

**CHRISTIAN ETHICS AND HIV/AIDS
PREVENTION:
A FOCUS ON THE YOUTH OF
GAUTENG**

**PASTOR WILLIAMS ONWUKA
MBAMALU**

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Promotor: Prof. Dr. J.M. Vorster

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ABSTRACT

No epidemic has been with man as long as HIV/AIDS. Medical scientists project that the HIV/AIDS epidemic will continue for a long time in the future. HIV/AIDS care has become a substantial part of health care spending in Carletonville and Gauteng. Education is affected through staff becoming infected and through the increasing needs of affected and infected children. The majority of the population of Gauteng are affected by this epidemic as its impact on family members, friends and colleagues are on a daily bases experienced. The crippling fact is that living with HIV/AIDS is a reality. Yet, no medicine has been discovered as a cure for this dreadful disease. Its toll on the lives of both old and young in Gauteng is high and demoralizing.

HIV/AIDS is spread mainly through sexual intercourse and many young people in Gauteng contract the virus in this way. The problem has to do with the current social paradigm responsible for the sexual behaviour of the youth in Gauteng and, in particular, Carletonville. While the provision of female and male condoms and substantial improvements to health services for the management of AIDS continues, a new ethic to change risky sexual behaviour has to be devised and conveyed to the people. The present study focuses on Christian Ethics and HIV/AIDS prevention among the youth of Gauteng. Fifty young men and women participated in the study. Their response to the main research question "who is to blame for the HIV/AIDS in the community" showed that many young people do not want to accept responsibility for their sexual behaviour. This being the case, the thesis seeks to provide a particular Christian ethical principle pertaining to the Bible and moral issues.

The recommendation is that Christian churches should emphasise Bible teaching for transformation and renewal of the mind. Music and arts must be used to communicate abstinence from sex. All stakeholders must use the persuasive approach to educate the youth to keep away from sexual immorality. Whatever people do to prevent the spread of HIV/AIDS, it is the youth who have the power of the "I" to accept or reject any Biblical teaching for the transformation of their lives and prevention of HIV.

Opsomming

Geen ander siekte was al so lank met die mens soos MIV/VIGS nie. Mediese wetenskaplikes voorsien dat dié epidemie nog lang gaan aanhou. MIV/VIGS-sorg maak 'n beduidende deel uit van gesondheidsbesteding in Carletonville en Gauteng. Die onderwys word benadeel, enersyds omdat personeel die siekte opdoen en andersyds vanweë die toenemende behoeftes van geaffekteerde kinders sowel as kinders wat die siekte dra. Die meerderheid van die Gautengbevolking word deur hierdie epidemie geaffekteer, aangesien die impak daarvan op gesinslede, familie, vriende and kollegas daaglik ondervind word. Die ontstellende waarheid is dat MIV/VIGS 'n lewensrealiteit geword het.

Dié siekte word hoofsaaklik deur middel van seksuele omgang versprei en vele jongmense in Gauteng kry die siekte so. Die probleem het te make met die huidige sosiale paradigma wat verantwoordelik is vir seksuele gedrag van die jeug in Gauteng en veral in Carletonville. Terwyl die voorsiening van kondome vir vroue en mans voortduur en hoewel dit gepaard gaan met aansienlike verbeterings in gesondheidsdienste met die oog op VIGSbestuur, is dit noodsaaklik om 'n nuwe etiek te ontwerp en te kommunikeer met die oog op 'n verandering van riskante seksuele gedrag.

Hierdie studie fokus op Christelike etiek en MIV/VIGS-voorkoming onder die Gautengse jeug. Vyftig jong mans en vroue het aan die studie deelgeneem. Hulle antwoord op die sentrale navorsingsvraag – “wie moet die blaam dra vir MIV/VIGS in die gemeenskap?” – het getoon dat baie jong mense nie verantwoordelikheid vir hulle seksuele gedrag aanvaar nie. Omdat dit die geval is, strewende die tesis daarna om 'n besondere Christelike etiese perspektief daar te stel ten opsigte van seksualiteit met verwysing na die Bybel en morele sake.

Die voorstel word gemaak dat Christelike kerke klem moet plaas op Bybelonderrig met die oog op transformasie en verfrissing van die gedagtes. Musiek en die kunste moet gebruik word om onthouding van seks aan te

moedig. Alle betrokkenes moet gebruik maak van 'n oorredende benadering om die jeug te leer om weg te bly van seksuele immoraliteit. Ten spyte van wat mense ook al doen om die verspreiding van MIV/VIGS te voorkom, bly dit waar dat die jeug die mag van die "ek" het om enige Bybelse onderrig oor die transformering van hulle lewens en die voorkoming van MIV te aanvaar of verwerp.

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DECLARATION

As a requirement of the North-West University, I hereby declare that this work, unless specifically stated to the contrary, in the text, is my own original work.

Williams Onwuka Mbamalu

Date _____

As supervisor of this dissertation, I agree to its submission

Professor dr. J.M. [Koos] Vorster

Date _____

North-West University, Potchefstroom

ABSTRACT

No epidemic has been with man as long as HIV/AIDS. Medical scientists project that the HIV/AIDS epidemic will continue for a long time in the future. HIV/AIDS care has become a substantial part of health care spending in Carletonville and Gauteng. Education is affected through staff becoming infected and through the increasing needs of affected and infected children. The majority of the population of Gauteng are affected by this epidemic as its impact on family members, friends and colleagues are on a daily bases experienced. The crippling fact is that living with HIV/AIDS is a reality. Yet, no medicine has been discovered as a cure for this dreadful disease. Its toll on the lives of both old and young in Gauteng is high and demoralizing.

HIV/AIDS is spread mainly through sexual intercourse and many young people in Gauteng contract the virus in this way. The problem has to do with the current social paradigm responsible for the sexual behaviour of the youth in Gauteng and, in particular, Carletonville. While the provision of female and male condoms and substantial improvements to health services for the management of AIDS continues, a new ethic to change risky sexual behaviour has to be devised and conveyed to the people. This study focuses in the present study is on Christian Ethics and HIV/AIDS prevention among the youth of Gauteng. Fifty young men and women participated in the study. Their response to the main research question” “who is to blame for the HIV/AIDS in the community” showed that many young people do not want to accept responsibility for their sexual behaviour. This being the case, the thesis seeks to provide a particular Christian ethical principle pertaining to the Bible and moral issues.

The recommendation is that Christian churches should emphasise Bible teaching for transformation and renewal of the mind. Music and arts must be used to communicate abstinence from sex. All stakeholders must use the persuasive approach to educate the youth to keep away from sexual immorality. Whatever people do to prevent the spread of HIV/AIDS, it is the youth who have the power of the “T” to accept or reject any Biblical teaching for the transformation of their lives and prevention of HIV.

DEDICATION

I dedicate this work to the youth of Africa, who are willing to align the power of the “I” with Jesus Christ. His moral perfection has given Christian ethics one of its choice weapons against the forces of darkness and the leavens of speculative moral ethics.

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LIST OF ACRONYMS AND ABBREVIATIONS

AIC	African Independent Churches
AIDS	Acquired Immune Deficiency Syndrome
ANC	African National Congress
CBOs	Community Based Organisations
CSIR	Council for Scientific and Industrial Research
DRC	Democratic Republic of Congo
FGM	Female Genital Mutilation
GDP	Gross Domestic Product
HIV	Human Immunodeficiency Virus
MCLM	Merofang City Council Municipality
MTCT	Mother-to-Child Transmission
NGOs	Non Governmental Organisations
OAIC	Organisation of African Instituted Churches
SABS	South African Bureau of Standards
SANYC	South African National Youth Commission
SEM	Sexually Explicit Materials
STDs	Sexually Transmitted Diseases
TV	Television
UNAIDS	United Nations AIDS
UNGASS	United Nations General Assembly Special Session
UNISA	University of South Africa
WCC	World Council of Churches
WHO	World Health Organisation

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CHAPTER 1

Christian Ethics and HIV/AIDS prevention: A focus on the youth of Gauteng

1. Introduction

The first part of this thesis presents the background of the study, specifies the problem of the study, and describes the central theoretical argument, and the aims and objectives of the study. The research methodology followed is two-pronged: (1) A comparative literary study and (2) a case study.

2. Background of subject matter to be researched

The problem of South African youth and especially the youth in Gauteng province has nothing to do with what to eat or drink. It has nothing to do with bullets from anti-riot police. It has nothing to do with freedom of speech or association. The issue has to do with the fact that young people are facing serious health problems, which colleges of social medicine seem not to be in the position to contain. The problem of HIV/AIDS among the youth has outgrown its toddler stage. It is bigger and gets worse each day. In what looks like a litany of lamentations, Trengove writes:

Never before has HIV/AIDS received so much coverage in our media. Never before have the issues been so clear-cut and so murky. At a time when the pandemic threatens the social, economic and political life of the nation, we daily witness an unhelpful round of abuse and acrimony. Now is not the time for amateurish dabbling and bloody-mindedness. The economic and human costs are too high [Natal Witness, 06/04/2000].

The spread of the disease among the youth has led to national and domestic “perceptions that are held about young people which significantly determine the response policy of the government and of the figuration of agencies and advocates for young people” [Jamrozik, 1991:50]. The Directorate of HIV/AIDS and Sexually Transmitted Diseases [STD], the leading agency responsible for coordinating and guiding not only the Government’s response to the enfolding AIDS epidemic, but also that of all other sectors working in the field, estimates that “Over 3.2 million South

Africans are infected and living with the disease, with an estimated 1 500 new infections taking place every day- about 50 per cent of them are youths between the ages of 15 and 24” [Stanton and Trotter, 2002]. Many factors a fertile ground for the spread of HIV and AIDS in South Africa. These include the high levels of poverty, socio-economic inequality, the historical migrant labour system, and the lack of adequate access to basic services by the majority of the people. The Deputy President Jacob Zuma has been quoted in the newspaper as persistently maintaining that, “eliminating poverty was one of the tools needed to stop the spread of AIDS” [Sowetan, 14/02/00].

Projecting the estimated economic and developmental implications of the HIV pandemic on the country, Harvard economist Sachs Jeffrey said: “The high prevalence of infectious disease like HIV/AIDS is a barrier to foreign investment. There is a strong correlation between health and economic development” [Natal Witness, 22/03/00]. The HIV/AIDS epidemic will affect every workplace with prolonged staff illness, absenteeism, and death. This impacts on areas such as productivity, employee benefits, occupational health and safety, production costs and workplace morale. HIV knows no social, gender or racial boundaries, but it is recognised that socio-economic circumstances do influence disease patterns. The South Africa Institute of Race Relations published that “the latest HIV/AIDS survey done by ING Barings - an international corporate and investment bank, found that 17% of the population will be HIV positive by 2006, and that the number of deaths will rise by 180% in the next five years, with 1700 000 deaths expected by 2005. By 2015, about 10 million South Africans would have died from the pandemic” [Natal Witness, 17/05/00].

Why is the economic future gloomy and bleak? It is because HIV/AIDS has a tight grip on the young ones who are the cream of the nation: “More than a quarter of the world’s population-1.7 billion people-is between the ages 10 and 24, and the numbers are growing” [Finger, Lpetin and Pribila, 2002:3]. Where do we stand today? Reflecting on the UNAIDS [<http://www.unaids.com>] survey, HIV/AIDS is rapidly spreading in many regions and this means that there is a continuing need for prevention. There is also an escalating demand for care and support for those infected and a need to deal with the societal and developmental impact that the pandemic has

on the youth. Transmission is exacerbated by disparities in resources and patterns of youth migration from rural to urban areas. Women are particularly vulnerable to infection in cultures and economic circumstances where they have little control over their lives.

It is shocking that in the fight against the spread of HIV/AIDS among the youth, Christian ethics is never mentioned as part of the government's youth development, empowerment and capacity-building tool. It seems that most people in the government assume that Christian ethics is a non-economic variable and therefore not crucial to any programme of action against HIV/AIDS prevention among the youth. The main problem of the youth in this part of the country has to do with lack of moral restraint, sexual incontinence and a directionless life, for when young people are asked who their role models are: they merely shrug and look at each other. This is very significant for this research in the sense that young people who have no heroes that they follow do not yet realise the enormous potential they have to chart the course of their lives. Furthermore, HIV/AIDS is still a disease surrounded by ignorance, prejudice, discrimination and stigma. The strain and stress of HIV/AIDS borne by the youth in South Africa is evident when considering the following common point of view.

HIV/AIDS is something we didn't expect. We did not expect the Goddess to give us a fantastic election, Mandela, democracy, this constitution, a world in love with us and then a virus without a cure. It's like the Goddess said, 'Now, you handle that,' and maybe we've got to handle that because it'll make us a better country. Because people are going to have to talk to each other and try to help each other and this is never bad. But it's terrible that it comes at such a cost [Uys, 2003:18].

Democratic Party leader Tony Leon seems to have struggled with the same issue. In a youth rally at Bloemfontein where he joined other political leaders in urging youngsters to take responsibility for the future, Leon said: "The bullets are no longer flying and prison doors have opened, but unemployment and AIDS are a new type of incarceration and often literally, a death sentence" [Natal Witness, 17/06/00].

Surely, the youth are burning from both ends like candlesticks, and whatever the empirical, political or social problems involved in dealing with HIV/AIDS prevention

among the youth, the government and those of us involved in addressing the issue must be convinced that ethical reflection and involvement is of vital importance. Ethical questions relating to the modern day concepts of sexual morality is part of what this study seeks to explore. The promotion of sex and sexually appealing advertisements by the media has great impact on the overall sexual demeanour of the youth. Dealing with this aspect of the issue is very crucial because South African society is not used to open discussion about sex. Negative ethical or religious ideas about sex and sexuality and the culture that stop some people from getting the information and services they need, can make prevention of HIV/AIDS difficult. The introduction of HIV prevention strategies such as safer sex, are eroding much of what many traditional Christians and non-Christians in Africa hold as right and wrong.

At the moment, there seems to be a great moral dusk falling around the people, causing many traditionally minded people to turn their searchlights on selected ethical issues. The unfortunate aspect in the programme of these traditionally minded people is their sloppy ethical thinking. It is sloppy in the sense that their programmes lack a Biblical base, thus, the spiritual needs of the youth are not addressed. Meanwhile, they forget to pay attention to concrete questions such as “how should the integration or reconciliation of cultural and religious differences be addressed in the context of a Christian ethical framework for the prevention of HIV/AIDS among the youth?” Researcher to the question posed above as to where we stand in the face this life decimating disease hangs upon the Church. This is because Ecclesiastical theology must be and is concerned with discussing this specific ethical and moral issue. It is a discussion that presupposes foundational theory and method, which this study will seek to examine.

3. Problem statement

The problem revolves around the preventive strategies that should be employed to mitigate the spread of the HIV/AIDS virus and limit the epidemic on the prospects for youth development in South Africa. Whereas many preventative measures have been introduced in and around South Africa, this study seeks to approach the prevention of HIV/AIDS among the youth from a Christian ethical perspective, leading to a better understanding and improvement of ethics and morality among the youth. A further question is the ethical perspective this study seeks to offer would be prejudiced by any particular denomination, culture or philosophy of the people. Moreland [1994:19] may be right when he says: “Many people believe that ethical norms depend on individuals or cultural beliefs or preferences”. That is, they believe that there are no absolutes. It may be true many people today think relativistically, which might warrant any body to ask what the researcher’s locus standi is in assuming that his efforts to come up with a Christian ethical perspective on HIV/AIDS prevention will really be helpful and acceptable, considering the traditional community vis-à-vis the modern technological change?

