
**THE EFFECTS OF ABSENT
FATHERS
IN SPREADING HIV/AIDS
AND THE ROLE OF THE
CHURCH
IN SWAZILAND**

By:
NEVILLE I CURLE

A THESIS SUBMITTED IN
ACCORDANCE WITH THE
REQUIREMENTS OF

MASTER OF THEOLOGY

in the subject

PRACTICAL THEOLOGY

at the

**SOUTH AFRICAN
THEOLOGICAL
SEMINARY**

PIET RETIEF

JANUARY 2009

SUPERVISOR:
DR MARK STEWART

CO-SUPERVISORS:
**PROF SW KUNHIYOP AND
DR KG SMITH**

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DECLARATION

Student Number 4525

I declare that **Absent Fathers – Licentious Sons** 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.



Neville I Curle

25th January 2009

THE EFFECTS OF ABSENT FATHERS IN THE SPREADING OF HIV/AIDS AND THE ROLE OF THE CHURCH IN SWAZILAND

ABSTRACT

The Nation of Swaziland is steadily losing its understanding of fatherhood as hundreds of thousands of children are born into this world not knowing what it is to have a real father. Sons, having no valid role model, look to the world around them for guidance. Enticed by the lure of wealth, power and prestige, they forsake their understanding of *ubuntu* and set out on a hedonistic, materialistic journey. Over time, they lose much of their cultural heritage. Yet one aspect remains – the Patriarchal aspect, which dominates their relationship with women. The blend of hedonism, materialism and male chauvinism mixed with female subjugation and poverty are a fertile breeding ground for HIV/AIDS. This thesis demonstrates that the loss of this loss of understanding by men is a major driving force behind the HIV/AIDS pandemic in Swaziland.

The study explores the gradual shift that has taken Swazis from a strong cultural background to one that is steadily dying. In so doing, this investigation traces how Swazi men were forced through poverty - induced by big business (aided and abetted by the British, the Afrikaners and later the A.N.C.), as well as by their own personal greed - to leave the moderating restraint of their fathers. Generations of young men chose to leave Swaziland to go and work on the gold mines in South Africa. Far from their homes, living in single hostels, the men chose to drink in bars and sleep with prostitutes or girlfriends,

and finally formed second families. Out of reach of the restraining influence of their fathers, the strictly moral Swazi culture was perverted through their interaction with foreign cultures – especially that of the West. The male domination mindset was merged with western “free love” understanding, producing a male chauvinist of extreme proportions. The discarding of a centuries-old cultural/moral structure of *Ubuntu*, together with the African Traditional Religious belief that there is no eternal judgment makes for a potent cocktail, which has resulted in a generation of self-destructing spiritual orphans.

In the meantime, HIV/AIDS had been imported to South Africa from Central and Eastern Africa¹ via truckers, migrant labourers and guerrillas, where it found a fruitful home along the trucking routes and on the mines. The Swazis, along with the Tswanas, the Sothos and the South Africans would take the disease home. The combination of extreme male chauvinism, “widespread grazing” (a descriptive Ugandan term associated with sleeping around) [Epstein 2007:162] and no spiritual or cultural constraints have ensured that HIV/AIDS would spread like wildfire – the so called “HIV super highway”. [Epstein 2007:58]

The Church, the governments and the people themselves would spend decades denying the existence of the disease, and now it is almost too late. In an environment where “widespread grazing” is common, even amongst some Pastors, it is little wonder that the nation is dying.

The pandemic is steadily bringing Swaziland to its knees. Life expectancy has been reduced to only 31.3 years in 2004 [Whiteside and Whalley2007: 6] and the quality of life for the vast majority of Swazis leaves much to be desired.

The thesis closes with a call to the Church to lead the way by repenting, praying, preaching, living the life we are called to live, and addressing the need for those who are fatherless to be fathered within the Church.

¹ HIV/AIDS appears to have originated in West Africa from where it was transferred eastwards and southwards to Kenya, Tanzania, Uganda and the Congo. [Epstein 2007:41-42]

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- The only person with whom I have ever slept, my wife Linda, who is not only my friend, my lover, and my companion of 31 years, but also my Editor-in-Chief.
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-
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CHAPTER ONE

INTRODUCTION

1.1 STUDY BACKGROUND

I have worked in Swaziland for the past 10 years and have thus gained some insight into Swazi culture. During that time, the HIV/AIDS pandemic began to decimate the nation. From my position as Financial Manager of a Retail Hardware Group of companies, and then of a Forestry and Timber Group, I am able to appreciate the economic impact that the pandemic is having on the Timber Group, as well as its impact on the country at large.

In my role as an elder in the church, I had seen the devastation that the pandemic is bringing to the lives of the people. In 2003, with the aid of my good friends and neighbours, Sylvester Mathenjwa M.D. and Arnau van Wyngaard D.Th, I began an in-depth study of what HIV/AIDS was and why it was so effective in South Africa. This study led me to the information that was being made available by institutions such as UNAIDS it was plain that Southern Africa is at the epicentre of the world's HIV/AIDS pandemic.

I have chosen to single out the Kingdom of Swaziland as the focus of my discussion. Firstly, the country, whilst being fiercely nationalistic, is not racist. Secondly, its laws prevent large scale influx of non-Swazi nationals – for work or for any other reason. This gives one the benefit of studying the culture without outside forces impacting the study to

any great degree. Thirdly, the HIV/AIDS statistics are so extreme as to warrant special attention.

Despite the best efforts of institutions such as UNAIDS and NERCHA², HIV/AIDS is the root cause of Southern Africa's escalating death rate and Swaziland has the highest per capita number of people living with HIV/AIDS.

This reality contrasts starkly with the country's historical culture. Culturally members of the Nguni tribes (including Swazis and Zulus) were subjected to stringent controls in their heterosexual relationships. Their cultural practices prohibited young men and women, on pain of death, from engaging in penetrative sex [Ritter 1978: 11.] Added to this were severe penalties related to adultery. [Natal Witness: 2003]

The marked contrast between the evidence reflected in the HIV/AIDS statistics indicating sexual promiscuity and historical cultural norms raise the question "How can a culturally strong nation such as Swaziland, where most of the people are Nguni, fall prey to a disease that is totally at odds with their culture."

Newspaper articles shed light on the subject as they portray the abuse that women experience on a day to day basis. In 1995, a centre page article appeared in the Swazi Observer written by Kosi Khosa. The author of the article stated that in terms of current Swazi cultural practices:

In the eyes of society, a female is 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]

It was this article, more than any other that gave rise to this research. It was obvious that, through Khosa's eyes, Swaziland's current culture is one in which women had become sexual objects for men's use and abuse – a far cry from the historical norm. The probability thus exists that the disease is symptomatic of a much deeper issue.

During the initial research an article by Schoofs came to light quoting Lurie³:

² NERCHA - Swaziland's quasi government department charged with the task of fighting HIV/AIDS

³ Mark Lurie is a social epidemiologist and an Assistant Professor of Community Health and Medicine at Brown University Medical School and The Miriam Hospital in Providence, Rhode Island USA. As a Senior Scientist with the South African Medical Research Council between 1996 and 2000, he conducted descriptive epidemiological and intervention research on the concurrent HIV/AIDS, STI, and TB epidemics in sub-Saharan Africa [Lurie 2004:Biography]

If you wanted to spread a sexually transmitted disease, you'd take thousands of young men away from their families, isolate them in single-sex hostels, and give them easy access to alcohol and commercial sex. Then, to spread the disease around the country, you'd send them home every once in a while to their wives and girlfriends. And that's basically the system we have with the mines. [Lurie as cited by Schoofs 1999:¶6]

It is acknowledged that Lurie's research is centred in the Hlabisa / Nongoma districts of Kwa-Zulu Natal. However, these communities lie only 60-80 kilometres south of Swaziland, so the probability exists that what is true of Lurie's studies should also relate to the relationships within Swaziland. In the sample that was taken it was found that:

In 20.8 per cent of the couples one of the partners was infected and migrant couples were 2.5 times more likely than non-migrant couples to have one partner infected (26.5 per cent versus 12.8 per cent). Of these couples, the man was HIV-positive in 71 per cent of the cases and the woman in the remaining 29 per cent cases. [Lurie 2004:19]

From this it appears that the migrant labour of men is a major cause to the pandemic. It is therefore proposed that the focus of the research will be directed towards the historical actions of Swazi men which will include their interface with HIV/AIDS. This should highlight what has happened to the once morally strong cultural patriarchal system.

1.2 STATEMENT OF THE PROBLEM

Thus the research that this thesis addresses is:

What forces have caused the once morally strong Swazi patriarchal cultural system to give way to one where men have such little respect for women that they physically and emotionally abuse them, without being ostracised themselves?

1.3 KEY QUESTIONS

Because of the vastness of the question in its implications, one needs to consider the key component issues that will need to be addressed.

Firstly, the research will need to establish whether or not HIV/AIDS is a symptom of a much deeper problem. Secondly, because there appears to have been a shift in culture, the relationship between men and their sons will also need significant attention. Thirdly, as the country has a patriarchal system of government and men appear to believe that their wives are "second class citizens", the issue of patriarchalism will need to be addressed.

Each of the components identified will have a substantial bearing on the main problem. However, to do justice to each of the elements will take more than just one thesis. It is therefore proposed to limit this particular research to establishing whether HIV/AIDS is, in fact merely a symptom of a much deeper problem and secondly, what has interfered with the passing down of the culture from fathers to their sons.

To answer the main problem identified in 1.2 above, it will be vital to find clarity in respect of the following:

1.3.1 What historical factors have so impacted the Swazi culture that they have contributed to the rapid spreading of HIV/AIDS?

It is the researcher's belief that HIV/AIDS is a symptom of a much deeper problem. Accordingly, it will be necessary to understand what HIV/AIDS is, where it came from and how it was spread.

1.3.2 Traditionally, what was understood to be Swazi Culture and how has Western culture impacted it?

Man's cultural environment impacts everything that we do. It impacts our relationship with those around us and, more importantly, it impacts our relationship with God. It will therefore be important to understand Swazi's within their cultural environment. Consideration will need to be given to what extent Traditional African Culture has been inculcated with Western Culture.

1.3.3 What is the role of a father?

Turning to the issue of the passing down of the culture from father to son, the research will address the question: "What is the role of a father." The question will need to be answered very broadly due to the patriarchal nature of the culture and will encompass not only fathers in the home, but also fathers of countries, fathers of business – both national and international and fathers in the community.

1.3.4 How should the church react to the problem?

Because of the perceived spiritual nature of the problem, it will be necessary to establish where the Church currently stands and how it should address the issues raised within the thesis.

1.4 HYPOTHESIS

From the initial research that indicated that men were at the centre of the problem, and being aware of the history of Southern Africa, it is hypothesized that the Patriarchal Society is breaking down for a number of reasons. Firstly, HIV/AIDS is a symptom of a much deeper spiritual and social problem and that its root causes need to be identified if the pandemic is to be addressed. Secondly, that Colonialism and Apartheid have paid a heavy toll on young Swazis. Thirdly, the years of being in “a foreign land” have caused Swazi “sons” to become orphans, without an understanding of “father.” Fourthly, these sons have become sexually aggressive – adopting an extreme chauvinistic viewpoint, that women are made solely for man’s pleasure. Finally, their African worldview may allow them to spread the Human Immunodeficiency Virus without fear of retribution in the hereafter.

1.5 RESEARCH DELIMITATIONS

Although this research is focussed on Swaziland, because the country falls within the Southern African region and is directly impacted by the events in South Africa, cognisance of this relationship will be taken, to the extent that it impacts on the subject matter. A good example of this will be migrant labour and the impact of Apartheid – both under Colonial and Afrikaner rule.

As has already been stated, one of the major causes of the spread of HIV/AIDS is poverty. Because poverty is a local, a national and an international issue, the impact of poverty will be addressed insofar as it relates to the situation inside Swaziland.

1.6 DEFINITIONS

Throughout the thesis reference is made to Swazi terms or traditions. A glossary of these is included as Appendix 13

1.7 VALUE OF THE RESEARCH

The outcome of this study should bring to the fore how HIV/AIDS gained such a stronghold in Swaziland. Hopefully it will also highlight how the once moral Swazi culture has transitioned to bring about a pandemic that is severely impacting the health of the

Nation. It is also intended to identify Biblical principles that, if applied, will bring about redemptive change.

As the Church is not only an integral part of Swazi society, but has good credentials both locally and internationally, answering the question will help it to positively impact the pandemic. Firstly, the Church will be able to address men in terms that make sense. Secondly, it will be able to correctly map out the most appropriate system to care for the explosion of children that are in the process of being orphaned.

Whilst the study is focussed on the country of Swaziland, it is anticipated that the principles that emerge will be valid for the entire sub-continent, as well as the rest of the world

1.8 OVERVIEW

Whilst works written before 2000 can be and are often relevant (for example, *Illustrated History of South Africa – 3rd Edition*), such works are given less emphasis than more recent works, due to the fact that culture is constantly in a state of change. Because of the paucity of books on the relevant subjects, Academic Internet and Journal Articles from Theological, Economic and Scientific persuasions were researched, together with other less academic, yet valid, articles off the internet.

This thesis sets out to establish what forces have caused the once morally strong Swazi Patriarchal cultural system to give way to one where men have such little respect for women that they are able to physically and emotionally abuse them without being ostracised themselves. The research readings focus on three major themes:

1. HIV/AIDS and the impact of Apartheid (including the early Colonial history of Southern Africa);
2. Swazi Culture
3. The role of fathers in raising sons.

Chapter Three will commence with a literature review of the spread of HIV/AIDS, which will be couched in the history of the sub-continent, the culture, the religious culture of the Swazi community and the economic climate that now impacts the day-to-day lives of the man and woman in the street. In a Southern African context, this must also include a review of the impact that Colonialism and Apartheid had on that culture.

To compare the current Swazi culture to what it was traditionally, it is vital to establish the standards of the traditional culture. Accordingly, Chapter Three will then focus on existing literature on Traditional culture and the impact that Western culture has had on it. To establish a Biblical standard, consideration will be given to an apparently comparative Biblical culture to that of the Swazis and God's reaction to how the Biblical fathers raised their children. In the Biblical study, the shortcomings of specific fathers in the Bible and God's response to their sins will be studied. Those shortcomings will be examined in the light of the Old and New Testaments. The study of fatherhood will also include a consideration of accountability, as all actions have consequences.

Using Quantitative and Qualitative Research, Chapter Four endeavours to confirm the perceptions in Chapter Three, firstly at a grass roots level and secondly from key Swazi players. The field work will focus on the perceptions that Swazis have on Swazi Culture, the AIDS epidemic and how the pandemic came to Swaziland. Consideration is then given to what the practical implications face the Church.

Chapter Five summarises the accumulated evidence and based on that evidence draws conclusions as to how and why the culture of Swaziland is in transition. Suggestions are made as to how the Church should face the problems identified in the study.

CHAPTER TWO

METHODOLOGY

2.1 THEOLOGY

Before setting out the step by step methodology, the question must be faced, “How should one theologically classify a theological study on HIV/AIDS?”

Currently, two possibilities exist - Practical Theology and Missiology. Depending on which way one leans, Missiology could be a discipline on its own, or it could fall under the umbrella of Practical Theology. Pretoria University has chosen the former path, whilst the South African Theological Seminary and Stellenbosch University chose the latter. The reason that the Theological Colleges have chosen different paths is not so much a conflict in content, but more a difference of opinion in emphasis.

2.1.1 *Practical Theology*

During the 18th century Friedrich Schleiermacher proposed that a fourth discipline be added to the three existing disciplines - Biblical Studies, Systematic Theology, and Church History. He proposed that a new field - Practical theology - should develop "rules of art" for Christian life and ministry. [Crouter 2005:222] Since then the discipline has evolved into an application of the other three. Writing in *Practical Theology in South Africa*, Müller states his belief that:

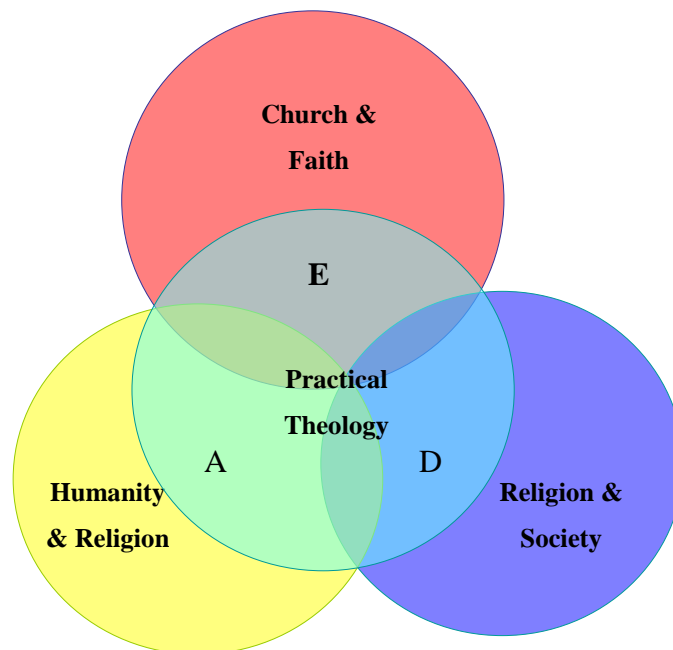
Practical Theology happens whenever and wherever there is a reflection on practice, from the perspective of the experience of the presence of God. There are obviously various levels of Practical Theology. It can be very spontaneous, informal and local. It can also be very formal, systematic and organised. It can be part of ministerial activities on the congregational level,

or it can be highly academic on university level. In any case, it is always guided by *the moment of praxis* ⁴(*always local, embodied, and situated.*) [2005:73]

In analysing Political Theology, Don Browning had the following to say on the subject of Practical Theology:

It gets to the heart of what makes Practical Theology practical to be able to answer the question, 'Where are we now? ... For a Practical Theology to be genuinely practical, it must have some description of the present situation, some critical theory about the ideal situation, and some understanding of the processes, spiritual forces, and technologies required to get from where we are to the future ideal, no matter how fragmentarily and incompletely that ideal can be realized. [Browning 1985:20]

Having set the boundaries of the discipline, one can now turn to its practical outworkings. In his book, *Practical Theology: History, Theory, Action Domains: Manual for Practical Theology*, Gerben Heitink [Heitink 1999: 249] overviews Practical Theology with the following diagram. Where the circles intersect – the central circle – he sees as the area where Practical Theology is practised.



⁴ Microsoft Encarta Dictionary defines “praxis” as, “The practical side and application of something such as a professional skill, as opposed to its theory.” [Encarta 2006]

Heitink uses the fundamentals of theology to break down the discipline of Practical Theology into sub-disciplines. His schematic understanding is set out below. [Heitink 1999: 241-309] Please note that each of the disciplines interacts with the other two disciplines. He denotes that communication in each of the disciplines has its own nature – anthropological, ecclesiological and diaconological. These are represented by the letters A, E and D in the diagram above. The interaction between the sub-disciplines in the schematic below is highlighted through the use of arrows.

<u>DISCIPLINES:</u>		
HUMANITY AND RELIGION	CHURCH AND FAITH	RELIGION AND SOCIETY
Practical theological anthropology →		
	← Practical theological ecclesiology →	
		← Practical theological diaconology
<u>SUB DISCIPLINES:</u>		
<u>Poimenics</u> <i>The theory about the pastorate for individuals or groups – Pastoral Theology</i>	<u>Church development</u> <i>The theory of establishing and maintaining a church within particular environs.</i>	<u>Diaconics</u> <i>Service of the church to individuals and the wider community including Pastoral Care</i>
<u>Religious pedagogics</u> <i>The theory of guiding the child with regard to his service of God.</i>	<u>Catechetics</u> <i>Religious education from a faith based perspective.</i>	<u>Theory of evangelism</u>
<u>Spirituality</u> <i>A personal / corporate fundamental, more or less continuous life orientation of a religious nature.</i>	<u>Liturgics</u> <i>The theory behind church worship</i>	<u>Equipping the laity</u>
	<u>Homiletics</u> <i>The art of preaching</i>	

The sub-discipline of Diaconics includes a host of sub-divisions. Those theologians who follow Heitinks's methodology would classify HIV/AIDS in this sub-discipline.

2.1.2 Missiology

Tippet defines Missiology as being:

...the academic discipline or science which researches, records and applies data relating to the Biblical origin, the history (including the use of documentary materials, the anthropological principles and techniques and the theological base of the Christian mission. The theory, methodology and the data bank are particularly directed towards:

1. The processes by which the Christian message is communicated.
2. The encounters brought about by its proclamation to non-Christians.
3. The planting of the Church and organization of congregations, the incorporation of converts, and the growth and relevance of their structures and fellowship, internally to maturity, externally in outreach as the Body of Christ in local situations and beyond, in a variety of culture patterns. [Tippet 1987:XIIIV]

In his closing summation, Bosch [1991:519] states that the central theme of Missiology is "the participation of Christians in the liberating mission of Jesus." In doing this Bosch recognises that the "Church's concern is conversion, church growth, the reign of God, economy, society and politics."

Heitink's breakdown between "Humanity and Religion," "Church and Faith" and "Religion and Society" could also be used to differentiate the sub-disciplines of Missiology. The only difference between the two would be that Practical Theology has a wider focus whilst that of Missiology is far narrower – based on the mission-field.

2.1.3 HIV/AIDS

Consideration must be given to the position of a study of HIV/AIDS. When one considers Müller's '*moment of praxis*' with respect to HIV/AIDS in Swaziland, it is vital that one first defines the moment. Given that in Africa, the disease predominantly stems from heterosexual relationships, Swaziland's moment of praxis must ultimately lie in the fact that:

A culture that once had strong sexual morals currently leads the World's per capita number of people living with HIV/AIDS, causing untold misery and pain.

What caused this?

The moment that question is posed; one is confronted by a multi-faceted situation, unique in its complexity. Appendix 3 highlights the correlation between poverty, illiteracy, unemployment and the prevalence of HIV/AIDS. The correlation is staggering. Those countries with a high degree of illiteracy and unemployment also have large numbers of people living with HIV/AIDS. Countries such as the United States of America, Sweden and Australia, with high levels of education and employment, have comparatively few people living with the disease.

Experts agree that poverty is one of the causes of the HIV pandemic [O.D.I. 2000:¶6] [Magezi 2005:iii] But to merely accept that poverty is a cause and to move on to care for the poor is not an adequate solution, as the disease will continue to spread and proliferate. No one needs to establish the root of the poverty and thereafter work towards its eradication. A further cause of HIV/AIDS is sexual promiscuity. [NERCHA 2003:17] [O.D.I. 2000:¶5] The results of sexual promiscuity include STDs (including HIV) [NERCHA 2003:20] and unwed motherhood. But how did sexual promiscuity become a cause when the community had a morally strong sexual culture historically? If the pandemic is to be stopped, the root causes must be addressed.

Magezi highlights that Home Based Care of people living with HIV/AIDS and poverty should be carried out by local congregations [2005: iii]. Thus it can be inferred that poverty is directly linked to the sub-discipline of Pastoral Care (Diaconics). It is also a major factor in Missiology, where Pastoral Care has been used by organisations such as The Salvation Army to dovetail with its evangelism of the poor. [Salvation Army 2008:¶4]. Similar remarks can be made about sexual promiscuity. To prevent promiscuity, Christian-based sexual education is vital. As the babies conceived within unwed mothers are often aborted or abandoned, Christian counselling, and social work are essential inputs. For the Church to meet the burgeoning need, the laity needs to be equipped as the clergy will never cope on their own. Thus, HIV/AIDS needs to be viewed through a wide angled lens.

Maluleke submits that:

HIV/AIDS is not just an ethical issue – in a narrow (moralistic) sense of the word. Nor is it merely a pastoral issue. Yes, it is a matter for ethics, mission and pastoral ministry; but it is more. It is a deeply theological issue, in much the same way that African theologians have argued about race, gender and culture. AIDS raises deep challenges about the meaning of life, our concepts

of God, our understanding of church, human interdependence, human frailty, human failure, human sinfulness and human community, [2001:133]

The study of HIV/AIDS encompasses issues of culture, gender, and economics, within the environs of history, economic exploitation, and Patriarchalism. In essence, all of these relate to “Religion and Society” embracing such sub-disciplines as Pastoral care, Missiology, Christian Education, the Equipping of the Laity and Politics. To direct one’s attention to one aspect alone will cause one to lose sight of the overall picture.

In his presentation to the 2005 General Assembly of the Reformed Ecumenical Council held in Utrecht in the Netherlands, van Wyngaard used the title “Towards a theology of HIV/AIDS”. In the presentation, he compared AIDS to Apartheid. He declared the necessity for the Church to establish a Theology of AIDS in a similar way to the Kairos document that addressed the issue of Apartheid. [Van Wyngaard 2006:267] The implication of this is that HIV/AIDS is such a critical and multi-faceted subject that it warrants the development of a theology of its own.

It is posited that HIV/AIDS should be seen in a similar light to that of Missiology. Consideration needs to be given to separating it out, or creating a sub-discipline, in a similar manner to that of Missiology. This position is submitted because, in the same way that Practical Theology and Missiology are sufficiently broad that they can be broken down along the lines of the major fundamentals of Theology - “Humanity and Religion,” “Church and Faith” and “Religion and Society” – so can the subject of HIV/AIDS.

It is from this theologically broad based, yet narrowly focussed, understanding that the issue will be addressed –

What forces have caused the once morally strong Swazi patriarchal cultural system to give way to one where men have such little respect for women that they physically and emotionally abuse them, without being ostracised themselves?

2.2 LITERARY REVIEW

The research readings focus on three major themes:

1. What historical factors have so impacted the Swazi culture that they have contributed to the rapid spreading of HIV/AIDS?
2. Swazi Culture and the impact of Western Culture
3. The role of fathers in raising sons. Included with 3 above, will be a Biblical illustration of an apparently comparative culture to that of the Swazis, as well as the identification of a Biblical standard from which fair comment may be made.

2.2.1 *What historical factors have so impacted the Swazi culture that they have contributed to the rapid spreading of HIV/AIDS?*

From first appearances and preliminary discussions, it appears that there is a high probability that men who have been employed as migrant labourers in South Africa are dying from AIDS at a much faster rate than those who have not been. To arrive at the truth, I requested information from NERCHA to find out if they have any statistics on this. As they do not, I incorporated this into the questionnaire that was sent out to knowledgeable people in Swaziland who are directly involved in the epidemic.

In Chapter Four, I will briefly set out what HIV/AIDS is, and how it came to Southern Africa and Swaziland in particular. (This will include an overview of the impact of Colonialism and Apartheid.) To bring a balanced understanding to the lack of effectiveness of the Southern African campaign against HIV/AIDS, I will highlight Uganda's success in fighting the disease. I will also draw attention to the impact that poverty has on the spread of the HIV. Much of my attention has been focussed on the sons who went off into "a far land" seeking to improve themselves financially. They left their fathers, who traditionally had exercised control and restraint on their lives.

After setting out the background to the problem, I will graphically trace HIV's history from 1999 to date, focussing on four particular aspects:

1. The overall infection rate in Swaziland
2. The number of orphans in Swaziland
3. The number of deaths per annum in Swaziland
4. The per age, per gender statistics of persons living with HIV/AIDS in Swaziland.

Having given the history of the problem, the results of 1 – 3 above will be extrapolated to show what the future holds with specific regard to deaths and numbers of orphans, as these will significantly impact the Church and the clergy. The fourth graph will demonstrate the sexual relationships between men and women in Swaziland.

2.2.2 Swazi Culture and the impact of Western Culture

The concept of *Ubuntu* is central to the Swazi's philosophy of life. The concept will be subjected to a rigorous literary review followed by in depth interviews with known Swazi traditionalists. Within the framework of *Ubuntu* literary research will also be directed towards the traditional manner in which heterosexual contact should be carried out by young men and women. Once determined, the impact – if any – will be considered in the light of field surveys that will be done to confirm the facts revealed in the literary research. Thirdly, the question of the Swazi relationship with the Ancestors will be addressed. This will be done to understand the level of veneration as well as the impact that the relationship has on the average Swazi in his day to day experience.

Western culture has had an impact on Swaziland in two distinct ways. Firstly, the early missionaries set out, not only to evangelise the inhabitants of Swaziland, but also to adapt their culture to that of the West. Secondly, the men who migrated to South Africa to work on the mines and in construction companies have been inculcated with a Western individualised consumerist culture. This culture has impacted not only the day to day desires of the people but also the Church. The intrusions into Swazi Culture have been viewed from a literary perspective and will be confirmed through questionnaires and interviews.

2.2.3 The role of fathers in raising sons.

For one to understand the concept of fatherhood in relation to its current meaning, it will be important to view the father's role within the harsh realities of a poverty stricken sub-continent. The literary research will therefore address the circumstances in which modern fathers live and work

As Swaziland is a fiercely paternalistic society, it is vital to understand the relationship between fathers and sons within this culture. Sons are commanded to honour their fathers. [Exodus 20:12] It's easy to honour a good father. But what does it mean to be a good

father in the home? There are hundreds of books with excellent advice, but that is all it is – advice. Every human is unique. Every child is unique, and the relationship between father and child is an adventure in uncharted oceans. It is only the social contract of Christian *agapé*⁵ love that gives one some bearing as to how to chart those seas. In seeking to answer the question: “What does it take to be a good father?” the experiences of migrant mineworkers will be studied. .

Whatever the feminists of the world say, we live in a Patriarchal society. This is not stated from a male chauvinistic position, but from the pragmatic understanding of what is real. Goldberg S. states as a matter of fact: “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” [1994:15]. So, when one considers the roles of fathers in society, it is vital that we not lose sight of father figures other than those in the home.

2.2.4 Biblical Comment

As a pastoral elder, I have always operated from the principle that one should meet people where they are and not impose one’s own culture and perceptions. Whilst most Swazis profess to be Christian, the men are fiercely Patriarchal. Because of this and in an endeavour to be “on the same playing field”, their Patriarchalism has been reviewed in the light of the entire Bible.

Without detailed research the following can be said of Swaziland. It is a Kingdom, men have more than one wife (Polygyny), and women and children are treated as minors. Examples of Biblical men operating in terms of an apparently culture can be found in I and II Kings. Because of their fame, I will consider the relationships of three Old Testament fathers to their sons - a priest, a prophet and a king – Eli the priest, Samuel the prophet and David the King.

The three have been chosen for the following reasons: Firstly, it will provide a Biblical background of a Patriarchal society. Secondly, as one considers God’s response to the

⁵ *Agapé Love* : selfless love felt by Christians for their fellow human beings [Microsoft Encarta Dictionary. 2006]

events in the Bible and the manner in which God dealt with their sins and those of their children, one will be able to discern His position on current events.

2.2.5 Accountability

The Bible tells us that “all men are sinners”. Whilst I believe that we will all stand before the Judgement Seat of God, on the Day of Judgement, I also believe that our current actions have current consequences. Thus, focus will be given to the issue of accountability. This is done from the different perspective of African Traditional Religion, current Swazi thinking and, finally, the Old and New Testaments.

2.3 CONFIRMATION OF FINDINGS THROUGH SURVEY RESEARCH

In view of the paucity of any literature on the subject in Southern Africa and particularly Swaziland, I deemed it necessary to conduct survey fieldwork to determine what is happening at a grassroots level. Leedy and Ormrod [2005:183] define survey research as follows:

Survey research involves acquiring information about one or more groups of people – perhaps about their characteristics, opinions, attitudes, or previous experiences – by asking them questions and tabulating their answers. The ultimate goal is to learn about a large population by surveying a sample of that population.

In doing a survey, two options are open to the researcher – qualitative and quantitative research. Leedy and Ormrod (2005:94) highlight the following distinctions in qualitative and quantitative research: In general, quantitative research is used to answer questions about relationships among measured variables with the purpose of explaining, predicting and controlling phenomena. Qualitative research is typically used to answer questions about the complex nature of the phenomena, often with the purpose of describing and understanding the phenomena from the participant’s point of view.

2.3.1 Quantitative Research

De Vos, Strydom, Fouche and Delport [2002:79] view the main aims of quantitative research as being to measure the social world objectively, to test hypotheses and to predict and control human behaviour. They go on to define quantitative methodology as:

An inquiry into social or human problems, based on testing a theory composed of variables, measured with numbers and analysed with statistical

procedures in order to determine whether the predictive generalisations of the theory hold true (De Vos et al 2002:80).

I have chosen this method because it can be used statistically to translate the attitudes of a sample group to determine an understanding of the views of a wide range of people. The data selection methods will be addressed in 6.2 below.

A questionnaire [See Appendix 6-7] covered subjects ranging over various aspects of Swazi culture, the HIV/AIDS pandemic and the Church:

1. Swazi culture regarding sexual practices
2. Swazi culture regarding what happens when we die
3. The AIDS epidemic
4. The impact of migrational labour
5. What is happening in the Church?

The topics emerged during informal discussions that I have had over a number of years. They were designed to deepen the understanding that 10 years of working in Swaziland had given me – both as a colleague and as a pastoral elder.

The topic “Swazi culture regarding sexual practices” flowed directly from Kosi Khosa’s newspaper article, published in the Observer in January 2005:

In short, in the eyes of society, a female is 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. [Khosa 2005: 12]

The questions were worded in such a way as to probe whether this was a general sentiment or just one person venting her displeasure at the Patriarchal system.

The second topic – Swazi culture regarding what happens when we die – was a direct result of reading Mtshali’s *The Power of the Ancestors – The life of a Zulu Traditional Healer* [2004]. In his testimony, I noted that he regularly attended an Anglican or Methodist church yet held strong anti-biblical views about the hereafter. The questions were designed to illicit how deep that trend had permeated the Swazi Church.

The third and fourth topics come from my understanding of the AIDS pandemic and Schoof’s article *all that glitters is not gold*. [1999] and were designed to ascertain the level of understanding of the pandemic in the community.

The questions in the final section - What is happening in the Church? – Flow from my own awareness by the lack of commitment by the Church to face the realities of HIV/AIDS.

The questionnaire was sent to randomly selected people throughout most of Swaziland. [See Appendix 8] I believed it important to obtain a sample that would represent the current population strata [See Appendix 9] from 15 years and older. Therefore a sample of 100 people was obtained from across the population age strata, with a gender split of approximately 50:50. It was designed to cross-tabulate the answers against categories such as age and gender. The logic behind this was to highlight any transition in thinking.

Also note that the questionnaire was broadly based so as to facilitate future research that will focus on the role of Patriarchalism. (A number of the questions will therefore not be addressed until that time.)

2.3.2 Qualitative Research

Mason [2002:5-6] attributes the following to Qualitative Research: Firstly, it is strategically conducted, yet flexible and contextual. Secondly, it should involve critical self-scrutiny, or active reflexivity. Thirdly, it should produce explanations or arguments which are generalizable in some way, or have demonstratable wider resonance. To this list should be added the view of Merriam. [1991:19]

Qualitative Research is concerned with the process, perceptions and interpretations of experiences. It tries, by all means of empathy, to understand the motive behind human reactions.

The Qualitative Research approach is normally done by way of an interview. Whilst it will not replace the benefit of quantitative research, it does assist to support or question the data emanating from the quantitative research. In this respect, I have chosen to use a number of different types of interviews. The foundation was laid by a series of informal interviews which were spontaneous in nature. An example of this would be a discussion brought about by a chance meeting. The researcher has had many of these flowing from work related issues or from a coming together brought about by giving someone a lift from one town to another. Whilst this research is informal and cannot be notated, it is beneficial in giving me a foundation for more formal questions.

Formal Interviews

To validate my own understanding of the situation in Swaziland gleaned from the readings set out in Chapter Two and the results of the quantitative research, I interviewed a number of people. [See Appendix 5] The interviewees were persons from disparate backgrounds, each chosen to ensure that particular attitudes were covered. Originally, they included a Bishop from the Zionist Church, the assistant head of NERCHA (the Swaziland quasi government agency tasked with controlling HIV/AIDS in Swaziland), a doctor, a matron, a business man with close links to Government, a labour broker employing over 1,000 people, a young couple with modernistic attitudes and three pastors/evangelists from different churches. The questions were similar to those in the Quantitative research.

During the ground surveys, I came upon a number of others who positively impacted my understanding – these include people such as the General Manager of a multi-faceted organisation with business projects in a variety of fields; the Head of the Truth and Liberty Department of the Ecumenical Church Council; and various other businessmen. In addition, the number of interviews was extended beyond the original ten. These included a senior banker, a farming couple (both highly qualified in agriculture), the owner of a funeral parlour, a teacher in a local high school, an educated single young woman with modernist views, and the HIV/AIDS specialist in a Church organisation – all of whom had had exposure to various aspects of Swazi culture.

The Director of NERCHA

The Director of NERCHA is a man who is well respected throughout Swaziland. My discussions with him were directed at future population trends. What I mainly sought to confirm was whether or not the graphs of the negative growth in Swaziland's population and the orphan trends had been extrapolated correctly. Having not seen projections past 2010, he would not comment further than referring me to the projections of Whiteside & Whalley. [Whiteside and Whalley2007:v]

The Doctor

The doctor was born into a clan with strong links to southern Swaziland. Educated in a mission school and later qualifying as a doctor, he has spent the last decade treating patients who are HIV positive. Married and the father of two children, the doctor is also the head of his clan – so he knows what is involved in Zulu/Swazi traditions.

A Swazi Chief

Within each of the four regions of the country, the area is divided into number of chiefdoms. Each chiefdom is presided over by a Chief who represents His Majesty in the area. With regard to the issue of *Ubuntu* these persons have an important understanding of the Swazi culture and it was therefore important to speak to the Chief in the area. Chief Bhejisa Isaiah Lushaba graciously granted me an interview.

The Matron

The matron runs a clinic in northern Swaziland. Her patients are poor and many have HIV/AIDS.

The Businessman with close links to Government

The businessman acts as a liaison officer with Government departments for numbers of people in southern Swaziland. His knowledge of heads of departments of the government is truly remarkable.

A Labour broker

The labour broker, together with his wives, employs approximately 1,200 labourers contracted to a forestry company. Although relatively young, he is proud of his royal blood line and is a staunch traditionalist, whilst attending a Christian Church.

A Modernistic Couple

The couple in question refused to pay *lobola* in view of the fact that the bride would not allow herself to be treated as an object – to be bought and sold. Their views reflect a change in the traditional culture of Swaziland.

A Zionist Pastor

The Pastor ministers to his flock on a part time basis. During the week he earns his living by working for a company. At night and on the weekends, he will care for his people. He is the one who assisted me in arranging an *indaba* with the bishops and pastors in the region.

A Charismatic Pastor

The Pastor is an associate pastor in a medium sized charismatic church with many outreaches, including a drug and rehabilitation centre and a Children's Home. He was kind enough to also review (and correct) my usage of the *SiSwati* language.

A Banker

Having worked in the bank for some thirty-six years, he has had to deal with colleagues in various capacities, especially in Human Resources. He has also travelled throughout Swaziland and has seen some of the abuse - mainly of women. During these travels, he was able to have discussions with a cross-section of labourers about their own religious beliefs and way of life.

A Farming Couple

Apart from their involvement in agriculture, the couple oversee the running their own Children's Home and the wife is the Director of a local AIDS counselling centre.

The Owner of a Funeral Parlour

The Funeral Director came to Swaziland from the United States of America many years ago. He is married to a Swazi woman. An aspect that the Director brought to my research was his understanding of a primary African Traditionalist Religious rite – that of their observance of funerals. The “celebration” of the rite is quite extensive, because the deceased “must be honoured as he passes on to be ‘with the Ancestors.’”

A Teacher

Stationed in south-east Swaziland, he teaches business and accounting at a secondary school. In his spare time he heads up a church youth group and is now extending his youth work to include non-churched young people.

The Zionist Indaba

One of the major drawbacks I found with regard to the questionnaire is the lack of theological understanding at a grass roots level. The questions on the beliefs of African Traditional Religion were beyond most. Because of this, the interview with the Bishop of the Zionists was extended to a coming together (*indaba*) with a number of Zionist Bishops and Pastors. The detailed outcome of the *indaba* is annexed hereto. [Appendix 10] Coming from an area in Swaziland with a very high percentage of people with HIV/AIDS, these men know what it is to care for people suffering from this dreaded disease on a daily basis. They, more than most, know the impact of African Traditional Religious beliefs as the majority of their congregations are animist.

Once the interviews were completed and the questionnaires returned and collated, the answers were analysed in terms of their gender and age grouping. The findings have been reported in Chapter Four.

CHAPTER THREE LITERARY REVIEW

3.1 WHAT HISTORICAL FACTORS HAVE SO IMPACTED THE SWAZI CULTURE THAT THEY HAVE CONTRIBUTED TO THE RAPID SPREADING OF HIV/AIDS?

3.1.1 *What is HIV or the Human Immunodeficiency Virus?*

Viruses are considered to be parasitic in nature because they cannot reproduce outside of a living cell. They transmit their genetic information from one cell to another and, in this way, replicate. [Microsoft Encarta Encyclopedia 2005]

The Human Immunodeficiency Virus is a retrovirus. This is a specialised form of virus that stores its genetic data on a single strand of RNA (Ribonucleic acid). To infect a human, the HIV must convert this genetic data to a double strand of DNA (Deoxyribonucleic acid). [ASPIRA Association, Inc 2007: ¶1]

Ernstoff describes the life cycle of the virus thus:

The life cycle of HIV can be described in six steps: binding to the target cell, fusion into the cell, reverse transcription, integration into the host's genome, replication, and budding of new virions. [2002:12]

The main target of the Human Immunodeficiency Virus is the T4-lymphocyte⁶ (also called

⁶ The T4-helper cell is responsible for warning the immune system that the foreign invaders are present. Without these, the immune system's ability to fight off the virus is compromised, and HIV spreads throughout the body.

the "T-helper cell"). This is a kind of white blood cell that has lots of CD₄ receptors, where the HIV attaches itself. Once inside the CD₄ cell, the virus takes over the DNA replication function of the cell and forces it to duplicate the virus. [Avert 2007: ¶1-2] Dr Arnau van Wyngaard DTh] Epstein cites Simon V : “In the bloodstream of HIV-positive people, a billion CD₄ cells are hijacked and killed each day, and 100 billion new HIV viruses are produced.” [Epstein 2007:15]

The problem with the Human Immunodeficiency Virus is that it regenerates in secret. Only 20% of people in the first stages of HIV have any symptoms and, as it can only be identified from the antibodies produced, the infection is frequently missed. (Note - a blood test will only detect antibodies between one and six months after the infection first occurred.) [Avert 2007: ¶5]

In the first few weeks of infection there is a high viral load in the peripheral blood⁷ and, at this point, the person is highly infectious. In the second stage, which can last up to ten years, the person is still infectious with high concentrations of the virus in the lymph system, although the viral count in the peripheral blood is low. [Avert 2007: ¶6]

The person will probably look and feel perfectly well for many years and may not even know that he/she is infected. It's only as the immune system begins to fail that the person will become increasingly vulnerable to illness. The victim will become ill more and more often. Several years after infection, he/she will begin to suffer from chronic diarrhoea, may develop shingles and will certainly contract a severe illness, such as tuberculosis or pneumonia. [Dr Sylvester Mathenjwa MD]

Finally, the victim will be classified as having *Acquired Immunodeficiency Syndrome* (AIDS). AIDS is an extremely serious condition. By the time it reaches this stage, the body has very little resistance against opportunistic diseases. [Dr Sylvester Mathenjwa MD]

One word of warning needs to be emphasised - “no two HIV patients carry identical viruses”. [Ernstoff 2002:12] Thus, if one already has HIV, coming into contact with the blood of any other infected person can lead to reinfection. [Maritz 2002: 29] Therefore, if a

⁷ Peripheral blood is that blood that circulates in the arteries and veins and excludes the blood in the liver, the spleen and the lymph nodes.

couple are both infected and have unprotected sex on a number of occasions, there is a very real risk that they will be infected time and time again with a different strain of the virus. Should one have sexual intercourse with multiples of HIV infected persons, the strain of the virus will mutate even faster and strengthen its resistance to attack. This resistance can be so strong that the mutated virus becomes immune to the antiretroviral medicine that one is taking. [Dr Sylvester Mathenjwa MD]

3.1.2 *Current HIV/AIDS realities*

UNAIDS is a division of the United Nations, with branches in all AIDS-affected nations. Its main function is to monitor and advise countries on the treatment of the disease. It annually publishes a number of documents – the most famous of which, the “AIDS Epidemic Update”, used to come out on the 30th November, to coincide with World AIDS day, which occurs on 1st December. This year that pattern changed and the document is now scheduled to come out in 2009. [UNAIDS 2008:¶3] The organization has spent the last two decades monitoring the spread of HIV/AIDS and has tried, often in vain, to limit its spread. It has established that the spread of the virus has a number of causes - the most predominant of which is unprotected sex. [UNAIDS 2006:12] Much of the energy of the UNAIDS organisation and its worldwide national affiliates has been invested in an educational programme. This is designed to limit the spread of the disease through abstinence, being faithful and - if neither of those is possible - using a condom [UNAIDS 2004a: 1]. In Southern Africa much of the focus was placed on the last of these three, and the slogan “Be wise – condomise” was coined and spread across the news media of the sub-continent.

Almost two thirds of the people infected with the Human Immunodeficiency Virus (HIV) are living in sub-Saharan Africa. It is estimated that during 2006, between 2.4 million and 3.2 million adults and children became infected with HIV and that AIDS claimed the lives of 2.1 million people in Africa, south of the Sahara. [UNAIDS 2007a: 8] This latter figure represents 72% of all AIDS related deaths worldwide during that year.

