληροῦσθε</u> ἐν πνεύματι, λαλοῦντες <u>ἑαυτοῖς</u> ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ᴵψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ, εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ θεῷ καὶ πατρί, ²¹Ὑποτασσόμενοι <u>ἀλλήλοις</u> ἐν φόβῳ Χριστοῦ.
²²Wives, submit yourselves to your own husbands as you do <u>to the Lord</u>. For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. Now as the church submits to Christ, *so also wives should submit to their husbands in everything*.	²²Αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὡς τῷ κυρίῳ, ὅτι ἀνήρ ἐστιν κεφαλὴ τῆς γυναικὸς ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς σωτὴρ τοῦ σώματος. ἀλλὰ ὡς ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν παντί.

Talbert's position can best be understood by setting out the verses using bullets:

¹⁸<u>Be filled </u>with the Spirit,
- ¹⁹ *speaking* to one another with psalms, hymns, and songs from the Spirit.
- *singing* and *making* music from your heart to the Lord,
- ²⁰ *giving* thanks to God the Father for everything, in the name of our Lord Jesus Christ.
- ²¹ *submitting* to one another out of reverence for Christ.

We note that each of the words (treated as participles) in italics is dependent on the verb 'be filled.' In adopting this method of translation, Talbert has effectively disassociated the critical verse (21) from the House Code (5:22-6:9). Talbert backs up the methodology by pointing out that *firstly*, the subject matter in verses 18-21 focusses on worship in a manner similar to that in 1 Corinthians 14 and that Ephesians 5:21 corresponds to 1 Corinthians 14:32 (Fee 1994:719; McDonald 2000:442; Talbert 2007:131); and *secondly,* the mutuality of verse 21 does not fit with the exclusivity of the submission within the household code.

Alternatively, he adds that even were Ὑποτασσόμενοι to be treated as a self-standing verb, it could nevertheless be translated as a linking word holding two paragraphs together as is the case in Philippians 2:5b and 2 Timothy 3:16 (2007:131). In this way, verse 21 is, at most, a transitional verse between two completely different thought patterns where verse 21 teaches mutual submission of all Christians to one another and that verse 22ff. teach specific kinds of submission" (Editors' comment by Piper and Grudem as an end note to Knight 2006c:493).

Piper and Grudem, however hold that verse 21 reinforces hierarchical positioning. In a manner similar to Talbert – they contend that the term ἀλλήλοις (one another) need not "be completely reciprocal" (Piper and Grudem 2006c:493) using examples such as "bear one another's burdens" (Galatians 2:6). [Obviously it is those who are able to bear burdens that are given the instruction.] To back their point that "the term always implies a relationship to an authority" (2006c:493), Piper and Grudem list examples throughout the New Testament that include Christ, parents, government authorities, husbands, masters and demons. Backing Piper and Grudem's perspective, Talbert argues that ἀλλήλοις should be contrasted to verse 19's ἑαυτοῖς (yourselves) and interpreted as "obey those whom you are meant to obey" (Talbert 2007:132).

If we consider the merits of each position, Dr Knight's option brings with it an immediate challenge. If verse 21 "teaches the mutual submission of all Christians to one another" (Piper and Grudem 2006c:393) and there is no difference between "male and female for you are all one in Christ Jesus" (Galatians 3:28), it follows that: while the specific submission of the wife demanded by 5:24 applies; the husband should nevertheless submit to his Christian wife under the general submission requirement in verse 21 (Dodd 1996:27; Dunn and Rogerson 2003:1391; McInniss 2009:233).

The second argument put forward by Piper and Grudem is also deficient in its reliance on the term ἀλλήλοις[96]. To argue that the term need not "be completely reciprocal" has exegetical difficulties. While the word does occur throughout the New Testament as Piper and Grudem point out within the meaning of "some to others" (2006c:493); it should be

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[96]   Louw and Nida consider the term 'ἀλλήλοις' to be 'A reciprocal reference between entities – each other, one another. In their consideration of the term, nowhere do they consider the possibility of some to others.

noted that, of the thirty six times it occurs in Paul's writings, only six were found that did not need to "be completely reciprocal" (Annexure 5). Of these six, Piper and Grudem list only two – Galatians 6:2 and 1 Corinthians 11:33. In addition, the term occurs on three other occasions in Ephesians: 4:2; (Be completely humble and gentle; be patient, bearing with *one another* in love.). 4:25 (Therefore each of you must put off falsehood and speak truthfully to your neighbor, for we are all members *of one body*) and 4:32 (Be kind and compassionate to *one another*, forgiving each other, just as in Christ God forgave you). Within these three verses we find a requirement of reciprocity between the believers - "everyone to everyone" (Piper and Grudem 2006c:493). There is no evidence of "some to others" as suggested by Piper and Grudem (2006:493). The suggestion that Paul would use ἀλλήλοις with a different meaning within such a short period (4:32 to 5:21) does not compute. While Piper and Grudem's perspective is possible, this researcher does not believe it likely. Logic tells us that, when composing the letter, Paul would more likely have been reluctant to use the same word ἀλλήλοις within a short space to give the same meaning (5:19 and 5:21) – especially if one is effectively bulleting information. In such circumstances, writers often apply a simile – in this case ἑαυτοῖς.

From an Egalitarian viewpoint, in verse 21, Paul, knowing the negative impact of the Household-Code on those he is addressing, instructs Christians to submit "to one another". They argue that the imperative form of the verb ὑποτασσω [*hupotassō*] meaning 'submit' is present in verse 21 but in 22 is inferred. This linkage reflects that husbands should also be in submission - bringing about mutual submission (Tucker and Liefeld 1987:451; Lincoln 1990:365; Snodgrass 1996:311-313; Hoehner 2002:717; Marshall 2005:195-196; Payne 2009:282). This view also has serious difficulties in that, regardless of the supposed mutuality in v21-22, verse 24 gives the specific command that "wives should submit to their husbands in everything".

In light of the above, this Researcher believes that verse 21 should be treated as a participle in line with Talbert's interpretation. However, whether the verb in verse 21 is read as *[1]* a participle; *[2]* directly linked to the command to wives in verse 22, or *[3]* within an interlinking sentence; is immaterial. At the very least, husband and wife have a general requirement to submit (in terms of verse 21) - as Christians - to one another. Referring back to the 'mezzanine' image, the Word teaches the mutual submission of all Christians to one another at this level (Galatians 5:13; Ephesians 5:21; Philippians 2:5-8; 1 Peter 5:5).

However Ephesians 5:24 instructs us that, in the 'now' on the 'ground floor' of day to day living, there is a specific command for wives to submit to their husbands. How this mutual/authoritarian view of submission works together will be considered in 5.3 below.

The 'difficult passages'

In grappling with the so-called 'difficult passages' they will be divided according to their nature for consideration: *firstly,* where some degree of mutuality is present as in 1 Corinthians 7:3 *secondly* where Paul gives direction to Church leadership (1 Corinthians 14:34; 1 Timothy 2:11-15; 1 Timothy 3:2, 12 and Titus 1:6) and *finally* where the author of 1 Peter instructs Christians in their relationships (1 Peter 2:11-1 Peter 3:22).

Some degree of mutuality

In 1 Corinthians 7:3-17, Paul *firstly* makes it clear that husbands and wives should meet each other's conjugal needs. This is in direct response to the false teachings that abounded that were of the view that the kingdom had already come and that the church was already ruling and reigning – thus negating any need for sex (Lincoln 1981:35); *secondly*, Paul emphasised that divorce between believers is not an option (1 Corinthians 7:10-11); and *thirdly*, for those in relationships where the spouse is an unbeliever but is prepared to continue in the marital relationship, divorce is also not an option. Should however, the unbelieving spouse choose to bring the relationship to an end, then the "believing man or woman is not bound in such circumstances" (1 Corinthians 7:15).

According to Jewish culture of the day, a man could divorce his wife for "almost any reason whatsoever" (Fee 1987:294). In Hellenistic culture however, a woman could also theoretically divorce her husband although for economic reasons this was not normally the case.

From this, the research can conclude that Paul adopted a similar position to that of Jesus in disallowing divorce between believers and a pragmatic approach where the spouse calling for the divorce was not a Believer. Egalitarians stress the mutuality in the sex act, believing that it adds to their argument of mutual submission (Webb 2001:101). However, it is notable that Pierce and Groothuis chose not to include it in their work – *Discovering Biblical Equality.*

Leadership in the Church

Carson points out that the interpretation of 1 Corinthians 14:33b-36 "is by no means easy" (2006:140). The key difficulty is that in 1 Corinthians 11:2-16, Paul accepts the role of women who pray and prophesy but in the later passage the women are commanded to "keep silent". After detailed exegesis, Carson concludes that "a strong case can be made for the view that Paul refused to permit any woman to enjoy a church recognised teaching authority over men" (2006:152). This did not preclude the women from the act prophesying, but would have in respect of testing it to see whether or not it was of God (2006:152). Such prophesy should not, however, be seen in the light of the Old Testament Prophets but as speaking forth the word of the Lord "for strengthening, encouragement and comfort" (1 Corinthians 14:3).

For Hierarchicalists, the issue is clear-cut and simple. Grudem is adamant that 1 Timothy 2:12, 1 Timothy 3:2 and Titus 1:6 leave no ground for debate. One either accepts the verses in the manner stated or one rejects them – there can be no half measures. From his perspective, women may not be elders or deacons (2006b:93-95).

Egalitarians, on the other hand focus on the cultural specific impact of Paul's teachings. In his attempt to reconcile the Scriptures with his own Egalitarian view, Paul Jewett attributed Paul's use of Genesis 2 and 3, as opposed to Genesis 1:26-27, to Paul's Gamaliel tuition (1975: 119). Linda Belleville has a different approach. She concludes that "the women at Ephesus … were trying to gain an advantage over the men in the congregation in a dictatorial fashion" which raised the ire of the men in the congregation" (2005:223) thus, bringing about Paul's veto. Bilezikian proposes a similar way to substantiate the Egalitarian view. In a convoluted manner, he demonstrates that Paul's action, in forbidding women to teach, was a targeted measure aimed at the localized circumstances of the Ephesian Church. The steps proposed by Paul were meant to counteract the distortions of the truth spread by cultic teachers (2006:137-138). Bilezikian supports this understanding by demonstrating that if the circumstances had not been localised, Paul's "congregational martial law" (2006:139) would not only have embraced women, but also single men; married men who were childless; fathers of only one child; married fathers whose children were either too young to profess their faith, or believing but disobedient in some way (2006:139) (1Timothy 3:4-5; Titus 1:6; James 2:9-11). Perhaps the most convincing argument raised by the Egalitarians is that of Walter Liefeld.

He suggests that "Paul is urging a sensitivity to contemporary moral conventions, which were commonly expressed in the very words Paul uses" (1986:141). This 'sensitivity' would fall in line it Paul's missionary focus (4.2.4) (Liefeld 1986:142, 146, 151-152). Paul would have been aware of the "moralistic view that women should not express themselves visually or vocally in public because that would be a disgrace" (142) as well as the male antagonism towards women who "lose control of their emotions" (142). Thus Paul's missiological focus was to "*avoid social criticism* that might hinder the Gospel" (142). As Elisabeth Schüssler Fiorenza puts it - Paul's concern "is not the behaviour of women but the protection of the Christian community from being mistaken for one of the orgiastic, secret, oriental cults that undermined public order and decency (1983:232).

To arrive at an overall understanding of Paul's position is not as clear cut as the hierarchicalists would have us believe. As has been pointed out above, the stipulations set down in 1 Timothy 3:2 and Titus 1:6 would have excluded even Paul himself since he was not married. One therefore needs to look past the text to the 'principles underlying the text'. In this we must reiterate Paul's primary concern - the protection of the Christian community.

> The primary requirements are that the leader should be *[1]* strong in the faith; *[2]* above reproach; *[3]* monogamous in marriage; and *[4]* a good leader within the home.
>
> The leader should not be *[a]* arrogant; *[b]* inclined to anger; *[c]* addicted to habit forming drugs *[d]* controlling or *[e]* lustful (1Timothy 3:2-3).

In his article on the requirements for appointing an elder, Smith argues that the lists do not address whether a single man or even a woman could be appointed as an elder (2006). Since culturally, men were Patriarchalistic with many engaging in polygyny, the instruction to married men was that they should be "the husband of but one wife" (1Timothy 3:1). There is no possibility that a woman would have practiced polyandry for she would have been put to death. One is therefore left with the practical question of whether or not women acted as leaders in the early church[97]. While the subject of

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[97] Apart from Phoebe (Romans 16:1), there is clear external evidence that women acted as deaconesses. In AD 112 Pliny confirms that he tortured two women who were '*ministrae*' [Latin for deaconesses] (Saucy 2001:175). Furthermore, there is the question of Junia/Junias who is said to be an Apostle (Romans 16:7). Paired with Andronicus, some hold that Junia is his wife (Tucker and Liefeld 1987:73; Alley 2002:120; Finger and

leadership within the church does not have a direct bearing on the subject of this dissertation, it is important to face the issues in terms of Patriarchalism and the Church – which are important from a Swazi perspective. Once again we note from the discussion that there is no clear cut answer to the question. There are pros and cons from both perspectives. What we are left with is a debate as to whether the instructions in the passages are limited to particular situations for missiological reasons; or general, and to be obeyed across the millennia. As Grudem put it each Church must decide for itself (2006b:92). It is interesting to note that one of the most conservative Churches in Africa – the Nederduitse Gereformeerde Kerk – resolved to accept women as deacons in 1982 (1293) and appointed them as ruling elders with effect from 1990 (781).

I Timothy 2:13-15

In our review of the difficult texts, it is important that the research considers what is one of the most difficult of all the texts (from and Egalitarian perspective) – that of I Timothy 2:13-15

In the passage, Paul gives two Biblical bases for his instruction that the Ephesian women should demonstrate a willingness to submit themselves to the teaching of men during worship. This submission is reflected in the silence that they display at the feet of the teachers and not through exercising [authoritive] teaching over men. The *first* is found in the narrative of Genesis 2 where Adam was created first and then Eve (2:13); and *second*, the fact that Eve fell into sin through being deceived by the enemy (2:14).

Sandhaas 2004:79; Pederson 2008:19). The reasoning for this position is that "the name Junias was never in usage in antiquity" (Pederson 2008:19). Hierarchalist Schreiner confirms that deaconesses were a possibility which would not interfere with their overall position on Church leadership. He does however contest the issues involved in the case of Junias/Junia. He contends that the verse (16:7). is not clear in three different ways: *[1]* There is no definitive proof that the person was female; *[2]* there is a possibility that the verse could be translated as the two are "outstanding in the eyes of the apostles" (Schreiner 2006:221); and *[3]* the term "apostle could be used in a non-technical way (to). refer to 'messengers' or 'representatives'" (Ibid 2006:221).

[12] I do not permit a woman to teach or to assume authority over a man; she must be quiet.	[12] διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρός, ἀλλ' εἶναι ἐν ἡσυχίᾳ.
[13] For Adam was formed first, then Eve.	[13] Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὖα·
[14] And Adam was not the one deceived; it was the woman who was deceived and became a sinner.	[14] καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει γέγονεν.
[15] But women will be saved through childbearing—if they continue in faith, love and holiness with propriety.	[15] σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἁγιασμῷ μετὰ σωφροσύνης.

In the text, Paul applied the principle of primogeniture (Webb 2001:261). This precept - which still applies in Swazi Law and Custom – holds that, as firstborn (or formed); the man would be have been responsible for leadership within both Church and Marriage from the time that he was formed. Writing to his emissary who is experiencing problems in the Church, Paul applies the cultural position where leadership is, by definition, the function of the man. However, in doing so, he relies on the 'Primeval Narrative' giving it Biblical backing that this research has, thus far, been unable to confirm. The Patriarchalistic base of the text is problematic to Egalitarians. For those who hold a high view of scripture, this text has particular difficulties as it flies in the face of their theology of equality.

In his work, *Man as male and female*, Jewett questioned Paul's use of the Genesis text:

> Because these two perspectives – the Jewish and the Christian – are incompatible, there is no satisfying way to harmonize the Pauline argument for female subordination with the larger Christian vision of which the great apostle to the Gentiles was himself the primary architect (1975:112-113).

> Finally, all of the Pauline texts supporting female subordination, both those that are directly from the apostle's pen an those that are indirectly so, appeal to the second creation narrative, Genesis 18-23 , never to the first…

> Is this rabbinic understanding of Genesis 2:18f correct? We do not think that it is, for it is palpably inconsistent with the first creative narrative, with the life style of Jesus, and with the Apostle's own clear affirmation that in Christ there is no male and female (Gal. 3:28) (1975:119).

Jewett, in adopting this position, unfortunately "departs from the strenuously Biblical Hermeneutic of the Reformation, that Scripture is normative by principle, precept and example for our life and our beliefs" (Case 1976:¶7). While Jewett and the Christian Feminists have adopted a position that questions the inerrancy of the Bible - they have, at least, honestly faced the issue raised by Paul's use of the 'Primeval Narrative'. Some

egalitarians have chosen to ignore this direct confrontation of their beliefs (Fee 2005:252 – Footnote 22; Hess 2005:84).

However, in 2006, Bilezikian addressed the issue by questioning whether the separation of verses 13 and 14 as independent reasons for Paul's prohibition of [authoritive] teaching by women. He argues that "The fact that Adam was created first is meaningless for the ministry of teaching in the church… Paul draws only one conclusion from the chronological primacy of Adam in creation: Eve was vulnerable to the deception of the tempter" (Bilezikian 2006:243). In this way he sidestepped the primogenituric question posed by I Timothy 2:13. However, this researcher finds his argument unrealistic. When one recalls *firstly*, that the audience of Genesis and I Timothy would have been male, and *secondly*, that in a Patriarchalistic society such as in the Kingdom of Swaziland, the firstborn in every family is honoured above the others, such an argument would be groundless. Over and above this, as Mounce points out, *[1]* that "for Paul, [primogeniture] indicates that God intended male authority" (2000:130) and *[2]* "the most frequent use of γὰρ is to express cause or reason[98]". In view of this, Bilezikian's argument must be rejected as contrived. Scholer argues that "there is no internal Pauline evidence that a Genesis allusion for the injunctions of 2:11-12 gives them greater universal significance than, for example, injunctions about widows in I Timothy 5:3-16, which do not include a Genesis allusion" (1986:208). Here too, the exegent needs to be careful when disregarding texts as temporal – especially when the author using those texts is applying a similar principle. Paul, in applying the primogenituric principle dating back to the Primeval Tale, is insisting that the underlying principle of male authority is timeless. Thus, while peripherals such as hair styles and clothing can be temporal (I Corinthians 11:14-15; I Peter 3:3), this research has been led to the position where male authority before 'the Fall' is a reality and should be treated as a timeless principle.

Peter's instructions in relationships

Most discussion of the 1 Peter Household-Code passage focusses on 3:1-7, although a number expand it to read from 2:13. The author of 1 Peter begins the passage "But you are

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[98] Mounce notes that "out of the 454 uses of γὰρ by Paul, BAGD lists only 7 that illustrate the [continuation or result] sense, and in each case the context gives a clue that the use is not fully illative" (2000:131).

a chosen people, a royal priesthood, a people belonging to God (1 Peter 3:9)". It continues in verse 11, "Dear friends, I urge you as aliens and strangers in the world". In verse 13, we see the author of Peter call on Christians to "submit your selves for the Lord's sake to every authority instituted among men." Then the author lists the authorities and the reasons why they should be submitted to: *[1]* Civil authorities (2:13-17); *[2]* Masters of slaves (2:18-25); *[3]* Husbands (3:1-6). In 3:7, the author confronts Christian husbands with the truth that their wives are partners and joint-heirs with the husband of "the gracious gift of life". We will consider the 'already-not yet' aspect of the passage under 5.3 below. For the moment, the research will focus on the contending views.

Grudem, writing on behalf of Hierarchicalists, compares the submission required of wives to that of Christ Jesus who submits to God the Father (1 Corinthians 15:28) even though "they are equal in importance and essence"[99] (Grudem 2006c:197). However, in his commentary on the passage, Grudem focusses his attention on 1 Peter 3:6 where the author highlights Sarah, portraying her obedience as an example for Christian women everywhere to follow (Ibid 2006c:197). This 'obedience' far exceeds the submission reflected in 1 Corinthians 15:28 (see 5.2 below) and appears to follow the automatic obedience required in terms of the Aristotelian Household-Code (See discussion in 2.3.3 above). The Hierarchical view sees no difference in the Christian relationships in verses 1-6 and that in verse 7. From their view there can be no difference. Women must submit to – even obey – their husbands (Grudem 2006c:197).

On the other hand, Groothuis, an Egalitarian, believes that 1 Peter 3 is directed towards Christian women married to non-Christians. She argues that the entire passage should be read within its cultural context, positing that this would result in an entirely different position today (1997:172-176). Davids concurs that the audience to whom the letter would have been read would have largely consisted of Gentiles who were converts from paganism. He backs this statement up by referring to such passages as 1 Peter 1:14, 1 Peter 1:18, 1 Peter 2:9-10, 1 Peter 2:25 and 1 Peter 4:3-4 However, Davids points out that the husbands referred to in 1 Peter 3:1-6 [mainly non-believers] would be different to those addressed in 1 Peter 3:7 [mainly believers] (2005:225).

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[99] The debate on hierarchy within the Trinity will be discussed in 5.2 below.

Fika J Van Rensberg lists four socio-historic aspects that would have determined gender relations in the Christian Greco-Roman culture. *Firstly,* the superiority of husbands over their wives was necessary for an ordered society. *Secondly,* Christian women were seen as persons in their own right which brought tension in marriages – especially where the husband was not a Believer. *Thirdly,* the Roman authorities made sure that non-recognised religious movements did not interfere with the orderly functioning of households and *fourthly,* the freedom that young Christian wives experienced would have been unique – needing guidelines from the Church in order that they did not embarrass the Gospel (2004:255).

It is important to note that the non-believing husbands would have worshipped various gods. In line with the culture of the day, wives would have been expected to be quiet and submissive and to have worshipped the same gods as the husband; enjoyed the friendship of her husband's friends and not become involved in any queer rituals or outlandish superstitions (Plutarch AD 46-119:I9). From the husband's perspective, Christianity would have probably been labelled, along with Judaism, among the "outlandish superstitions" (Davids 2005:226). Balsh argues that the author's "concern for the possibility of suffering and the need to give a 'defence,' is closely related to the Household-Code" (1981:118) as spelt out in Aristotle's writings above. Balsh goes on to elaborate that "Whenever Judaism or Christianity made proselytes and changed the new converts" (118) religious habits; they were accused of corrupting and reversing Roman social and household customs. These religious conversions were the source of the slanders about the insubordination of Christian slaves and wives." (Balsh 1981:119) Thus, it was important for Christian slaves and wives to be able to show their Roman masters or husbands that Christianity maintained the Household-Code. They did this by *[1]* submitting to the authority over them; and *[2]* to have a quiet disposition and not to be sexually evocative in their attire (1 Peter 3:1-4). From the point of view of the Christian slave or wife, they would see themselves as a 'resident alien' (1 Peter 2:11) (Davids 2005:228). It is vital to understand that Peter's instructions, while accommodating as far as the Household-Code was concerned, made it plain that believers in difficult situations should nevertheless hold fast to their Christian beliefs - notwithstanding the fact that they would probably suffer (1 Peter 3:8-17). From this perspective, Egalitarians hold that the passage 1 Peter 3:1-6 should only

be understood from the Greco-Roman era perspective and should not be seen as having universal relevance.

Having dealt with the position of wives related to pagan husbands, the research now turns to Peter's instructions to believing husbands as found in 1 Peter 3:7 Most scholars accept that these husbands would have been married to Christian wives (Davids 2005:237). The verse in question has an interesting structure in the Greek. The question must be asked, 'What does the word/phrase *likewise/in the same way* refer to?' Since a similar word/phrase also occurs in 1 Peter 3:1 when Paul addresses the wives, we must assume that it relates to the *submit* instruction in 1 Peter 2:13, 18. [Submit to authorities; Slaves, submit to your masters.] Thus, as Davids believes, "the husband is experiencing a limitation on his freedom parallel to that which the wife and slave have previously experienced" (2005:237). Added to this the requirement that the husband recognise that the women is weaker. [From a Greco Roman Worldview this could have been physically, socially, intellectually or morally weaker (Davids 2005:237)]. The reason for the submission and the honouring of the wife [his joint heir] is to ensure that "nothing will hinder your prayers" (1 Peter 3:7c). Davids comments: 'In other words a failure to treat his wife as an equal will, by implication, result in divine displeasure and a damaged relationship in which prayers are not answered (2005:238).

In conclusion, Davids poses the question:

> Will men/husbands try to hold to an authority over their wives that once were (sic) given them by the surrounding of culture but now for the most part they no longer have? Or will they gladly drop power, as well as the pretence of power, and treat their wives as equals, reaping not only a more intimate marriage relationship but also divine pleasure (2005:238).

Davids appears to be overstepping a fine line here. Egalitarians, on behalf of whom he is writing, believe in equality so, in a sense, he is saying that all other Christians are experiencing the displeasure of the Father. This would include Complementarian Hierarchicalists such as Grudem. While differing from Egalitarians in their understanding of submission, Complementarians deeply honour their wives and treat them with care. Therefore, to infer God's displeasure is not reasonable.

Recapitulation of the conflicting verses

We have noted both positive and negative exegetical aspects in respect of the two moderate standpoints. The areas where the positions are problematic are:

Complementarian

The interpretation of Galatians 3:28 by those holding a hierarchical stance is weak. Secondly, their understanding of Ephesians 5:21 in its direct linking to 5:22 cannot easily be adopted.

Egalitarian

On the other hand, *[1]* the perspective held by the Egalitarians [other than Liefeld - where the difference is minimal] in respect to the translation of κεφαλὴ has significant problems that cannot be overlooked; *[2]* Ephesians 5:24 demands that wives submit to their husbands "in everything"; *[3]* The 'difficult passages' such as I Timothy 2:13 also hold serious difficulties for the Egalitarians. Otherwise why would Professor of Systematic Theology at Fuller University - Paul Jewett - question the Apostle Paul's theology and effectively reject the inerrancy of Scripture (Jewett 1975:119)?

In addition, prominent evangelical academics stand on either side of the theological divide (Piper and Grudem 2006d: 403-406; Mathews 2005: 495-501) indicating apparent truth underpinning each position in the debate. What both positions fail to address is Paul's constant use of phrases such as "out of reverence to the Lord" (Ephesians 5:21); "as to the Lord" (Ephesians 5:22) and "as you would obey Christ" (Ephesians 6:5). These will be considered in 5.3 below.

4.3   CONCLUSIONS

In drawing conclusions from the theological exegetical studies, we will begin by restating the various possible viewpoints. *Firstly*, there is the position of extreme Hierarchicalists – best expressed as Patriarchal where women are seen to be subordinated not only positionally but also ontologically. *Secondly*, there is the stance of mutual or ontological equality, but functional subordination (McKnight 1995:208). *Thirdly*, there is the Egalitarian perspective of mutual submission that accepts a high value of Scripture (Felix 1994:159). This position is sometimes referred to as Evangelical Feminism. *Finally*, there is the Christian or Liberal Feminist position that rejects the validity of certain Scriptures as they are androcentric by nature (160). As this Researcher's base for theological exegesis places a 'high-value' on scripture, this fourth option will not be considered.