Subsequent to the problem of cultural and religious pluralism within the same community, the issue is further laden with questions such as: “how would a Christian ethical role or perspective on HIV/AIDS prevention convince the people that other methods are not as useful? Would such an ethical perspective be culturally relativised by the subject?” This researcher takes into consideration the fact that “cultural relativism holds that when the relevant factual considerations are included, cultures do in fact differ over basic ethical judgements” [Moreland, 1994:24]. Of course, “any moral theory which rules out the possibility of cross-cultural moral conflicts is surely mistaken, for it is a basic feature of the moral life that societies do in fact differ” [Moreland, 1994:27-28]. Since interpretation and evaluations are grounded in worldview assumptions, the subjects of the research can be expected both to understand and to judge the activity of the researcher, who in this case is an outsider. As a matter of fact, this study is not presenting something completely strange because “emerging theological trends such as European political theologies, Latin American liberation theology and African liberation theologies have focussed their attention on socio-ethical issues” [Mugambi and Nasimiyu-Wasike, 1999:1]. It is therefore

inevitable that the subjects would necessarily interpret the research material from within their own cultural context.

In the light of what have been said, it becomes imperative the motivations and intentions of the subjects should be evaluated on the basis of their perception of their overt behaviour. In light of the above discussion about relativity – one can ask which dynamics in the local culture will impact the reception or interpretation of Christian ethics? This research will seek to provide answers to the following questions:

1. Who are the people with whom this study is concerned? This is taken up in the second chapter of the study, which focuses on the historical, socio-economic and political background of the community.
2. What is the current social paradigm responsible for the sexual behaviour of the youth in Gauteng and in particular Carletonville
3. What particular Christian ethical principle does the study seek to recommend in relation to HIV/AIDS prevention among the youth?
4. What is the relevance of the Christian ethical principles suggested in this study to the youth?
5. Of what benefit is the Christian ethical principles suggested in this study to the Gauteng Province and Carletonville district?
6. What are the research findings? In other words, what is the contribution of the findings to the academic community?
7. What dynamics in the local culture will impact their reception or interpretation of Christian ethics?

4. Central theoretical argument

Whereas many HIV/AIDS prevention methods introduced in South Africa seem to have no significant impact on the control of the spread of the disease, the central argument of this researcher is that the role of Christian ethics espoused in this study, would play a major part in the HIV/AIDS prevention programme of the South African Government

5. Aims and objectives of the study

The motivation for this study is borne out of the need to introduce a Christian ethical perspective into the HIV/AIDS debate and its prevention among young people. It aims to revolutionise the youth towards developing a goal for a better future and a healthy life. This interest is sustained by the conviction that young people should, with determination, keep the future in view. HIV/AIDS has both intrinsic and extrinsic impact on people's lives. It affects the inner being of people as well as the entire socio-economic and politico-cultural life of the community and the country. So far, the calls made by South African government to fight HIV/AIDS nationally, provincially and at community levels have often resulted in more or less a routine adoption of the same approach. This is often done with renewed vigour in the promotion of the use of condoms, sexually transmitted disease [STDs] management and awareness programmes. The nucleus of the matter is that:

The call to the Christian today is to embody the values of creative fidelity to God their creator, to their sisters and brothers and to all creation to build up communities whose cultural, social, political and economic structures reflect values of responsibility, respect, care and love [Mugambi and Nasimiyu-Wasike, 1999:1].

It therefore follows that the objective of the study is to show that awareness by itself does not automatically lead to behaviour change. What leads to behaviour change is presenting a Christian ethic to young people that will help them see themselves as a people with the potential to be in control of their future and their actions in all matters of life and sex. This researcher does not gloss over the fact that some cultures have expressed particular taste for social lifestyles and fashions heavily promoted and sponsored by many 'hidden persuaders' [Packard, 1958:48]. Such persuaders slant their advertisements to lure and entice the consumptive attitudes of consumers, especially the vulnerable and impressionable youth, towards their products. Aggressive and vigorous advertisements of wine, cigarettes, shoes and clothing for both genders are usually loaded with sexual overtones. These advertisements seek to produce a socio-psychological satisfaction in young people sufficient to overcome their health and beauty fears and impel them to withstand any moral condemnation of

their loose sexual attitudes. Moreover, these advertisements create the paradoxical weakness of enslavement to habit.

For the young people to be good at achieving the aspirations of their lives, they should realise that every human being has a God-given-power that enables him or her to transcend all that the world has and could offer to any person. That power is the 'I'¹. While there are indeed different approaches to dealing with the HIV/AIDS epidemic, a total divorce of moral progress as part of the proposed solutions means enlarging the pervasive conquering power of the disease in this part of the world. This is reflected in what has frequently been observed by scholars like Gill [1991:134]

... ethical discussions of AIDS policies have tended to focus upon the rights of individuals and less upon the well-being, or common good, of society at large. So there has been considerable discussion of the issues of confidentiality, non-discrimination against individuals who are HIV positive, the legal and financial rights of those in this group, and the need to educate through persuasion of individuals rather than through social coercion.

Therefore, this study will examine the use of HIV/AIDS prevention tools, techniques, and methods through studying a real-life situation and discussing it ethically. It will also study the implementation of other ethically questionable prevention programmes and strategies being held before the youth. Unfortunately, most of these products and programmes have been widely accepted but few have been morally evaluated or ethically proven. It is the hope of this researcher that the findings in this study would produce results that might be of value to generations of youth to follow and practitioners in our community. One of the most important areas of relevance in the study is that it focuses on the youth, who form the largest population of people in the community. It is hoped that as a result of the unrestrictedness of the youth's social mobility, the research benefits quickly spread to other parts of the country.

In view of all that has been said, the principal objectives of this study are four pronged:

¹ The "I" refers to the total person, that is, the index requisite for a person's self-identification.

- ❖ First, the study intends to assess the cause(s) of the spread of HIV/AIDS among young people-the youth.
- ❖ Second, it intends to discuss some of the Christian ethical principles that are rooted in Bible and moral reasoning.²
- ❖ Third, the study will suggest that the “I” responsible principle, when applied to the lifestyle of the youth, will be effective in preventing the spread of HIV/AIDS in the community.
- ❖ Fourth, the study will propose that the South African government include the Christian ethical principles suggested in this study to its other HIV/AIDS prevention programmes.

Consequently, the objective here is to encourage prevention education among the youth that teaches motivation, modelling, including formal and non-formal instruction. The teaching will challenge the young people to commit themselves to building a new generation determined to be in control of their lives by constantly reflecting on the power of the ‘I’ principle of self control suggested in this study. Whereas numerous sex-slanted advertisements in the media have bombarded and inundated the public mind of youths, the objective seeks to disentangle the youth from such socio-psychological chains that for years had held them against developing a holistic sex etiquette in their private and public lives.

6. Research methodology

The research methodology proposed in this study is two-pronged employing a comparative literary study and case study.

² In this research, the Bible is presupposed as the canon for measuring the rightness and wrongness of all human conduct and mannerism. It is also the standard for the Christian ethics discussed in this thesis.

6.1 A comparative literary study

This study is designed to gain an in-depth theoretical understanding of the impact of HIV/AIDS on young people. The study seeks to develop a Christian ethical perspective on HIV/AIDS prevention among the youth in the Gauteng province. It is based on the analysis of available literary material on HIV/AIDS: audiovisuals, journals, books, UNAIDS policy working papers and other resources. These will be supplemented with interviews with youth and youth leaders, teachers, parents, doctors and paramedics. Various Internet sites holding information on the pertinent and prevailing problems of HIV/AIDS have also been consulted. The researcher has established contact with the National, Provincial and District Departments of Health, Education, Welfare and Population Development in South Africa.

6.2 A case study

This research is primarily a qualitative case study with the aim of providing an intensive and holistic description of some of the ethical preventative methods employed against the spread of HIV/AIDS. The qualitative case study approach is borne out of the fact that:

one undertakes a qualitative research in natural setting where the researcher is an instrument of data collection who gathers words or pictures, analyses them inductively, focuses on the meaning of participants, and describes a process that is expressive and persuasive in language [Creswell, 1998:14].

The researcher will seek to understand the context of the research site, which involves describing the detailed geographical location, the district under which it falls, neighbouring districts and the province in which the study area is located. The economic, social, cultural and political activities will also be highlighted. An overview of the related problems that have contributed to the HIV/AIDS pandemic and that have continued to give rise to its spread will be critically investigated. Interview questions will be open-ended and informal so as to allow the researcher the opportunity to pursue the clarification of responses to the interview's leading questions. Depending on the setting and context, the interviews will be taped, recorded and transcribed. This approach is difficult and time-consuming process, but

it justifies the ambition of the researcher. According to Denzin and Lincoln [1994:2], in Creswell [1998:15], “qualitative research involves the studied use and collection of a variety of empirical material - case study, personal experience, introspective, life story, interview, observational, historical, and visual texts - that describe routine and problematic moments and meaning in individuals’ lives.” Supporting this view, Yin makes the case that:

As a research endeavour, the case study contributes uniquely to our knowledge of individual, organisational, social, and political phenomena. The case study has been a common research strategy in psychology, sociology, political science, and planning. Case studies are even found in economics, where the structure of a given industry, or the economy of a city or region, may be investigated by using a case study design. In all these situations, the distinctive need for case studies arises out of the desire to understand complex social phenomena. In brief, the case study allows an investigation to retain the holistic and meaningful characteristics of real-life events - such as individual life cycles, organisational and managerial processes, neighbourhood change, international relations, and maturation of industries [1984:14]

The researcher will employ a complex holistic approach that seeks to study the youth and HIV/AIDS with reference to an intricate narrative that takes both the reader and researcher into the multiple dimensions of the problems of youth and HIV/AIDS. The thesis aims to display the entire spectrum of the study in all its complexity. However, this is not an easy task, because it calls for questions on how the researcher plans to conduct the study. Since “social and human science research does not have firm guidelines or specific procedures that is evolving and changing constantly” [Creswell, 1998:17]. For this reason, the researcher will participate with the research subjects in data collection. The role of the church in creating an awareness of Christian teaching will be investigated.

Where possible, the researcher, depending on the availability of funds, must attend all national and provincial conferences on HIV/AIDS; establish contact with national newspapers, church youth workers and non-governmental organisations [NGOs] involved with youth ministry, to gauge their attitudes towards and perceptions of youth with HIV/AIDS. The instruments for data collection are mainly questionnaires and interviews.

7. Provisional chapter divisions

Chapter 1: Introduction

- The introduction deals with the background of the study, the problem statement, the aims and objectives of the study, the central theoretical argument, and the research methodology used in this study.

Chapter 2: A brief historical, social, economic and political background of Gauteng Province with a focus on Carletonville District.

Chapter 3: A case study of the causes of the spread of HIV/AIDS among the youth of Gauteng with focus on Carletonville.

Chapter 4: A study of the major Christian ethical principles relevant for HIV/AIDS prevention.

Chapter 5: An application of Christian ethical principles to the lifestyle of the youth of Gauteng with focus on Carletonville.

Chapter 6: An application of Christian ethical principles to the HIV/AIDS prevention programme of the government of South Africa.

Chapter 7: Summary and conclusion

8. Table of respondent characteristics

Province	Site characteristics	Initial assessment	Respondent numbers and characteristics [in school youth] non-sex workers	Respondent characteristics [out of school youths] non-sex workers
Gauteng	Carletonville	Preliminary forum involving local resident youth and potential study participants	Total = 50 Girls = 25 Boys = 25 Age = varies but not below 13 years	Total = 50 Ladies = 25 Men = 25 Ages = varies but not above 30 years

9. Table of problem statement, aims and objectives and chapter division

Problem statement	Aims and objectives	Chapter division
Who are the people with whom this study is concerned?	The objective of this section is to research and write a brief historical account of the socio-economic and political background of the community the researcher seeks to understudy.	Chapter 2 A brief historical, social, economic and political background of the research site.
What is the current social paradigm responsible for the sexual behaviour of the youth in Gauteng?	The study seeks to uncover the cause(s) of the alarming spread of HIV/AIDS among the youth.	Chapter 3 A Case Study of the Causes of the Spread of HIV/AIDS Among the Youth of Gauteng
What particular Christian ethical principle does the study seek to recommend in relation to HIV/AIDS prevention?	The study aims to present and discuss some Christian ethical principles pertaining to the Bible and moral issues.	Chapter 4 A Study of some Christian Ethical Principles Relevant For HIV/AIDS Prevention

<p>What is the relevance of the Christian ethical principles suggested in this study to the youth?</p>	<p>The aim here is to show the youth that the “Responsibility Theory” based on the power of the ‘I’ Christian principle advanced in this research is more empowering than applied mechanical methods for HIV/AIDS prevention.</p>	<p>Chapter 5 An Application of Christian Ethical Principles to the Life-Style of the Youth of Gauteng.</p>
<p>Of what benefit is the Christian ethical principles suggested in this study to the Gauteng Province and South African Government?</p>	<p>Research findings show that the South African government has spent a lot of money on HIV/AIDS prevention programmes. The argument in this chapter is that the Christian ethical principle suggested here is holistic, costless and easy to apply.</p>	<p>Chapter 6 An Application of Christian Ethical Principles to the HIV/AIDS Prevention Programme of the Gauteng Province and the South African Government.</p>
<p>What are the result findings?</p>	<p>The objective here is to summarise, conclude and show that the argument in this study is morally empowering and developmental, focused on the youth as a receptive group.</p>	<p>Chapter 7 Summary and Conclusion of findings.</p>

CHAPTER 2

A brief history of the socio-economic and cultural background of Gauteng: a focus on the Carletonville district

2.1 Introduction

The argument of this chapter is that the breakdown of this research provides the historical background against which the predicaments of the Gauteng youth can become intelligible. The most illuminating way to recount this specific history is to recount it backwards, beginning from the point at which the community of the people of Carletonville/Gauteng was undisturbed by migrant workers. It is also a worthwhile venture to recount the story backwards to the time when “the Apartheid regime subjected sex and sexuality to particularly heavy censorship and repressive policing” [Posel. 2003:4]. This history is important because it is the people’s story. Stories give us eyes other than our own with which to see the world and avoid a parochial way of looking at things. The story of the people will reveal something beyond the surface of the HIV/AIDS pandemic ravaging the lives of the young people of Carletonville and Gauteng.

The Story is everlasting like Fire, when it is not blazing it is smouldering under its own ashes or sleeping and resting inside its flint house. When we were young and without experience we all imagine that the story of the land is easy, that anyone of us can get up and tell it. But that is not so. True, we all have our little scraps of tale bubbling in us. But what we tell is like the middle of a mighty boa, which a foolish forester mistakes for a tree trunk and settles upon to take his snuff [Achebe, 1987:124].