The epicentre of this pandemic lies south of the Zambezi River. Every year, when UNAIDS publishes its update report, we hear that Swaziland and Botswana head the list of countries with the highest per capita infection rate [UNAIDS 2007a:15], while South Africa has the infamy of being the country with the most reported cases. [UNAIDS 2006:7] (India, the other frontrunner, revised their figures downwards by over 2 million.) [UNAIDS b: 2007]

HIV is so great a global problem that the United Nations has a special task team devoted to analysing the underlying problems and advising countries on how to address the issues. In Swaziland, King Mswati III declared a National Emergency in 1999 and appointed a para-statal institution – The National Emergency Response Council on HIV/AIDS (NERCHA) to address the problems. [Whiteside & Whalley 2007:18] The former United Nations Special Envoy on HIV/AIDS in Africa – Stephen Lewis – had the following to say during his visit to Swaziland in 2004:

The Kingdom of Swaziland is ‘A Nation at War with HIV/AIDS’. The rise and sweep of the virus has been inexorable, and thus far, irreversible. The HIV prevalence among pregnant women attending antenatal care centres in 1992 was 3.9%; in 1994 it was 16.1%; in 1996, 26%; in 1998, 31.6%; in 2000, 34.2%; in 2002, 38.6%. By my calculations, that's a jump of almost 900% over the course of a decade. But hear this: eighty-seven per cent of these infected women are under the age of 30; sixty-seven per cent are under the age of 25. What is to become of this lovely little country? Swaziland now holds the dubious title of the highest prevalence rate in the world.” [NERCHA 2004: 12]

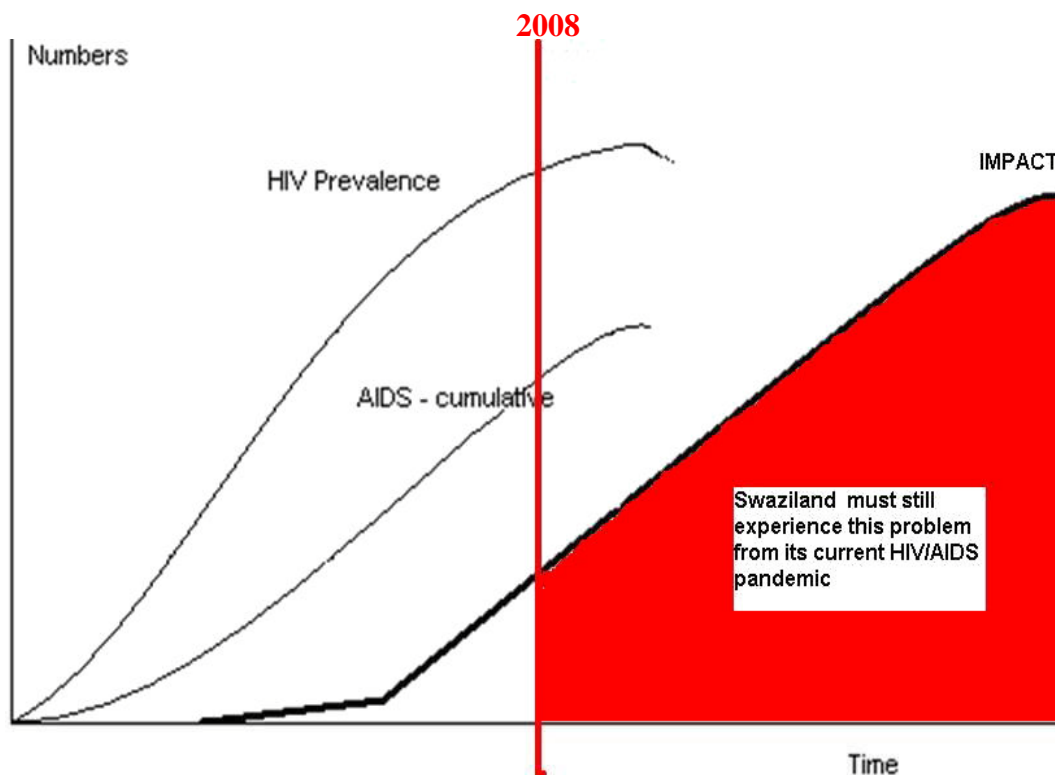
One of the limitations of the UNAIDS statistics has recently come to light. In its 2007 report, UNAIDS revised the methodology for calculating the numbers of people suffering from HIV/AIDS. ‘Former United Nations Special Envoy for AIDS in Africa and Co-Director of AIDS-Free World, Stephen Lewis, warned that a recent UNAIDS document reporting decreased HIV infections has “undermined public confidence in the reliability of the figures, introducing completely unnecessary levels of doubt, contention and confusion”. Describing the UN as “stubborn and sloppy”, he expressed concern that the report does nothing to convince the world that we are “billions and billions of dollars behind, when it comes to funding all the components of the pandemic, from orphans to second line drugs.”’ [Aidsmap 2007]

UNAIDS also works together with local organisations to combat HIV/AIDS. In 1999, His Majesty King Mswati III declared HIV/AIDS a National Disaster. The National Emergency Response Council on HIV/AIDS (NERCHA) is a statutory Council which came into being by Act of Parliament no.8 of 2003. NERCHA has been delegated by the Swaziland government to coordinate and facilitate the national multi-sectoral response to HIV/AIDS. From time to time the organisation publishes information which relates directly to Swaziland. These publications represent the best available information that is currently

available about HIV/AIDS in Swaziland and therefore need serious attention. The Director of this Quasi Government organisation is known for his straight-forward and honest approach to facing issues. Whilst America is currently reeling from evidence that their figures have been incorrectly reported over a number of years, NERCHA continues to face Swaziland's reality with grim determination and honesty.

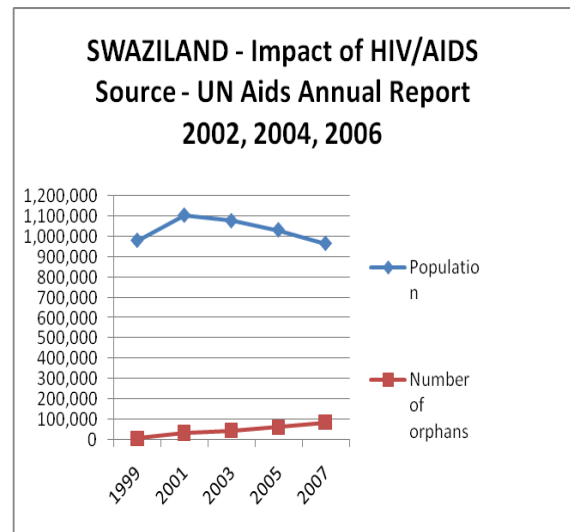
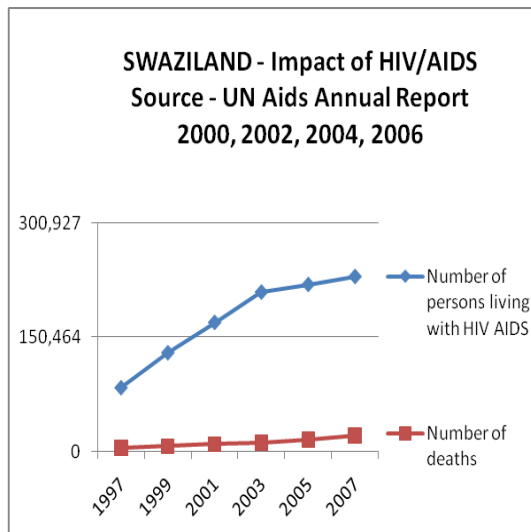
To interpret what is happening with the Swaziland HIV/AIDS pandemic, one needs to see it in the light of the following graph, which is based on Whiteside's 2007 NERCHA report.[Whiteside and Whalley2007:23] From it, one can see that whilst the HIV prevalence appears to be levelling off, the impact of the pandemic (deaths, orphans, economic downturn etc) is just beginning!

Current Swazi Position



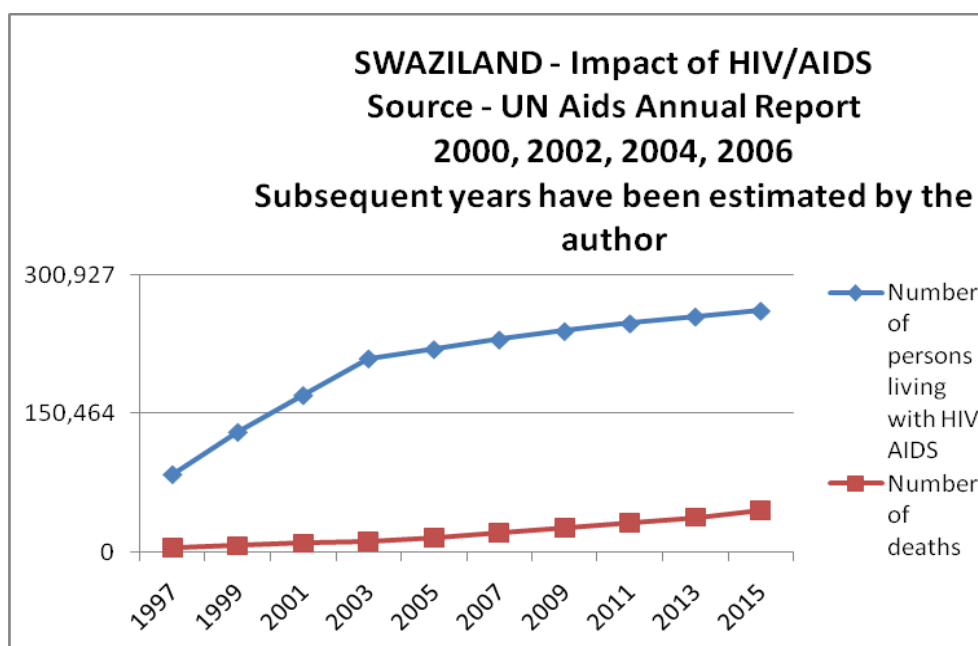
The downturn in line indicating HIV Prevalence will occur at some future, undetermined date, when either there is a major change in attitude or the number of deaths supersedes the number of new infections.

Consider the following graphs that highlight the historical reality of HIV/AIDS in the lives of the people in Swaziland. [See Appendix 1]



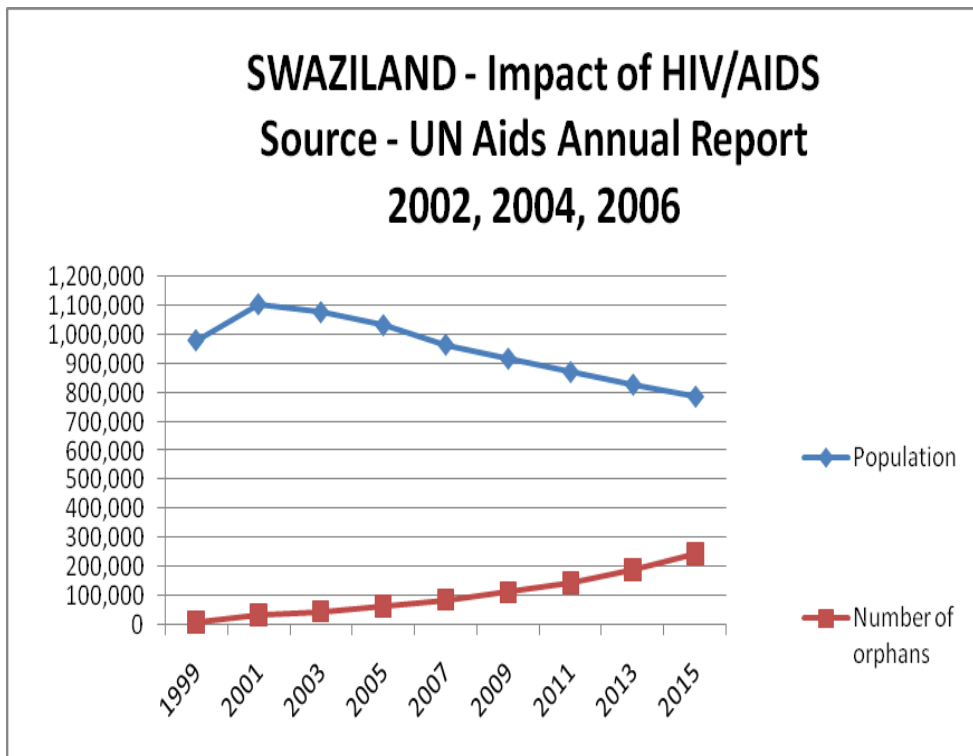
The pandemic has reduced the population of Swaziland from 980,000 in 1999 to a preliminary census count of 953,229 in 2007. [Nolen 2007:10] This is despite the fact that the average number of births that a Swazi woman will have during her life is 3.8. During that time, the number of orphans in Swaziland has risen from 8,000 in 1999 to an estimate of 86,000 in 2007. By the year 2010, there are expected to be 120,000 orphans in Swaziland out of an expected population of 870,000. (See Appendix 2)

We will now consider the year on year trends in respect of each of the above graphs and extrapolate the numbers to reveal what the future holds with specific regard to deaths and numbers of persons living with HIV/AIDS. [See Appendix 1]



The number of people living with HIV/AIDS will continue to climb, albeit it at a slower rate. This slowing down is largely related to the increase in deaths.

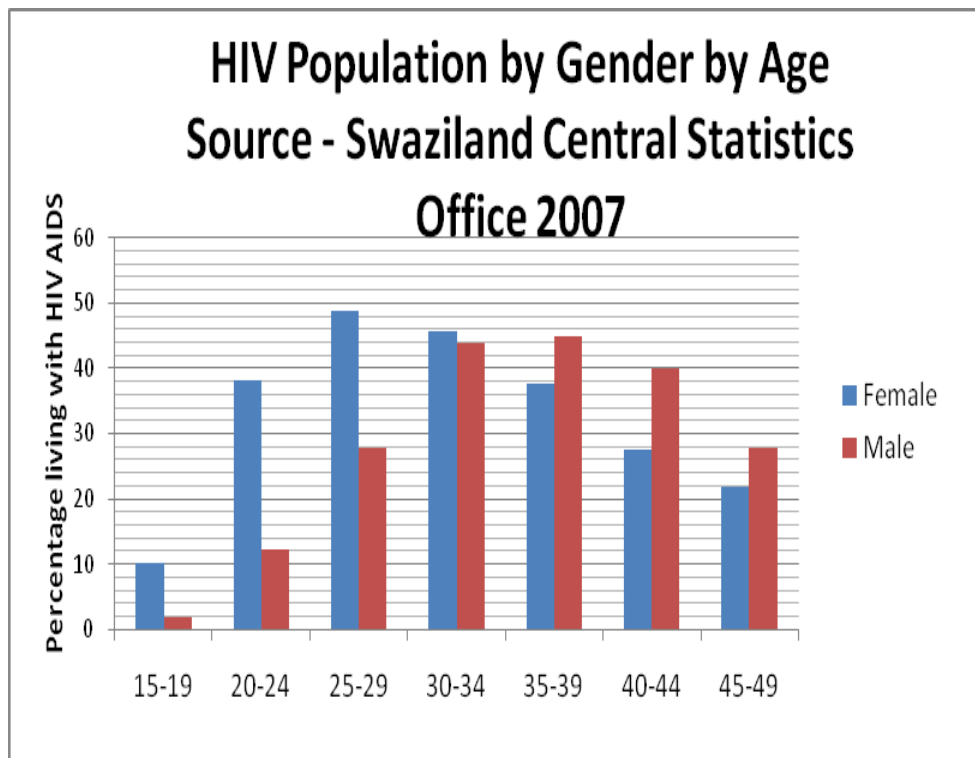
At the same time that the numbers of orphans are escalating at an exponential rate, the population of Swaziland will be dwindling. [See Appendix 2] Originally, I extrapolated the numbers of orphans at the rate of 36.6%. After discussions with the head of the HIV/AIDS department of the Ecumenical Council and with NERCHA, this was reduced to 30%. According to NERCHA, the numbers of orphans and vulnerable children will be 200,000 by the year 2010. [Whiteside and Whalley 2007: v] Taking both adults' and children's deaths into account, the extrapolation is not unreasonable.



Based on the results up to 2007, the figures have been extrapolated to 2015

Consider the position of the church in seven years' time. The nation's total population will approximate 800,000 of whom 250,000 will be orphaned. The impact on the Church and the clergy will be devastating. When one considers the effect of the numbers of orphans in comparison to the numbers of able-bodied adults, it is obvious that urgent and drastic measures need to be taken. But what measures and what actions can be taken if one does not know what the underlying causes are? At this point, what we do understand is the mechanics of how the pandemic was transferred from Central Africa to Swaziland – through truck

drivers, armed conflict, Apartheid and migration. This does not, however, explain the root causes of the problem. To prevent a situation where 40% of the country consists of orphans, we need to identify these root causes. I believe that the impact of one of the causes of the pandemic is highlighted in the following graph.



One can clearly see that men in their 30's and 40's are sexually involved with women and girls young enough to be their daughters. The peaks of male and female infection rates testify to the coercion that one reads about in Swaziland's daily newspapers. Is this coercion of younger women by older men normal? Is it historically true of the men in Swaziland?

One cannot speak of HIV/AIDS in Africa without comparing the successes and failures of the different countries. Only one country in Central and Southern Africa has seen the rate of HIV infection drop significantly enough to warrant mention – Uganda. Helen Epstein moved to Uganda in 1993. There she witnessed first-hand the reasons for the Ugandan success in the war against HIV/AIDS. During the 6 years from 1992 until 1997, the HIV rate of infection dropped by 60% - unheard of in the rest of Africa, before or since. [Aidsmap News 2004:¶5] Whilst there is some debate about the reason behind this drop in Uganda's HIV level of infection, the position held by Epstein has much merit.

Firstly, the country's president took ownership of the problem:

Yuweri Museveni, on being elected president of Uganda, saw the danger that HIV/AIDS posed to his country. He personally travelled from village to village preaching a message of "Zero Grazing". (No sex outside of a faithful monogamous relationship.) Teams of trained AIDS workers were sent out by the Department of Health throughout the country, holding all day seminars with village elders, women's groups and church congregations. This message was also preached on the radio and in the newspapers. [Epstein 2007:162]

Secondly, the laws governing rape and property ownership were changed to strengthen the rights of women. [Epstein 2007:164]

Thirdly, the church also played a large part. At the time of the outbreak in Uganda, the people were predominantly Roman Catholic. Their message was straight. 'Don't use condoms – abstain until marriage and then be faithful.' The position on the use of condoms is best summed up in an address by Uganda's First Lady (Mrs Janet Museveni) to students at the Ugandan Christian University – Mukono:

I would not be caught advising you to take any shortcuts or compromise your lives by using any device invented by man, such as condoms, in order to facilitate any desire to go against God's clear plan for your life...God's plan for your life is that you should honour your body because it is His temple. [2007:¶6]

Fourthly, the country's media became actively involved. In 1993, the New Vision (Uganda's government owned newspaper) began a column called "Straight Talk". The column openly discussed sex and sexuality in a manner previously unheard of. People throughout the country began to discuss freely the impact of HIV on their nation. Wherever you went, people were openly talking about HIV/AIDS and the numbers of men with multiple partners dropped substantially. [Epstein 2007:162]

Finally, throughout Uganda, home-based care-givers taught the people how to give safe, compassionate care to those suffering from HIV/AIDS [Epstein 2007:162-166]

The effect of these interventions by the State, the Church, the Media, and the Community was that the rate of increase in the number of people living with HIV/AIDS dropped by 60%. Evidence of this is found in the testing of pregnant woman:

Cambridge investigators established that HIV incidence was declining in Uganda by the late 1980s, and that by 1995 there had been significant declines in HIV prevalence, particularly amongst younger women. The investigators established that HIV prevalence in pregnant women aged 15-24

peaked at 21% in 1991, but by 1998 had fallen to 9.7%, a decline of 54%. A further decline in HIV prevalence in this population of 6% was seen in 2000. [Aidsmap News 2004: ¶5]

Whilst Epstein also deals with the history of the HIV/AIDS pandemic and the failures of Western Aid programmes, much of Epstein's book is devoted to detailing Martina Morris's "Concurrency theory" of sexual activity. [Epstein 2007: 54-104] Morris discovered that 'a relatively high proportion of men and women had ongoing relationships with a small number of people - perhaps two or three at a time. These "concurrent" relationships might overlap for months or years, or even, in the case of polygamous marriages, a lifetime.' [Epstein 2007: 55] [See Appendix 4] Lurie's 2004 study also confirms the position taken by Epstein that heterosexual interaction in migrant labour relationships is likely to bring about concurrent relationships. [Lurie 2004:6] Thus Morris's theory that concurrent relationships bring about a "super highway" for HIV/AIDS to flourish, is certainly credible. Epstein highlights the "Zero Grazing" [Epstein 2007:162] campaign, which brought an end to the majority of these short term relationships in Uganda.

Schoof's series of articles entitled "*All that Glitters is not Gold*" [Schoofs 1999] detail the spread of HIV in South Africa. The first of the series is based on Mark Lurie's anthropological study of the impact miners' migration had on the lives of men and women in the Nongoma / Hlabisa district of Kwa Zulu Natal. The region lies only 60 – 80 kilometres south of Swaziland, where the community are Zulus whose language and customs are very similar to those of the Swazis⁸. Thus, Lurie's research of the impact of migration and HIV/AIDS on Zulu people is valid and applicable to this study. In 2004, Lurie confirmed the basic content of Schoof's article in a study entitled *Migration, Sexuality and the Spread of HIV/AIDS in Rural South Africa*. In his Executive Summary he reports that:

The most important risk factors for [contracting] HIV among men were: (a) being a migrant; (b) being less than 35 years old; (c) having one or more casual partners; (d) having symptoms of STDs in the last 4 months; and (e) ever having used a condom. [2004: 3]

⁸ So similar are the cultures that King Goodwill Zwelithini of the Zulus married King Sobhuza II's daughter - Mantfombi Dlamini – in 1973 and in 2004, a 17 year old Swazi girl. [Nationmaster Encyclopaedia 2008:¶7]

What brought Swaziland to the unenviable position of having the worst, per capita, infection rate in the world? The country is so closely linked to South Africa that their fate is inextricably linked. It therefore behoves one to review the history of South Africa to understand what is happening throughout Southern Africa.

3.1.3 How did the virus reach Southern Africa?

The scientists seem to agree that HIV is a descendant of an Immunodeficiency virus derived from a monkey. The beginning of the time line is estimated to be about 100 years ago. [News 24.com 2008] How it was transferred - from the original host (possibly a green monkey) through an intermediate host (possibly a chimpanzee) to finally find its home in humans - only the Lord knows. What we are fairly sure about is that its origin was in West Africa and types A, C and D spread eastwards to Uganda. Type B found its way to North America and Europe. Type C then migrated south to Southern Africa. A number of factors have been identified as spreading HIV/AIDS. [Kanabus & Allen 2004]

Truckers

In 1992 Caltex Africa hosted a truckers' conference in Cape Town. The conference was designed to warn truck owners of the impending HIV/AIDS crisis amongst drivers. One of the speakers at the conference cited a recent survey of a two day trip from Johannesburg to Cape Town and back. It was found that, on average, a driver had sex with seven different women during the trip. This statistic is relevant to truckers throughout Southern and Central Africa. The World Bank reports that:

In Southern Africa transport drivers travel from the South African port of Durban to the mines of Southern Zaire, spending weeks on the road, and often having to spend days waiting to go through border formalities. Road service operators are particularly at risk. A survey of 168 bus and truck drivers in Cameroon in 1993 found that they spent, on average, 14 days away from home on each trip. Some 62% had sex during the trip and 25% had sex every night they were away. In Tanzania on the Dar-es-Salaam highway HIV prevalence was 28% for truckers and 56% for their female partners in 1991 [World Bank 2007: ¶9]

War and Armed Conflicts

In its 2004 report on the Global Aids epidemic, UNAIDS reported that

Armed conflict can increase the likelihood of exposure to HIV infection in several of the following ways:

- Population displacement: conflict often prompts large numbers of people to flee the fighting, which uproots them from their usual areas of residence...
- Breakdown of traditional sexual norms: the chaotic conditions associated with conflict often lead to the disintegration of traditional values and norms regarding sexual behaviour, which contributes to an overall increase in risk of HIV exposure...
- [Poverty amongst] women and girls: armed conflict can create conditions of such severe deprivation that women and girls, in particular, are coerced into exchanging sex for money, food or protection...
- Rape as a 'weapon of war': in a variety of recent conflicts—including Bosnia-Herzegovina, Democratic Republic of Congo, Liberia and Rwanda—combatants have used this weapon...
- Collapse of health systems: when armed conflict triggers health system malfunction and collapse, national blood supply safety is threatened, and HIV prevention and care programmes can disintegrate... [UNAIDS 2004b: Chapter 5:¶7]

Migration

The Southern African Migration Project (SAMP), a non-profit organisation that researched Migration within a Southern African context, reported that:

Previous studies have shown that people who are more mobile, or who have recently changed residence, tend to be at higher risk of HIV infection than people in more stable living arrangements. In Uganda, for example, people who have moved within the last five years are three times more likely to be infected with HIV than those who have lived in the same place for more than 10 years... In a South African study, people who had recently changed their residence were three times more likely to be infected with HIV than those who had not. It is not so much movement per se, but the social and economic conditions that characterise migration processes that put people at risk for HIV. [SAMP 2007: ¶4]

As the following map indicates, Southern Africa has experienced all of these factors within the past thirty years. The arterial roads and railways have been highlighted in yellow, whilst migration patterns (due to work opportunities) are shown as black arrows. Even though Tanzania, Zambia, Malawi, Botswana, Lesotho and Swaziland (the countries highlighted in

red) did not experience any war of their own making, they were directly involved in the wars in South Africa and Mozambique.



Consider the armed struggle in South Africa. The A.N.C. had camps in Angola, Uganda and Tanzania. [Ellis 1994:7] Apart from the camps in those countries, the A.N.C. had places of safety in South Africa, Lesotho, Swaziland, Mozambique, Botswana, and Zambia. Thus it can be seen that during the '80s guerrilla cadres moved North and South throughout Southern Africa and, in so doing, probably became infected and then transmitted the HIV to South Africa. Even though the first discovery of the presence of HIV was only reported in 1986, Ugandan reports speak of a "slim disease" in the early 80's. [Epstein 2007:161]

From all of the above, it is little wonder that the virus found its way from Central to Southern Africa. If the reader is still in doubt about this, consider the following statistics which come from the 2007 UNAIDS report. It is common knowledge that Africa, south of the Sahara has experienced the greatest impact of the pandemic throughout the World. What is not obvious is that the prevalence in the Northern countries of that region ranges between

1 and 15%, whereas the Southern Countries range from 10%-28%. What then is the common denominator impacting the Southern Countries.

There are several possible groupings. The table below reflects the average percentage by population by group. The data for the table is reflected in Appendices 14b-14f. This data has been extracted from the UNAIDS 2007 report.

Grouping of nations	Population	% of Total Population Living with HIV
Bantu nations	284.9 million	6.63
Countries formerly in the British Empire	177.7 million	8.18
Southern African Development Community	144.2 million	8.98
Nations that supplied labour to South Africa	105.40 million	11.71
Bantu Nations that did not supply labour to South Africa	167.4 million	3.58

It has to be argued that the correlation of ‘People living with HIV/AIDS’ and ‘The countries that supplied labour to South Africa,’ is significant especially when those statistics are compared to ‘Those countries that did not.’ The marked variance between the two statistics adds weight to Mark Lurie’s argument that HIV/AIDS was spread by migrant labour.

How Apartheid Impacted the People of Swaziland

Before the Nguni tribe arrived in Southern Africa several hundred years ago, the San were the only inhabitants. [About.com 2007:¶1] Some of these Ngunis settled in Swaziland where they lived a very simple life. Their needs were few. For clothing, all that was required was a simple loin cloth – one that would last their entire lives. There was no need for modern

appliances. If they wanted food, they raised cattle and goats, grew it, gathered it, or hunted it. [Osseo-Asare 2005: 54]

Each of the subsequent dominant powers - the Dutch, the English, the Afrikaner and currently the A.N.C. - has sought to gain the very best for its own people. For example, on hearing that gold had been discovered on the Rand, the British decided to annex it from the Boers. [Reader's Digest 1995: 243]

The system of "Homeland" supply of labour was an invention of the mine owners and the British colonialists, not the Boers, who would assume power in the 1950's. As the British spread colonial ownership to most of Southern and Central Africa, they established British rule over almost every corner of this region. The system of encouraging black men into the labour market was masterminded by Cecil John Rhodes in 1894 and entitled the 'Native Bill for Africa.'

His plan was firstly to limit their access to land, and then to impose a 10-shilling labour tax on all those who could not prove they had been in '*bona fide*' wage employment for at least three months in a year...

The crucial element in the Glen Grey⁹ formula was the creation of a land shortage for the people. This meant not enough food production. Rhodes told the Assembly that this could be brought about in two ways: by limiting the head of each family to just four morgen and by making the eldest son the sole heir to the family property. [Reader's Digest 1995: 206]

To bring the plan into being the following action was taken by the British: Firstly, laws were passed restricting the places where blacks could purchase and occupy land to so called Native Reserves.

The 1913 Land Act "established the principle of territorial segregation under which Africans and whites were to acquire and occupy land in separate, designated areas. But it was also an attempt to suppress squatting and other unauthorised occupation by [Black] Africans of Crown and private lands, and to outlaw certain forms of tenancy on white-owned farms.

The law restricted African landownership to the so called 'scheduled areas', about 10.5 million morgen or 7.5 percent of the total land area of South Africa...

The government's determination to deprive Africans of any status other than that of labourer in white areas was made clear by the Act's definition of

⁹ Grey was the Governor of the Cape at the time.

‘labourer’: it excluded everyone, such as the squatters, who did not give at least 90 days’ service a year. People who paid rent or any other ‘valuable consideration’ for the land were also excluded from the definition.” [Reader’s Digest 1995:291-292]

The quality and size of the land in the reserves was such that the inhabitants were forced to seek work on the mines. Secondly, laws were passed restricting the positions to which blacks could be appointed. (The Mines and Works Act of 1911[Reader’s Digest 1995:316]) Thirdly, laws were passed restricting the movement of black people as they passed to and from their places of employment. (The 1920 Natives Affairs Act [Reader’s Digest 1995:316])

The British had taken over control of Swaziland in 1902. They immediately imposed a system of taxation. From 1906 to 1916 Swazi men over the age of 18 were taxed at the rate of £1.10s. For every wife after the first, the same amount was payable, to the maximum of £4.10s per taxpayer. [Matsebula 1972:221] Crush confirms the realities of these taxes [1987:53]:

The country was to be administered as far as possible as a district of the Transvaal and heavy Transvaal rates were immediately applied to the Swaziland population. Over the first twenty years of British rule 55 to 75 per cent of ordinary colonial revenue of £40,000 to £52,000 was generated through poll, hut, and dog tax...

There is abundant evidence that British colonial officials, like their earlier Republican counterparts viewed taxation as a device to “spur the natives to labour” and they were keen to impress this view on the Swazi.

In 1907, Lord Selbourne issued the Partition Proclamation. The essence of the Proclamation split the Kingdom of Swaziland into three parts: One third was set aside as Crown Land; One third was provisionally set aside as Crown Land for use by the Swazi people; the final third was allocated to European farmers who were granted freehold title to those farms. It must be noted firstly that a Swazi could be removed from the Crown land at the discretion of the Crown, and secondly, that Swazis who had lived on land allocated as “farms” were given five years to vacate those farms. A large percentage of the first third was also distributed to European farmers. By the end of 1907, 56.5% of the land was held by European farmers, 39.8% was Swazi Nation Land and 3.7% by the Crown. [Matsebula 1972:184]

In an attempt to encourage Swazis to enter into mining contracts, the men were paid upfront cash advances. These advances provided funds for the men to pay for “tax, food purchase, or

lobola prior to embarking on a mine contract.” [Crush 1987:101] By British design or by impoverished necessity, large numbers of miners from Swaziland, Lesotho, Southern and Northern Rhodesia (Zimbabwe and Zambia), Malawi and Tanzania were forced to seek work in the gold mines. Simelane reports as follows:

The demands of the South African mining industry had already begun diverting labour away from local capitalistic enclaves. In 1936 it was estimated that nearly 30% of men between 15 and 50 years of age were working outside Swaziland [Simelane 2003:143]

This long term strategic plan by the Colonialists was intensified as a result of the Second World War, when Britain needed all the funds it could muster. [Simelane 2003:186]

Whilst the blacks and, to a lesser extent, the Afrikaners lived in poverty, the English business moguls were becoming £ multi millionaires. For example, when Alfred Beit died in 1906, he left an estate of £8 Million. [Samson 1987:53] The Afrikaners were poor, struggling to survive, and the memories of the Boer War still rankled. They organised and in 1922, the first major mining strike took place. The strike was broken through the intervention of the army on the orders of the Prime Minister of the day – Jan Smuts. [Reader’s Digest 1995:308]) Numerically, however, the Afrikaners outnumbered the English and began their quest for political power. [Reader’s Digest 1995:334-336])

On gaining political power in 1948, [Reader’s Digest 1995:370]) the Boers (or Afrikaners) sought to consolidate their economic power by enforcing existing legislation. Firstly, work (other than menial labour) was denied to the Blacks and secondly, specialized education was withheld from them. (Verwoerd introduced a bill in 1953 to transfer Black education from missionary control to that of the Native Affairs Department. As he put it: 'I will reform it [Black education] so that Natives will be taught from childhood to realize that equality with Europeans is not for them.' [Parsons 1982: 293])

Over and above this, Blacks were legally “ring-fenced” into “Homelands”, without the right to move about freely or to own land in so-called “White” areas. This had the following effects: Firstly, the men worked on the mines in the “White areas”, whilst the women stayed at home in the rural areas. [Rabe 2006a:33] Secondly, to keep their women faithful, the men ensured that they were constantly pregnant. [This painful truth was learnt during my wife’s 1980 survey amongst black women in eMondhlo, near Vryheid, KwaZulu-Natal.]

Paul Johnson, in his book *A History of the Modern World From 1917 to the 1980's*, confirms that these laws brought about a “semi-totalitarian state based upon the principle of racial-ordering.” [1983:520] To add colour to this understanding of the impact that the laws had on the man in the street, listen to the emotions expressed by Bloke Modisane [2002:103]:

The Government is unyielding in its Native policy, the tentacles of discrimination spread their grip over every aspect of our lives, right into the very houses we live in; nothing belongs to us as an inviolable right, not our lives, our labour or the occupancy of our homes. The legislature is emphatic and unequivocal. With the Natives (Urban Areas) Act of 1945, the Minister stipulates that accommodation must be provided for the reasonable labour requirements of the area; in human terms, this means that only those employed in the municipal area are permitted to reside in that area.

The men working on the mines were kept in hostels, [Rabe 2006a:38] where they would share the room with seven other men [Lewis 2003:8] and kept in sub-human conditions. [TRC 1998:34] Consider this description of life on the mines by van Wyk and Tshivase:

Since most mining is conducted at sites far away from home centres, these men are accommodated in single-sex quarters, where they are not allowed to bring along their families. The conditions that mineworkers live in are ideally suited to the spread of HIV, both at the mines and in their rural homes...

Most miners live lonely lives in single-sex dormitories, often far away from their families. Stress and loneliness are among the driving forces to indulge in alcohol and, in some cases, drugs for recreation. While under the influence of intoxicating substances, people tend to forget the dangers of HIV infection and fail to practise safe sex. Mineworkers are no exception, more so because in bars, sex workers are present, on business. Despite the sex workers' somewhat detailed knowledge of HIV/AIDS, their need for money means they do not have the power to negotiate safer sex. [2004:66]

One of the aggravating realities of life on the mines, which adds to the problem of HIV/AIDS, is the lack of condom use. Underground workers perceive the risk of HIV/AIDS as minimal when compared to the danger of their work underground. Accordingly they are reluctant to use condoms when having sex. [Maharaj 2004:131]

In a 1998 study done in the Carletonville mining area [CARE 2002: 13] it was found that:

Male migrants were found to have an HIV prevalence significantly higher than that of non-migrants (29% versus 19%) and female migrants were at a similarly high risk of infection (51% versus 39% among non-migrants.)

These statistics point towards a small number of women servicing a larger number of men, resulting in an HIV/AIDS “super highway”. The study also noted that Swazi men are not

traditionally circumcised, placing them in a more precarious position than the average promiscuous man.

In the now famous words of Mark Lurie:

If you wanted to spread a sexually transmitted disease, you'd take thousands of young men away from their families, isolate them in single-sex hostels, and give them easy access to alcohol and commercial sex. Then, to spread the disease around the country, you'd send them home every once in a while to their wives and girlfriends. And that's basically the system we have with the mines. [Lurie as cited by Schoofs 1999:¶6]

In a 1990 survey of 115 Swazi homesteads, it was found that 61.7% of those homesteads had one or more migrant labourers. [Leliveld 1994:179] This situation did not cease when the A.N.C. took control of the South African Government. Indeed, in the 1990's non-South African labour increased to over 50% of the total workforce on the mines. [Crush and Tshitereke 2001:55-56]

In summary, the greed of the British and the nationalistic forces of the Afrikaner brought about a situation where men would leave their homes from South and Central Africa to go and live in single hostels so that they could work on the mines. There they would get drunk, fight and sleep with prostitutes.

One cannot discuss Apartheid without reviewing the impact of the armed struggle. The movement of the guerrilla cadres from their camps through Central and Southern Africa to the "battleground" in South Africa has already been highlighted. There was another side to the struggle waged by the African National Congress and its allies. Part of the strategy was to make South Africa "ungovernable". [Tambo 1985:¶4] There is always a downside when people are encouraged to become lawless. It is in the nature of man that once he has done something repeatedly, it becomes a natural way of life. Therefore, sadly, once the A.N.C. had achieved its objective, it was faced with another reality – the people in South Africa had become lawless and crime was a serious problem. Tutu recognised this in his address at the Steve Biko Memorial Service:

During our struggle against Apartheid we refused to obey unjust laws because, rightly, we wanted to make South Africa ungovernable. We have achieved our goal. We are free. South Africa is a democracy. We have an obligation to obey the laws made by our own legislators. We should be dignified, law-abiding citizens, proud of our beautiful land, proud of our freedom won at such great cost. We should not devalue it. We should not abuse our children, our womenfolk." [Tutu 2006:3]

As the armed struggle progressed, lawlessness increased. Human life was devalued, men were killed and women abused. In the same speech, Tutu highlighted the extent of the lawlessness:

Is it not horrendous to an African, even before Black Consciousness came on the scene, for whatever reason, for an adult man to rape a 9 month old baby? What has come over us? Perhaps we did not realise just how Apartheid has damaged us so that we seem to have lost our sense of right and wrong... What has happened to us? It seems as if we have perverted our freedom, our rights into licence, into being irresponsible. Rights go hand in hand with responsibility, with dignity, with respect for oneself and for the other.” [Tutu 2006:3]

To summarise, these warped values and this lawlessness characterise the world in which the 2.5 million official - and many more unofficial - migrants in Southern Africa live. These factors contribute to the epidemic proportions of HIV in Southern Africa.

3.1.4. The Impact of Poverty on the Swazi Pandemic

Exacerbating the problem is the question of poverty – 39% are unemployed [CIA 2006] and 69% of the Swaziland population live below the poverty datum line. [CIA 2007] According to the Minister of Finance speaking in the 2006 budget speech, about 800,000 Swazis out of 1.2 million - or 69 percent of the population - survive on about US \$21 per month. This is less than 70 US cents a day, enough only to buy a loaf of bread [Irin News 2006:¶3] Added to this, one in ten Swazi households is headed by a child. [Tearfund 2007:¶3]

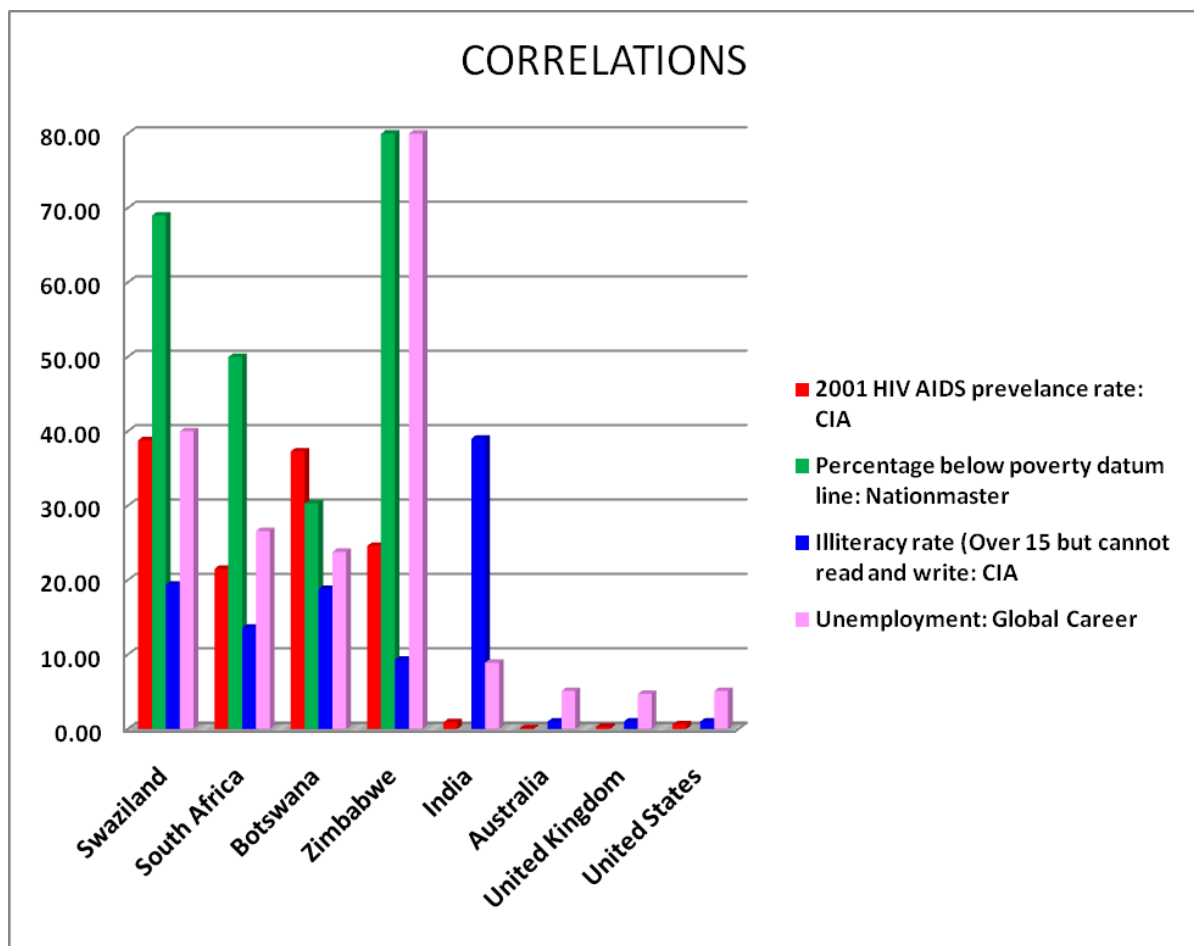
Women are particularly vulnerable to the effects of poverty and many turn to transactional sex to overcome food shortages resulting from their financial position. In a research project that investigated the effect of food shortages in Botswana and Swaziland and published in the Public Library of Science Journal – Medicine, the researches concluded that “Food insufficiency is associated with high-risk sexual behaviours among women in Botswana and Swaziland.” [Weiser et al 2007: Concluding remarks] The high-risk behaviours mentioned in the article included alcohol abuse and multiple sex partners. The alcohol abuse lead to “low condom use” and multiple sexual partners increased the risk of being infected with HIV.

In most poor households, all the members are expected to contribute to the common cause. Whilst laudable from a social perspective, this can have a negative impact. When

one of the family members becomes very ill from AIDS, not only the infected member has to stop working, but also one of the others. The cost of caring for the infected person is detrimental to the family's ability to pay for food, clothing and education.

One of the cultural realities of Southern Africa is that burials cost money – lots of money – as the family seeks to honour the dead person. The negative impact on a household without income may cause other members to move into prostitution in order to survive. In many households, the entire family will come to depend on the grandmother's old age pension, after they have sold off all their assets.

These realities are set out in the following correlation graph.