We have seen that the position of the extreme Hierarchicalists (whether through *sigaba* (patriarchal ranking) or *lizinga* (personal achievement) was found to be unscriptural – *[1]*

by a proper reading of Genesis 1:26 – 3:23; and *[2]* the counter cultural approach of Jesus. Add to this Paul's belief that "there is neither… male and female" (Galatians 3:28) and the Church in Swaziland is presented with a significant challenge where the culture subjugates all women to that of child bearer[100].

Having eliminated the first and the fourth options, we are left with the two 'middle of the road' positions. In choosing between these two options, we noted that ultimately, the reader is faced with two seemingly irreconcilable positions:

> *Firstly*, a consistent translation of κεφαλὴ must include the precepts of honour and authority. Added to this, wives are specifically required to "submit to their husbands in everything" (Ephesians 5:24). Finally, Paul applied Adam's primogeniture status in reference to men's authority in the Church.

> *Secondly*, mutual submission by Christians to Christians and by extension – spouses, is required by Ephesians 5:21 and Galatians 3:28.

Theologians from either side of the debate have tried to circumvent these diametrically opposed texts through various explanations but these have been shown to be weak at best. In concluding this Chapter it can be said that no plausible argument [that maintains a 'high value' of scripture] has thus far been submitted that adequately reconciles these two positions.

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[100]   The payment of *emalobolo* is said to signify *kutsenga sisu* [literally - the purchase of the uterus] (Women and Law1998:175-176).

CHAPTER FIVE

TOWARDS A THEOLOGY OF AUTHORITY AND SUBMISSION IN MARRIAGE

Thus far, the research has shown that biologically and socially, the human male is conditioned to exude qualities that include aggression, dominance, and antisocial-ness, risk taking and taking the initiative (2.1.1). Culturally, Patriarchalism has existed since the time of Adam. While it has mutated through the centuries [in its forms of *Sigaba* (patriarchal ranking), Religious control and *Lizinga* (personal achievement)] it has maintained its position of dominance regardless of the attacks from feminists throughout the twentieth and twenty-first centuries. The research contextualised the practical out-workings of the Paradigm within the Kingdom of Swaziland, where the culture was shown to be similar to that of the Greco-Roman civilization at the time of the early Church. We also witnessed Patriarchalism's shortcomings that focussed on the domination of many by a few elite males. The research recorded that, with the exception of the physically disabled, albinos and homosexuals, women find themselves at the very bottom of this hierarchical ladder where they suffer much abuse. This contextualisation has assisted the research by giving practical insights into the world that Jesus, Paul and Peter were exposed to.

Biblically, the research has reviewed the Scriptures to establish a position that is sound. Two possibilities were discovered – the viewpoint held by Complementarians and that held by Egalitarians. However, the two theological paradigms were found to be inadequate. Complementarians are faced with the reality that, while accepting the wife's specific duty to submit to her husband, he also has a general duty to submit to his wife in her role as a Christian. Conversely, Egalitarians are faced, *firstly,* with the realness of a consistent translation of the word κεφαλὴ as having a quality of rulership and, *secondly,* the specific command to wives to submit in Ephesians 5:24. *Thirdly*, Paul aligned himself to the primogenituric principle of male authority. These two stances appear to be mutually exclusive. As indicated in Chapter Four, in this chapter the research will theorize on whether a third option exists, that takes these two existing positions into account.

In the first segment (5.1) we will consider what is meant by Authority and Submission. In part (5.2) we will review what is known about the practical functioning of Authority and Submission within the Godhead. In 5.3 below, we will investigate whether Paul and Peter's 'mezzanine' eschatology holds the key to reconciliation between the existing

paradigms. If it can be shown that such an option exists, the research will address the issue of marital relationships between Christians and non-Christians (5.4), before suggesting a 'Theology of Marriage' in skeletal form (5.5).

5.1 AUTHORITY AND SUBMISSION

While it is correct that headship is a component of authority within a Scriptural perspective, God appears to have placed limitations on how Biblical authority should work in practice.

Firstly, the Bible emphasizes God-consciousness as the undergirding principle through which He works. [This principle is clearly demonstrated in Eden at the time of 'The Fall'. In Genesis 3:6 we see that man focusses on his own wants, desires and self-improvement, and in Genesis 3:7, on his own pathetically vulnerable state. Both verses indicate the self-centredness of Adam and Eve's sin as they turned from God and focussed on issues related to self-esteem. The result of that sin was that God removed His immediate presence (Genesis 3:23)]. The Gospels and the Epistles record how both Jesus and Paul addressed the issue of self-centredness (Matthew 16:24, 20:20-28; 1 Corinthians 13:4-5). More than that, they both stressed the need for humans to live in relationship with God and each other, rather than being concerned about their own desires (Matthew 6:33, Matthew 22:37-40; Romans 15:2-3, 1 Corinthians 10:24, Philippians 2:24).

Secondly, Genesis 3 appears to reflect a second principle that God has set in place - the voluntary nature of submission in contrast to an imposed hierarchical order. [Adam and Eve were free to choose to remain God-conscious or to become self-centred. This is the essence of 'The Fall'.] Jesus also appears to confirm this principle when He tells the rich young ruler to follow Him. When the man refuses to follow Him, there is no begging, nor coercion. Jesus' only reaction is one of sadness (Matthew 19:16-30).

Thirdly, the Bible appears to indicate that, within the Trinity, there is apparent "headship" by the Father and 'submission" by the Son. While the subordination does not appear to be ontological but relational or administrative, this aspect of "headship" will need to be addressed.

These ideas will require detailed analysis before their submission as a Theological argument. It is therefore proposed to examine the Biblical roles of authority and submission in the light of the above apparent principles. It is anticipated that this

examination will reveal that the question to be answered in marriage is not: "*Who is in charge?*", but rather: "*Who is in submission?*" While it is accepted that the latter question is a corollary of the first, there are issues raised by the second that the first cannot address.

5.1.1 Authority

Piper and Grudem define "authority in general as the *right* [Matthew 8:9] and *power* [Mark 1:27; 1 Corinthians 7:37] and *responsibility* [2 Corinthians 10:8; 13:10] *to give direction to another*" (2006:78). They go on to posit that "[f]or Christians, *right* and *power* recede and *responsibility* predominates… Authority becomes a burden to bear, not a right to assert. It is a sacred duty to discharge for the good of others. The transformation of authority (from right and power to responsibility) is most thorough in marriage. This is why we [Complementarians] prefer to speak of leadership and headship rather than authority" (2006:78).

The question that this position immediately raises is, 'Where does that authority come from?' If one begins with the position in Matthew 28 that "all authority in Heaven and on Earth has been given to me (Jesus).", *firstly,* it follows, that all other authority is delegated. *Secondly,* when one considers the manner in which Jesus' authority operates – one of servanthood (Mark 10:42-44; Greenleaf and Spears 1998; Malphurs 2003:31-48; Agosto 2005:48; Kelley 2011) – our perception is instantly widened. *Thirdly*, if we "touch [abuse] God's authority, we touch God Himself" (Nee 1998:19). Taking points two and three together, any person in leadership does so under caution (Ephesians 6:9; Colossians 4:1). *Fourthly,* the writer to the Hebrews confirms that Jesus is the "author and perfector of our faith" (12:2) giving us a sense that the manner in which Jesus uses authority is by way of creation and creativity. This origination and creativity on the part of Jesus should not be misconstrued as power – which is the "ability to act or produce an effect" (Encyclopedia Britannica 2011) or "the exercise of continuous control over someone or something" (Louw and Nida 1988:37.16).

Hence, our understanding can no longer be that of a top-down, autocratic domination view of the position. It must be expanded to encompass far more than just the master-servant relationship of the Aristotelian Household code where the Paterfamilias was 'in charge!'

5.1.2 Submission

If we direct our attention to the Edenic story of creation, the research is faced with a situation where humankind is under the authority of God - who created them. In this, God's authority is both authentic and legitimate. As we examine the Edenic story, we are faced with a state of affairs where mankind has been placed in an idyllic situation with only one limitation - they may not eat of the fruit of the Tree of Good and Evil (Genesis 2:17). We have already noted their failure (see 4.2.4 above). We have, however, not considered the empowering nature of God's use of His authority.

Humans were tasked to use their creativity in exercising dominion over the Earth. They were told to "be fruitful and (to) increase in number" (Genesis 1:28). Humankind, in the persons of Adam and Eve, chose not to live within the boundary of safety that God had set for them. Essentially, they refused to submit to God. The consequence of their action, according to Genesis 2:17, was death or separation[101]. God's reaction to their non-submission was not one of vengeance or retribution, but one that would lead to their ultimate salvation. By expelling them from Eden, God removed them from the position where they would forever be without hope - having eaten from the tree of life. Instead, they were separated, for a time, to a spiritual place [*Sheol* or *Hades*] where they would be in a state of waiting (Lindars 1991:97) - waiting for the Christ Who would be the "author and perfector of their faith" (Hebrews 12:2). From the Edenic Primeval Narrative, we note that essentially, it was mankind that had the freedom to choose to submit or not to submit. In no way did God forcefully subordinate the humans who were made in His image. The fact that they chose to ignore the boundary by refusing to submit brought about their own downfall.

To test the hypothesis that God does not use coercion to bring about mankind's submission and enforce His will, we will consider three occasions wherein it might be argued that He did. *Firstly,* we must consider the fact that God decreed the plagues in Egypt (Exodus 9:1-12:51). In that instance, God was acting on behalf of the people who chose to rely on Him. At any time, Pharoah could have accepted and believed in the one true God – YHWH, but

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[101]   One must understand "death" within the figurative language of the Hebrew people. To them, life is found in community – death in separation. Thus when Adam and Eve are removed from God's presence in Eden, they experience death.

instead he chose to blasphemously hold himself out against God (Exodus 5:2). *Secondly*, there was Moses' action against the people with regard to the golden bull-calf (Exodus 32:7). It must be noted that, when Moses petitioned God on behalf of the people, God relented (Exodus 32:14). It was Moses who put the people to the sword (32:27). In Moses' defence, it was only after he had asked them to choose whether or not they were on the Lord's side and they freely chose not to be (32:26). *Thirdly*, when one considers the exile of the tribe of Judah to Babylon, one cannot and should not believe that God coerced the people into repentance. As was the case in Eden, the people of Judah, led by their kings, freely chose to leave the protective shelter of God's They chose to believe in and worship other gods (1 Kings 21; 2 Chronicles 33), notwithstanding the warning given to them through their own prophets (1 Kings 21:11; 2 Chronicles 33:10). God certainly used the circumstances for His people's ultimate benefit, but He did not directly coerce them. For example, God permitted the Assyrian army to carry off King Manasseh and torture him so that he would repent (2 Chronicles 33:11-12). Thus, when the time of tribulation came and the Babylonians drove them into slavery, it cannot be said that God forced them into submission.

While the test is not exhaustive, it does point towards God's heart spelt out in the words of Jesus:

> [L]ove your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be children of the Most High, because he is kind to the ungrateful and wicked. [36] Be merciful, just as your Father is merciful (Luke 6:34-36).

Having looked at submission from God's perspective, we will consider what legitimate authority is.

5.1.3   Legitimate authority

Max Weber, the 20th Century philosopher, believed that there were three types of ideal [or legitimate] authority – Traditional, Charismatic and Rational-Legal.

Traditional authority he likened to the authority held by traditional leaders such as the Nobility and the Church Hierarchy. It is within this understanding that one finds gender and class relationships.

Charismatic authority depends on a leader's ability to show exceptional character which causes people to follow him or her (Kendall 2008:432). An example of this

would be Queen Elizabeth I – fondly referred to as 'Good Queen Bess.' Winston Churchill once remarked that "she gave the country the love that she never reposed in any one man and her people responded with a loyalty that almost amounted to worship" (1956:144).

Rational-legal authority is held by elected officials or officers of the law who have authority out of their office, and not because of whom they are as persons (Kendall 2008:432). Hall and Biersteker argue that all three of these are legitimised only when "there is some form of normative, uncoerced consent or recognition on the part of the regulated or governed… This consent is the product of persuasion, trust or apathy, rather than coercion."(2002:4-5).

This Researcher concurs with their argument that it is only when this social contract is recognised from the 'bottom-up' in the form of active, participatory submission that 'Legitimate Authority'[102] occurs.

Sisonke Msimang [Executive Director of the Open Society Initiative for Southern Africa], writing on Gender Equality, in the Mail and Guardian on 29th July 2011, has similar views:

> You do not become a leader by virtue of the position you occupy. Every day in my job, I am reminded that you become a leader because those you work with for a common cause give you permission to lead (¶22).

While many South African Patriarchalistic superiors would not concur with Msimang's position, her position - as a female Director - requires de facto authority. This understanding of a 'bottom-up' pre-requisite for authority has merit since, unless the person 'under authority' accepts that authority, no de facto[103] authority exists. De jure

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[102] This would not, of course, apply to God's authority, which He possesses through the fact that He is the Creator, and humans - the created.

[103] The principle of de jure (in law) and de facto (in fact) legitimacy in authority is well illustrated in the life of King David. We read in 1 Samuel 16:1a how God stripped Saul of his de jure authority of being King over Israel and appointed David, even though still a boy, as King (1 Samuel 16:1b–13). Throughout the scriptures that follow, we learn how David saves Israel from the Philistines, becomes Saul's son-in-law; and then is rejected and persecuted by Saul - who is the de facto King. Not once does David strike back even though he has opportunity to do so, for he sees Saul as God's anointed. For his part, Saul recognises that the Spirit of God has left him and that the Spirit is on David – nevertheless Saul, wanting to protect his Patriarchalistic position, attempts to kill what he sees to be his competition. Once Saul is dead, and David is appointed King over Judah, it takes Israel a further seven years and six months to recognise David as de facto King (2 Samuel 5:4). [Continued on Page 190]

authority may exist, but in order for that authority to be exercised, force may be required. Once force is applied, it can be argued that no longer is the authority legitimate – it is now coercive[104].

In 5.1.2 above, we reviewed some of the possibilities of coercive action by God to ensure submission by mankind. While the brief survey of selected texts was not exhaustive, no example was found that validly reflects coercion. What was found is the creative use of circumstances that led mankind back to serving God. Accordingly, we can argue that God's use of His authority when interacting with mankind is not only legitimate, but creatively brings about mankind's ultimate good. From this, we can posit that God's legitimate authority is centred in grace [on His part] and voluntary submission [on ours] – not dominance[105]. As Baukham states, "Our response to grace is not the coerced submission of the slave, but the free obedience of love. Its Paradigm is: 'I love to do your will, O my God; your law is within my heart' (Psalm 40:8)." (2002:68). MacArthur comments "the only right response to Christ's Lordship is wholehearted submission,

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In contrast, when David's son Absalom marched with his army on the legitimate King of Israel, David withdrew and did not enforce his royal position. David's principle was never to go against the anointed one (1 Samuel 26:9). In essence, David handed the throne back to God with the words, "If I find favour in the Lord's eyes, He will bring me back and let me see (the ark of God) and His dwelling place again. But if He says, "I am not pleased with you," then I am ready; let Him do to me whatever seems good to Him" (2 Samuel 15:25-26). The fact that Absalom chose not to submit to David's legitimate authority brought about his demise – but not at David's command (2 Samuel 18:32). This does not imply that David did not have de jure authority over Absalom. His concern was that his authority had been withdrawn by God. He therefore relied on the Ultimate Authority – God - to determine whose authority was legitimate.

A more recent secular example of de jure versus de facto authority is found in the 60's when Ian Smith – the then Rhodesian Prime Minister, unilaterally declared the independence of his country. At the time, Rhodesia was a British colony. Britain refused to grant Rhodesia independence under the conditions required by Smith. The effect of UDI was that, while Britain was the de jure ruler of Rhodesia, the Smith regime retained de facto control. It was only when South Africa withdrew its support that the Rhodesian government failed.

[104] The question can then be raised about a Government's coercive application of the law to bring about compliance. This Researcher would argue that in a Democratic system, as long as the law being applied by that Government was in terms of its Democratic Constitution and did not contravene God's law, then the authority would be legitimate, as it was being applied by the will of the majority. However, this does not imply that the law is legitimate in the eyes of the individual. An example could be given of many South African taxi drivers who see the 'law of Rands and Cents' [South African Currency] as superseding the law of the road.

[105] It is recognised that this understanding has implications for one's doctrine of final/eternal judgement. While this would be the subject of a different dissertation, suffice it to say that an active voluntary submission, as set out above, would fulfil the relationship required in Matthew 7:21-22. Whether or not humans choose to follow that path is their responsibility - in line with Arminian doctrine.

loving obedience and passionate worship" (2010:91) that results in Christians being "slaved by grace" (Ibid 2010:139). This enslavement to Christ brings freedom to the Christian – "not freedom to do what he or she wants but freedom to obey God – willingly, joyfully, naturally" (Cranfield 1975(1).:319).

We are thus left in the position that, while authority may be legitimate [de jure], it is not always effective [de facto]. It is only when the person over whom the authority is to be exercised chooses [out of their own free will] to submit, that the authority becomes both legitimate and effective. Any attempt to induce authority 'from the top' effectively nullifies the legitimacy and heralds in a coercive display of power. This coercion can take many forms. Johnson, Mueller and Taft have defined *coercion* as "causing someone to choose one course of action over another by making the choice preferred by the coercer appear more attractive than the alternative, which the coercer wishes to avoid" (2002:7). Thus, coercion can be physical, emotional or financial, as all three can be used to induce a person to follow a certain line of thinking.

Paul extends voluntary submission to ordinary human relationships in Ephesians 5. He instructs Christians to "submit[106] to one another out of reverence for Christ" (Ephesians 5:21). Snodgrass interprets ὑποτάσσω as "arrange under" (1996:292) confirming the understanding of voluntary submission. In his commentary on Ephesians, Hoehner concludes that the participle ὑποτάσσω is in the middle[107] voice "expressing the idea of co-operation where the subject acts as a free agent", rending a translation of voluntary submission (2002:717). Snodgrass adds a new dimension to submission when he comments that it "is a crucial ingredient in Christian living… because it [describes] the self-giving love, humility, and willingness to die that is demanded of all Christians" (1996:292). Thus, as the reader, we are left with the overall concept of a voluntary, sacrificial laying down of rights in favour of one's fellow believers, in mutual submission.

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[106]   Greek, ὑποτάσσω. Louw and Nida's translation of ὑποτάσσω includes to need to obey, submit, comply and be subject to (1988:36.18), resulting in the meaning - 'to submit to the orders or directives of someone'.

[107]   Louw and Nida describe the sense as "passive" rather than "middle" (1988). It is true that ὑποτάσσω sometimes occurs in the active voice. However, when this occurs, "the power to subject belongs to God himself. This is evidenced in Phil 3:21; Rom 8:20; Eph 1:21-22" (Melick 1991:311).

5.2 Practical functioning of authority within the Godhead

In 1 Corinthians 15:24-28 we find the key verses to understanding authority and submission within the Godhead. Paul states that, at the end of time, everything will be under Christ's authority, which will then make everything, including Himself, subject to the Father. At first glance, this appears to reflect subordination within the Godhead.

5.2.1 The Hierarchical or gradationist position

Perhaps the single greatest difficulty in discussing leadership within the Trinity is finding the correct terminology to describe a concept that is beyond our grasp. Complementarians and Egalitarians alike, struggle to define what they believe to be true.

For example, Grudem's position that, the "Son is eternally subordinated to the Father in role or function" (1994:454-470) portrays an image that has disturbing connotations. While Grudem probably does not wish it, this use of the term 'subordination' certainly implies a top-down imposition of authority rather than a bottom-up submission. Synonyms of the term are "inferior, junior, less, lower, minor, smaller, lesser" (Merriam-Webster Dictionary 2011).

This has resulted in Grudem's position being attacked as Arianism -

> To argue that the Son is eternally subordinate in authority, set under the Father, denies both that he is one in power with the Father and the Spirit and by implication, that he is one in essence/being with the Father and the Spirit. To deny, explicitly or implicitly, that Jesus is one in being/essence with the Father is of course the Arian heresy (Giles 2006:¶1).

Similarly Ware uses the Complementarian understanding of marriage to underscore his position of hierarchy within the Godhead. This he bases on the fact that humankind was made in the likeness and image of God (Ware 2005:139-151). Unfortunately, the wording in his description of the relationship also appears to have Arianistic connotations - "The Father is supreme in authority, the Son is under the Father, and the Spirit is under the Father and the Son. Yet there is also full harmony in their work, with no jealousy, bitterness, strife or discord" (2005:131).

As Ben Phillips, editor of the *Council for Biblical Manhood and Womanhood* puts it -

> Complementarians can strengthen their case further by taking greater care to be both precise and consistent in their use of technical Trinitarian terms. Giles's concern here should be a point well taken. Complementarians would benefit by providing a well-developed, coherent philosophical description of the ontology

required by their position, and a rigorous philosophical critique of the egalitarian ontological axiom using the tools of analytic philosophy. A more explicit defence of the Augustinian category of "relations" as a Trinitarian category that does not make the Son less a person or possessed of a lesser being than the Father, would serve to round out the categories of technical Trinitarian language described by Giles. Complementarians also need to provide a more explicit defence of their own key presupposition, "the economic Trinity reveals the immanent Trinity,[108]" and the way this principle functions in their own reading of Scripture (2011:¶26).

Perhaps it is because of the semantics that the gradationist position does not reflect the very real tension that exists between the unity/diversity, the equality/unity, and Christ's submission to the Father. To describe the position as 'eternally subordinat<u>ed</u>' infers subjugation of the Son by the Father rather than Christ's voluntary submission. In this, gradationists appear to misstate the truth of the relationship within the Trinity. When the two sides to the debate resolve the issue of terminology, this Researcher believes that we would be closer to resolving much of the contestation. For the time being, we must "see through a glass, darkly" (1 Corinthians 13:12 - 21st Century King James Version) as we approach a subject that, by definition, is beyond us.

Grudem's Biblical base for the hierarchical functioning within the Godhead is set out in an article he wrote for the Council on Biblical Manhood and Womanhood [CBMW].

> The Bible never says that the Father submits to the Son, but only that the Son was "sent" by the Father (John 3:17; Gal. 4:4), the Son will eternally be "subject" to the Father (1 Cor. 15:28), the Son always does the will of the Father (John 5:30; 8:29); the Father is never said to do the will of the Son); the Father gives authority to the Son (John 5:22, 26, 27); not the other way around); the Father created "through" the Son (John 1:3; Col. 1:16); the Son did not create "through" the Father); the Father chose us "in" the Son (Eph. 1:4) and predestined us to be conformed to the image of the Son (Rom. 8:29; the Son did not choose us "in" the Father). The Father is the "head" of the Son (1 Cor. 11:3; the Son is not the "head" of the Father). The Father and the Son have eternally been Father and Son, even before the Son came into the world and before there was any creation (John 1:1-3; 17:5, 24), and the very names "Father" and "Son" imply a difference in role and a difference in authority. It is always the Father who initiates and directs, and the Son who submits to the Father's will and is obedient to the Father (Grudem 2011 ¶30).

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[108]   The economic Trinity is usually described "as the way we speak about God as he relates to his creatures in time and space in such things as creation, redemption and sanctification" (Price 1999:1) while the immanent (or ontological) Trinity is described as "the way we speak about God in his own essence and being before and apart from any act of creation; and also the way we speak of God in terms of the intra-trinitarian relationships of the three persons" (1).

Grudem goes on to state that the position regarding the Trinity "is probably the most foundational difference of all. CBMW, together with the whole Christian Church throughout history, holds that within the Trinity for all eternity there has been both *equality* in value and *difference* in role. Similarly, husband and wife can be equal in value and different in role. In this regard, Schreiner holds that there is a substantial difference between essence [ontological being] and role or function (2006:129) stressing the point that "the Son is (not) essentially inferior to the Father" (2006:128). But, as Schreiner declares, in making all things subject to God, "the Son willingly submits Himself to the Father's authority" (2006:128) Thus even though Grudem and Schreiner are both hierarchicalists, their positions do not appear to be exactly the same. Perhaps this is only due to semantics - but a top-down imposition of authority (eternally subordinated), does not appear to this Researcher to equate to a bottom-up yielding of submission.

In his contribution to Pierce and Groothuis's *Discovering Biblical Equality*, Egalitarian Kevin Giles posits that maintaining an orthodox view of the doctrine of the Trinity requires rejection of the eternal subordination of the Son to the Father (2005:335). Peter Schemm – a hierarchicalist - rejects Giles's position, distinguishing between 'subordination' and 'functional subordination'. Schemm holds that the latter is not a question of orthodoxy (2005:83) and comments that Giles is not successful in his argument that eternal functional subordination is heretical (2005:86). Within Giles's Chapter 19 and Schemm's book review, we see the essence of the debate: 'Is functional sub-ordination theologically sound?'

5.2.2 Discussion of the hierarchical position

Letham, in a major work on the Trinity, rejects the concepts of both subordination and hierarchy – preferring the concept of *taxis* or order that excludes gradation or rank (2004:480). Quoting Torrence, Letham expounds the position that the Trinity functions by way of "position not status, by form and not being, by sequence and not power, for they are fully and perfectly equal" (Letham 2004:400; Torrence 1996:176). In discussing Christ's obedience to the Father, Letham maintains that there is neither subordination nor inferiority as both are uniquely equal in being and deity (2004:481). To understand Letham's position one must follow the development of his thoughts:

> Since God is Spirit [John 4:21-24], we must think of him in a spiritual manner, not in conformity with Earthly analogies… God in his own being eludes our grasp… He

is an eternal communion of the three *hypostases* in undivided union (461-462). Each person is wholly God and the whole God. The three are no greater than one… The true order is not a rank, but an orderly disposition. In that order, with no diminution of deity or severance of unity or identity, the Father begets the Son and spirates the Spirit. In our salvation, the Father sends the Son. Never are these relations reversed… The submission displayed by the Son while securing our redemption reflects eternal realities in God. This must be done in such a way as not to undermine the one being in God, in which all three persons completely inhere" (2004:482-483).

In commenting on Grudem's position that the Son is eternally subordinated to the Father, Letham comments that it is "outside the boundaries of the tradition" (2004:490). He is equally harsh with Giles's understanding and lack of stress on the distinctions between the three persons (2004:492), even though Giles has "a strong and emphatic grasp of the consubstantiality of the Son and Spirit with the Father" (2004:491). After attacking Giles's position on a number of theological fronts, Letham concludes:

In the end, Giles's argument collapses. It is self-defeating. He has to point to the submission of Christ on Earth as a Paradigm for the mutual submission that he calls [rightly] on us all to display… Giles misses the point that if the Son submits to the Father in eternity, his submission could hardly have been imposed on him, for he is coequal with the Father, of the identical divine being. He submits willingly". (495)

Erickson, after lengthy debate of both positions, concludes that the best way of interpreting the relationship within the Godhead is in the understanding that not one action performed by any of the three *hypostases* ever excludes the participation of the other two – "the Father's will, which the Son obeys, is actually the will of all three members of the Trinity, administered on their behalf by the Father" (2009:248). This Researcher agrees with the position taken by Erickson that, even though 1 Corinthians 15 appears to favour a gradational relationship, the equivalence view better explains a relationship that is immensely difficult for humans to grasp ["God is one" (Romans 3:30; Galatians 3:20) and also, God is a Trinity] with fewer Biblical distortions (248).