“Stories,” writes Hays [1996:73] “form our values and moral sensibilities in more indirect and complex ways, teaching us how to see the world, what to fear, and what to hope for; stories offer us nuanced models of behaviour both wise and foolish, courageous and cowardly, faithful and faithless.” The contention here is that every community and polity involves and requires a narrative that is a basic category for both social and Christian ethics. The story of South Africa is vast, and like the ancient manna falling on the desert sand, one can only pick what is sufficient for the day. The objective of this chapter is to describe as much as possible of the general condition of the socio-economic, cultural and political setting of Gauteng province and in

particular that of Carletonville district. This historical account is important as it serves as background to this chapter in three ways. First, the Gauteng province and the people of Carletonville had experienced rapid demographic changes, which in many ways had a negative impact on the overall cultural and family structures of the people. Second, it has been observed that wherever precious rocks or liquid minerals are found and mined or drilled, the socio-cultural, material and community life of the resident population are endangered and often influenced socio-psychologically in direct or more indirect ways by migrant workers. Third, research on young people and HIV/AIDS conducted by Aggleton and Dowsett [1999:14] strongly identified as further research priorities the cultural bases of normative attitudes and behaviour of young people. They suggested that particular attention be paid to the socio-economic issues as well as the relationship between the individual and society. In fact, they emphasised the need to look closely at “how to make interventions sensitive to local situations and conditions” because “the socio-political context of research was identified as important to the construction of longer-term research planning” [1999:14].

The subjection of sex and sexuality during the Apartheid regime firstly had to do with the preservation of the white race by “preventing the sexual sully of the white body” [Posel. 2003:4]. Secondly, there was the fear of black over-population leading to the “imperative of controlling black fertility” [Posel. 2003:4]. In order to check the “rapacious black sexuality, the Apartheid state accumulated an extensive armoury of regulations and prohibitions to control the practice and transaction of sex, its public representation and performance” [Posel. 2003:4]. Any sort of inter-racial or sexual intercourse across the black-white racial divide was forbidden by stern legislation and considered offensive against the law. Homosexuality was criminalized with all sexually explicit materials prohibited, including any public display of eroticised nude bodies. Youthful sexual blunders seemed to be lurking, like a trapped volcano within the body of both white and young South Africans.

The collapse of the Apartheid wall brought the enactment of the new constitution in 1996, which affirmed rights to freedom of expression. The way was paved for a radical revision of the country’s censorship laws. It resulted in the abundant circulation of all sorts of pornographic movies and magazines that were previously

never permitted into the country. The youth, like migrating bulls in search of greener pastures, surged into movie halls equipped with the machinery for sexual gymnastics. Having been constitutionally granted the rights to sexual preference, a new culture was thus inaugurated. One cannot rule out the impact of a culture that provides a context within the larger society that makes room for risk-taking behaviour. HIV/AIDS reshapes many aspects of society's institutions, norms and values. As a matter of fact, one would rather speculate that the institutions, norms and values of the local people of Carletonville were already reshaped by the discovery of gold in the area. HIV/AIDS reshapes a society's interpersonal relationships and its cultural representations. Again these aspects have already been disrupted by the influx of migrant mine workers and the shifting of communities to make way for mining activities in the town. Following on the heels of these diluting and multifarious factors is the trajectory of the rise of modernisation which "brings with it new understandings and ideas to justify how life might be lived differently from traditional ways. These understandings and ideas facilitate sexual experimentation and the breaking of traditional sexual rules" [Aggleton and Dowsett, 1999:39].

As stated earlier on, the focus group in this research is the young people of Carletonville who served as valuable instruments for obtaining a wide range of understandings, views, opinions and attitudes on particular social and cultural activities. The rationale here does not necessarily mean that this researcher assumes that complete coverage of all young people in Carletonville could thereby be achieved. Rather, the objective here is to identify the history and the socio-cultural processes that must be understood when dealing with HIV/AIDS related public health prevention programmes. Again, the aim is not to produce information on population characterisation, but to provide ideas that could be useful for policy and preventative programme development and implementation. Finally, dependence on statistical analysis for the purpose of generalisation is avoided. Rather, a qualitative approach is used with emphasis on an in-depth comprehension of young people's own experiences.

Carletonville district has the largest gold mining field in Africa, if not in the world. The presence of migrant workers has largely diluted the traditional and socio-cultural life of the indigenous community of young people. This cultural dilution is mainly

reflected in the number of young women who patronise mine workers in trading sex for money. Young people interviewed made this revelation when they said:

The problem is that our young ladies go to these foreign mine workers to exchange sex for money in the night. In the day they get along with the local young men and transfer whatever disease they contracted from the mineworkers to the unsuspecting home boyfriend. This boyfriend has another girl in the community to whom he transfers the same disease. That is the reason why there are so many of us having this problem.³

Beneath any socio-cultural and economic factors in any given community lies that community's ethical position. This is very important ideological tool for promoting national goals. Mugambi [1999:17] phrases it well when saying that "It is for this reason, vis-à-vis ethical ideology that every invading power seeks to replace the ethical system of the vanquished with its own."⁴ That is what France did when she colonised most parts of Western, Northern and major countries of Central African Republic. This is what is responsible for the two-pole English and French-speaking countries of Africa. That is what happened in North Africa and the Arabian Peninsula when Alexander the Great conquered the world and Hellenised the peoples of those lands. It is what happened in South Africa, leading to the Soweto uprising in which many students died in June 1976. All of these have to do with ethics, and in seeking a definition for the present HIV/AIDS pandemic among young people, it is an injustice to ethics and history to overlook identifiable frameworks formed in past local or immediate culture-ethical contexts.

Bearing this in mind, it is important that research on the prevailing spread of HIV/AIDS in Carletonville and the associated sexual risks involved, must not focus on the socio-psychological level alone. Due attention should be paid to the cognitive or intellectual dimension that analyses the circumstances that formed the terrain of a peoples' general estate of life. What this means is that a study of this kind must be grounded in the development of an intellectual understanding of the way in which

³ Interview at Carletonville conducted in the office of the Khutsong Youth Friendly Service on 29/04/2003.

⁴ Take for example the French assimilation of colonized African countries, or the American ability to assimilate other cultures, or the extension of Hellenism by Alexander the Great across the Mediterranean or North Africa and the Arabian Peninsula, or the attempted extension of Afrikaans to black South Africans, teaching to the Soweto students revolt.

social conditions have fostered the peoples' disadvantageous or advantageous circumstances that paved way for the current paradigm responsible for the sexual behaviour of the young people of Carletonville. One must take into account co-factors such as poverty, socio-political inequality and cultural and gender oppression. These are important ingredients when considering what contributed to shaping the sexual disposition of the youth population in Carletonville. However, these external factors⁵, important as they seem to be, are not the primary factors that should shape Christian ethics and HIV/AIDS prevention among young people in Carletonville. This point will be addressed later in the study. However, the historical account is important because of the interdisciplinary relationship between ethics and other academic disciplines. Another rationale behind this historical background has to do with the fact that HIV/AIDS has acquired or rather developed its own history, a history that looks back to the past biography of the infected individual or the affected community. This means that any study of ethics must make use of history. Obviously, the researcher cannot get away from these factual phenomena vis-à-vis the historical survey of the research area.

2.2 A historical survey of the Gauteng province

The history of Gauteng has to be seen against the background of South African history and society as a whole. Gauteng is the most urbanized province and the economic powerhouse of South Africa. About 37.7 percent of South Africa's gross domestic product [GDP] is generated in Gauteng province. The province is characterized by intermixture of economic, social and environmental variable factors that make it "colourful, polluted, vibrant, dynamic, and the location of the gold capital of the world, Johannesburg...the capital city of Gauteng" [Shilowa, 1999:186].

Johannesburg has for long been given the appellation "Egoli" [place of gold]. It is a city of many contrasts. While it is dotted with mines, dumps and theatres; it also

⁵ By 'external', the researcher means that the aforementioned factors were not internally stationed and grounded in the hearts of the people; that is, in the lives of the people. There is nothing in the world that has the power to crawl into the life of a people and force them to change their lifestyle. If they are determined to remain authentically and substantially who they are, they can muster their God-given potential to transcend their life's situation, however harsh or difficult such a situation may be. See chapter 5 for more details on the power of the "I" to transcend every situation.

exhibits an exciting blend of ethnic and western art. Cultural activities and open-air arenas pervade the city. As one explores the city, one is confronted by much ancient architecture sturdying as symbols of the rich past, while present modern infrastructure in the city exhibits the prowess of 21st century engineering. Johannesburg has two resident Universities: the University of Witwatersrand and the University of Johannesburg, which offers admission and accommodation to students from other provinces in South Africa and also to students coming from other parts of Africa.

Driving some 50 kilometres away from Johannesburg is Pretoria, the administrative city dominated by government services and the diplomatic corps of foreign representatives in South Africa. Pretoria has the largest residential University in South Africa, the University of Pretoria. The largest correspondence University in Africa and presumably in the world, the University of South Africa [UNISA], is also located in Pretoria. Other main artery institutions such as the Council for Scientific and Industrial Research [CSIR], Onderstepoort Veterinary Institute, and the South African Bureau of Standards [SABS] are all located in Pretoria.

There are several teacher training colleges, technical colleges and technikons in Gauteng province. As a matter of fact, more than 60 percent of South Africa's research and development is done in Gauteng. Other important towns in Gauteng include the west Rand towns of Krugersdorp and Roodepoort; and the East Rand towns of Germiston, Springs, Boksburg, Benoni, Brakpan and Kempton Park. North of Pretoria is the industrial area of Rooslyn as well as Soshanguve, and Cullinan, known for its diamonds. In the South of the province, Vanderbijlpark and Vereeniging are major industrial centres, while Heidelberg, Nigel, and Bronkhorstspruit to the east are important agricultural areas.

2.2.1 Agriculture and industry

Gauteng's agricultural sector produces and provides the cities and towns of the province with daily supplies of dairy products, vegetables, fruit, meat, eggs and flowers. The province is "an integrated industrial complex with major areas of economic activity in the Vaal Triangle, the East, West and Central Rand, and Pretoria. Gauteng has 159 mines - 44 of them gold mines - employing more than 190 000

people” [Shilowa, 1999:188]. Gauteng has a greater proportion of its labour force in professional, technical, managerial and executive positions than any other province in South Africa. In fact, the province has an adult literacy rate of 93 percent, which is the second highest in South Africa. The natural material and physical features of Gauteng province is like a magnetic force drawing a large inflow of migrant labour from most poorer provinces or regions within and outside of South Africa. It is to be expected that with the influx of people from different regions the original socio-cultural and family life of the people of Gauteng would be melted under the latent heat and friction resulting from the socio-political anarchy amongst peoples of different tongues, cultural and ethical backgrounds.

Of course this latent heat of socio-political and cultural anarchy eventually erupted like a volcano when gold was discovered in Carletonville. This eruption was due to many factors, one of which has to do with the continued undermining of a people’s culture by immigrant job seekers and those considered to be foreigners. The indigenous people of Gauteng could not nurture their cultural heritage nor assert themselves culturally and religiously under the weight of European and African migrant mine workers. The moral and spiritual decadence resulting from the co-existence of the people, black Africans as well as Whites, irrespective of their different socio-cultural features or characteristics, was due to two factors. First, the government at that time did not develop a curriculum of moral education for the mineworkers and their families. Most of the migrant workers did not have their wives with them. They patronised sex workers, thereby endangering their lives and those of others in the community⁶. Second, the indigenous people of Gauteng, and Carletonville in particular, yielded to the invading socio-cultural pressure of the migrant settlers and mine workers.

On the other hand, white South Africans all over South Africa carefully and jealously guarded and guided their socio-political and cultural landscape by introducing the Group Areas Act in the 1950s. The above mentioned factors offer reasons why the HIV/AIDS pandemic is not as much pronounced among white South Africans who have for so long protected their racial, social and cultural heritage. The above external

⁶ No Church was built for the workers; no chaplain was hired to care for their spiritual life.

factors also serve as a reason why HIV/AIDS is rapaciously operating and decimating the lives of many black South Africans in Gauteng and in Carletonville. If Christian ethicists have anything to offer, it is time they began to tackle the problem the best way possible.

By introducing this point, it must be acknowledged that the collapse of a people's socio-cultural setting does not *ipso facto* mean that people must be treated collectively like leaves of the same tree. Individuality, peculiarity and uniformity are authentically human, often retained and in most cases the last weapon to be given away in the face of oppression or subjugation.⁷ This point is in line with that of Eeden [1998:75] when she says:

Over the past eighty years mining on the Far West Rand (today partially the Gauteng Province and the North-West Provinces) has had a drastic influence on existing communities. Rapid demographic changes, amongst other things, caused cultural influences to become manifest across the borders of language, race, sex and territory. Besides these changes the development of the mining sector was also a primary motive for the founding of new towns with newly formed communities. Mining influenced the cultural history of each community directly or indirectly. Although uniformity in cross-cultural patterns in a community prevailed in one area, peculiarities within certain groups in communities studied were also visible.

Bearing these points in mind, it must be recognised that any collective treatment of the youth is a conspiracy against their individuality. The youth must be approached as individuals who, by will and conscious act, band together as peer groups in order to achieve their group's aim and objective. The youth culture is a creation just as Apartheid culture was a creation, and the fact that Apartheid culture is being undone in South Africa, shows that culture as a creation of human thought and action can be dismantled at any time. Therefore it follows that the creation of an HIV/AIDS free culture for the present youth in Gauteng is a possibility. Considering these dynamics at play in the Gauteng province, it becomes important that interest and time be devoted to the study of the nature and development of HIV/AIDS historiography and especially its impact upon young lives in Gauteng province.

⁷ It is interesting that after more than a decade has passed, the Afrikaans of South Africa still retain their linguistic and socio-cultural heritage. Pathetically, on the other hand, most black South Africans cannot write in their mother tongue and have taken to western lifestyle and culture. As a matter of fact, many have become more English than Zulu or Tswana.

2.3 A historical focus on Carletonville

Situated at 1513 meters above sea level between the Gatsrand with its indigenous proteas and the fertile Wonderfontein valley, Carletonville has a municipal area of 332 square kilometres with a population of 282,273. Carletonville was one of the main towns that formed the local authority in 1948. There is one railway station in Carletonville. Among its educational institutions are 40 Pre-primary schools, 16 primary schools, 5 High schools and one Technical College. There is only one provincial hospital and 3 private hospitals. Only 4 guesthouses exist in Carletonville and about 350 small numbers of industrial concerns. Quite a large number of retail businesses exist, numbering about 240 with Banks and building societies numbering 4 in all. The agricultural activities of Carletonville are mainly maize, sunflowers and grain. As it is often the case, every city has its cultural peculiarity, which is a source of attraction. Places of interest and tourist attractions in Carletonville are Danie Theron Monument, Western Deep Levels [deepest mine in the world] and the Abe Bailey Nature Reserve.

Carletonville is near to various tertiary institutions of Higher learning. The distance from Carletonville to the North-West University [formerly Potchefstroom University] is just 53 kilometres and approximately 140 kilometres to the University of Pretoria and the Pretoria Technikon. In addition, the University of Johannesburg only 66 kilometres away, the University of Witwatersrand approximately 72 kilometres and the Vaal triangle Technikon is just 76 kilometres away. Carletonville lies on the main railway line from Johannesburg past Kimberley to Cape Town and is approximately 105 kilometres away from the Johannesburg International Airport. The town bus station is busy all day taking travellers to all parts of the country.