Graph References:

2001 HIV/AIDS prevalence rate [CIA 2007]

Percentage below poverty datum line [Nationmaster]

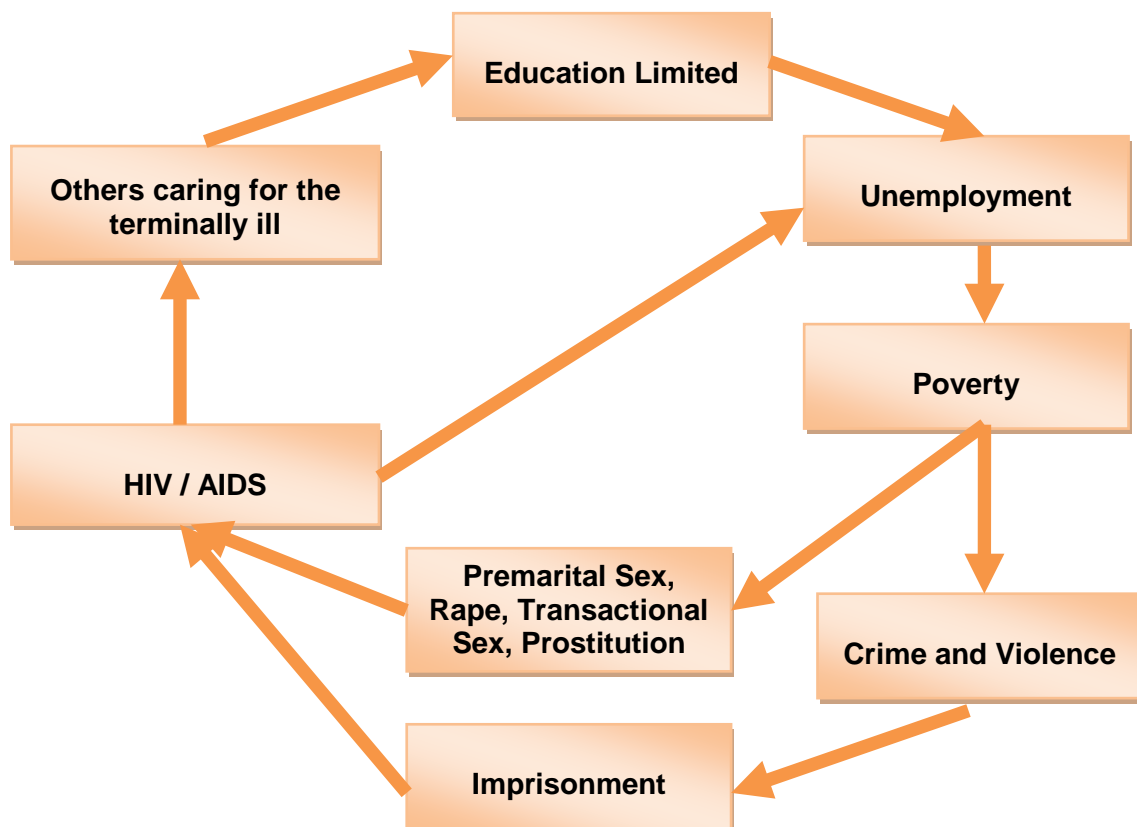
Illiteracy rate [CIA 2007]

Unemployment [CIA 2006]

Swaziland, South Africa, Botswana and Zimbabwe have quite a large number of people who are illiterate and high levels of unemployment. Correspondingly, these countries have large numbers of people living below the poverty datum line, as well as people living with HIV/AIDS. Compare those with the comparative figures of the “First World” countries, such as Australia, the United Kingdom and the United States, where education and employment are high whilst unemployment and HIV/AIDS are almost non-existent. India is currently beginning to experience a serious HIV infection rate, despite the fact that amongst its people is the richest man in the world. [Business Standard 2007:¶1] India is a country with both first and third world attributes. Like Southern Africa, there are many who are unemployed and illiterate.

The unemployment and poverty become part of a cycle that feeds on itself.

The Cycle of Poverty



In Southern Africa, alongside the “Third World” realities of extreme poverty, we find “First World” living conditions of opulence and excess. For example, the chairman of a particular

mining Group earns R6.187,000 per annum (approximately \$3,000 per day) [African Rainbow Minerals Annual Report 2007:111], whilst the miner takes home the daily equivalent of \$30. (This chairman was singled out, not so much because he is the highest paid executive in the country, but in order to compare him to the men who work in his mine. In fact, he earns only half the salary of the Chief Executive of The Electricity Supply Commission.) But \$30 a day is a King's ransom when compared to the wage of a farm worker back home in Swaziland, where agricultural labourers are paid the equivalent of \$2.00 per day. [Regulation of Wages 43 of 2002]

Internationally, subsidies play a large part in impoverishing "Third World" countries. Subsidies, intended to protect US and European small scale farmers from cheap imports, effectively reduce the price earned from exports by developing countries. The reality is that small scale US farmers, who account for 80% of subsidy recipients, only receive 12% of the total farm subsidy paid out by the US Federal Government. (73% of the total farm subsidy is paid out to 10% of the recipients - large corporate farms). [Elortondo, van Blokland and White 2005:9]) In Europe, we find cows being subsidized to the extent of \$2.50 per day, [Elortondo, et al 2005:5] more than a Swazi farm worker would be paid. (Only a tractor driver earns the equivalent of a European cow.) Sugar accounts for \$130 million of Swaziland's gross revenue. [Swaziland Sugar Association Fact Sheet: 2007] Compare this to the £118 million (\$270 million) European subsidy that Tate and Lyle received for producing and refining sugar [Wiggerthale 2005:5]. In 2005, the editor of the Guardian Weekly wrote:

The World Bank says that sugar costs 25 cents per pound to produce in Europe compared with 8 cents in India and 5.5 cents in Malawi. If Europe gave up sugar production, then everyone would gain - not least some of the poorest nations in Africa. [Guardian 2005: ¶3]

3.2 TRADITIONALLY, WHAT WAS UNDERSTOOD TO BE SWAZI CULTURE AND HOW HAS WESTERN CULTURE IMPACTED IT?

There is very little written on the subject of Swazi culture, although there are some writings on African Traditional Religion. These writings include works by Mtshali P.H., Mbiti J.S., Sakuba X.S. and Oosthuizen G.C. Because of the paucity of books on the subject, Theological Articles from Journals and the Internet were researched.

Swazi culture is steeped in the culture of the Sub-continent. So, before focussing directly on the Swazi nation, one must have an understanding of the wider culture. This encompasses Ancestral Veneration, Sin and evil and *Ubuntu*.

3.2.1 *Ancestral veneration.*

What is it that African Traditional (Indigenous) Religion teaches? African Traditional Religion has no historical record of its tenets, so one is limited to an oral tradition that changes according to tribal grouping and from the “personal viewpoint of the person narrating the story”. [Initial Discussion with Bongani Langa: 2008] Although such differences occur, the basic belief remains the same: There is one supreme God who is supported by an array of created spirits, as well as the Ancestors or the spirits of the dead. God is seen as a remote being who leaves the day-to-day spiritual affairs to his created spirits and the Ancestors of those currently on Earth. [Mbiti 1969: 75]

When a man dies he is still part of the community, but is seen as the “living dead”. Once the memories of that man are gone, he becomes a normal spirit and no longer forms part of the earthly community. This understanding is confirmed by Opuku:

That is why there is no denial of the fact that the dead continue to live, and Mbiti’s term “the living dead” vividly conveys the idea that life continues after death. There is an indissoluble union between the living and their dead relatives. The dead continue to be members of their families, communities and societies and to interact with their living relatives. [1993:75]

In African Traditional Religious understanding, the Ancestors form an integral part of the community, to be revered and feared. They are revered so that favours can be asked of them, and feared in case they get upset and cause harm to the living. [Asante and Mazama 2005:89] It is for this reason that funerals are such elaborate affairs. Those left behind wish to ensure that there can be no reason for the deceased to be upset, because insufficient honour has been bestowed upon him. The veneration ritual is headed by the dead person’s eldest son. If the son does not wish to, or should someone else interfere with his fulfilment of the role, either he or they will be “in grave peril”. [Asante & Mazama 2005:91] It must be noted that if the dead person did not have any sons, he is not able to become an Ancestor, regardless of his virtue and success in life. [Asante and Mazama 2005:91]

This veneration of the Ancestor continues for as long as he is remembered by those left behind. After the memory of the Ancestor fades, so does the position of that Ancestor, who

then changes from one of effectual influence to an ordinary spirit having no influence in the lives of those that are left behind. [Mbiti 1969:26]

We come now to the question of whether this veneration of Ancestors translates into worship. Mbiti believes that “it is wrong to interpret traditional religions simply in terms of ‘worshipping the Ancestors’”. [1969:8] Yet Asante and Mazama believe that:

Clearly Africans’ practice of Ancestor veneration involves a pantheon of deities, but although such a pantheon exists in all of these congregations, it is most often a judicious and a limited one. Africans do not have thousands of deities, as the Hindus do, or even scores of deities, as the ancient Greeks did; they have only the robust ancestral spirits that have been properly called into service by ritual. These spirits have been brought home again and have manifested themselves in the service of the community. Through prayers, rituals, sacrifices, and incest prohibition and other taboo injunctions, the community acknowledges the dead person as joining the cosmography of the ancestral world. [2005:91]

In a manner similar to the way Roman Catholics pray to their Saints [New Advent 2008:¶3], Ancestors “mediate between God and humans. Since God is too holy for humans to contact directly, the Africans pray to God through the Ancestors, who are believed to be greatly concerned with the day to day affairs of their descendants.” [Yalea 2008:523] Ultimately, from a Christian perspective, the question whether Ancestral veneration is equivalent to worship comes down to whether or not one accepts the Catholic understanding of the Communion of Saints who mediate on behalf of man. Scripturally, the understanding is based on Revelation 5:8

When he [Jesus] took it, the four living creatures and the twenty-four elders fell down before the Lamb. Each of the elders held a harp and gold bowls filled with incense, which are the prayers of the holy ones.

Within this passage and John 1, the Catholics see that man is part of a Great Communion of Saints – both living and dead. However, they advance the doctrine further by stating that those saints who have passed on to be with Christ pray on our behalf and it is their prayers that fill the gold bowls with the incense of their prayers. [My Catholic Tradition 2006:¶2 - 3]

Juxtaposed to this belief is the Protestant understanding that Jesus Christ is the sole mediator between God and man. Four scriptures stand out as examples of the doctrine’s base:

For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all men..." [1 Timothy 2:5-6a]

For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance – now that he has died as a ransom to set them free from the sins committed under the first covenant. [Hebrews 9:15];

... to Jesus the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel. [Hebrews 12:24]

...But if anybody does sin, we have one who speaks to the Father in our defense – Jesus Christ, the Righteous One." [1 John 2: 1b]

Based on scripture, the Reformed position holds far more credence than that of the Roman Catholic. Certainly, it is accepted that there is a Communion of Saints that joins in fellowship those living and those dead. However, Grudem limits that fellowship to our worship that is joined to "the worship that is already going on in heaven." [1994: Footnote 821] The fellowship therefore cannot and should not be extended to include their mediation between God and man – that office is exclusive to our Lord and Saviour – Christ Jesus.

There is a further aspect that needs to be considered. Masango raises the understanding that in African tradition, when one needs to approach the King, one does so through a spokesperson who acts as mediator. This concept is extended to approaching God through an Ancestor. [2006: 934-935] Whilst this mediation is understandable within the hierarchical structures in Swaziland, it cannot be carried over into man's relationship with God. The scriptures teach plainly that Jesus Christ is our only mediator. It is here where the difference between Christianity and African Traditional Religion is starkly contrasted. To those who adhere to the African Traditional Religion, their God is remote and must be approached through a mediator. To the Christian, God is their Abba Father (*Baba*) and they are His sons. [Romans 8:15-16] The language here speaks of intimacy, not separation. The use of the word "Abba" declares that we are children in the sense of a two year old's relationship with his father. Writing on the interpretation of "Abba", Tsang highlights that the intimacy that Christ enjoyed with His Father is now available to Christians:

Outside of Galatians, Paul only uses "Abba Father" in Romans 8:15. Although the address is similar to Mark 14:36, the difference here is that the believer now addresses God directly, using "Abba" with the same intimacy and directness as Jesus, a practice unseen in the Gospel records. One noteworthy commonality between Mark 14 and Romans 8:15 is the usage of the article to describe the Father. The Father is not just any father, but THE

Father of Jesus Christ. Thus, the recognition of the unique authority of God still exists in Paul's usage. Yet, the intimacy between the believer and God by means of the Holy Spirit has progressed to a level beyond anything found in early Judaism or early non-Pauline Christianity. [2007:127-128]

Herein lies the difference between the God of the Christian and that of the believer in African Traditional Religion.

3.2.2 *Sin and evil.*

In traditional Christian thinking, the common term for "doing wrong" or "missing the mark" is "Sin." As Paul writes, "All have sinned and fall short of the glory of God." [Romans 3:23] Paul's statement is part of a teaching that works, for the sake of works, are useless and that righteousness comes from faith in Christ Jesus. Thus I would contend that Christianity is based on a relationship with Jesus Christ, which places us in a position where we can relate lovingly with those around us. According to Meiring, within Traditional African Religion sin is seen as the concept of "wrongdoing", "badness" or "destruction of life". He asserts that:

Sin does not exist in an absolute sense but always within the community and creation. Sin depends on the context and community, and not only otherworldly norms (Magesa 1997:161; Ndwandwe 2000:213)... If humans mistreat one another, it displeases God. When they reconcile, they are by the same token also reconciled with God. There is no need to placate God (or other agencies) (Shenk 1995:76). According to Zulu (1998:191), "... the most striking aspect (of African society) is the willingness to forgive and not to avenge, and there is no emphasis on punishment ... but on making friends again". As below, so above. [2007: 740]

Taking the fact that the Ancestors form a part of the community, Nolte-Schamm confirms that sin is an offence against the community, but specifically states that it is "against the ancestral spirits." [2006:374] Whilst it is certainly true that God is displeased when we mistreat each other and that forgiveness is fundamental for man to live in freedom, [Matthew 18:21-35] I would posit that true forgiveness can only be based on our acceptance of personal forgiveness through Christ's grace.

As one moves away from Traditional African Religion to focus on African Christian Theology, *Sakuba* argues that there are three different positions from which the relationship between Sin and Evil can be understood. Firstly, sin is the source of evil. Secondly, evil is the source of sin. Thirdly, sin and evil are two components that are mutually dependent on

each other. In other words, sin is the source of evil as much as evil is the source of sin. [Sakuba 2004:67] His first conclusion is that Africans need to understand that they are partially responsible for some of Africa's problems, and that they need to take responsibility for their own mistakes and failings; one should not attribute every failure to evil spirits, but take responsibility for one's own faults. What he sees as the most important principle coming out of his research is that a "proper knowledge of the relationship between sin and evil ... can solve the problem of a moralistic gospel." [Sakuba 2004:70-71]

3.2.3 *Ubuntuism*

Before continuing, it is important to place Swazi/Zulu¹⁰ culture in its proper perspective. What is currently being practised in the towns and cities as a cultural norm is far removed from what was culturally acceptable in the times of Shaka, or even in more recent times, during the first half of the twentieth century. 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."

At the very heart of the culture is the understanding of *Ubuntu*. 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 ngamuntu* (a person is a person through other persons). [Schutte 1993: 46] Schutte explains the idiom as follows:

This is the Xhosa expression of a notion that is common to all African languages and traditional cultures.... [It] is concerned both with the peculiar interdependence of persons on others for the exercise, development and fulfilment of their powers that is recognised in African traditional thought, and also with the understanding of what it is to be a person that underlies this.... In European philosophy of whatever kind, the self is always envisaged as something "inside" a person, or at least as a kind of container of mental properties and powers. In African thought it is seen as "outside," subsisting in relationship to what is other, the natural and social environment. In fact the sharp distinction between self and world, a self that controls and changes the world and is in some sense "above" it, this distinction so characteristic of

¹⁰ It must be understood that the Swazi/Zulu languages and cultures are similar. Therefore if a statement is made about one culture, it will, in all likelihood, be true of the other.

European philosophy, disappears. Self and world are united and intermingle in a web of reciprocal relations [1993:46-47].

Writing in *African Religions and Philosophies*, Mbiti, the doyen of writers on African Traditional Religion, sets out his understanding of *Ubuntu*:

[Each person] owes his existence to other people.... He is simply part of the whole... Whatever happens to the individual happens to the whole group, and whatever happens to the whole group happens to the individual. The individual can only say, "I am because we are; and since we are, I am". This is the cardinal point in the understanding of the African view of man. [1969: 108-109]

More attributes the following qualities to this communal way of life: "caring, sharing, hospitality, forgiveness, compassion, honesty, humility, or brotherhood." [2006:156] Wiredu believes that it brings dignity, respect, contentment and prosperity to others, self, and the community at large [1980:6]. 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]

Similarly, Tutu views a person with *Ubuntu* as being:

open and available to others, affirming of others, does not feel threatened that others are able and good, for he or she has a proper self-assurance that comes from knowing that he or she belongs in a greater whole. [1999: 34-36]

One other 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*. Encarta defines an *indaba* as a "meeting or conference: a political meeting, conference, or consultation, originally held with or among indigenous peoples of South Africa." But that doesn't begin to convey the real meaning of the word. The reality behind an *indaba* is that, yes, it is a meeting between people, but it is far more than that. It is a process of open discussion to come to consensus. In 3.2.5 below, the structures of the Swazi cultural hierarchy is set out. At the heart of the system is a series of *Bandla neanes*¹¹ (village forums) where matters

¹¹ The Zulu equivalent is *Inkundla*. In Swaziland, there is a *Tinkhundla* above each village forum where the *Induna in Chief* of the village forum represents his village. This body is chaired by the local Chief.

pertaining to the group are dealt with. Within these forums, matters are thrashed out through an *indaba*. When ascertaining wrong-doing the forum would be extended to include family members related to the victims and perpetrators, including women and the young. The members of the public are allowed to share their views and opinions. Thus, the larger community becomes involved in the process of conflict resolution. Murithu [2006:29] observes that:

In particular, members of the society had the right to put questions to the victims, perpetrators and witnesses as well as to put suggestions to the Council of Elders on possible ways forward. The Council of Elders in its capacity as an intermediary had an investigative function and it also played an advisory role to the Chief. By listening to the views of the members of the society, the Council of Elders could advise on solutions which would promote reconciliation between the aggrieved parties and thus maintain the overall objective of sustaining the unity and cohesion of the community.

The actual process involved five key stages: first, after a fact-finding process where the views of victims, perpetrators and witnesses were heard, the perpetrators - if considered to have done wrong - would be encouraged, both by the Council and other community members in the [*Bandla neane*] Inkundla/Lekgotla forum, to acknowledge responsibility or guilt secondly, perpetrators would be encouraged to demonstrate genuine remorse or to repent thirdly, perpetrators would be encouraged to ask for forgiveness and victims in their turn would be encouraged to show mercy; fourth, where possible and at the suggestion of the Council of Elders, perpetrators would be required to pay an appropriate compensation or reparation for the wrong done.

Having dealt with the positive side of the way of life, we now consider the penalties that are imposed for anti-community behaviour. In summing up the characteristics of “justice, kindness, harmony, peace and life,” 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 that would be seen as “anti-community behaviour”. [2003:160] Sebidi believes that one’s “anti-community behaviour can result in one completely losing one’s *Ubuntu*”. [1988:4] The penalties for such behaviour could result in that person being disciplined [beaten], rejected, ostracised or banished. [Mnyaka 2003:160] 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]

One of the consequences of this extreme understanding of discipline is found in the "people's courts" that the "comrades" instilled during the 1980's. Xaba records two cases of a court in Kwamashu, close to Durban (Kwa-Zulu Natal). In the first case, the man was known to carry a knife and had used it to kill on a number of occasions. He was then accused of raping a young girl and was brought before the court. He denied the charge, but the people's court rejected his claim of innocence. The two possible penalties were put before the people – 200 or 700 lashes. Those present voted for the higher penalty. He died after 500. The second case was one of theft. There were extenuating circumstances due to poverty, and whilst the people voted for the lesser penalty, this was later suspended and replaced with manual labour. [1995:54-55]

When one reads and hears of women being coerced to have unprotected sex by men who know or suspect that they are HIV positive, one must surely question whether those men should be classed as *Akanabantu* and treated harshly.

3.2.4 The Swazi Patriarchal system

Before continuing, it has to be acknowledged that the structure of traditional *ubuntu* is both classist and sexist in that certain clans are considered to have noble blood (e.g. Dlamini), and women were treated as minors up until the proclamation of the Swaziland Constitution in 2005.

Having briefly reviewed the precept of *Ubuntu*, consideration must now be given to the Patriarchal system that forms an integral part thereof. There is a perception held by non-Swazis that Swaziland is ruled by an autocratic dictator - the headlines of the Zimbabwe Tribune dated 23rd October 2008 read "UN emissary to meet Swazi dictator over Zimbabwe." (Strange words in a country whose President is Robert Mugabe.) While it is true that Swaziland follows a Patriarchal system with His Majesty, Mswati III as Paramount Chief, theoretically this authority is not unchecked. [Sindane and Liebenberg 2000: 35-36] To understand the Swazi patriarchal system, one must examine its hierarchical structure.

Firstly, the King and *iNgwenyama*¹² (This latter title carries the idea of a King or a lion, and incorporates the power and awesomeness of thunder) is “the traditional head of the Swazi State and is chosen by virtue of the rank and character of his mother¹³” [The Constitution 2005:¶228 (1)] who exercises a “moderating advisory role on *iNgwenyama*”. [The Constitution 2005: ¶229 (5)] [Lemarchand 1977:136]

Secondly, the King is guided by a number of councils.

- Annually, a General Assembly of the nation (*Libandla laka Ngwane*) held at a *Sibaya*) [Lemarchand 1977:136] is called. 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* (Council of Ministers¹⁴) consists of twenty to thirty chiefs and commoners. It advises the *Ngwenyama* “on both political tactics and strategy.”

Lemarchand expands our understanding of the authority of the *Liqoqo*:

During its sittings, the *Ngwenyama* 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

¹² The two titles are used to show that Mswati III is not only King from a conventional English understanding, but is also Head of State from a Swazi customary perspective.

¹³ 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]

¹⁴ All decrees by His Majesty are made “in council” [Matsebula 1988:221]

higher than that of the *Liqogo* and is also consulted by the Queen Mother when considering who will accede to the throne. [Constitution 2005: ¶230]

- 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 chief 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, Administrative authority has been passed to the Houses of Parliament, being the House of Assembly and the Senate. [The Constitution 2005: ¶93] Sixty members of the House of Assembly are elected by adults over the age of 18 in a General Election. This election is not based on voting for a political party, but is conducted in terms of a *Tinkhundla* system of government {all candidates stand as independents within their own constituency (*Tinkhundla*)} [The Constitution 2005:¶80] Ten members, half of whom are women, are appointed by the King in consultation, and a further four women (one from each Region) are elected by the House of Assembly. [The Constitution 2005: ¶94] Two thirds of the members of the Senate are appointed by the King (in consultation). The other third are elected by members of the House of Assembly. [The Constitution 2005: ¶94] The underlying rationale for using a *tinkhundla* system as opposed to a party-political system is set out in the King Sobhuza II's (Mswati III's father) address to the nation on 25th April 1967:

I refer to co-operation and unity of the people without which there can be no peace or progress. If the people are divided into camps to the extent of undermining one another, such a state is doomed to catastrophe (sic), no matter how good and wise the leader may be.

Demagogues of the world, too often under the cloak of liberty and democracy, have successfully undermined the spirit of unity and co-operation in a nation and have set one group against another only in the interest of gaining a brief day of power for themselves. When they succeed, they trample upon the very fundamental human rights which it is our duty to protect. [Matsebula 1972: 244]

Thirdly, he is subject to the Ancestors [Setiloane 1993: 155] – “the living dead”.

It must be noted that in terms of *Ubuntu* philosophy, if the use of authority is not beneficial to the people, that civil authority may be removed – even by violent means. Setiloane spells out what can be considered “beneficial” as follows:

What we are saying is that in the traditional African view a Civil Authority which by its actions has ceased to transmit the blessings of Divinity to the community, but persecutes, exploits and terrorises, thereby forfeits its authority and is expendable even by violence. Put in another way, a Civil Authority is not sacrosanct but owes its right of existence and homage from its subjects only to the extent to which and as long as it continues to be the servant (minister) of Divinity to the community. [Setiloane 1993: 155]

(Here one sees the rationale within the boundaries of *Ubuntu* that lay behind the armed conflict used by the African National Congress and the Pan African Congress to topple the Apartheid Government.)

3.2.5 Traditional Protection of Women and Children

Up until the 2005 Constitution, women were considered minors in the eyes of the law. [Kelly, Freedom House, Walker & Dizard 2007: 607] However, prior to this in terms of tradition, there were checks and balances to ensure the safety of them and their children.

Before considering those checks and balances, one needs to understand the basis of the relationship. It can be easily argued that when a traditional Swazi went looking for a bride, he was investing in the future. Firstly, she had to be able to bear children for him. This was her primary role [Van Dyk 2001:63]. Secondly, he would be required to pay a large sum in the form of *lobola*. [Afolayan 2004: 183] Thus it is logical that the man would be looking for a wife who was filled with the spirit of *Ubuntu* and that their children would be raised within that philosophy. The African proverb: “It takes a whole village to raise a child¹⁵” underpins the argument and reveals the depth of the *Ubuntu* philosophy inherent in raising children. Therefore any breakdown in the system of bringing up those children must, of necessity, expose them to the potential loss of their *Ubuntu*.

¹⁵ 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. [Wikipedia 2008g: ¶8]

With regard to the position of a wife, the moment that she was betrothed and the payment of *lobola* was arranged and agreed, she became part of a wider community – that of her own clan as well as her husband's. Her protection flowed from the community's understanding of *Ubuntu*. Consequently, should her husband maltreat her, she would logically have recourse to her mother-in-law, her sisters-in-law, his aunts and his uncles. All of these would be duty bound to honour the *Ubuntu* code and take up the cudgels on her behalf. If they were not successful, the woman's father-in-law would step in. In her dissertation on the Swazi Law of Contract, Van Schalkwyk states that the "overall control by his father means that the wife and her house are protected..." [2006: 204]. Should the son not listen to his father, he would be considered to have lost his *Ubuntu* and was therefore subject to the discipline of the headman, the village council and ultimately, the chief.

Having considered the tradition of *Ubuntu* from an Nguni understanding, it is important to look at the environs in which the philosophy thrived. Meiring stresses the point that *Ubuntu* is community based:

An African is a being-in-community (Adeyemo 1998:374; Gerloff 1998:49; Ndungane 2003:102; Setiloane 2000:21; Tutu 1999:35). This belief in the community often contradicts Western notions of individuality. John Mbiti (2005:1) relates, for example, that when a husband and wife have marital problems, the whole community gets involved in an effort to reconcile the partners. Similarly, African people say "we have been killed" if one member of their community was killed, and not only the offender, but the whole community takes responsibility for the misdeed. [2007:735]

It must be noted that within the Nguni communities it has been the rural clans where the philosophy prospered. These clans were close-knit people whose livelihood came from being hunter/gatherers or pastoral farmers. Within the enclosed environment of those rural clans, the "because we are, I am" culture was able to be freely passed on from generation to generation. As discussed in 3.1.3 above, the inculcation of the culture once it was removed from the enclosed environment of the clans became more difficult, and certainly on the mines the philosophy gave way to a Westernised "What's in it for me?" way of thinking. This has brought about a situation where women and children are no longer 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.

3.2.6 *Sexual Traditions in Swaziland*

Within the clan, a woman was highly valued. Her virginity was prized so highly that it was tested from time to time while she was growing up [AWID 2005:¶2; [Inness 1998:105] as was the virginity of young men¹⁶. [Inness 1998:105]

In traditional Nguni culture, love affairs between couples were public and celebrated within a village. Jabulane C Buthelezi records the details in his work entitled *When, Where, What How and Why me AIDS: A play*:

When a girl fell in love, all the village girls accompanied her with gifts as they reported the beginning of the love affair to the boy's family. The boy in return hoisted the white flag, which told the whole village that a love nest was being built in the family. [2005:51]

Buthelezi's character in the play, Dr Mtshali, continues as he laments the changes that have occurred due to the adoption of the white man's secretive love affairs:

When the Whites came, we turned our backs to our healthy courting and love practices. Love affairs were swept under the carpet and erupted into Western love affairs decadence, which mushroomed into AIDS, teenage pregnancies, venereal diseases, serial marriages and fast and furious divorces. To avoid this Western immoral deluge, we should return to our African ways of avoiding AIDS. [2005:51]

But what are those African ways besides publicising ones love affairs? In an address to his people, Zulu King Goodwill Zwelithini went to great lengths to stress the idea that no true Zulu man would sleep around. Zwelithini said that, according to Zulu custom, which is similar to Swazi custom, only with legitimately acquired wives are sexual relations allowed. [Zwelithini, 2003]

There are two similar cultural practices, one from East Africa and the other from South Africa. Both give credence to Zwelethini's words. The Kikuyu people of Central Kenya had

¹⁶ Although the efficacy of the practice has been debated, the virginity of young men was tested by examining the white lacy skin on the foreskin. If the foreskin on the penis was able to move up and down without pain, it would mean that the boy had lost his virginity. If the foreskin is sore and hard to move, then it means he is still a virgin. Cynics of the practice point to masturbation as a way of removing the so-called "Hymen". [Khumalo 2002:¶10] In all probability, the threat of the test proved more of a deterrent than the actual underlying validity.

a practice loosely translated to mean "the warmth of the breasts". Dancing ceremonies were held soon after young male initiates came back from circumcision school. During these dances, they were expected to choose a partner of the opposite sex. Apart from dancing with this partner and taking part in various kinds of games and contests, the young initiates were expected to sleep together with their dancing partners. The couple would 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. He would be put into an old cylindrical beehive weighed down with stones. This would then be rolled down a hill into a river. 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 to the extent that they would consider that she had never been born. [Natal Witness: 2003] The Swazi custom of *kucencuka* (Zulu: *kusoma*) has a similar purpose. According to this custom, sex between the thighs was practised and was acceptable, but sexual penetration was punished. [NERCHA 2003: 27]

In both these practices, 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.

3.2.7 Swazi Culture as it is currently practised

Juxtaposed to this moral tradition is the current reality. In the Swazi Observer dated January 25, 2005, Khoza wrote:

In Swazi Society, males are brought up or socialized to adopt the attitude of "machismo". In *machismo*, males rate themselves as superior. That position is made even worse by Swazi tradition, which relegates the position and status of a woman to that of a minor. For example, a woman is not allowed to own property [without the consent of her husband], and she is

barred from taking meaningful decisions without consulting a male member of the family...

Boys are taught from a young age to be aggressive and assertive. They are taught to take what they want, when they want it. On the other hand, girls are taught to be submissive and subservient. Customary [traditional] rules of courtship state that a woman is supposed to repel the man's advance even though she is attracted to him, that is why "no" is still confused with "yes"...

Girls are taught that the way to earn approval from men (who are very powerful in girls' lives) is to be pretty and pleasing. The way to please is to make themselves sexually accessible to men – to allow men to touch, talk about and enjoy their bodies and their sexuality, and once they have accepted this, they are perfectly prepared for their future roles as wives, mothers and sex objects.

To some men her consent is not an issue, but only the satisfaction of his lust. To understand the truth of the above one should consider some of the traditions in Swazi culture, such as *kwendzisa*¹⁷, *kungenwa*¹⁸, *kulamuta*¹⁹ and taking a female relative as an *inhlanti*²⁰, all practised without the female's consent to sex.

In short, in the eyes of society, a female is 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. [Khosa 2005: 12]

One other tradition that bears mentioning is that 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

¹⁷ *Kwendzisa*: When a rich man approaches the father of a girl and influences him to coerce his daughter to marry the rich man, or if a poor family is in need of funds, the man will approach a rich man to marry his daughter.

¹⁸ *Kungenwa*: If a man dies, a younger brother takes on the dead brother's wife as his own.

¹⁹ *Kulamuta*: If a man is married to a woman, he can sleep with his wife's younger sisters.

²⁰ *Inhlanti*: If the older sister is barren, the man can choose a second 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 woman as a second wife.

girlfriends with whom he practised thigh sex. [Hunter 2005:6] Should girls have had multiple boyfriends, they were considered to be *ingwadla* or “loose women”. Today, the term *Inganwa* is used to describe what once would have been called an *Inganwa lamanyala* (a dirty *Inganwa*). Today’s *Inganwa* will have multiple girlfriends with whom he has penetrational sex without any intention of marriage. [Hunter 2005:9]

From the above, it can be seen that what once was a morally strong Swazi Patriarchal cultural system has given way to one where men have such little respect for women that they will coerce young 15 year old girls to have penetrational sex.

3.2.8 The influence of Christianity within Swaziland

Having examined the input from an African Traditional Religious understanding with its strong emphasis on male dominance, its impact on Swazi culture and some of the Swazi traditions that have a direct impact on the subject, it is important to also reflect on the impact of Western culture..

The Missionaries that came out to Southern Africa were predominantly upper class. [Elbourne and Ross 1997:31] As such, they brought with them an elitist culture that had to be passed on to their converts. The first church to undertake missionary work was the Methodist (1845). The Lutheran Church followed in 1887, and the Roman Catholic Church in 1913. [Reformiert 2002:¶2] Anglicans and Methodists passed on their English culture and Lutherans their German culture. [Elphick 1997:12]. Part of this process was to impose the missionaries’ own cultural peculiarities on the local people. Thus the European style of dress was foisted on the locals (including the Swazis.) What was not addressed with any great success was the fear of the “Ancestors”, and the position and powers of the witchdoctors.

Most of the Blacks who became Christians remained within the Churches where they were evangelized. [Isichei 1995:3] However, because of the elitist nature of the churches, so-called African or Ethiopian churches were founded between 1880 and 1920 adopting the word Zion as a part of their name. In South Africa, their congregants were poor, although further North in Nigeria, they included doctors and lawyers. These churches broke away from their American and Orthodox founders concentrating on Pentecostalism and the Prophetic. [Isichei 1995:3] Much of the reason for their prosperity lay in the fact that they dealt with witchcraft and demonization. [Isichei 1995:6] The one problem with the formation of these congregations was that they were, in the main, founded by a leader

without any covering from any other body. This brought about an escalation of independent congregations throughout the sub-continent. In Swaziland, “King Sobhuza II (sic) who was the first Head of State of independent Swaziland worked persistently for Church unity.” [Isichei 1995:315] The Independent churches set up the League of African Churches in Swaziland in 1937. [Reformiert 2002:¶3]

With the advent of Apartheid in South Africa, Black South Africans were forced out of many so-called white churches, and reached a point where they no longer wished to worship with them. This gave rise to the numbers in the Zionist churches escalating throughout the Southern African sub-continent. [Isichei 1995:301] By 1970, the numbers of Zionists in South Africa (taken together) had reached 3.5 million in comparison to 1.5 million black Methodists, 1.33 million black Catholics and .94 million black Anglicans. [Isichei 1995:305] Officially, all religions in Swaziland are seen as being equal. [The Constitution 2005:14.3; 20.2] However, Christianity is by far the most predominant faith in the country. The distribution of faiths among the population is debatable, but according to the Bureau of Democracy the statistics are as follows: 30 percent of the population are Protestant, whilst 20 percent are Roman Catholic. A further 40 percent [some say 50%] of the people are Zionist – where Christianity has been melded together with African indigenous beliefs that include ancestral worship, witchcraft and polygamy. The remaining 10% are Muslim. [Bureau of Democracy, Human Rights, and Labor. 2002:¶5]. What the statistics do not disclose are the numbers of Zionists, Protestants and Roman Catholics who still hold African Traditional Religious beliefs, nor do they reflect to what extent the modern Swazi and the Church has been impacted by Western thought.

3.2.9 The impact of Western Culture on South African and Swazi Culture

Much of the thrust of Western thought is found in the cry of the French Revolutionists – “*Liberté, fraternité, égalité*” (freedom, brotherhood and equality). The freedom sought by the French revolutionists was aimed at freedom from the authority of the King and, as the authority of the King came from God, the Catholic Church. Unfortunately, freedom is interpreted in a multitude of ways. For some, freedom means “the area within which the subject – a person or group of persons – is or should be left to do or be what he is able to do or be, without any interference by other persons.” [Berlin 1997: 393] This individualistic aspect of freedom is at the heart of the United States liberal theory. The understanding is that

society is based solely on “the enlightened self-interest of individuals”. [Baukham 2002:184] This self interest, according to Fukuyama as cited by Baukham, has “weakened or destroyed community at every level”. [Baukham 2002:184] One of the logical outcomes from such a liberal theory is the consumerist “sex-and-shopping society [that] depends on keeping human desire endlessly unsatisfied, in constant and competitive pursuit of more and new”. [Baukham 2002:184] Much of the consumeristic philosophy is exported from the United States of America, where attaining the “American Dream” is passionately sought after with an almost religious fervour.

As Cilliers points out:

The American dream breathes the expectancy of a “good life”, the fulfilment of all needs and in the end, the satisfaction of the self. Human rights become “my rights”, the freedom to do and to possess and to experience within the paradigm of a me, I, and myself - generation. The whole notion of community is reduced and trivialised in favour of the individual in the grip of global consumerism. [2007:6]

Unfortunately, as is the case of hallucinatory drugs, the benefit is short lived. What sufficed yesterday is no longer of value and a new “high” needs to be found. “In a traditional consumer society, he or she who consumes the most, the best, the coolest, the most expensive, the scarcest or the most popular goods, will typically also gain the most status.” [Marketingweb 2007:¶3] This abnormal craving for status is encouraged by multi-million dollar media advertising as it promotes the sale of goods by Western Conglomerates²¹. To live according to the lifestyle propounded by the media costs a lot of money. Before, and even after, the advent of the new Credit Act, banks, money lenders and retail companies, in an incessant drive for more business, have been giving credit to people, enticing them to buy into this expensive way of life. The credit cycle adds impetus to the deculturisation of traditional values. The more people owe, the more they must earn (or borrow) and the spiral continues. In most of Southern African suburbia, the *Ubuntu* way of life has become a thing of the past as individuals are forced into the Western consumerist way of life. Van Binsbergen confirms that what is now socially accepted in South African urban areas

²¹

I would argue that the effect of this is to transfer what little wealth that still remains in the third world, by way of economic colonisation, to the West. This argument is supported by the fact that “51 of the 100 largest economies in the world are corporations. The Top 500 multinational corporations account for nearly 70 percent of the worldwide trade; this percentage has steadily increased over the past twenty years.” [CorpWatch as cited by World Trade Organisation 2007: ¶6]

revolves around consumerism in every sphere of life, and any deviation from this is considered a personal failure. [2002:7] Brief successes in status bring about additional needs for new “highs” and personal greed takes over. This greed intensifies and consideration for other people’s needs dissipates. The end result of this cycle is that the person loses their sense of *Ubuntu* and can easily be classed as *akanabantu*. Their nature is well illustrated in the opening lines of Burbridge & Watts’s short play:

One for me and none for you, and two for me and [pause] two for me,
And three for me and none for you, and four for me and more for me,
And five for me and less for you,
And one for you (dives to try and rescue a crumb that drops) and twelve
for me,
And good for me and bad for you,
And fat for me and thin for you,
And goodie for me and shucks to you. [1979: ¶ 1-2]

The negative impact that this so-called modernisation is having on the community is summed up by Nyaumwe and Mkabela as follows:

The modernization that was brought about by the western influence on the traditional African culture rendered ubuntuism to become a less dominant philosophy of social behaviour. Individual interests became the [impetus] of competition, social values, and other people gradually were regarded as nothing but a means to achieve individual ends (Khoza 1994). With the insatiable desire to satisfy personal ego at the expense of social values, individuals engaged in activities that were rare in traditional African cultures such as rape, murder, theft, and corruption among other devices. The once peaceful African communities traditionally guarded by dogs (to alert members of a family that there was a visitor arriving), women moved freely around semi-naked, and property unguarded became havens for thieves, rapists, and murderers among others. [2007:158]

Nyaumwe and Mkabela accept that “going back to the traditional African society where ubuntuism was successfully practised is ironic and not practical. [2007:159]” Instead they advocate blending ubuntuism and modernization in a manner that fosters relationships between people, instead of relationships between people and material things. [2007:159] The article focuses on the good that this blending will do in an HIV/AIDS environment [2007:159], but I would argue that the altruistic sentiment of *Ubuntu* is being lost in favour of a Western worldview.

In this respect, Van Binsbergen asserts that the majority of South Africans have no concept of what it means to live according to an *Ubuntu* philosophy – “they have to be educated to

pursue (under the name of ubuntu) a global and urban reformulation of village values.” [2002:8] Because of Western negative individualistic influences, it is contended that the urban *Ubuntu* that is being reformulated within the towns and cities of Southern Africa will have a self-seeking element that is characteristic of the Western culture. The natural outcome for the bastardization of the philosophy would be a reduction in the checks and balances within the system and ultimately, the collapse of this important pillar that maintains and sustains it.

It has already been shown that the “dark side of *Ubuntu*” [Van Niekerk 1994] allows for a person to be ostracised should they be considered to be acting independently. [Nolte-Schamm 2006:379] Herein lies the danger - a strong charismatic leader operating within a non-traditional group without any checks and balances, could easily coerce people to act according to his wishes, rather than in the best interest of the community at large.

A study that illustrates the point is recorded by Tambulasi and Kayuni of the University of Malawi, Zomba.

Taking Malawi as a case study, the paper argues that when public officers undermine the values and principles of ‘ubuntu’ (as was the case with the government led by the Malawi Congress Party) the government becomes tyrannical and oppressive. On the other hand, pursuing ‘ubuntu’ divorced of the principles of democracy and good governance (as is the case with the current government led by the United Democratic Front), the government is prone to serious unfavourable consequences. [2005:147]

In the first instance, Hastings Banda of the MCP used his power and position to bring about a dictatorship. The reign of his regime was “characterised by the culture of ruthlessness, repression and abuse of human freedoms where detention without due process, torture, political killings, mysterious deaths, and abductions were common.” [2005:147] In contrast, Muluzi, in his position as the President, gave away maize and money during UDF political rallies “as if UDF supporters [were] the only ones who [were] hungry in the country” [2005:154] In the acts of these two Presidents, we see firstly, that *Ubuntu* without the checks and balances within the philosophy, can easily be abused; and secondly, that coercion need not demonstrate itself in violence. In a country where poverty is the norm, coercion often takes on another face – the discriminatory use of wealth to achieve one’s own ends.

In his book *Believe*, Bishop Desmond Tutu presents the essence of his belief system. In doing so, he brings together a balanced understanding of both the positive and the “dark” side of the philosophy:

Because we need one another, our natural tendency is to be cooperative and helpful. If this were not true we would have died out as a species long ago, consumed by our violence and hate. But we haven't. We have kept on despite the evil and the wars that have brought so much suffering and misery down the centuries. We have kept on because we [humanity] strive for harmony and community not only of the living but also one that honors our forbears. This link to the past gives us a sense of continuity; a sense that we have created and create societies that are meant to be for the greater good and try to overcome anything that subverts our purpose. Our wars end; we seek to heal.

But anger, resentment, a lust for revenge, greed, even the aggressive competitiveness that rules so much of our contemporary world, corrodes and jeopardizes our harmony. *Ubuntu* points out that those who seek to destroy and dehumanize are also victims – victims, usually, of a pervading ethos, be it a political ideology, an economic system, or a distorted religious conviction. Consequently, they are as much dehumanized as those on whom they trample. [2007: 4]

Firstly, Tutu points out that humans naturally seek to live together in harmony. Having dealt with the positive attributes of *Ubuntu*, he then acknowledges the part that his “forbears” have played. Finally he turns to those who would be seen under a traditional Swazi light as *akanabantu* and describes them as “victims”. As Van Binsbergen states, the approach is “profoundly Christian”. [2002:¶9.6] Tutu recognises that while man does strive for harmony with those around him, he is also a victim of evil. How one sees and deals with that evil is important. If we claim an “eye for an eye” as opposed to “turning the other cheek” [Matthew 5:38-39] we lose all hope of bringing about real unity and peace. From a Christian perspective, those who have caused harm need to repent (for their own good) and those who have been harmed need to forgive (for their own good). As these two keys of God [Matthew 6:12] come together, restoration and reconciliation can, and will, take place. On the hand, if we are blind to the evils of this world, we run the risk of allowing harm to come to those we love. Thus it is vital that the checks and balances inherent in the *Ubuntu* system be put in place.

It is also important to note Tutu's avoidance of the use of the word “Ancestor” with all its African Religion connotations. Instead, he chooses to acknowledge his “forbears” much in

the same way that I acknowledged the work of my parents and great grand-father at the beginning of this thesis.

3.2.10 What is happening to the philosophy of Ubuntu from an ethical perspective?

Because African customs and traditions are not codified, but are passed down from generation to generation, determining the ethical aspect of the Swazi understanding of *Ubuntu* is difficult.

Firstly, even though the traditions were handed down, it can be said that for a long time, those customs remained constant. However, as we have seen above, the impact of Western Culture has significantly altered the traditional understanding of *Ubuntu*. The result of this is that, where once there was a moral standard against which actions could be judged, now those standards have disappeared into a fog of uncertainty. Masuku, writing in the Journal “*Open Space*”, spells out that:

It should be noted that Swazi law and custom is a very nebulous institution, subject to manipulation and different interpretation depending on who you are talking to at a given time, save for the fact that in terms of Swazi law and custom what the *iNgwenyama* ultimately says cannot be contested by any other office since it is taken to be the absolute truth - “the mouth that never lies” (*umlomo longacali manga*). [2007:10]

Secondly, *Ubuntu* has been referred to as “African humanism” [Mphahlele 2004: 266-27] or “African communalism” [Rafapa 2006: 44] From a Western viewpoint this, in itself, is a paradox. Humanists, other than so called Christian and Judaistic Humanists, are atheists and anti-religious²² whereas *Ubuntuism* is deeply steeped in religion. How does one come to terms with this apparent contradiction? In his book *The Liberating Message*, Van der Walt construes African communalism to be “humanitarianism” rather than Mphahlele’s

²² Jeaneane D Fowler is an online lecturer for The Institute for Humanist Studies and has written a book entitled *Humanism: Beliefs and Practice*. In this work, Fowler devotes one third of the work to setting out that humanists are fundamentally atheists. [1999: 18-138]. For example, on page 20 she states that “Christian humanism concentrates more on religion than human beings. This is really a contradiction since humanism is, or should be primarily human-being focused. So whereas in the past religious belief and Humanism were compatible bedfellows, today they tend to be in separate rooms and, in most cases totally divorced.”

interpretation of “humanism”. Rafapa believes that Van der Walt is wrong to steer clear of the word “humanism” when speaking of the African viewpoint. He holds that Van der Walt’s view is Eurocentric because it “generalises only one aspect of caring for and loving fellow humans as if that is all that African humanism is about.” [2006: 44] Rafapa’s research into Mphahlele’s writings leads him to the conclusion that Western and African humanism developed separately and while Western humanism chose to separate “intellect from religion”, African humanism “still retains religion as the matrix of all human behaviour.” [2006: 303] Whether one adopts Van der Walt or Mphahlele/Rafapa’s interpretation of the view, African humanism conforms to the traditional concept of Swazi custom and thought. Contrast this with *Ubuntu*’s current understanding within the cities where some are said to have little to no understanding of the concept. Here, I would posit, there has been a significant shift towards Fowler’s position where dependence on God is being eroded. Added to this, it could be argued that *Ubuntuism* was based on the premise that “what is morally right is determined by the group to which it belongs” [Geisler 1989:18], where *Nguni* law and custom determined the standard (even though that standard was not totally static). Unfortunately, we have already seen that numbers of differing opinions exist as to what *Ubuntu* is and how it should be practised. On the one hand, there is the rehabilitationism view of Tutu. [Tutu 1999:51-52]. Secondly, there is the “shoot him like a rabid dog” [Setiloane 1993: 155] view. Finally there are the non-existent or hybrid perceptions of the cities. The effect of this is that the “the group” is now indeterminate and the standard unfixed.