5.2.3 A Trinitarian understanding of marital authority

In a manner similar to that of the equivalence Trinitarian position, husbands and wives are unified in marriage. The texts relating to this unity are equally mystifying. The fact that in marriage, they become "one flesh" (Genesis 2:24; Matthew 19:5) does not refer only to the fact of their physical sexual relationship. Paul, writing in 1 Corinthians 6:16, states that when two people have sex, they become "one flesh" (Genesis 2:24). 1 Corinthians 7:14

indicates that, through the wife's union with both Christ and her husband [even though he is an unbeliever], "he is sanctified by God" [and vice versa]. This sheds greater light – that the oneness between married couples goes beyond mere physical relations. This oneness in Christ can only be explained through an eschatological interpretation, which will be explored in 5.3 below. For the moment, we will focus on the unity within the Godhead and apply it to marriage.

Restating Letham's position of the relationship within the Trinity:

> The true order is not a rank, but an orderly disposition. In that order, with no diminution of deity or severance of unity or identity, the Father begets the Son and spirates the Spirit. In our salvation, the Father sends the Son. Never are these relations reversed… we can even argue, with caution – that the submission displayed by the Son… reflects eternal realities in God. This must be done in such a way as not to undermine the one being in God in which all three persons completely inhere (2004:483).

Applying Letham's position to marriage, we find that true order is not about rank, but orderly disposition. Within that order, without diminishing the value of either man or woman, the husband gives direction to the marriage. The submission displayed by the wife in her relationship with her husband reflects eternal realities in their marriage. This [leadership and submission] must be done in such a way as not to undermine their one being (Matthew 19:5; 1 Corinthians 6:16; 1 Corinthians 7:14) in Christ, in which [both] persons completely inhere. Thus, based on Letham's understanding of the Trinity, while marital relationships are equal, there is still a measure of leadership by the husband.

Jack and Judith Balswick argue that in the same manner that:

> [T]he external acts of God are only apportioned to the particular persons because the Biblical depiction shows one or other of the triune persons leading, as in a dance. But their action is a united action…for as Augustine taught early on "all the external acts of God are undivided". Consequently the persons in the Holy Trinity all share the same authority in each act (2006:30-31).

Thus, we are left in a position where, even though the actions are directed by God the Father, all three persons jointly authorise the act. Applying this thought to marriage, even though direction may appear to be given by one spouse, the unity of the two brings about mutual authority. The long term result of relational unity is spelt out by the Balswicks: "As spouses mutually permeate one another they achieve interdependency (emotional connection) in which neither spouse loses distinctiveness" (2006:32). However, the point is well taken that, while the Trinity will always act in a united manner because of the

omniscient character of God, the same cannot always be said of humans. This aspect of human failure will be dealt with in 5.4 below.

5.3 THE RELATIONSHIP OF CHRISTIAN MEN AND WOMEN WHO UNDERSTAND THEIR 'ALREADY' POSITIONING IN THE 'NOT YET', LIVING IN THE REALITY OF THE 'NOW'

5.3.1 A possible alternative

In the evaluation of the Patriarchalistic Paradigm in Chapter Four, the conclusion was reached that the reader and exegent is ultimately faced by two seemingly irreconcilable truths: *firstly*, a consistent translation of κεφαλή must include the precepts of honour and authority. Added to this, wives are specifically required to "submit to their husbands in everything" (Ephesians 5:24). *Secondly*, mutual submission by Christians to Christians and, by extension, husbands to wives is required by Ephesians 5:21 and Galatians 3:28.

This Researcher believes that a possible bridge between the opposing verses has arisen during the research - one that has its roots in Galatians 3:26-29. Hove expresses the view that the Believer's union with Christ is conveyed by Paul in four different ways: *[1]* "in Christ Jesus' (26, 28); *[2]* "baptised into Christ" (3:27), *[3]* "clothed … with Christ" (3:27) and *[4]* "(belonging) to Christ" (3:29) (Hove 1999:46). This use of eschatological terms, in the midst of the particular pericope where Egalitarianism of privilege is set down, opens the way for further investigation. Each of the polar opposites [or couplets] in Galatians 3 - Jews/Greeks, slaves/free, males/females, is designed to convey the idea of totality or universality. Whether one reads Galatians 3 from the typical Egalitarian viewpoint (4.2.4) or from the understanding proposed by Cottrell (1994:283), the result is the same - the couplets capture three fundamental ways of viewing the realities of human existence during New Testament times (Koranteng-Pipim 2001:¶52). What neither understanding highlights is the eschatological theology underpinning Paul's argument.

In Matthew 12:32 we find the terms "this world" and "the world to come", differentiating between the period after "The Fall" and before "the coming of the Messiah" [this world], and after the coming of the Messiah [the world to come]. In Hebrews 2:5-18 we find that with the resurrection of Christ, the "time to come" is already in place. In Hebrews 6:5, the writer speaks of those "who have tasted the goodness of the word of God and the powers of the coming age" inferring that Christians are already experiencing the benefits of the "world to come". Yet Paul instructs us through his letter to Titus to "live self-controlled,

upright and godly lives in this present age, while we wait for the blessed hope—the appearing of the glory of our great God and Savior, Jesus Christ" (Titus 2:12-13). Obviously we live in two overlapping ages – "this world" and "the world to come." Arnau van Wyngaard, in an unpublished Bible Study, diagrammatically sets out this understanding of time (2004:3).
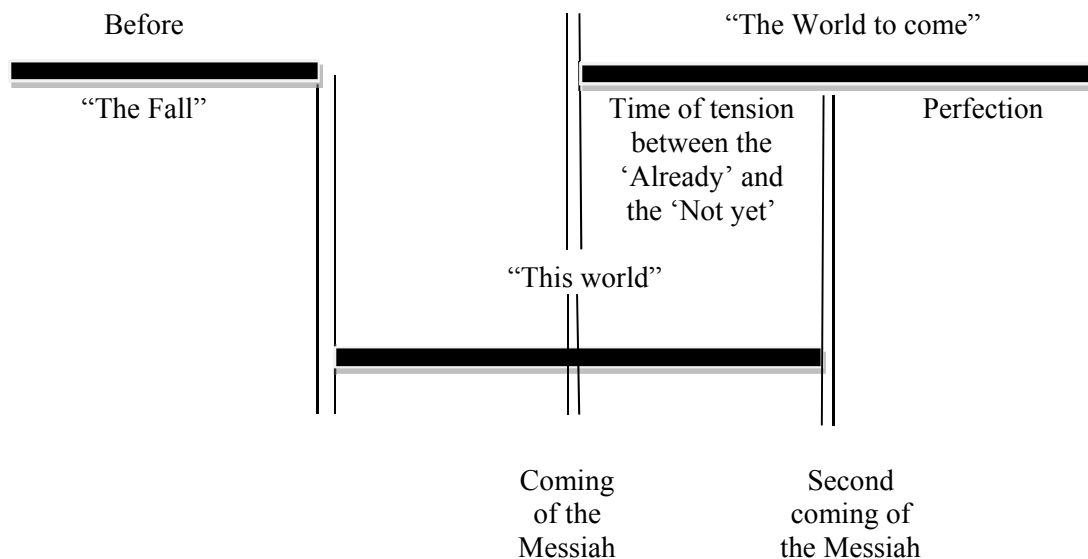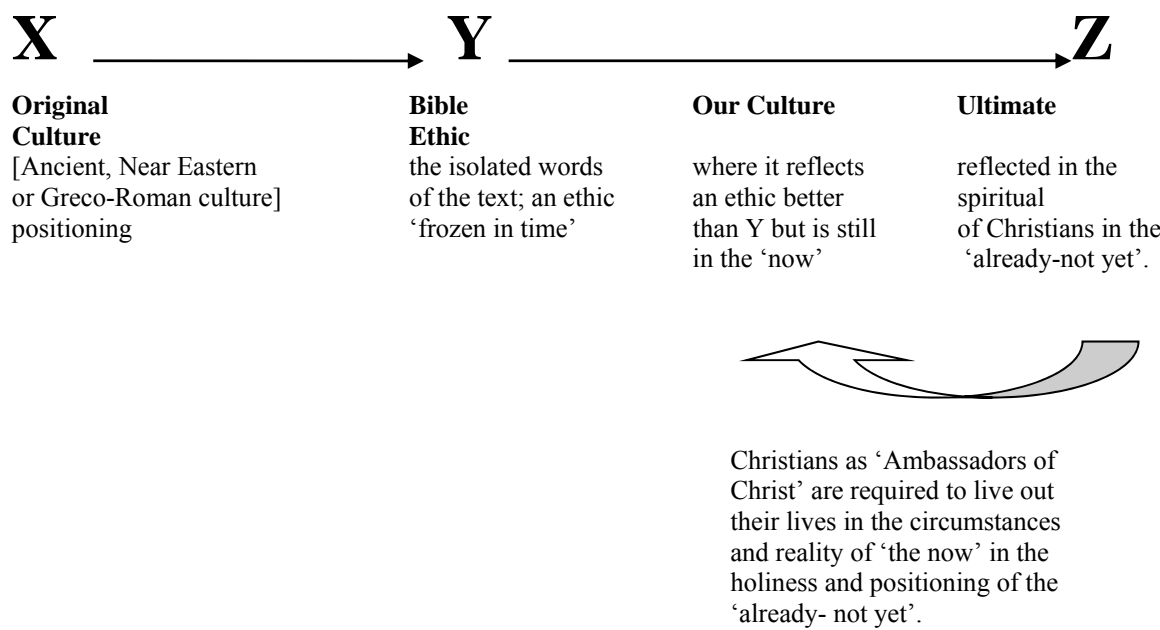

For Paul, the cosmic Lordship of Christ encompassed both Heaven and Earth. To him, "they were not two realms set over against each other … but rather one structure of created reality (the cosmos of Heaven and Earth) and human response to that structure involving two ethical directions" (Lincoln 1981:192) (Horton 2002:126). Dunn comments: "The Believer's whole life as a Believer is lived in the overlap of the ages, within the eschatological tension between Adam and Christ, between death and life" (1998:496). This time of tension between the 'already' and the 'not yet' expressively explains the duality of the situation faced by believers today.

Firstly, like Paul, Christians look forward to the fullness of the age to come (Colossians 3:4) while experiencing Christ's presence in this present age (Romans 8:11, 26). *Secondly*, it can be argued that this life 'in Christ' brings with it a second tension – dealing with the reality of the 'now' (Romans 8:17, 35-39; Ephesians 6:10-20) - that all believers, through Christ, are called to deal with (Romans 8:10-39). Lincoln sums up the two tensions in his observation that "[T]he force of Philippians 3:20 is not, as has often been thought, that

Heaven as such is the homeland of Christians to which they, as perpetual foreigners on Earth, must strive to return, but rather that since their Lord is in Heaven their life is to be governed by the Heavenly commonwealth and that this realm is to be determinative for all aspects of their life (1981:193)."

Therefore, if one begins with Webb's diagram (2001:32) and adjusts it to take into account the eschatological understandings of Paul[109]; we are confronted by the following diagrammatic situation of Christians in the early church. Paul refers to them as "Christ's ambassadors" (2 Corinthians 5:20), while Peter calls them "aliens and strangers in the world" (1 Peter 2:11).

X ⟶	**Y** ⟶		**Z**
Original Culture [Ancient, Near Eastern or Greco-Roman culture] positioning	**Bible Ethic** the isolated words of the text; an ethic 'frozen in time'	**Our Culture** where it reflects an ethic better than Y but is still in the 'now'	**Ultimate** reflected in the spiritual of Christians in the 'already-not yet'.

Christians as 'Ambassadors of Christ' are required to live out their lives in the circumstances and reality of 'the now' in the holiness and positioning of the 'already- not yet'.

Using the image of a 'mezzanine floor', humans can relate to their realities of the 'now' on the ground floor. At the same time, they can relate to Christ who is on the floor above. In this way we can understand the saying that Christians 'are in this world but not of it'[110].

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[109] Paul's eschatological views are widespread within his epistles - Christians are "in Christ Jesus' (Galatians 3:26,28); "baptised into Christ" (Galatians 3:27); "clothed … with Christ" (Galatians 3:27); "belonging to Christ" (Galatians 3:29) "joint heirs with Christ" (Romans 8:17); "seated with Him in the heavenly realms" (Ephesians 2:6); "our citizenship is in heaven" (Philippians 3:20); "in Christ" (see discussion in 4.2.3 above); "in the Lord" (see discussion in 4.2.3 above). Throughout the epistles, Christians are encouraged to adopt their spiritual position in the 'not yet' and apply it to their current situation in the 'now' (1 Corinthians 1: 28-31; 2 Corinthians 3:17-4:18; Colossians 1:10; Philippians 3:7-14; 1Timothy 1:16; 1 Timothy 6: 12-19; Philemon 1:9).

[110] The saying has biblical backing in John 15:19; 17:14; James 1:27; 4:4 and 1 John 2:15.

If we apply this eschatological understanding to gender relationships, we are presented with Scriptures that give the understanding of both Jesus and Paul. *Firstly*, Jesus said that in Heaven people "will neither marry nor be given in marriage" (Luke 20:34-36); *Secondly*, Paul had similar thoughts in 1 Corinthians 7:29, when he stated that those men "who have wives should live as if they had none", because this world in its present form is passing away. Therefore, we are drawn to the conclusion that in Heaven, the ontological equality of men and women will be the only relationship between the genders. Male headship will not be necessary since there will be no need for hierarchy.

Thus, it is both logical and reasonable to posit that relationships between men and women in the 'already-not yet' are not subject to gender status. While this may be true, we also need to take cognisance of the fact that living in the reality of the 'now' brings with it human needs and cultural realities. To facilitate the provision of these needs and dealing with such realities, individuals may be required to forgo their 'position' of equality in the 'already-not yet' understanding for a greater good (4.2.4). This would be especially true of marriage. It must be stressed that this does not imply a laying down of human rights – only the meeting of Christian obligations. Within Christian marriages, husbands do not have the 'right' to order their wives to do anything; wives do not have the 'right' to demand equality in their relationships. Both have the obligation to submit to one another and to "be kind and compassionate to one another, forgiving each other, just as in Christ God forgave (them)." (Ephesians 4:32). Paul's 'already-not yet' voluntary mutual submission in Ephesians 5:21 brings with it an interesting possibility for the overall exegesis of the marital passages. As both husband and wife submit to each other's authority, we are reminded that such authority should be used to creatively empower (5.1.2). According to Paul, empowering one's wife involves laying down one's life for the benefit of the wife (5:28-33). For her part, the wife is called on to respect her husband. [In retrospect, these commands are superposable with the human needs described in 2.1.2 above.] Thus, as the couple empower[111] each other, the biological and sociological needs of both would be met.

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[111] Jack and Judith Balswick,(2006:69), Kathlyn Breazeale (2008:9-13) and Donna Bowman (2006) advocate mutual empowerment in marriage. The Balswicks use a similar rationale to that applied above citing John 1:12-13. However, Breazeale and Bowman appeal to the relational empowerment achieved through Whitehead's Process Theology (1941) that was further developed by Loomer (1976) and Brock (1991).

This research has resulted in a possible alternative whereby the Biblical position of apparent hierarchy as required by a consistent translation of κεφαλὴ together with the explicit command that "wives should submit to their husbands in everything" (Ephesians 5:24) can be reconciled with the mutual submission required by Ephesians 5:21 and Galatians 3:28. In sections 5.3.2 and 5.3.3, we will explore the position's credibility.

5.3.2 Practical application of the hypothesis

While Egalitarians believe that Galatians is the 'Magna Carta' that demonstrates their view, (Jewett 1975:142) this Researcher would suggest that it merely discloses the roots of a deeper truth. One must wait for the unfolding of the verities in Ephesians to witness the full grown tree in all its magnificence. As Lincoln comments: "Ephesians is the letter in the Pauline corpus in which the concept of the Heavenly dimension (the 'already-not yet') is most pervasive" (1981:135).

5.3.2.1 <u>Review of the 'already-not yet' eschatology within the letter to the Ephesians</u>

The letter itself can be likened to a "liturgical homily" (Lincoln 1981:136) of the exalted Christ and the Church, written to encourage Christians throughout the Church to experience the life-giving unity of the Spirit. In Chapter 1, the reader is introduced to the exalted Christ, Whom God has placed "far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but in the age to come" (Ephesians 1:21). We are then drawn in to understand the position that believers have 'in Christ" – "God placed all things under His feet and appointed Him to be head over everything for the Church, which is His body, the fullness of Him who fills everything in every way" (Ephesians 1:22-23). The position is concretized in the second chapter, where believers are said to be raised up with Christ and seated "with Him in the Heavenly realms" (Ephesians 2:6). This 'already' positioning of believers *in Christ* in the 'not yet' sets the stage for the rest of the homily. Chapter 3 advances the Heavenly understanding of the role of the Church that is called to make known "to the rulers and authorities in the Heavenly realms" (Ephesians 3:10) the manifold wisdom of God that He accomplished in Christ.

In Ephesians 3:13 we are confronted by the 'now' reality of being a Christian. Paul, who has spent his missionary career in dangerous situations (2 Corinthians 11:23-33),

encourages the Church not to be discouraged in any way because of his personal sufferings. The sufferings are part of the calling and not something to be dwelt on. He goes on to pray that the Holy Spirit might strengthen them so that they might come to realise, as he does, the unsurpassable position that Christians enjoy being rooted in Christ's love and indwelt by His Spirit – the benefits of living in the 'already-not yet'.

Chapters 4 and 5 focus on what the values of a Christian in the 'already-not yet' are. Paul begins his sermon by urging believers to live a life worthy of the calling they have received (Ephesians 4:1). Immediately he lays down the basis of their relationships: they must be "completely humble and gentle; … patient, bearing with one another in love (They are to) make "every effort to keep the unity of the Spirit through the bond of peace." (4:2-3) Paul spells out that Christ "ascended higher than all the heavens" (4:10) and from this position gave grace to each Christian (4:7). Some have been tasked "to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up… in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ" (4:10b-13). This is the requirement for 'mezzanine living'. From 4:17 to 5:19, Paul contrasts the carnality of living according to the "darkened understanding" (4:18) of the "ways of this world" (2:2) – the 'now' reality, with the value system of the 'not yet'. In 5:18 he concludes the section by instructing believers not to "get drunk on wine, which leads to debauchery" but to "be filled with the Spirit", which leads to worship (Ephesians 5:19-20). Notwithstanding Talbert's argument that verse 21 is tied to verse 18, where the participle 'Ὑποτασσόμενοι' is dependent on the verb 'πληροῦσθε', it is clear that Paul's mutual submission of Christian to Christian, in verse 21, transitions life in the Spirit (in the already-not yet) with the following verses [5:22-6:9] that deal with the 'now' Household-Code (5:21-6:9).[112].

In Ephesians 6:11b-12, Paul warns of the spiritual result of living in the 'already-not yet.' He points out that other men and women are not the Christian's enemy[113] (6:12). The

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[112]   This will be more fully discussed in 5.3.2.2 – 5.3.2.3 below.

[113]   This aspect of 'spiritual warfare' is often misinterpreted by Swazis in deliverance ministry. When partaking in an exorcism they will beat the person under the impression that it is the demon that they are assaulting. This inappropriate understanding of authority will be dealt with in 6.2.3.2 below.

Christian's enemy is the devil supported by not only the rulers, authorities and powers of this dark world, and also the spiritual forces of evil in the Heavenly realms. Because of this Christians need to arm themselves spiritually (6:11a, 13-18).

5.3.2.2   Review of the 'already-not yet' eschatology within the Household code

The eschatological views that Paul has built throughout the Ephesian passage (see 5.3.2.1 above) are continued in 5:22-6-9. In verse 22, one is immediately confronted with Paul's eschatological understanding – "as to the Lord". Later on in 6:1, we once again find the words "in the Lord" - alerting the reader to a possible connection between his thoughts on eschatology and those on marriage.

Throughout the passage (5:21-5:32) Paul compares the marriage relationship to that between Christ and the Church. He is focussing primarily on the Church's position as a bride with Christ as the bridegroom. When one brings in Jesus' parables of *[1]* the "wise" and "foolish" virgins (Matthew 25:1-13) and *[2]* the marriage feast (Matthew 22:2-14); and then add John's thoughts on the "wedding of the Lamb" (Revelation 19:7), the connection to the 'already-not yet' is strengthened.

Consider the interplay within the Ephesians 5 passage between the current cultural position of marital relationships in the 'now' and the future reality of believers in the 'not yet', as Paul compares the marriage between man and woman, and that between Christ and the Church. Lincoln comments "throughout the passage the interplay between Earthly and Heavenly is marked out by the use of comparative particles – ὡς [verses 23, 24], καθὼς [verses 25, 29] and οὕτως [verses 24, 28]" (1981:163). In Ephesians 5:23, the headship/honouring of Christ is compared to that of the husband. In 5:24 the submission of the Church is compared to that of the wife. In 5:25-27, Christ's sacrificial love for the Church is compared to the love for wives required of husbands. In 5:29 the provision of security by the Christ for his Church is compared to a husband's provision of security for his wife.

While we note that the 'already-not yet' position - represented by Christ's relationship with the Church - moves between the Christian's current 'already' spiritual positioning [the engagement] and the final 'not yet' consummation (verse 27). This does not affect the imagery since, in Jewish law, the act of engagement [betrothal] had the same legal effect as that of marriage. As Lincoln states, "the emphasis on the present aspects of the relation

between Christ and his bride well fits the stress on realized eschatology in Ephesians, while the future element in verse 27 indicates that the 'already-not yet' tension is still in operation" (1981:164).

In Ephesians 6:1-4, Paul changes the focus of the 'already-not yet' to relationships between parents and children. Fathers and mothers are to be honoured by their children. Centring on the 'now' Household-Code issues that would have arisen within the home, Paul instructs fathers not to exasperate their children, but instead [using 'already-not yet' values], to "bring them up in the training and instruction of the Lord" (6:4). Here the Apostle appears to be contrasting the effect of fathers exercising their Patriarchalistic rights under the Aristotelian Household-Code with life in the 'already-not yet', where equality of ontological being is the order. From 6:5–6:9, we once again witness Paul's understanding of the 'already-not yet' approach to living in the 'now.' Slaves are instructed to obey their Earthly masters [the 'now' reality] just as they would Christ in the value system of the 'already-not yet'. Turning to the masters, Paul points out their 'already-not yet' equality with the slaves, notwithstanding the fact that in the 'now' slaves are mere possessions. The practical display of Paul's belief is displayed in his letter to Philemon, where he requests ["I appeal to you" (Philemon 1:9; 1:10; 1:21)] his "dear friend and fellow worker" (Philemon 1:1) to release Onesimus as a "runaway slave" (Callahan 1997:38; Dunn and Rogerson 2003:1447), and welcome him as a "brother in the Lord" (Philemon 1:16). Nowhere do we find the 'top-down' authority that would have been warranted by someone who owed Paul his "very self" (Philemon 1:19). Instead we find Paul asking his friend (Philemon 1:14; 1:19) to empower Onesimus, in the only way that would be meaningful to his humanity – his release as a slave, even offering to settle any debt that Philemon believed that he might be owed (Philemon 1:18). Paul asks Philemon to do this of his own free will, even though he "could be bold and order" it (Philemon 1:18).

5.3.2.3 <u>Practical marital out-workings of the eschatology in the Household code</u>

The practicalities of working out this 'already-not yet' value system in the 'now' cultural reality within the Aristotelian household code are demonstrated in Ephesians 5:18-6:9. This Researcher accepts Talbert's interpretation of Ephesians 5:18 – 21 where the words in italics (participles) below are directly dependent on the verb "be filled" (See discussion in 4.2.4.2 above)

[18]Be filled with the Spirit,

- [19] *speaking* to one another with psalms, hymns, and songs from the Spirit.
- *singing* and *making* music from your heart to the Lord,
- [20] *giving* thanks to God the Father for everything, in the name of our Lord Jesus Christ.
- [21] *submitting* to one another out of reverence for Christ.

In adopting this method of translation, the critical verse (21) is effectively disassociated [to a degree] from the House Code with its three subdivisions [wives (v. 22-33), children (6:1-4) and slaves (6:5-9)]. However, the subjection of the participle in v. 21 to the term "Be filled with the Spirit" brings to the fore Paul's eschatology. In it we see the 'already-not yet' ontological requirement of all Christians to "submit yourselves one to the other" (5:21). This Researcher posits that the mutual submission demanded by this verse: *firstly,* can only be read as a 'Trinitarian' voluntarily 'bottom-up' surrendering of the shared equality and not as a 'top-down' authority driven demand (See 5.1 and 5.2 above); and *secondly* extends to the Christian relationships between husbands and wives, fathers and children, masters and slaves at the mezzanine level.

It follows that the so called House Code set out in verses 5:22 – 6:9 reflects Paul's recognition of the cultural realities present at the time. In these verses, Paul gives practical advice to Christians who find themselves in positions of authority or under authority. We will focus specifically on gender relationships although the arguments are equally applicable to children and slaves.

If one views authority as the 'ability to empower' (see 5.1 above), the question that confronts each of the genders [in applying the authority given to them through the submission of their partners] is: 'How best can I empower my spouse?' Paul anticipates the question and answers accordingly. He instructs women to voluntarily recognise the current Patriarchalistic culture and lay down their equality, surrendering it as they would to Christ. With the words "Wives, submit to your husbands as to the Lord" (Ephesians 5:22), Paul recognises that in order to empower their husbands [who need respect - see discussion on gender needs in 2.1.2 above] wives need to honour their husbands as the "head" (Ephesians 5:23,33) (Liefeld 1986:139). Conversely, Christian husbands, spiritually acting out of their 'already-not yet' location, need to lay down their current cultural Patriarchalistic advantageous positioning [the 'now'], in a sacrificial manner (Ephesians

5:25-28) so as to provide their wives with the love and security (Ephesians 5:25, 29, 33) that they need (see discussion on gender needs in 2.1.2 above). As Swartley comments,

> So also, love – even in a patriarchal society – calls the male in his cultural prerogative of power to love as Jesus loved, to forgo his cultural prerogative of power and to recognise that women are equally God's image. Instead of prescribing rigid roles, love affirms unity, partnership and interdependence, with each person seeking to image God in the divine fullness of Jesus Christ, the pioneer and perfector of our faith. Only as men and women fully affirm each other do they live as God's image." (1983:204)

In this practical application of the 'already-not yet' and the 'now' hypothesis, we have seen that 'Trinitarian' mutual submission is a very real aspect of Christian living, notwithstanding the Patriarchalistic household cultural realities.

5.3.3   Testing the hypothesis

We will now test this hypothesis by applying it to other Scriptures including the so-called "hard passages" as highlighted by Gretchen Gaebelein Hull in her book *Equal to serve* (1987: 188-189). Note - the Colossians passage (3:18-4:1) is an abbreviated version of Ephesians 5:21-6:9 requiring the submission of wives and the love of husbands. Therefore it will not receive any further consideration except to comment on Paul's eschatology. The Colossians passage is precursored by Paul's 'mezzanine' understanding that is encapsulated in Colossians 3:1-4:

Verse	Mezzanine View
[1] Since, then, you have been raised with Christ	Christians are raised up to the 'mezzanine' 'already' floor of spirituality when they submit to the Lordship of Christ.
[1b] set your hearts on things above, where Christ is, seated at the right hand of God.	Looking upwards to the upper floor, anticipating the 'not yet'.
[2] Set your minds on things above,	Their life should focus on 'living in the Spirit',
[2b] not on Earthly things.	Not participating in the 'now' carnality – yet still in direct contact with what is happening on the 'ground floor'.
[3] For you died, and your life is now hidden with Christ in God.	Our spiritual position is currently in the 'not yet', where we "seated with Christ".
[4] When Christ, who is your life, appears, then you also will appear with him in glory.	Where we look forward to the day when the 'not yet' will become the 'already'.