Carletonville has luxurious and convenient centres for its inhabitants and visitors. The Eurake Park and Senatus are available to the youth and elders as a convivial resort centre. A strategically located central sporting complex that provides various in-door sporting facilities keeps the youth engaged. Apart from the sporting complex, there is the Carletonville modern Civic Centre with various halls suitable for planned occasions, theatre and a well-equipped library. The architecture includes modern

facilities and equipment that provides for the accommodation needs of people during special occasions. The Carletonville hospital has a maximum capacity of 300 patients' beds and provides the necessary medical services for its residents and sundry.

2.3.1 The development of Carletonville

The Trekkers who arrived on the Highveld from the Eastern Cape in 1838-1839 founded Potchefstroom. By 1845 the district of Potchefstroom consisted of five Wards, namely, the Gatsrand, Boven-Mooiriver, Schoonspruit, Vaalriver, Boven-Hartsriver. With time and improvement, new towns were established in some of these Wards. Carletonville was one of these towns developed as a result of gold mining activities [Eeden, 1998:76]. Until about 1960, Carletonville, although already one of the bigger towns in the Transvaal, was fairly unknown. This was largely because Carletonville came into existence virtually overnight. The town was named after the Carleton family. Carleton Jones was a mining engineer from Canada who later became a South African and was credited with having "made the greatest single contribution to the prosperity of the South African gold mining industry since the introduction of the cyanide process in 1890" [Cartwright, 1977:1]. The town of Carletonville is in the heart of the new gold fields he had opened up and was named in his honour. The head of the family was the Baron Dorchester of whom the coat-of-arms dates back to a common ancestor of himself and Guy Carleton Jones. The former, that is Baron Dorchester was a British General in the American War of Independence in 1776 and thereafter held a high government post in Canada [MCLM, 2001/02:4].

Carletonville lies in the centre of a prosperous mining and agricultural area and is an area with a rich cultural past. "The Le Ghoya and other tribes lived in the Gatsrand before Mzilikazi's Ndebele in the third decade of the nineteenth century inhabited, a certain Harmse, settled in the Gatsrand area as early as 1836" [Eeden, 1998:77]. Mining developed in the 1880s and has had irreversible impact on the established communities. In the early years before Carletonville was wrested from the indigenes, a large number of Black villages existed in the area. When finally Carletonville was in the firm hands of the captors, "nine members of the town council were confirmed by the Administrator and they immediately set to work" [MCLM, 2001/02:4],

particularly in clearing the black villagers. The indigenous people were forced to move to Khutsong, a place designated by the Council in power at that time. It was a transfer that had lasting adverse socio-economic impact on the people. Pinnock [1983] likened this kind of forceful removal of people from their natural environment to “a man with a stick breaking spider-webs in a forest. The spider may survive the fall, but he can’t survive without his web. When he comes back to build it again he finds the anchors gone, the people are all over, and the fabric of generations lost.”

The effects of this loss of anchor-land still produces social problems with the young people today. Further, it led to the early problems encountered by the administration at that time because the indigenes fought to resist their removal from their squatter huts to a more orderly life in Khutsong. When the force of power is used to eject a people out of their natural environment as a way of solving housing problems, the voice of the oppressed society or community concerned are often ignored or silenced against their will. It is documented [Carletonville’s Quarter Century, nd. 4] that the indigenous inhabitants were goaded by instigators to cause trouble and resist removal from the squatters’ hut to a more orderly life in Khutsong. However, history has shown this kind of behaviour is common in every place where development is designed on the basis of a centre-periphery model or principle.⁸

Any person conversant with the history of South Africa knows that human migration has been a way of life for most people, particularly those who were socially, economically politically and materially disadvantaged. Following the introduction of the Group Areas Act, as mentioned earlier, many families have left rural areas either to work on the gold mines and in other industries, or to find homes elsewhere. These forced removals have further contributed to widespread circular migration within South Africa. One result of these patterns of migration identified by Williams, Campbell and MacPhail [1999:151], “has been the creation of conditions that are

⁸ Under State planned movement of people from their natural dwellings, the Planners always act confidently on the assumption that the people would want to live in a better place. However, both government and planners do not take into account the realities of human behaviour; that a people who have formed close neighbourhood relationships would not normally want to be separated; that most people enjoy what they have and would not want to part with it however poor; that people value land and space of their own. That is the reason why cities are always empty of people during Christmas because city dwellers rush back to their villages. There are many policy problems that must be settled before people can be convinced to leave their villages or squatters to a ‘better’ place so to say.

clearly ripe for the widespread dissemination of HIV, and other sexually transmitted diseases in Southern Africa.” Carletonville community was not spared from these diseases because like other infections that are spread from person-to-person, HIV will naturally follow the movement of vulnerable people in their search for food, shelter and employment. Being found in these conditions, the Merafong City Local Municipality of the new democratic South Africa was created to bring about political, social and economic intervention in the lives of the people.

The question is to what extent have these socio-political and economic shifting of the local people impacted on the young people. Whatever might have happened to the moral culture of the people, it must be discovered how these changes generally enhanced young peoples’ control of their sexual lives and their potential to make choices. Interviews and focus groups, i.e. the young people of Carletonville, pointed to many problems confronting them. Khutsong⁹ in Carletonville is full of residential buildings with no provision for business sites. This means that young people from time to time force themselves to the city in search for employment, which is hard to find. The overall assessment of comments from interviews and focus groups obviously indicates that the present living conditions of young people in Carletonville do not provide an ideal context for the development of a sense of moral empowerment. Through their visions and aspirations, the Merafong City Local Municipality aims to find solutions to these problems.

A brief outline of the vision of the [MCLM] “Merafong City Local Municipality” [2001/02:4] for the people of Carletonville runs:

We are ambitiously following our dreams for * A ferocious campaign against HIV/AIDS. *Clean and corruption free administration. *Social upliftment of our society- with special focus on disadvantaged groups. * Economic upliftment, focusing on the global community. * Reaching out to all groups in society by creating farms forums, business forums, disability forums and also catering for the needs of our senior citizens. Relief of municipal services costs for our indigent population by implementing free basic services. * Running water and electricity connections for all households.

⁹ Khutsong is black settlement area where this researcher is conducting interviews with youths.

The MCLM demonstrated its readiness to deal with the socio-economic and health problems of the people by embracing the Letsema National Project launched by President Thabo Mbeki during the opening of parliament early in the year 2002. The Municipality launched its own Letsema Project aimed at the alleviation of poverty [MCLM, 2001/2:6]. One identifiably important factor in the list of aims and objectives is the news that Carletonville Hospital was identified to serve as a place for handling the Prevention of Mother to Child transmission of HIV project beginning 31st of July 2001. People were hired on a voluntary basis and through community mobilisation to help in the running of the Hospital. The MCLM also placed emphasis on the need to care for people with disabilities and checks against the abuse and discrimination of women and other domestic violence victims. Health and environmental services are very important aspects of community life in Carletonville. This *ipso facto* entails the identification, evaluation and control of all factors in the community that can pose a potential danger to the well being of the people. The MCLM [2001/2:28-29] acted to endorse this vision for health promotion education and promotion by setting up a committee to adopt the following operational plans:

- ❖ Cholera outbreak plan
- ❖ Extension and integration of cleansing services
- ❖ Clean up plan for Merafong City
- ❖ Extension of primary Health Care Services: Wedela Clinic
- ❖ Extension of Health Services-Newly incorporated rural areas.
- ❖ Anthrax outbreak plan.
- ❖ Integrated World AIDS Day programme: Merafong City.
- ❖ HIV/AIDS operational plan.
- ❖ Environmental Health Operational Plan.

General

- ❖ The alignment of health subsidies in terms of Section 26 of the Health Act, No 63 of 1977 with income and expenditure budget of Council
- ❖ The provision of facilities for the Kokosi Home Care for HIV/AIDS patients

- ❖ The provision of office accommodation in Kokosi to the Potchefstroom Health District staff to integrate and coordinate service delivery in the rural areas.
- ❖ The reaching of an agreement with Anglo Health to vacate their clinic in the Council's building at Wedela to enable the Council to utilise the space to address the problems of inadequate clinic facilities.
- ❖ HIV/AIDS workshop for all stakeholders.

Eleven clinics as well as seven satellite clinics render primary health care services. The rural areas are currently being serviced by mobile clinics of the two respective provincial health authorities in accordance with the national policies and protocols that include mother and child care and handling of communicable diseases such as Tuberculosis, STD [sexually transmitted diseases], HIV/AIDS VCT [voluntary counselling and testing]¹⁰ etc. It is, however, important to note that Youth Development is not given a separate heading within all these plans. Rather much emphasis is couched on the observation that “when people participate in sport, listen to music, attend cultural events or when youth interact, the man made boundaries and divisions seem to disappear” MCLM, 2001/2:5]. There is ambition towards establishing a youth fund, but nothing is said concerning what such funds would be used for and how it would target the felt needs of young people. Does this have to do with the local government policy problem? Interviews and focus groups point to the fact that the problem with HIV/AIDS policy about young people is that government and policy makers tend to regard the problems of young people as a given. In response to their needs any particular policy is developed because there is none in place that addresses the moral lives of young people in Carletonville.

¹⁰ The so-called VCT is of no relevance because the diagnosis is simply a trigger of disruptive crisis, as well as a process, which usually involves grieving “the loss of health potential and normal life span” [Sandstrom, 1990:275]. One time or periodic interaction of professional counselors with young people living with HIV/AIDS is not enough to keep them positively focused on a better future. Their everyday life is disturbed by what happens at home when they are alone without food and employment. Young people in Carletonville need a programme that could interpret HIV/AIDS as a source of empowerment.

2.3.2 The youth of Carletonville

...in all societies, perhaps to varying degrees, there is concern about young people as a 'problem group'. It is an issue that tends to renew itself, in one form or another, with each generation as well as with any fluctuations in social or economic conditions within a generation [Jamrozik, 1991:50].

The young black people living in Carletonville are generally speaking in no way different from their counterparts all over South Africa. They too are full of potential to help engineer the socio-political transformation of the community in which they are found. As it is often the case in most parts of Africa, the youth are merely used by greedy politicians as thugs and party agents. As soon as voting and electoral processes are over and results declared, the young people are marginalized and never admitted into the body polity of the community. Boland and Jamrozik [1987:110] rightly observed: "it is the perceptions that are held about young people which significantly determine the youth policy response of both governments and of the figuration of agencies and advocates for young people".

The youth and HIV/AIDS have been discussed as a matter of political theory, and of course every theory has its sceptics. In the Metropolitan of 17/03/00, Sandy Kalyan argues that HIV is a political not a scientific issue. So it is according to Kalyan that "too often politicians take on scientific research, which is essentially the search for truth, and distort it to become the search for political legitimacy." In the light of this, the youth and HIV/AIDS have been made issues of peripheral concern; hence the absence of a framework provided by the government that increases the severity of the HIV/AIDS pandemic.

2.3.3 Constituting categories of the youth

It is a common experience everywhere that young people are easily "singled out as 'problematic;' a 'lost generation' an archetypical characterisation of the barriers between adults and young people" [Slabbert; Malan; Marias, Olivier and Riordan, 1994:10]. "Increasing concern is being expressed about the problem of 'the alienated youth' or 'the lost generation' or 'marginalized youth.'" [Ramphela, 1992:11]. Reynolds [1993] observes:

Youth is a category only in the most general sense. Its predication is existence on a threshold that is positioned between one status (childhood and adulthood) and another (adulthood). Each status (childhood and adulthood) is socially constructed. Each is defined in relation to institutional frames. Youth lie on a continuum between childhood and adulthood and the demarcations are socially constructed so that there are few absolutes.¹¹

It appears that governments and intellectuals concerned with social interpretation of the present HIV/AIDS pandemic ravaging young people's lives are more used to technological mediation¹² than face-to-face interaction with the suffering and infected among the youth. The problem is that academics and some professional health workers concerned with youth and HIV/AIDS simply lift the youth out of their established settings and re-engage them in different modes of life through a process of "constitutive abstraction" [Bessant, 1993:13]. An example of this is during the Apartheid era. At that time, the youth were cherished and mobilised as freedom fighters. In this new dispensation of democracy in South Africa, community and national leaders have come up with the concept that the youth are "lost" or "misplaced generation" [Sisulu, 1992:iii]. Young people are now seen as an inherently problematic part of the community, vulnerable and dwelling in a pathological condition full of threat and dangers.

The point here is that the categorisation of the youth is an imposed idea from people attempting to solve young people's problems. The problem being referred to here is HIV/AIDS and other STDs among the youth. These problems have caused important shifts in both health experiences and the expectations of young people. It is a shift that extended to a certain social, economic, and cultural features of adolescence into the period of adulthood and finally to death. The government and other responsible organisations are attempting to solve these problems and evidences against young people are now being assembled as an amplification of dependence, irresponsibility, and flagrant sexual freedom. The apparent problem is the fact that no biological basis for the ways in which 'childhood' and 'adolescence' have been constituted or

¹¹ Reynolds is of the conviction that while all cultures distinguish between children and adults they differ widely on definition from childhood into adulthood. Also see Slabbert, F Van Zyl *et al* [1994:12]. **Youth in the New South Africa: Towards Policy Formulation**

¹² It is alarming that most HIV researchers and the government who would want to know about HIV/AIDS and its impact on the youth, merely source their information on the Internet.

understood as domains of discursive practice has been identified as a problem. The defect here has to do with seeing HIV/AIDS as a problem that must be solved instead of seeing it as a problem that must be set. Schön [1979:255] states that “problem settings are mediated by the “stories” people tell about troublesome situations-stories in which they describe what is wrong and what needs fixing.” The reason behind the constituting categories of youth is because everyone is telling stories about young people and the HIV/AIDS pandemic, but no one seems to pay attention to the stories young people have to tell about themselves.

2.3.4 Community youth in Carletonville: their stories

The words of Anthony Barker [1970] as quoted in Ramphela [1992:10] when reflecting social disintegration in the black community and the implications for social transformation, are worth recasting here:

Deprived of their natural guides, children of migrants [*and all other young people in Carletonville*] grow through an insecure, uncertain childhood to an adult life whose sole preoccupation may be to escape the system. There must be a harvest of aggression, with the weeds of violence growing rank within it. The dreadful society is the community of the careless, of those who, treated like boys behave like boys; of those who, having no responsibilities laid upon them owe none to [*humanity*] any man. In that chill climate will there be any place for trust? Any hope for human intercourse at all?

One might not doubt that Carletonville, as a community of people, experienced serious waning of traditional sexual values and cultures. The loss of traditional norms of sexual behaviour is one of the factors that have led to the spread of HIV/AIDS and other sexually transmitted diseases. In this regard, the young people of Carletonville represent the entire youth of Gauteng, whose sexual values and culture coincide with the growing pressure of being identified as a special category. Without due regard to past history, the community regards the large numbers of young people already infected with HIV, and others who are unemployed, as a group that represents a potential threat to the community. In short, one can say the youth are victims of unguarded and unguided life.