What is the impact of this fog that is now clouding the understanding? Once it was morally incomprehensible for a girl of fifteen to be coerced into premarital sex – now, apparently, it is an established norm. In the past a man who knew that he was carrying a deadly virus would have been treated as a rabid dog and shot, if he had had extra-marital sex with a girl within the community; today this is accepted as normal. Sadly, no matter what politicians such as Thabo Mbeki²³ and Hillary Clinton²⁴ say and write, the spirit of *Ubuntu* as it once

²³ Thabo Mbeki’s speech on the renaissance of Africa [Mbeki 19a98] is now famous. Unfortunately, it holds little credence at a grass roots level where people are fighting for survival.

was, is no more. Instead it is being replaced by one which states: “I AM”. As Masango puts it, “That spirit of living together is slipping away.” [2006:941]

3.3 WHAT IS THE ROLE OF A FATHER?

3.3.1 *Fathers in a Patriarchal Society*

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

The first thing that has come to the fore is that community is very central if beings are to share on a deeper level. Secondly, it has become apparent that life and its processes are an obsession about which every being is, or should be pre-occupied. Thirdly... it is important that a principle (*ubuntu*) for safeguarding the values of community and life ought to be put in place. [Manci 2005:46]

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. God is the proper owner and other things are subsidiary, or proxy owners... After God, the Ancestors are the immediate owners of property, especially those which are necessary for the well being of the community. The “*amakhosi*” (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]

Thus, 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.

There is an aspect of Swazi culture that migration and urbanisation is destroying. It forms part of the overall understating of *Ubuntu* and essentially it is the belief that:

²⁴ Hillary Clinton authored the book “*It takes a village to raise a child* [1996 Simon & Schuster. New York. USA.] In it she quotes the African proverb that is the very essence of *Ubuntu*.

It takes an entire village to raise a child... in an African community a person is expected to be in relation with other people. That is why an adult is allowed to discipline any child who is out of step. It is part of shaping [the] values, ethics and spiritual life of the child. [Masango 2006:938]

3.3.2 The Role of Fathers in Society

Although the South African Pocket Oxford Dictionary defines the word *Baba* as “a polite form of address to an older African man”, the definition fails dismally to construe the real meaning behind the term. In essence, the term is similar in meaning to the Aramaic word “Abba” (Daddy) [Romans 8:15], which denotes an intimate relationship between a father and a child. In Swazi/Zulu culture, one cannot demand to be addressed as such – the term is bestowed out of respect. In the introduction to the book by the same name, *Baba*, Robert Morrell and Linda Richter state that the word is:

A term for an older man (though age need not necessarily be calculated in years) who is fulfilling, or is called to fulfil, a role of care, protection and provision in relation to ‘children’. (Again, a child is not necessarily only someone who is very young.) [Richter and Morrel 2006:1]

Thus “*Baba*” can mean anything from a natural father who lives in a caring, loving relationship with his children, to the local Pastor of a congregation, to the leaders of a community, to the King or President of a Nation, to a multi-national business executive who controls the lives of millions of people. The term should be seen as the very essence of Fatherhood.

What the term does not mean is a donor who contributes sperm, by fair means or foul, to any women whom he happens to meet - fatherhood does not merely involve the wholesale impregnation of women. Fatherhood is a social contract, ordered by God, between fathers and the children that they are called to provide for, protect, nurture, teach and release into the world.

The Father in the Home

Unfortunately, the biological fathers of the World are no longer living out their social contracts. In a report published by U.S. News and World Report, Joseph P. Shapiro, Joannie M. Schrof, Mike Tharp and Dorian Friedman, begin the article with the statement “Dad is Destiny.” The article, commentating on the situation in the United States, continues:

More than virtually any other factor, a biological father's presence in the family will determine a child's success and happiness. Rich or poor, white or black, the children of divorce and those born outside marriage struggle through life at a measurable disadvantage, according to a growing chorus of social thinkers. And their voices are more urgent because an astonishing 38 percent of all kids now live without their biological fathers--up from just 17.5 percent in 1960. More than half of today's children will spend at least part of childhood without a father. [1995:¶1]

The situation for most of the children in Swaziland, Lesotho, Botswana, and South Africa are even less fortunate. In 2002 over half the children in South Africa had absent fathers. [Possel and Devey 2006:38] (There are no corresponding Swaziland figures available. However, the Swazi trends, in other areas, are similar to those of South Africa. It would therefore be realistic to assume that the percentage of those living without their natural fathers is equal to that of South Africa.)

The fact that such a high percentage of families do not have a residential father has serious implications. Richter lists a number of beneficial influences that residential fathers have on their children, as well as consequences of non-residential fathers:

- Father presence contributes to cognitive development, intellectual functioning and school achievement...
- Father presence also contributes to emotional well-being. Children in father-absent households are more likely to experience emotional disturbances and depression, although these effects may be confounded by socio-economic conditions and maternal stress. Father presence shows a strong relationship with higher self-esteem amongst girls, low levels of sexual risk behaviour and fewer difficulties in maintaining romantic relationships. Girls reared in single-mother homes are more likely to have an early pregnancy, a birth outside of marriage, early marriage and an increased likelihood of divorce.
- Father absence or lack of contact with fathers appears to have its most dramatic effects on male children, particularly on their social competence, behaviour control and school success. Although the literature is inconclusive, sons of resident fathers are more likely than sons of non-resident fathers to adopt masculine behaviours and attitudes, at least with respect to play and toy preferences. In contrast, sons of non-resident fathers are more likely to engage in stereotypically masculine behaviours, including aggression. [Macho men] Father availability tends to have a modulating effect on boys' aggressive tendencies by providing a model of culturally appropriate male behaviour. In the same way, boys in father-absent families engage in what has been called compensatory identification with hypermasculinity. [Richter. 2006:59-60]

Physical absence is not the only aspect of absenteeism that results in dysfunctional children - to grow up in a home where the father is emotionally absent is just as devastating. Unfortunately, “most South African men do not seem especially interested in their children. They seldom attend of their own, they don’t always acknowledge that their children are their own, and frequently fail to participate in their children’s lives.” [Richter and Morrell 2006:2] The two authors explore the reasons for this departure from the father’s cultural heritage. They found that the lack of interest is rooted in the men’s work situation.

Black... fathers were, for the most part, separated from their children by the need for work in distant places on terms of migrant contracts that permitted only annual visits home. The work was physically hard and the environment brutal; it produced men who were inured [hardened] to pain, hardship and violence. Caring, for the most part, was considered to be the task exclusively of women. [Richter and Morrell 2006:4]

Ramphela and Richter joined forces to describe the experiences of South African migrant labour. The authors decry the system that forced husbands to be away from their rural homes for eleven months of the year. “Little consideration [by the mining companies and the politicians] went into the difficulty of re-establishing intimacy between husband and wife after such a long separation.” [Ramphela and Richter 2006:74] The results of this, according to the authors, was tension during the one month that the men were home, suspicion of adulterous relationships and dual families (one rural and the other urban). Because of the low wages, and because they spent only one out of twelve months with their rural families, many men stopped contributing financially to these families. The disruption of family lives severely impacted the children and “fewer than half of the children in the group [in their survey] had remained with their mothers continuously into their late teens,” [Ramphela and Richter 2006:74] As men married into families which already had children, those children were normally farmed out to relatives, bringing further disruption in their lives. When asked about their fathers, the sample of children expressed different emotions in regard to their fathers. Ramphela and Richter stress the point that the Patriarchal understanding that men are the providers failed due to the Apartheid system of migrant labour. The impact of this is that the children had to “find their own path into adulthood”. [2006:77]

Morrell bemoans the fact that, unfortunately many young boys, who have not acquired the social skills necessary for adulthood, are using their physical strength and cultural position as a male to coerce young girls into pre-marital sex. The result of this sex is unfortunately

the fathering of further children, thus commencing a further cycle of absentee fatherhood. [Morrell 2006:16-17]

Swazis refer to these wayward males as (*emambhuka*) “the lost boys”. Age is immaterial, as these “boys” can be men in their 40’s. [Mabuza] To understand the psyche of the “boys” it is important that one understands the process of degeneration that they have experienced.

Erik Erikson developed eight “virtues” that are achieved through personal conflict. [Chapman 2006-8:25] The successful resolution of each conflict results in a favourable outcome (for example, trust vs. mistrust.) According to his theory, trust or mistrust is developed in infancy. The conflict that the infant experiences is based on whether he found his parents to be trustworthy. If the child develops mistrust, he could withdraw, become neurotic, depressive and afraid. When one considers this within the Southern African context, there is little wonder that ‘the boys are lost’. Consider the difficulties involved in developing a relationship of trust in the following situation. The father is physically “absent” for months on end. When he returns, his demands to be treated as head of the house and father of the children bring nothing but disruption and insecurity into the home. Add to this the atmosphere of distrust caused by infidelity and suspicion of infidelity by either parent. How can a child living under these circumstances develop the security and trust that he needs in order to be a whole person?

Similarly, a person’s will is developed in their toddler years. Here the child learns to explore the world and develop his sense of adventure.

According to Erikson’s theory, if he is neglected, the child will experience shame or doubt and act impulsively.

During a child’s pre-school days he learns to do things for himself, for example dressing and using the toilet independently. This builds a sense of purpose and initiative. If the child fails, Erikson believes that instead of developing purpose and initiative, the child may feel guilt. However, this guilt is easily counteracted by a sense of accomplishment in a subsequent attempt. During the child’s primary school experience, children begin to compare themselves with other children. This gives him an understanding of his own competence and develops a sense of self-worth.

Without a father being emotionally present during these critical stages, to provide positive input, how can a child develop self worth?

During the child's teen years, Erikson's theory states that he will embark on a journey of self discovery.

Chapman considers that the "maladaptation" of the young man during these years will lead to a ruthless, exploitative, uncaring and dispassionate teen. [Chapman 2006-8:25]

We turn now to a consideration of the "boys" as adults. Hunter shows how high unemployment and low marriage rates impact on fathering and fatherhood. He argues that:

A disjuncture [disconnection] exists today between many men's relative ease at fathering children (In a biological sense) and their inability to fulfil the social roles of fatherhood. This fissure I try to show provides an important entry point for understanding the contradictory contours of the male power in post-Apartheid South Africa." [2006:99]

His understanding is that, as more and more men moved to the cities, the labour market became over-saturated, causing unemployment. Because of this, many men become disempowered through their personal financial circumstances. This resulted in their being firstly, incapable of meeting their traditional responsibilities of paying *Lobola* and secondly, in their being unable 'to build a home.' Nevertheless, these men continue to 'father' children in the biological sense but are not able to provide sustenance for them. According to Hunter, this disempowers them even further. [2006:99]

In South Africa, with the government's social engineering, attitudes are changing. Some men are actively involved in fatherhood, (for example going to a parent teacher conference) while others do not, although they believe that that it is fair to expect this of fathers. [Smit 2008:73]. These attitudes are possible in a father resident situation. However, one must consider the issues from a migrant perspective. Rabe [2006b:254] interviewed a number of migrant labourers and questioned them on what their understanding was of "a good father". Of the ten respondents that she quotes, 8 respondents thought that care and provision for the family was the criteria. 3 respondents listed discipline as a factor. Only one viewed being there to sort out personal problems as an issue:

He is the one who loves his kids. When they have a problem, eh... even if there is a problem at school, he goes as far as to go to the school to sort it out. I think that he is a caring father. (Winfred)

To me, and obviously to Winfred, presence is not about physical presence. It is not even about emotional presence. While these two aspects are certainly important, presence necessitates personal involvement in the child's life.

3.3.3 The Role of Other Fathers in Swaziland

During a discussion with King Mswati III, a business leader learnt that His Majesty considered all Swazis to be "his children." This understanding forms an inherent part of Swazi Culture. [Haggard 1891:353] As leaders in such a society, this should be true of every business entrepreneur, local church leader, head of Government at a National level and International icons such as Mandela. As heads of each different strata of the society, others look up to men (and in some cases women) for leadership. Erik Erikson [Wikipedia 2008: ¶5] believed that five psychological strengths are needed to produce whole people – hope (basic trust), will (autonomy), purpose (initiative), competence (self worth) and fidelity (understanding of self).

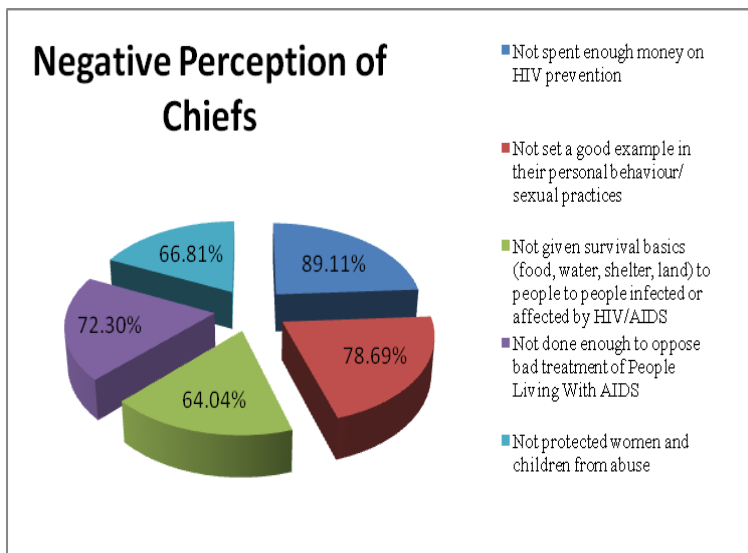
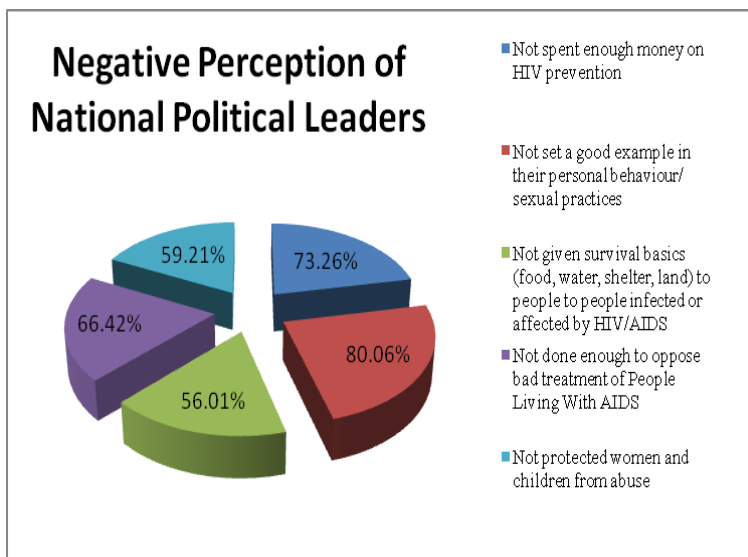
While these strengths need to be encouraged and fostered by fathers in the home, I would argue that they are equally important for business, church, national and international leaders. Take for example the role of the business entrepreneur. His staff, his customers and his suppliers must be able to trust him.

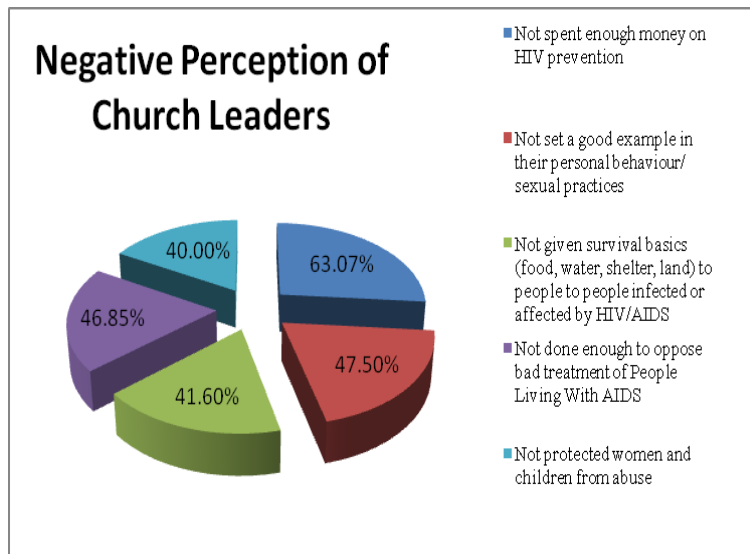
- For the staff, they need to know that he will treat them fairly and pay their salaries on time.
- For his customers, they must feel comfortable that he won't sell them inferior goods and that his deliveries will always be on time.
- For his suppliers, they must be confident that he will not default on his debts.

In every sphere of leadership, the fostering of people's strengths is vital as it not only encourages and builds them up, but it also adds value to the business, the church, the nation or the world. Part of the process of fostering strengths involves being a positive role model. However, the understanding of whether role models are positive is based on perception rather than truth. But in the minds of the perceivers, their perceptions are truth. As Ries and Trout put it,

Truth is irrelevant. What matters are the perceptions that exist in the mind.
The essence of positioning thinking is to accept the perceptions as reality.
[2000: 10]

Physicians for Human Rights carried out a study in Botswana and Swaziland focussing on HIV/AIDS from a female perspective. The survey was conducted across all four regions of Swaziland with a mean age of 30 for women and 29 for men. Included in the data that was collected were the perceptions of approximately 700 people who expressed their “Opinions on Leadership in Swaziland on HIV/AIDS, Swaziland Community Survey.” The following three graphs are based on those figures. [2007: 110 Table 11]





It could be argued that since Swaziland is a poor country and has limited resources, it is unable to spend sufficient money on HIV prevention and survival basics and therefore must rely on foreign donations to satisfy these needs.

Unfortunately, when the Government or the Church spend monies on what can be considered non-essentials, perceptions are formed that leaders do not care. According to the survey, 80% of the people believe that Political leaders and Chiefs fall within this bracket, while approximately 60% of those interviewed believe that those leaders have no concern for the abuse of women and children.

The Church is not much better off. The perception of those interviewed is that one in every two people believe that Church leaders are not good role models. Added to this is the fact that 40% of those interviewed believe that the Church leaders do not protect women and children from abuse. The question must be asked, ‘Where are the leaders who are able to boldly proclaim, “Brothers, be imitators together of me, and note those who walk this way, even as you have us for an example.”[Philippians 3:17]’

When leaders are perceived to be uncaring and do not “set a good example in their personal behaviour/sexual practices”, those perceptions lead to indictments. When National leaders, Chiefs and Church leaders are indicted for immoral or uncaring behaviour, it is not only them that are called into question, but also the institutions that they represent. As fathers of the Nation, the Community and the Church, we need to be mindful of our mandate – we are the servants of the people and are accountable to God for our actions. This will be clearly

highlighted in sections 3.4 and 3.5, where we consider the actions of three Biblical fathers and how God reacted to those actions.

3.4 Fatherhood from a Biblical Viewpoint

The three fathers that I chose (Eli, Samuel and David) lived in a similar patriarchal society to that found in Swaziland. The results of their actions (as fathers), the consequences of any sin that they committed, and God's response to those actions have been highlighted.

When one considers the impact that *father absence* had on the sons of Eli, Samuel and David, it is little wonder that the sons had problems of sexual control, aggressiveness and rebellion.

3.4.1 Eli, the High Priest

Eli was both Judge and High Priest. On Samson's death, when Eli was 58 years old, he became judge. What we know of Eli was that he lived at the tabernacle in Shiloh and was instrumental in Samuel's upbringing. To all intents and purposes, Eli became Samuel's father, as well as his spiritual mentor. Eli's two sons, Hophni and Phinehas, chose not to follow Eli's godly ways and their rebellion brought about his death and the end of his dynasty. In 1 Samuel 2:22 we read:

Now Eli, who was very old, heard about everything his sons were doing to all Israel and how they slept with the women who served at the entrance to the Tent of Meeting.

What the sons had done was to dishonour God by demanding meat offered as a sacrifice before the fat was burnt off, as well as sleeping with temple prostitutes. Because the sons chose to misrepresent God and bring dishonour to His name, God held the sons and their father accountable for their sins.

Why should Eli, the father, suffer for the sins of his children? We find the words of the prophet to Eli in 1 Samuel 3:13.

For I [Yahweh] told him [Eli] that I would judge his family forever because of the sin he knew about; his sons made themselves contemptible, and he failed [chose not] to restrain them.

Here we learn that God holds fathers accountable for the actions of their sons if they choose not to discipline and restrain them.

3.4.2 Samuel, the Prophet

1 Samuel 3:19 tells us: “The Lord was with Samuel as he grew up, and he [Samuel] let none of His [God’s] words fall to the ground.” Why was the Lord with Samuel? Firstly, he had godly parents who chose to dedicate him to the Lord from his birth. Secondly, Samuel grew up in the temple with Eli, where he chose to learn what it was to live in the presence of God. Thirdly, he chose to respond to God and became the prophet he was called to be. All Israel recognised the prophet in Samuel and accepted his words as being from God. [1 Samuel 7:3] Twenty years after Eli and his sons died, Samuel was appointed Judge. Because of his compassion for the people, Samuel chose to travel from “Bethel to Gilgal to Mizpah, judging Israel in all those places.” [1 Samuel 7:15-16] Samuel also had two sons, Joel and Abijah, who Samuel appointed to help him carry out his role as judge. They weren’t like their father. As Eli’s sons had done, “they [chose to] turn aside after dishonest gain and [chose to] accept bribes and [chose to] pervert justice.” [1 Samuel 8:3]

Whilst Samuel was not held accountable for the actions of his sons, he would no longer function as a judge – the people wanted a king. They got their wish and Samuel anointed Saul.

3.4.3 David, the King

Saul displeased God and Samuel was required to anoint a new king. Samuel travelled to the home of Jesse under the guise of holding worship services. Jesse was the grandson of Boaz and Ruth. At the home of Jesse, seven sons were presented to him. The future king was not amongst them. Samuel enquired whether there was another son. David was not there, for he was tending sheep.

At this point let us briefly consider the words of one line in Psalm 27:10, a psalm of David. “Though my father and mother forsake me, my Lord will receive me.” Here we find the suggestion of parental rejection. Some choose to overlook it; others see into it the lack of relationship between Jesse and his son, David. Rabbinic tradition holds that David was illegitimate. [Buchwald 2007: ¶13] They base this on Jewish tradition which favoured the oldest and the youngest son. Since David was the youngest son, he should have been at home whilst the others cared for the sheep. Even if David was not illegitimate, as the youngest son, he should not have been in the fields guarding sheep whilst his brothers were at home when Samuel came to anoint the future king. [1 Samuel 16:5-10] Thus, the tradition

has strong merit. Whatever David's reason for penning the words of rejection in Psalm 27:10, he appears to be expressing a personal feeling of rejection.

Nevertheless, it was David who was summoned to be anointed as the future King. Yahweh's Spirit left Saul and he was tormented by an evil spirit. Saul was advised to send for David who would bring peace to his troubled soul through music. Little did they know that David would become Saul's son-in-law.

The next time we find David and his brothers together, it is on the battlefield. Jesse had sent David to supply his three oldest brothers with food. Goliath, the Philistine, had challenged the army of Saul to send out one man to meet him in single combat. Not one of the Israelite soldiers was willing to meet that challenge. David looked at Goliath and saw him in the same way that God did – "an uncircumcised Philistine that would [have the cheek to] defy the armies of the living God." [1 Samuel 17:26] Therefore David chose to fight Goliath and slay him, knowing that God was on his side.

That day Saul chose to invite David into his house, where David and Saul's son, Jonathan, chose to become "brothers." David chose to join the army of Saul and grew in fame amongst the people of Israel. This fame made Saul jealous and Saul chose to kill David with a spear. After an unsuccessful attempt, Saul then chose to remove David from his house, but made him a captain in his army. David's fame continued to grow.

Saul discovered that his daughter, Michal, loved David. This pleased him. In a political move to safeguard his kingdom, Saul agreed that his daughter should marry David. He devised a plot by which David would die. He set a "bride price" (*lobola*) – 100 Philistine foreskins, believing that David would die in the attempt. [1 Samuel 18:25]

David, however, survived and paid twice the required "bride price" by killing off two hundred Philistines. Saul's determination to have David killed grew stronger and he shared his intention with Jonathan, his son. Jonathan chose to warn David not to trust his father-in-law. Michal [1 Samuel 19:12] and then Jonathan [1 Samuel 20:30-42] chose to assist him to escape. In 1 Samuel 25:44 we read that Saul chose to give his daughter (David's wife) Michal to Paltiel, the son of Laish, to be his wife. This was serious rejection by the man who had taken David into his household.

Jonathan and his two brothers, Abinadab and Malki-Shua, were killed in battle while fighting against the Philistines. In the same battle, Saul was wounded by an arrow and chose to commit suicide. The people of Judah chose to proclaim David as king. In the meantime Saul's son, Ish-Bosheth, had been anointed as King of Israel.

In accordance with the custom of the day, David chose to marry a number of wives who bore him six sons. [2 Samuel 3:2-5] David also reclaimed his first wife, Michal. [2 Samuel 3:14] Not satisfied with the number of wives and concubines that David had already taken, he now chose to set off on a path that would cause him to break three commandments - covetousness, adultery and finally, murder:-

One evening David got up from his bed and walked around on the roof of the palace. From the roof he saw a woman bathing. The woman was very beautiful, and David sent someone to find out about her. The man said, 'Isn't this Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite? Then David sent messengers to get her. She came to him, and he slept with her. (She had purified herself from her uncleanness.) Then she went back home. The woman conceived and sent word to David, saying, "I am pregnant." [2 Samuel 11:2-5]

Uriah was killed in the heat of the battle where David had instructed Joab to place him, knowing he would die. After a period of mourning, David chose to marry Bathsheba, and she gave birth to his son. [2 Samuel 11:27] God sent Nathan, the prophet, to tell David:

This is what the Lord, the God of Israel, says: 'I anointed you king over Israel, and I delivered you from the hand of Saul. I gave your master's house to you, and your master's wives into your arms. I gave you the house of Israel and Judah. And if all this had been too little, I would have given you even more. Why did you despise the word of the LORD by doing what is evil in his eyes? You struck down Uriah the Hittite with the sword and took his wife to be your own. You killed him with the sword of the Ammonites. Now, therefore, the sword will never depart from your house, because you despised me and took the wife of Uriah the Hittite to be your own.'

This is what the LORD says: 'Out of your own household I am going to bring calamity upon you. Before your very eyes, I will take your wives and give them to one who is close to you, and he will lie with your wives in broad daylight. You did it in secret, but I will do this thing in broad daylight before all Israel.'

Then David said to Nathan, 'I have sinned against the LORD.' Nathan replied, 'The LORD has taken away your sin. You are not going to die. But because by doing this you have made the enemies of the LORD show utter contempt, the son born to you will die.'

After Nathan had gone home, the LORD struck the child that Uriah's wife had borne to David, and he became ill. [2 Samuel 12:7-15]

3.4.4 The Children of David

The root of sin, self-centredness, can be seen in the actions of David's children. Only Mephibosheth, his adopted son, appears to have escaped its lure to some degree.

Amnon

Amnon, David's eldest son by his wife Ahinoam, the Jezreelitess, lusted after his half-sister Tamar, sister of Absalom. The story is told in 2 Samuel 13. His cousin, Jonadab, advised him to lure his sister to his room on the pretext of being ill. The idea was to seduce her. Unfortunately she didn't cooperate. Blinded by lust, Amnon raped her. [2 Samuel 13:6-15]

Tamar returned to Absalom's home where she covered her head with ashes and tore her purity robe. Absalom tried to calm his sister, but she remained devastated. On hearing what had happened, David was angry but chose to do nothing. The question must be asked, "Where was David in the hour of his daughter's need?" He wasn't there – he was absent. Not absent physically, but absent in the fact that he did not stand up for her by punishing his son, Amnon.

What about Amnon? Why would anyone rape his sister? Psychologists tell us that our personalities are entrenched in the first six years of our life. [Meyer, Moore and Viljoen 2003: 72] Perhaps one could argue that when Amnon saw how his father was able to take Bathsheba in such an immoral way, it gave him the idea that he could do whatever he wanted when it came to women.

Absalom

Absalom hated Amnon for what he had done to Tamar, his sister. He bided his time, waiting for an appropriate opportunity. It came two years later. He chose to invite all the brothers to go with him to a feast to celebrate the shearing of his sheep. [2 Samuel 13:24] Though David was uneasy about letting Amnon go with Absalom, he relented. Once Amnon was drunk, Absalom's servants killed him. The rest of the brothers fled in fear. When David received the news, the report was exaggerated to include the death of all the sons. David cried out in anguish, tore his clothes and fell to the floor. Jonadab brought him the news that it was only Amnon who was dead.

Absalom fled to Geshur where he stayed for three years, until his father sent Joab to fetch him and bring him home. However, David chose not to allow Absalom to see or visit him. Eventually Absalom forced the issue by setting fire to Joab's field, and David relented.

From then on Absalom plotted to take over the kingdom. First he got David to appoint him as judge, and he gradually won the hearts of the people over a forty year period. [2 Samuel 15:6] At the end of the forty years, under the pretext of fulfilling a vow, he went to Hebron. From there he sent spies throughout the land, urging people to proclaim him as King. The numbers who supported him increased until he was ready to march on Jerusalem.

David received the news and fled. The Priests wanted to follow him with the Ark of the Covenant. David insisted that the Priests and the Ark should return to Jerusalem. Absalom entered the city and proclaimed himself King. To prove his authority, he set up a tent on the top of the palace, where he chose to sleep with David's concubines in the sight of all Israel.

Thus we see that David's son chose to kill his brother. He chose to take the kingdom from his father. What had embittered him was not of his choosing. His brother had raped his sister and his father had chosen to do nothing about it.

Mephibosheth

Mephibosheth, Jonathan's son, was adopted by David on the death of his father. [2 Samuel 9:10] He became crippled as a child when his nurse dropped him as she fled from the Philistines, after hearing of the death of Saul and Jonathan. [2 Samuel 4:4] Because his feet were crippled, he had to be carried wherever he went and he spent most of his time close to David in the palace.

When David was forced to flee from Jerusalem because Absalom was approaching, Mephibosheth was left behind. Ziba, Mephibosheth's servant, lied to David about him: "He is staying in Jerusalem, because he thinks, 'Today the house of Israel will give me back my grandfather's kingdom.'" [2 Samuel 16:3] On hearing this, David transferred ownership of Mephibosheth's land to Ziba.

After the battle between those loyal to David and those loyal to Absalom had ended, and Absalom was dead, David returned to the palace. When David asked Mephibosheth why he had not followed, the truth was revealed. Ziba had lied and Mephibosheth had been unable to follow after David. The king immediately decreed that Ziba's land should be divided

between the two but Mephibosheth said to the King, “Let him take everything, now that my lord the king has arrived home safely.”[2 Samuel 19:25-30]

Here we see Mephibosheth acting as a true son. He chose not to be concerned about the wealth or possessions that had been stolen from him – as long as his father was home safely. He knew the heart of his father; his father would always care for him. Knowing the heart of a person – his intentions and character - requires time spent in his presence. Mephibosheth had spent time with David. Absalom, who lived in his own palace, had not.

Adonijah

When David was growing old, Adonijah chose to become king in spite of the fact that the throne had been promised to his half-brother, Solomon. In his attempted coup, he was only able to get two of David’s advisors to follow him – Joab and Abiathar, the priest. The Prophet Nathan told Bathsheba of Adonijah’s plans and the two went to David to warn him of what was happening.

David ordered the immediate anointing of Solomon in the presence of all Israel - by Zadok the Priest, and Nathan the Prophet. [1Kings 1:44] On seeing Solomon anointed with the blessing of David, Adonijah gave up the throne.

Solomon

Solomon is generally recognised as having been very wise. However, it was through his actions that the Kingdom his father had united was once again split in two - Israel and Judah. This happened during the reign of his son.

Solomon was weak in the same area that David had been, when he committed adultery with Bathsheba. He, too, chose to lust after women.

King Solomon, however, [chose to love] many foreign women, besides Pharaoh’s daughter - Moabites, Ammonites, Edomites, Sidonians and Hittites. They were from nations about which the LORD had told the Israelites, “You must not intermarry with them, because they will surely turn your hearts after their gods.” Nevertheless, Solomon [chose to hold] fast to them in love. He had seven hundred wives of royal birth and three hundred concubines, and his wives led him astray. As Solomon grew old, his wives turned his heart after other gods, and his heart was not fully devoted to the LORD his God, as the heart of David his father had been. [1 Kings 11:1-4]

The issue was not so much the fact that he had three women for each day of the year, but that those women came from different cultures and, more importantly, worshipped different gods.

3.4.5 Fatherhood in Light of the New Testament

Of the 237 times that the word “father” is mentioned in the four Gospels, 170 of them refer to Jesus’ relationship with His Father – God. Thompson cites Elizabeth A Johnson - “Jesus’ own personal experience of God as close and compassionate [which] led him to name God in this very intimate way, *Abba*.” [2000: 69] Dunn is of the same view – “Jesus’ sense of being God’s son was an *existential conviction*, not merely an intellectual belief. He *experienced* a relation of sonship – felt such intimacy with God, such an approval of God, that the only words adequate to express it were ‘Father’ and ‘son’. [1997: 38] Thompson continues citing Johnson: “Jesus teaches others to call God *Abba*, encouraging them to trust God the way little children trust a good parent to take care of them, be compassionate over their weakness, and stand guard over those who would harm them.” [2000: 69]

Paul continues the theme throughout his letters by using phrases such as the “God and Father of our Lord Jesus Christ”. [Romans 1:7; 15:6; 2 Corinthians 1:3; Ephesians 1:3; 1:17; 1 Thessalonians 1:1; 1:3; 2 Thessalonians 1:1] Byrne and Harrington confirm Paul’s intimate understanding of the heavenly Father as they draw attention to the fact that “the divine Spirit [bears] clear witness along with ‘our spirit’ that we here and now enjoy a filial status (expressed now in more gender-inclusive terms as ‘children (*tekna*) of God.” [1996: 250]

In their letters James, Peter and John explain that God is not only Christ’s Father, but also ours - because of what Christ did through His death on the cross and His subsequent resurrection. [James 1:27; 3:9; 1 Peter 1:17; 1 John 1:3; 2:13; 2:23; 2:24 3:1; 5:1]

Out of the four Gospels, three report Jesus’ confirmation of the 4th Commandment – to honour your father and mother. From this we can see the importance that God attributes to the father/son relationship. Also, the intimacy of the father/son relationship contrasts starkly to that of a distant God Who is far removed from the troubles of this world, as African Traditional Religion would have us believe. [Romans 8:17; See also Hebrews 12:5]

Turning to relationships within the family, one must consider chapters 5 and 6 of Paul’s letter to the Ephesians. The context of the passage is such that the reader is aware that Paul is writing to whole families with parents and children not dysfunctional families where one

or more of the parents do not live with their children. In the passage, we see Paul's perception of the Christian home and the tensions that exist within any family. Having dealt with the relationships between husbands and wives in Chapter 5, Paul then addresses the children. [6:1-3] Here he confirms the 5th Commandment [6:2] – that children should honour their fathers and mothers. He adds the incentive that the commandment is the only commandment with a promise – long life. Paul then turns to the fathers who he admonishes not to “exasperate your children; instead bring them up in the training and instruction of the Lord.”[6:4] Finally, he addresses the slaves and entreats them to see their work as being in God's service. This holistic approach to relationships within the home by Paul is not easily understood by the average Southern African son who, it could be argued, is a spiritual orphan.

Consider the position of the average Swazi son in relation to the parable of the prodigal son. [Luke 15:11-32] From the Swazi's point of view, God is a spiritual being who wants nothing to do with him. Secondly his earthly father has never related to him in the true sense of *Baba*. In a fit of rebellion, he has left home, left what values his grandparents were able to pass on to him and set out to find the fame and fortune that he believed he deserved.

So many of the sons of Swaziland are like the prodigal. They are lost in the milieu of degradation that is to be found in slums of the cities. To earn a living, they beg or steal. Others, caught up in the urban consumerist society, work from morning to night – often working more than one shift – to make enough to pay for their lifestyle. Often these desires are centred on alcohol and sex. The problem with this high risk lifestyle is that it often leads to HIV infection. Once infected, their ability to earn is negated and they join the ranks of the extreme poor. Like the prodigal, they have little left to live for and are in desperate need. It is only their pride and self-centredness that keeps them from acknowledging that they need a Father Who will save them from themselves. Yet their heavenly Father is there waiting for them to return home like the prodigal.

3.5 ACCOUNTABILITY

3.5.1 Accountability according to African Traditional Religion

Flowing firstly from the misunderstanding that man is inherently good and secondly, that at death one passes to the other side to be with those that have previously passed on, [Mtshali

2004:7] adherents to African Traditional Religion believe there is no judgment. There is merely a passing over. [Mbiti 1969:161]

Swaziland is known to be a country where most of the people are said to be Christian. As previously stated, 40% - 50% of the country are Zionist. Many of those who attend the Zionist churches have a dual belief system, being an amalgamation of African Traditional Religion and Christianity. Added to this, at least some of those attending mainline churches have an African Traditional Religious understanding of accountability. Therefore one could say that most Swazis have a blurred understanding of the judgment and of Heaven and Hell. To this, western culture has contributed an existentialist 'free love' understanding, where anything that feels good must be right.

3.5.2 Old Testament Accountability

Life is all about Choices

At the end of his life, Moses spoke to the people of Israel and charged them as follows:

This day I call heaven and earth as witness against you that I have set before you life and death, blessings and the curses. Now choose life, so that you and your children may live, and that you may love the LORD your God, listen to his voice, and to hold fast to him. For the LORD is your life, and he will give you many years in the land he swore to give to your fathers, Abraham, Isaac, and Jacob. [Deuteronomy 30:19-20]

Life is about choice - the choice of following God regardless of the consequences or living a life focussed on oneself. Earlier, I highlighted the choices made by Eli, Samuel, David and their sons. To what degree did their choices impact them? Did those choices have consequences for eternity?

The Law in David's Time

At the time of David, they were living according to the Law as stipulated in the Torah. The Torah sets out what God considered to be sexual sins. These included (amongst many other prohibitions):

1. Don't have sexual relations with the daughter of your father's wife, born to your father; she is your sister. [Leviticus 18:11; Leviticus 18:9]
2. Don't have sex with your neighbour's wife and defile yourself with her. [Leviticus 18:20 See also Exodus 20:14 Leviticus 20:10 Deuteronomy 5:18]

The punishment for these sins is set out clearly in Leviticus:

Everyone who does any of these detestable things – such persons must be cut off from their people. [Leviticus 18:29]

The Choices made by David and his Sons

When the prophet Nathan confronted David for committing adultery with Bathsheba and for killing Uriah, his penalty (for adultery and murder) should have been death. [Stassen and Gushee 2003:200] In fact, David pronounced his own death sentence when he judged on Nathan's hypothetical case. [2 Samuel 12:5] However, David went before God and bitterly confessed his sin. He penned it in a psalm that would later become Psalm 51. Because of his total repentance, God set aside the death sentence, [2 Samuel 12:13] but there were consequences for the choices he had made. Firstly, because of the sword that was raised against Uriah, there would never be peace in his family. [Prophecy - 2 Samuel 12:10] [Fulfilment - 2 Samuel 13:15, 28; 2 Samuel 15: 1-37] Secondly, because he had seduced Bathsheba in private, he would be humiliated – his wives and concubines would be part of a public spectacle [Prophecy - 2 Samuel 12:11] [Fulfilment - 2 Samuel 16: 22] and thirdly, the fruit of that sin – his first son by Bathsheba – would die. [Prophecy - 2 Samuel 12:14] [Fulfilment - 2 Samuel 12:18] David knew that he was accountable to God for his actions and throughout his life we see that whenever he was aware of his sin, he acknowledged it and repented of it. [Psalm 32:2-5] In David's unconditional repentance, we see the reason why God said that he was "a man after [His] own heart." [1 Samuel 13:14]

However, there was one area where he struggled. He failed to hold his sons accountable for their sins. His sons did not follow his ways. They did not confess their sins and therefore paid the ultimate price. According to the Torah, Amnon should have died for raping his sister, Tamar, but David kept quiet. For killing Amnon, Absalom should have died immediately, but it took an attack on his father's army for this to happen and even then, it was much against the will of his father. Solomon went after foreign wives and because of that sin, his son had half the kingdom taken from him.

If one accepts the rabbinical tradition that David was an illegitimate child, whose father had little interest in him, one can understand why David was himself not a good father. [See 3.4.3 above] My argument is based on my experience as an elder in prayer ministry. During the hundreds of prayer sessions over the past 14 years, I have noticed patterns in the lives of broken people. In the case of those who were treated unjustly by authority

figures, such as parents or teachers, the pattern is phenomenal – especially in relation to rejection. Thus, when praying for people, it is now my practice to draw a family tree and identify the patterns in the lives of them, their siblings and their parents. In this way I am able to focus on areas that need ministry. When one considers the behaviour of David and his children there are distinct patterns of abandonment and lust leading to rejection and sexual sins.

The Old Testament understanding of judgment is similar to African Traditional Religion

The question still remains, “Did God’s retribution relate only to life on earth or would Eli, Samuel, David and their sons have to stand before the judgment seat of God?” Reading David’s psalm one can interpret his confession either way. In the days of David, judgment took place here on earth – there was no eternal judgment – just death. This is highlighted in the prayer of Hezekiah, descendant of David:

In your love you kept me from the pit of destruction [the grave]; you have put all my sins behind your back. For the grave cannot praise you, death cannot sing your praise; those who go down to the pit cannot hope for your faithfulness. The living, the living – they praise you, as I am doing today; fathers tell their children about your faithfulness. [Isaiah 38:17b-19]

Let us now briefly consider the Old Testament understanding of the afterlife. The Catholic Encyclopaedia describes the Jewish understanding of eternal judgment:

With the Jews the judgment of the living was a far more prominent idea than the judgment of the dead. The Pentateuch contains no express mention of remuneration in the future life and it was only at a comparatively late period, under the influence of a fuller revelation, that the belief in resurrection and judgment began to play a capital part in the faith of Judaism. The traces of this theological development are plainly visible in the Machabean era. Then arose the two great opposing parties, the Pharisees and the Sadducees, whose divergent interpretations of Scripture led to heated controversies, especially regarding the future life. The Sadducees denied all reward and penalty in the hereafter, while their opponents encumbered the truth with ludicrous details. Thus some of the rabbis asserted that the trumpet which would summon the world to judgment would be one of the horns of the ram which Abraham offered up instead of his son Isaac. Again they said: ‘When God judges the Israelites, He will stand, and make the judgment brief and mild; when He judges the Gentiles; he will sit and make it long and severe.’[Catholic Encyclopaedia 2007:¶7]

From the above, it appears that Jewish belief at the time of Eli, Samuel, David and their sons would have been similar to that of African Traditional belief: Firstly, Israel was a

kingdom. Secondly, the people were polygynous. Thirdly, women had no rights. Fourthly, kinsmen would marry the widows of the one who died. Fifthly, the people would live on in the memories of those left behind when they died. Sixthly, judgment took place here on earth – for the Jews there was no afterlife; for the African Traditional Religion, we join the Ancestors, where there is no judgment - just total peace and harmony.

3.5.3 *New Testament Accountability*

Jesus Taught about the Resurrection

The Sadducees did not believe in the resurrection of the dead and tested Jesus' theology on the subject. He destroyed their argument with one statement:

...But about the resurrection of the dead – have you not you read what God said to you, 'I am the God of Abraham, the God of Isaac, and the God of Jacob?' He is not the God of the dead, but of the living." [Matthew 22:31-32]

Herein lies the truth underlying the Christian understanding. There is a resurrection after death. However, as we shall see, the quality of the resurrection life is not merely a passing on to be with the Ancestors, but is dependant on the outcome of our judgement.

Jesus Taught about Eternal Judgment

Fortunately, Jesus did not only teach on the resurrection, but also on eternal judgment.

This teaching is set out in Matthew 25 and forms part of the Christian understanding:

When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on the left.

Then the King will say to those on his right hand, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger, and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.'

Then the righteous will answer him, 'Lord, when did we see you hungry and feed you or thirsty and give you something to drink? When did we see you as a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?' The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.'

Then he will say also to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, I was a stranger and you did not invite me in, I needed clothes and you did not cloth me, I was sick and in prison and you did not look after me.'

They also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?'

He will reply, 'I tell you the truth, whatever you did not do to one of the least of these, you did not do for me.' Then they will go away to eternal punishment, but the righteous to eternal life." [Matthew 25:31-46]

In this passage we clearly see an understanding similar to that of *Ubuntu*, where Christ condemns those who could be classed as *Akanabuntu* and commends those who take care of the hungry, the thirsty and in need of clothes. But we also see within the teaching, Tutu's belief that discipline is reformatory - Christ calls us to minister to those in jail. I would argue that even hardened criminals who have clearly lost their *Ubuntu* and deserve to be in jail are not beyond the working power of the Holy Spirit whose function it is to convict of sin, righteousness and judgement to come. [John 16:8]

In the parable of the rich man and Lazarus - the beggar - the doctrine on eternal judgment is explained further in a manner that highlights the principle of *Ubuntu*:

There was a rich man who was dressed in purple and fine linen and lived in luxury every day. At his gate was laid a beggar named Lazarus, covered with sores and longing to eat what fell from the rich man's table. Even the dogs came and licked his sores.