This 'not yet-already' eschatology is prevalent throughout the epistle. Lincoln points out that:

> Colossians demonstrates that Paul's view of the Heavenliness of Christian existence does not mean that real life is in some other realm and human life on Earth is therefore doomed to be a shadowy inauthentic existence. On the contrary, he can exist both in the reality of the transcendent dimension where Christian experience has its source in the exalted Christ [the already-not yet] and in the quality and fullness he expects to see in the personal, domestic, communal and societal aspects of Christian living [the now] (1981:130).

5.3.3.1 1 Corinthians 11: 3-5 and 1 Corinthians 14: 34-35

Since these are seen as key verses by Hierarchicalists, we will consider the 'already-not yet' and 'now' position in some detail. Firstly, there is no linguistic difficulty when one applies Liefeld's translation of κεφαλὴ (honoured – see 5.3.3.1), in 1 Corinthians 11:3-5. However, for the hypothesis to be valid, the research must first show that the letter to the Corinthians is couched in terms that enable the reader to grasp the 'already-not yet' message being applied by Paul to the cultural 'now' realisms.

Lincoln's position on the Corinthian letters is that there is an irony in 1 Corinthians 4:5 and 8, where "the apostle's language … reflects the 'over-realized' eschatology of many in Corinth" (1981:33). This irony stems from the belief that the Kingdom was already in place and that the saints were "already reigning and judging" (Lincoln 1981:33). Paul has to remind them that while 'yes' they are citizens of the 'already-not yet', they live in the 'now'. They must act accordingly – not out of arrogance (1 Corinthians 4:18), but out of a zeal for portraying the Gospel not only in a sacrificial manner (1 Corinthians 4:11-13), but also in a way that does not permit licentiousness (Chapters 5-10). In Chapter 13 Paul goes on to correct their understanding of their spiritual positioning by questioning the use of supernatural giftings without the required basis of love. Chapter 14 is all about order during worship, while Chapter 15 gives a theological exposé of resurrection life when the 'not yet' will be 'now'.

Having determined that Paul is applying his eschatology in the epistle, the research can now consider its application in the passage. The 'now' reality of the situation in 1 Corinthians 11: 1-16 and 1 Corinthians 14:34-35 is obvious – Paul is laying down cultural rules to be applied during worship. Conzelmann notes that, in 1 Corinthians 11:3ff, Paul is addressing issues relating to community – not marriage per se (1975:184). This Researcher

agrees with this view, but believes that Paul's thoughts are focussed on missiological issues of community.

The first of the passages appears to limit the ability of women to participate in worship as Paul insists that the women's physical heads be covered, out of respect for their husbands. In the second, we see a reference to the law requiring women to be silent and not speak [authoritatively] (1 Corinthians 14:34-35) (Mounce 2000:128). Once again we note that women, from their 'already-not yet' position of equality, are commanded to show respect to their husbands and to the cultural limitations in 'the now'. It is important that one understand Paul's concern for the missiological thrust of the Gospel - above all else. The instruction is not meant to demean women; their equality is a given. This is demonstrated later in the 1 Corinthians 11:11-12 passage, where Paul states: "*In the Lord*, however, woman is not independent of man, nor is man independent of women."[114] Conzelmann comments that this expression "maintains the central Pauline idea that the cancellation of distinctions [between husband and wife] has its specific place that they are cancelled 'in the Lord' and not 'in us.'(1975:190)." This Researcher would argue that Paul's position was firstly missiological and secondly eschatological. While believing the 'already-not yet' factor in the relationship, Paul was more concerned with reaching out to a 'now' world dominated by an extreme Patriarchalistic Paradigm. For Paul, human rights [for a Christian] did not exist – especially if it would further the Gospel. All that mattered was Christ (Romans 6; 1 Corinthians 2: 2; 1 Corinthians 2:23; 2 Corinthians 6: 1-9; 2 Timothy 4: 1-7). Paul's basic desire was to set aside any stumbling block that might hinder the preaching of the Gospel. Thus, *[1]* the cultural covering of the head; and *[2]* being silent in church - to satisfy a Patriarchalistic cultural norm - was a small price to pay to further the spread of the Gospel.

5.3.3.2   1 Timothy 2: 8-15

Having spent a great deal of time on missionary trips with Paul, Timothy is now in Ephesus. Because of their time spent together, Timothy would have been keenly aware of Paul's missiological zeal, as well as his eschatological beliefs. Paul, in this private letter to

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[114]   Not only is the equality borne out in 1 Corinthians 11: 11-12, but is amplified in the marriage passage in 1 Corinthians 7: 3-5, where husbands and wives are told that their bodies belong to their spouses.

Timothy, seeks to encourage his emissary who is faced with false teachings that are diluting the saving power of the Gospel (1Timothy 1:3-7; 4:1-8; 6:3-5, 6:20-21). Among other problems, conduct in worship is an issue. We learn that the men are angry and quarrelsome during worship (1Timothy 2:8), and that the women appear to be dressing and behaving in an immodest manner (1Timothy 2:9-10) – attitudes not conducive to the advancement of the Gospel. From this we discern that neither gender is behaving appropriately 'in Christ'. Rather, they appear to be carnal citizens of the 'now' - "living according to their sinful natures" (Romans 8:5) and not "in accordance with the Spirit" (Romans 8:5).

Because of this behaviour, Paul must address them from the legalistic Jewish perspective – the 'now'. Accordingly, Paul lays down an appropriate law dealing with the manner in which they are acting. He instructs both genders to be mindful of where they are and what their demeanour should be – men should be holding up holy hands in prayer [which would prevent them from remonstrating with each other], while women should be dressing and behaving demurely (1Timothy 2:8-14).

Addressing the issue of [authoritative] teaching, Paul's reasoning is more practical than intentionally demeaning to women. One should note that, at the time, the Ephesian Church was faced with a heresy being circulated that prohibited marriage (1Timothy 4:3). This would have been attractive to women, who were at serious risk of death in during childbirth.[115] As girls were being married off at a very young age, (See 2.3.3; 2.3.5 above) the risk was daunting. It is this Researcher's belief that, to prevent congregations falling into heresy through deception, Paul insisted that teachings needed the cold logical approach of men rather than the subjective manner used by women[116].

One matter does, however have a bearing on the subject of woman and authority within the home - Paul's comment in 1 Timothy 2:

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[115]   Valerie French records that death during childbirth in the Greco-Roman era was an 'all too common occurrence.'(2004:53) Thus, Paul's encouragement to remain celibate might have been an attractive option to young women.

[116]   In 2.1.1 above it was noted that 'males process data in a linear and objective manner, concentrating on sequence, concrete and logic, and females process data … in a subjective manner, deciding how she feels about the data and how she can relate to the data and the world'.

For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor. Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control" (13-15).

As stated in 4.2.4.2 above, Paul is referring the reader back to Genesis 2. He sees within it the cultural position where leadership is, by definition, the function of the man in the words "For Adam was formed first, then Eve" (1 Timothy 2:13). While Paul was writing within the cultural ethos of the day, there can be no mistaking the fact that he held the theological position that, even though men and women are equal (within their mezzanine spirituality of the 'already – not yet'), men are born to be leaders. This verse, as well as Ephesians 5:24, clearly spells that out. However, this teaching does not detract from their equality. All it emphasizes is the need for wives to empower their husbands to be the leaders that God has biologically made them to be. It also does not imply that Eve would have been forced to submit her will to his in a 'top-down' hierarchical structure. As we can see from the Eden passage, of her own free will she chose not to confer with Adam over the forbidden fruit, choosing instead to make the decision herself. In making this choice, she allowed herself to be deceived. In that action of rebellion against God, she sinned. However, because of the woman's offspring [Christ], she will be saved if she adopts the 'already-not yet' living in the 'now' lifestyle (1 Timothy 2:15).

5.3.3.3   1 Peter 3: 1-7

Most discussion of the Household-Code in the 1 Peter passage focusses on 3:1-7, although a number expand it to read from 2:13. However, for the passage to be read in context it is this author's position that the passage should be widened to include 1 Peter 2:9 through to 1 Peter 4:11. The 'already-not yet' sequence starts with 2:9 [a people belonging to God]; builds in 2:11 [aliens and strangers in this world]; continues in 2:13 [for the Lord's sake]; escalates in 2:21 [to this you were called] and culminates in 2:24 [we might die to sins and live for righteousness]. Then follows the Household-Code passage, followed by a discussion of the 'now' consequences of Christian living, beginning in 1 Peter 3:8 through to 1 Peter 4:6 where once again it returns to the 'already-not yet' in 4:7. The readers are reminded here that the "end of all things is near." Believers are then directed to "faithfully administer God's grace in its various forms" (4:10) from the 'already-not yet' to the 'now'.

Having set the 'already-not yet' scene, the research can now focus on the Household-Code passage in Chapter 3. The Egalitarian [equal regard] point is taken that verses 1-6 refer to

wives living with non-believing husbands, while verse 7 is addressed to a Christian husband. In the first six verses we see that wives are instructed to be submissive to their husbands. While the words 'in the Lord' are not used, the passage is saturated in 'already-not yet' eschatology.

Beginning in Chapter 2, Peter introduces us to his "mezzanine" eschatology – "But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light" (1 Peter 2:9). Where Paul uses the term "ambassadors" (2 Corinthians 5:20) applying his eschatology, Peter urges believers - "as foreigners and exiles" (1 Peter 2:11). From this point forward, we see the play between the 'mezzanine' position of the 'already' and the 'ground floor' of the Aristotelian 'now' (Annexure 6). In 1 Peter 3:1-6, there can be no doubt that Peter is asking Christian women married to non-believers to forgo their spiritual equality, so as to obtain the higher good of bringing their husbands to a saving knowledge of Christ. Peter used Sarah as an example of a woman spiritually in the 'already-not yet', while living in the peril of the now. Van Rensburg points out that "Sarah's submitting to her husband [though he was not an unbeliever] meant trusting God in uncertain, unpleasant, and even dangerous situations. Moving with Abraham from Ur to Canaan (Genesis 12:1-8) may have been frightening for Sarah. Perhaps even more frightening, may have been following her husband to the courts of Pharaoh (Genesis 12:10-20) and Abimelech (Genesis 20)." (2004:257).

In Peter 3:7 we read the instruction given to the husband:

Husbands, in the same way be <u>considerate</u> as you live with your wives, and treat them with <u>respect</u> as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers.	Οἱ ἄνδρες ὁμοίως συνοικοῦντες κατὰ γνῶσιν, ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικείῳ ἀπονέμοντες τιμήν, ὡς καὶ συγκληρονόμοις χάριτος ζωῆς, εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν.

The term τιμήν[117] seems out of place within a Patriarchalistic culture when speaking of the manner in which one should treat a woman. Women are 'those lesser creatures' – there to do one's will – not to be treated like a man, with 'honour' and 'respect'. In the pericope,

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[117]   Louw and Nida translate the term in the following way: "honor as an element in the assignment of status to a person – honor respect status" (1988:87:4).

Peter addresses the excesses of the Paradigm. When one considers the context - the words that follow – "that nothing will hinder your prayers", together with the counter-cultural thrust of the terminology [see discussion in 4.2.4 above] and the spelling out that wives are "heirs with you" - the 'already-not yet' spiritual equality of the wife becomes clear.

5.3.3.4   Test Conclusion

Having reviewed the difficult Scriptures without discovering any negative results, one can conclude that the hypothesis presented in 5.3.1 above has withstood the test - even against 1 Timothy 2:13, which is seen to be one of the most difficult of all verses to comprehend from an Egalitarian perspective. The research can therefore proceed to consider relationships wherein one of the spouses has temporarily slipped into a carnal 'now' lifestyle, or has never committed himself/herself to follow Christ.

5.4   RELATIONSHIPS IN WHICH ONLY ONE OF THE SPOUSES IS LIVING IN THE 'ALREADY-NOT YET'

5.4.1 Responding to human failures

We have already noted the dualistic nature of Christians – existing in the tension of the spiritual 'already- not yet', but dwelling in the 'now'. Dunn comments:

> [I]f Paul is right, there is no escape from that tension in this life. Precisely because believers are still in some sense in the flesh, still not fully free as flesh from the power of sin and death, they can enjoy the power of Christ's resurrection only as power in weakness, only as sharing in Christ's sufferings, as life in and through death (1998:495-496).

In Galatians 5:17, Paul warns of the internal warfare that Believers experience between the "flesh" and the "spirit". Unfortunately, as humans, we often fail to live victoriously 'in Christ'. As a result, there is always the potential that either spouse will move from their spiritual positioning of the 'already-not yet' into a self-centred carnal position of the 'now'. When that happens, their partner has a choice. *Firstly*, he/she can berate the wrongdoer. The problem with this response is that, in doing so, he/she is passing judgement. In Matthew 7:1-5, Jesus laid down the parameters for judging another:

> Do not judge, or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you. Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye? How can you say to your brother, 'Let me take the speck out of your eye,' when all the time there is a plank in your own eye? [5] You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye.

Since "all have sinned and fall short of the glory of God" (Romans 3:23), mankind's judgement will inevitably be flawed. Therefore we are left in the position that at the moment we choose to judge, we move into a 'now' state away from the grace and mercy that is ours in Christ Jesus. Instead, we give legal rights to "the accuser" (Revelations 12:10) to place our sins before Almighty God.

The *alternative* to judgement is the forgiveness required in terms of Matthew 18:15-35. It has been this Researcher's experience that too many husbands and wives live in the bondage of arrogance and bitterness caused by unrepentance and non-forgiveness. Commenting on Matthew 18:21-35, John Arnott writes that we can either live in mercy or in justice - but not both (2009:20). The effect of this is that, spiritually, we must choose to live in grace and not in the carnal 'winner takes all' state. Accordingly, if one's spouse steps out of their 'in Christ' position into their carnal 'now' position, the only option available to the other – from a Christian perspective - is forgiveness. This does not mean that the abused party should interpret 'forgiveness' as becoming a participant in the wrong that the spouse is perpetrating. When the woman accused of adultery was brought before Jesus, He forgave her as a person, but instructed the woman to "go now and leave your life of sin" (John 8:11). Thus, in forgiveness, the person is pardoned but the act is not condoned. In most abusive situations, it is predominantly the woman who, out of fear and a low self-esteem, becomes the victim in the relationship. She believes that in submitting to the abuse, the long term benefit for her and her children (see 2.1.2 above) is more important than confronting the issue. *Secondly* women often believe that they are somehow to blame for the abuse (Tierney 1999:159). This fear and low self-esteem is contrary to their position 'in Christ'. By kowtowing to the abuse of their husbands, they become co-conspirators in enabling their own victimisation. 'Empowerment' as used in this study should only be interpreted from an *agapē*[118] love perspective – the desire for the individual's utmost good. It does not infer the reinforcement of negative traits.

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[118] William Barclay translates *agapē* love as "unconquerable benevolence, undefeatable good-will; it is the spirit which will never seek anything but the other person's good, no matter what that other person does. It is therefore quite different from the love we bear to our kith and kin. It is not something which we cannot help and which just happens. It is an act of the will. In fact Christian love can love the person it does not like It is the attitude which, no matter what the other person is like, and no matter how we feel emotionally towards him, will seek the person's good, and which will never hate (1969:314).

In situations of extreme ill-usage, scripturally the abused party need not stay under the same roof and continue to experience maltreatment. In the same manner that David withdrew when his life was threatened by *firstly*, Saul (1 Samuel 20) and *secondly*, Absalom (2 Samuel 15: 14), the abused person should withdraw to safety and believe in God to rescue the situation (see 5.1.3 above). In the same way that David sought only good for Saul and Absalom, even though they were seeking his death, those being abused need to cover their spouses with grace – ensuring that they continue to act out of their position 'in Christ' and not stooping to the carnal level of their partners by demanding justice. In the case of Paul and Silas in the jail, they relied on prayer and praising God in their situation – an 'already-not yet' reaction. This praise brought about the salvation of the jailer and his entire family as God intervened. Paul and Silas were also released by the magistrates (Acts 16:25-40). Merlin Carothers, in his book "*Prison to Praise*", relates the personal benefits that he experienced in adopting a life-style of praise (1998). Thus, for the abused person two avenues are open – flight and/or praise.

For the abuser, the author of 1 John writes, "I write this to you so that you will not sin. But if anybody does sin, we have an advocate with the Father—Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world" (2:1-2). Thus, even though one fails and sins, there is a way back to the position of being 'in Christ'. One needs to repent - asking Christ's forgiveness, and also the forgiveness of spouse, who has been offended.

5.4.2   Relationships between women who live in 'already-not yet' and men who live in the 'now', and vice versa

Up to this point, we have addressed 'authority and submission' in marriage from a purely Christian perspective, where both husband and wife live "in the Spirit". [Romans 8:9] as noted in 2.3.5 above, the Patriarchalistic Paradigm is predominantly culturally based. Similarly, marriage can be culturally or spiritually based. Geisler points out that "marriage is a God-ordained institution for all people, not just for Christians" (1989:279). Thus millions across the World have adopted the institution within their own cultures as a means of legally and civilly governing relationships between man and woman. This is true of 'Swazi Law and Custom'. Throughout the World, Governments [whether faith based or not] require individuals, who wish their cohabitation to be legally recognised, to go through a legal ceremony. [Within Swazi Law and Custom the basic requirement for a

legal marriage is the administering of red ochre [in the presence of the Ancestors (Footnote 32)] and the payment of the *Lobola* to the woman's father (Footnote 32).

Paul and Peter gave sage advice for believers about marriage in general and marriage to non-believers in particular. *Firstly*, Paul recognised the problems that would be encountered in marriage. His advice to all believers was that, where possible, they follow his example and remain single (1 Corinthians 7:1; 7:7-8). *Secondly,* however, should natural desires cause them to want sex, then they should go ahead and get married (1 Corinthians 7:9) – but, *thirdly,* not to an unbeliever (2 Corinthians 6:14). Paul recognised the immense difficulties that one living 'in Christ' would experience in a marriage with someone who was not a Believer. Paul confirmed this position when he instructed those who were already married to non-believers to continue living with the non-Believer. However, should the non-believing person wish an end to the marriage because of the partner's Christian beliefs, the Christian should agree to the divorce, but should not remarry (1 Corinthians 7:12-16).

Peter recognised that a woman living in a Patriarchalistic relationship with an unbeliever would probably suffer for her faith in Christ. Accordingly, he exhorted such women [in their 'already-not yet' position] to submit to their husbands (1 Peter 3:1). In doing so, they would win their husbands over to become Believers through their Christlike attitudes.

5.5   PROPOSAL FOR MARITAL RELATIONSHIPS IN THE 21ST CENTURY

As set out in 4.1.6 above, this research refrained from viewing the current ethnic position until such time as the text had been exegeted within the cultural situation at the time it was authored. A significant reason given for this was the multiplicity of cultures that currently exist across the globe. One need only look at the USA to see the truth in this. The culture and gender expectation of those living in Los Angeles[119] is different from that in the Bible-

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[119]   Ross, commenting on Californian culture, states: "Religion, in short, was affected by the dominant individualism of the times, and by the seductive charms of the Californian climate and scenery. These two elements are the two things that stand out with any clearness as being essentially Californian." (2004:1989) Barron, Bernstein and Fort comment that "the openness of [California's] society, particularly in terms of its religious beliefs and gender-proscribed activities, encouraged women to examine their traditional role as conveyor of the faith [to the children] and to expand on it in unorthodox ways" (2000:37).

Belt[120]. In Southern Africa, a similar situation exists. South Africa is said to have the most liberal constitution in the world, advocating and positively promoting equal gender rights, yet the country's President deems it right to follow a Patriarchalistic culture, with multiple wives. Across the border in Swaziland, the Kingdom has a strong Patriarchalistic culture (See 3 above). Therefore, to establish a theology of Authority and Submission in marriage, one is limited to demonstrating Biblical principles that should apply in any culture.

Jack and Judith Balswick argue thus: "Marital power, simply defined, is the ability to influence" (2006:63) one's spouse. We have seen that in *sigaba* [hierarchical positioning] based cultures; women are subjugated into positions where they are seen to be second-class citizens and where the marital power is exclusively in the hands of the man. In this culture influence is coercive – whether physical, financial or emotional. On the other hand "in the [western] postmodern world, marital power revolves around the concept of personal power. Each spouse maximises personal resources in order to gain influence in marriage" (Balswick 2006:64). However, as Gilder and Goldberg note: "males occupy the overwhelming numbers of hierarchical positions" (Gilder 1986:64) and "There is not an iota of evidence that any change in social, economic, or technological factors significantly reduces the percentages of males in hierarchies. The post-modern society is virtually as patriarchal as the most primitive" (Goldberg1993:128) Thus in *lizinga* [acquired socio-economic positioning] based societies, as much as women try to compete with their spouses in the maximisation of personal resources, on average, they will always come second.

The question that must be posed is, 'What kind of influence can be described as Biblical?' Up to this point, the research has determined that *sigaba* dominance is clearly not Biblical. Likewise, it has been shown that a *lizinga* based society [where 'looking after number one' is a key component] is also not Biblical (4.3).

Thus, following either a Complementary[121] or an Egalitarian[122] position is problematic. *Firstly*, the fact that Galatians 3:28 demands an interpretation that men and women are

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[120]   Commenting on Middle Eastern Muslim attitudes towards women's rights, Newman and De Zoysa note that "significant differences remain with the West, echoing the differences between the US Bible Belt and California" (2005).

[121]   As espoused by The Council on Biblical Manhood and Womenhood.

equal and that Ephesians 5:21 requires mutual submission (one Christian to the other), is finessed by the Complementarians. *Secondly,* Egalitarians appear to fudge the realities that *[1]* a consistent translation of κεφαλὴ must include the precepts of honour and authority and *[2]* that Ephesians 5:24 requires wives to submit to their husbands "in everything." We are left in a position where these two aspects of Paul's teaching leave the reader in a quandary. At issue is the seemingly impossible reconciliation of the two positions, while maintaining a 'high view of Scripture' a view that does not resort to inventive Hermeneutics such as the Rabbinic versus Christian inconsistency of Paul's theology advanced by Jewett (1975:112), or the Trajectory Hermeneutics advanced by Webb, Marshall and France (See 4.1.4.1).

In view of the arguments put forward in 5 above, there is merit in adopting the following position for Biblical marriage between Christian couples.

1. All authority, in Heaven and on Earth belongs to Christ Jesus (Matthew 28:18).

2. Therefore, all other authority is delegated (5.1.1).

3. It follows that any person who is in a position of leadership does so under caution (5.1.1).

4. Authority can be divided between de jure [legal authority that has its ultimate source in God] and de facto [actual authority within a set of circumstances] (5.1.3.).

5. Effective de facto authority is given by the one submitting and cannot be imposed from the top (5.1.3).

6. In view of the fact that spouses are ontologically equal in Heaven [where there is no need for hierarchy], men and women are in a position of equality in the 'already-not yet' (5.3.1-5.3.3).

7. Since both husbands and wives are commanded to submit to each other, as Christians (Ephesians 5:21), neither has unilateral control (5.3.1-5.3.3; 6.1.5).

8. In similar manner to the koinonia within the Trinity, submission voluntarily flows out of the intimacy of the 'in Christ' 'already-not yet' 'mezzanine' lifestyle with one's spouse (5.2.4).

9. In submitting to each other, both yield authority to the other (5.3.2.2).

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[122] As espoused by Christians for Biblical Equality.

10. However, authority is not so much the ability to command, but the ability to empower (5.3.2).

11. Ephesians 5:21-33: teaches us that:

    a. In order to empower his own wife, the husband should lay down his 'now' position of Patriarchalistic advantage through sacrificial 'servant leadership'. As the husband ensures the security of his wife [and her children] in the fields of fidelity, finance, emotion and sexually – she experiences love (2.1.2).

    b. For her part, a wife is required to honour her husband in everything. This gives her husband what he needs most [other than sexual fulfilment (2.1.2)] - a feeling of respect and support that empowers him to face the world (5.3 and 2.3).

12. Because women [in general] are culturally conditioned to be responders as opposed to initiators (2.1.4), men should be the first to actively empower their wives.

13. As men and women actively empower each other (see 11 above), their emotional and physical needs (2.1.2) will be met.

14. It must be noted, however, that men and women, being human, will from time to time act out of their carnal 'now' position of self-centredness, instead of their position 'in Christ' (Romans 7:23; Galatians 5:17) (5.4.1). The required response to this is repentance by the offending party and unconditional forgiveness by the one offended (Matthew 18:22-35) (5.4.1).

Christianity is a radical belief system. Its Author, to whom all authority in Heaven and Earth was given (Matthew 28:18; John 17:2), washed His disciples' feet. After washing their feet, He said to them:

> You call me 'Teacher' and 'Lord' and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you should also wash one another's feet (John 13:13-14).

Thus, within the Christian faith, there is no place for *sigaba* [hierarchical positioning], religious domination, or *lizinga* [acquired socio-economic positioning]. When the King of Kings and Lord of Lords (1 Timothy 6:15) commands that we love one another as He has loved us (John 13:34), there is no place for 'power plays'. All that is of consequence is the Kingdom of God and its proclamation. This missiological standpoint was central to the position adopted by Paul throughout the Epistles (4.2.4). This Researcher would argue that, when married Christian couples apply the principles 1-14 above – regardless of their culture - they will meet each other's biological and sociological needs (2.1.2). In so doing, women will live without abuse and men will not experience emasculation – the two

predominant gender issues currently being experienced within marriage. Simply put 'Authority and Submission in Marriage' is neither hierarchical nor merely mutually submissive – rather it is mutually empowering. As husbands and wives live together in the 'already-not yet' and empower each other, the Gospel of grace will be demonstrated - through the Christo-centric example of their lives.

CHAPTER SIX

CONTEMPORARY SIGNIFICANCE

Thomas Kuhn's treatise highlighted the fact that, in any given scientific field, there are long periods where theories are bound by tradition [normal science]. Under these circumstances, the underlying function of scientists is to build onto an existing theory (Kuhn 1970:24).

The social construct of Patriarchalism, although existing since time immemorial, was reduced to writing when Aristotle spelled it out in his *Politic* (Aristotle 350BC: X111). This understanding of family structure was entrenched as state policy when Emperor Augustus adopted it as a strategic plan (Osiek and Balch 1997:119). In terms of these so-called "House-codes", the "husband-father [*paterfamilias*] was master of his wife and possessed absolute authority over his children, including the power of life and death" (Spielvogel 2008a:39; Jeffers 1999:86). In the language of Kuhn, this formed a Paradigm by which all 'puzzles' within the household would be solved.

Kuhn's theory notes that it is only when an anomaly (that questions the foundation of the status quo) is discovered - that a scientific crisis occurs. At this point, other theories (offering new approaches) will be advanced to overcome the aberration. Kuhn argues that the scientific crisis will end in one of three ways. *Firstly,* normal science is able to resolve the problem, thus bringing an end to the crisis. *Secondly,* the original Paradigm resists the onslaught of the new approach and the problem that gave rise to its being questioned will remain unsolved. *Thirdly,* the new approach resolves the problem - thus proving to be too strong for the original Paradigm, and thus replaces it (Kuhn 1970:84). Applied to authority in general, and specifically to authority and submission in marriage, researchers are faced with the Patriarchalistic Paradigm that, while under attack, has culturally existed since 'the Fall'.