Whatever views people may take, whatever categorisation they may place the youths in, the truth is that the young people of Carletonville have their own stories to tell. Their stories convey a very different reality and represent a special way of seeing what they are passing through. The description they offered about HIV/AIDS is a putative redescription of morality and fragmentation:

Many of us in this Carletonville are not educated. Some us dropped out of school for different reasons: lack of financial support to continue education; over age most of us are too old to continue from where we stopped. Our very young brothers and sisters are in that class and needs support from us-but we are not employed and there is this disease infecting us daily; most of the young people in this community have lost their parents to HIV/AIDS. Some of us have been turned back with job application letters on the ground that we lack experience and recognisable qualifications and education. In frustration, others join gangs and get involved in crime and drug consumption. Most churches here and those in the position to help do not concern themselves with what young people are going through in this community. We are left on our own.¹³

The above story is powerful in the sense that it revolves around moral fragmentation. The story reveals that young people do not consider the HIV/AIDS pandemic as the main problem facing them. Their problem has to do with socio-economic and moral coordination and integration. It therefore follows that local organisation and integration of young people in Carletonville are primary factors in providing a base for effective social functioning and moral empowerment. The present need is reminiscent of what Bundy [1992:2] asserted concerning the future of the present youth in the community:

“...South Africans cannot, must not, ignore the realities of brutalisation amongst our youth; nor should they overlook the grave social and structural pressures that threaten to deepen and aggravate the alienation and marginalisation of huge numbers of young people in the years ahead. Above all, it is important to understand the urgency, magnitude and complexity of the problems so that they can be addressed.

It can be inferred that most of the problems narrated here could contribute to a sense of disempowerment that could serve to undermine young people's potential to take control of their health, given existing educational and economic obstacles to taking control of the material indices of their lives. In terms of educational advancement and

¹³ Interview with young people at Carletonville, 9/05/2003.

career prospects, the youth expresses that there are many rivers to cross and that there is no bridge support to do so.

2.3.5 Integration and disintegration of the youth of Carletonville

The story as told by young people in Carletonville is seen from different perspectives by the government and by those committed to HIV/AIDS problem solving. The government and most health workers see HIV/AIDS as a pandemic that must be stopped from spreading. They suggested three ways of containing the spread built on the acronym “ABC”: A-abstain; B-be faithful; C-condomise. Thus young people are under pressure to keep these three laws of HIV/AIDS prevention because it targets just one aspect of their lives, i.e., avoidance of sex in order not to contract HIV/AIDS disease. From this researcher’s findings, young people see abstinence, faithfulness and condom usage as factors that have brought about further disintegration in the community and in their own lives. The youth in Carletonville analyse the ABC formula in this manner:

Abstain for how long? Some say till marriage but if one must marry, where is the money and sustainable employment to maintain wife and children? If we do not have the money to marry and there is a way out to satisfy the need for sex, must we abstain? To be faithful is good but be faithful to whom? We are not married therefore the question of being faithful is not in perspective. It takes two people to vow to be faithful to each other. Condom use is good but some churches don’t support it and daily accuse us of teaching people to keep committing sexual sin by providing them with condoms. Where two young people are aware they are already infected with HIV/AIDS, some times they do not see the need to use condom. Where one is aware he or she is HIV-positive, the rational behind using condom is psychologically questioned and justified with the following question: why must I be the only person keeping this disease? Yes! Providing condom and creating awareness has not solved the whole problem facing us as young people.¹⁴

It follows therefore that the entire socio-political, psychological and economic life of young people needs redesigning so that a balanced integrated plan could be developed for the Carletonville community. Schön’s [1979:265] view is worth considering at this point: “Effective prophylaxis requires an “integrated and balanced” plan. Just as in medicine one must treat the whole man [*person*], so one must “treat” the whole

¹⁴ Interview with young people at Carletonville. 13/05/2003.

community.” Once we are able to see young people from a holistic point of view, then what is wrong and what needs to be done becomes clear. What is wrong is that the Carletonville community, with its homelike stability and its informal networks of mutual support, is threatened with destruction by some of the very prophylaxis undertaken in the name of the HIV/AIDS programme. We should think twice about the moral fragmentation of young people and other factors that have exacerbated their health situation.¹⁵ It follows according to Sisulu [1992:2] that “certain ‘given’ or structural factors can be readily identified. The first is demographic.”

¹⁵ This aspect will be fully discussed in chapter 6.

2.4 Development and demographic influences

Demographic influences have often been identified as one of the historical causes of HIV/AIDS and other social ills in any part of South Africa. The land Acts of 1913 and 1936, together with the Group Areas Act of 1950, have often been referred to as instruments used to dispossess and impoverish blacks [Ramphela, 1992:13]. Taking a broader picture of the HIV/AIDS pandemic, Barnett and Blaikie [1992:15] state “AIDS in Africa is likely to result in exceptional and unusual demographic changes in some areas over the medium term and thus have serious socio-economic effects.” An important feature of Gauteng province is the youthfulness of its population. The influx of job seekers in and out of Carletonville has a positive and negative impact on the young people. There is an accelerated population growth, which impacts both on the size and shape of the population. “The argument that migration is a risk factor for HIV and other STDs rests on the assumption that migrants are more likely than non-migrants to have additional sexual partners” [Williams, Campbell and MacPhail. 1999:152]. It is unfair to see migration as a one-way traffic without giving due consideration to the fact that people are always moving globally and in circular patterns. What is inferred here is that the end point of a potential migrant could be the beginning point for another migrant. Thus the situation is slippery, complex and fluid. “Furthermore, there are many different types of migration, and each may carry with it a different risk of sexually transmitted infection” [Williams, Campbell and MacPhail. 1999:153]. HIV/AIDS is synonymous with sex and it is difficult to find any migrant who has not lost a close relative to HIV/AIDS. Moreover, most migrant workers are likely to be HIV/AIDS patients who have discontinued medication back home before coming to their new environment.

As a result of population increase, there is congestion of make-shift structures: “the Carletonville Transitional Local Council initiated the development of new township, south of Khutsong; making for an additional 2 941 residential and 11 business stands. This plan of action is laudable, but what about the enormous pressure on education, which ensures the direction taken by youth culture? What about the impact of HIV/AIDS on the health of the young people? With the familiar slowed growth of industries and investment in Carletonville, it is obvious that unemployment would persist. Government statistics confirm that between 1984 and 1987 there was a fall of

200,000 jobs in mining, construction, manufacturing, electricity, transport and postal services” [Bundy, 1992:1]. In this kind of situation, coupled with the HIV pandemic, unemployment has become by many standards a mass phenomenon in Carletonville, especially among the youth in the age bracket of 16 to 26 years. Not only are the youth not in any paying jobs, they also lack scientific awareness, vocational skills and computer literacy. This will be more thoroughly discussed under “Education” in 2.4.1.

2.4.1 Education

Education is a struggle, but for greater life, if its mission and vision is positively focussed on young people and to what they would become to themselves and to the nation. A well-aimed education that promises to guide, empower and inspire the youth must untie them from their past experiences and catapult them into the unlimited future. It must instil in them the spirit of prophecy, not just history. History is good and important because it tells us where we are coming from, but prophecy focuses on where we are going and helps to prepare us, well in advance, against what lies ahead. The programme that encourages young people to use condoms when engaging in sex and the teachings on safer sex are in general all half-right, but the programmers did not fully recognise that the human body is interdependent and must be balanced synergistically by taking into consideration food, shelter, clothing etc., not merely sex. There are programmes for sex education, but where is the food or agric educational programme, the craft education, the home economics education etc? A kind of education that places condoms in the palms of the young people and teaching them merely to go for sex directly contradicts this kind of holistic approach to education that empowers the youth in all areas of life.

The kind of education espoused here is geared toward “the pedagogy¹⁶ of action and reflection”. Linthicum [1991:61] sees this kind of approach as “very dynamic in bringing about change in the process of action-reflection-action. It is a kind of teaching method which frees people from the control of old ways of thinking and of acting, and enables them to take charge of their own future”. It is often argued that the

¹⁶ **Pedagogy** n. [Fr. *Pedagogie*, Lt. *Pedagogia*, Gr. *Paidagogia*] 1. The profession or function of a teacher, teaching. 2 The art or science of teaching; especially, instruction in teaching methods.

Apartheid educational system contributed towards most of the problems confronting young people in Gauteng and even in South Africa today. The present problem of HIV/AIDS among young people is an indicator that a more radical and holistic system of education needs to be put in place. As a part of building youth coalitions, educators would help the young people identify their felt needs. The young people might identify their felt needs with the cry: "We are dying we need life, we want to live." In the process of discussing this felt need, the question arises: "What are we going to do about it?" It must be noted that the phrase: "We are dying" or "We want to live" does not point to HIV/AIDS alone as the cause of death. Hunger, unemployment, shelter, clothing, exposure to the cold of winter, lack of parental care, lack of education, etc, are all factors contributing to the death sentence facing young people. What kind of education do we have for the youth and how is it structured? Are the facilities there for them?

The alarming report by Slabbert, *et al.* [1994:101] indicate that the South African primary education system is characterised by:

Problems of access; massive dropouts at different levels, in particular after the first school year; class sizes that are often in the region of 50 to 60 students per teacher; facilities that are more often than not hopelessly inadequate; teachers who are often not sufficiently qualified; a good percentage of schools in rural areas which are often no more than shacks with little of any useful educational materials

The situation is worth studying very closely because the latest data according to Slabbert, *et al* [1994:101-102] report "the annual growth of the black primary school population is approximating the normal black growth rate, while the growth in numbers of secondary school pupils is a strong indication of the need for more facilities at this level." The secondary school in Khutsong¹⁷ reflects the old "restricted traditional secondary schools where facilities are not up to standard, teachers are not properly qualified and access to subjects such as mathematics, physical science, economics, business economics, accounting, etc is limited because of shortage of teachers qualified to teach these subjects" [Slabbert, *et al.* 1992:102]. This present

¹⁷ Khutsong is a black township in Carletonville and home to many black youths infected with the HIV/AIDS. The greater part of this research was done amongst the black youths living in Khutsong.

situation, coupled with the devastating impact of HIV/AIDS, leaves the youth frustrated with the lack of learning opportunities offered to them. Many Carletonville youths find their formal educational experience inadequate for their felt needs, as shown by the high dropout rate. The point made here finds support in the reports of Slabbert *et al* [1992:103] that:

Secondary schooling, although expanding rapidly, is inadequate in respect of availability, relevance to the job market or preparation for post-secondary education. It is no wonder the dropout rate is so high and that large numbers of young people leave school inadequately prepared to meet the demands of modern commercial and technological world and find themselves alienated from society.

There are many youth dropouts from the formal school system in Carletonville who are unemployed and are in need of non-formal education and training that will improve their opportunities for employment. To aid in effectiveness in the area of basic education for the youth in Carletonville, it is important to tailor education into the HIV/AIDS programmes in order to meet the needs of the community. It is expected that such education would encourage the young people to discover their potential and release it early when they still have the energy to work. Young people admitted that their natural talents, gifts, abilities and ambitions are still intact despite the negative impacts of HIV/AIDS pandemic in their lives.

2.4.2 Economic influences

It is important not to overlook the economic impact on a society or a particular group, such as the young people, when conducting research about HIV/AIDS in Gauteng, and particularly in Carletonville. In developing one's understanding of HIV/AIDS in Carletonville, a considerable analytical review of the existing socio-economic reality is vital. The theory that seeks to inform the development of well-honed and effective response, is not enough. Much of the research on HIV/AIDS alone by epidemiologist and biomedics is descriptive, with heavy emphasis on predictions of impact. Where an interventionist framework is touched at all, it tends to utilise international frameworks and research rather than local ethics, policy and practice development. This kind of research leaves the local researcher to guess at whether assumptions of behavioural change and significant change in social and ethical response were seen as a thread that

runs through the length and breath of the problem of HIV/AIDS pandemic in uniformity. Surely, there is a great need to strive toward understanding HIV prevalence among young people in Carletonville as a community on its own merit. It is in Carletonville that one finds many resident migrant workers from all neighbouring countries. It is in Carletonville that the migrant labour system encourages unsafe sexual behaviour because the majority of the workers are far removed from their families and regular partners, thereby providing a means of transmitting the HI virus. During periods of leave or after completion of their mining contracts infected people carry the virus back to the rural areas where they transfer it to unsuspecting wives or sex partners.

The substance of what young people in Carletonville, and by extension the Gauteng province, think about HIV/AIDS is linked to the broader processes of life in the economy and society. This is because “economics exercises a greater influence over the actions of individuals and groups as well as those of governments” [Schumacher, 1973:33]. Carletonville, just as in any other black community in Gauteng, experiences social and economic change, and the disaster of HIV/AIDS impacts these ongoing processes. Most young people interviewed said:

Many of our young people are not educated to the level of acquiring white-collar jobs, which means sitting in the offices to do less physically taxing jobs. When we get anything to do, it is either to dig, to stand all the day sweeping streets or people’s compounds, carrying bricks and mixing concrete and cement for building contractors. This disease drains physical and emotional stamina forcing many of us to deliberately stay out of daily paying jobs. And they say we are lazy, we don’t want to work.¹⁸

Most of the economic activities in Carletonville consist of agricultural labouring, which involves digging, clearing construction sites, and gardening. Most of these jobs do not require academic qualifications and therefore are usually oversubscribed. Alternative jobs such as trading activities require ownership of transport to move from one place to another. Coupled with this is the economic insecurity of women. As matter of fact, most uneducated women cannot dig in the mines or do work such as gardening, and this impacts their sexual practice and the spread of the HIV/AIDS in

¹⁸ Interview at Carletonville 14/05/2003.

Carletonville. The absence of conventional economic activities gives most jobless women the lieu way to seek to possess male partners as a means of livelihood. Another problem is that HIV/AIDS incapacitates the ability of young people to mobilise sufficient labour in Carletonville. Most young men suffering from HIV/AIDS do not have the stamina to do hard work such as digging or labouring under the heat of the sun as gardeners. Financial constraints for both disabled and able-bodied men to set up their own business are a big problem in Carletonville. The lack of government or international organisation sponsored centres for granting soft loans to women and bursaries to young people who have the potential for craft training is a dimension of vital importance. Home economics such as sewing, catering, etc is a career option into which women can be encouraged to take up for their livelihood, but there are no training schools within Carletonville for these kinds of options. It seems in times like these, crisis must lead to opportunities of vision. It would be appropriate at this time for the Government to establish Trade Centres for training young men and women in the Carletonville community. Most women in Carletonville labelled as sex workers are not in the sex business because they like it. They were forced into it because of economic circumstances. In other words, they do not practise prostitution for pleasure, but do so as a result of economic pressure.

2.4.3 Human development influences

We are living in a global and industrialised world¹⁹ where a lot of value is placed on the quality of manufactured products. The quality of life of young people infected with HIV/AIDS is yet to be fully disclosed. It is generally assumed that young people living with HIV are content with the status quo because there is no feedback on the general condition of their lives. It appears young people living with HIV/AIDS are nobody's stakeholders and therefore there is no need for continuous improvement of their personal and professional development. For as long as the earth endures, government and employers of labour will continue to look for healthy young people to staff their businesses. The fact that they seek for these kinds of people is a

¹⁹ Most social scientists say it is a "Global Village" implying that when America coughs, Africa inhales it. It is a sign of the interconnectedness of all countries of the world. It is as if the whole world is held in place by one pillar that, when shaken by a tremor, sends its waves vibrating to the ends of the earth.

testimony that human development is an essential part of moral and health education. The quality of life of young people is now being tasked and questioned because of the impact of HIV/AIDS in their lives. Surely HIV/AIDS is a general, or rather a national problem, but it operates at personal level of the life of the infected person. As a matter of fact, HIV/AIDS is an individually determined disease that cannot be dealt with effectively without tampering with the social and developmental context of the infected individual.