The time came when the beggar died and the angels carried him to be at Abraham's side. The rich man also died and was buried. In hell, 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 fixed, 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 father's house, 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.' [Luke 16:19-31]

Many African theologians interpret the parable of the rich man and Lazarus from the position that the rich man had no understanding of *Ubuntu*, and that Lazarus is representative of the poor and suffering in Africa. [Adewale 2006:1] The interpretation is certainly valid, but the entire understanding of heaven, judgement and hell is lost in the desire to highlight the plight of the oppressed.

Before stressing the need for *Ubuntu*, Regalado [2002:345] identifies Jesus' audience as being the Pharisees 'because they believe in the immortality of the soul.' He goes on to state that Jesus' message to them was that they should live 'by the Word of God' and not be pre-occupied with materialism and so neglect those who are in need. Having dealt with the horizontal requirement of love for one's fellow man, Regalado then goes on to state that: "Eternal destiny is decided in this present life and there is no second probation. Scripture is the guide to repentance and salvation, and if we will not heed the warnings of God's Word, nothing can reach us." It is this latter aspect that is lost to many Swazis - we will all be held accountable for the choices that we have made throughout our lives.

This does not mean that we can earn our way into heaven, for our best works are as dirty rags in the sight of a Holy God [Isaiah 64:6; Romans 3:10, 3:23] and it is only through Christ's saving grace that salvation is possible. [Romans 3:24-25] This understanding must be contrasted with that of African Traditional Religion where having *Ubuntu* is the basis for becoming an Ancestor.

CHAPTER FOUR

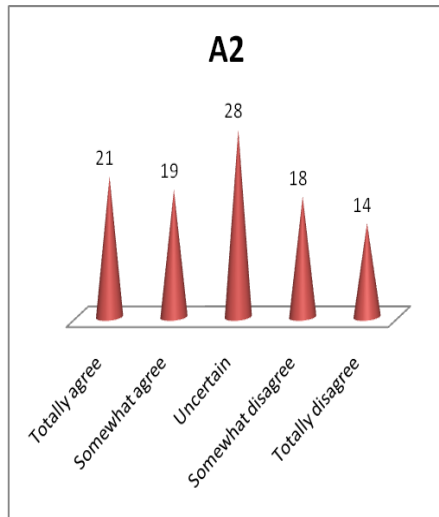
SURVEY RESEARCH FINDINGS

There was an excellent response from a wide section of the community. Whilst about 30 of the respondents were from a high school in Mahamba, in the South West, numerous responses were from Bulembu, Mbabane, Manzini, Nhlangano and Mhlosheni. The levels of education varied from people who had only passed Grade 8 (Standard 6) to those with University Masters Degrees. The numbers of men and women, adults and youths was also sufficiently broad to make a reasonable sample of the current population. The interviews were also broadly based, with representations from traditionalists and modernists; HIV/AIDS specialists; people who run children's homes and health care workers; educators and church people from across the Swazi spectrum. The Zionist Federation was well represented at an *indaba* [Appendix 11] that went into the whole question of the role of Ancestors, as well as their understanding of the root causes of HIV/AIDS.

The Swaziland population, including children under 15, currently stands at 953,524. [Geohive 2007:¶1] If one deducts the expected number of children (under the age of 15) of 41.4% as per the 2003 census [Swaziland Central Statistics 2003], the population sampled amounts to 558,765. The sample taken was 100.

For the purposes of the exercise, a 95% confidence level was used and assumed that a minimum positive/negative response in excess of 45% is statistically significant. At 45%, the confidence interval is set at 10%. [The Survey System 2007:¶4]

Example graph



Statement: In traditional Swazi culture, as practised in the early 1900's, premarital sex other than "*Kucencuka*" (between the thighs) was forbidden and, if caught, the parties were treated harshly.

The reference at the top of the graph (A2) refers to the question in the Questionnaire. [Appendix 4] The results are derived from Appendix 10.

To interpret the graph, one would take the sum of the positive/negative answers and express them as a percentage.

Positive answers	40%	-	Statistically insignificant
Negative answers	32%	-	Statistically insignificant

Add and subtract 10 to the statistically significant answers to arrive at the statement

"There is a 95% probability that between 30% and 50% of the Swazi population who are older than 15 agree with the statement. To assist lay persons, I have included a statement similar to the following: "95% P 30-50% Swazis >15 agree" at the base of each graph.

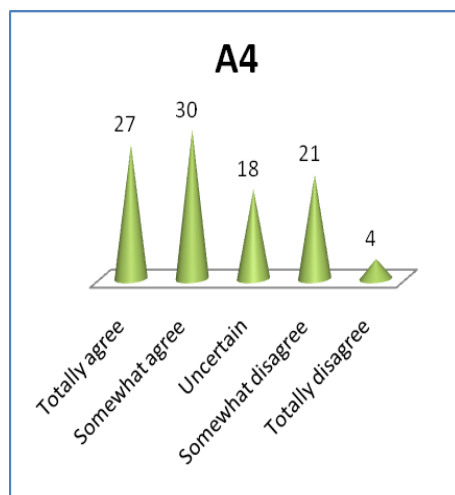
As many of the interviewees had very similar thoughts, reference is only made to those where there were significant differences. For ease of reference graphs have been numbered in terms of the questionnaire. [Appendix 7] The *indaba* with the Zionists is recorded in Appendix 11.

4.1 UNDERSTANDING OF SWAZI CULTURE REGARDING SEXUAL PRACTICES

The practice of *ubuntu* (living for the community) appears to be being taken over by an understanding of “Every man for himself”. [See graph A4] Most respondents interviewed identified male selfishness as the cause. One of the more interesting observations was that when the whites introduced money, all understanding of *ubuntu* disappeared. [Interview with Labour Broker]

4.1.1 The Swazi understanding of Ubuntu is in transition

The impact of currency and labour changed the understanding from “Because we are, I am”, to today’s understanding of “Because I worked, I own” or “Because I need, I take.”



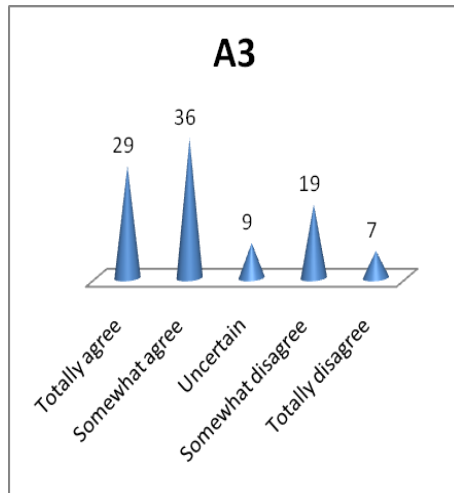
Statement A4: The Swazi understanding of “*ubuntu*” (living for the community) is now being taken over by an understanding of “Every man for himself”.

95% P 47-67% Swazis >15 agree

During the interviews, a story was related to me by a Swazi who had three brothers. One of the brothers had left home for Gauteng in South Africa and, after coming home for a number of visits, he settled in Johannesburg where he married a Sotho woman. On a subsequent visit home he treated his father with such disrespect that his brothers could only cry in embarrassment. He had rejected his father’s authority over him and horrified his brothers with stories of his exploits in the city. He had taken to eating cat – a food source that no Swazi would ever contemplate eating, even if he were starving. The reason for the brother’s visit was to bury his Swazi wife who had died. Whilst in Swaziland, he was tested and was found to be HIV positive. [Interview with Labour Broker]

4.1.2 *The Swazi culture with regard to sexual morals has been eroded by Western Culture*

Most of those questioned believe that Swazi culture has been eroded by western culture. [See graph A3]



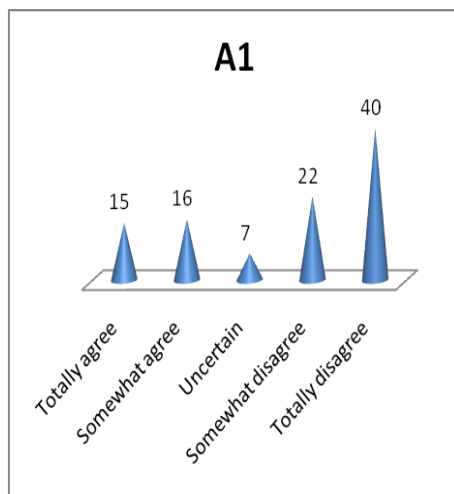
Statement A3: Western (as opposed to Christian) culture, introduced by the whites, has brought about a significant change for the worse in the sexual morals of Swazi society.

95% P 55-75% Swazis >15 agree

Traditional Swazi culture demanded that men and women refrain from intercourse prior to marriage. To deal with pent-up passions, young Swazis were allowed to practise thigh sex. The practice of thigh sex “is now only practised in some rural areas where cultural practices are still followed, but in urban areas men are demanding penetration.” [The Matron] “In Swazi tradition, boys would *ksangweni* (sit at the gate) with their fathers and the elderly men, where they would be taught about such things as *kusoma* (courting) and *kucencuka* (experiencing pleasure in relationships other than by way of intercourse). Girls would sit at the gate (*kgumeni*) where the elderly women would speak to the young girls about these things and how they should conduct themselves. Nowadays, no-one speaks to the young boys and girls. All the young people understand from their western culture is the need to have sex.” [Modernistic couple]

4.1.3 *Most Swazis do not see women as a sex object.*

Most Swazis disagree with Kosi Khosa in his belief that “a female is just a sex object, a medium of exchange, and someone who is not expected to say ‘No!’” [Khosa K 2005:12] [See graph A1] The pattern was not gender specific as I had speculated, but it does highlight a general understanding within a large portion of the population that there is no problem in the way that men treat women. However, it is interesting to note that approximately 1/3 of those questioned (of both sexes) did agree with Khosa.



Statement A1 : Kosi Khosa, writing in the Swazi Observer on 26th January 2005 stated that in terms of current Swazi cultural practices “in the eyes of society, a female is 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.” Khosa’s statement is true of the current situation.

95% P 52-72% Swazis >15 disagree

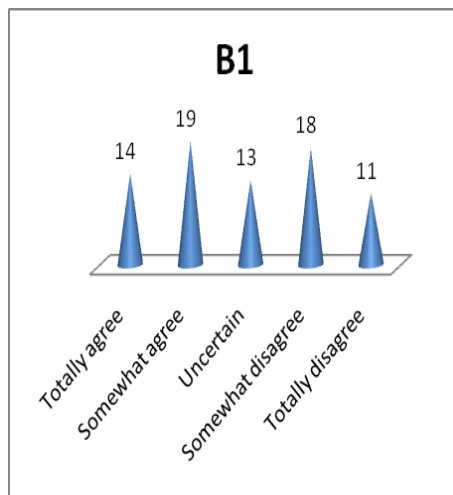
During the interviews, I noted that well educated, young women were as outspoken on the issue as Khosa. These women are few in number, but their ranks are growing. They appear to want to cast off what they see as the shackles of male chauvinist traditionalism. One comment that I received from a man, is that “the statement is only true of females who are corrupt or were abused.” This reference to abuse is an interesting observation and may account for those women with extreme views. However, more and more women are being abused – radicalizing their opinions. As more women are educated, I believe this trend will continue.

4.2 UNDERSTANDING OF SWAZI CULTURE REGARDING WHAT HAPPENS WHEN WE DIE

Many of those questioned had little understanding of the issues involved in this section and demonstrated it by answering that they were uncertain. Even in the interviews, this was the case with most.

4.2.1 *There is some confusion over the question of whether man is inherently good?*

The confusion is clearly demonstrated in the results of the question asking whether man is “inherently good”. Here, opinion was spread across the board with no clear and dominant position being taken. [See graph B1]

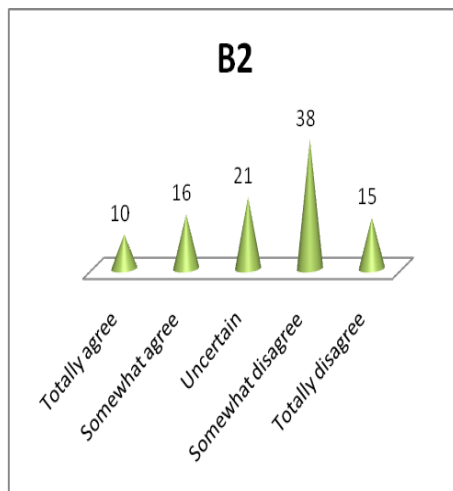


Statement B1: African Indigenous Religion holds that man is inherently good and that it is evil (in the form of witchcraft or lost spirits) that causes man to sin.

No statistical significance

4.2.2 *Most Swazis understand that they, rather than external forces, are responsible for their sins.*

However, most of those questioned believed that man’s sins do not come from external evil forces. [See graph B2]

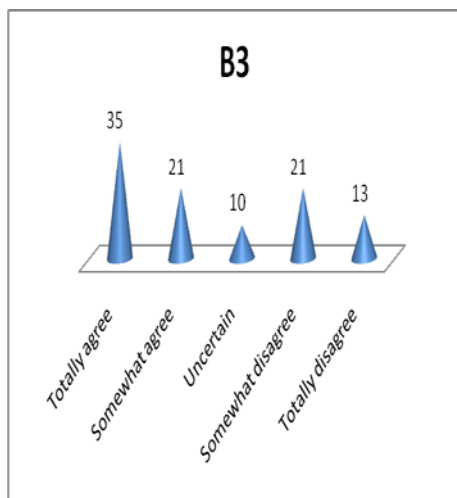


Statement B2: African Indigenous Religion holds that because man is inherently good, he cannot be held responsible for his sins as they were brought on him by external evil forces.

95% P 43-63% Swazis >15 disagree

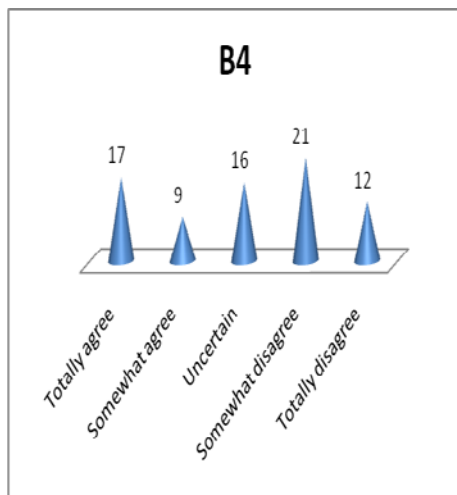
4.2.3 Swazi perceptions on what happens when we die?

Most respondents agreed that African Traditional Religion holds that when we die, we pass on to the other side to be with the Ancestors, but even here there was some disagreement indicating a lack of understanding of the culture. [See graph B3] Fewer respondents are convinced that there won't be any judgment. [See graph B4] It is interesting to note that young people are more convinced than their older counterparts about the truth of this statement. [Appendix 10c.]



Statement B3: African Indigenous Religion holds that when we die, we “pass on to be with the Ancestors and do not experience heaven or hell”.

95% P 46-66% Swazis >15 agree



Statement B4: African Indigenous Religion holds that when we die, there is no judgment as understood by Hebrews 9:27 “Inasmuch as it is appointed for men to die once and after this, the judgment”, determining where we will spend eternity.

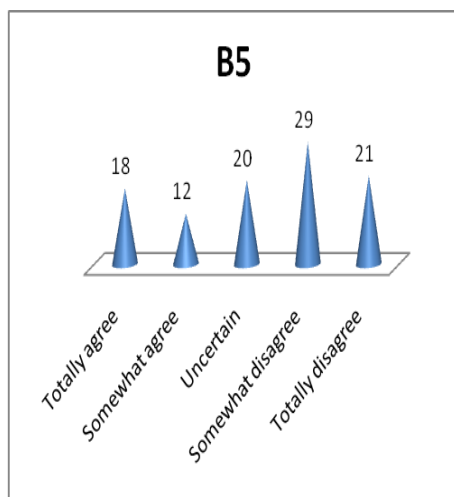
No statistical significance.

It is here where the duality of the Swazi is evidenced. Many believe in heaven and perhaps hell but, also see their Ancestors as having real power over their lives on earth. This stronghold of fear of the Ancestors by the majority of Swazis was evidenced during the *indaba*. [Appendix 11.4] It was generally accepted by those present that most of their congregations were extremely fearful of upsetting the Ancestors by failing to attend a funeral, or by not providing a sufficiently lavish

affair, or by not making their peace with the Ancestor as part of the ritual. This was confirmed by the Swazi Funeral Director, who believes that approximately 70% of Swazi Funerals have an ancestral basis.

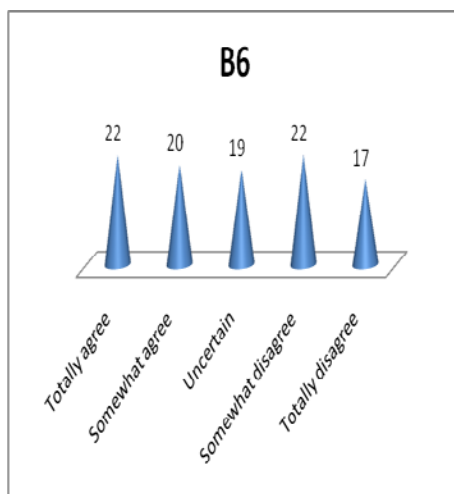
4.2.4 *The impact of African Traditional Religion on Zionism and other Christian faiths*

There is disagreement as to whether African Traditional Religion has permeated firstly, Zionism and secondly, the other faiths. [See graphs B5 and B6] More people (especially women) believe that Zionists are less likely than others to be oriented towards African Traditional Religion.



Statement B5: Most Zionists hold to the African Indigenous Religion belief that at death we “pass on to be with the Ancestors” and do not experience heaven or hell.

95% P 40-60% Swazis >15 disagree



Statement B6: Many Swazis, besides Zionists, regardless of their denomination beliefs, hold to the African Indigenous Religion belief that at death, we “pass on to be with the Ancestors” and do not experience heaven or hell.

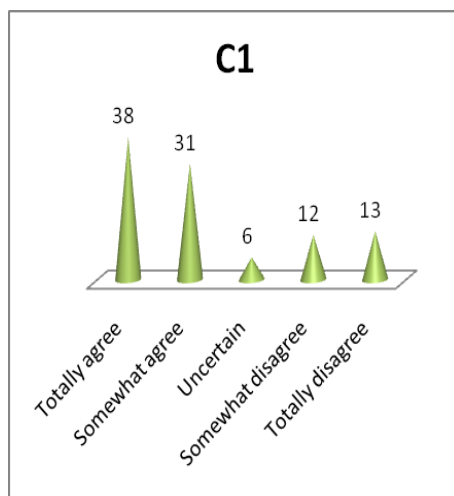
No statistical significance

One insight that the questionnaires gave me was that 16% more women agreed with the statement than did their male counterparts. [Appendix 10b.] This is significant as they are the ones who actually attend church. (70% of the church membership comprises women.)

4.3 UNDERSTANDING OF THE AIDS EPIDEMIC

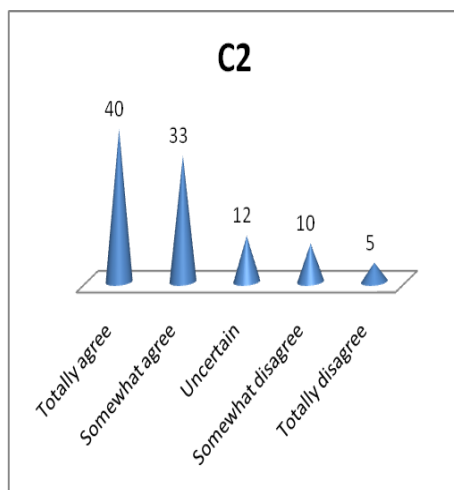
4.3.1 *Understanding of Swazi men about their exposure and responsibility for, HIV/AIDS*

Most of those questioned agreed that most Swazi men do not understand their personal vulnerability to the disease and have little concern for their sexual partners. [See graphs C1 and C2 below] This was even more prevalent in the case of the women and older people who completed the questionnaires - 18% more women and 20% more older people as opposed to those under 25 answered this question in the affirmative. [Appendix 10b./10c] When this was discussed during the interviews, two factors were highlighted. Firstly, a lack of knowledge, and allied to it, a belief that ARV's would "cure" them if they were unfortunate enough to be infected.



Statement C1: Whilst acknowledging that HIV/AIDS will ultimately kill one, most Swazis do not see it as a real threat to them personally.

95% P 59-79% Swazis >15 agree

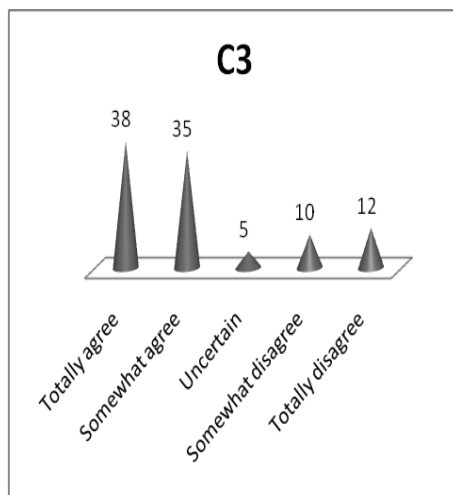


Statement C2: HIV positive male Swazis are largely unconcerned about causing their sexual partners to contract the disease.

95% P 63-83% Swazis >15 agree

4.3.2 Ability of women to negotiate the terms of heterosexual sex

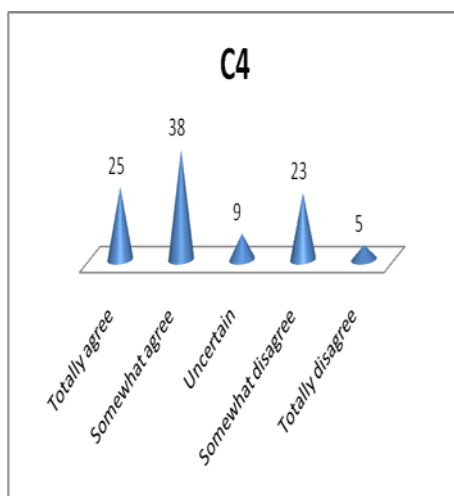
Most Swazi women are incapable of determining the ground rules for sex. Firstly, they believe that they have little option with regard about sex. [See graph C3] Those under 25 [Appendix 10c.] were more outspoken on the subject, indicating that young women are being pressured to have sex.



Statement C3: Swazi females are not capable of enforcing abstinence until marriage.

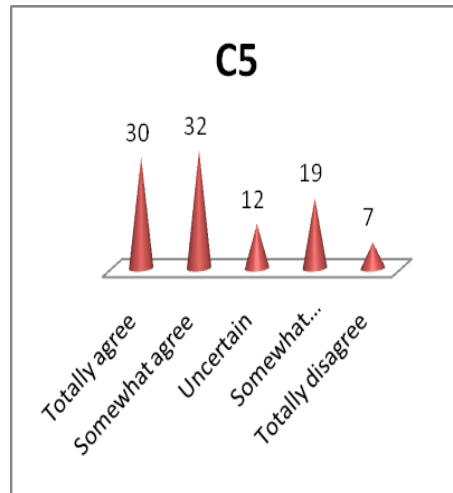
95% P 63-83% Swazis >15 agree

Secondly, most cannot insist on the use of a condom. [See C4 (not married) and C5 (married) below]. As expected, more women than men replied in the affirmative. This is indicative of the lack of understanding that men have in their sexual relationships. [Appendix 10b]



Statement C4: Unmarried Swazi females are not capable of enforcing the use of condoms in consensual sex

95% P 53-73% Swazis >15 agree.

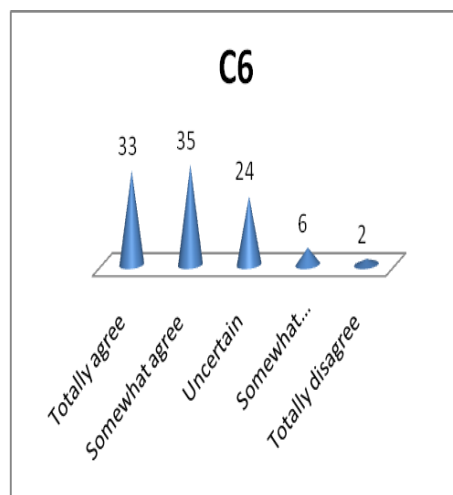


Statement C5: Married Swazi females are not capable of enforcing the use of condoms in consensual sex.

95% P 52-72% Swazis >15 agree

The matron set the percentages as 60% (for unmarried women) and 80% (for married women), who are not able to enforce condom usage during consensual sexual relationships.

4.3.3. *Much of the sex practiced in Swaziland is coerced – physically, emotionally or financially*

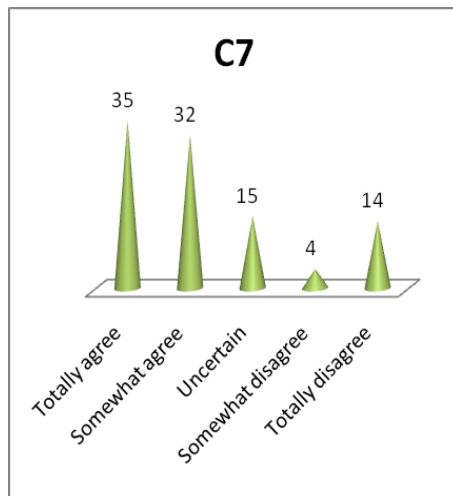


Statement C6: Much of the sex practised in Swaziland is coerced – physically, emotionally or financially.

95% P 58-78% Swazis >15 agree

4.3.4 *Necessity for women to engage in transactional sex.*

Most also believed that women were engaging in transactional sex to survive. This was confirmed through in the results of the questionnaires. Older men and women were more outspoken on the subject.



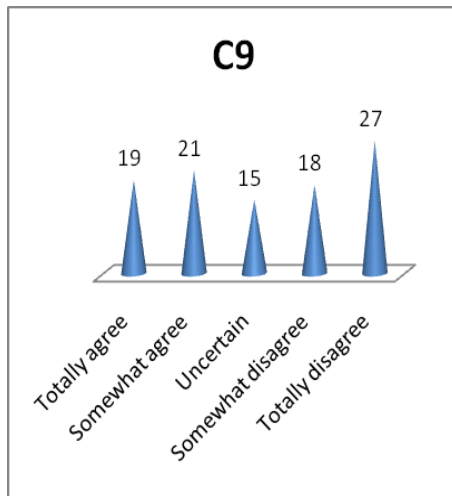
Statement C7: More and more women and young girls are being forced to resort to transactional sex in order to survive.

95% P 57-77% Swazis >15 agree

4.3.5 *The perceived role of Swazi customs in the spread of HIV/AIDS.*

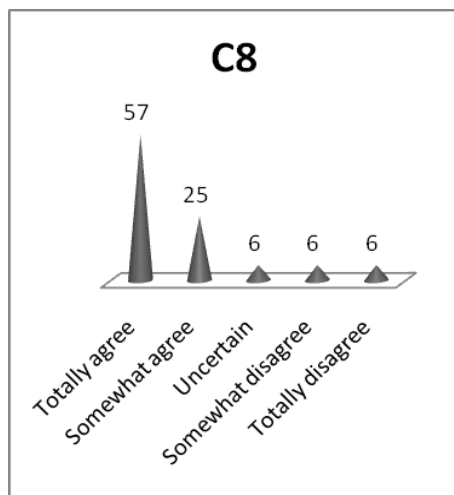
What was significant is the position being taken by the highly educated young women of the country. There is evidence, although not widespread, that traditions such as the payment of *lobola* (the bride price) are being rejected. There are a number of reasons for this. Firstly, highly educated women have adopted a westernised life-style and do not see themselves as goods to be bought and sold. [The modernistic couple] Secondly, fathers are abusing the tradition by asking exorbitant sums for their daughters. Thirdly, because of poverty, young men and women are “eloping” and getting married in terms of Western custom, and returning home “*fait accompli*.” [The Charismatic Pastor]

Lobola is seen by many (40%) as part of the HIV/AIDS problem. [See graph C9 below] More women see it as an important contributor, as did the older generations. [Appendix 10b./c.] The vast majority, however, consider the other practices, such as *kwendzisa*, *kungenwa*, *kulamuta* and taking a female relative as an *inhlanti*, as contributors to the HIV/AIDS epidemic. [See graph C8 below]



Statement C9: The Practice of the payment of lobola is a contributor to the HIV/AIDS epidemic as prospective husbands cannot afford to pay the bride price. Because the couple is not married, the man does not feel bound to the woman.

Although borderline, 95% P 35-55% Swazis >15 disagree



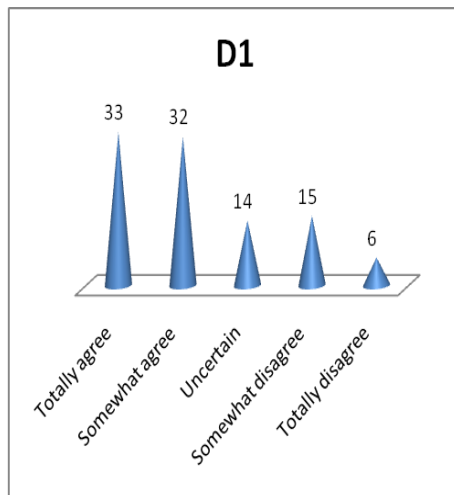
Statement C8: Practices such as *kwendzisa*, *kungenwa*, *kulamuta* and taking a female relative as an *inhlanti* are contributors to the HIV/AIDS epidemic

95% P 72-92% Swazis >15 agree

4.4 UNDERSTANDING HOW HIV/AIDS CAME TO SWAZILAND

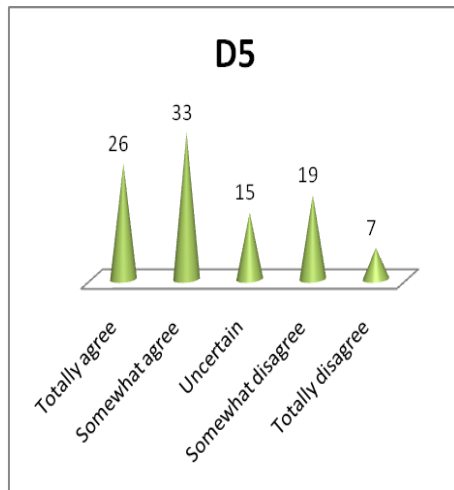
4.4.1. *The culture of Swazi men who worked on the mines and Gauteng has changed*

It was generally agreed that those who spent time in Gauteng and on the mines have a more westernized culture than those who stayed in Swaziland. [See graphs D1 and D5 below] Women were even more positive in their views. [Appendix 10b]



Statement D1: The culture of the men who leave Swaziland to work in South Africa for an extended period is more affected by Western Culture than those who work in Swaziland.

95% P 55-75% Swazis >15 agree

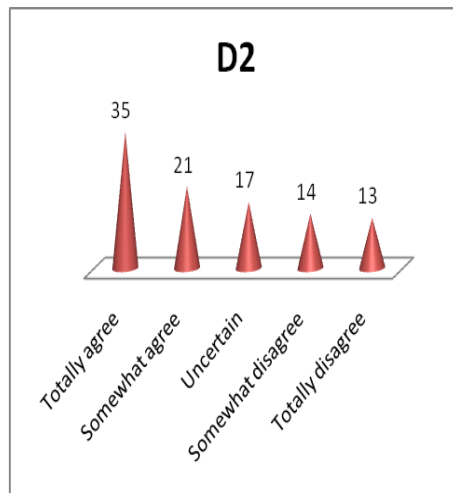


Statement D5: The men who have spent an extended period of time on the mines or in Gauteng have a more Westernized culture than those who have worked in Swaziland all their lives.

95% P 49-69% Swazis >15 agree

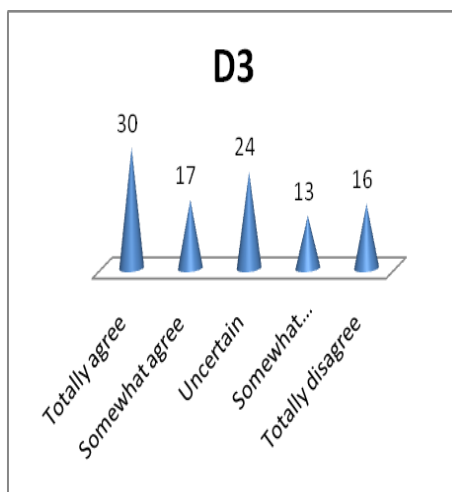
4.4.2. *Because of the circumstances of South African mines men have their sexual needs met in concurrent relationships.*

Amongst those interviewed, there was general consensus that those who went away for extended periods of time would have their sexual needs met by girlfriends that they met whilst working on the mines. This was confirmed by the questionnaires. [See graphs D2 and D3 below] Although there was a slight difference between Apartheid times and post Apartheid times, the pattern is consistent. Again, more women and older people agreed with the statement. [Appendix 10b./10c]



Statement D2: The Apartheid laws of South Africa did not allow for mine and other contract workers to live with their wives and families. Because of their extended absence, they were therefore forced to get their sexual needs met locally by HIV positive sex workers.

95% P 46-66% Swazis >15 agree



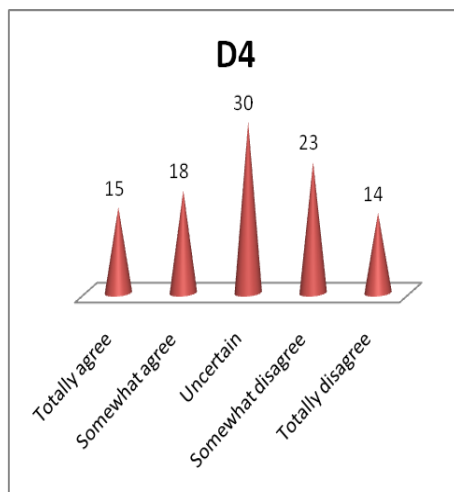
Statement D3: The post-Apartheid laws of South Africa did not allow for mine and other contract workers to live with their wives and families. Because of their extended absence, they were therefore forced to get their sexual needs met locally by HIV positive sex workers.

95% P 37-57% Swazis >15 agree.

The consensus - of all those that I interviewed and from the *indaba* with the Zionists [Appendix 11.2]; - was that HIV in Swaziland had its source in four areas. Firstly, it was imported by young men who left home to work on the mines. Secondly, truckers travelling to and from Gauteng transferred it to Swaziland. Thirdly, contractors working on long term contracts in South Africa would also sleep with South African girlfriends and/or prostitutes and would take the infection back to their wives and girlfriends in Swaziland. [Appendix 11.2] Fourthly, when South Africa finally became a democratic country, Swazi students have been able to further their education in the universities of South Africa. This has added to the problems highlighted above as the students begin to blend with other cultures.

Despite the above, there was significant uncertainty as to how the disease came to be in Swaziland. [See graph D4 below] Of those who answered the questionnaires, only 33% agreed with the statement that it originated on the mines or in the province of Gauteng.

A further major contributor is the mobility of labour within Swaziland itself. Most Swazis have homes in rural Swaziland whilst working in the towns. During the week, men will find sexual gratification from girlfriends and/or prostitutes, and return home to their wives on weekends or at the end of a month. [This information was conveyed to me by the General Manager who obtained it from his supervisor].



Statement D4: Most of the HIV/AIDS that is found in Swaziland has its origin on the mines or in the Province of Gauteng.

Statistically insignificant due to the high number of “Uncertain” answers.

4.4.3. *Extrapolated population projections*

One issue not included in the questionnaires but posed to the interviewees, was the validity of my extrapolations related to Swazi population projections. It was important that these be reviewed by knowledgeable people in every field. The impact of the extrapolated trends on all aspects of life in Swaziland is too frightening to publish in error. I was therefore eager to expose my interpretation of the trends to as wide an audience as possible. All those interviewed, including agreed that the extrapolations were a valid understanding of future trends if there was no change in Swazi practices.

When questioned on what would happen in the economy, individual households and the church as a result of the trends, the outlook was decidedly gloomy.

The economy will definitely go down as a result of increased expenditures on orphans and decreased productivity because of illness and the death rate. In individual households, many will be run by senior citizens, whilst others will be headed up by orphans. With regard to the church, there will be a reduced number of people to carry the burden, with fewer resources. The burden, however, will increase due to those who are sick and the increasing number of orphans. [Matron]

There will be no money to feed the increasing number of orphans. Most people will have difficulty to take care of themselves, never mind others. The church will have no money to care for the orphans. [Zionist Pastor]

Productivity will drop to an all time low as more and more homes become parentless. It might have one positive aspect in that more people may be forced to return to the church and even to Christ. [Funeral Director]

In the quest for a wide-angled view of the Swazi HIV/AIDS position, two highly educated ladies – each the head of their own department in the Swaziland Ecumenical Council of Churches were interviewed. It was not possible to meet with the two ladies at the same time which turned out to be beneficial. The head of the Peace and Reconciliation Department is a vibrant, single, young woman with very definite “modernistic” views on the role that men have played in spreading HIV. The head of the HIV department was an older lady who was

“married into a very traditional family” and had more conservative views. The discussion with both ladies was wide-ranging but centred on two issues: Firstly, how was the pandemic transferred from Central Africa to Swaziland? Secondly, how was their Council combating the disease in the lives of the people they represented?

The first case of HIV in Swaziland was discovered in 1986 in a foreign visitor. Foreigners who visited Swaziland from the rest of Africa were seen as a prime cause of the pandemic, as they would sleep with personnel in the hotels they were staying in. Another factor was young Swazi men and women who spent time studying in other countries (predominantly South Africa). Finally there was the reality of the mines where men had to live in sub-human hostels together with men from other cultures. In these conditions, and because of the time spent there, their own cultures changed until they became totally different. These “street wise” men would return home and alter the lives and cultures of those around them.

One issue that I raised with the two ladies was their opinion of my extrapolations as to the future population trends – especially with regard to the number of orphans. I had set the number orphans at 300 000 by the year 2015. After our discussions, I reduced the level to 250 000. [Appendix 2]

Both women agreed that Swaziland was in a state of transition. In the discussions it became clear that women generally are not happy with the male Patriarchal system imposed on women.

4.5. UNDERSTANDING OF WHAT IS HAPPENING IN THE CHURCH

Swaziland’s unsung heroes are the pastors and “carers” on the front line of the battle. During a normal week, the pastors will bury an average of five people after caring for their needs for some time. [Appendix 11.2] As the lives of their congregants fade away, each day the “carers” will clean and bind the gaping wounds of their people. Very often this is done without a first aid kit or surgical gloves to protect themselves. [Appendix 11.2]

For the most part, their congregations are ignorant of how or what the disease is. Many place their hope in ARV’s, not knowing:

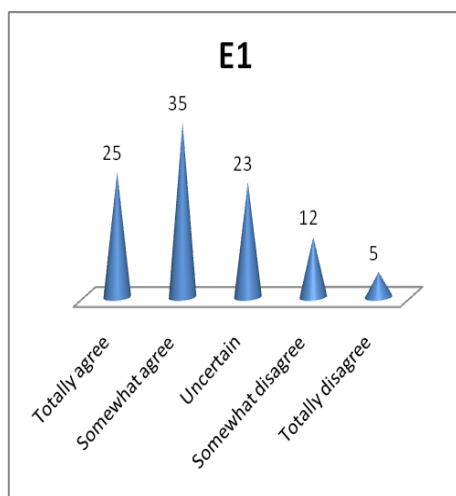
- The affect that the medicine will have on their bodies; [Appendix 11.2]
- That you can never stop the treatment once you are on it.

Some believe it is better to die in seven years from AIDS than to die of starvation today - hence the selling of sexual favours.

Because most churches are small and have severe financial constraints, there is very little that the average church can do about the problem. Here and there, some have opened (or man) soup kitchens. Others, such as the Nhlanguano Seventh Day Adventists, have opened a centre to care for the elderly. [Modernistic couple]

4.5.1. Missionaries distorted the Gospel when they first brought it to Swaziland by mixing it with their own Western Culture.

Most of those questioned agree that missionaries distorted the Gospel by mixing it with western culture. [See graph E1] From my interviews, I learnt that this was mainly to do with clothing and marriage. The Labour Broker pointed out that, before the missionaries came, all a man needed was a simple loin cloth that would last him his entire life. Today, he must spend money on clothes which have little logic – wearing suits in a tropical climate. The consequence of this is that historically, the church concentrated on peripheries instead of focussing on real issues such as building on the concept of *Ubuntu* and interpreting it in the light of the Universal Church.

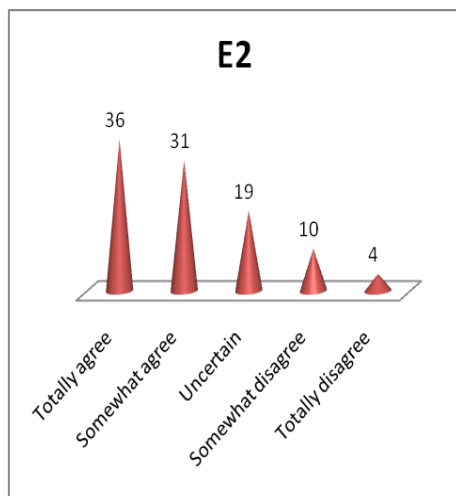


Statement E1: The missionaries totally distorted the Gospel of Christ by requiring the people to adopt their (the missionaries') culture. (E.g. wearing of suits).

95% P 50-70% Swazis >15 disagree.

4.5.2. *Pastors are more concerned with power, prestige and financial gain than caring for people.*

There is a general perception that pastors are more concerned with power, prestige and financial gain than they are with caring for their people. [See graph E2] This perception is more prevalent amongst older people. [Appendix 10c]



Statement E2: Many pastors are more interested in power, position and money than in serving their congregations.

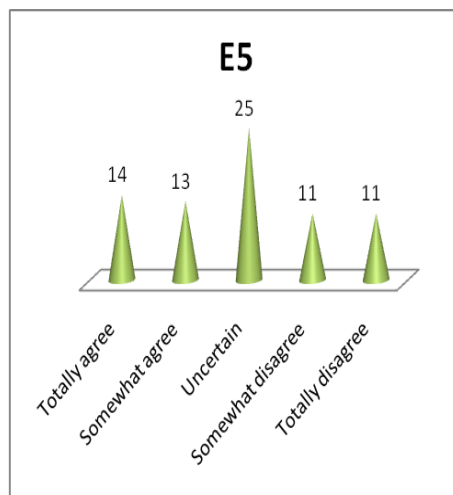
95% P 51-71% Swazis >15 disagree

During the interviews, the Zionists stressed that their people were poor and that most of the Pastors were like Paul – they had a tent ministry where they had other jobs which provided a salary so that they could minister to the people. Most of their people come from the poorest of the poor and are unable to put more than a few cents into an offering plate.

Amongst those that came under severe criticism were the so called “faith healers”. These preachers would “undo a weeklong series of workshops -designed to help HIV positive people to understand their disease and the necessity for remaining on their treatment - in one ten minute emotional appeal for the people to throw away their ARV’s and believe in the preacher’s healing gift.” [Ecumenical Council HOD]

4.5.3. *There is a mixed perception as to whether or not Swazi Pastors are sleeping with prostitutes.*

Although those questioned were split almost equally between agreeing, being uncertain and disagreeing, there was certainly a perception by some that pastors in Swaziland are sleeping with prostitutes. [See graph E5] [Appendix 11.1] The younger generation is more outspoken on the subject than their older counterparts.

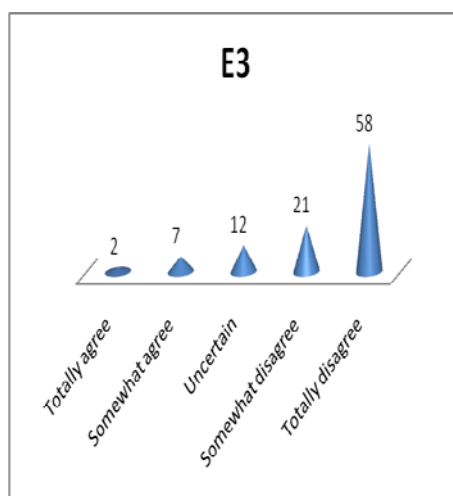


Statement E5: A number of pastors in Swaziland have sex with prostitutes

No Statistical significance

4.5.4. *Although most people agree that men should attend church, few do.*

Whilst the majority of people agree that men should attend church, the average percentage attendance at church was 30% men and 70% women. In some churches, the figures were as low as 15%. [Teacher] One reason for this could be that the message being preached by the church is irrelevant to men. [See graph E3] [Appendix 11.2]

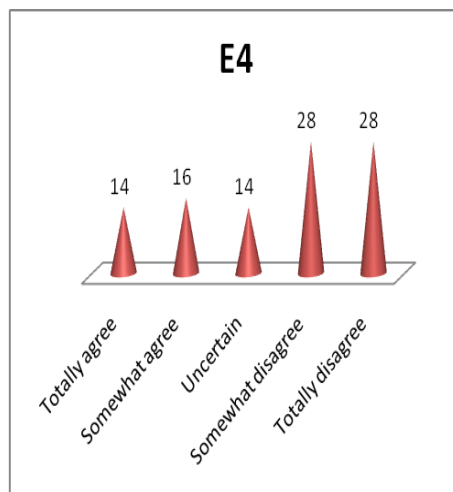


Statement E3: Attending church is for woman and children – not men.

95% P 69-89% Swazis >15 disagree.