6.1   MARITAL AUTHORITY AND SUBMISSION

6.1.1   The Sociological and Historical background to the debate over marital authority

It has been shown that the human male is genetically and sociologically conditioned to be more dominant: *Genetically*, androgens [especially testosterone] supplied by the testes produce the male's sex drive; also his aggression, dominance, antisocial tendencies, risk

taking, and his proactivity (2.1.1). *Sociologically*, humanity has been conditioned to accept these traits in men while women have been conditioned to nurture (2.1.4). In gender relationships, the research has demonstrated that a man's primary needs are sex and respect, while women need security and love (2.2.2). In order to achieve these goals, men commit resources so as to obtain sex[123]. To the degree that a woman is able to feel secure in the man's commitment and love – financially, physically, emotionally and sexually - she will show him respect (2.1.2). To protect vested interests in the relationship, men and women devise strategies that include withholding[124], compulsion[125], and guardianship[126] (2.1.3).

Historically, it has been established that as humans developed [from hunter-gatherer through the various historical eras] mankind has always being subjected to Patriarchalism (2.3). At its core, the Paradigm establishes a culture where the predatory elite male prospers, while other men are subjugated to his will. In turn, these men adopt the Paradigm in their own relationships - thus constructing a hierarchical pyramid (2.4). This serves to increase the power of the predatory elite (2.4). Those women who are fortunate enough to be married to one of the elite fare a little better – but not much (2.4). This is certainly the case in Swaziland today. Throughout the Paradigm's development, the research has found that Patriarchalism is primarily 'Culture based' not 'Faith based' (2.3.5). Although the two are intertwined, there is nothing within the research that indicates that the Jewish/Zoroastrian/Christian/Muslim faiths were the source of male domination. On the contrary, it has been shown that across all cultures (including those that had no contact with the four above mentioned faiths) the Paradigm has predominated. However, it can be

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[123] This commitment of resources is decreasing as women offer sex more freely. The impact of this is that the Patriarchalistic Paradigm is reinforced as men obtain their needs without a quid pro quo of resource provision.

[124] Women can withhold sex, succour and respect. On the other hand, men can withhold resources by removing them or diminishing their value.

[125] Compulsion comes in a number of forms. Women dominate men by belittling them - making them feel small and insignificant. Men belittle women to make them feel emotionally inferior. In addition, they use multiple forms of other abuse to ensure that the woman is controlled.

[126] Guardianship is centred on ensuring that prospective rivals think twice before making advances on one's man or woman. More often than not this will come in one of three forms – *[1]* coercion, *[2]* if necessary, physical violence toward the rival or *[3]* claustration – men will hide their women away; women will stay close to their husbands to prevent other women from seducing them.

argued that the Global male-based hierarchical culture has been absorbed into the fabric of all of the four religious systems (2.3.5).

At the time of the Roman Empire, the Emperor, his family and the Senate formed the predatory elite. While citizens of Rome [like Paul (Acts 22:25)] had legal rights, they could not be considered to have the same power as the ruling elite. Christianity, through its rapid ascendancy as a belief system, was instrumental in the first of the Paradigm's significant mutations. Constantine, being the shrewd political strategist that he was, recognised the need for change. In converting to Christianity, he ensured his continued survival as Emperor. By recognising the power of the Church leadership (2.2.4), he gained the allegiance of the Episcopacy. Through this move, he extended his existing control over the Nobility to include the Church. Once the Turks had effectively neutralised the power of the Eastern Church, the 'Roman Empire' completed its transformation into the 'Holy Roman Empire' (2.2.4).

Up to the time of the Reformation, the privileged elite [in the form of the landed Gentry and the Episcopacy] continued to control the apex of the Paradigm's hierarchy (2.3.8). However, as a result of Luther's theological revolt, the Paradigm experienced its second crisis. In similar vein to the metamorphosis of the Roman Empire – while the power of the Holy Roman Empire was effectively broken - it did not mean an end to the Paradigm. All that transpired was the transfer of authority from the Episcopacy and Nobility to new Patriarchalistic power bases [financial moguls in the West[127] and the oligarchies in the East] (2.3.6-2.3.8). This dualistic form of the cultural Paradigm continued to exist right up until the late nineteenth century – when it once again came under significant attack from the first wave of feminism.

This was followed by the second and third waves of feminism spread over second part of the twentieth century (Sellnow 2009:91). In the '60s and 70's, the assault focussed on the inerrancy and thus the authenticity of the Bible (Carr and Van Leeuwen 1996:270). This raised the attention of Evangelicals, who took two middle-of-the-road perspectives – one

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[127] The transfer of power in the West was the ultimate outcome of the individualistic spirit that rose up with the Enlightenment. In essence, this Western understanding holds that a person's acquired socio-economic achievement [*lizinga*] determines his status level within the hierarchy, as opposed to his hereditary positioning [*sigaba*].

on each side of the gender authority divide – the "Council on Biblical Manhood and Womanhood"; and "Christians for Biblical Equality". While the feministic assault on Patriarchalism attracted the attention of Theological Academics, it did little to address the Paradigm's 'problem' – women across the world continue to be abused by domineering males.

Thus it can be said that the Patriarchalistic paradigm has, in essence, stood firm for the past two thousand years, despite been subjected to various modes of onslaught. While the nature and background of those who form the privileged elite has changed – the underlying construct (the domination of most men and all women - by a few male elite) has remained in place. Thus, in terms of Kuhn's theory outlined above, Patriarchalism appears to be following Kuhn's second option – 'the original Paradigm resists the onslaught of the new approach and the problem that gave rise to its being questioned remains unsolved'.

The reason for this is that the extreme Patriarchalistic Paradigm[128] (with its genetic and sociological base) is being upheld by vested male interests. Because of their superior physical strength and financial independence, men have become the dominant gender, bringing about a system in which married women are treated as children or sex objects in much of the World. Juxtaposed to this is the concept that God made men and women equal and in His image (Genesis 1:26-27). All of these assaults have resulted in definite Paradigm mutations in much of the world, but in Africa there has been little change since the time of Aristotle. However, in North and Southern Africa, the middle class is expanding due to educational opportunities. The impact of this expansion on hierarchical socio-political structures is now being experienced in North Africa and the Middle East. This is evidenced by the Tunisian genesis of the uprising throughout the region[129]. The

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[128] It is important to differentiate between the extreme Patriarchalistic Paradigm practised by specific people groups such as those in the Kingdom of Swaziland, where women are seen to have been bought through the payment of lobola *kutsenga sisu* [literally - the purchase of the uterus] (Women and Law 1998:175-176) and Christian Complementarians, where women are seen as being ontologically equal and highly valued.

[129] A college graduate, Tarek al-Tayyib Muhammed Bouazizi (Mbeki 2011:12), was living below the poverty datum line selling vegetables. He decided that he had nothing to lose and so set fire to himself in front of the government building that represented his Patriarchalistic oppressors (Al Jazeera 2011:¶1-6; Mbeki 2011a:12). Essentially, the young man was demonstrating his right to live within the acquired socio-economic stratum warranted by his level of education, which his hereditary status was denying him.

desire for self-actualisation by middle class Arabs gave rise to the 'Arab Spring' and the downfall of a number of autocratic regimes, as thousands of middle class men and women took to the streets protesting against the excesses practised by the Predatory Elite.

In Africa, south of the Sahara and in South Africa in particular, Mbeki notes that the Patriarchalistic Elite have moved through four phases: *[1]* Indigenous African aristocracy; *[2]* British/European Imperialists; *[3]* Afrikaner landowners and *[4]* the Black upper class (Mbeki 2011a:7). In countries north of the Limpopo, the possibilities of large middle class populations rising up through greater education is remote, because of the poverty brought about by the political systems in place (10-11). However, in Southern Africa, through the wealth of South Africa and better education across the population, a significant middle class is evolving - regardless of the dominant Patriarchalistic elite.

In Chapter 5, it was recognised that legitimate de facto authority requires the willing submission of the people (5.1.3). Secondly, when rulers enrich themselves and exploit their people, their legitimacy is lost. While they may still have de jure authority within their country, their rule – like that of Saul (1 Samuel 15) – is illegitimate. As the Political, Business and Religious Elite govern their fields of influence, it is vital that they take heed of the wisdom of Nelson Mandela:

> I often say that it is not necessarily the men and women who have titles, it is the humble men and women that you find in all communities but who have chosen the world as the theatre of their operations, who feel the greatest challenges are socio-economic issues that face the world - like poverty, illiteracy, disease, lack of housing, inability to send your children to school – these are my heroes. If any head of state qualifies in this, he is my hero (2011:125).

The middle class that is evolving in Southern Africa includes an ever increasing number of women. Mandela recognised the value of women in every society. Unfortunately, the Patriarchalistic system does not. This clash of interests has led to a hardening of attitudes. As men exhibit their male chauvinism, educated women are demonstrating misandry[130]. Filomena Steady concludes – "True feminism is an abnegation [rejection] of male protection and a determination to be resourceful and reliant. The majority of the black women in Africa and the diaspora have developed these characteristics, though not always

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[130]   Misandry – a hatred of men (Merriam Webster 2011).

by choice" (1981:7-41). Essentially, this position flies in the face of everything that the socio-biologists have indicated to be the basis of the relationship between men and women.

These polarisations of positions - according to gender - will not further the cause of those who are being oppressed [e.g. forfeiting love and security for the sake of independence.[131]] History has shown that it is only when an extremely passionate person (or group of people) takes up the cause on behalf of the oppressed, that real change will take place. Not only must this champion have real feeling, but he must also exhibit deep logic, in order for him to prove his point[132]. History has also shown that, more often than not, this initiative will come from the privileged elite – normally a male. History has also revealed many passionate men and women who have been driven by irrational beliefs. The question that raises its head is: 'How does one apply logic to such a divisive subject as hierarchy within marriage?'

As Believers, most traditional Evangelical Christians hold that there is only one valid point of reference – the Bible. Unfortunately, as was revealed in 4.1 above, the question for Christians is not that simple. Hidden within the question are issues of history, culture, linguistics, science, theology and pre-understandings. Each one of these issues brings with it additional questions more often than answers. Therefore, when one considers the debate over Authority and Submission in Marriage, the impact of different Hermeneutic methods can bring about different results. It was thus important to apply extreme caution in the selection of the Hermeneutical method (4.1.3). After consideration, it was decided to embrace the grammatical-historical approach, since it "still constitutes the best and only

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[131]   In certain individual cases, an unmarried educated mother may fare better by controlling her life and those of her children without fear of abuse from an extreme Patriarchalistic husband. The impact of this, from the male perspective, is that the Paradigm still achieves its end – obtaining sex without provision of resources. The ultimate outcome is that the children grow up fatherless (Curle 2009).

[132]   Such a man was Luther – who attacked the excesses of the Pope from the inside. Such a man was William Wilberforce, who attacked slavery from his position within the British House of Commons. Such a man was Abraham Lincoln, who outlawed slavery within the United States of America. So were the suffragettes, Alice Paul, Lucy Burns and Emmeline Pankhurst, who argued that women should get the vote. Such a man was Martin Luther King Jnr, who peacefully advocated the rights of African Americans. So were men such as Beyers Naude and Johan Heyns, who questioned the doctrine of The Dutch Reformed Church that had theologically supported the underlying principles of Apartheid. All of these people had one additional attribute – they had a deep commitment to Christ.

valid Hermeneutical alternative within the boundaries of an adequate view of Biblical inerrancy… No other model even comes close" (Thomas 2002:437-438).

Having adopted the grammatical-historical approach, the research focussed on three portions of the Bible – *[1]* Genesis 1:26-3:23, Chapters 1-3; *[2]* the Gospels that record the life and commands of Jesus; *[3]* the Epistles of Paul and Peter.

6.1.2   Genesis 1:26-3:23 indicates that male domination is against the teachings of scripture.

The style of writing in Genesis leaves large gaps in the information given. In view of this, the exegent is unable to come to an equitable decision as to whether the rule in Genesis before 'The Fall' was hierarchical or egalitarian[133]. However, after 'the Fall' we see the progression and cycle of mankind's sin - beginning with mankind's desire to be "like God" (Genesis 3:5-6). The knowledge that came from eating of the forbidden fruit made them self-conscious, causing the couple to become aware of their helplessness and nakedness before a Holy God. Man began to experience guilt, and soon full-blown fear was in evidence (Genesis 3:10). This fear quickly turned to anger as the couple shifted the blame from themselves - the woman turning on the serpent, while the man blamed God. Thus, they attempted to gain control[134].

It has been shown that the events of the Fall ushered in the onset of a hierarchical relationship in Genesis 3:16 between men and women. While the woman is not specifically cursed [as Tertullianus (*A*NF 4:18) or John Knox (Knox and Mason 1994:12) would have us believe], God - recognising the woman's need for children, sustenance and protection – described the future. She would be forced into subjugation by the man, who would be responsible for the main decisions in their life together. Many choose to see that domination [as a principle] is advocated within the Genesis passage. However, there is sufficient evidence that contradicts this idea for Christians to be able to reject this

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[133]   Paul writing to Timothy spells out that man has a leadership role within marriage, by actively promoting the primogenituric principle of first-born male authority prevalent in the Greco-Roman culture of the day (1 Timothy 2:13).

[134]   It is this Researcher's position that these facets of humanity continue to be exploited by the evil one in order to destroy us. The enemy focuses on humankind's needs – men, with their huge egos, need respect while women need security. Thus, it has been this Researcher's experience as a counsellor that the enemy generally encourages men to be "like God", while women are subjugated, so that they live in constant fear of failure.

interpretation of the verb 'to rule' מָשַׁל [*maw-shal*]. Under no circumstance [whether before or after 'The Fall'] can the word 'to rule' be used in gender relationships in the sense of 'to dominate' (4.2.1). [Not even Aristotle, speaking in a Patriarchalistic culture, was prepared to say that wives should be dominated; that kind of rulership was applied to slaves[135]]. Even the Old Testament understanding of the verb 'to rule' that emerged from Genesis 3:16 - best described as 'self-centred patriarchal guardianship' (4.2.1) – is inappropriate, when one considers the relationships and manner of treatment that women experienced in their dealings with Jesus (4.2.3). Therefore, domination in marriage - where the woman is treated as a 'second-class citizen' - must be rejected as being totally unscriptural (4.2). This is true despite the fact that, across the Globe, there are many who interpret 'rule' in this harsh, forceful manner.

This domineering role exhibited by extreme hierarchicalists is currently under threat, due to better and more widespread education that brings with it a desire for self-actualisation by both men and women (2.3.10). The higher they rise in terms of having their needs met, in terms of Maslow's theory (2.3.10), the greater will be their desire to overthrow dictatorial de jure governments in order to gain a measure of control over their own lives. This has been clearly demonstrated in the 'Arab Spring'. It is also true within marriage. Women, tired of being abused, seek control within their marriages – in line with Susan Foh's interpretation of "desire"[136] in Genesis 3:16 (1974/1975:383).

6.1.3 The advent of Christ – as recorded in the Gospels – does not clearly indicate that Hierarchical rule [in the form of benevolent leadership] is scriptural.

The teaching of Jesus brought with it *[1]* the demonstrated recognition of ontological equality; together with *[2]* a change in the nature of the 'guardianship' (4.3). Through His words that "many who are first will be last, and many who are last will be first" (Matthew

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[135] Aristotle listed three kinds of rule – (1). A husband rules over his children in a royal manner; (2). over his wife - a constitutional rule and (3). over slaves – domination (Aristotle 350 BC a: Chapter 12).

[136] Foh sees "the desire of the woman" in Genesis 3:16 in the following light - "Contrary to the usual interpretations of commentators, the desire of the woman in Genesis 3:16b does not make the wife (more). submissive to her husband so that he may rule over her. Her desire is to contend with him for leadership in their relationship. This desire is a result of and a just punishment for sin, but it is not God's decretive will for the woman. Consequently, the man must actively seek to rule his wife." (Foh 1974/1975:383)

19:30); and "How hard it is for the rich to enter the kingdom of God! 25 indeed, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God."; Jesus confronted the Patriarchalistic attitude of the day. Further, He demanded that mankind love one another in the same manner that He had loved them (John 15:12). While this command of Jesus removes domination from marital relationships, the position nevertheless remains uncertain. In one sense, Jesus' teachings could leave us with a Complementarian understanding of hierarchy via "benevolent male headship" (Davis 2007:7); yet in another, the command to "love one another as I have loved you" ushered in the concept of sacrificial servanthood as a prerequisite for discipleship. This could justifiably change the nature of the relationship to one that is Egalitarian (4.2.3). As nothing further can be found in the Gospels[137], we are left with the writings of Paul and Peter to discern whether the advent of Christ broke the Patriarchalistic mode.

6.1.4 Mutual empowerment flowing from an eschatological understanding of Paul and Peter's writings

From the study of authority and submission in the epistles of Paul and Peter, this Researcher must agree:

On the one hand, *[1]* that the wife has a specific duty, in terms of Ephesians 5:24, to submit to her husband; *[2]* with Liefeld's conclusion that the Greek term $\kappa\varepsilon\varphi\alpha\lambda\grave{\eta}$ (1 Corinthians 11:3-5; Colossians 2:22; Ephesians 1:22 and Ephesians 5:23) most definitely entails rulership and honour (1986:139) (4.2); and *[3]* that Paul aligned himself to the primogenituric principle of male authority before 'the Fall';

On the other hand, Complementarians are faced with the reality that - notwithstanding the wife's specific duty to submit to her husband - he himself has a general duty to submit to his wife in her position as a fellow Christian (Ephesians 5:21 and Galatians 3:28).

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[137]   Jesus' teaching did, however, open an eschatological window. In the life to come there will be no thought of gender hierarchy - as humans will be genderless (like the angels) and there will be no marriage (Luke 20:34-36) (4.3.7).

These two stances appear to be mutually exclusive. Thus reconciliation of the key passages is essential. This was addressed in Chapter 5.

Firstly, the concepts of 'Authority' and 'Submission' were investigated (5.1). The research noted that all authority, in Heaven and on Earth, belongs to Christ Jesus (Matthew 28:18). Therefore, all other authority is delegated (5.1.1). Because of this, any person who is in a position of leadership assumes this role under caution (5.1.1). It was also noted that real authority empowers the one who is in submission, and is not coercive (5.1.2). In 5.1.3 we learnt that authority can be either de jure [legal authority delegated by God] or de facto [practical authority within a set of circumstances], or both. This led us to the conclusions that *[1]* real authority strives to enable and empower those that submit, rather than acting as a dominating force and *[2]* effective de facto authority is given by the one submitting [and cannot be imposed from the top (5.1.3).]

Secondly, the research focussed on what we know of the Trinity. Within it, we found a tension between the unity/diversity; the equality/unity; and Christ's submission/rulership (5.2.1-5.2.3). This tension is further demonstrated when one considers the role of Christ - who is fully man and yet fully God. Finally, when the Church's part within this tension is encountered, one can only kneel in awe as, through grace, humankind is a part of that "mystery" (Romans 11:25; Ephesians 5:32). Our conclusion was that Trinitarian leadership and submission is exercised in such a way that it does not undermine any aspects of God's one being. For Christ to exhibit "obedience" to the Father (Romans 5:18-19; Hebrews 5:8), it is more logical to accept that "Christ" [while being fully God] voluntarily placed Himself under the will of His Father [bottom-up]; and not that the Father 'subordinated' the Son [top-down]. Thus we can argue, together with Letham, that true order is therefore not about rank - but about the voluntary surrendering of position (2004:483).

Thirdly, we addressed marriage and marital authority. Here it was found that, just as there is tension within the Godhead, there is a similar stress found within marriage - husband and wife are said to be one, yet both are different; both are equal, yet one is seen to fill the role of κεφαλὴ. The question that we face is: 'How does one resolve this tension?' In a manner similar to that seen within the Trinity, leadership and submission must be experienced in such a way as not to undermine the couple's one being in Christ (Matthew 19:5; 1 Corinthians 6:16; 1 Corinthians 7:14), in which [both] persons completely inhere.

Thus, based on Letham's understanding of the Trinity, marital relationships are equal, yet there is still a measure of leadership by the husband.

Added to this evidence, advanced from an application of the principles perceived to occur within the Trinity, was the additional slant of Paul and Peter's eschatology that the research in Chapter 4 serendipitously revealed. This 'already-not yet' interpretation of the Christian faith - within a 'now' reality, is based on Paul/Peter's understanding that Believers "are seated with Christ in Heavenly places" (Ephesians 2:6), yet look "forward to the day of God" (2 Peter 3:12). They are 'in this world, but not of it' (5.3.1); acting as Christ's "ambassadors" (2 Corinthians 5:20) in this world, yet also "aliens and strangers" (1 Peter 2:11) (5.3.1). To further describe this 'already-not yet' position of Christians living in the 'now', the image was drawn of Christians existing on a 'mezzanine' level. From this conceptual position – *[1]* Believers would be able to interact with their Heavenly Father and *[2]* simultaneously be His representatives, doing His will in the world – reaching out in love and compassion to men and women who are victims of their own carnal desires and the enemy's plans. This 'mezzanine' positioning, while notionally elevated, has nothing to do with *sigaba* (hereditary) or *lizinga* (acquired) status. It is the free gift of Christ to all who believe in Him. It enables Christians to carry out the work of the Kingdom.

Emanating from this eschatological approach (5.3), it was found that there is merit in adopting a dualistic position in respect of marital authority:

[1] In view of the fact that spouses are ontologically equal in Heaven [where there is no need for hierarchy (Luke 20:34-36)] it can be argued (through the application of Galatians 3:28 and Ephesians 5:21[138]) that men and women are also in a position of equality in mankind's Earthly 'mezzanine' position, by virtue of being 'one in Christ' (5.3.1-5.3.3).

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[138]   The research noted that both verses were surrounded with eschatological language. In particular, the Galatians 3 passage has the following tell-tale references - *[1]* "in Christ Jesus' (26, 28); *[2]* "baptised into Christ" (3:27), *[3]* "clothed … with Christ" (3:27) and *[4]* "(belonging) to Christ" (3:29); In Ephesians 5:22-6:9, we note that women (5:22) and slaves (6:7) are commanded to submit "as to the Lord".

[2] Humanity's gender wiring (2.1) and original sin (4.2) have brought about a biological and sociological reality that expresses itself in every culture (2.3), where man needs 'honour' and woman, 'security'.

In similar manner to the koinonia within the Trinity, submission voluntarily flows out of the intimacy of the 'in Christ', 'already-not yet', 'mezzanine' lifestyle one has with one's spouse (5.2.4). In submitting to each other, both yield authority to the other (5.3.2.2). However, since authority is not so much the ability to command, but the ability to empower (5.3.2) - Ephesians 5:21-33 teaches us that:

[1] In order to empower his own wife, the husband should lay down his 'now' position of Patriarchalistic privilege through sacrificial 'servant leadership'. As the husband ensures the security of his wife [and her children] in the spheres of fidelity, finance, emotion and sexuality[139] – she experiences love towards him (5.3).

[2] For her part, a wife is required to honour her husband in everything. This gives her husband what he needs most [other than sexual fulfilment (2.1.2)] - a feeling of respect and support that empowers him to face the world[140] (5.3 and 2.3).

Because women [in general] are culturally conditioned to be responders as opposed to initiators (2.1.4), men should be the first to actively empower their wives. As men and women actively empower each other, their emotional and physical needs (2.1.2) will be met.

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[139] It is important that a woman not only feel secure in the man's fidelity, but also in his willingness to ensure that their lovemaking is mutually fulfilling. May remarks that the "new consciousness …in being able to give to the other person in lovemaking is essential to one's own full pleasure in the act" (1969:314). While not essential on every occasion, it is important that the wife also climaxes. Current research is showing that the hormone - Oxytocin - released during orgasm, brings with it a "loving bond between partners" (Cavendish 2009:590). Thus, when a man lays down his natural Patriarchalistic desire to ejaculate, and rather delays his own release in order to ensure that his wife reaches at least one orgasm the enhanced level of his own climax, and more importantly, the positive impact on his marriage, will be astounding.

It is acknowledged that traditional Swazi men are perturbed by 'screamers'. To a traditional Swazi, such pleasure expressed by a woman indicates prior sexual knowledge – not expected from a pure Swazi maiden. Nevertheless, as the couple gain experience by giving themselves over to each other as required by 1 Corinthians 7:4, it is important that both experience orgasm – albeit in a controlled low-audibility, high intensity climax.

[140] Groeschel notes that "In so many ways, a husband is in the process of becoming what his wife sees in him. Since she knows him better than anyone else, if she says he's no good, he's tempted to believe it. If he thinks he's amazing, he'll start to believe he can accomplish a lot". (2011:114)

It has been demonstrated (5.3) that this understanding of spiritual equivalence satisfies the equality required by Ephesians 5:21 and Galatians 3:28. The 'now' reality of the Greco-Roman hierarchical world system satisfies *[1]* the rulership demanded by the term *κεφαλὴ*; *[2]* the specific requirement of Ephesians 5:24 that wives submit to their husbands; and *[3]* Paul's recognition of the primogenituric relationship between Adam and Eve in Eden. The fact that Christians function in both realities satisfies the dualism required for the hypothesis to be operational (5.3).

6.2   A CRITIQUE OF THE SWAZI PARADIGM

Based on the eight criteria set down by Aristotle in his Household Code, the research has shown that 'Swazi Law and Custom' reflects the Patriarchalistic Paradigm in operation in the Greco-Roman culture at the time that Jesus was on Earth (3.5). We have noted that those in Patriarchal positions – from the *Emadloti* [Ancestors] who are at the apex, through the King, down to the Household Head of each family - do not only hold cultural positions of authority, but are seen to be the source, protector and sustainer of life (3.5). In addition, the research noted that the ten observations by Osiek and Walsh about relationships in Greco-Roman Patriarchalistic homes were similar to those found in traditional Swazi Culture (3.6). As such, the Paradigm (as traditionally practised in Swaziland) is a valid reference point when considering the implications of cultural issues faced by Jesus and Paul during the First Century AD.

It was also noted that His Majesty, King Mswati III was correct when he announced to the people in 1972: "A king is a king by his people" (Matsebula 1988:325). Whether consciously or unconsciously *iNgwenyama* understood the principle that de facto legitimate authority is given to him by the people. Such authority cannot be imposed through coercion from the top (5.1.3). Similarly, a husband and father's de facto authority can only be voluntarily granted to him by his wife and family. Yet this legitimate authority (5.1.3) is blatantly missing throughout much of Swaziland, where men coercively beat women for issues as small as burning a meal (3.8). Theologically evaluating the Patriarchalistic understanding of Authority and Submission in Marriage within the Swazi Kingdom cannot be done in isolation. It must take place within the wider Patriarchalistic framework that includes an understanding of the overriding Ancestral religious belief.

Colossians 3:12-16 states that:

> Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity.

This overriding injunction given to Christians of all races, genders, classes and ages, sets the benchmark for relationships with one another. The position is not far from the *Buntfu* position espoused by His Majesty Sobhuza II (LaNdwandwe 2009:51ff). Added to this is the oneness brought about in marriage between two people who are ontologically equal - something that His Majesty also believed in (130). Therefore, there is common ground between Traditional Swazi Culture and the 'Biblical Culture' of Christianity.