The government and many NGOs [non-governmental organisations] misinterpret the impact of HIV/AIDS on young people. They suppose that if they can provide programmes toward voluntary counselling, testing and the use of condoms, the problems with young people will go away. The problem with programmes of any sort is that it is people who are the programmers, and they use systems and structures as the outward expressions of their own character and competence. Imagine the dreadful and eye-sour pictures of people infected with HIV/AIDS that litter pages of books, journals and newspapers. They are products of programmers who, thinking that they are creating HIV/AIDS awareness, end up creating fear and stigmatisation of the infected people by beholders of such pictures. Who would, after watching such frightening pictures of people living with HIV/AIDS, go ahead to embrace the infected person? Or, to put it in another form, who would, after beholding such pictures, gladly come forward to declare his or her HIV/AIDS status?

Human development does not *ipso facto* mean the development of those living with HIV/AIDS. Human development must focus on those infected as well as those not infected. When a total quality person²⁰ is created, then a total quality programme for those infected with HIV/AIDS can be created. One of the ways to develop young people in Carletonville is through moral and health education. The best way to predict the future is to create it by creating a moral and health education that aims at character and skill development as an ongoing youth improvement strategy.

²⁰ A total quality person is a person who sees and judges things objectively as opposed to a subjective and internal assessment of situations such as HIV/Aids in people's lives.

2.4.4 Social development

The fate of the unfortunate goat in the animal kingdom was such that the dogs ate the strong bones and the goat suffered from toothache.²¹

Social and political conditions in South Africa, and especially in Gauteng, create circumstances that make young people particularly vulnerable to HIV infection. Most young people in Carletonville are living on the fringes of society, out of reach of formal school- and community-based services. Some of the youths found in the streets portray the agony of leaving home due to violence or as a result of losing one or both parents to HIV/AIDS. A good number of these young people remain isolated by prejudice and discrimination because of their refusal to sell or barter sex for protection, a meal, or a place to sleep. Yet, for some of them, sexual interaction may be one of the few opportunities they have to experience human warmth and intimacy.

Most of the black youth in Carletonville and Gauteng are illiterate and have little or no education leading to marginalisation. Thus, quite a number of them are prevented from meaningful participation in social and economic development programmes in the community. It is imperative that any social development in the community must begin by targeting the individual or personal development of the youth. It must target the family, which is the cradle of personal development. Social development should target people at the grassroots level of community life. The principle of the value of life²² sees the family and the community as the cradle of birth, marriage, and procreation. Almost all the subjects referred to the past history of South Africa as the cause of their present predicament. As a matter of fact, it seems there is no other way to avoid issues that impinge on the past history of the social problems of young people in any part of South Africa.

The escalating political violence in South Africa during the dark days of Apartheid placed an increasing strain on social relationships. Young people had little or no

²¹ An Ibo proverb or idiomatic expression, which infers that someone innocent is painfully paying for a crime that he or she did not commit. That has always been the experience of children in times of war or violence between husbands and wives or within communities at war with one another. This is exactly the experience of young people described here.

²² This will be discussed in detail in chapter 5.

regard for their parents, who could not protect them from dehumanising situations. Different political and interest groups emerged within the rank and file of the black people and it was all done in the name of fighting for freedom. Of course each group had its own agenda, which led to power struggles and group classification in the community. In the theology of salvation one is either saved or not saved, so in a period of war and conflict no one must pretend to sit on the fence. Nobody was neutral. This state of affairs left school teachers in a dilemma and they became the “targets of anger” [Ramphela, 1992:19]. Teaching was abandoned in most black schools, facilities were either destroyed by angry students or were left to rot. In most cases, the non-provision of science facilities and other infrastructure were cited as reasons for fighting the government of the day. Things fell apart and families could not hold together.

With children stationed at home for fear of been killed in the violence or for utter hatred of the entire political and social system, this meant that parents had to feed more mouths. The situation was so bad that poverty, overcrowding, migrant labour and a general sense of worthlessness weakened families. In the face of this violence and fighting, most families were not ready to cope with politicised and rebellious children. Like the breaking of a dam, families faced an uncontrolled mob of youths who attacked authority structures at home and at school. A great chasm was left in the lives of young people. This chasm stills remains to be filled. Yet it is only being agitated in the present dispensation by the outbreak of HIV/AIDS. Again, the social lives of young people, and by extension those of the communities, are in disarray. Coupled with ignorance of HIV/AIDS’ infectious nature, many parents contracted the disease and died while taking care of their young ones who returned home sick. Some of the young people interviewed at Carletonville alluded to this fact:

You see some of our young people who were living out of this township came home with this virus without knowing what was happening to them. Their parents helped in washing their sores with bare hands. They did not know what kind of sickness it was. They, out of pity for their own children embraced the sickness and in the process contracted the disease and later died months after their children had passed away. The community could not understand why both old and young were dying until we were told the nature of the disease and what to do.

With the programme of HIV/AIDS awareness and the eye-sore pictures of HIV/AIDS victims displayed everywhere, came social stigmatisation. With awareness of the infectious nature of the disease, parents became more cautious and many a time avoided their children with HIV/AIDS. The community began to avoid young people living with the disease. The most that the community could do was to bury the dead out of sight and keep a distance from those suspected to be carrying the virus. With this kind of social disintegration in the community, anger, frustration and buck passing or blame shifting was registered in the hearts of people. The people are angry because the freedom and death that have come to greet them are two major irreconcilable phenomena experienced simultaneously. They are frustrated because they did not know what to do to stop the spread of the disease. The buck passing or blame shifting has to do with the assumed fact that it is the white people who threw this disease in the air to kill and depopulate all black people. Hence, most ignorant black Africans believed that HIV/AIDS was thrown into the air by white forces; the traditional way to deal with it was to have sex with a virgin girl. Enlightened people disagreed with this kind of diabolically mystical idea and offered the use of condoms as a solution. Most young people raised their eyebrows at this and alleged that the condoms were of inferior quality compared with what the white people are themselves using if they use them at all.²³

This is the kind of confused and disintegrated social atmosphere young people in Gauteng and Carletonville are living in. What is the government doing about this? All hands are on deck to deal with the spread of HIV/AIDS en masse. But, this kind of approach is leading to a denial and delimitation of the importance of the individual. Thus, young people are thereby conditioned to see the government and NGOs [non governmental organisations] as agents of change, rather than themselves. The socio-ethical development of the individual's capacity and freedom of choice is compromised in favour of the survival of the group. The programmes of the government and most NGOs for young people are never matched by a determination of the individual to take responsibility for his or her life. Individual initiative and responsibility for one's own sexual behaviour is discouraged by the demands for

²³ Many young people are not aware that exposure of condoms to ultraviolet light, heat, humidity, and ozone makes latex deteriorate and thus weaken latex condoms. The longer the condoms are exposed to these conditions, the more easily they break.

solidarity of action vis-à-vis providing a condom for every youth.²⁴ Self-esteem and respect for the human dignity of young people infected with HIV/AIDS is compromised, and the perception of risks attached to the sexual behaviour of young people has led to acquiescence and, many a time to lawlessness and violence.

The significance or importance of what is being said here will be fully discussed in chapter 5. Such reckless living is manifest in young people's recourse to alcohol, sex, dagga and stealing as a survival strategy. For most of them stealing, especially from White people is regarded as redistribution of wealth taken from blacks. Many of those who are victims of HIV/AIDS infection, along with others who are moderately god-fearing, are trying against all odds to maintain an illusion of control over their own lives.²⁵ Young people in Gauteng and Carletonville know that they are in a crisis: social crisis, unemployment crisis and health crisis. Their particular brand of socio-ethicalism and all their efforts to mediate the HIV/AIDS crisis seem to have reached its *cul-de-sac*.

2.4.5 The youth and the health crisis

Today I stand here a dying girl, ailing girl who had a yesterday, a girl who probably has today but without a tomorrow for death is like my second shadow. Before, I was ambitious, beautiful, prudent, intellectual but ignorant!

I regarded the story of HIV/AIDS as a mere fantasy wrapped in theory. I saw it as a ridiculous bedtime story told by my anxious and cautious parents. But the story became a reality when I stood before a sympathetic doctor who read out to me the laboratory report that I am HIV-positive. The news exploded into my cranial nerves like a thunderstorm over the Indian Ocean.

As I stand here talking to you, I feel the pangs of death and the floods of guilt. I have become a stranger to my sisters and brothers. To the entire family, I am like an alien. I own this life long disease to that ill-fated night when I surrendered my body to my boyfriend. I remember how he sweet-talked me into lying down on the long Savannah grass which served us like a six by six king size bed in a seven star hotel. There we lay as he romantically expressed his

²⁴ There has been no social amenity so abundantly supplied to young people by any government as condoms. It is free of charge and millions are produced and supplied at no cost to young people. If bread for food and sugar for tea are provided in such a large quantity, what a great social impact that would be. What a great difference that would make in the lives of poverty stricken young people.

²⁵ This is the kind of young person that this researcher is dealing with. There are many like them who are not members of the Khutsong Youth Friendly but are implicitly in support of the activities of the youths in trying to create a HIV/AIDS and drug free community in Khutsong.

love for me with his hands busy undressing me. I patiently waited for him while my heart danced with joy and anxiety at having the first sexual intercourse with a man I loved.

Two years have gone down in history and now I tell the story of how I enjoyed unprotected sex. I have the HIV virus and it can happen to anyone who accepts hook, line and sinker that a piece of rubber is strong enough to separate you from death. The death of HIV/AIDS.²⁶

The HIV/AIDS crisis situation in the lives of young people is obviously one of the causes of the breakdown of family structure in Carletonville and is also responsible for the social change in the community. The situation has raised a host of complex and difficult ethical issues for the entire community. If we must see the family in the context of the social units, we would be forced to admit that it is in the best position to secure the interests and care of young people. The family is linked to the larger local authority structures responsible for health and social welfare. The problem in dealing with youth and health is that young people are intermediate between families and health, social and other authorities. Responses of young people during interviews reflected this claim:

You see! When we young people go the clinic, the health workers shout at us saying, "you have come again? You are too young to ask for condom. By the way did your parents know what is happening to you? We can only do what we can at a time." So many of us turn back on them and walk away to treat ourselves or go to the natives medicine person who would help us without asking much questions.²⁷

It therefore follows that many young people do not want to go to public health workers in order to avoid embarrassment. Many young people keep their health conditions from their parents and keep enduring their pain with the expectation that death can come any time. Young people with HIV/AIDS try to keep to themselves and would not trust any adult whose character is known to have been hostile towards them. Generally, young people do not have good relationships with society. The reason has to do with the economic and social powerlessness of young people. Another factor is the educational impoverishment of many young people at Carletonville. All of these problems have a large impact on and serious consequences

²⁶ Poem by Williams O. Mbamalu

²⁷ Interview with young people conducted at Carletonville 14/05/2003

for the health of young people. Granting that the health of young people is in the balance, what could one say is actually the reason behind the current paradigm responsible for the sexual behaviour of young people in Gauteng and Carletonville? This aspect will be dealt with in chapter 3.

2.5 Conclusion

This chapter examined the historical setting of Gauteng and Carletonville. The findings reveal that people's socio-economic and cultural background is very important when dealing with the outbreak of epidemics such as HIV/AIDS. The integration of such historical facts becomes imperative especially when such an epidemic as HIV/AIDS has acquired its own history. The people of Gauteng province and Carletonville district were, from the time of the discovery of gold, characterised by the intermixture of economic, social, cultural and environmental factors. Though the people lived in a community where almost every half a meter space is covered with gold, the poverty of integrated social, cultural and religious life reigned over them. The people grappled with socio-economic and political problems coupled with the Apartheid system. Family life and the community structure of the people became diluted, leading to the collapse of socio-cultural and moral sanctity.

The loss of land and the relocation of the people from their natural occupation impacted the education of young people. The introduction of the Group Areas Act by the Apartheid government of that time led to shifting of people from one occupation to another. The people's struggles for ownership of land and participation in socio-economic and political matters directly affecting them led to incessant hostility between the blacks and the Apartheid government. The situation then was not favourable for building stable families and communities for the survival, education and nurture of children. The youth were enlisted to fight for freedom beside their fathers. Soon they took control of their own lives and displaced traditional African respect for parents. The slogan and vocabulary common among the youth was freedom or death.

With the end of Apartheid came freedom and the categorisation of the youth as a 'lost generation' or the 'marginalized youth.' The new democratic government of South

Africa faced the problem of reconciliation, restoration and restitution while the youth grappled with the problem of how to survive 'freedom'. This led to the complete loss of traditional norms of sexual behaviour so much so that the HIV/AIDS epidemic was loosened upon the people like the breaking of a dam. While the government is busy fighting the HIV/AIDS pandemic, the thing most needed has been the social and moral integration of the youth. In order to achieve this integration, this chapter examined the demographic, economic, social and human influences impacting upon the youth. This chapter ends by noting that the youth are in a health crisis, a crisis that has caused the social, moral and family breakdown in Carletonville. Furthermore, this chapter anticipates the discussion of the direct causes of the spread of HIV/AIDS among young people. This will be taken up in chapter 3.

CHAPTER 3

A study of the causes of the spread of HIV/Aids among the youth

3.1 A case study

The International Conference Auditorium was packed with people from all walks of life. The country's representatives were present; including: Adam Afric, an atheist and a Professor of technology over nature and natural environment, Stephen Aids, a pantheist and Professor of the worship of nature. Eagle Pentecost, a born again Christian and Professor of Pneumatology; Edwin Vulture, the national chairman of the gay association of Sodom; Madra Mamiwater, chairperson of the Association of International Sex Workers. A great number of representatives of different religious sects were also present at the occasion. They had come to discuss the topic: "Abstinence from Sex promotes good health and a godly life", a proposal by the Universal Christian Association for the prevention of HIV/AIDS among young people.

Prof. Pentecost presented a paper entitled "The Earth and Those Who Live In It: in search of the ground of ethics." He pointed out that the human race is fundamentally responsible for what they do and that pain and pleasure are never present in the same instant. At the end of his speech there was murmuring and lots of whispering among the delegates. Half the people in the conference hall were emotionally dejected and deflated by what they termed an archaic absolutistic and escapist Christian ethics. Madra Mamiwater responded to the speech in a paper entitled "Sex Is A Beauty Treatment". At this, the conference auditorium was lit up with a joyous ovation, clapping and jumping. One man stood and made straight to the podium and kissed the lady six times.

She introduced her speech: "Sex is a beauty. Scientific tests find that when women make love they produce amounts of the hormone estrogen, which makes hair shine and skin smooth" [<http://skins.hotbar.com>]. Gentle, relaxed lovemaking reduces your chances of suffering dermatitis, skin rashes and blemishes. The sweat produced cleanses the pores and makes your skin glow. Lovemaking can burn up those calories you piled on during that romantic dinner. Sex is one of the safest sports you can take up. It stretches and tones up just about every muscle in the body. It's more enjoyable than swimming 20 laps, and you don't need special sneakers! Sex is an instant cure for mild depression. It releases endorphins into the blood stream, producing a sense of euphoria and leaving you with a feeling of well being. [At this point she was interrupted. People clapped and began to dance. Ladies clung tightly to men and kissed them passionately]. The more sex you have, the more you will be offered. The sexually active body gives off greater quantities of chemicals called pheromones. These subtle sex perfumes drive the opposite sex crazy! Sex is the safest tranquilizer in the world. It is 10 TIMES MORE EFFECTIVE THAN VALIUM. Kissing each day will keep the dentist away. Kissing encourages saliva to wash food from the teeth and lowers the level of the acid that causes decay, preventing plague build-up. Sex actually relieves headaches. A love-making session can release the tension that

restricts blood vessels in the brain. A lot of love-making can unblock a stuffy nose. Sex is a natural antihistamine. It can help combat asthma and hay fever”.