4.5.5. *Notwithstanding the impact of HIV/AIDS, sex is rarely discussed in Church.*

Although the topic of sex appears to be addressed from time to time in some youth groups and from some pulpits, [See graph E4] this is not generally the case. Some of the people I interviewed indicated that they were concentrating their efforts on preaching abstinence to the young (10 to 12 years old), who they “believe are not sexually active”. [Modernistic couple] In contrast the Teacher and part-time youth leader had this to say: “Sex is rarely spoken about in the church because it is construed to be evil.” This carry-over from the days of the missionaries needs to be addressed. It is time that the church accepted reality. Sex was designed by God for men and women, and if God found His creation to be “very good”, [Genesis 1:31] then the church needs to preach it.



Statement E4: The pulpit should not be used to talk about sex.

95% P 46-66% Swazis >15 disagree.

All of those interviewed were agreed on the need for “Zero Grazing” as a fundamental philosophy to be preached throughout the Nation.

4.5.6. *Home based care – Ubuntu at work in Shiselweni, the poorest of Swaziland’s four regions.*

In a separate interview with Arnau van Wyngaard, the General Secretary of the Reformed Church in Swaziland, the focus centred on his own congregation’s Home Based Care units that are spreading in a twenty by one hundred and twenty kilometre strip in South Western Swaziland.

The original project started in January 2006 by training 32 care-givers for the Dwaleni area in South Western Swaziland. Of the 32, there were 6 male volunteers. Most people would think “only six”, but to Dr van Wyngaard, for six men to volunteer was nothing short of a miracle – such is the chauvinistic attitude of the average Swazi male. Because of a limited budget, the care-givers were given a stipend (if there were funds) equal to the equivalent of \$20 US per month. The care-givers were trained to look after the basic needs of the people in their allotted group. Meanwhile, each Friday in Dwaleni at the mother church, food was cooked and supplied to the approximately 45 children being cared for. [Van Wyngaard.2006a:1105]

Word soon spread and pressure to open up additional units came from a grassroots level. At present there are ten units of approximately 40 care-givers caring for four clients each. There are two major cost implications - food and medicine. Stipends for the care-givers are given only if and when there are available funds. To avoid transport costs, the volunteers are geographically limited to the distance that they can walk. Out of the 400 care-givers²⁵, only 16 are men. As Arnau says – “We are very excited about the 16, because it’s totally out of their normal culture.”

Under-funded and surviving on the smallest of budgets, the Reformed Church of Swaziland in Shiselweni is helping to care for the people living in 1670 clients in one of the poorest regions of the country – Shiselweni. By the end of 2009, it is planned to have a further 6 units caring for a further 720 clients.

²⁵ One care-giver is responsible for four clients.

4.6 UNDERSTANDING OF OTHER ISSUES

4.6.1 *Understanding of Ubuntu*

Although the changes in *Ubuntu* were addressed in question 4.1.2 above, no consideration was given to the veracity of the Literature review. This aspect was discussed in interviews with the Charismatic Pastor, the Labour Broker, the Businessman, a Zionist Pastor and the Modern Couple.

Those interviewed agreed with the perceptions outlined in the Literary Review. However, with regard to the Patriarchal system, the interviewees were at pains to stress that Mswati III – the man - Makhosetive²⁶ must be separated from Mswati III, the King in Council. They emphasised that the honour was directed towards the office of King as opposed to the personality filling that office.

Whilst most of the aspects of *Ubuntu* are easily understood and accepted, “the dark side” [Van Niekerk 1994] was subjected to closer scrutiny. All of those interviewed confirmed that someone who “had lost their *Ubuntu*” may be severely disciplined for the wider good of the community. In most severe cases, the delinquent would be taken to the Traditional Court by the Chief in his area. The offender could then be given a writ by that court to preclude him from ever re-entering the area under the control of that Chief. [Lushaba 2008] With regard to the killing of a delinquent, one of those interviewed confirmed that he knew of a case where a person in his community had abused his wife excessively, stolen cattle and was generally bad for the village. The penalty had been death. When questioned on the subject, Chief Lushaba agreed that it could happen, but personally he would follow the route of the Traditional Court.

When quizzed on the future of *Ubuntu*, all believed that it was in a state of transition towards a Westernised version of the culture. Chief Lushaba stressed that, because of the patriarchal structure at work in the rural areas, it would take some time for there to be real change. Perhaps the clearest understanding of the urban situation was given by the Charismatic Pastor. At the outset, he posed a rhetorical question. “How can it continue

²⁶ Makhosetive Dlamini, son of His Majesty Sobhuza II and Queen Ntombi gave up his name and assumed the name Mswati III on his coronation as Swaziland’s King.

when everything is against it?” He then went on to explain. “Available arable land is scarce. This means that one is unable to expand one’s income to take care of growing family needs. Buying power in the home can only come from fixed wage labour. There are decreased numbers of people earning wages due to rising deaths caused by HIV/AIDS amongst other causes. Therefore increased numbers of dependants are trying to survive on less and less. Thos means that the drive to ‘succeed’ is escalating. From the time a person is a child, through their formative years and, certainly in business, every person is driven to deliver the goods in a currency driven economy. Even in the Church, prosperity has become a driving force where personal wealth is linked to one’s giving regardless of one’s ability to pay.”

4.6.2 Understanding of what is happening in the Economy

For HIV/AIDS to spread and multiply at significant rates it is my contention, based on the world wide experience of the disease, that poverty and promiscuity must jointly permeate a society. The two are directly related because, as we have seen, poverty drives women and young girls into transactional sex.

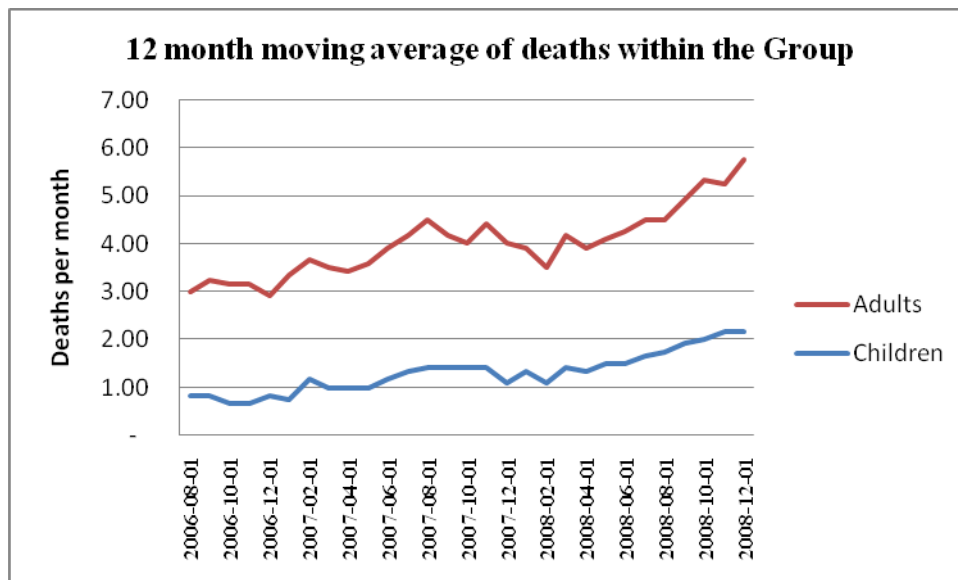
Without a strong economy, the country is doomed. It thus behoves the Nation’s fathers – both political and business - to be concerned and actively address the pandemic.

Most businessmen concur that their greatest asset is the loyalty and devotion of the people who work for them. In Swaziland today, an early death is the logical conclusion of becoming a victim of the disease. To demonstrate the impact that HIV/AIDS is having on business, I have drawn mortality statistics from the Group of Companies where I work. The Group has a workforce of 1,215 people. Most of them are between 25 and 40, with a gender ratio of 70 males to 30 females.

The mortality rate over a period of two and a half years (September 2005 – February 2008) in respect of the employees and their families was as follows: Workers 56, their Spouses 13 and their children 33. For the 10 months from March 2008, the reported deaths in the group: Workers 38, their spouses 5 and their children 20. For an entrepreneur in business today, these statistics are frightening.

One must expect people to die from time to time. However, the total number of deaths within the families of employees (none of which were accident related) rose from 35 in

2005-2006 to 48 in 2006-2007, and 69 in 2007-2008 indicating that HIV/AIDS is beginning to have a serious impact on the Group. The following 12 month moving average clearly demonstrates that over the past 12 months the death rate amongst the adults has doubled within the space of two years.



CHAPTER FIVE

CONCLUSION

It might be said that my findings reflect a simplistic view of an intensely complex problem. In a sense this is true, as I have focussed mainly on the relationship between fathers and their sons – leaving out, to a large degree, the relationships between men and women. To say that the study has a simplistic viewpoint in regard to the relationship between fathers and sons is not valid. This is due to the methodology that I adopted.

1. One must understand that Swaziland, like Lesotho, can be seen as an island set apart for its inhabitants. While its citizens may come and go as they please, foreigners are limited to expatriates imported for their ability to advance the economy of the country. Outsiders are not permitted to seek work in Swaziland unless they are highly qualified. Even when a foreigner is granted a work permit (normally limited to a two year period²⁷), it is on the specific condition that he will train up a Swazi to take his place. Besides being required to carry an identification card, a Swazi is easily identified as his polio vaccination mark is placed on his left fore-arm. In comparison, the vaccination mark of a South African is on the left shoulder. Persons from Mozambique also have vaccination marks on their left fore-

²⁷ The reason that I have been able to work in the country for a period of ten years is that I qualified as a Chartered Accountant in 1976 and people with such qualifications are rare in Swaziland.

arms, but their language and surnames are easily distinguishable. To enforce the policy of not employing foreigners, persons who employ outsiders without first obtaining a work permit are given substantial fines. Added to this, South Africa, with its open door policy, is a far greater attraction for work seekers than Swaziland is. The foreign labour in the country is therefore minimal. Thus Swaziland is a country that can be studied in isolation from outside factors. This isolation has simplified what for South Africa, with its diverse population, (both legal and illegal), would be an incredibly complex problem.

2. In setting out to discover or identify the issues underpinning the horrendous HIV/AIDS statistics, I was conscious of the fact that I would need to speak to as wide a cross-section of the population as possible. This was done in three ways – two formal and one informal. Questionnaires were sent out to one hundred people from across much of the Nation covering both rural and urban opinions. To moderate the questionnaires, I also interviewed a broad cross-section of opinions. The interviewees were chosen – not in order to give me the answer that I was expecting, nor because of the fact that I had easy access to them, but because they would, in fact, give me a variety of differing views of the problem. Apart from the formal questionnaires and interviews, I also discussed the issues with people whom I met in the street – total strangers – in order to discover the various views of a random sample of ordinary men and women.

To grade a diamond, one would select a diamond from a batch and then view it from different angles. When placed under a trained eye using the The fault lines, the imperfections and the colours would be visible. By doing this, would be able to determine its quality as well as the variant colours. In the same way, I believe that as I focussed on Swaziland (as opposed to Southern Africa) and gained insight from different perspectives, I was able to see different facets and shades of colour inherent in the problem. Time and time again, across gender, education and racial divides, no matter from which angle the problem was viewed, the same colours presented themselves. This has allowed me to draw the following conclusions.

5.1 WHAT HISTORICAL FACTORS HAVE SO IMPACTED THE SWAZI CULTURE THAT THEY CONTRIBUTED TO THE RAPID SPREADING OF HIV/AIDS?

5.1.1 *HIV/AIDS is only a Symptom*

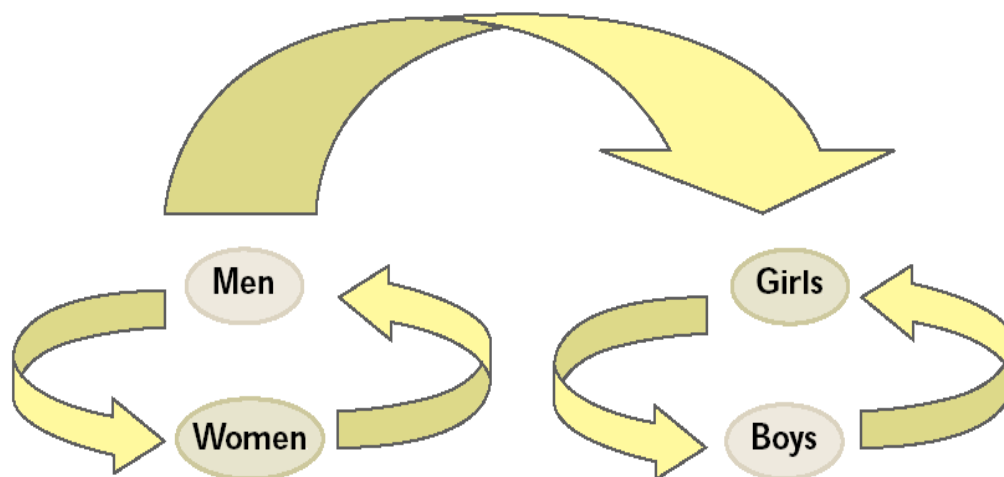
Licentious men – the Driving Force behind HIV/AIDS

In Chapter four I graphically traced the history of the HIV/AIDS problem in Swaziland from 1999 to date, focussing on four particular aspects:

1. The overall infection rate in Swaziland
2. The number of orphans in Swaziland
3. The number of deaths per annum in Swaziland
4. The per age, per gender statistics of persons living with HIV/AIDS

The statistics in 1 – 3 above were then extrapolated to show that there will be a dramatic increase in the numbers of deaths and numbers of orphans. The significant consequence to Church and clergy of the extrapolations were then considered.

The fourth graph clearly demonstrates that males are infecting women and girls as young as 12 years of age. Not only that, but there is a generation gap between the men and the women. The following diagram clearly demonstrates what is happening:



The arrows indicate the direction of sexual relationships

[NERCHA 2003:24]

5.1.2 *Swazi Men brought HIV/AIDS to Swaziland*

The Southern African history was summarized, highlighting how the British came to South Africa, imposed colonial rule, segregated the blacks into reserves and taxed the nations that they governed. All of this had the effect of forcing black males to sell their labour to the mines. This included the young men from Swaziland, along with many, many others from the other Southern African countries. Thus the young Swazi men left the fathers who had traditionally exercised control and restraint on their lives.

It could be argued that if the British had not colonised Southern Africa, Swaziland would not be faced with the pandemic. The fact that it was the British who colonised most of Southern Africa is of little importance. There can be no doubt that the sub-continent would have been colonised anyway, during the mad scramble to acquire sources of raw material by the Europeans in the late 1800's. If it hadn't been the British, then most certainly it would have been the Portuguese, the French, the Germans, the Italians, the Belgians or even the Spanish. {Between 1886 and 1914, every single one of the African nations (with the exception of Ethiopia and Liberia) was colonised by the European powers.} [Matrix African Studies Centre 2008:¶8] If one considers the track record of each of the colonial powers throughout history, one is left with the foul taste of greed and exploitation of cheap labour.

Also demonstrated was the fact that, although blame can be laid at the feet of the British, it must be said that after sampling the fruit of materialism, the Swazis became addicted.

The desire of the Swazis to adopt a Western lifestyle played a major part in the onset of the pandemic. In discussions with my colleague, Paul Dlamini, he expressed the opinion that the major contributing factor to the transition from an *ubuntu* (I am, because we are) understanding to a self-centred mindset, was the introduction of currency by the West. In his opinion, currency and what it could purchase was the lure set by the British to encourage Swazis to leave home for extended periods to work on the mines.

A further contributing factor to the change that was brought about in the young men was the dehumanising treatment as they were forced to live in single hostels with little to do, other than work and drink. The alienation was extreme. The work was dangerous - far below ground level. The understanding of "home" was totally foreign – a room shared with

six others compared to wide open spaces from home. “In this ruthless ‘no-man’s land’ survival was often won through the exploitation of others. [Maluleke 1995:170]

In this “domain of non-personhood”, [Maluleke 1995:176] the men gratified their sexual desires through girlfriends and prostitutes. In an endeavour to regain some sense of humanity they mixed with and married into foreign cultures. Life in the city added a self-centred Western worldview to their Patriarchal heritage. Back home, they are seen as the “lost boys” - lost in the sense that they have totally lost all touch with their understanding of *Ubuntu*. Life in the city has combined the worst of both sets of values – male chauvinism with “free love” existentialism, resulting in a relentless number of female conquests – thus creating an “HIV super highway”. [Epstein H. 2007:58]

The young men, infected with HIV, have returned home to Swaziland and spread it to their wives and girlfriends. Because of the level of poverty, together with the imported desire for materialistic possessions, the women and girlfriends back home have been and are being driven to transactional sex which is spreading the virus at an exponential rate down the “HIV super highway”.

5.2 TRADITIONALLY, WHAT WAS UNDERSTOOD TO BE SWAZI CULTURE AND HOW HAS WESTERN CULTURE IMPACTED IT?

The failure of the Missionaries to address the real issues in Swaziland – Patriarchalism, Ancestral Worship and Witchcraft has been clearly documented

As we have seen, the Swazi Patriarchal Society is breaking down for a number of reasons: Firstly, the self-centred desire for power, wealth and possessions by the British, the Afrikaner and the people of Southern Africa as a whole caused a “Gold Rush,” which has continued since the early 1900’s. Secondly, young Swazi men were forced, through exorbitant taxation and enticed by the promise of prosperity, to leave the security and moderation of their fathers’ homes to become a part of the “Gold Rush.” Thirdly, when HIV was first discovered (and for the past 25 years) Southern African politicians, businessmen, church leaders and the people generally have lived in denial of its impact. Fourthly, the years of being in “a foreign land” have caused Swazi “sons” to become orphans, without an understanding of “father.” Fifthly, these sons, like the rogue elephants

of Pilanesburg, [Slowtow 2007b:¶1] having no restraining influence from their fathers, have become sexually aggressive – adopting a self-centred Western worldview, where “anything goes”. To this they have added the extreme Patriarchal viewpoint that women are made solely for man’s pleasure. Sixthly, their African Worldview of the hereafter (going to be with their Ancestors without reward or retribution), gives them a fatalistic understanding of life, which causes them to spread the virus without compunction. Finally, the HIV/AIDS pandemic is the symptomatic consequence of the self-centredness evidenced in the above sequence of events. As Paul wrote in his letter: “The one who sows to please his sinful nature, from that nature will reap destruction...” [Galatians 6:8]

5.2.1 *Ubuntuism*

The traditional worldview of the Swazi is centred in the philosophy of *Ubuntu*. The belief system can be summed up in the idiom “Because we are, I am.” The doctrine originated in clans throughout Africa. These clans, which were herders, gatherers, subsistence farmers, and hunters, depended on unity within the clan to ensure their survival. Whilst government of the clan was patriarchal, checks and balances were put in place. The checks and balances were based on consensus decision making as opposed to majority rule. Whenever an issue needed resolving, an *Indaba* of the *Bandla neane* (Village forum) was called by the head-man or *Induna*. Every adult man (and if the dispute was between two families, the women and children of those families) were free to participate and the subject would be debated for as long as necessary. In discussing the issue, the concern was “What is best for the community?” Once those attending came to a meeting of minds, the entire community was bound by the decision. Thus unity was ensured. Should any person within the community do anything that was contrary to the best interest of the community, he/she would be disciplined by the council. The penalties for such behaviour would result in that person being fined, beaten, rejected, ostracised, banished or even, in extreme cases, killed.²⁸

²⁸ It is from this understanding that the “peoples courts” in the 1980’s functioned in the cities of South Africa bringing order to the townships where the police feared entry.

As the clans grew through intermarriage with other clans, a nation came into being. In a manner similar to the government of the clans, the national government is fiercely Patriarchal. But here too the Traditional system has checks and balances to ensure the protection of those within the community. An example of this is found the function of the Office of the King, where authority has been placed not in the King himself, but the “King in Council.” Over and above the fact that the King puts aside his authority while in Council (*Liqogo*), annually he will call a General Assembly (*Libandla laka Ngwane* held at a *Sibaya*). Every adult male in the country is free to attend the Assembly and share his thoughts on the discussions. Although Mswati III has been widely declared to be a dictator, the circumstances of his leadership are not properly understood. His actual position is 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 *Ubuntu* 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 1972:325]

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. (A flow chart of the Swaziland Governmental structure is set out on Appendix 15 to assist one’s understanding of the system.) Whilst it is acknowledged that, as iNgwenyama, His Majesty does have sweeping powers while in council, these are tempered to a large degree by Parliament. This was demonstrated in the case where cabinet decided that His Majesty should travel in a personal jet and authorised its acquisition. The decision was overturned in Parliament due to budgetary constraints. [New York Times 2002:¶1]

Within the *Ubuntu* understanding should a civil authority overstep their position, they may be removed. This is how Shaka’s assassination was found to be acceptable and was the rationale underlying the armed uprising against the Apartheid system.

It has also been demonstrated that the *Ubuntu* philosophy is undergoing a serious metamorphosis. The current inculcation of Southern Africans by the United States sex-and-shopping consumerist society is changing the culture radically. Unfortunately, individualism and the rights and role of the individual continue to replace the concept of “I

am, because we are.” This is contributing to the break down of the Swazi Society. Not only is the philosophy metamorphosing, but it appears to be doing so in different directions. There are those in the cities who do not understand the philosophy at all, having adopted the Western independent, consumeristic way of life. Others are melding Western culture with *Ubuntu*. Some, like Tutu, would have that the philosophy retains its positive qualities and adopt a forgiving, transforming Christian discipline. Yet others are more extreme in their concept of what penalties they believe should be imposed on transgressors. For example, van Binsbergen argues that: “The perpetrators of atrocities under the apartheid state qualify as sorcerers and might have been treated accordingly. For such treatment a number of more or less draconian precepts are available”, [van Binsbergen 2002:¶9] indicating his disagreement with Tutu’s Christian understanding of the philosophy. He continues his attack on Tutu’s understanding, by prophesying that:

In years to come South African society will yet have to pay the price for the massive and manipulative repression of resentment and anger caused by the historically ungrounded use of *ubuntu* in the context of the T.R.C. [van Binsbergen 2002:¶9]

Many of those who write on *Ubuntuism* highlight its benefits and nation building qualities. [Nolte-Schamm 2006: 380; Rosa 2005: ¶19] Others, like Masango, conclude their writings with a call for a return to its value systems. [2006: 943] Unfortunately they omit practical ways to overcome the problems that the philosophy is currently experiencing. I would argue that the single greatest problem is the erosion of one of its essential pillars – its checks and balances.

- Much of today’s concern is centred on the position of women who traditionally were protected by their own fathers or, once they were married, by their fathers in law. Unfortunately, with the loss of the understanding of *Ubuntu*, this protection is disappearing and women and children are being physically and emotionally abused without recourse to their traditional covering.
- Power, position and wealth are being used by licentious men to coerce young girls and women into sexual acts.

One need only read the daily newspapers to find glaring examples of this. (On 15th April 2008, the Swazi Observer reported that a young man had been given just five

year's imprisonment for raping a seven year old child. During the case, it came out that, after offering the child some oranges as an enticement, the seventeen year old ordered her to lie down and then proceeded to rape her. [Magagula 2008]. On 28th August 2008, it was reported in the Times of Swaziland that a 36 year old man had been caught with his pants down in the toilet of a fast food chain with a 15 year old girl. The price for this assignation was reported as one ice-cream. [Moahloli 2008])

Consider the words of NERCHA's²⁹ Director, Derek von Wissel: "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]

In 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 and thus the young girls and women join them on the HIV "super highway."

- Within the "darker," less forgiving, side of *Ubuntu*, lies a potentially serious defect. Should loud, opinionated, aggressive persons be given leadership positions in communities with little exposure to the fundamental generosity of the *Ubuntu* philosophy, and without the checks and balances required by the belief system, there is a very real risk that the best interests of the community will not be served.

It is my submission that it is only the *Ubuntu* advocated by Tutu that will survive in a form similar to that of the tradition. I posit this because *Ubuntu* only thrives within communities. But where are the communities, other than the close-knit rural clans, in which it exists? Where are the communities where women are protected from angry, abusive, licentious men? Where is there a community who will call my children their children – and treat them

²⁹ NERCHA - Swaziland's quasi government department charged with the task of fighting HIV/AIDS.

as such? While communities exist where relationships are vital and the spirit of *Ubuntu* is necessary – like schools, businesses, political parties, philanthropic clubs – none of them truly fill the broad understanding of the philosophy. It is only faith based organisations that operate across cultural, class and age divides within an urban environment. Within that group I would argue that in Swaziland, it is only the Church that has the widespread commitment of the people as well as a value system that comes anywhere near close to that of the traditional *Ubuntu* philosophy. As the Swazi lifestyle continues to transform due to urbanisation, it is only within the Church that one will be able to say, “your child is my child; your problems are my problems; I will walk with you as together we face this mountain.”

It is only the Christian philosophy that calls for true repentance followed by irrevocable forgiveness. It is only the Church that can hope to inculcate the belief system across the different divides. It is only the Christian who believes that “because Christ sacrificed everything for me and His love consumes me, I can, and will, reach out and care for those around me – not as an act of duty, but flowing from the love that indwells me.”

5.2.2 The Impact of African Traditional Religion

I pointed out how the predominant faith (Zionism) in Swaziland is infiltrated by African Traditional Religion as far as ancestral veneration and polygamy are concerned. It was also noted that the practice of ancestral veneration is highlighted in word and deed during a funeral. It is submitted that the level of fear focussed on appeasing the person who has died is not in keeping with a Christian’s understanding of the life hereafter.

By God’s grace the level of infiltration of African Traditional Religion is changing, as a result of Zionism embracing a more Christian position on the hereafter. However, the African Traditional mindset has caused the average Swazi to be extremely fatalistic about whether he has AIDS or not. He believes that it really does not matter if he dies. Because there is no judgment, what harm is there in pursuing the more pleasurable aspects of life. And if one is going to die anyway, because of starvation, why not extend one’s life by seven years through transactional sex?

African Traditional Religion is having a further influence on Swazi men and their families. Because the Ancestors play such a significant role in the lives of Swazis, “home” must

always be considered to be one's birth place, as opposed to one's place of residence. Thus when men leave their homes to go and find work, there is always the understanding that they should return to the homestead of their clan. This significantly impacts the nature of the work that a young man will take up. From a Western perspective, home is normally close to one's work. Married couples tend to live close to the main bread winner's place of employment and the spouse will look for employment close by to the residence. The effect of this is that the couple will move away from their parents "home" and "build a home" of their own elsewhere. This cannot be said of the traditional Swazi who would rather commute from his ancestral home to the place where he finds employment, leaving his wife and family behind. Hence, most Swazis are migrant labourers. This exposes them to high-risk sexual activities and contracting HIV/AIDS.

5.3 WHAT IS THE ROLE OF A FATHER?

It is my belief that all human failings have a spiritual basis. To understand what has happened spiritually in the lives the Swazi men. I searched the scriptures to find a culture that would have been similar to that of the Traditional Swazis. Since Swaziland is a Patriarchal Kingdom with polygenic values, I chose the time of the first kings of Israel. As I had already identified that the problem of HIV in Swaziland was male centred, I focussed on the father/son relationship of a Priest, a Prophet and a King. The three fathers that I chose were Eli, Samuel and David. The results of their actions (as fathers), the consequences of the sins that they committed and God's response to those actions were highlighted and then reviewed in the light of the teaching of the New Testament. What became apparent throughout these studies was, firstly, that absent fathers create licentious sons; secondly, those fathers can be held accountable by God for their son's sins and thirdly, God will judge the licentiousness of those sons.

5.3.1 *The Father in the Home*

Swaziland is in a state of transition. When one considers the distribution of the per gender, per age infection rate of the nation, it must be said that Swazi men have lost their understanding of *ubuntu*. Self-centredness is at the root of the problem - self-centredness born out of an orphan spirit left to its own devices and then multiplied from generation to generation. In truth, absent fathers have caused and are causing licentious sons. Young

men whose fathers are absent (be it physically, emotionally or spiritually) need reminding of the requirement to honour their fathers – not because they are great fathers, but because the young men are commanded to do so. And also because of God’s promise – that they may live long in the land that God has given them. [Ephesians 6:2-3] (This promise attached to the fourth commandment should be seen as a principle and not as a fact carved in stone. However, in Swaziland the effect of honouring and obeying your father and adhering to the traditional moral code might indeed cause one to live longer and to die AIDS free.)

More and more young women, who make it through the dangerous stage of 15-25 years, without succumbing to HIV/AIDS, will be well educated. As in the case of the Modernernistic Couple in chapter four, they will not allow women to be treated as assets to be “bought and sold” at their fathers’ whim. They will not accept that the tradition of paying *lobola* is valid. Other similar traditions will also be rejected. More and more fathers will need to grow accustomed to a different set of rules. Whilst the traditionalist males will try and hold on to past traditions, eventually they will come to realise that only traditions that are beneficial to all people (and not a select few) will last. Even valid traditions such as *ubuntu* are in transition and their inherent values of goodness being lost under the self-centredness being imported from the West.

As fathers, we will need great wisdom to guide our families through this time of transition. We will need to think through our own motives for holding to each tradition. Proverbs tells me that my wife, Linda, sets a garland of grace on my head and presents me with a crown of splendour. [Proverbs 4:9] I believe this Proverb to be true. I also believe that Michelle, my daughter, is the most precious jewel in that crown. She is prized by me. She is not an asset to be bought and sold. Nor is she an investment to be cashed in when the time is right. No! She is not mine to do with as I choose. I am merely a steward, caring for her until the day she marries. By God’s grace, she will choose to marry a man that walks humbly before Him and who always seeks His way. When that happens, we will provide her with the best wedding that Linda and I can afford. Her husband may be rich or he may be poor, but between us and her future parents we will set them up with what they need to live. I have a second precious jewel in my crown. She is my daughter-in-law, Leane and I

look forward to the day when my eldest son, Simon, will add another costly jewel to that crown when he marries.

I believe that society as a whole needs the moderation of the father (*baba*) to bring our young men into line. This will not be an easy task, as many are already adults in their thirties and forties who fear neither God nor their Ancestors. In addition, there is a generation of orphans rising up, who will never experience what it is to have a father. The fathers who are able to survive HIV/AIDS will need to step in and fill that gap. This will require a major change in the mindset of the average Swazi male. Arnau van Wyngaard considers that he is fortunate (and I agree with him) to have twelve men amongst his 267 care-givers. In truth, that is an average of one compassionate father caring for seventy homesteads – not great by any standards.

A further aspect of being the father in the home is the issue of those people who are employed within our homes and gardens (where applicable). Many people in the world see the minimum wage³⁰ as an acceptable norm to pay those who work for them. However, when questioned, they admit that they would never be able to survive on those salaries. My personal belief is that Christians should pay above-average salaries. For the people who work in our homes and gardens, the price of food is a major consideration. The South African consumer price index in respect of food for November 2007 was 13.4%. [Statistics South Africa 2007] By November 2008, this had risen to 16.6%. [Statistics South Africa 2008] In 2009, this percentage is set to climb even higher notwithstanding the drop in the fuel price content. Many are not aware of the circumstances that the people working in their homes are currently facing.

For example, my own house keeper is a single woman, in her early 50s. She must care for her own three children, together with three from her brother who has died. Apart from the cost of maintaining herself and six children, from time to time she is

³⁰ In Piet Retief, the town where I live, the minimum wage is R1 097.40 per month. (Approximately R45.00 per day) [Department of Labour. 12th January 2008] Across the border in Swaziland, the basic minimum amounts to E35.00 per day. [Labour Broker. 12th January 2008] (One Rand = One Emalangenani = Approx. 10c US)

faced with the cost of a funeral to which she is expected to contribute an amount in excess of one month's minimum wage.

In Swaziland, a simple funeral will cost approximately E2 000. (This excludes the cost of slaughtering a cow which would add a further E3 000 to the bill and does not take into account the price of any other food or liquid refreshments.) While I do not concur with the high cost of ritualistic burials, these are nevertheless a reality in the lives of traditional Swazis, who must placate their Ancestors. When considering annual increases, these realities need to be taken into account.

5.3.2 The Father in a Local Business

Swaziland is a country where unemployment is currently estimated at around 40 percent of the economically active population and is expected to escalate at 0.2 percent per annum [FAO/WFP 2005:¶2.4]. Those who are employed bear an enormous burden because so many are dependant on them. Factor in long illnesses caused by HIV/AIDS, care-givers giving up their work to take care of those dying, the increasing number of deaths and subsequent funerals, and the poverty cycle will intensify.

As shrewd businessmen, entrepreneurs need to protect their greatest asset – their human resources. Key personnel are dying and businesses are suffering.

As entrepreneurs, we need to heed what happened to England during the plague known as the “Black Death.”

The routines of work and service were upended, as the high death rates left posts vacant and services unfulfilled. The volumes of land under cultivation shrank due to labour shortages which, with dramatic effect, also forced landowners to revise the terms of their relations with labour tenants and other workers. Agricultural rents collapsed and the wage demands of workers (especially those of artisans and other skilled workers soared.) [Marais 2005:13]

This is all too frighteningly familiar.

To keep staff, fathers of businesses need to be ploughing money into training, into HIV prevention, into Antiretrovirals, into paying above-average salaries – with the understanding that the employee will not earn more elsewhere. The entrepreneur needs to be developing relationships with his staff, as a good relationship is the only sure-fire way

of ensuring loyalty. In the words of former President, Nelson Mandela in his forward to Reuel Khoza's book, *Let Africa Lead*:

Ubuntu in business can help bridge gaps between people in the workplace, stakeholders within and outside the enterprise, businesses and the broader society in which they operate. As a uniquely African moral philosophy, ubuntu belongs in business life on this continent, just as it does in our political and social lives. Ubuntu promotes cohabitation: the tolerance and acceptance of all races and creeds in the human household ... Ubuntu reminds people in the household that they are all part of the greater human family and that all depend on each other. It promotes peace and understanding. [Mandela 2006: Forward]

The time has come for local businessmen to develop the understanding of *ubuntu* with their staff, their suppliers and their customers. As I have pointed out, even though the concept will be difficult to implement in a society of persons filled with the understanding of "What's in it for me?" Nevertheless it is vital that fathers endeavour to instil the philosophy within their communities. As they succeed, they will be recognised as fathers and entitled *Baba*.

5.3.3 *The Father in the Local Church*

Smith lists four Biblical requirements when appointing elders within the church:

1. *"The candidate's character is more important than his charisma (giftings)..."*
2. *The candidate's family life is more important than his church life...*
3. *The candidate's present conduct is more important than his past misconduct...*
4. *The nature of the candidate's relationship with women is more important than his marital status.* An elder must be *blameless* in his relationship with women; there must be no hint of impropriety about his relationships with them. Paul's chief concern was not whether a man was married or single, or even whether he was married once or twice (though the latter would usually have been unacceptable); his real focus was on the fact that the candidate be a one woman kind of man – not a womaniser, not having roaming eyes. Both an unmarried man with a reputation for being a ladies' man and a married man who does not give evidence of total loyalty to his wife should be considered ineligible for eldership. [Smith 2006:15-16]

As the results of the interviews and the questionnaires unfortunately suggest, together with the perceptions highlighted in 3.3.3 above, many of our Shepherds are actually wolves out to rob the people of whatever meagre funds they have acquired. Some of them honestly

believe their “prosperity” gospel, and are either too naïve or so caught up in their own giftings and abilities that they do more damage than good. To further damage the credibility of the Church, the sexual indiscretions of the local pastors are often highlighted in the daily newspapers.

5.3.4 *The Father of a Nation*

In the times of King David, the elders used to sit at the city gates to protect the city. [2 Samuel 18:24] Above them on the ramparts were the watchmen, watching for oncoming danger. [Ezekiel 3:17] In those days, cities were the equivalent of modern-day nations. Those cities needed protection from the onslaught of foreign enemies. Depending on the character and vigilance of the city elders and watchmen, the people would be secure.

The same is true today of Nations. It is one thing to build up an army to defend against the danger that is without. The problem is defending the nation from the enemy that is within. As we have seen in 3.3.3 above, the perceptions of Leadership by numbers of Swazis need much to be desired. The Leadership is accused of firstly, not setting a moral example and secondly not caring for the Nation. The greatest enemy that any nation has is that of moral decay. Throughout history, most of the mighty Nations that fell were destroyed because their leaders fell into moral decay and sin. [Anderson 2002] [The people did what they saw their fathers (leaders) doing and they too fell into sin.] Let us consider two of the leaders in Southern Africa.

President Mandela is generally recognised as a truly great Father. He united both black and white behind him with his leadership style and by his personal behaviour. In every sense of the word he earned the title, “*Baba*”.

Can the same be said of President Mbeki or the President of the A.N.C. – Zuma? Let us consider two recent actions of Zuma.

Firstly, we will review the rape trial and, for this purpose, accept the words of Zuma as the correct version of what transpired. Here are the facts as reported by News 24.

On November 2, the woman went to Zuma's Johannesburg home after hearing that a relative had been bitten by a snake in Swaziland... the woman wore a skirt, sat inappropriately, and later wore a kanga (wrap) without underwear to seduce him... Zuma, by ordering the woman twice to prepare for bed and then showing her the guest bedroom, and the bed she should

sleep in, indicated that he wanted her out of sight, and not sharing a room with his daughter, Duduzile³¹... Zuma told the court the woman had gone to his house as she had something important to discuss with him and mentioned this often throughout the night... He later went to wake her up to allow her to discuss the matter... Zuma claims that after working he went to the woman in the guest room and told her to go up to his bedroom to discuss the matter. This was a test as he suspected the woman wanted to have sex... He went ahead with condom-less sex because, in his Zulu culture, he could be accused of rape for leaving a woman sexually aroused...The sex was consensual... Zuma testified that after the sex he had a shower and she left his room. This was done to prevent HIV infection. [News 24.com 2006:¶6-33; Gordin 2008:158]

Secondly, after being elected as President of the A.N.C., Zuma sang the anti-Apartheid guerrilla battle song "*Awuleth umshini wami*"³². When translated, the words are "Bring me my machine gun."

How Zuma sees his actions, only God really knows. Whether South Africans will acknowledge him as "*Baba*", only time will tell. It is not for us to judge any man. However, one can (and must) look at the actions of those around us and decide for ourselves whether those actions are correct in the light that God has revealed.

As fathers, and especially Fathers of a Nation, we are judged by higher standards. Firstly, we are judged by men in terms of national and international standards. Secondly, and more importantly, we are judged by God's standard. When David sinned - by coveting Bathsheba, committing adultery with her, and then having Uriah killed - Nathan the prophet set God's standards before David for him to judge. David judged righteously and by that judgment David was judged. At the time of the "rape" incident, Zuma was a part of the South African Government's Moral Regeneration Movement which was "about bringing back the morals, the values and the traditions', with a particular influence on

³¹ The prosecuting attorney in Zuma's trial insisted that, according to Zulu custom, it would have been culturally correct for the complainant to have slept in the same room as his daughter. [Gordin 2008:158]

³² According to Isaac Mangena, reporter of the Mail and Guardian, "while the national anthem was sung by delegates at last week's ANC conference in Polokwane, the atmosphere was electrified when Zuma supporters began singing *Umshini Wami*." [Mangeni 2007:¶8]

HIV/AIDS and condom use, and that he ‘many times said that leaders must take responsibility in that regard’. [Zuma as cited by Gordin 2008:157] In the same way that David was judged by his own words, international standards will judge Zuma by his. Suggesting that a single woman³³ should visit a man in his bedroom obviously compromises that man’s integrity. As men, we must always be aware of the risks that we take. Perhaps it would have been wise to choose to meet the lady in a more public place - like a lounge. In fact, it would have been even wiser to wake one’s daughter and ask her to sit in while the lady’s problem was discussed. Good fathers do not allow themselves to be placed in compromising positions.

Secondly, using words that stir up passions in a country that still remembers the years of war may make one popular, but that is all. As fathers, we must measure each word in the light of the standards by which we will be judged. Fathers of countries need to understand that they expose, not only themselves, but also the children of that country to serious harm when they act inappropriately.

HIV/AIDS is destroying nation upon nation. Uganda got it right! But their President led the way in waging the war against the disease. In South Africa, the hub of the Southern African pandemic, President Mbeki, while he was in office, remained unsure whether HIV was the problem, and the nation staggered under its attack. Perhaps Mbeki never heard the proverb: He who hesitates is lost.” The war in Southern Africa is rapidly being lost.

It can be argued that approximately 40% percent of the nursing and teaching staff in Swaziland [Human Resources for Health 2006:¶7] are infected and face an early death. Already, the beds in the hospitals are flooded with HIV patients. The population of Swaziland is dwindling. On the other hand, the population of unfathered children is escalating. [See Appendix 2] If there were ever a recipe for disaster on a grand scale, this is it. There is a time bomb ticking and its name is HIV/AIDS. Imagine 150,000 unskilled

³³ It emerged in the trial that Zuma had known the complainant, Khwezi, since she was two and that he and her father had been close friends. By his own admission, Zuma referred to Khwezi in the same way that he would his daughter (*nthombi*, *nthunkulu* and *ntombizana*) and she referred to him as father (*malume*). [Gordin 2008:158]

teenagers who were not brought up in an environment of *Ubuntu*, bent on violence and destruction because there is no viable alternative.

5.3.5 The Father in a Global Village

The Global Village is in need of good Fathers! Fathers like Mandela. Not only is he recognised as a Father within Southern Africa, but also the world. Not only are celebrities throughout the world anxious just to spend a short time in his presence, but Mandela is now recognised as one of the world's elders. The group includes such dignitaries as Jimmy Carter, Desmond Tutu, Grace Machel, Koffi Anan and Mary Robinson. The group of elders, first mooted by Richard Branson and Peter Gabriel, now assist in mediating in the World's trouble spots. [The Elders 2008:¶1]

Another man who is acknowledged as a great leader is Bill Gates. Not only is he one of the richest men in the world but his foundation (including the amount received from Warren Buffett) donates approximately \$2.9 billion per year to various needs. (By comparison, Swaziland's Gross National Product in the year 2005 was \$2.58 billion. [Students of the World 2006]) Men such as these are powerful and can do much for the world. Others use their power to advance their own agenda - becoming the great 'I AM'. One need only look at men such as Adolph Hitler, Joseph Stalin, Saddam Hussein, Idi Amin and Robert Mugabe to see that self-centredness operates at every level.

In the same way that the Gates Foundation gives away more than Swaziland's Gross National Product per annum, the Chief Executive Officers of some Multi-National Companies control more than the Presidents of many Countries. For example, in 2006 Pfizer Incorporated (The second largest Pharmaceutical Company in the World with the greatest profits) had a Net Income after tax of \$19.3 billion [Wikipedia 2008b:¶2], which is greater than the Gross National Products of 143 countries [Students of the World 2006]. Consider the power of these companies. Even though these business moguls have such influence here on earth, they too will stand before the judgment throne of Christ. God placed so much value in people that His Son died for each one of them. How will He view the exploitation of millions in the Third World for the benefit of the rich and powerful in the First World?

HIV/AIDS is a disease that will affect the entire world. For International Drug Companies to hold the Third World to ransom, by placing an exorbitant price on Anti-retroviral drugs, can only be described as gross sin. It is small wonder that India and Brazil, with South Africa not far behind, threatened to produce the drugs without a licence. What the world needs to understand is the long term impact of millions upon millions of children who have no fathers. In Africa, in India, in Russia, in China - children who are brought up believing that their only hope will be found in violence, will be vulnerable to abuse by international terrorists.

But there is another side to self-centredness – one that is not easily visible to the man in the street. Not easily visible, but just as deadly! The Third World is suffering. Some of that suffering the Third World has brought on itself, through self-centred dictatorial leaders. However, the Group of Eight (G8) have much to answer for – especially in this time of economic meltdown. Their leaders are choosing to increase the already high level of protectionist practices to protect their own country's economies at the expense of the Third World. [Manuel 2009:¶20] Salving one's conscience by giving aid does not help poorer nations develop. All that this does is to engender the poverty mentality of a beggar with his hand outstretched. Handouts actually hinder the poor. It would be far more beneficial to open one's market to free trade. It might be argued that the Third World does not deserve either handouts or free trade. Citing the autocratic nature of some of the continent's fathers, they state that taking away the trade barriers will be throwing good money after bad. I would counter this by contending that firstly, it was a 'copout' of their moral responsibilities and secondly, that if "the playing fields were level", the First World countries would regain the moral high ground.

5.4 THE CHURCH'S ROLE IN COMBATING THE SPREAD OF HIV/AIDS

Listen to the words of T. D. Jakes:

Absentee fathers and deadbeat dads have littered this nation with confused sons and angry husbands. Millions of bitter and abandoned males are growing into men without mentors. How can we expect them to touch hearts and needs in others like real men when their own deep hurts have never been healed? This void of longing and brokenness in the men of this generation has spawned a raging flood of conflict, promiscuity, perversion and domestic violence. Broken and hurting sons are asking their fathers for a deposit of true manhood, but their fathers are bankrupt – no one has a real deposit in them. [Jakes.1995:88]

Those words were addressed to the United States of America. How much more do they apply to us here in Southern Africa? To misquote the words of Mark Lurie –

If you wanted to destroy a nation, you'd take generations of young men away from their fathers and families to work on the mines, house them in single-sex hostels, mix them in with a plethora of other cultures, and give them easy access to alcohol and commercial sex. Then, once their own culture has been totally corrupted and they have fathered children, you'd send those children home to continue the process. After the process has been repeated a number of times, you would add a virus into the mix – not just any virus, but a virus that would be transmitted sexually and would mutate with every transmission. Such is the system that was introduced by the British, consolidated by the Afrikaners and continues to thrive, even under the A.N.C. – and all of this with the consent of the Swazi Nation itself.