There are, however, seven significant areas of conflict. *Firstly* - the underlying nature of *Mkhulumnqande* (Marwick 1966:228; Mbiti 1991:48) / *Mvelinchanti* (Kasanene 1993a:12; Oluikpe 1997:46; Nyawo 2004:51-57) [the Creator or Great Ancestor of the Swazis] and *uNkulunkulu* [the name given to God by the Missionaries] "are worlds apart"(Kuper 1986:62); *secondly* – there is one's understanding of the role and function of the *Emadloti* [Ancestors]; *thirdly* – the Kingdom's annual *Incwala* rite involves many aspects that are anti-Christian; *fourthly*, one needs to consider male domination in Swazi marriages, where Swazi men rely on Genesis 3:16 as their theological base; *fifthly* there is the ontological and spiritual equality 'in Christ' of Christian men and women, regardless of their *sigaba* [hierarchical] or *lizinga* [acquired socio-economic] positioning; In *sixth place* comes the need for elevated status demonstrated through polygynous relationships, whether formalized in marriage or not; and *finally* there is a need for the Church to maintain a reasonable distance from the halls of Government, to enable it to speak prophetically into the life of the Swazi Kingdom. In retrospect, it can be said that in each of these areas, the Church has failed the Swazi people.

6.2.1 The Creator God of the Swazi.

The God worshipped by many Swazis cannot be compared to the God of Christian believers – in spite of the fact that the vast majority of the Swazi people believe that they are followers of Christ. Central to the difference is the position of God and the role of the Ancestors. To most Swazis, God has no interest in day to day occurrences. In similar manner to the Ancient Mesopotamians, such matters lie in the hands of the *Emadloti* [Ancestors] (2.3.3). Thus the role of the Holy Spirit (John 14:16-17; 26; 15:26; 16:7-14) is

negated. Added to this - instead of Christ being "King of Kings and Lord of Lords" (1Timothy 6:15; Revelation 17:14; 19:16) and "the way, the truth and the life" (John 14:6) - Jesus is widely thought of as the *mlungu's Lidloti* [the white man's Ancestor][141].

6.2.2 The role and function of the Ancestors

From a Christian perspective, the heart of the debate over the role of the Ancestors is the nature of God and the need for salvation. Christianity holds that the "the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord" (Romans 6:23). The concept of the coming judgement and Christ's saving grace is spelt out in detail in Hebrews:

> For Christ did not enter a sanctuary made with human hands that was only a copy of the true one; he entered Heaven itself, now to appear for us in God's presence. Nor did he enter Heaven to offer himself again and again, the way the high priest enters the Most Holy Place every year with blood that is not his own. Otherwise Christ would have had to suffer many times since the creation of the world. But he has appeared once for all at the culmination of the ages to do away with sin by the sacrifice of himself. Just as people are destined to die once, and after that to face judgement, so Christ was sacrificed once to take away the sins of many; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him (9:24-29).

Those holding to an African Indigenous Religious position believe that salvation is unnecessary as, subject to certain terms and ritual conditions[142], everyone becomes an Ancestor within the hierarchical positioning that they enjoyed on Earth. Added to this is the mediatory role that some theologians believe such Ancestors play. In this regard, Sup Bea's study concludes that

> [T]he mediatory role which African theologians have ascribed to the Ancestors relegates the redemption of Christ to insignificance and appears to make his role redundant. This in itself puts traditional religion in direct opposition to Christianity in which redemptive salvation of Christ is pivotal (2007:212).

It is this pivotal position of Christ's redemptive salvation that brings Christianity into sharp conflict with African Traditional beliefs. The Scriptures clearly state that, after death, people face judgement. The function of judgement has been given over to Christ

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[141]   A more preferable *siSwati* name for Jesus is that of '*uNkulunkulu wemimangaliso*' [God the Miracle Worker].

[142]   Those who attain ancestral status must meet these important requirements: "parenthood before death, goodness in the society, one whose body received a ritually proper burial and a guardian of morality in families, clans and the entire nation" (Nyawo 2004:61-62). Should one not have met these conditions, one becomes a "mere spirit" (64). There is no understanding of Final Judgement (119).

Jesus. Those found to be in right standing will be separated from those who are not (Matthew 25:31-46). This separation will determine whether those judged will live in God's presence or will remain outside of His presence, facing "the eternal fire prepared for the devil and his angels" (Matthew 25:41). John, in his Revelation, gives a macro picture of what it will be like in Heaven. The saints join with the elders, the four living beings and the angels in worship:

> After this I looked, and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice: "Salvation belongs to our God, who sits on the throne, and to the Lamb." All the angels were standing around the throne and around the elders and the four living creatures. They fell down on their faces before the throne and worshiped God (7:9-11).

Jesus gives us a micro vision of the reality of what happens when we die in his account of the rich man and Lazarus. Both have passed on from this life and have been judged. Jesus' parable is recorded in Luke:

> The time came when the beggar died and the angels carried him to Abraham's side. The rich man also died and was buried. In Hades, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side. So he called to him, 'Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.' But Abraham replied, 'Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony. And besides all this, between us and you a great chasm has been set in place, so that those who want to go from here to you cannot, nor can anyone cross over from there to us.' He answered, 'Then I beg you, father, send Lazarus to my family, for I have five brothers. Let him warn them, so that they will not also come to this place of torment.' Abraham replied, 'They have Moses and the Prophets; let them listen to them.' 'No, father Abraham,' he said, 'but if someone from the dead goes to them, they will repent.' He said to him, 'If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.' (16:22-31).

While Tlhagale holds that Jesus' parable of the rich man and Lazarus supports the theology of Ancestors in the gospels (Tlhagale 1994:10), Choon Sup Bea - having extensively researched ancestral worship in Korea, Japan and Africa - concludes that "the Bible makes it clear that the rich man [in the story of Lazarus] was not granted permission to communicate with his living family members to warn them to mend their ways and ultimately avoid a similar fate" (2007:211). To interpret the passage otherwise than in the context of eternal judgement and the need for salvation is misguided. To see it as supporting Ancestral

veneration indicates an underlying Hermeneutic that reflects "a process of inculturation in an attempt to integrate the traditional religious practices (of ancestor worship) with the church" (212). While Mbiti rejects the idea that Ancestors are "worshipped" (1991:69), it cannot be denied that more trust is placed in them by the dualistic Swazi believers than is required by John 3:16-18 (3.10.1). One might legitimately query Mbiti's interpretation of the facts – especially when applied to the Kingdom of Swaziland.

If we consider the above Scriptures in their context, we do find reference to a spirit world that exists – that of the angels (Revelation 7:11) and the devil's angels (Matthew 25:41). Scripturally, these are the spiritual forces that continue to war in the Heavens (Daniel 10; 12:1; Ephesians 6:12). Unfortunately, while Swazis recognise the witchcraft and evil forces of the *Batsakatsi* (Kuper 1986:68), they confuse the work of God's ministering angels (Hebrews 1:14) with that of the Ancestors. What adds to this confusion is the use of spiritual curses and drugs used by *Tinyanga* and *Tangoma*[143] to work out their white magic (Kuper 1986:65). Kuper records that "Because of the similarity of principals and techniques, based on belief in ritual, the greatest *tinyanga* are sometimes feared as the greatest sorcerers; those who have the highest power to combat evil have also the greatest means to achieve it" (1947:175). This belief in the work of the *Batsakatsi, Tinyanga*, and *Tangoma* brings with it an inordinate fear – both of them and of the spirit world they inhabit. Allied to this is their authority and hierarchical positioning *(*See Annexure 7). The research noted that these individuals have similar ranking to the Kingdom's princes and perform the role of soothsayers – reflecting the level of fear within the Nation.

This fear of the spirit world exacerbates the control that the hierarchy are able to impose on those below – there is always the threat that the Ancestors will "punish the living when they do not uphold their legal and moral duties" (Oluikpe 1997:46).

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[143]   *Tinyanga* = Traditional Doctor. It is interesting to note that the singular form of the term *Inyanga* also means the moon, indicating the influence that the celestial bodies have on the Swazi culture.

Tangoma = "Traditional medicine person with powers or possessing the spirit of divination" (Mabuza 2007:88).

6.2.3   The Annual Patriarchalistic Rite of *Incwala*.

Comfort Mabuza notes that the *Ncwala* Ceremony is at "the very heart of Swazi Culture" (2007:159). The rite, where his Majesty takes on the sin of the nation in an act of atonement, is more than atonement or a celebration of first fruits. It is far more than "a pageant in which the early life of the Swazi people is re-enacted in a dramatized form" (Marwick 1966:191). It is also a concretization of the Patriarchalistic powers of the Ancestors, the King, the Princes and the *Tinyanga* – as Kuper wrote in 1947:

> Incwala dramatizes actual rank developed historically; it is 'a play of kingship'. In the ceremony the people see which clans and people are important. Sociologically it serves as a graph of traditional status on which, mapped by ritual, are the roles of the King, his mother, the princes, councillors, priests, chiefs, queens, princesses, commoners, old and young. Just as in the dance, clothing, service, feasting, *and luma* - the laws of rank are expressed in action, so in discussing the ceremony they are consciously articulated. Major political adjustments are indicated, and the balance of power between the King, his mother, the princes, and commoners is a central theme." (225)

This researcher finds Mabuza's conclusion that Incwala forms a missiological "bridge" (2007:159) for the Gospel somewhat disconcerting. It is agreed that the "sacred ceremony" (2007:1) plays a powerful cultural part within the Swazi Kingdom. However, to use it as a bridge to advance the Gospel is problematical - *Incwala* has several aspects that are contrary to traditional Evangelical Biblical approach to the Gospel: *First,* the God that Mabuza speaks of is *Mvelinchanti* (2007:1) – not *uNkulunkulu* – the One true God (see 3.3 above). It is noted that traditional Swazis believe that *Mvelinchanti* was:

> A being who became rather than being formed or created; The first of all and the beginner or the cause of life; The Creator Himself and what followed, all knowing and powerful to be manipulated by human control and was not limited in His relationship with any of the creatures.
> (Nyawo 2004:51-52)

However, they also believe that "people could only have access to Him through lesser divinities and ancestors, whom He delegated to handle the mundane affairs" (Nyawo 2004:54) It was probably for this reason that the early Missionaries introduced the name of *uNkulunkulu* – to differentiate between a God who had lost interest in the affairs of man and the God of John 3:16.and John14. *Second,* the medium through whom the prayers are made - the *emadloti* (Ancestors) (3.3; 6.2.2) are not efficacious, for Christ is "the way and the truth and the life" (John 14:6) and only He can act as mediator between sinful man and Almighty God (John 1:29; 1 John 2:1-2). *Third*, the *Ncwala* sacred ceremony declares to

the world that the one who atones for the sin of the Nation is primarily the King, assisted by his ritual Queen (3.8) – not the Messiah, Jesus. The sacrifice of the two oxen and the scapegoat function of his Majesty and his first ritual wife – Biblically – are insufficient to be the expiation of the sins of the Nation (1 John 2:2). The problem with reliance on a man - who by definition is sinful (Romans 3:23) or the Ancestors (who were previously men) to mediate between humankind and God is that the price paid by sinful man cannot atone for sin (Romans 6:23a). It denies the need for a perfect Christ, who is God made flesh (John 1:14) and negates the completed work of the cross (John 3:16; Romans 6:23b). *Fourth*, from the writings of Kuper it appears that his Majesty is referred to as "King of Kings" when summoned by the counsellors (1947:217). This is the title of Christ Jesus (Revelation 17:14; 19:16). *Fifth*, the fact that only old men, may go anywhere near the burning of the *incwambo*. Others are prohibited for fear of inhaling the smoke. Added to this is the fact that during the thirty-six hours when His Majesty is sequestered, he is "dangerous to himself and to others" (1947:219). These two aspects indicate the use of strong drugs during the ceremony. Gluckmann's comment that "the medicines used are known as 'black' medicines, and they are supposed to stir up supernatural power in [His Majesty], from which he must be released with 'white' medicines, before he can again move among his people" (1938:25), is cause for concern. Paul instructs Christians: "Do not get drunk on wine" (Ephesians 5:18). He also warns against the use of "*pharmakeia*" [administration of drugs other than for healing] (Galatians 5:20). Thus, the apparent use of drugs is contrary to the tenets of Scripture. *Sixth*, the fact that the children get to eat the meat from an ox that was first suffocated and beaten into unconsciousness, before being killed and thereafter sacrificed to the Ancestors is at odds with the Apostles' instruction to the Christians in Antioch, in Acts 15:28-29[144]. *Seventh*, the entire ceremony is a demonstration of hierarchical power as opposed to Christian service. *[1]* The erect penis – central to the fourth day of the ceremony (Kuper 1947:215) - is the symbol of Patriarchalistic Power. This is misplaced in Southern Africa where "women hold up half the sky" (Ackermann, Draper, and Mashinini 1991) and should be acknowledged as such

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[144] It should also be noted that "stress, fear and pain when animals are being slaughtered or [are] waiting to be slaughtered results in several disease processes in the humans [who] eat the meat. Most notable are cardiac problems, impotency and general fatigue" (Putzkoff 2003:¶1).

(5.5). *[2]* The ceremonial depositing of the sins of the nation into the womb of the ritual queen, being the only time when the couple is intimate, seriously contradicts 1 Corinthians 7:5.

In the same way that Swazi Law does not permit a person to hold dual citizenship (Citizenship Act 1992:¶10.1), dualism in Christianity is not Biblical (1 Corinthians 5:11; Philippians 3:1-21). The issues set out above would seriously compromise any Believer's Christian standing – were they to participate in the *Ncwala* rite of atonement. Some would consider such an act to be blasphemy[145].

6.2.4 Male domination in Swazi marriages

To the Swazi, marriage is primarily the union between families [*kuhlanganisa bukhoti*] (Van Schalkwyk 2006:181). The principle inherent in the coming together of the two families also brings with it the payment of a 'Bride price' [*Lobola*]. This payment is clouded with controversy between the traditional and modernist view. In the eyes of many, the exchange of *Lobola* is said to signify *kutsenga sisu* [literally - the purchase of the uterus] (Women and Law1998:175-176). The modernist view of the practice of *kulobola* is that it "perpetuates the subordination of women by vesting rights in someone else, a man in his capacity as a father, a husband, brother, uncle or son" (Women and Law1998:181). Yet young ladies in High School are adamant that their future husbands must pay *Lobola* to their fathers for the privilege of marrying them (Peri-Urban High School Focus Group 2011: Annexure 3; Rural High School Focus Group 2011: Annexure 4). This Patriarchalistic Worldview is also evidenced in the attitudes of the young men in the different schools visited by the Researcher (High School Focus Groups – Annexures 2-4). Notwithstanding the fact that two of the three were Christian based, more than ninety percent indicated that they would insist on the practice of *Inhlanti* (see Footnote 48) if their wife did not bear them an heir.

Traditionally, from birth to death – and even beyond – a Swazi woman is controlled by her father and, once married, her husband. Right up until the signing of the 2005 Constitution, a wife was a minor – seen as incapable of making her own decisions, not allowed to own

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[145]   Blasphemy – "irreverence toward something considered sacred or inviolable" (Merriam Webster Dictionary 2011).

land, and subject to physical discipline. Even under the new Constitution, very few women would understand that they have rights – never mind exercising them. Thus, in these very crucial aspects of the Paradigm, this Researcher sees very little indication of fundamental change for the better.

6.2.5   Ontological equality in a Patriarchalistic society?

The Swazi fear of the spirit world has a 'knock-on' effect in community relationships - any deviance from 'Law and Culture' will be seen as an offence to the Ancestors and an open invitation to retribution. This overriding authority of the Ancestors also compounds the issue of Authority and Submission in Marriage, for the authority of the 'living dead' is also class and gender based. After death, "[m]en and women, old and young, aristocrats and commoners, continue the patterns of superiority and inferiority established by Earthly experiences" (Kuper 1986:61).

Tied in with the 'all powerful' role of the Ancestors is the rulership within the Swazi hierarchical system. To bring clarity to this hierarchical structure, a skeletal presentation is set out in Annexure 7. Typical of all hierarchical states is the position of women – on the bottom rung of the ladder. Only albinos, physically disabled (Hlanze 2011) and homosexuals (Langa B 2011) are lower. For those who believe that Galatians 3:28 demands the acceptance of the spiritual equality of all men and women, the fact that many Swazis – women included – believe that husbands have a gender right to beat their wives (Swaziland Central Statistics Office 2007:16) is distressing. The concept that the women are spiritually equal to His Majesty is far removed from her reality. For the albino, the physically disabled, and the homosexual – it is non-existent.

When approximately seventy percent of the Church [the women] are seen as 'second-class citizens' by the other thirty percent [the men], what hope is there of impacting Swaziland with a victorious Christian Worldview where "there is neither [white] nor [black], neither [Shangaan] nor [Dlamini Nkosi], nor is there male and female, for… all are one in Christ Jesus (Galatians 3:28).

6.2.6   The need for status and honour

The three cornerstones of Swazi life, [within the overarching discipline of *Buntfu*] are respect [*inhlonipo*], commitment [*kutinikela*] and responsibility [*umtfwalo*] (van Schalkwyk 2006:219; Whelpton 1997:149). Respect is the most important, as it governs

behaviour within the hierarchical community. Within the Swazi culture, male honour is seen through the amount of public respect that is given to the man. Areas where respect can be gained or lost are: control over wives and children; productivity – based on yields of crops and cattle; attendance of public functions where one is seen to be contributing to the community. This position of status is vital to the man, and to his ranking within the community.

Within the culture, a husband of only one wife is 'not a man' - the more wives that a man has, the greater the respect shown to him (One Love 2011:5, 9). Self-actualization by the woman threatens the man's Patriarchalistic Paradigm. Because the woman's *lizinga* (acquired economic status) occurs outside of the man's sphere of influence, there is a perceived lack of control. Almost inevitably this will bring about a strong negative reaction (3.5.4). The upshot of this is that, very often, the man will often divorce his wife.

The fact that his children do not get a good education is also immaterial. Culturally, he is not required to give them a formal education. If it came to the point where the man was called on to invest heavily in a child's formal education (as opposed to marrying a new wife) the child would suffer. This is especially so if the child were to be a girl - such education would be considered to be counterproductive and a waste of money. Remembering that men only marry women who have been under the control of their fathers and are still young (3.5.8), this extreme attitude is verbalised by one man in the expression "*Angeke ngiyifundzise ingwadla*" (I will not send a prostitute to school) (Langa B 2011).

While according to tradition, the man theoretically only has fiduciary control over the family assets, the modern "Dubai[146]" father sees the money as his – for him to do with how and in which way he desires. This lust after status severely impacts the security experienced by his wife/wives. When one considers the words of Jesus in the Gospels *firstly*, about the position of rich men in the Kingdom, (Matthew 19:23-24; Mark 12:41; Luke 6:24; Luke 12:21; Luke 16:19-22; Luke 18:22-25; Luke 21:21-23); and *secondly*,

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[146]   The reference to "Dubai" has nothing to do with the country of Dubai as such, but refers to the importation of cheap second hand cars into Swaziland from other countries and the word has come to represent something that is not authentic.

about the worship of materialism and status (Matthew 4:5-6); such desire for personal status and wealth falls far short of Christ's values.

6.2.7   The need for the prophetic voice of the Church

Samuel called David "a man after (God's) own heart" (1 Samuel 13:14; Acts 13:22). Even though David was a Patriarchalistic King with the power of life and death over any of his subjects, he chose to listen to the prophets of his time – even when those prophets brought words that spoke of God's displeasure against him personally (2 Samuel 12:7-15). David, knowing he was a ruler under caution (see 5.1.1 above) repented and was forgiven – notwithstanding the consequences. Swaziland has a similar culture to that of the time of King David. When rulers, such as His Majesty, Mswati III have total authority (as shown in 3.5 above) it is vital that the Prophetic voice of the Church is vibrant and not silenced. This silence may come through closeness – where Church and State are undivided. [We have already noted His Majesty's proximity to the two branches of the Zionist Church (See 3.9 above) is considered by Mzizi to be problematic (1994:65)]. While it is important for the King [and the elite] to have a personal priest such as David's Ira (2 Samuel 20: 26)[147], it is equally important that they have a Nathan [as opposed to a soothsayer[148]] who can fearlessly speak truth about issues in their lives (2 Samuel 12:1-14).

6.3   OPTIONAL WAYS FORWARD FOR THE CHURCH IN SWAZILAND

One could say that Swaziland is a microcosm of world Patriarchalism where a few men dominate an entire country. Below them, other men adjust to the Patriarchal system and women are subjugated to the bottom rung of the ladder. Backed by Theological reasoning that is at odds with New Testament Scriptures, most Swazi men adopt a position of domination where women are seen as lesser beings (see 3.5.4 above). This has been shown to be contrary to Biblical truth (see 4.2.3; 4.2.4 above). It is also contrary to Jesus' understanding of leadership (Matthew 20:27) where servanthood is a pre-requisite.

We have also seen that the culture of The Kingdom of Swaziland is in a state of flux. One could say that the Swazi Nation is standing at the crossroads of the future. Three

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[147]   The 'Swaziland League of Churches' fulfils this function. To Swazis it is known as *Sifuba senkhosi* (the Chest of the King) where his innermost secrets are laid bare.

[148]   In terms of Swazi tradition, this function is fulfilled by numbers of *Sangomas*.

possibilities exist in determining how authority will manifest itself within Swaziland. *Firstly*, Swazis could choose to stay with the *sigaba* (hereditary) status quo. *Secondly*, they could adopt the *lizinga* (economically acquired) Western way of life or *thirdly*, they could choose to live out a more Biblical Worldview described in 6.1.4 above. All three options bring with them serious risks.

6.3.1 Choosing to stay with the '*sigaba*' (hereditary based) status quo

The research has shown that if the Swazi culture continues along its *sigaba* based belief system, the country will be bound in the following areas:

> *Firstly,* in a dualistic, animistic religious Worldview where Christ takes a back seat in favour of the Ancestors in those fields of life that really count - *[1]* The understanding of who God is (3.3; 6.2.1), *[2]* the atonement of sin (3.7; 6.2.3), *[3]* dedication rites of a new born child (3.3); *[4]* marriage and marital authority (3.5.5; 6.2.4), *[5]* death and eternal life (3.3; 6.2.2).

> *Secondly,* in marriages where women live in fear of abuse because they are regarded as second-class citizens – merely a uterus purchased with the payment of *lobola,* regardless of their inherent value as humans, with skills that they have developed as they growing up (3.8; 6.2.4).

6.3.2 Adopting a *lizinga* (economically acquired) Western cultural base.

As the research has indicated, Western culture is making inroads within the Swazi Kingdom (3.10.2). Disgruntled with their lowly *sigaba* status, highly educated men and women are choosing to rebel against the status quo. Many are choosing to follow the 'American Dream' where their value is not found "in Christ', but in their personal ability. The positive aspects of the Swazi culture such as the community values found in *Buntfu*, are being thrown away in their endeavour to grasp the benefits of the Western 'sex and shopping' society – a society where 'number one is king'.

6.3.3 Choosing to follow the proposed Theological position on marriage within a Swazi context.

Because the extreme form of Patriarchalism [that incorporates the veneration of Ancestors] is so deeply ingrained in the life and Worldview of the Swazi - it will not easily be

deculturalized. The challenges that face the Church in advancing any of the three 'middle of the road' (4.3) views of authority and submission in marriage are substantial.

Firstly, as the Church looks to the future, it must face the reality of the role that the Ancestors play in the life of the Swazi. As Mabuza comments – "Right from the time a Swazi person is born until one departs from this world Ancestral Veneration is crafted and firmly rooted in the religious inclination" (2007:157). To uncritically reject "the traditional practices… is one way of dealing with the problem but… one needs to understand the cultural needs of [people who are] as entrenched in their Worldview [as these people are]. Therefore, when one removes a traditional ritual one must take cognisance of the void it leaves in its wake" (Sup Bea 2007:212).

Secondly, there is the abject fear of the spirit world that reinforces the Patriarchalistic culture. This fear is revived annually through the *Ncwala* Sacred Ceremony. Biblically, fear has no place in the life of a Christian for "the One who is in [each Christian - Jesus] is greater than the one who is in the world" (1 John 4:4). To counter this fear, followers of Christ who holds the key to eternal life (John 17:3; Romans 6:23; 1 John 5:11), need to embrace their spiritual positioning with Him "in Heavenly realms" (Ephesians 2:6), and empower those around them.

Thirdly, there is the Patriarchalistic abuse of others. This abuse should be seen from two perspectives – *[1]* abuse by individual men on individual women and *[2]* institutionalised abuse where women (as a group) have been corporately targeted, to ensure that the status quo is maintained. Biblically both must be seen as sin - sin that originated in 'The Fall', sin that found its origin in the enemy's desire to overthrow the throne of God, sin that says to the world: 'I am better than you are.' From a Christian perspective, relationships are not based on *[1]* sigaba [hierarchical positioning as Swazis]; *[2]* positioning via *lizinga* [acquired socio-economic achievement] or *[3]* one's position in the local church - but on our relationship with Christ and each other (John 17:21). Galatians 3:28 clearly teaches us that 'in Christ,' women are not only ontologically men's equals but should also live in equal 'mezzanine' authority; Shangaans are positionally equal to Dlamini Nkosi's; and whites cannot and should not claim superiority in any aspect over their black counterparts. 'In Christ', humans are all peers submitting to one another as children of the most high

God. Out of the love that Christ's Spirit gives, individuals can seek the very best for the other person and, in truth – experience *Buntfu* – not just pay it lip service.

Fourthly, the union between husband and wife in a successful marriage requires that both be 'whole' people. This is not possible when the one's status is so elevated as to make him superior; while the other is so demeaned as to be almost non-existent. While attitudes of tribal and male superiority will not change overnight, women can [and should] begin to see themselves, not as second-class citizens; but as children of the most high God (2 Corinthians 6:18) and joint heirs with Christ Jesus (Romans 8:17). In doing so, they need to understand that their 'already-not yet' positioning does not entitle them to be arrogant but rather, in humility, gentleness and love, to win over those who would tread them down (John 15:12-13; Galatians 5:22-26; Ephesians 4:22-32; Colossians 3:12-16).

Fifthly, there is the question of polygyny. Kuper writes that "because of the tribal status and vested interest in polygyny, Swazi male aristocrats have tended to resist conversion from the ancestral cult…" (1986:70) indicating that Christianity should be differentiated from African Indigenous Religion. While polygamy was permitted in the Old Testament, it should be said that this was a 'now' position - borne out of a 'worldly' Hebraic cultural practice. Jesus, however, confirmed the Edenic position: "For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh" (Genesis 2:24; Matthew 19:5). One flesh can only mean union between one man and one woman. Thus, when a Christian man has more than one wife, he is in a spiritual quandary. Since love is at the centre of Christ's plan for Christian relationships, (John 13:34; 1 Corinthians 13) divorcing a wife cannot be an option - this would result in more harm. Thus, such a man should continue to live with his wives, treating them with equality in all things. However, he should not marry any more wives; that would compound the sin from one of ignorance to one of wilful disobedience. This would necessitate that Pastors take existing customary law marriages into account and not agree to perform an additional civil[149] marriage for a man who is already married to another wife/wives under customary law.

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[149]   Civil marriages in Swaziland are subject to the Roman Dutch based Law of the Swazi Courts. However, most of these marriages are performed by Christian Pastors.

Sixthly, there is the issue of sexual promiscuity. Because of the extreme Patriarchy practiced in Swaziland, survival for women in Swaziland is not easy. Many must turn to selling their bodies so they can put food on their plates, or be educated. The result of unprotected sex with Multiple Concurrent Partners is, more often than not, infection with HIV (3.8). The lack of Theological training within the Swazi Kingdom (3.9) exacerbates the problem as Church leaders, looking to the symptom – rather than the cause - focus on the looseness of the women, as opposed to the physical and financial coercion of the men.