At this point, the conference was literally brought to an abrupt end. Energetic young men rushed Madra Mamiwater and carried her shoulder high dancing along the streets chanting and praising the age of human rights, privatisation and individualism.

3.2 Introduction

The purpose of this chapter is to introduce some of the intensive causes of the spread of HIV/AIDS among young people in Gauteng and Carletonville. As a background, the basic human biology and concepts of HIV/AIDS must briefly be discussed. As discussed in chapter 2, the spread of HIV/AIDS is linked to various causal factors, most of which have to do with societal, economic, cultural and political issues. Adler [2000:70] observes that “the recognition of social context as a strong determinant of behaviour has moved HIV/AIDS from a narrowly-defined, biomedical, health related problem to one that is intimately tied to development and human rights.” Hence HIV/AIDS is also a human rights issue; it is tied to rape, vindictive sexual activities and the culture of violence in the society. It is the hope of this chapter to take a general historical survey of these causes of the spread of HIV/AIDS in the community and especially among young people.

3.3 The causes of the spread of HIV/AIDS

The above case study tends to justify the assumption that sexual behaviour is simply a matter of personal preference without major socio-religious implications. Adequate Christian ethics must start from examining its own relation to society and, in an immoral society, its own relation to those who are morally weak. The severance of ethics from Biblical values and godly standards, ardently promoted by some modernists, still finds lodging and illicit intercourse in the bosom of some political and religious leaders in this country and has brought moral chaos, HIV/AIDS and death. Does it have social approval? Does it have individual approval? Then do it. What is HIV/AIDS?

3.3.1 Basic concepts of HIV/AIDS

Almost from nowhere, HIV/AIDS enters our communities, grips our families and robs us of our parents, sons and daughters, leaving women childless. Homes are left without children while the very old parents live without the young ones to run their errands. HIV/AIDS has the most profound socio-economic and personal consequences ever known to mankind. The World Bank [1997] publication laments:

HIV/AIDS has the potential to inflict the most terrible pain and suffering, to end all hope for the future, and rearrange lives in ways that could never have been anticipated. It separates parents and children, husbands and wives, brothers and sisters, lovers and friends. It can destroy economic systems, and the capacity of towns, villages and communities to provide for themselves.

All hope is not lost for humankind, despite the fact that “an HIV/AIDS epidemic progresses, and people begin to die in significant numbers” [Donahue, 1998:7]. The capacity to deal with the problem lies within humankind. Gilleton and Warwick [199:58] encourages us with the fact that:

Like many catastrophes, it [*HIV/AIDS*] can bring out the best in people - the capacity to care for others, the desire to show understanding in times of crisis, and the ability to offer support in extreme adversity...for in the midst of this damage and destruction lies the means to teach us what we are-a global community united by one common desire to deal with HIV and AIDS, and its impact on households and communities worldwide.

The epidemic spreads silently from all known and unknown means through a tiny virus known as HIV [human immune-deficiency virus]. Tracing the history behind the concepts of HIV/AIDS, Tilley-Gyado and Elkins [1993:6] document that:

From all evidence, a silent but gradual immuno-infection with causative agent of some sort began in the 1970s. Then, nobody knew what caused it. AIDS, the Acquired Immuno-Deficiency Syndrome, was first described in the United States and Europe in 1981 with primary emphasis on the homosexual population. Stigmatisation was immediate. If one was not homosexual, one was not at risk. Once another marginalized group, intravenous (IV) drug users, became widely identified as at risk, hazards to the general population became more apparent. From the onset, the context was markedly different in Africa. Identified first among commercial sex workers and their clients, heterosexual men and women, i.e., the general population, were immediately drawn in. Early on, it was apparent everyone was at risk.

The above quotation is true of South Africa. Minnie, Prins and Niekerk [2002:51] reports: “Experts estimate that South Africa probably boasts the highest incidence of Aids infection in the world. South Africans were aware of the danger posed by Aids as early as 1985.” The South African Minister of Labour Mdladlana once said: “The Human Immunodeficiency Virus (HIV) and the Acquired Immune Deficiency Syndrome (AIDS) are serious public health problems that have socio-economic,

employment and human rights implications” [Government Gazette, 25/04/2000]. “HIV is the singular common factor that is shared between Aids cases in gay men in San Francisco, well nourished young women in Uganda, haemophiliacs in Japan and children in Romanian orphanages. To deny the role of HIV in AIDS is deceptive” so concluded Robin Weiss of the University College London [Natal Witness, 7/06/01].²⁸ There are many medical scientists who have created storms around the issue of possible linkage or relationship between HIV and AIDS. American biochemist David Rasnick has long disputed that AIDS is transmitted sexually [Sunday Tribune, 19/3/00]. Also Peter Duesberg, a California-based scientist argued that AIDS is not caused by the HIV virus. In fact, he argued that Aids does not exist. The fact remains that a number of carefully conducted experiments and clinical case studies have shown HIV to be the cause of Aids. In Issue Briefing, [epolitics SA NO 14:19. April 200], HIV/AIDS has fulfilled all the four postulates of Koch raised by Duesberg in 1987.

These are:

- ❖ The micro-organism causing the diseases must be found in all cases of the disease
- Must be isolated from the host and be grown in pure culture
- ❖ Must reproduce the original disease
- ❖ And must be found in an experimental host so infected.

These included case studies from accidental HIV exposure in laboratory workers, occupationally acquired HIV infection, haemophiliacs, mother-to-child transmission, and injection drug use. The chronological association between HIV infection and the development of AIDS has been demonstrated in all these areas.²⁹

In a research such as this, questions concerning the link between HIV and AIDS as such are no longer a debatable issue in present day South Africa. “The South Africa Medical Association is satisfied that the link between HIV and AIDS has been

²⁸ Weiss’ statement can also be found in the paper he co-authored with an American colleague Harold Jaffe in the Scientific Journal Nature in 1990.

²⁹ For further discussion on this, see the article written by science journalist John Cohen in the *Journal Science* 1994, 266] as well as the *US National Institutes of Allergy and Infectious Diseases*.

sufficiently demonstrated by mainstream science” [Natal Witness, 21/04/2000]. Medical Research Council President Malegapuru Makgoba says, “several carefully conducted experiments and clinical case studies have shown that HIV is the cause of Aids” [Saturday Star. 21/04/2000].³⁰ Considering the devastating impact of the disease on young people, to continue to argue that HIV and AIDS are not organically related or linked could send out a particularly dangerous signal to millions of South Africans who would welcome any excuse not to be encumbered by the need to be careful in their sexual relations. In light of what have been said about HIV/AIDS, a basic knowledge of the biology surrounding the disease is necessary.

3.4 HIV/AIDS: General overview

HIV is an abbreviation for Human Immune Virus. A virus is a kind of germ, extremely small that cannot ordinarily be seen without the aid of a microscope scientifically designed for that purpose. The human body is made up of small living building blocks called cells, which are the very things HIV seeks to destroy. AIDS is an abbreviation for Acquired Immune Deficiency Syndrome. “Acquired” means it is received from some outside source. “Immune” stands for the body’s ability to fight illness. “Deficiency” means that the body does not have enough ability to fight the illness. Finally “Syndrome” means that it is not only one kind of illness i.e., it could be a string of several illnesses.

It is generally accepted that Human Immunodeficiency Virus (HIV) is the cause of Acquired Immune Deficiency Syndrome (AIDS). According to Tilley-Gyado and Elkins [1993:6], “AIDS is the final stage of the infection with the Human Immunodeficiency Virus (HIV), first recognised in 1983”. However, the first diagnosed cases of Aids in sub-Saharan Africa were reported to the World Health Organisation in 1985, and it is thought that HIV entered South Africa in the late 1970s. In 1992 sub-Saharan Africa was the only region in the world where men and women were infected in roughly equal proportions [Gilgen *et al.*, 2000:16].

³⁰ Published on the web by IOL on 21/04/2000. 19:37:21

“HIV/AIDS started spreading in Kenya in the late 1970s or early 1980s, though HIV prevalence was very low in Kenya during the early 1980s, it has been increasing rapidly in the past few years” [AIDS in Kenya: 1996:8]. “The first symptoms of AIDS were detected by doctors in Uganda in 1982, it was not until 1986 that it was officially reported that people were dying from the disease” [Bakyawa, 2003:1]. In Nigeria, for example, “HIV-1 subtype A & G recombinant is the most prevalent strain” [see <http://www.ngrguardiannews.com>]. In South Africa, in 1986-87, three patterns of HIV transmission were described. Pattern one, which was found in the early stages of the epidemic in developed countries, included epidemics where transmission was mainly among homosexual and bisexual men. Pattern two, which rapidly established itself as the dominant pattern in Sub-Saharan Africa, included epidemics where HIV is spread mainly through heterosexual contact. Pattern three included transmission to haemophiliacs through contaminated blood products [Gilgen et al., 2000:15].³¹ HIV is carried in the human blood stream, and in other fluids such as semen, breast milk and vaginal fluids. Richard L. van Houten [2002:3] agrees that the disease attacks by crippling and destroying the blood cells that fight other diseases and infections. Eventually, a person infected with HIV becomes weak, and may be afflicted with several diseases. There is a pronounced loss of weight. Diseases such as tuberculosis or kaposi’s syndrome cancer often cause death in a weakened person. Once the diseases begin to take over, a person may be said to have AIDS.

Given the nature of HIV, Tilley-Gyado and Elkins [1993:6] infer that two types of HIV have been identified-“HIV-1 and HIV-2 both of which are indistinguishable, both develop into AIDS”. Two important characteristics of HIV are that it is both a retrovirus and a lentivirus.

HIV is a retrovirus. Genetic material in the form of RNA has to be converted to DNA before it can integrate with a human gene. The enzyme responsible for this process is called reverse transcriptase. The target system that HIV attacks is the immune system. T-cells or any cells, which have CD-4, are attacked through the HIV membrane protein. A non-infected person “normal” adult has between 800-1,000 CD-4 and T-cells/cubic millimetre of blood. When the count drops to about 200, the body is invaded by opportunistic infections and cancer. HIV is a

³¹ For more details on this see works done by Mann, Tarantola and Netter, 1992 and Campbell & Williams. 1996.

lent virus. There is a very long period between infection and the beginning of serious symptoms [Tilley-Gyado and Elkins, 1993:6].

3.5 Commonly accepted means for the spread of HIV/AIDS

In research such as this, it is difficult to get away from the questions people ask. Most of the youth interviewed about their lifestyle have asked many questions, most of which have to do with how and where AIDS originated. Why is HIV worse in South Africa? Are Scientists succeeding in getting a cure for AIDS? How does HIV/AIDS get into a person? Some prevalent causes of the spread of HIV/AIDS include heterosexual and homosexual intercourse and rape in Prison camps and among the Military and members of the Gay group³². HIV/AIDS is spread through what is called oral sex, anal sex and vaginal sex. It is also common knowledge that HIV/AIDS is spread through blood contact during activities such as blood transfusion, organ transplants, intravenous (IV) drug use, using non-sterilised instruments during skin piercing [tattooing], prenatal transmission, sharing shaving tools and dental tools. In most parts of Africa, HIV/AIDS is contracted through male circumcision and female genital mutilation. Discussion of each item in this list is necessary.

3.5.1 HIV/AIDS is spread through sex, blood and other means

In the preamble to the issue 'dealing with the spread of HIV through sex,' the question is, 'who is morally qualified to engage in sex'? Some respondents argue that anyone is free to engage in sex, it is a human rights issue; it is a paramount issue at the physiological level of human need. Could one just engage in sex with anybody, anywhere and anyhow just as happens among animals? I have argued elsewhere that God created human beings in His own image and endowed them with the ability to organise themselves and live an ordered life. If anything goes wrong with the ordered system it means that something has gone wrong within the system. If a married man or woman is diagnosed HIV-positive, it means that either of them has been infected from outside of their marriage. One of them must be held responsible for infecting the other. Similarly, if an unmarried man or woman is diagnosed HIV-positive, it means

The Gay group is a group of men who have sex with men. Their counter parts are women who have sex with women. This group is called Lesbian³²

he or she has been sleeping around with men or women or at least must have been raped by a person with HIV/AIDS. There are many issues surrounding the sexual transmission of HIV/AIDS and it is commonly accepted that:

The Human Immunodeficiency Virus (HIV) is a sexually transmitted disease (STD). That seems like a straightforward enough thing to say, but for many years this most basic connection was not made in the minds of the medical community. Yet when you consider that 70% of HIV infections today are transmitted via sexual intercourse-anal or penile-vaginal intercourse-this conclusion is obvious [Tilley-Gyado and Sogunro, 1993:17]

3.5.2 HIV/AIDS is spread through heterosexual intercourse

Setting aside the issue of rape, heterosexuality is sexual relations between people of the opposite sex who feel attracted to each other. Heterosexual relationships exist between married couples, or between a married man and unmarried woman or between two married two members of opposite genders regardless of the marital relationship, or lack thereof, between the two. For example, in most parts of Africa, it is traditionally unacceptable to engage in sex outside of marriage. It is debateable whether such a tradition is still observed in modern Africa. With the HIV/AIDS pandemic threatening the very fabric of the society, it is becoming a universal rule that married people remain sexually faithful to each other.

3.5.3 Heterosexual intercourse between married couples

Marriage itself can in no way be created by any priest or servant of the state. It cannot be preserved by them nor by any other power of heaven or earth, except in appearance. Nor can they really terminate it; they can at best only recognize what has already ended. Marriage is entirely the work of those who enter into it. Its success, and its rewards of rejoicing, the warmth and fulfilment it gives are theirs alone. Its failure, and the inner desolation this produces are theirs too. The rest of the world can look on, but only they will have the blessings if they succeed, and the anguish if they do not. Of course this implies that marriage, being the creation of two persons, can be made ethical or moral by them alone. No priest, no political functionary, no state, no church, no rules, and no laws can confer moral rightness on this relationship, nor can any of these make that relationship morally wrong [Taylor, 1984:71].

The question often asked in any marriage is “who determines the relationship”. In most parts of Africa, life within marriage and the home is like life in the jungle. In the

jungle, it is only the carnivores that move at will, any time, anywhere, and operate with an unfettered right. The herbivores move with fear and trembling and in packs if possible in order to present a threat to their predators. In this illustration, I speak metaphorically concerning men who act like the carnivores leading to the insight that:

A major moral concern today regarding African women is the question of AIDS, which like much else in their lives they seem powerless to control. Many women are becoming victims of Aids due to unfaithful men and husbands that spread it by moving from one woman to another. Christian marriages are being threatened. Women feel that they are bound to this particular man even when he is unfaithful; on the other hand, they are scared in case the husband is already infected. This in particular is a problem in rural areas where most of the women try to be faithful to the husbands who are working in the urban areas. They come home and wives are unsure [Kayonga, 1999:137].