5.4.1 *Where is the Church in this Milieu of Degradation?*

The religion in Swaziland is predominantly Christianity, although a very large percentage of the adherents appear to have a dualistic approach to their beliefs. Whilst attending Christian churches, they also hold to African Traditional Religious beliefs in respect of their destiny and their marriages. The distribution of the population between the faiths is debatable, but according to the Bureau of Democracy the statistics are as follows: 30 percent of the population are Protestant, and 20 percent are Roman Catholic. A further 40 percent of the people are Zionist. The remaining 10% are Muslim. [Bureau of Democracy, Human Rights, and Labor. 2002: ¶5]. What the statistics do not disclose are the numbers of Protestants, Roman Catholics and Zionists who hold African Traditional Religious beliefs. During the indaba with the Zionist pastors, it became clear that between 50% and 96% would follow African Traditionalist Religion in a key area of their lives – that of funeral

rites. [Appendix 11.3:¶3] So while Christianity is proclaimed as the predominant faith, African Traditional Religion maintains a stronghold in key areas of the people's lives and will need to be addressed.

There is a further aspect that needs to be considered. Part of the culture that is being inculcated into Southern African Christians is an American understanding of prosperity. To many, the "name it, claim it and frame it" egocentric belief, is central to the Gospel. One of their main proponents – Joel Osteen – encourages believers to daily proclaim:

Father, I thank you that I have Your favour. Your favour is opening doors of opportunity. Your favour is bringing success into my life. Your favour is making people to want to help me. [Osteen 2004:41]

Part of ensuring God's favour is to become a giver. This giving is not dependant on the person's circumstances and not always paid directly to the person's own church [Malachi 3:8] but "sown as seed" into another evangelist/church's coffers. [Osteen 2004:221-230] A further aspect of the prosperity belief is found in their understanding of Word of Faith healing. Kenneth Hagin Ministries' website encourages its followers to proclaim the following:

I am a believer. I am not a doubter. I do have faith. My faith works. My faith is in God the Father. My faith is in the Lord Jesus Christ. My faith is in the Holy Bible, the Word of God. God's Word is true. I believe the Word of God. Therefore, I believe God. God's Word works! [Kenneth Hagin Ministries 2008: ¶41]

Their understanding is that, so long as one's prayer is in line with the written word of God, that prayer will be answered positively.

Whilst I personally understand the base of these beliefs and subscribe, in part, to their sentiments, I would argue that the manner in which they are often propagated leaves much to be desired. Often the impression is given that the roles of God and man have been reversed so that God must do man's bidding – not visa versa. Fortunately, amongst those who proclaim that they are Christian are real men and women of God, living out their faith under extreme circumstances, reaching out in love and compassion to their fellow man.

James, in his letter to the early Christians, identified pure religion as "to look after orphans and widows in their distress and to keep oneself from being polluted by the world." [James

1:27] If ever there were a group of people who fall within the ambits of this verse, it is the tens of thousands of orphans who live in Swaziland. Many of these children head up the households where they dwell. Currently the traditional cultural security of the extended family – grandparents, uncles and aunts – is alleviating the impact. However, this protection is rapidly being eroded by the deaths of the older members of the extended family.

Despite extreme poverty within the country, some progress is being made in the Church's endeavour against the overwhelming tide that is HIV/AIDS. This is due to donations from outside the country. Dr Arnau Van Wyngaard, of the Swaziland Reformed Church, is currently expanding his Church's work in the south of Swaziland where, to date, home-based care units have been set up in ten villages, with a further three planned in the near future. In the far north, Pastor Kevin Ward is helping to develop a children's home that will eventually accommodate over 2,000 orphans. The non-denominational organisation - SOS Children's Villages - has set up a number of Children's Homes throughout Swaziland. Then there is the day-to-day caring for those who are ill and dying, that is being carried out by the pastors. All of these are excellent programmes, but this only addresses the symptoms of the problem.

5.4.2 The church is called as a watchman for the nation

As I have stated, Swaziland is supposedly Christian, yet the evidence belies that supposition. The evidence screams out that Swaziland is reaping the fruit of years of sin.

During the times when Israel was in sin, prophets would speak forth the Word of God, bringing correction. Elders and watchmen have a special function within any community. The Church in Swaziland is a major part of that community. It is therefore important to heed Ezekiel's warning:

Son of man, I have you a watchman for the house of Israel [Swaziland NIC]; so hear the word I speak and give them warning from me. When I say to a wicked man, "You shall surely die," and you do not warn him or speak out to dissuade him from his evil ways in order to save his life, that wicked man will die for his sin, and I will hold you accountable for his blood.

But if you do warn the wicked man and he does not turn from his wickedness or from his evil ways, he will die for his sin; but you will have saved yourself. [Ezekiel 3:17-19]

The Church as a whole has failed dismally in its role as watchman for the Nation of Swaziland and the sub-continent. In terms of the above passage the blood of millions is on the collective head of us all.

5.4.3 How Should the Church React?

What will bring redemptive change to this seemingly hopeless situation?

Admit we have a problem

The 2005 Assembly of the Reformed Ecumenical Council adopted a “call to action” after thirteen days of deliberation on the subject of HIV/AIDS. In its declaration entitled *Towards a Theology of Hope in a Time of HIV/AIDS*, the document states:

We admit that we as the church have for too long indulged ourselves in the luxury of denying that HIV/AIDS is our problem.

We believe that:

1. There are times when the world is faced with a crisis which has the potential for such devastating consequences throughout the world that it becomes necessary for the church to respond to that crisis, not only practically, but also theologically.
2. We can no longer speak relevantly about the church without also speaking about HIV/AIDS. [Van Wyngaard et al 2005:2]

Denial is the single greatest obstacle to dealing with the disease that is HIV/AIDS and Southern African men are in the forefront of those who deny the existence of the pandemic. It is time for Swazi fathers to take the lead in acknowledging the impact that the disease is having on their Nation.

Dobson lists four traditional callings for fathers: Firstly to “serve as the family provider”, secondly to “serve as the leader of the clan”, thirdly “to serve as protector” and finally “to provide spiritual direction at home.” [Dobson 2001:82] Whether we are Fathers of the Nation, Fathers of the Church or local businesses, Community Leaders, or Fathers in the Home, we need to fulfil our calling. Too many Fathers have lost sight of this calling and need direction. We need to repent of our sinful ways and take up the role of provider, leader, protector and spiritual head. Practically, what must we do?

Seek personal revival

Above all, the country needs revival. Not revival in the sense of the endless tent crusades, but real revival. We need a revival that will change the hearts and minds of the people – starting with the men. It needs the Gospel of the Kingdom to be preached and lived from every pulpit in the land. If revival in Wales can empty the prisons, then revival in Southern Africa will bring healing to us.

As a sub continent we are reaping what we have sown. What is it that we have sown? We have largely ignored the impact of male dominance and abuse. Even within the church, power instead of love is used to impose authority.

This photograph, taken during a mission trip to Mozambique, clearly depicts the difference between the young missionary's authority with love and the local church elder's wielding of a "big stick". During the four days of the mission trip, I watched as the young children laughed at the man's attempts to impose his authority.



Instil hope

Perhaps the worst effect of the AIDS epidemic is that our people are losing hope. It is this element that so desperately needs to be restored in the land.

If James were writing to the Church in Swaziland, what would he write? To the poor he would bring words of comfort. [James 1:9] To the rich, he might confirm that life is fleeting and earthly riches are not secure. [James 1: 10] He would call for abstinence – not condoms. [James 1: 21] The truth that faith is confirmed by our actions would still be there [James 2: 18] – especially to men and boys as they relate to the other gender. The passage about orphans and widows would be addressed especially to men. [James 1:27] The next part of the verse, about keeping oneself unstained by the world, would be directed to each one of us. [James 1:27] To the church leaders, he would call them to preach a Gospel that

does not distinguish between “haves” and “have-nots” and a Gospel that promotes the value of women. Perhaps James would go further – Southern Africa is losing the battle in the field of health-care. Maybe he would be calling the Church to take back the role of health-care. [James 2: 14] Above all, I believe he would call the church to repentance for the way that we judge those who are HIV positive. [James 4: 11]

Preach a Relevant Gospel

At the Reformed Ecumenical Council in 2001, it was stated that “the churches have strengths, they have credibility, and they are grounded in communities. This offers them the opportunity to make a real difference in combating HIV/AIDS.” [R.E.C. 2001]

Yes, the Church in Swaziland has strengths. Yes, they have a little credibility. And yes, they are grounded in the communities. Unfortunately, as is clearly demonstrated through the questionnaires and interviews, there are pastors who are following their own agendas. Not only do they foolishly encourage those who are HIV positive to stop their ARV’s by playing on their emotions, but we see many being ridiculed for their infidelity, violence or financial exploits.

In many respects, we are not the Church as Jesus would have us be. Firstly, we do not speak with one voice. Secondly, as a Senior Pastor announced to a room filled with Swazi Pastors, “We have bred a nation of bastards. Not only do the children not have fathers, but we have not disciplined the people. They have been evangelised time and time again, but have never learnt what it is to be a Christian.” [Weston L. November 2007]

Our Church Fathers need to preach a Gospel that is real – a Gospel that can be seen in their lives, as well as heard from their mouths. When half of those questioned in a relatively large sample believe that Church Leaders have “not set a good example in their personal behaviour/sexual practices [Physicians for Human Rights 2007: 110],” the Church itself is being indicted. There used to be a Swazi custom where the men would lead the way, giving protection to their women and children. It is time for that custom to be brought into the church. At the moment, more than 70% of the church members are women. This means that the Church is not relevant to the man in the street. If men are to take up their rightful roles as priests in the home, we must preach a relevant Gospel.

Not only should our message be relevant to individual Swazis, but to the Church as a whole. We seriously need to address the issue of HIV/AIDS. For too long the Church has covered its eyes and ears to the truth. Swazis are dying. The Church is burying them. It's time for the Church to declare with one voice: "Zero Grazing!" (*Tidl'ekhaya kuphela!*) It worked in Uganda. If we speak with one voice, it will work in Swaziland.

One of the greatest difficulties faced by the Church throughout Southern Africa is a lack of knowledge. This is not only true of the men and women who attend the various churches, but is largely true of the Pastors. Hosea prophesied that people would die for "lack of knowledge." [Hosea 4:6] Throughout Swaziland people are literally dying for lack of knowledge. Traditional culture dictates that it is not good for the church to speak out on the subject of sex, but if the Church doesn't, who will?

By grace, it is not only the culture of Swaziland that is in transition, but also the Church. Young Pastors, faced with the horrible reality that is HIV/AIDS, are seeking the Lord's face in search for truth. The Church Universal has a vested interest to back them in their search and to provide Biblical training, so that they can pass on Christ-centred education to their people.

Send out the Warning

During the 60's, Christians in Latin America and the Caribbean felt a sense of urgency over the plight of the poor. That sense of urgency developed into Liberation Theology. There is a similar sense of "now!" being felt by those who understand what is happening with HIV/AIDS. Consider what is happening in the group where I am employed as a Financial Manager. Out of the 1250 people that are employed, more than 5% are dieing each year and not one of them is job related. Unfortunately, many within the wider Church do not have a sense of urgency that the situation requires. In Swaziland, much of this is due to ignorance. In the wider Church, where the reality is not so present, there is a perturbing indifference. As Christians we need to realise that one day we will all stand before God as men, and as fathers, where we will be held accountable for the things we have done, and left undone. This word of warning must be taken by the watchmen and must go forth under the authority of God to the entire hierarchical structure – from the King, down through the chiefs and the headmen, to every man in the country.

Repent and then Pray

The Word tells us that, "if my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land." [2 Chronicles 7:14] Swaziland is in desperate need of healing and, although the people do pray, we have not witnessed much repentance, either here or in the rest of Southern Africa.

The church needs to lead the way in this repentance.

From my discussions with the Zionist pastors, I understand that 70% or more of their congregations are followers of African Traditional Religion. [Appendix 11.2] From the testimony of the Traditional Zulu Healer, a self-proclaimed animist, [Mtshali.2004:82] and the interview with the Funeral Director, it is clear that there are many Swazis who follow African Traditional Religion within the wider church. As the Church, we need to repent of

our animism. We need to pray that the religious gates³⁴ that enclose the nation of Swaziland in spiritual bondage would swing wide, so that the King of Kings and Lord of Lords may truly enter in.

As church fathers, we are called to set the example to the people. However, our shepherds are accused of fornication and adultery. Every month, the newspapers scream out their infidelity and violence.

Whilst it is true that the Word tells us not to muzzle those who bring Good News, [1 Timothy 5:18] there is a general perception that the shepherds are stealing the food from the table of the Swazi poor.

The Apostle Peter writes in his first letter that:

For it is time for judgment to begin with the family of God. [1 Peter 4:17]

As the church, we need to pray for all the Fathers of our country that the Holy Spirit will convict each one of us for the wrong that we do.

Repentance without forgiveness is only half the battle. Countless thousands of women and children have been and are being abused on a daily basis. The church needs to lead the way in teaching forgiveness and expressing that forgiveness to those who have harmed us.

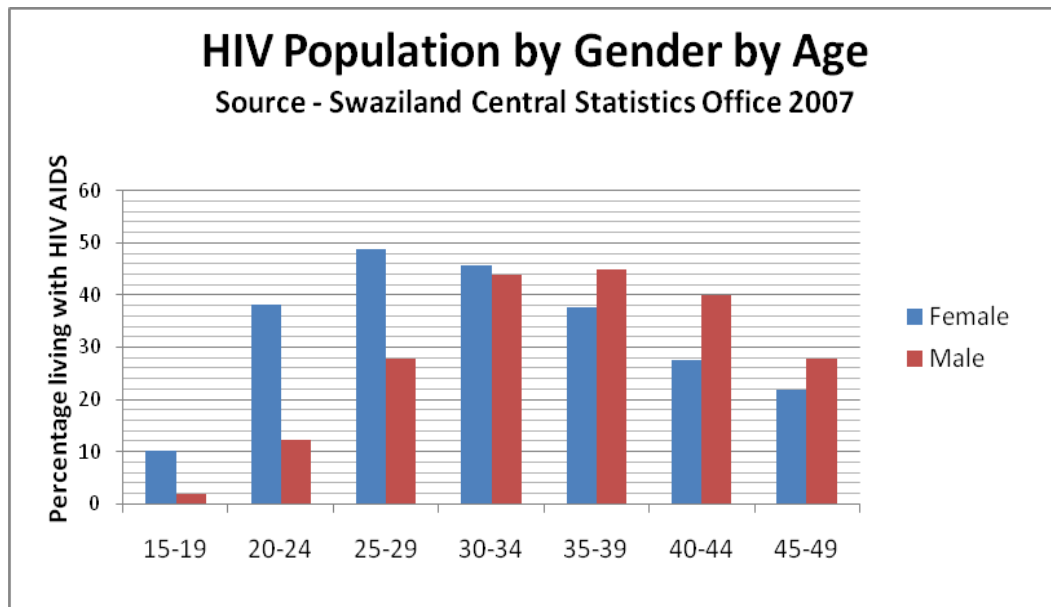
Restore a Christian understanding of Ubuntu

When one compares the *Ubuntu* philosophy with Christ's commandments of love and forgiveness – "Love one another as I have loved you" [John 13:34] "They will be one even as You [Father] and I are one" [John 17:22] – one can see that *Ubuntu's* basic doctrine has many Christ like persuasions. Unfortunately, the individualism and greed of the Western World – the concept of "What's in it for me?" has overtaken our desire to understand that "Because we are, I am." This trend needs to be reversed and the Church must lead the way in selfless sacrifice – like those care givers in Shiselweni who require nothing for themselves but reach out in love to those who are suffering.

³⁴ The concept of attributing religious bondage to "gates" as penned in Psalm 24:7-9 was preached in Wellspring Ministries on 23rd February 2008 by Pastor Willie Crew

Educate the People

I am a pragmatist. Much has been learnt from my own experience at Wellspring Ministries in Piet Retief and especially through the Uzwelo (Mercy) Children's Home. Because of the realities demonstrated in the graph below, we should develop a two-fold approach to educating the nation: firstly, those children who are not affected to any great degree by the pandemic (under 15) and secondly, those who have already started down the HIV/AIDS highway (predominantly over 15).



Those under 15

All the children in Swaziland need a Christ-centred education. They need to understand the following:

- 1 Each one of them is made in the image of God.
- 2 During His life on Earth, Christ set women free, and restored to them value and worth equal to that of men.
- 3 We are children of the Most High God. As such, we cannot and should not be treated as “things” to be bought and sold.
- 4 Sex is a good gift from God, ordained as an act of union between man and woman as part of their marriage.

- 5 Each child has the right and the obligation to say “No!” to any person wishing to have sex with them.
- 6 To live outside of God’s ordained plan for enjoyment of sex is to incur consequences which, in these days, may bring about death through HIV/AIDS.
- 7 It is possible to avoid becoming infected with HIV/AIDS, even though the statistics are stacked against them.
- 8 It is possible to find a life partner who is HIV free and to marry that person and live in freedom as husband and wife.
- 9 Anti-retroviral drugs (ARV’s) have significant side effects and should not be seen as a cure for HIV, but as a last resort to delay death.
- 10 “I am” because God created me, Christ died for me and because “we are”.
- 11 To live in this understanding of *Ubuntu* requires that we choose to follow a simple life style where people, as opposed to things, have value.
- 12 Christian *Ubuntu* also requires us to live in constant repentance and forgiveness, because as we forgive others, we too will be forgiven.
- 13 At death one does not merely pass over to be on the other side with the Ancestors. We will all stand before the judgment throne of Christ.
- 14 Although people do sin and many choose to live outside of God’s plan for the enjoyment of sex within marriage, God is merciful.
- 15 Mercy can be found when we choose to repent of our self-centred sinful way of life and to submit to the Lordship of Jesus Christ.
- 16 If we do choose to submit our lives to Christ, we are promised eternal life in Him.

Those over 15

It is not only the under 15's who need a Christ-centred education. We all do. This education would include all of the above and, in addition, would encourage those who find that they are HIV positive that they need to:

- 1 Accept God's love and forgiveness that is available to them through Christ's death on the cross.
- 2 Forgive those that have infected them with HIV because Christ has forgiven them. Believe that one can live out a meaningful life after discovering that one is HIV positive.
- 3 Live each day in close relationship with Jesus Christ.
- 4 Abstain from further sex until marriage. Once married, Be faithful to the one they love, use a Condom during sex and be open and honest with friends and family.
- 5 Live out their full potential and accomplish more after their infection than during the rest of their life.
- 6 Realise that, even though it is good to honour one's Ancestors, we have only one Mediator – the Lord Jesus Christ.
- 7 Understand that, even though our physical bodies may die, we can have the assurance of eternal life through Christ Jesus.

Expand the Work of Caring for Orphans and Home-based Care-giving

The care-giving to widows and orphans that has begun through the efforts of some, needs to be doubled, quadrupled and multiplied time and time again, to meet the rising need. Whilst the care can be given mainly by women, our children still need fathers! Those setting up Children's homes would do well to understand this basic fact and to follow the SOS Children's Home lead. (Each unit of children is cared for by a mother and a father.)

If there are going to be 120,000 orphans by the year 2010, those orphans will need fathers in the sense of the word *Baba*. Although care-giving is expensive, innovative ways need to be sought whereby each child will be given loving Christian oversight by a father.

Consider the manner in which the Kampala Pentecostal Church is addressing the problem:

The Holy Spirit planted a desire in the leaders of Kampala Pentecostal Church to reach their city by demonstrating the love of God. The senior pastor, Gary Skinner, equipped and challenged his people to carry out seed projects...

"The problems are not the *communities*' problems – they are *our* problems!" Pastor Skinner says, "They're not the government's problems." The government can't fix the problems because – although it may have a little bit more money – it has no love. Money does not solve problems. Love does! ...We provide food for orphans. We are looking after 1200 orphans. Half of them live in homes we have built."

One of the things every cell group of Kampala Pentecostal Church was asked to do was take ownership of a family that has AIDS... They go the homes, hug the sick, and sit by their beds. Nearly every one of the AIDS patients comes to faith in Christ. When a patient is too sick to leave home, the church cell group meets in their home. They try to get medicine for them. When the patient dies, instead of the drunken orgy that commonly follows death; the group holds a worship service with the family. Many family members have come to faith in Christ because they have experienced Christ's love. [Miller and Allen: 49]

The manner in which Bongani Langa and his team from Teen Challenge are addressing the issue has great potential. By interacting with one village/community at a time, they are identifying major issues within that village and helping the church leaders and the elders of that village address the problems.

Expand the Economy

All of this will require serious money. Foreign aid is vital. However, it often does not reach its intended destination. It also multiplies a sense of poverty. (The bent left hand stretched out with the palm open, supported at the elbow by the right hand, begging for a hand-out, is a sight that is far too common in Swaziland and is often referred to as the "Swazi Salute.") The economy needs to expand so as to lower the rate of unemployment. The problem of absent fathers will only come to an end when there is no need for our sons to leave their homes in Swaziland to find employment elsewhere. I believe that migrancy, as a result of adherence to African Traditional Religion, will continue to fade as Western economic culture takes a greater hold on the lives of people. This trend will, in fact, be positive, as I believe it is vital for couples to take up residency together, close to their place of work. Should migrant labour continue because of cultural influences, the HIV/AIDS

“super highway” will continue to flourish. As a country, we need to pray that God will open the flood gates of business opportunities, so that our men (and women) do not have to seek work away from their homes to provide finance for their children.

The easiest way for the economy to expand is for the existing businesses to become more profitable. Foreign restrictive trade practices and subsidies contribute substantially to Swaziland’s poverty. The world is truly a Global Village, and the Fathers of that village need to understand their role in and accountability for the poverty in Swaziland.

5.5 THERE IS HOPE!

In the sphere of HIV/AIDS all five of Erikson’s psychological strengths (hope, will, purpose, self worth and understanding of self) are essential. For example, the Economic and Social Research Council spells out that:

People with hope for the future are less likely to engage in activities in the present that put them at risk of illness in the future. Those without hope for the future, by contrast, place a low value on the future. For example, men who lack hope for the future may be unwilling to surrender immediate pleasure in return for a far-off future benefit by wearing a condom. [ESRC 2008: ¶4]

As one contemplates strategies for the future, it is important that we listen to the council of the Economic and Social Research Council and grasp that HIV/AIDS can destroy hope. “When life prospects are so poor, people have little incentive to save for the future and to educate children.” [ESRC 2008: ¶6] This lack of motivation plays out in the mindsets of all the citizens within Southern Africa. Wherever one goes today, there are people expressing doom and gloom. This spiral of negativity feeds on itself, as men and women become despondent.

Yet we must see the diamond from all its angles. Yes, the HIV/AIDS statistics are depressing and yes, people around us are dieing every day. However, I would argue that, in the midst of this depression, there are rays of light.

- There are fathers of nations, such as Mandela who has pledged his support, in word and deed, for the children of South Africa.

- In Swaziland, I have encountered Fathers in business, shrewd in their dealings, but forever conscious that they are a part of God's army, called to expand God's Kingdom by ploughing money into the battle to save the children of the Kingdom.
- There are those whom I would call "AIDS warriors." People like the Director and his staff at NERCHA; Ms Agnes Mtetwa and Ms Zekhile Dlamini, from the Ecumenical Council; and Dr Sylvester Mathenjwa – intent to do their share to relieve the suffering of thousands upon thousands of people who live with HIV/AIDS in Southern Africa.
- There are Fathers in the Church - Pastors like Arnau van Wyngaard, Kevin Ward, Bongani Langa, Wandy Shongwe and the nine Zionists that I interviewed – front line warriors in the war.
- Then there are the unsung heroes –
 - Fathers in the home, forever faithful to their wives; and
 - Their unmarried sons (already in their 20's), living out their Christian lives as virgins - determined not to be a part of the problem – honouring not only their fathers, but also their future brides.

I believe in the LOVE and the POWER of ALMIGHTY GOD. The Holy Spirit is leading the Churches in Swaziland to a better understanding of Christ's love and grace. Through that grace, I believe that as Fathers, we in this country of Swaziland will grow up to the full measure of Christ as we live in His Spirit. As we mature, we have the assurance that the God we love and serve is "able to do immeasurably more than all we ask or imagine, according to his power that is at work within us..." [Ephesians 3:20] and that gives me intense hope. That hope needs to be spread throughout the Church, throughout the nation.

EPILOGUE

One of the logical outcomes of the pandemic is that there will be few survivors who see their 50's. Those that do come through will have to carry many burdens.

They will never retire, as their skills will be required to keep the country afloat. In the spirit of *ubuntu*, they will need to parent the nation through these years of transition. They will be the entrepreneurs, who provide work; the artisans, who keep the wheels of industry turning; the labourers, who toil on the farms and in the factories; the doctors and the nurses who care for the nation; the professors and teachers, who will ensure the future prosperity of the nation by educating the youth; and the pastors, who will care for the emotional and spiritual needs of the Swazis. Most of all, they will be the fathers and mothers who parent the children.

In John 8:38b, we read the words of Jesus: "...you do what you have heard from your father." So it is with every son on the planet. We do what we see our fathers doing. This is true in the Home, the Church, the Business world, the Nation and the Global Village. As fathers – in every sphere of our existence - we are accountable before God for our actions.

This work has been directed at the fathers and future fathers of our nation. It has been about defining the choices that we men must make. As a father, I have done everything possible to ensure that my children will make good choices, but choice is an individual's responsibility. In the same way that Samuel could not make personal choices for his sons - Joel and Abijah - I cannot make personal choices for my adult sons – their choices are up to them. In much the same way, having read this thesis, your choices are up to you.

In closing, I would remind you of the words of Moses:

I call heaven and earth to witness against you [fathers and sons who will become fathers] this day, that I have set before you life and death, the blessing and the curse: therefore choose life, that you may live, you and your seed; to love Yahweh your God, to obey his voice, and to cleave to him; for he is your life, and the length of your days; that you may dwell in the land which Yahweh swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them.” [Deuteronomy 30:19-20]

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APPENDIXES

Appendix 1 - Swaziland – Impact of HIV/AIDS – Numbers Living With/Dieing from HIV/AIDS

	1997	1999	2001	2003	2005	2007	2009	2011	2013	2015
Number of persons living with HIV/AIDS	84,000	130,000	170,000	210,000	220,000	230,476	239,695	248,085	255,527	261,915
Percentage increase		54.76%	30.77%	23.53%	4.76%	4.76%	4.00%	3.50%	3.00%	2.50%
	People living with AIDS extrapolation based on Whiteside A. Whalley A 2007									
	1997	1999	2001	2003	2005	2007	2009	2011	2013	2015
Number of deaths	5000	7,100	10,000	12,000	16,000	21,333	26,667	32,000	38,400	46,080
Percentage increase		42.00%	40.85%	20.00%	33.33%	33.33%	25.00%	20.00%	20.00%	20.00%
	Deaths extrapolation based on Swazi VAC: A Study to Determine the Links between HIV/AIDS, Current Demographic Status And Livelihoods in Rural Swaziland 2004 :22									

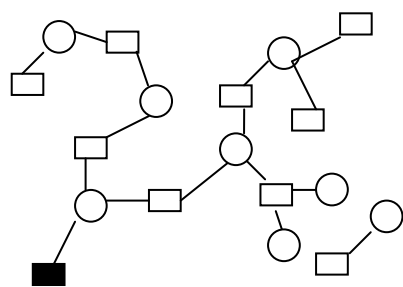
Appendix 2 - Swaziland - Impact of HIV/AIDS on Population/Orphans

	1999	2001	2003	2005	2007	2009	2011	2013	2015
Population	980,000	1,104,343	1,077,000	1,032,000	965,000	916,750	870,913	827,367	785,999
Percentage increase		12.69%	-2.48%	-4.18%	-6.49%	-5.00%	-5.00%	-5.00%	-5.00%
						Population extrapolation based on Whiteside A. Whalley A 2007 : 38			
	1999	2001	2003	2005	2007	2009	2011	2013	2015
Number of orphans	8,000	35,000	46,000	63,000	86,283	112,167	145,818	189,563	246 432
Percentage increase		337.50%	31.43%	36.96%	36.96%	30.00%	30.00%	30.00%	30.00%
						Orphan extrapolation based on the rate continuing at 36.96% NERCHA 2003; Whiteside A. Whalley A 2007			

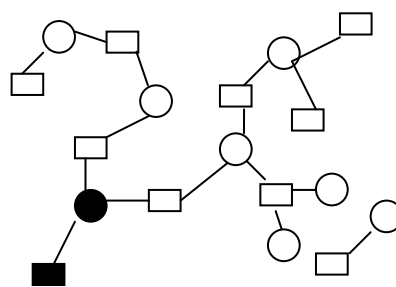
Appendix 3 – Correlations

	2001 HIV AIDS prevalence rate: CIA	Percentage below poverty datum line: Nationmaster	Illiteracy rate (Over 15 but cannot read and write: CIA	Unemployment : Global Career
Swaziland	38.80	69.00	19.40	40.00
South Africa	21.50	50.00	13.60	26.60
Botswana	37.30	30.30	18.80	23.80
Zimbabwe	76.40	80.00	9.30	80.00
India	0.90		39.00	8.90
Australia	0.10		1.00	5.10
United Kingdom	0.29		1.00	4.70
United States	0.60		1.00	5.10

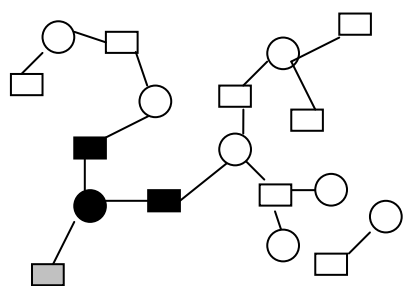
Appendix 4 – Concurrency theory – “The HIV Super-highway”



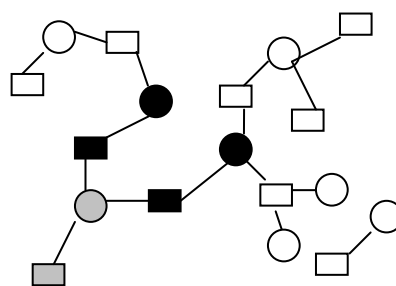
January



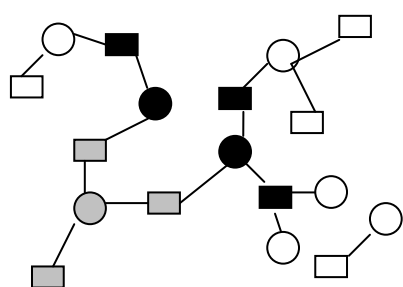
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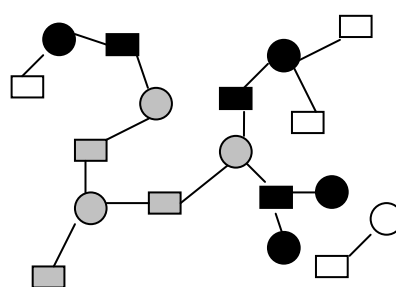
March



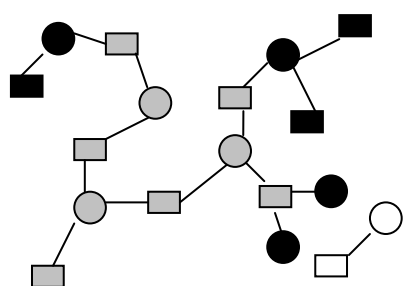
April



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June



July

[Based on Epstein 2007: 57; 59; 61; 63; 65; 67; 69]

Appendix 5 - Interview Master

Please put a cross next to the box that most correctly describes your position.

PERSONAL BACKGROUND

1	NAME	_____				
2	PHONE NUMBER	_____		EMAIL ADDRESS _____		
	(These are only for purposes of follow up questions if there is anything that is unclear in the answers that you give to the questions)					
3	GENDER					
		Male	Female			
4	MARRIAGE STATUS					
		Married in Church	Married according to Swazi Custom	Never married	Never married but have children from one partner	Never married but have children from multiple partners
5	AGE					
		16-25	26-35	36-45	46-55	>55
6	HIGHEST QUALIFICATION					
		Std 6 or below	Std 8 or below	Matric	University graduate	University Masters or Doctorate
7	OCCUPATION					
		Government Commerce – Senior Management	Quasi Government e.g. NERCHA Commerce – Middle Management	NGO Commerce – Junior Management	Pastor / Pastoral Assistant House wife	Missionary Student
8	NATIONALITY					
		Swazi	South African	European	American	Other
9	FAITH AFFILIATION					
		Zionist Reformed	Catholic Apostolic Faith	African Indigenous Religion Charismatic	Anglican Muslim	Methodist Other

A UNDERSTANDING OF SWAZI CULTURE REGARDING SEXUAL PRACTICES

- 1 Kosi Khosa, writing in the Swazi Observer on 26th January 2005 stated that in terms of current Swazi cultural practices “in the eyes of society, a female is 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.” How true is Khosa’s statement about the current situation?

- 2 I understand that in traditional Swazi culture, as practised in the early 1900’s, premarital sex other than “*emantanyula*” (between the thighs) was forbidden and, if caught, the parties were treated harshly.
 - a. Am I correct in my understanding?
 - b. Is this still the practiced norm or are men demanding penetration in their sexual practices?
 - c. If men are demanding penetration in their sexual practices, what do you think has brought about the change?
 - d. Why the couple is no longer dealt with severely by the community?

- 3 I have heard it said that whilst the practise of female circumcision has been outlawed, it is one custom that had significant benefits in that it removed the pleasure experienced by women in sexual intercourse. This removed any desire on their part to be sexually promiscuous.
 - a. Is this custom (although illegal) still practiced in Swaziland?
 - b. As a Swazi man/woman do you believe that it is right that a woman should experience sexual pleasure?
 - c. As a Swazi man/woman do you believe that a woman should physically demonstrate that she is enjoying the sexual experience by moving about or verbally encouraging her partner?
 - d. Are Swazi men fearful of their wives being promiscuous?

- e. Do you think that the Western culture introduced by the whites has brought about any change for the worse in the sexual morals of Swazi society?
Please give reasons.
- 4 The Swazi understanding of “*ubuntu*” means that one primarily lives for the community as opposed to the individual.
 - a. What do you think has happened to this custom – are people still more concerned about their community or are they changing?
 - b. If they are changing, what is bringing about that change?
- 5 I understand that in terms of traditional Swazi culture, the woman who ranks first among the wives is the one who has the most “Royal Blood”, followed by the one whose marriage was arranged by the families as opposed to the one whom the man “fell in love with”.
 - a. Is this hierarchical status still applicable or is it largely being ignored by modern men, who take wives and girl friends as they wish?
 - b. What are the benefits of multiple wives?
 - c. What are the drawbacks of multiple wives?
 - d. As a man/woman how do you personally feel about the practice of having multiple wives?
 - e. With the economic realities that we now live with, is the practice of multiple wives with the resultant increase in number of children still viable?
 - f. Do you believe that Swazi culture as we currently know it will continue to exist in much the same form or are we in a state of transition moving towards a more Western Culture where women have equality of position?

B UNDERSTANDING OF SWAZI CULTURE REGARDING WHAT HAPPENS WHEN WE DIE

- 1 It is my understanding that African Traditional Religion holds that man is inherently good and that it is evil (in the form of witchcraft or lost spirits) that causes man to sin.
 - a. How true is my understanding?
- 2 It is my understanding that African Traditional Religion holds that man cannot be held responsible for his sins as they were brought on him by external evil forces.
 - b. How true is my understanding?
- 3 It is my understanding of Traditional African Indigenous Religion that when one dies, there is no judgment – merely a passing on to be with the Ancestors. In my readings, I have seen that this belief is not limited to the African Indigenous Churches but also forms part of the understanding of the wider church.
 - a. How true is my understanding?
 - b. Is this true of the Zionist church and if so how wide spread is the belief?
 - c. Is this true of the Catholic Church and if so how wide spread is the belief?
 - d. Is this true of the other Main Line Churches and if so how wide spread is the belief?

C UNDERSTANDING OF THE AIDS EPIDEMIC

1. What do you believe has brought the HI Virus to Swaziland?
2. How do most Swazis think of HIV - do they see it as a real threat to them personally?
3. Do you think that HIV positive male Swazis are concerned about causing their sexual partners to contract the disease? If not, why not?
4. In his article, Khosi Khosa also said the following:

“In Swazi Society, males are brought up or socialized to adopt the attitude of “*machoismo*”. In *machoismo*, males rate themselves as

superior. That position is made even worse by Swazi tradition, which relegates the position and status of a woman to that of a minor. For example, a woman is not allowed to own property, and she is barred from taking meaningful decisions without consulting a male member of the family...

Boys are taught from a young age to be aggressive and assertive. They are taught to get what they want, no matter what. On the other hand, girls are taught to be submissive and subservient. Customary rules of courtship state, that a woman is supposed to repel the man's advance even though she is attracted to him, that is why "no" is still confused as "yes"...

Girls are taught that the way to earn approval from men (who are very powerful in girls' lives) is to be pretty and pleasing. The way to please is to make themselves sexually accessible to men – that is – to allow men to touch, talk about and enjoy their bodies and their sexuality, and once they have accepted this, they are perfectly prepared for their future roles as wives, mothers and sex objects."

In light of this:

- a) Do you agree with Khosa? Please give your reasons.
 - b) Do you think that Swazi females are capable of enforcing abstinence until marriage?
 - c) Do you think that unmarried Swazi females are capable of enforcing the use of condoms in consensual sex?
 - d) Do you think that married Swazi females are capable of enforcing the use of condoms in consensual sex?
 - e) Do you think that much of the sex practised in Swaziland is coerced – physically, emotionally or financially?
- 5 Do you think more and more women and young girls are being forced to resort to transactional sex? Please give reasons as to why you believe this.

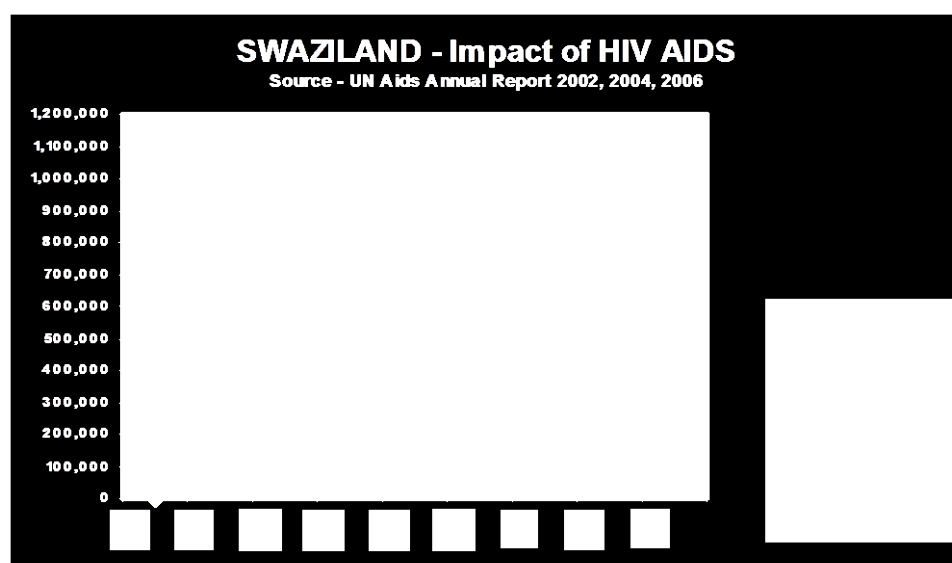
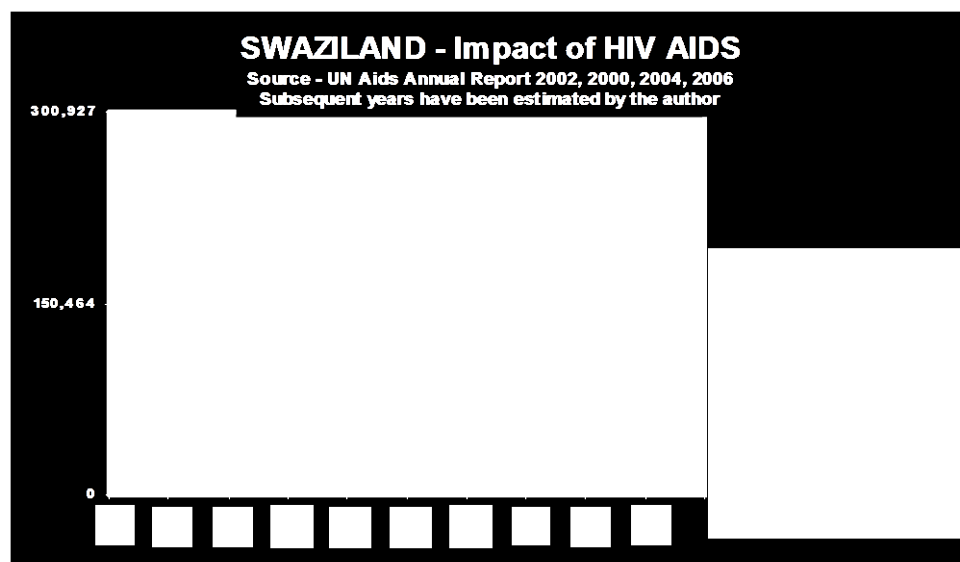
- 6 Khosa highlights practices such as *kwendzisa*, *kungenwa*, *kulamuta* and taking a female relative as *an inhlangi* as contributors to the HIV/AIDS epidemic. Do you agree? Please give reasons.
- 7 It has been said that the practice of the payment of *lobola* is a contributor to the HIV/AIDS. What are your views?

D UNDERSTANDING OF THE IMPACT OF MIGRATIONAL LABOUR

- 1 Historically men have grown up within the confines of their villages under the ultimate control of the “*Baba*”. We now see that many are leaving their *kraals* (homesteads) to go and work in bigger towns, or in South African cities and mines. The laws of South Africa did not (pre-Apartheid) and still do not allow for mine and other contract workers to live with their wives and families. This has had the result that men spend extended periods away from their homes.
 - a) How do such men get their sexual needs met? Do they wait until they return home to their wives or do they find another wife/girlfriend or do they resort to sex workers?
 - b) Sex workers on the mines and around Gauteng are known to have a high HIV infection rate. Do you believe that Swazi men use sex workers to relieve their sexual needs?
 - c) Does knowing the risk of infection deter Swazi men in any way – do they use condoms and if not why not?
- 2 Do you think that much of the HIV/AIDS pandemic has been imported into Swaziland by returning Migrant Labourers? If so, to what extent?
- 3 Does trucking play a large part as Drivers stop for so called “tea breaks”?
- 4 What other factors have spread the HIV/AIDS pandemic?

E UNDERSTANDING OF THE WHAT IS HAPPENING IN SWAZILAND

Please look at the two graphs below. They are extrapolations of where the HIV/AIDS pandemic is doing to the people of Swaziland if there is no fundamental change in our behaviour.



- 1 Do you agree that under current circumstances, the graphs are a reasonable reflection of what will happen? If not, please indicate where the graphs are incorrect.

- 2 What affect do you think the trends will have on
 - a) The economy
 - b) Individual households
 - c) The church as its parishioners die off
 - d) The church as its tries to care for the orphans

F UNDERSTANDING OF THE WHAT HAS HAPPENED IN THE CHURCHES

- 1 When the first missionaries came to Swaziland, I hear that over and above preaching the Gospel of Jesus, they imposed their own culture on that of the Swazis. Is that correct? Please give examples.
- 2 Swaziland seems to have many, many pastors but there are very few big churches – Why is this?
- 3 As I read the newspapers, I see that many, many pastors are accused of making themselves rich at the expense of their people. How true is this?
- 4 In Swazi Churches, besides the leadership (the pastor and the elders) what percentage of the congregation is made up of women?
- 5 Is the subject of sex ever spoken about in church youth groups or from the pulpit?
- 6 Besides burying all the people that are dying what is the church doing to stop the AIDS pandemic? – Are the pastors preaching abstinence or, as the papers are reporting, are they themselves making use of prostitutes or sleeping with women outside their marriages?
- 7 What do you think of the concept of “Zero Grazing” (No sleeping around with persons outside of your family)?
- 8 What is your church doing to ease the burden of those suffering from HIV/AIDS?



Neville Curle

P O Box 86

Nhlangano

Swaziland

2nd January 2008

Appendix 6 - Questionnaire Letter

I am currently doing a Master's degree in Practical Theology and would appreciate some help. Over the past 6 years, I have been studying HIV/AIDS and its impact on Southern Africa and the church. My thesis poses the question: "What forces have caused the once morally strong Swazi Patriarchal cultural system to give way to one where men have such little respect for women that they will physically and emotionally abuse them, without being ostracised themselves?"

I would deem it a great favour if you, and as many friends as you know that would be capable of completing the form meaningfully, would fill in the form and return it to me as soon as possible. (Preferably before the end of January) The form is in MSWord format for ease of completing on a computer and returning by email.

The form does not ask for any personal details other than your name, phone number and email address (These details will not be published but have been requested in the unlikely event of a problem understanding the completion of the form.) The information will be treated as totally confidential and will be collated and summarized with the rest of the questionnaires sent out. Only the summarized information will be used in the thesis.

God bless you

Neville Curle

Appendix 7 - Questionnaire

Please put a cross next to the box that most correctly describes your position.

PERSONAL BACKGROUND

1	NAME	<hr/>				
2	PHONE NUMBER	<hr/>		EMAIL ADDRESS	<hr/>	
(These are only for purposes of follow up questions if there is anything that is unclear in the answers that you give to the questions)						
3	GENDER					
4	MARRIAGE STATUS	Male	Female			
5	AGE	Married in Church	Married according to Swazi Custom	Never married	Never married but have children from one partner	Never married but have children from multiple partners
6	HIGHEST QUALIFICATION	16-25	26-35	36-45	46-55	>55
7	OCCUPATION	Std 6 or below	Std 8 or below	Matric	University graduate	University Masters or Doctorate
8	NATIONALITY	Government	Quasi Government e.g. NERCHA	NGO	Pastor / Pastoral Assistant	Missionary
9	FAITH AFFILIATION	Commerce – Senior Management	Commerce – Middle Management	Commerce – Junior Management	House wife	Student
		Swazi	South African	European	American	Other
		Zionist	Catholic	African Indigenous Religion	Anglican	Methodist
		Reformed	Apostolic Faith	Charismatic	Muslim	Other

A UNDERSTANDING OF SWAZI CULTURE REGARDING SEXUAL PRACTICES

- 1 Kosi Khosa, writing in the Swazi Observer on 26th January 2005 stated that in terms of current Swazi cultural practices “in the eyes of society, a female is 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.” Khosa’s statement is true of the current situation.