Finally, the Theology of Marriage proposed in 5.5 and summarised in 6.1.4 above focusses on a marriage between two heterosexual Christians. It has been noted that men and women, being human, will from time to time act from their carnal 'now' position of self-centredness instead of their position 'in Christ' (Romans 7:23; Galatians 5:17) (5.4.1). The required response to this is repentance by the offending party and unconditional forgiveness by the one offended (Matthew 18:22-35) (5.4.1).

Bearing this in mind, It should be noted that marriage, in Swaziland, is more often than not between a non-Christian[150] man and a woman/number of women [who may be Christian] - bringing with it intense ideological stress[151]. Culturally, the children belong to the husband. This adds strain to an abused Christian woman, as she cannot withdraw physically from the relationship without abandoning her children. Even if she leaves, her own family will send her back. Fearing the loss of the Bride Wealth (*Lobola*), she will be instructed to submit to her husband – no matter what.

There are no pat answers to a situation where abuse is normal. There are, however, ways in which the woman can attempt to address her predicament, within the social constructs of Swazi Culture. Using the process in Matthew 18:15-20 (as a guide), the woman can speak to her husband privately. Should he not accept her position, she then has the option of taking her case to her Mother-in-Law for her to speak to the man's Father. Should this not bring fruit, she can take her case to the community forum. The Matthew 18:15-20 action

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[150]   The term 'Christian' in this sense is narrowly defined as those persons who 'trust in, rely on and cling to' Christ Jesus in terms of John 3:16 and who do not rely on the Ancestors in any manner or form (See 3.8.1). Since the majority of congregations consist of at least 70% women (Curle 2009:114), it is submitted that a large majority of their husbands are not practising Christians.

[151]   Paul recognised this and advised against it in I Corinthians 7:12-14 and 2 Corinthians 6:14.

should never be done in a vengeful or arrogant manner but with a gentle and quiet spirit surrounded by much prayer - remembering always that forgiveness is an integral part of the Matthew 18 passage. Since most women do not have the social power to confront men, this option will probably not bring fruit, Peter offers the alternative - absolute submission to the unbelieving husbands so that "they may be won over without words by the behavior of their wives, when they see the purity and reverence of your lives" (1 Peter 3:1b-2). This alternative requires unusual trust in the power of the Holy Spirit – yet this researcher has found it to be efficacious in years of marriage counselling.

6.4 CLOSING THOUGHTS

In 1.1.1 above, four possibilities were given for the continued existence of the Patriarchalistic Paradigm. These were: *[1]* the crisis is still in its infancy and the voices being raised have yet to achieve their objective; *[2]* this is one of those theological cases - such as Calvinism/Arminianism - where opposing theological Paradigms exist alongside each other; *[3]* the protagonists have yet to bring arguments that are sufficiently persuasive to convince vested male interests that the Patriarchalistic Paradigm has no Biblical or Theological basis; *[4]* the motives for maintaining the status quo have little to do with theology or science, but stem from mankind's sinful nature.

Chapter Two conclusively established that the first possibility should be discarded since some mode of the Paradigm has been in existence from the time of 'the Fall'. The possibility of parallel Paradigms is, however, valid - but not in the manner originally suggested. There certainly are two Paradigms that coexist. However, one is cultural, the other - theological (2.3.5).

Considered from the cultural perspective, the Paradigm has stood firm since the beginning of time – though throughout history (see 2.3 above) it has obscured itself in various guises including hereditary positioning [*sigaba*], acquired socio-economic status [*lizinga*] and religious domination.

Regardless of the manner in which the Paradigm veiled itself, the effect has been the same – the domination [through coercion] of the masses, by predatory elite males[152]. The reason for this widespread reign of the Paradigm is that it is firmly imbedded in the genes of every male and culturally enforced by social systems across the Globe. While Feminists have railed against it, they have had little effect in Africa and countries with a fundamentalist Islamic culture. Even in the United States of America - where women have greater power through advanced education – publicly, women's influence and power are not equal to men's (Goldberg 1993:38; Gilder 1986:143-144). The nature of the culturally based Patriarchalistic beast is that, when confronted with significant opposition, it will simply adopt a different guise - resulting in the continued subjugation of most men and all women.

In Chapter Three we learnt how, within the Kingdom of Swaziland, the hierarchical position of the *Emadloti* [Ancestors] and the *emaKhosi* [King, Princes and Chiefs] of the Dlamini Nkosi Clan are placed above all else. This *sigaba* Worldview is currently being impacted by the *lizinga* (acquired economic status) culture being imported from the West where marriage is becoming more and more defined by "individual rights and fulfilment" (Browning et al 2002:58). Nevertheless, the rich and powerful dominate. This is multiplying the impact on Swazi women, who are becoming no more than "just a sex object, a medium of exchange, and someone who is not expected to say "No!", even if the circumstances compromise her life, security and happiness and/or health." [2005:20]

In Chapter Four, we considered the hermeneutical method that would be followed in the exegetical process. This was done in some depth due to the propensity of modern

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[152]   In 2011, President Bashar al-Assad sought to coerce the masses in Syria through the use of live ammunition by army troops. Up to October 2011 it is estimated that over 2 700 had died (Independent Online 2011:¶12) (Bashar al-Assad is the son of Hafez al-Assad, who ruled Syria for 29 years before his death).

 In South Africa, the Chief Executive Officer of a major retailer was paid a salary of R3 million per month (Kew 2011:¶1). A general assistant labourer is paid less than R 2 000 per month (Mywage 2011: Table 1).

In 1970 Ayatollah Ruhollah Musavi Khomeini "argued that government should be run in accordance to sharia, or Islamic law. For that to happen, an Islamic jurist—or faqih—must oversee the country's political structure" (Council on Foreign Relations 2011:¶3). "While Iran's massive clerical establishment may hold religious sway, their political influence is contained to a few. According to statistics attributed to German scholar Wilfried Buchta, of the five thousand ayatollahs in Iran in 2000, only eighty participate in government" (Council on Foreign Relations 2011:¶7).

theologians to adopt a New Hermeneutic approach (4.1.4). The intention was to set up boundaries to guard against the research process focussing on a cultural position and then, via a process of eisegesis, scripture being found to back theories that are 'current reader centred' as opposed to 'author centred' (4.1.4)[153].

The exegesis that followed determined that domination is out of God's will, and sinful (4.2.3.2; 4.2.3.3). Due to the powerful impact of culture (2.3.5) the delineation between the Cultural and the Theological Paradigm is often blurred - resulting in culturally determined Theological positions. *Firstly*, there are those who hold positions similar to that of the average Swazi – the man is superior and his spouse must obey him. *Secondly*, we find theologians such as Piper and Grudem defending the validity of hierarchical status while largely choosing to ignore the demands of equality in Galatians 3:28 and Ephesians 5:21. *Thirdly* there are others, like the Christian Feminists and the more moderate Egalitarians, who (on seeing the devastating abuse resulting from the Cultural Paradigm) argue vociferously for equality between the genders. [This total rejection of the Cultural Paradigm appears to have blinded them to the necessity of recognising that Biblically, women are required to honour their husbands.] Thus, within the Theological Paradigm we do find parallel arguments. This research has added a fourth option that recognises both the equality required in Galatians 3:28 and Ephesians 5:21, and the honour required by κεφαλὴ - the option of mutual empowerment that brings security to women and honour to men. While the last three positions have different views on the interpretation of Authority and Submission in Marriage, all of them determine that the first option – that of Patriarchalistic domination - is sinful (Complementary - The Danvers Statement: Affirmation 4) (Egalitarian - Balswick and Balswick 2005:451) (4.2.3.2; 4.2.4.2; 6.1.3).

Rectifying the damage and changing the understanding will be a slow process. To commence the journey, this Researcher advocates the following:

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[153] Establishing cautionary boundaries thus effectively safeguarded the research, *firstly,* from interweaving exegesis and interpretation and *secondly,* from biased statements. This process permitted an outcome that broke away from the two existing paradigms.

Those men who constitute the predatory elite need to acknowledge that their high position is granted by God's will (5.1.1). As people in positions of power, they need to recognise that they too are under authority – sanctioned by God. If position and power are used to dominate and subjugate, rather than to empower (5.1.3), God's authority is touched. This means God Himself is dishonoured (Nee 1998:19). The only remedy open to anyone who has usurped God's authority is repentance from the abuse of that might[154], followed by restitution, which empowers those who have been oppressed.

Married men need to lay down their culturally privileged positions (Ephesians 5:25), submit themselves to the authority of their wives (Ephesians 5:21), repent of their involvement – whether personal or institutional – in acts of subjugation and adopt lifestyles that continuously reject coercion [in all its forms] of women (see 2.1.3 above) as a means of persuasion. Through the authority granted to them, they need to empower their wives to be all that they can be - within the security of their husbands' total commitment and love.

Women should voluntarily submit to their husbands (Ephesians 5:22) within the context of 5.5 and 6.1.4 above. They should renounce any form of manipulation to achieve their own ends and refuse to accept the historically socialized role of being 'a victim'. Instead, they should live in the victorious power of the Spirit and empower their husbands by honouring them as leaders - thus ensuring that those husbands will become all that God meant them to be.

Couples should spurn marriages that pander to the whims of culture, whether *sigaba* or *lizinga* based. Rather, they should choose to live out their unions in the Believers' 'already-not yet' grace that is theirs through Christ Jesus, the Lord. As couples mutually use the authority entrusted to each other by their spouses, they will maximise their joint potential 'in Christ'. In this way, marriages will become more Christo-centric and less ego-centric. Through this, the good news of the Gospel of Jesus Christ will be demonstrated.

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[154] Pharoah was a man of authority. He used his power to dominate and subjugate the people of Israel (Exodus 3:7-9). Instead of listening to the Word of God, he hardened his heart. (Exodus 5.1) Because of this, he lost not only his wealth and the wealth of his nation (Exodus 9-11), but also the nation's future when the Angel of Death passed through the land, killing all the firstborn males (Exodus 12:29).

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ANNEXURES

1   FOCUS GROUP QUESTIONNAIRE

Population estimate   **1 205 000**

Population Distribution
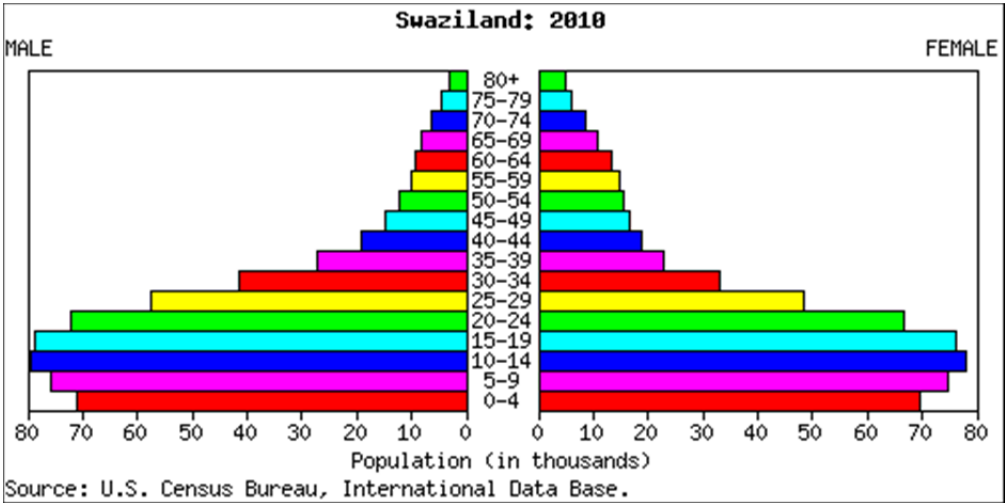
Adult Population 24 >   **459 000**

Level of confidence   **97.55%**

Maximum level of difference   **5%**

Sample Size   **29**

NAME_____   TRADITIONLIST / MODERNIST'

OCCUPATION_____   MALE / FEMALE'

AGE GROUPING   15-24   25-34   35-44   45-54   55-65'

HIGHEST LEVEL OF FORMAL EDUCATION   PRIMARY SCHOOL/ JUNIOR CERTIFICATE /
MATRIC/ DEGREE'

['Cross out choices that are not appropriate]

WHEN YOU ANSWER THE QUESTIONNAIRE, PLEASE UNDERSTAND THAT YOUR ANSWER SHOULD REFLECT YOUR UNDERSTANDING OF TRADITIONAL SWAZI CUSTOM – NOT IF YOU PERSONALLY BELIEVE THAT IT IS CORRECT FOR YOU AND YOUR FAMILY.

[I am trying to understand whether or not these statements are a true reflection of Traditional Swazi Custom.]

Statement for consideration	Opinion
1. While it is acknowledged that women pass on to become Ancestors, they have no leadership role there. 2. Only male relatives are referred to when calling on the assistance of the Ancestors or asking them to receive a loved one on his or her death while	agree / Disagree / Uncertain 35.7% agreement; 42.86% uncertainty; Ignore Agree / Disagree / Uncertain 35.7% agreement; 17.8% uncertainty; Ignore
3. Even though a woman may perform the function of a Chief, her position is similar to that of the Queen Regent – fulfilling a caretaker role until the Chief reaches an age when he can fill the role.	Agree / Disagree / Uncertain 82% agreement; 17.9% uncertainty; Accept
4. Subsequent to the King attaining the age of 40, *iNgwenyama* will consult with the Queen Mother and the Councils but is not subject to them in that he has the authority to override any advice that they may give him. 5. Such was the case with the appointment of Prime Minister Sibusiso Barnabus Dlamini in 2008	Agree / Disagree / Uncertain 78.5% agreement; 10.7% uncertainty; Accept Agree / Disagree / Uncertain 57.1% agreement; 25% uncertainty; Ignore
6. The current appointees to the House of Assembly and the Senate are all close friends or relatives of *iNgwenyama*	Agree / Disagree / Uncertain 21,4% agreement; 25% uncertainty; Ignore
7. the oldest male child will succeed the position of his father as head of the homestead on the death of his father assuming there are no male uncles still living - even though a younger brother has become more economically successful than his older brother.	Agree / Disagree / Uncertain 82.1% agreement; 3.6% uncertainty; Accept
8. The Swazi have a proverb that states '*Indvuku ayiwakathi umuti*' [a stick cannot build a home.] 9. Uncalled for violence, of any description, is contrary to Traditional Swazi custom. 10. Men who commit gender violence are considered to be less than human. 11. Such people should be ostracised as the have lost their *Buntfu*. [*Awusi'muntfu usilwane* – You are no person, you are an animal.]	Agree / Disagree / Uncertain 96.4% agreement; 3.6% uncertainty; Accept Agree / Disagree / Uncertain 82% agreement; 0% uncertainty; Accept Agree / Disagree / Uncertain 85.7% agreement; 0% uncertainty; Accept Agree / Disagree / Uncertain 89.2% agreement; 0% uncertainty; Accept
12. In many respects, a son cares more for his mother than his father [who he respects] or any of his wives.	Agree / Disagree / Uncertain 50% agreement; 10.7% uncertainty; Refer
13. In matters related to the extended homestead, family	Agree / Disagree / Uncertain

	meetings are called by the most senior male member of the family.	92.9% agreement; 0% uncertainty; Accept
14.	The meeting is held at the home of the Grandmother [even if she is dead].	Agree / Disagree / Uncertain 89.3% agreement; 7.1% uncertainty; Accept
15.	The meeting is between the Father and his sons.	
16.	Traditionally, women are not permitted to attend such meetings as it is a male prerogative.	Agree / Disagree / Uncertain 42.8% agreement; 14.3% uncertainty; Ignore
17.	In the absence [through death] of the father, an uncle will preside over the meeting.	Agree / Disagree / Uncertain 35.7% agreement; 3.6% uncertainty; Ignore t Agree / Disagree / Uncertain 96.4% agreement; 0% uncertainty; Accept
18.	Because of his position as head of the household the father in the house takes ownership of his children's actions.	Agree / Disagree / Uncertain 89.3% agreement; 0% uncertainty; Accept
19.	He has authority over them and must see to it that they are disciplined within the culture of *Buntfu*.	Agree / Disagree / Uncertain 96.4% agreement; 0% uncertainty; Accept
20.	This verbal remonstration by the grandfather with his own son will be public – perhaps in front of his uncles or aunts. The effect of this is to shame the father who will carry out his duty within the family and effectively the wider community.	Agree / Disagree / Uncertain 50% agreement; 32% uncertainty; Ignore
21.	If a child misbehaves and the behaviour is brought to the attention of the father who fails to act, the grandfather will be called on to discipline his son for not acting against the grandson.	Agree / Disagree / Uncertain 57.1% agreement; 14.3% uncertainty; Ignore
22.	In traditional Swazi culture, from the moment that a son is born into the family his father will instil the understanding that he 'has a wife' in the nature and quality of his paternal grand-mother.	Agree / Disagree / Uncertain 60.7% agreement; 17.9% uncertainty; Review
23.	The grandmother will be for him a 'wife' and she will acknowledge the child as her 'husband.'	Agree / Disagree / Uncertain 64.3% agreement; 14.3% uncertainty; Review
24.	As the child grows, the 'wife' [grandmother] will show the young boy much respect instilling within him a sense of honour.	Agree / Disagree / Uncertain 67.9% agreement; 14.3% uncertainty; Review
25.	To honour his 'wife' [grandmother], the boy must prove not only his strength but also his character. For example, the young boy will pick firewood and bring it home displaying his strength.	Agree / Disagree / Uncertain 67.9% agreement; 14.3% uncertainty; Review
26.	To encourage the boy, the *Gogo* will show her appreciation. In this way the young boy develops his *Buntfu* as well as his determination and strength.	Agree / Disagree / Uncertain 71.4% agreement; 7.1% uncertainty; Accept
27.	Once the child passes into puberty at about 12 or 13, he leaves the oversight and protection of his grandmother 'wife' and moves into his own room [*Lilawu*].	Agree / Disagree / Uncertain 89.3% agreement; 3.5% uncertainty; Accept
28.	At this point he is now living closer to his father and uncles.	Agree / Disagree / Uncertain 96.4% agreement; 0% uncertainty; Accept
29.	His sibling sisters or half-sisters are not permitted to enter his room and he must look after himself [other than in respect of food which he gets from the main kitchen.]	Agree / Disagree / Uncertain 57.1% agreement; 10.7% uncertainty; Review

30.	The training of Swazi boys is directed towards training them and ensuring that when they enter public life, they are hardened physically and severed from 'skin skirts of their mothers.'	Agree / Disagree / Uncertain 75% agreement; 17.9% uncertainty; Accept
31.	While out herding the cattle, the young boys will engage in the game of stick-fighting *[kuvulewa]*.	Agree / Disagree / Uncertain 100% agreement; 0% uncertainty; Accept
32.	Because of the nature of the game, they will incur bumps and bruises.	Agree / Disagree / Uncertain 100% agreement; 0% uncertainty; Accept
33.	On returning home, *Firstly,* the young boy may not reveal any sign of weakness.	Agree / Disagree / Uncertain 96.4% agreement; 3.5% uncertainty; Accept
34.	*Secondly*, if he loses the match he may not return home crying and	
35.	*thirdly,* he is not permitted to come home and select stronger weapons to wreak vengeance.	Agree / Disagree / Uncertain 92.9% agreement; 3.6% uncertainty; Accept Agree / Disagree / Uncertain 89.3% agreement; 3.6% uncertainty; Accept
36.	Traditionally within the clan, while a woman is highly valued, that value is primarily attributable to her reproductive capabilities and not any other skill or gifting she may possess.	Agree / Disagree / Uncertain 64.3% agreement; 10.7% uncertainty; Review
37.	Since males are expected to perpetuate the family [*bavusa likhaya*], wives who produce male heirs are given greater respect.	Agree / Disagree / Uncertain 92.8% agreement; 3.6% uncertainty; Accept
38.	This is especially true of the wife who gives birth to the first son as he is destined to head up the family.	Agree / Disagree / Uncertain 92.8% agreement; 0% uncertainty; Accept
39.	It is important to note that should a man [through genetics] be unable to sire a male child, his family will 'send him away' and arrange for one of his brothers or male relatives to sire a male child so that the man is not left without a male heir.	Agree / Disagree / Uncertain 75% agreement; 10.7% uncertainty; Accept
40.	Sometimes, a man may choose to take the woman as a second wife if the man has slept with his wife's younger sisters [*kulamuta*].	Agree / Disagree / Uncertain 78.6% agreement; 14.3% uncertainty; Accept
41.	Because of the patrilineal nature of the culture, if a man dies without progeny, a younger brother will take on the dead brother's wife as his own [*kungenwa*].	Agree / Disagree / Uncertain 89.3% agreement; 0% uncertainty; Accept
42.	*Kungenwa* is done with the wife's consent.	Agree / Disagree / Uncertain 71.4% agreement; 0% uncertainty; Accept
43.	If children are born from this marriage, the children are deemed, legally, to be those of the dead brother.	Agree / Disagree / Uncertain 85.7% agreement; 7.1% uncertainty; Accept
44.	Even though each Swazi male seeks respect which can be translated as status within the community, his method of achieving it is critical to the amount of respect that he receives.	Agree / Disagree / Uncertain 82.1% agreement; 14.3% uncertainty; Accept
45.	The example is given of a young Chief who is inaugurated. At that point his perceived ranking has already been established.	Agree / Disagree / Uncertain 75% agreement; 21.4% uncertainty; Accept
46.	However, in order for young Chief to maintain that status or enhance it and become known as a 'great Chief' he will need to show commitment and a sense of responsibility.	Agree / Disagree / Uncertain 89.3% agreement; 7.1% uncertainty; Accept
47.	The ordinary man, on the other hand cannot lay claim to a position of status - that individual must be	Agree / Disagree / Uncertain

	perceived to have honour before he can lay claim to it.	71.4% agreement; 17.9% uncertainty; Accept
48.	Where someone holds himself out as having status – as an emissary of the King or a Chief and does not, in fact hold that position - and it is found that no such status exists, that person will be dealt with by the King or Chief and disciplined accordingly.	Agree / Disagree / Uncertain 78.5% agreement; 17.9% uncertainty; Accept
49.	As is the case of a male child, a female child will become the 'wife' of her grandfather who will watch over and protect her until she reaches puberty when she will be given her own room close to that of her mother and aunts.	Agree / Disagree / Uncertain 57.1% agreement; 17.9% uncertainty; Review
50.	It is important to understand that, in terms of Swazi culture, 'it takes the whole village to raise a child' [*umtfwana wetfu sonke*].	Agree / Disagree / Uncertain 92.9% agreement; 7.1% uncertainty; Accept
51.	In terms of this cultural practice, the men within the village will take responsibility for the protection and discipline of each other's children.	Agree / Disagree / Uncertain 71.4% agreement; 10.7% uncertainty; Accept
52.	The implication of this is that if an adult male sees a schoolgirl from the village with a 'boyfriend' he will be beaten and the girl disciplined.	Agree / Disagree / Uncertain 71.4% agreement; 17.9% uncertainty; Accept
53.	Since men look for virgin brides who attract a greater 'Bride price' the girl's virginity is prized so highly that some families follow a *practice* of testing to see whether she is still a virgin during the time that she is growing up.	Agree / Disagree / Uncertain 67.9% agreement; 21.4% uncertainty; Review
54.	By not marrying and bearing children, it is believed that the Ancestors will be offended.	Agree / Disagree / Uncertain 53.8% agreement; 32.1% uncertainty; Review
55.	In terms of the African Worldview, the only way for the Living Dead to continue 'living' is to be remembered by their descendants.	Agree / Disagree / Uncertain 71.4% agreement; 21.4% uncertainty; Accept
56.	Whenever an issue needs to be resolved within a grouping, an *Indaba* of the particular forum is called by the head-man or *Tindvuna*.	Agree / Disagree / Uncertain 92.9% agreement; 0% uncertainty; Accept
57.	Within a village setting, every adult male resident is free to participate and the subject will be debated for as long as necessary to arrive at consensus.	Agree / Disagree / Uncertain 89.3% agreement; 7.1% uncertainty; Accept
58.	Should the dispute have happened between two families within the village, the women and children of the immediate families can also attend and be heard.	Agree / Disagree / Uncertain 75% agreement; 7.1% uncertainty; Accept
59.	Should anyone be deemed to have impinged the best interests of the community, Swazi custom holds that he/she should be disciplined by the forum.	Agree / Disagree / Uncertain 64.3% agreement; 14.3% uncertainty; Review
60.	Penalties for such behaviour can be severe and include:	Agree / Disagree / Uncertain 60.7% agreement; 17.9% uncertainty; Review
61.	A beating	Agree / Disagree / Uncertain 46.4% agreement; 14.3% uncertainty; Ignore
62.	Being sent away from the village	Agree / Disagree / Uncertain 82.4% agreement; 7.1% uncertainty; Review
63.	Being killed	Agree / Disagree / Uncertain 14.3% agreement; 10.7% uncertainty; Ignore

64.	Within Africa, the communities where the philosophy has prospered have been among rural clans.	Agree / Disagree / Uncertain 57.1% agreement; 28.6% uncertainty; Ignore
65.	With the urbanisation of the population and the improvement in education, men are becoming more and more individualistic and independent.	Agree / Disagree / Uncertain 92.9% agreement; 0% uncertainty; Accept
66.	With the urbanisation of the population and the improvement in education, women are becoming more and more individualistic and independent.	Agree / Disagree / Uncertain 85.7% agreement; 7.1% uncertainty; Accept
67.	Where once, women were prepared to accept their domestic role in the rural home, this is no longer the case.	Agree / Disagree / Uncertain 64.2% agreement; 7.1% uncertainty; Review
68.	More and more are seeing themselves [and their children] as better off if they are not burdened by a philandering husband who does not fulfil his obligation under Traditional Swazi Custom to care for and protect her as he would a child.	Agree / Disagree / Uncertain 75% agreement; 10.7% uncertainty; Accept
69.	Because of their [women's] education and work ethic, the *lizinga* [socio-economic achievement] of numbers of women far exceeds that of their husbands.	Agree / Disagree / Uncertain 57.1% agreement; 17.9% uncertainty; Review
70.	This brings with it a tension between the men's Traditional Authority and the women's Intellectual Authority.	Agree / Disagree / Uncertain 82.1% agreement; 3.6% uncertainty; Accept
71.	The maintenance of the Swazi culture once it is removed from the enclosed environment of the clan homestead becomes more difficult.	Agree / Disagree / Uncertain 85.7% agreement; 3.6% uncertainty; Accept
72.	Certainly on the South African mines and cities, the philosophy gives way to a Westernised 'What's in it for me?' way of thinking.	Agree / Disagree / Uncertain 64.3% agreement; 17.9% uncertainty; Review
73.	Since thousands of Swazis either work or attend university in South Africa, this cross culturization is having its toll on the Swazi culture.	Agree / Disagree / Uncertain 82.1% agreement; 7.1% uncertainty; Accept
74.	Individualism and the rights and role of the individual continue to replace the concept of 'I am, because we are.'	Agree / Disagree / Uncertain 71.4% agreement; 14.3% uncertainty; Accept
75.	With the loss of the understanding of *Ubuntu,* young girls adopted risky life-styles.	Agree / Disagree / Uncertain 92.8% agreement; 3.6% uncertainty; Accept
76.	There has been a loss of the traditional Swazi protection of women and children.	Agree / Disagree / Uncertain 96.4% agreement; 0% uncertainty; Accept
77.	The traditional hairstyle for a married woman was in the form of a beehive on top of the head made from natural hair.	Agree / Disagree / Uncertain 85.7% agreement; 7.1% uncertainty; Accept
78.	A more modern dress for the married woman has been the adoption of a 'doek' which is an Afrikaner term for a scarf that covers the head.	Agree / Disagree / Uncertain 100% agreement; 0% uncertainty; Accept
79.	The result of this loss of protection is that women are being physically and emotionally abused without recourse to their traditional covering.	Agree / Disagree / Uncertain 100% agreement; 0% uncertainty; Accept
80.	Power, position and wealth are being used by licentious men to coerce young girls and women into sexual acts.	Agree / Disagree / Uncertain 92.8% agreement; 3.6% uncertainty; Accept

81.	This dropping of moral cultural standards is bringing about a culture far removed from the Traditional Custom. As one correspondent within the Focus Group has said, this is not Swazi culture its 'Dubai[155]'.	Agree / Disagree / Uncertain 82.1% agreement; 3.6% uncertainty; Accept
82.	In assimilating this *Dubai* culture into that of the Swazi culture, many of the checks and balances prevalent in the Traditional culture are being lost.	Agree / Disagree / Uncertain 82.1% agreement; 7.1% uncertainty; Accept
83.	Young men are expected to publically express their appreciation of every young unmarried woman's beauty that they encounter – wherever it may happen.	Agree / Disagree / Uncertain 64.3% agreement; 10.7% uncertainty; Review
84.	According to Swazi custom, unless the young woman receives such comments, she is likely to have an inferior opinion of herself leading to an unhappy single life or *saliwakati*.	Agree / Disagree / Uncertain 60.7% agreement; 14.3% uncertainty; Review
85.	Young men are encouraged to 'pursue' the woman of his desires, while she is expected to 'refuse' his advances.	Agree / Disagree / Uncertain 85.7% agreement; 3.6% uncertainty; Accept
86.	It should be understood that wives are considered to be 'outsiders' and the only way that they can fall under the protection of the clan is for them to be considered to be 'children.'	Agree / Disagree / Uncertain 71.4% agreement; 28.6% uncertainty; Review
87.	This understanding is supported by the practice of introducing the man's future wife to the family's ancestors. The future wife is invited to stay over at his home. In the early hours of the morning, when it still dark, she is abducted from her room by the man's aunts and taken out to the cattle byre *[kraal]*. There she is introduced as 'a new child' to the Ancestors. To ensure that the Ancestors are aware of her voice, she is forced to cry out like a child would.	Agree / Disagree / Uncertain 93.3% agreement; 0% uncertainty; Accept
88.	The social consequence of the 'child' status of a man's wife has been far reaching, as children '*should be chastised when they disrespect their fathers*". Thus men believe that they should beat their wives to ensure respect.	Agree / Disagree / Uncertain 50% agreement; 7.1% uncertainty; Review
89.	In terms of Swazi Traditional Custom fathers act as Trustee for the family's assets such as cattle. The cattle do not personally belong to the father but are owned by the family although he must care for them.	Agree / Disagree / Uncertain 81.2% agreement; 16.7% uncertainty; Accept
90.	Historically, fathers would supply their sons with the cattle needed to pay over the 'bride wealth'.	Agree / Disagree / Uncertain 92.9% agreement; 0% uncertainty; Accept
91.	Unfortunately, with the advent of the individualistic *Dubai* philosophy, men are using the 'bride wealth' received from the marriage of a daughter to acquire a further bride for themselves or expending the wealth in personal gratification rather than assisting their son's with the payment of their *Lobola*.	Agree / Disagree / Uncertain 75% agreement; 7.1% uncertainty; Accept
92.	The impact on his sons is that they must now pay the *Lobola* themselves from money that they must borrow - thus, putting their marriage into debt before it even starts.	Agree / Disagree / Uncertain 78.5% agreement; 7.1% uncertainty; Accept

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[155] The reference to "Dubai" has nothing to do with the city of Dubai as such, but refers to the importation of cheap second hand cars from other lands.