Totally Agree

Somewhat agree

Uncertain

Disagree

Totally Disagree

- 2 In Traditional Swazi culture, as practised in the early 1900’s, premarital sex other than “*emantanyula*” (between the thighs) was forbidden and, if caught, the parties were treated harshly.

Totally Agree

Somewhat agree

Uncertain

Disagree

Totally Disagree

- 3 Western (as opposed to Christian) culture introduced by the whites has brought about a significant change for the worse in the sexual morals of Swazi society.

Totally Agree

Somewhat agree

Uncertain

Disagree

Totally Disagree

- 4 The Swazi understanding of “*ubuntu*” (living for the community) is now being taken over by an understanding of “every man for himself”.

Totally Agree

Somewhat agree

Uncertain

Disagree

Totally Disagree

- 5 In terms of Traditional Swazi culture, the woman who ranks first among the wives is the one who has the most “Royal Blood”, followed by the one whose marriage was arranged by the families as opposed to the one whom the man “fell in love with”. This hierarchical status is largely being ignored by modern men, who take wives and girl friends as they wish.

Totally Agree

Somewhat agree

Uncertain

Disagree

Totally Disagree

B UNDERSTANDING OF SWAZI CULTURE REGARDING WHAT HAPPENS WHEN WE DIE

1	African Indigenous Religion” holds that man is inherently good and that it is evil (in the form of witchcraft or lost spirits) that causes man to sin.	Totally Agree	Somewhat agree	Uncertain	Disagree	Totally Disagree
2	African Indigenous Religion” holds that because man is inherently good, he cannot be held responsible for his sins as they were brought on him by external evil forces.	Totally Agree	Somewhat agree	Uncertain	Disagree	Totally Disagree
3	“African Indigenous Religion” holds that when we die, we “pass on to be with the Ancestors and do not experience heaven or hell”.	Totally Agree	Somewhat agree	Uncertain	Disagree	Totally Disagree
4	“African Indigenous Religion” holds that when we die, there is no judgment as understood by Hebrews 9:27 “Inasmuch as it is appointed for men to die once and after this, the judgment”, determining where we will spend eternity.	Totally Agree	Somewhat agree	Uncertain	Disagree	Totally Disagree
5	Most Zionists hold to the “African Indigenous Religion” belief that at death we “pass on to be with the Ancestors” and do not experience heaven or hell.	Totally Agree	Somewhat agree	Uncertain	Disagree	Totally Disagree
6	Many Swazis, besides Zionists, regardless of their denomination beliefs, hold to the “African Indigenous Religion” belief that at death, we “pass on to be with the Ancestors” and do not experience heaven or hell.	Totally Agree	Somewhat agree	Uncertain	Disagree	Totally Disagree

C UNDERSTANDING OF THE AIDS EPIDEMIC

1	Whilst acknowledging that HIV/AIDS will ultimately kill one, most Swazis do not see it as a real threat to them personally.	Totally Agree	Somewhat agree	Uncertain	Disagree	Totally Disagree
2	HIV positive male Swazis are largely unconcerned about causing their sexual partners to contract the disease.	Totally Agree	Somewhat agree	Uncertain	Disagree	Totally Disagree
3	Swazi females are not capable of enforcing abstinence until marriage.	Totally Agree	Somewhat agree	Uncertain	Disagree	Totally Disagree
4	Unmarried Swazi females are not capable of enforcing the use of condoms in consensual sex.	Totally Agree	Somewhat agree	Uncertain	Disagree	Totally Disagree
5	Married Swazi females are not capable of enforcing the use of condoms in consensual sex.	Totally Agree	Somewhat agree	Uncertain	Disagree	Totally Disagree
6	Much of the sex practised in Swaziland is coerced – physically, emotionally or financially.	Totally Agree	Somewhat agree	Uncertain	Disagree	Totally Disagree
7	More and more women and young girls are being forced to resort to transactional sex in order to survive.	Totally Agree	Somewhat agree	Uncertain	Disagree	Totally Disagree

- 8 Practices such as *kwendzisa*, *kungenwa*, *kulamuta* and taking a female relative as an *inhlanti* are contributors to the HIV/AIDS epidemic.
- | | | | | |
|----------------------|-----------------------|------------------|-----------------|-------------------------|
| Totally Agree | Somewhat agree | Uncertain | Disagree | Totally Disagree |
|----------------------|-----------------------|------------------|-----------------|-------------------------|
- 9 The Practice of the payment of *lobola* is a contributor to the HIV/AIDS epidemic as prospective husbands cannot afford to pay the bride price. Because the couple is not married, the man does not feel bound to the woman.
- | | | | | |
|----------------------|-----------------------|------------------|-----------------|-------------------------|
| Totally Agree | Somewhat agree | Uncertain | Disagree | Totally Disagree |
|----------------------|-----------------------|------------------|-----------------|-------------------------|

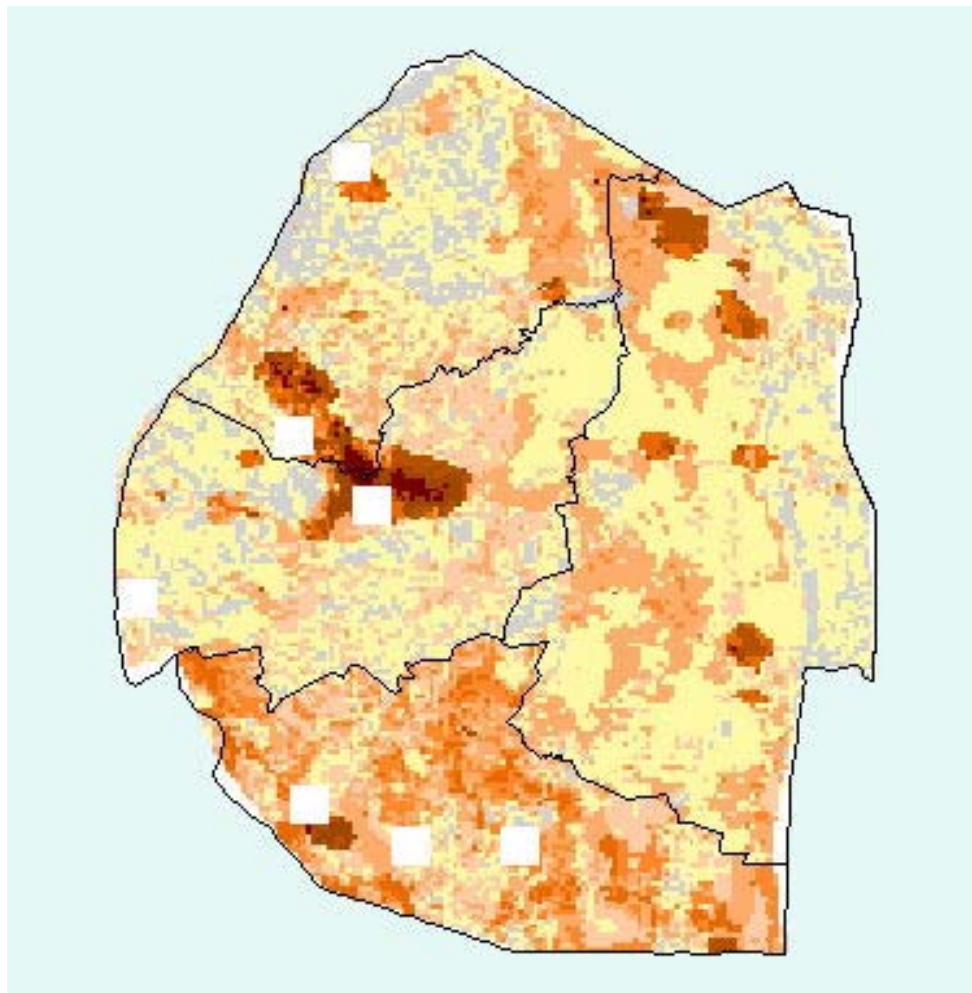
D UNDERSTANDING OF THE IMPACT OF MIGRATIONAL LABOUR

1	The culture of the men who leave Swaziland to work in South Africa for an extended period is more affected by Western Culture than those who work in Swaziland.	Totally Agree	Somewhat agree	Uncertain	Disagree	Totally Disagree
2	The pre-Apartheid laws of South Africa did not allow for mine and other contract workers to live with their wives and families. Because of their extended absence, they were therefore forced to get their sexual needs met locally by HIV positive sex workers.	Totally Agree	Somewhat agree	Uncertain	Disagree	Totally Disagree
3	The post-Apartheid laws of South Africa do not allow for mine and other contract workers to live with their wives and families. Because of their extended absence, they are therefore forced to get their sexual needs met locally by HIV positive sex workers.	Totally Agree	Somewhat agree	Uncertain	Disagree	Totally Disagree
4	Most of the HIV/AIDS that is found in Swaziland has its origin on the mines or in the Province of Gauteng.	Totally Agree	Somewhat agree	Uncertain	Disagree	Totally Disagree
5	The men who have spent an extended period of time on the mines or in Gauteng have a more Westernized culture than those who have worked in Swaziland all their lives.	Totally Agree	Somewhat agree	Uncertain	Disagree	Totally Disagree
6	More men who have spent an extended period of time on the mines or in Gauteng are infected with HIV/AIDS than those who have worked in Swaziland all their lives.	Totally Agree	Somewhat agree	Uncertain	Disagree	Totally Disagree

E UNDERSTANDING OF WHAT IS HAPPENING IN THE CHURCH

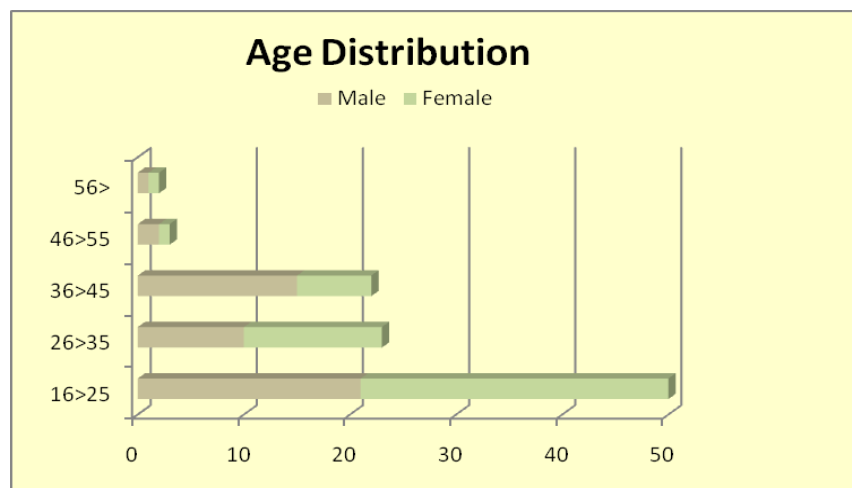
1	The missionaries totally distorted the Gospel of Christ by requiring the people to adopt their (the missionaries) culture. (E.g. wearing of suits).	Totally Agree	Somewhat agree	Uncertain	Disagree	Totally Disagree
2	Many pastors are more interested in power, position and money than in serving their congregations.	Totally Agree	Somewhat agree	Uncertain	Disagree	Totally Disagree
3	Attending church is for woman and children – not men.	Totally Agree	Somewhat agree	Uncertain	Disagree	Totally Disagree
4	The pulpit should not be used to talk about sex.	Totally Agree	Somewhat agree	Uncertain	Disagree	Totally Disagree
5	A number of pastors in Swaziland have sex with prostitutes.	Totally Agree	Somewhat agree	Uncertain	Disagree	Totally Disagree

Appendix 8 – Geographic distribution of the questionnaires

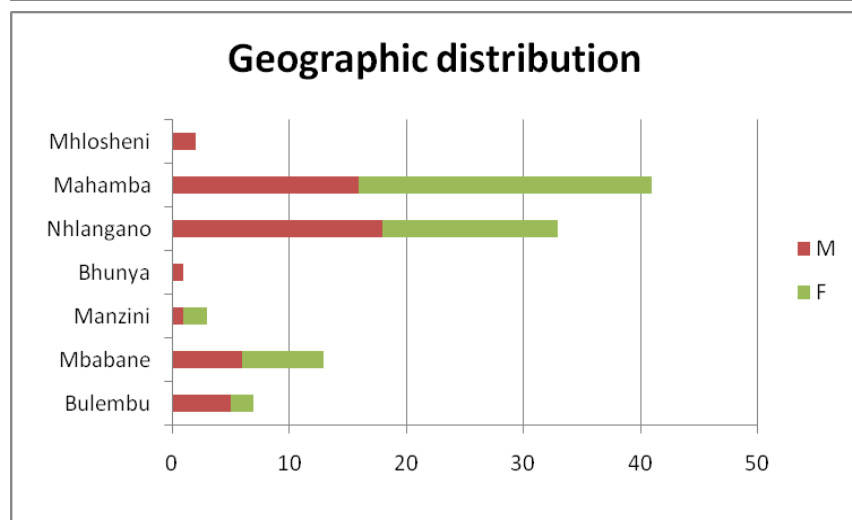


The Questionnaires were distributed to people dwelling in the areas highlighted as a white block.

Appendix 9 – Population dispersion



The sample age distribution seen on the left differs to that of the 2000 expected age distribution in that the age group 16>25 is probably more in line with current realities as the older age groups are dying more rapidly than the younger age group. It also gave me the ability to compare young <25 to those >25



The sample was drawn from seven regions within Swaziland. Mhlosheni, Mahamba, Bhunya and Bulembu can be considered as rural. Mbabane and Manzini are densely populated. Nhlangano can be considered as urban, but not as densely populated as either Mbabane or Manzini. As 70% of the population in Swaziland is considered rural, the Geographic distribution can be considered as representative.

Appendix 10 – Questionnaire results

a. Overall results

		QUESTIONS																															
		1	2	3	4	5	1	2	3	4	5	6	7	1	2	3	4	5	6	7	8	9	1	2	3	4	5	6	1	2	3	4	5
Value placed	1	15	21	29	27	28	16	10	35	18	18	22	16	38	40	38	25	30	33	35	57	19	33	35	30	15	26	19	25	36	2	14	17
	2	16	19	36	30	26	27	16	21	27	12	20	30	31	33	35	38	32	35	32	25	21	32	21	17	18	33	21	35	31	7	16	20
	3	7	28	9	18	21	15	21	10	21	20	19	34	6	12	5	9	12	24	15	6	15	14	17	24	30	15	29	23	19	12	14	35
	4	22	18	19	21	13	24	38	21	20	29	22	9	12	10	10	23	19	6	4	6	18	15	14	13	23	19	15	12	10	21	28	14
	5	40	14	7	4	12	18	15	13	14	21	17	11	13	5	12	5	7	2	14	6	27	6	13	16	14	7	16	5	4	58	28	14

b. Gender results

BY GENDER

Female

		QUESTIONS																															
		1	2	3	4	5	1	2	3	4	5	6	7	1	2	3	4	5	6	7	8	9	1	2	3	4	5	6	1	2	3	4	5
Value placed	1	8	8	15	13	17	5	7	19	10	12	10	13	23	21	23	16	20	18	17	33	12	21	24	16	9	16	12	13	19	0	5	10
	2	10	11	18	14	12	17	8	9	16	7	9	16	16	19	15	19	15	19	18	9	11	16	7	6	11	17	9	18	13	3	9	13
	3	2	14	3	8	10	6	10	6	10	10	12	16	4	5	2	3	6	10	9	2	4	6	8	12	12	6	15	10	8	5	6	15
	4	7	12	10	14	7	11	17	9	7	14	12	1	4	5	6	11	7	3	1	4	9	6	5	9	13	9	7	5	7	10	14	5
	5	24	6	5	2	5	12	9	8	8	8	8	5	4	1	5	2	3	1	6	3	15	2	7	8	6	3	8	5	4	33	17	8

Male

		QUESTIONS																															
		1	2	3	4	5	1	2	3	4	5	6	7	1	2	3	4	5	6	7	8	9	1	2	3	4	5	6	1	2	3	4	5
Value placed	1	7	13	14	14	11	11	3	16	8	6	12	3	15	19	15	9	10	15	18	24	7	12	11	14	6	10	7	12	17	2	9	7
	2	6	8	18	16	14	10	8	12	11	5	11	14	15	14	20	19	17	16	14	16	10	16	14	11	7	16	12	17	18	4	7	7
	3	5	14	6	10	11	9	11	4	11	10	7	18	2	7	3	6	6	14	6	4	11	8	9	12	18	9	14	13	11	7	8	20
	4	15	6	9	7	6	13	21	12	13	15	10	8	8	5	4	12	12	3	3	2	9	9	9	4	10	10	8	7	3	11	14	9
	5	16	8	2	2	7	6	6	5	6	13	9	6	9	4	7	3	4	1	8	3	12	4	6	8	8	4	8	0	0	25	11	6

Variances

	QUESTIONS																																
	1	2	3	4	5	1	2	3	4	5	6	7	1	2	3	4	5	6	7	8	9	1	2	3	4	5	6	1	2	3	4	5	
Variances	1	-1	5	-1	1	-6	6	-4	-3	-2	-6	2	-10	-8	-2	-8	-7	-10	-3	1	-9	-5	-9	-13	-2	-3	-6	-5	-1	-2	2	4	-3
	2	-4	-3	0	2	2	-7	0	3	-5	-2	2	-2	-1	-5	5	0	2	-3	-4	7	-1	0	7	5	-4	-1	3	-1	5	1	-2	-6
	3	3	0	3	2	1	3	1	-2	1	0	-5	2	-2	2	1	3	0	4	-3	2	7	2	1	0	6	3	-1	3	3	2	2	5
	4	8	-6	-1	-7	-1	2	4	3	6	1	-2	7	4	0	-2	1	5	0	2	-2	0	3	4	-5	-3	1	1	2	-4	1	0	4
	5	-8	2	-3	0	2	-6	-3	-3	-2	5	1	1	5	3	2	1	1	0	2	0	-3	2	-1	0	2	1	0	-5	-4	-8	-6	-2

c. Age variances

BY AGE

16>25

		QUESTIONS																															
		1	2	3	4	5	1	2	3	4	5	6	7	1	2	3	4	5	6	7	8	9	1	2	3	4	5	6	1	2	3	4	5
Value placed	1	7	7	14	13	13	7	5	16	11	8	12	10	22	21	24	14	15	17	13	23	9	14	13	10	8	15	10	11	15	1	4	8
	2	8	11	15	15	15	13	8	14	15	6	8	17	16	16	16	16	11	18	15	16	5	19	10	8	9	18	13	17	13	4	10	15
	3	4	15	8	10	10	8	11	5	9	5	8	11	2	5	2	8	10	13	12	5	9	4	10	15	14	8	12	17	12	8	10	13
	4	9	10	7	10	5	14	23	9	10	18	12	4	4	6	2	11	10	1	2	4	12	11	9	9	11	7	7	3	6	6	12	7
	5	22	7	6	2	7	8	3	6	5	13	10	8	6	2	6	1	4	1	8	2	15	2	8	8	8	2	8	2	4	31	14	7

25>

	QUESTIONS																																
	1	2	3	4	5	1	2	3	4	5	6	7	1	2	3	4	5	6	7	8	9	1	2	3	4	5	6	1	2	3	4	5	
Value placed	1	8	14	15	14	15	9	5	19	7	10	10	6	16	19	14	11	15	16	22	34	10	19	22	20	7	11	9	14	21	1	10	9
	2	8	8	21	15	11	14	8	7	12	6	12	13	15	17	19	22	21	17	17	9	16	13	11	9	9	15	8	18	18	3	6	5
	3	3	13	1	8	11	7	10	5	12	15	11	23	4	7	3	1	2	11	3	1	6	10	7	9	16	7	17	6	7	4	4	22
	4	13	8	12	11	8	10	15	12	10	11	10	5	8	4	8	12	9	5	2	2	6	4	5	4	12	12	8	9	4	15	16	7
	5	18	7	1	2	5	10	12	7	9	8	7	3	7	3	6	4	3	1	6	4	12	4	5	8	6	5	8	3	0	27	14	7

Variances

Variances	QUESTIONS																															
	1	2	3	4	5	1	2	3	4	5	6	7	1	2	3	4	5	6	7	8	9	1	2	3	4	5	6	1	2	3	4	5
1	1	7	1	1	2	2	0	3	-4	2	-2	-4	-6	-2	10	-3	0	-1	9	11	1	5	9	10	-1	-4	-1	3	6	0	6	1
2	0	-3	6	0	-4	1	0	-7	-3	0	4	-4	-1	1	3	6	10	-1	2	-7	11	-6	1	1	0	-3	-5	1	5	-1	-4	-10
3	-1	-2	-7	-2	1	-1	-1	0	3	10	3	12	2	2	1	-7	-8	-2	-9	-4	-3	6	-3	-6	2	-1	5	-11	-5	-4	-6	9
4	4	-2	5	1	3	-4	-8	3	0	-7	-2	1	4	-2	6	1	-1	4	0	-2	-6	-7	-4	-5	1	5	1	6	-2	9	4	0
5	-4	0	-5	0	-2	2	9	1	4	-5	-3	-5	1	1	0	3	-1	0	-2	2	-3	2	-3	0	-2	3	0	1	-4	-4	0	0

Appendix 11 – The *Indaba* with the Zionist Bishops and Pastors

1 STRUCTURE OF THE ZIONIST FEDERATION

The meeting with the nine Zionists was a new experience - for all of us. I have known one of them, Nattie Nyembe, for over ten years as we were work colleagues in the Hardware Company. During those ten years, we both came to know and trust each other. So when I asked him to set up a meeting with some Zionist Bishops, he graciously agreed.

One thing that whites, in general, do not understand is the benefit of an *indaba*. Most do not even understand what the word means or the principle involved. Encarta defines *indaba* as a “**meeting or conference:** a political meeting, conference, or consultation, originally held with or among indigenous peoples of South Africa.” But that doesn’t begin to convey the real meaning of the word. The reality behind an *indaba* is that, yes, it is a meeting between people, but it is far more than that. It is a process of open discussion to come to consensus. Time is not an issue. As a result the meeting lasted 4½ hours and we only dealt with the really important questions.

The question of what the media was reporting was discussed – that there were Pastors (not necessarily Zionists) who were sleeping around and abusing finances. It was agreed that this hurt the church as a whole and needed to be prevented.

The Zionist movement is a conglomeration of individual independent churches, all with a similar style of worship and Pentecostal beliefs. Amongst the nine were two Archbishops. An Archbishop becomes an Archbishop by starting with one church and then giving birth to a number of other churches to whom he relates. Underneath him are Bishops, Presidents and Pastors – in that order. Each congregation has a five person committee, including a secretary and treasurer.

2 UNDERSTANDING OF THE AIDS EPIDEMIC

Consensus on the source of Swaziland’s epidemic was reached.

Without any input by me, the nine agreed that Swaziland’s pandemic has its source predominantly from mineworkers who worked in South Africa. In addition, were

the truckers and contractors, who move to and from the country, bringing HIV/AIDS with them.

One of the pastors had actually spent some time working on the mines and knew what was involved. The miner would spend seven months away from home. Then he would return with a lot of money – sufficient to pay *lobola* – and marry. Not only was he in a position to pay the *lobola*, but would lavish gifts on his new wife – then he would disappear. The wife, having grown used to the luxuries, would look around for more. The husband, not being home, was not able to supply them – so she would offer her affections to someone else who would. The problem is that the young man would have already picked up HIV during his time on the mine and his wife is now passing it on in Swaziland. (The concurrent cycle had been transferred to Swaziland.)

When questioned on why the young men would do what they did, the consensus opinion was that the fathers would send their sons away with the instruction never to stray from the wisdom they had learnt at home. Unfortunately, as soon as the sons tasted the “good life”, they would disregard their fathers’ instructions, go their own way and become animals. (*Inswelaboya*)

Not being able to speak *SiSwati*, I had to speak to them through an interpreter. The young man was obviously well educated and fluent in both languages. But to get my meaning across, I used visual pictures to convey what I was trying to say. We were sitting in the company board room and one of the two doors was shut. I asked them, “Why would a man choose to open the door, knowing that there was a ferocious dog (HIV/AIDS) behind it? And even if he did open it, why would he not use a muzzle (condom) to protect himself?” The consensus reached was that the people do not fear AIDS because of the hope that they have in ARV’s, and the people’s lack of knowledge is so great that they do not realise the danger.

It was agreed that the major issue facing them as pastors was the serious lack of knowledge in their congregations about HIV/AIDS. We turned to the day-to-day issues being confronted by the Pastors. On average, each of them would carry out five funerals per week. Each day, the congregants would look to the pastors to meet their individual needs, believing that the Pastors knew God and that He would provide their needs through them. Not only were the needs related to food, but in many cases the Pastors would have to treat their gaping wounds before loading

them into a car to transport them to hospital. The Pastors shared their plight of the need for small things, like a first aid kit and plastic gloves to handle the wounds. We agreed that they would list their needs and I would see what I could do, by speaking to suppliers, to try and help them.

3 UNDERSTANDING OF SWAZI CULTURE REGARDING WHAT HAPPENS WHEN WE DIE

Whilst discussing the funerals, we followed a rabbit trail regarding funerals. I had learnt from the Funeral Director that 70% of funerals are elaborate affairs designed to placate the deceased, so that he would not come back and trouble those left behind. It was at this point that I learnt what it was to be a Swazi Christian Pastor. Focussing in on the beliefs of the nine, I asked whether my understanding was correct and what they thought of the practice. I had not been misled. It was stated that if a young man was away studying in England and his father died, the funeral would be delayed until the young man returned home, so that he could honour his father. If he did not, the young man believed that he would have an accident and die. Such is the fear of the Swazis regarding their Ancestors. Funerals were expected to be lavish affairs, in spite of the economic pressures on the family. At the funeral service, the Christian ceremony would be carried out by the Pastor and then the family would go and “Make peace with the Ancestors.”

The whole issue of judgment was raised. I enquired whether African Traditional Religion holds that, because men are basically good and only do evil when enticed by a demon, there can be no judgment. The Pastors agreed that this was a true understanding.

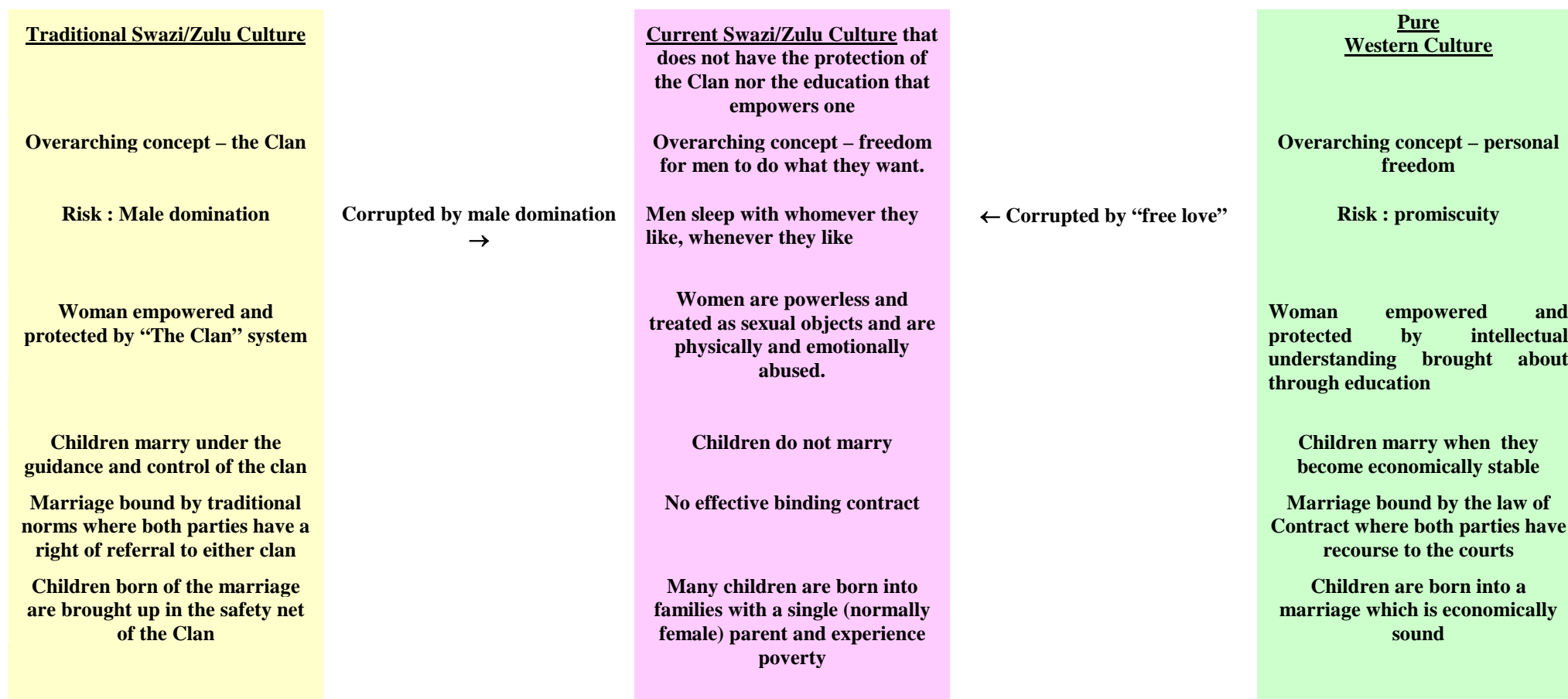
I then asked the Pastors what percentages of their congregants were actually Christian, or conversely, what percentage only attended the church for the sake of belonging. That caused much debate. I heard figures of 10, 20 and 50% being thrown about. Not understanding a word of what they were saying, I thought that perhaps these were the non-Christian portion of the congregations. The turn came for the Pastor next to me to speak. The only word that I understood was 4%. I must confess that it came as a shock when they told me that these figures reflected the Christian portion of their congregation – the rest being animist – believing in the power of the Ancestors.

In closing I posed the rhetorical question: If a young man will not listen to his father and if there is no threat of damnation, what chance is there that he will not become an animal? The Pastors agreed that this was the Central problem that they faced. They thanked me for challenging them with the truth and I responded with thanks for the opportunity of learning from them. I also offered the resources of Wellspring Ministries teaching to them if they required it.

4 PASTORS' FRATERNAL

The one very positive outcome of the *indaba* was a complete change in the direction of the Pastors' ministries - the nine decided to form a Pastors' Fraternal that would include their wives. Its goal would be to foster caring, sharing and support for each other, which would include discipline in terms of Matthew 18 – unique in Zionism. They decided that the fraternal would start out with just the nine of them and as other pastors saw its benefit, they would join or form fraternals of their own. The position of Chairman was given to my good friend, Nattie Nyembe, and on that positive note, the meeting closed in prayer.

Appendix 12 – Analysis of the transition to Current Swazi/Zulu Culture



Appendix 13 Glossary of Terms

a. *African Indigenous Religion*

African Indigenous Religion refers to cultural, religious or spiritual manifestations indigenous to the continent of Africa. There are arguably several religions in this category. Traditional African religions involve teachings, practices, and rituals that lend structure to the African native societies. Traditional African societies reflect local conceptions of God, the Gods (if the cultures are polytheistic or henotheistic), and the cosmos. Even within single communities there may be slightly different perceptions. African traditionalists almost always acknowledge the existence of a high God or demiurge that created the universe (Shango, Olorun, etc.) Many traditional African stories speak of how God or God's son once lived among the people, but as humans did something to give offence to God, God withdrew to the heavens. [Wikipedia 2007a:¶1]

b. *Swazi Cultural Traditions*

Egumeni Traditionally, women and men had separate huts of their own but in the same “kraal”. Older women used to sit with the girls in front of their huts, “*Liguma*” to discuss issues related to growing up and what was expected from a girl and a wife... According to Swazi tradition, initiation ceremonies have been, and are still to a small extent, carried out at puberty for young girls at “*Egumeni*”... immediately after their menstrual cycle... Girls were/are instructed on how to preserve their virginity and how to conduct themselves in marriage. [Mngadi 2007: 13]

Esangweni Older men had forums in front of their huts [kraal: Nxumalo] “*Lisango*” for discussing issues of growing up with the boys when they were approaching adolescence stage. According to Swazi tradition, initiation ceremonies have been, and are still to a small extent, carried out at puberty for ... boys at “*Esangweni*” ... immediately after their... experience of wet

dreams... Boys were/are instructed on techniques of thigh sex and love making. [Mngadi 2007: 13]

Inhlanti: If a married older sister is barren, the husband (who has paid *lobola* can be given an unmarried sister as a second wife. This also happens when a married aunt is barren. In this case, one of the aunt's nieces will be sent to bear the uncle's child. Sometimes, a man may choose to take the woman as a second wife if the man has indulged in *kulamuta* (see below). [Dlamini/Langa/Nxumalo.]

Kubhula When a decision needs to be taken, the head of the family will call in a Traditional Healer and, with his aid, consult the Ancestors by throwing bones etc. [Dlamini/Langa/Nxumalo]

Kulamuta: If a man is married to a woman, he can choose to marry his wife's younger sisters with the first wife's consent. [Dlamini/Langa]

Kungenwa: If a man dies, a younger brother takes on the dead brother's wife as his own. This is done with the wife's consent. Note: if children are born from this marriage, the children are deemed, legally, to be those of the dead brother. [Dlamini/Langa/Nxumalo]

Kuteka: When a man intends to marry a young girl, he will take her home to his family. He will discuss it with his family. At this point the girl may be oblivious to what is going on. During the early hours of the morning, his aunts will wake the girl up, strip her of her upper clothing and take her to the family kraal. There she will be introduced to the Ancestors and if she isn't crying by then they will encourage her until she does by insulting her. The reason for the crying is to ensure that the Ancestors know her voice and her cries and can "care for her." This practice allows a man to have as many wives as he wants. [[Dlamini/Langa/Nxumalo]

- Kwendzisa:* When a poor man approaches a rich man and offers his daughter as a wife on payment of *Lobola*. [Dlamini/Langa]
- Lobola* Lobolo or Lobola (*Mahadi* in Sesotho; sometimes translated as *bride price*) is a traditional Southern African dowry custom whereby the man pays the family of his fiancée for her hand in marriage. The custom is aimed at bringing the two families together, fostering mutual respect, and indicating that the man is capable of supporting his wife financially and emotionally. Traditionally the lobola payment was in cattle as cattle were the primary source of wealth in African society. However, most modern urban couples have switched to using cash. The process of lobola negotiations can be long and complex, and involves many members from both the bride's and the groom's extended families. [Wikipedia 2007b:¶1]
- Kucencuka* During *Kucencuka*³⁵, (Zulu – *kusoma*) the young female would keep her thighs together, cross her legs and the young man pushes his penis in between the female's thighs. In that way, sex was safer as the young man would not penetrate the vagina. This practice was lost in most Zulu [Swazi NIC] communities during the colonisation and Christianisation process in South Africa. [Swaziland NIC] [Buthelezi 2007:5]
- Kusoma* Not to be mistaken with the Zulu practice of thigh sex, Swazi *Kusoma* is limited to courtship – when a young male will ask a young girl to go out with him. [Dlamini/Langa/Nxumalo]

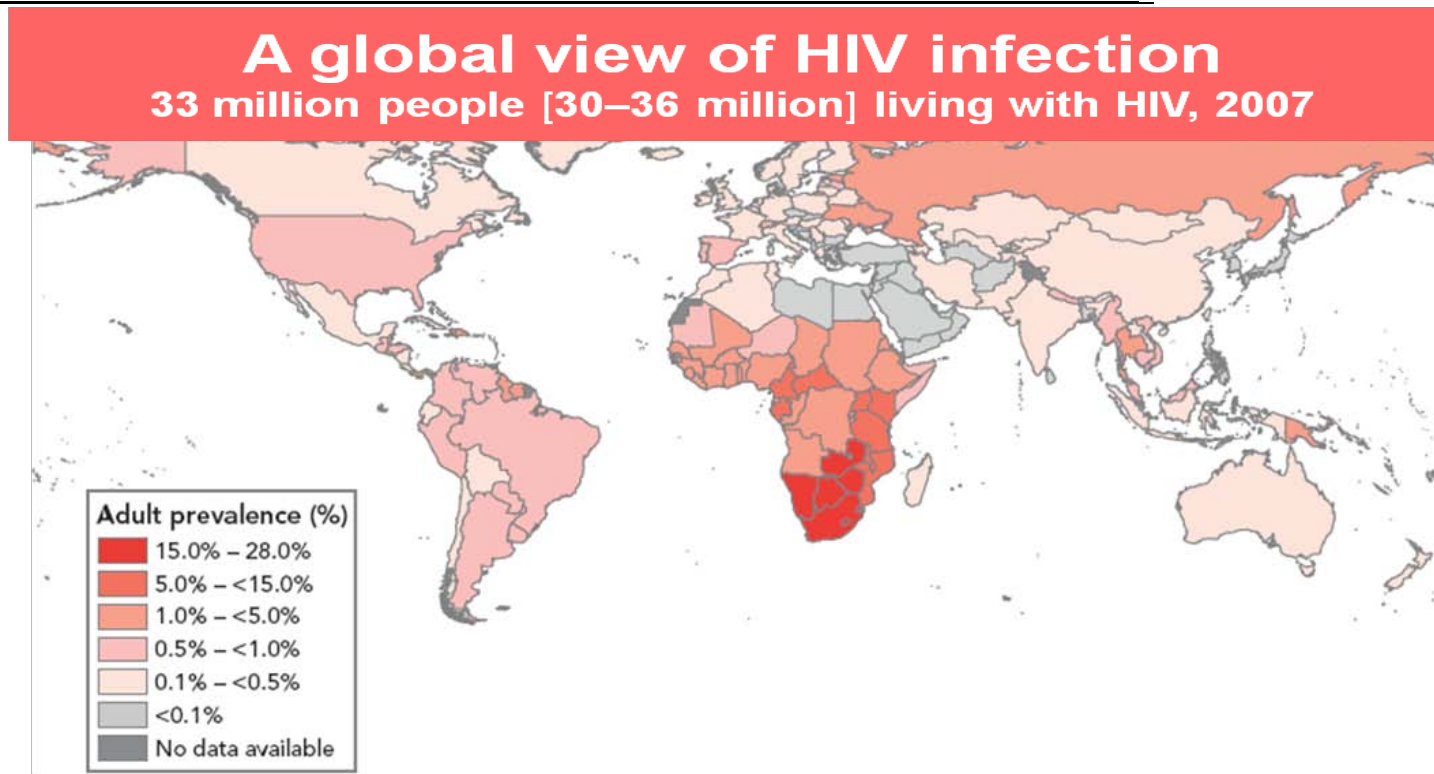
³⁵ It is important that the languages should not be confused. In SiSwati, *Kucencuka*, when referring to young people, refers to non-penetrational thigh sex whilst the Zulu word refers to penetrational “coitus interruptus.” Amongst the older Swazis, the word is used in a similar manner to that of the Zulus.

Umchwasho: A traditional chastity rite in Swaziland. While the rite is active, 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 that are caught going against umchwasho are fined one animal (typically a cow). [Wikipedia 2007c:¶1] The rite was last active between 9 September 2001 and 19 JULY 2005 [Wikipedia 2007c:¶2]

c. Other Swazi terms

<i>Amakhosi</i>	Royalty [Dlamini/Langa/Nxumalo]
<i>Emabandla</i>	King's counsellors [Dlamini/Langa/Nxumalo]
<i>Ingwadla</i>	A loose woman [Dlamini/Langa/Nxumalo]
<i>Inganwa</i>	A man with many girlfriends [Dlamini/Langa/Nxumalo]
<i>Tinswelaboya:</i>	A derogatory term literally meaning that people are animals – only the fur is missing. [Dlamini/Langa/Nxumalo]
<i>Isoko amanyala</i>	A Zulu term to depict a man who sleeps around with many girlfriends – there is no SiSwati equivalent. [Dlamini/Langa]
<i>Kraal</i>	A Zulu/Swazi homestead that consists of a number of houses in one area belonging to various members of the clan.
<i>Labaphansi bangifulatsele:</i>	The Ancestors have abandoned me. [Dlamini/Langa/Nxumalo]
<i>Machoismo</i>	Exaggerated masculinity [Dlamini /Langa /Nxumalo]
<i>Sitsembu</i>	Polygyny (otherwise polygamy) [Dlamini/Langa/Nxumalo]

<i>Tidl'ekhaya kuphela</i>	An idiomatic term meaning “Do not have sex with a person other than your wife.” Literally it means “Cows only graze in their home” [Dlamini/Langa/Nxumalo]
<i>Umntu ngumuntu ngamuntu</i>	The basic principle underlying the concept of Ubuntuism - a person is a person through other persons

Appendix 14**a A global view of HIV infection**

b. Bantu Nations Living with HIV/AIDS

Code	Name	Human Poverty Indices (scaled from 0 to 1000 and reduced by 10* in rich territories) 2002	population (millions) 2002	Number of people living with HIV AIDS in millions	% Number of people living with HIV AIDS in millions
166	Angola	439.37	13.20	0.49	3.70
128	Botswana	435.00	1.80	0.30	16.67
173	Burundi	458.00	6.60	0.22	3.30
169	Central African Republic	477.00	3.80	0.41	10.70
144	Congo	319.00	3.60	0.09	2.50
168	Democratic Republic of Congo	429.00	51.20	1.10	2.15
148	Kenya	375.00	31.50	1.75	5.56
145	Lesotho	479.00	1.80	0.36	20.00
165	Malawi	468.00	11.90	1.00	8.40
171	Mozambique	498.00	18.50	1.50	8.11
126	Namibia	377.00	2.00	0.39	19.60
159	Rwanda	447.00	8.30	0.15	1.81
119	South Africa	317.00	44.80	5.70	12.72
137	Swaziland	425.42	1.10	0.29	26.10
146	Uganda	364.00	25.00	0.94	3.76
162	United Republic of Tanzania	360.00	36.30	1.40	3.86
164	Zambia	504.00	10.70	1.10	10.28
147	Zimbabwe	520.00	12.80	1.70	13.28
		427.32	284.90	18.88	6.63

c. Countries formerly of the British Empire

code	Name	Human Poverty Indices (scaled from 0 to 1000 and reduced by 10* in rich territories) 2002	population (millions) 2002	Number of people living with HIV AIDS in millions	% Number of people living with HIV AIDS in millions
128	Botswana	435.00	1.80	0.30	16.67
148	Kenya	375.00	31.50	1.75	5.56
145	Lesotho	479.00	1.80	0.36	20.00
165	Malawi	468.00	11.90	1.00	8.40
119	South Africa	317.00	44.80	5.70	12.72
137	Swaziland	425.42	1.10	0.29	26.10
146	Uganda	364.00	25.00	0.94	3.76
162	United Republic of Tanzania	360.00	36.30	1.40	3.86
164	Zambia	504.00	10.70	1.10	10.28
147	Zimbabwe	520.00	12.80	1.70	13.28
		424.74	177.70	14.54	8.18

d. SADC Nations

code	Name	Human Poverty Indices (scaled from 0 to 1000 and reduced by 10* in rich territories) 2002	Population (millions) 2002	Number of people living with HIV AIDS in millions	% Number of people living with HIV AIDS in millions
166	Angola	439.37	13.20	0.49	3.70
128	Botswana	435.00	1.80	0.30	16.67
173	Burundi	458.00	6.60	0.22	3.30
145	Lesotho	479.00	1.80	0.36	20.00
165	Malawi	468.00	11.90	1.00	8.40
64	Mauritius	113.00	1.20	0.00	0.34
126	Mozambique	377.00	2.00	0.39	19.60
119	South Africa	317.00	44.80	5.70	12.72
137	Swaziland	425.42	1.10	0.29	26.10
162	United Republic of Tanzania	360.00	36.30	1.40	3.86
164	Zambia	504.00	10.70	1.10	10.28
147	Zimbabwe	520.00	12.80	1.70	13.28
		407.98	144.20	12.95	8.98

e. Nations that supplied labour to mines of the RSA

code	Name	Human Poverty Indices (scaled from 0 to 1000 and reduced by 10* in rich territories) 2002	population (millions) 2002	Number of people living with HIV AIDS in millions	% Number of people living with HIV AIDS in millions
128	Botswana	435.00	1.80	0.30	16.67
145	Lesotho	479.00	1.80	0.36	20.00
165	Malawi	468.00	11.90	1.00	8.40
126	Mozambique	498.00	18.50	1.50	8.11
126	Namibia	377.00	2.00	0.39	19.60
119	South Africa	317.00	44.80	5.70	12.72
137	Swaziland	425.42	1.10	0.29	26.10
164	Zambia	504.00	10.70	1.10	10.28
147	Zimbabwe	520.00	12.80	1.70	13.28
		447.05	105.40	12.34	11.71

f. Bantu Nations that did not supply labour to the mines of the RSA

code	Name	Human Poverty Indices (scaled from 0 to 1000 and reduced by 10* in rich territories) 2002	population (millions) 2002	Number of people living with HIV AIDS in millions	% Number of people living with HIV AIDS in millions
166	Angola	439.37	13.20	0.49	3.70
173	Burundi	458.00	6.60	0.22	3.30
144	Congo	319.00	3.60	0.09	2.50
	Democratic Republic of				
168	Congo	429.00	51.20	1.10	2.15
148	Kenya	375.00	31.50	1.75	5.56
146	Uganda	364.00	25.00	0.94	3.76
162	United Republic of Tanzania	360.00	36.30	1.40	3.86
		392.05	167.40	5.99	3.58

Appendix 15 – An Overview of the Swaziland Governmental System