93.	Early Christian missionaries required converts to desist from wearing loin cloths and instead wear suits in a climate where temperatures can reach forty degrees centigrade.	Agree / Disagree / Uncertain 85.7% agreement; 10.7% uncertainty; Accept
94. 95.	Within the 'Ancestral understanding', the world of the living is 'projected into a world of spirits [*Emadloti*]'. Men and women, old and young, aristocrats and commoners, continue the patterns of superiority and inferiority established by the Earthly experiences.	Agree / Disagree / Uncertain 60.7% agreement; 25% uncertainty; Review Agree / Disagree / Uncertain 64.3% agreement; 25% uncertainty; Review
96.	There is a lack of formal tertiary education among the clergy – especially among the Zionist congregation.	agree / Disagree / Uncertain 50% agreement; 35.7% uncertainty; Review
97.	Genesis 3:16 [your desire will be for your husband and he will rule over you] is frequently quoted to affirm the belief that men should rule over women.	Agree / Disagree / Uncertain 82.1% agreement; 14.3% uncertainty; Accept

2   CITY HIGH SCHOOL FOCUS GROUP

The City School's Group consisted of 21 young people from Forms 4 – 6 (Grades 11-13). Each of the children was asked to rate three other young people who they saw as leaders. They were presented with nine alternatives and asked to record which of the qualities best represented the reason why they chose that particular leader.

1 If I don't, he / she will bully me   2   He / she is clever
3 He / she is royalty   4   He / she is popular with the opposite sex
5 He / she is good at sports   6   He / she is rich
7 He / she is good looking   8   He / she is a rebel
9 He / she is always kind

The graph below (Table 1) represents the number of votes for each quality as balloted by the total number of young people. Across the gender lines, the young people chose academic ability and kindness as their requirements to be a leader in their school.

Table 1
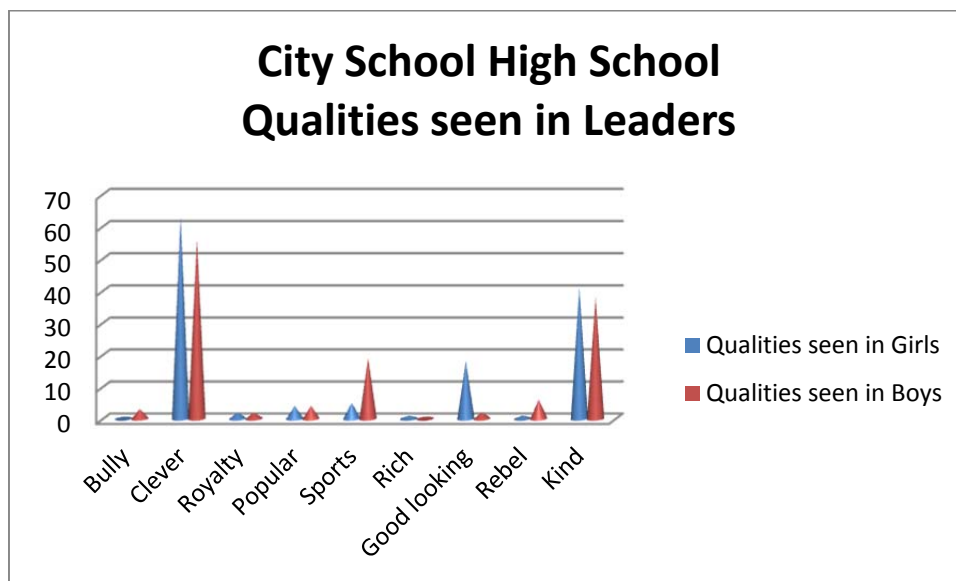
In the Focus Group discussions, the young people were posed a number of questions:
- What is your life's goal?
- To be a good son / daughter and follow the wishes of my parents
- To be wealthy
- Marriage and Children

Across the board – both male and female – chose to be rich. More than 90% of both genders gave this as their first choice. When asked how they would achieve this, they all agreed that it would be done through qualification. The natural corollary to this is that study through a University costs a lot of money. There were four possible sources for funding these studies: (1). A Bursary, (2). Parents, (3). Part time study or (4) a "Sugar

Daddy." When confronted with the 2007 Swaziland HIV statistics, (Table 2) they considered that the most important revelation in the Graph was that men were having sex with women ten years their junior indicating the presence of "Sugar Daddies."

Table 2

HIV Population by Gender by Age
Source - Swaziland Central Statistics Office 2007
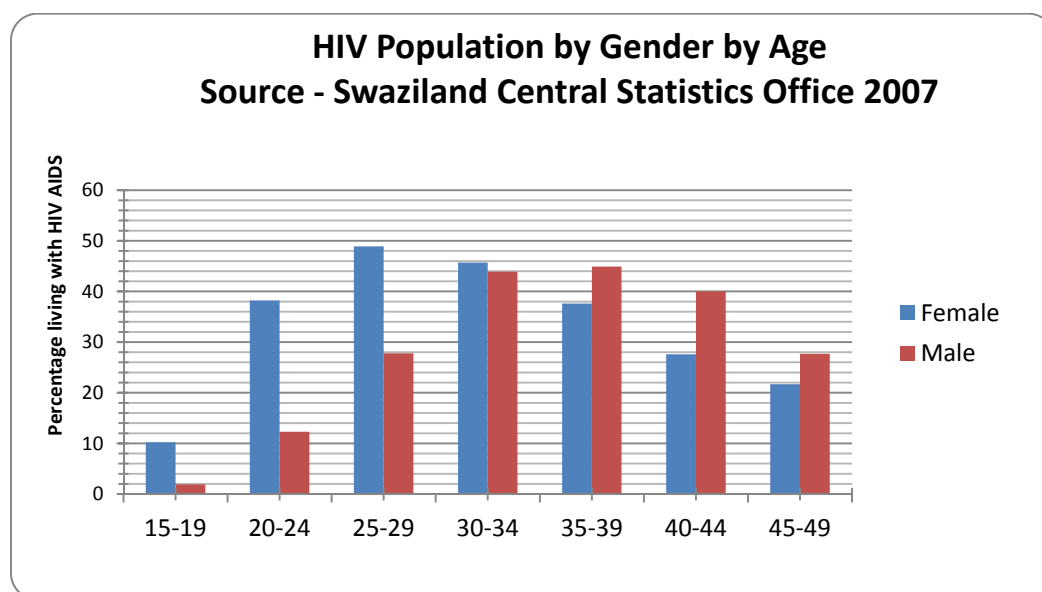
When asked to comment on the fact that girls were seeing sex as a commodity to be sold so as to achieve their goals, the attitude expressed was "That's life."

Questioned on the type of marriage that they would engage in, it was interesting to note the gender differences. The young ladies, with one exception, chose a "civil wedding". The young men, with no exception, chose a traditional marriage. When the question was raised as to why there was this significant difference and why the boys would want a Traditional Marriage, the immediate reply from girls was that "They want more than one wife." Yet when previously asked whether they would agree to be a second wife in a polygynous relationship, they were unanimous in their agreement that not one would agree to be a second wife.

 With regard to the qualities that they valued in the other gender there was an incredible unanimity amongst the answers. Over ninety percent of the young ladies identified "successful" as the primary quality that they would look for. Additional qualities mentioned include loyalty, trustworthiness and kindness. Over 90% of the young men also were in agreement that beauty would be their primary requirement. This aligns itself well

with the researcher's conclusion that men seek sex (beauty) and women seek security (success, loyalty, trustworthiness, and kindness.).

The final question posed was "how far does a Swazi male's authority go?" The discussion was prefixed by consideration of the socialisation of Swazi boys and girls. It was agreed *firstly,* that young boys were taught, from an early age, that they were "the Man" and *secondly*, that in a similar manner young girls were brought up believing that they should believe the male to be "the man". When faced with the finality of that perceived authority, the girls voiced their belief that they would not obey a young man who told them to lie down because he wanted sex. It was, however, acknowledged that such events do occur.

3   PERI-URBAN HIGH SCHOOL FOCUS GROUP

This consisted of 9 young people from Forms 4 – 5 (Grades 11-12). Each of the children was asked to rate three other young people who they saw as leaders. They were presented with ten alternatives and asked to record which of the qualities best represented the reason why they chose that particular leader.

1	If I don't, he / she will bully me	2	He / she is clever
3	He / she is royalty	4	He / she is popular with the opposite sex
5	He / she is good at sports	6	He / she is rich
7	He / she is good looking	8	He / she is a rebel
9	He / she is always kind	10	He / she is honest

The graph below represents the number of votes for each quality as balloted by the total number of young people. Across the gender lines, the young people chose academic ability, kindness and honesty as their requirements to be a leader in their school. Belonging to the Royal family also featured as did a girl's beauty.

Table 3

In the Focus Group discussions, the young people were posed a number of questions:

What is your life's goal?

- To be a good son / daughter and follow the wishes of my parents

- To be wealthy

- Marriage

- Children

Of the nine children, three out of the four boys and three girls chose to be rich. When asked how they would achieve this, the girls indicated that they would seek further education once they left school, or open their own business. The natural follow through on this is tertiary education costs a lot of money. There were four possible sources for funding these studies: (1). A Bursary, (2). Parents, (3). Part time study or (4) a "Sugar Daddy." When confronted with the 2007 Swaziland HIV statistics, they considered that the most important revelation in the Graph was that men were having sex with women ten years their junior indicating the presence of "Sugar Daddies." [Appendix 1 Table 2]

When questioned on the type of marriage that they would engage in, the answers from the girls proved interesting. Out of the five young ladies, three chose a civil wedding; one chose a traditional wedding while the fifth chose not to get married – but to have children. The young men were split evenly between a civil marriage and a traditional marriage.

The girls were unanimous in their agreement that not one would agree to be a second wife in a polygynous relationship. Three of the four boys indicated that they would like to take part in a polygynous marriage.

The nine students agreed that the current "bride wealth" payment was fifteen cows. There was general consensus amongst the girls who indicated that they would marry, that the payment of the *lobola* to their father was acceptable even though it meant that the girls would be "owned" by their future husbands. Most of the girls indicated that, while it was not agreeable to them preferring an equal relationship, it was nevertheless the custom. The boys were split between control and equal marriage. Turning to the question of *Inhlanti*, the girls were against it while the boys took the traditional view that they would marry their wife's sister.

The nine young people all agreed that they had been socialized from a young age to believe that men were "in charge." It was also agreed that Swazi Society believed that if a man told a woman to "lie down to engage in sex" she would obey. When the young ladies were asked if they would agree, they said no even though it was contrary to custom. One young lady left the door open by remarking in SiSwati that it depended on the circumstances.

On the question of remaining a virgin until marriage, the boys all held the view that it was impossible. Three of the five girls believed it to be possible. Two girls expressed the opinion that in today's world it was not possible.

4   RURAL HIGH SCHOOL FOCUS GROUP

This consisted of 45 young people from Form 4 (Grades 11). Each of the children was asked to rate three other young people who they saw as leaders. They were presented with ten alternatives and asked to record which of the qualities best represented the reason why they chose that particular leader.

1	If I don't, he / she will bully me	2	He / she is clever
3	He / she is royalty	4	He / she is popular with the opposite sex
5	He / she is good at sports	6	He / she is rich
7	He / she is good looking	8	He / she is a rebel
9	He / she is always kind	10	He / she is honest

The graph below represents the number of votes for each quality as balloted by the total number of young people. Similarly to the Peri-Urban School, the young people chose academic ability, kindness and honesty as their requirements to be a leader in their school. Belonging to the Royal family also featured as did a girl's beauty.

Table 4
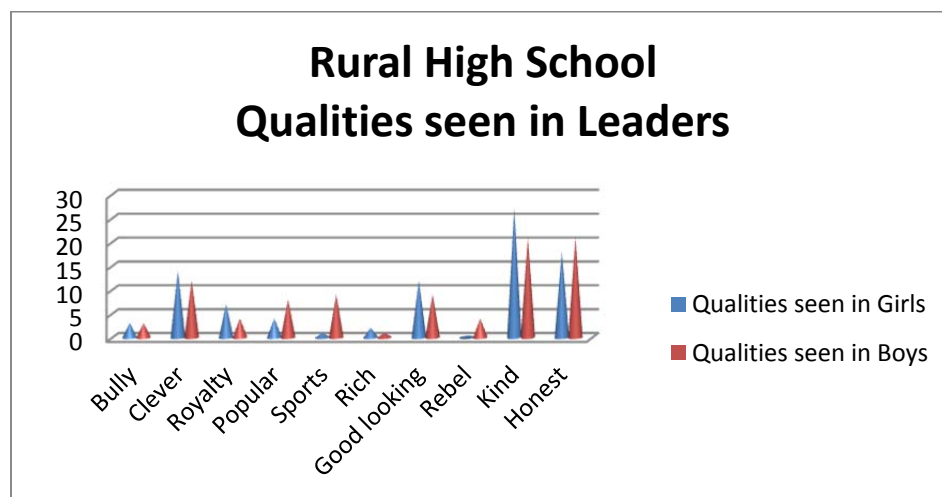
In the Focus Group discussions, the young people were posed a number of questions:
What is your life's goal?
- To be a good son / daughter and follow the wishes of my parents
- To be wealthy
- Marriage
- Children
- To be a Pastor

Of the forty five children, ninety percent of the boys and girls chose to be rich. The girls were also enthusiastic about getting married. When asked how they would become rich, both genders indicated that they would seek further education once they left school, or open their own business. The natural follow through on this is tertiary education costs a lot of money. There were four possible sources for funding these studies: (1). A Bursary, (2). Parents, (3). Part time study or (4) a "Sugar Daddy." When confronted with the 2007 Swaziland HIV statistics, they considered that the most important revelation in the Graph was that men were having sex with women ten years their junior indicating the presence of "Sugar Daddies." [Appendix 1 Table 2]

When questioned on the type of marriage that they would engage in, the answers from the girls proved interesting. Out of the thirty young ladies, five chose a traditional wedding while the balance indicated a civil marriage. The young men were split evenly between a civil marriage and a traditional marriage.

The girls were unanimous in their agreement that not one would agree to be a second wife in a polygynous relationship. They also were in unison when confronted with the question of Lobola – all wanted their future husband to pay the Bride Wealth to their fathers. The boys on the other hand, were divided as to whether or not they would pay the Lobola. Six out of fifteen would prefer not to have to pay the price. Most of the boys indicated that they would like to take part in a polygynous marriage. When confronted with the concept of *Inhlanti,* the girls acknowledged that they would have to accede to the tradition but it would be against their wishes.

The young people all agreed that they had been socialized from a young age to believe that men were "in charge."

Within the group there were six couples – obvious from the way that they were sitting as well as their body-language. When approached, the boys acknowledged that such actions (pairing) were contrary to Swazi Tradition and that their fathers[156] would disapprove of

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[156]   Fathers, in this sense, include their own fathers as well as their paternal uncles.

their relationship. When the girls were asked what their fathers would do, they indicated that they would be disciplined and the boy possibly beaten.

What impressed the most was the young lady's unanimous commitment to the payment of Lobola by their future husbands and their acquiescence to the traditional system with regard to *Inhlanti.* Added to this was the traditional Patriarchalistic attitude of the young men to gender relationships.

1	**Romans 1** [11] I long to see you so that I may impart to you some spiritual gift to make you strong— [12] that is, that you and I may be mutually encouraged by *each other's* faith.	Reciprocity required
2	[27] In the same way the men also abandoned natural relations with women and were inflamed with lust for *one another*. Men committed shameful acts with other men, and received in themselves the due penalty for their error.	Reciprocity required
3	**Romans 2** [15] They show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts sometimes accusing (*one another*) and at other times even defending them.).	Reciprocity required however, it could be treated as one to the other
4	**Romans 12** [4] For just as each of us has one body with many members, and these members do not all have the same function, [5] so in Christ we, though many, form one body, and each member belongs to *all the others*.	Reciprocity required
5		Reciprocity required
6	[10] Be devoted to one another in love. Honor *one another* above yourselves.	Reciprocity required
7	[16] Live in harmony with *one another*. Do not be proud, but be willing to associate with people of low position. Do not be conceited. **Romans 13**	Reciprocity required
8	[8] Let no debt remain outstanding, except the continuing debt to love *one another*, for whoever loves others has fulfilled the law. **Romans 14**	Reciprocity required however, it could be treated as one to the other
9	[13] Therefore let us stop passing judgement on *one another*. Instead, make up your mind not to put any stumbling block or obstacle in the way of a brother or sister.	Reciprocity required

	[19] Let us therefore make every effort to do what leads to peace and to mutual edification.	
10	Romans 15	Reciprocity required
11	[5] May the God who gives endurance and encouragement give you the same attitude of mind toward *each other* that Christ Jesus had,	Reciprocity required
12	[7] Accept *one another*, then, just as Christ accepted you, in order to bring praise to God.	Reciprocity required
13	[14] I myself am convinced, my brothers and sisters, that you yourselves are full of goodness, filled with knowledge and competent to instruct *one another*.	
	Romans 16	Reciprocity required
	[16] Greet *one another* with a holy kiss.	
14	1 Corinthians 7:5 [5] Do not deprive *each other* except perhaps by mutual consent and for a time, so that you may devote yourselves to prayer. Then come together again so that Satan will not tempt you because of your lack of self-control.	Reciprocity required
15	1 Corinthians 11 [33] So then, my brothers and sisters, when you gather to eat, you should all eat *together*.	Reciprocity required but can mean wait so that all can eat together (Piper and Grudem 2006c:494).
16	1 Corinthians 12 [24b]But God has put the body together, giving greater honor to the parts that lacked it, [25] so that there should be no division in the body, but that its parts should have equal concern for *each other*.	Reciprocity required
17	1 Corinthians 16 [20] All the brothers and sisters here send you greetings. Greet *one another* with a holy kiss.	Reciprocity required
18	2 Corinthians 13 [12] Greet *one another* with a holy kiss.	Reciprocity required

19	Galatians 5	
20	[13] You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the flesh; rather, serve *one another* humbly in love.	Reciprocity required
21	[15] If you bite and devour *each other*, watch out or you will be destroyed by each other.	Reciprocity required
22	[17] For the flesh desires what is contrary to the Spirit, and the Spirit what is contrary to the flesh. They are in conflict with *each other*, so that you are not to do whatever you want. Galatians 6	Reciprocity required
23	[2] Carry *each other's* burdens, and in this way you will fulfil the law of Christ. Ephesians 4	Reciprocity required however, it could be treated as one to the other (Piper and Grudem 2006c:493-494).
24	[2] Be completely humble and gentle; be patient, bearing with *one another* in love.	Reciprocity required
25	[25] Therefore each of you must put off falsehood and speak truthfully to your neighbor, for we are all members of *one (another)*.	Reciprocity required
26	[32] Be kind and compassionate to one another, forgiving *each other*, just as in Christ God forgave you. Ephesians 5 [21] Submit to *one another* out of reverence for Christ.	Reciprocity required
27	Philippians 2	
28	[3] Do nothing out of selfish ambition or vain conceit. Rather, in humility value *others* above yourselves, [4] not looking to your own interests but each of you to the interests of the others. Colossians 3 [9] Do not lie to *each other*, since you have taken off your old self with its practices	Reciprocity required Reciprocity required however, it could be treated as one to the other
29	[13] Bear with each other and forgive *one another* if any of you has a grievance against someone. Forgive as the Lord forgave you.	Reciprocity required however, it could be treated as one to the other

30	1 Thessalonians 3	Reciprocity required
31	[12] May the Lord make your love increase and overflow for *each other* and for everyone else, just as ours does for you.	Reciprocity required
	1 Thessalonians 4	
32	[9] Now about your love for *one another* we do not need to write to you, for you yourselves have been taught by God to love each other.	Reciprocity required
33	[18] Therefore encourage *one another* with these words.	Reciprocity required
	1 Thessalonians 5	
34	[11] Therefore encourage *one another* and build each other up, just as in fact you are doing.	Reciprocity required
	[15] Make sure that nobody pays back wrong for wrong, but always strive to do what is good for *each other* and for everyone else.	Reciprocity required
	2 Thessalonians 1	
35	[3] We ought always to thank God for you, brothers and sisters, and rightly so, because your faith is growing more and more, and the love all of you have for *one another* is increasing.	Reciprocity required
	Titus 3	
	[3] At one time we too were foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures. We lived in malice and envy, being hated and hating *one another*.	

'Mezzanine' Scripture	'Mezzanine' Positioning	Scripture recording 'Ground floor' issue	'Ground floor' impact
[2:11]As foreigners and exiles	Relational position between the Believer's spiritual position and their 'now' reality.	[11]to abstain from sinful desires, which wage war against your soul. [12] Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us.	Missiological – demonstrating the effect of the Christian life.
[2:13]For the Lord's sake	Relationship with the authorities who govern in the 'now'.	[13]Submit yourselves to every human authority: ….[15] For it is God's will that by doing good you should silence the ignorant talk of foolish people. [16] Live as free people, but do not use your freedom as a cover-up for evil; live as God's slaves. [17] Show proper respect to everyone, love the family of believers, fear God, honor the emperor.	Missiological – impacting Earthly authorities
[2:18] In reverent fear of God	Relationship with God	[18] Slaves, submit yourselves to your masters.	Missiological – impacting masters
[:1] In the same way	Relationship with non-believers	[3:1] Wives submit yourselves to your own husbands so that, if any of them do not believe the word, they may be won over without words by the behavior of their wives…	Missiological – impacting unbelieving husbands
[3:7] In the same way 3.8 and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers.	Relationship with believers	[7]Husbands be considerate as you live with your wives, and treat them with respect as the weaker partner	Empowering Gender Relationship

7 THE SWAZI HIERARCHICAL STRUCTURE

THE ANCESTORS/*AMADLOTI*

It is believed that the Ancestors maintain the following hierarchical structure in the afterlife.

THE ROYALTY
His Majesty - King and *Ngwenyama* Mswati III
The Queen Mother - *Ndlovukazi*

At every level of humanity including that of His Majesty, the authority of the *Tangoma* is recognised

PRINCES OF THE REALM

The *Liqoqo* (Council of Ministers). consists of twenty to thirty chiefs and commoners.

If *iNgwenyama* must decide on a sensitive matter or dispute, he will consult with all or some of the members of the *Ligunqa* who are themselves 'princes of the realm,' being 'paternal uncles and half-brothers of *iNgwenyama*.'

PARLIAMENT

Parliament consists of two houses – the House of Assembly and the Senate. Both houses must pass a Bill before it becomes law.

The House of Assembly consists of 60 members elected by the people; 5 men and 5 women appointed by the King and 4 women appointed by the House.

Two thirds of the Senate are appointed by the King while the other third is appointed by the House of Assembly

THE CHURCH

Annually at Easter, His Majesty and / or Her Majesty, the Queen Mother will preach sermons to the gathering of the Zionist Church.

A Theological Evaluation of the Patriarchalistic understanding of Authority and Submission in Marriage
Contextualised within the Kingdom of Swaziland.

Page | 313

COUNCIL OF CHIEFS

From His Majesty's position, authority over cultural affairs is delegated down through his chiefs to the headmen of each clan.

LOCAL FORUMS

Each village has a *Ndvuna* (headman). who is appointed by the Chief of the village's region. When community matters are discussed, he will chair the meeting

THE HOUSEHOLD

The extended household is headed up by the oldest male member of the clan. Below him are his sons and their sons. Until they reach the age of 35-40, the men are considered boys – no matter how many children they have fathered.

PERSONS WITH LITTLE TO NO AUTHORITY

Within this Group, the *Gogo* has the most authority followed by the wives and daughters. Below them are cripples, albinos and homosexuals