The modern trend, as we can see from Kayonga's statement, is "towards greater sexual exchange, multiple sexual partnering and partnership switching"³³. Ford and Ankomah [1994:124], suggests that these are related to "structural developments resulting from unequal access to power and resources by gender." Ethical principles and guidelines that favour a holistic lifestyle and sexual fidelity are non-existent in most marriages. If it is impossible for one partner to have HIV/AIDS, it means that the command: "You shall not commit adultery"³⁴ has been obeyed. "The notion is cultivated in married couples that, so long as they heed this rule, the basic requirement of morality, at least so far as marriage is concerned, has been met; if the rule is ever broken, then morality has been violated" [Taylor, 1984: 73]. The submission here, therefore, is that infidelity in marriage suggests a complete betrayal of the promise to love one's spouse. This is one of the causes of HIV/AIDS among married people and it violates the fundamental virtue of Christian principle of love.³⁵

Marriage as it were, is supposed to provide a haven of safety for each partner. A reference to marital status must be seen as sufficient grounds for the assumption of safety and immunity in relation to the possibility of HIV/AIDS infection [Willig, 1994: 113]. Many scholars agree that the flagrant display of loose sexual lifestyles by

³³ *Ibid*, 1999.

³⁴ Exodus 20:14

³⁵ We will discuss this in detail in Chapter 5. The Biblical principle of love stands on the confession that love never fails [1 Corinthians 13:8].

men and women has to do with media bombardment. Botha [1991: 125] echoes this when he says:

Nowadays the mass media lay great emphasis on the sexual aspect of human existence, just as if it were the most important aspect or even the only one. So young people get the idea that this is the beginning and the end of marriage. Naturally it cannot be denied that it is important, for if things go wrong on this level, the marriage as a whole can fall. If things go well on the sexual level, it can be a very strong bond.

When things go wrong on the sexual level in the life of some young men, they misdirect their anger on unsuspecting young women by raping them. In this case, the assailant infects his victim or conversely gets infected in the process. This leads us to recognise that HIV/AIDS can be contracted from or passed on to the sexual partner or a person who has been raped. This aspect needs to be discussed.

3.5.4 A raped woman can be infected with HIV/AIDS

I didn't rape anyone. I didn't hurt anyone-no black eyes, no broken ribs. When I'm in the ring, I break their ribs; I break their jaws. To me, that's hurting someone.

While noting all of this, Joyce Carol Oates ends her Newsweek essay on Tyson's rape trial by concluding: "no one is to blame except the perpetrator himself." She absolves the "culture" at large of any blame for Tyson's behaviour.³⁶ Tyson's lawyer, attempting to excuse Tyson's behaviour said, "that the boxer grew in a male dominated world." Rape is universally accepted as one of the worst forms of violence against women. The raping of women has often been problematised. There are those who argue against societal recognition of women as people. These say that women are merely sex tools and are not people. Unfortunately, under the pain and evil of rape, society and culture is often charged with being responsible for bringing up men who from childhood were taught that overpowering women is a sign of their growing into manhood, and that male sexuality is not subject to rational or moral control.³⁷ Compounding this conquest method of forceful subjugation of women into sexual

³⁶ The story of Tyson's trial is carried in St. Louise Post Dispatch: 1992 in May and Strikwerda.

³⁷ Of course there are many men who grew up with Tyson who are not rapists and are not known to have raped anyone.

intercourse is the “myth that women like to be raped and therefore there is doubt about their honesty in sexual matters” [Pineau, 1997: 414]. It is a daily occurrence that most newspapers now regularly carry reports of rapes. As an article in *Drum* magazine puts it, “day after day, television, radio and newspapers are full of horrifying accounts of lives being destroyed by brutish rapists”.

Most often, men lust after women and carry out overt actions that reveal what is going on in their hearts. “You realise” a Frenchman once said to me, “that when a man finds a woman attractive, he wants to be able to pinch her behind. A ribald gesture reduces a woman to a thing that a man can do with as he pleases without worrying about what goes on in her mind and heart and body” [Foa, 1997:210].³⁸ Marilyn Frye and Carolyn Shafer [1977] in Foa [1997:211], suggest that the wrongness of rape is twofold: “first, it is the use of a person without her consent in the performance of an act which is against her own best interests; second, it is a social means of reinforcing the status of women as kinds of entities who lack and ought to lack, the full privileges of personhood-importantly, the freedom to move as they will through what is rightly their domain.”³⁹

The moral and ethical wrongness in rape is not just that the full array of moral and legal rights and privileges of a woman have been violated. It has to do with the fact that a man whose health certificate is in question has forcefully penetrated a woman who did not have the privilege to assess the health history of the rapist. Rape is a destruction of a woman’s personhood because in every negotiated sexual relationship, each partner in the act possesses a sense of personhood and dignity. Sexual acts and pleasure exist for all people at all stages of life and is, in its own right, reserved for those who are recognisably married and with that promised to make the essential sexual nature of their lives evident to each other⁴⁰. The utter humiliation of a raped

³⁸ Foa is here quoting Simone de Beauvoir, *Brigitte and the Lolita Syndrome*, 1962:28-32]. The contention here is that rape is a manifestation of how women are mistreated in our society.

³⁹ “Domain” according to Frye and Shafer is where a person lives. Since biological life and health are prerequisites for the pursuit of any interests and goals, everything necessary for the maintenance and sustenance evidently will fall very close to the centre of the domain.

⁴⁰ The researcher risks being challenged by those who assert that “social exchange principles are intrinsically and extrinsically inherent in most pre-marital sexual relationships and that sexual relationships are characterised by consumerism. The young woman exacts an exchange: sex for material gain” [Ford and Ankomah, 1994:127-128]. Hence not all who are unmarried would wait to get married before they experience sexual relationship.

woman lies in the fact that her sexual nature has been invaded and abused without the consent of her "I". The value-of-life principle is certainly violated because the woman's life and its quality are affected in many ways, for instance psychologically, socially and intellectually.

Very often men are let off the hook because of the general belief that women frequently make false accusation of been raped, either as a defensive mechanism for dealing with guilt and shame, or out of a desire for revenge in a failed business deal with a man. Whatever the case: "all evidence suggests that neither women nor men find sexual enjoyment in rape or in any form of communicative sexuality [Pineau, 1997:415]. There is the "prototypic rape myth" [Peltzer, 2002:77], that a woman's 'no means yes', and the "attribution theory" [Peltzer, 2002:77], which seems quite the trend in South Africa, where rape is defined as rape if the victim is a total stranger to the assailant and not rape when it happens between acquaintances. Rape has for long been a social nightmare in South Africa. "The New National Party [NNP], Mr. Marthinus van Schalkwyk, then deputy DA leader, said in 2000 that between 1994 and 1998 more than 61,910 children in South Africa had been raped, with an increase of 108% in just four years" [Coetzer, 2002:102]. In fact another report has it that:

In 1998, the daily number of reported rapes in South Africa was estimated to be 135⁴¹ a day of which almost a quarter were in Gauteng province. Another study commissioned by CIETAfrica in Gauteng found that 77% of women interviewed said that sexual violence was very common and 68% said they had experienced sexual harassment at work. Moreover, only one out of every ten boys interviewed in Gauteng schools opposed sexual violence [Wojcicki, 2001: 8].

In a news report carried in The Cape Times: "The Child Care Unit of South Africa Police Service investigated more than 34 000 cases involving crime against children." South Africa's Police report on rape cases carried in the Sunday World, confirm "The majority of rape victims (63,8%) were between the ages of 14 and 19." Black communities surrounding Nelspruit are home to about 1 million people living below the poverty line. The myth that sleeping with a virgin can cure HIV/AIDS has led to child rape epidemic in the black communities around Nelspruit. "The Greater Nelspruit Rape Intervention Project [GRIP] recorded more than 115 cases of the rape

⁴¹ In a research done by Coetzer, April 2002, daily rape in South Africa was 180 in 1999.

of children under the age of 10 years.” [Bisseker, 2002: 26]. A breakdown of Nelspruit child rape epidemic in 2002 is as follows: Between January and February, there were 115 reported cases of rape of children between ages 5-10 years. Rape of children between 11-15 years occurred 104 times. Rape of children between ages 16-18 occurred 66 times and rape of young girls of ages 19-30 years occurred 102 times.⁴²

This account shows how HIV/AIDS is being forcefully transmitted among the youth in Gauteng province and in the country as a whole. The fluid mobility of the youth suggests that violence and rape among the youth should be addressed and that curbing it should be a fundamental component of HIV/AIDS prevention efforts in South Africa. Apart from the health and ethical problems posed by rapists, the government must know that “if women are to feel safe, then laws on rape should be severe. In Kenya, “we are appreciative of the Attorney General’s efforts to increase the sentence for defilement of life. It is noteworthy that in Tanzania there is no other sentence for defilement other than life imprisonment” [Thongori, 2000: 4]. Raping a woman violates the principle of goodness⁴³ because it disregards the pain and unhappiness of the victim. Linked to rape is the problem of child prostitution in South Africa.

3.5.5 Prostitution and child prostitution

Although prostitution is not legalised in South Africa, it is increasingly happening due to what are generally considered to be economic problems. Generally known as “commercial sex workers”, prostitutes are not only women who have sex for money. A commercial sex worker is a woman or a man who has sex for money, or, one who buys sex. Child sex work, known as ‘child prostitution’ is another cause of the spread of HIV/AIDS among children and youths. Of the total reports, 42% of cases of sexual violence against children were reported to have taken place in Gauteng Province, which constitutes a higher percentage than the national average in South Africa [Scott and Ronélie, 2002:76]. Most young girls who work as prostitutes are completely

⁴² These statistics does not include women whose ages range between 31-45 and above. For more on this, the interested reader must see Greater Rape Intervention Project [GRIP] whose primary concern is the protection of victims of rape.

⁴³ The principle of goodness will be discussed in chapter 5.

ignorant about the matters that affect women, such as menstruation, pregnancy and other sexually transmitted diseases. Child sexual abuse and the influence it has in the spread of HIV/AIDS among young people is thus an important theme for preventative research with the changing ethical and moral status of South Africa.

An increasing demand for sex with black children (especially by clients from Europe and North America) and a growing supply (more children in local and overseas prostitute rings) has resulted in child prostitution expanding. The greater demand for sex with younger children and the ludicrous belief that children are not infected by sexually transmitted diseases or AIDS could also add to this growing phenomenon in South Africa [Louw-Hesselink and Bezuidenhout, 2002:49].

The real challenge to the spread of HIV/AIDS among young people is to make sure that the children population in South Africa must not be made vulnerable to this disease through neglect of their human rights. Researched findings of Scott and Ronéle reveal that:

Sexual abuse within any of the psychosexual development stages of a child may lead to the entrance into prostitution. The environment wherein the abuse occurs influences the effect child sexual abuse has on the victim. The effects of child sexual abuse may be enduring to the extent that it may still be present one year after the initial abuse commenced [2002:79].

In Carletonville, for example, it is generally argued that sex works is poverty-driven where people have been divorced, separated, disinherited or has no other means of earning a living. Death of both parents is one of the factors that have contributed to prostitution. From a Christian ethical point of view, the increase in the number of sex workers in Carletonville is because people have become bold and promiscuous. Young people, men and women, usually brag about their sexual exploits, instead of controlling their sexual lives. The ladies brag about the number of boyfriends they have had over the years. Age is not an issue, provided the money is there as a reward for sex.

The findings and analysis of children and women in Carletonville show that the rupture of a parenting partnership generally worsens the economic condition of mothers and children, forcing them to engage in risky sexual business. Death among parents and teachers have also impacted negatively on the education sector, the most

noticeable impact being an increase in the rate of death of young school children and the rate of school drop-outs. Prostitution in Carletonville, resulting in the rapid spread of HIV/AIDS, has also led to loss of labour in the community. Those worst affected by HIV/AIDS belong to the most productive age group of between 13 to 39 years. Most of these young people sampled were found to have lost at least one parent or both parents, resulting a high school drop-out rate.

3.5.6 Homosexual intercourse and HIV/AIDS

Homosexuality has often been seen as the “dissident antithesis to normative heterosexual desire” [Bristow, 1997: 5]. Plato is one of the ancient Greek writers who condemned homosexuality as something that involves a triumph of the passions over reason, and as an act that is biologically unnatural. He writes in the Republic:

Our citizens should not be inferior to birds and many other species of animals, which are born in large communities and up to the age of procreation live unmated, pure and unpolluted by marriage, but when they have arrived at that age they pair, male with female and female with male, according to their inclination, and for the rest of their time they live in a pious and law-abiding way, faithfully adhering to the agreements which were the beginning of their love.⁴⁴

Christian ethics would agree with Plato’s statement, while modern science condemns it on the grounds that animals do not know or experience happiness or unhappiness connected homosexuality. Accepting that animals are instinctively programmed by nature, it must be acknowledged that human beings have the power of choice and transcendence. Levin [1997:234] argues: “There can be no reasonable doubt that one of the functions of the penis is to introduce semen into the vagina. And that it is clear enough that any proto-human males who found unrewarding the insertion of penis into vagina have left no descendants.” Some infer by that fact that homosexuality is a sign of mental aberration and social disease. The slogan of the American Psychiatric Association concerning homosexuals runs thus:

⁴⁴ The reader is referred to Plato, *Laws*, 804 *d-e* and editorial works on this issue by Ruse, Michael. 1984. “*The Morality of Homosexuality*” and Dover, K. 1978. “*Greek Homosexuality*”

Surely the time has come for psychiatry to give up the archaic practice of classifying the millions of men and women who accept or prefer homosexual object choices as being, by virtue of that fact alone, mentally ill. The fact that their alternative lifestyle happens to be out of favour with current cultural conventions must not be a basis in itself for diagnosis [Levin. 1997:236].

Others who throw their heavy influence behind the homosexual cause argue of course, that the high rate of divorce, drunkenness, and drug addiction among homosexuals, are in themselves no basis for social pathology. Besides, there are those homosexual activists who are partial to genetic explanations and hostile to Freudian environmentalism. They see a genetic cause as exempting homosexuals from blame. Furthermore, people are equally blameless for indelible traits acquired in early childhood [Levin, 1997:235]. To graft these excuses into Christian ethical principles would lead to psycho-spiritual and ethico-medical dissonance. This is because these excuses seem to suggest that homosexuality need not be made a matter of concern for medical science, social science and especially for ecclesiastical and ethical sciences. The dissonance suggested here is manifest in many Christian Churches. The account of the American Episcopal Bishop Gene Robinson and Rev. Richard Kirker respectively, is worth recasting here:

The Rev. Richard Kirker, an Anglican priest, laughs when he remembers his confrontation with a Nigerian cleric. Five years ago the leader of the international Lesbian and gay Christian Movement was attending a gathering in London when the bishop laid hands on him in an attempt to “cure” his sinful homosexuality. “He was trying to exorcise the demon in me,” Kirker says, chuckling. The long-simmering debate over homosexuality and the clergy erupted into open battle ... when the American Episcopal Church, part of the global Anglican family, confirmed an openly gay priest, the Rev. Gene Robinson, as Bishop of New Hampshire, the first such appointment in church history [Underhill, 2003:22].

The row has resonance in South Africa. Sowetan [04/04/2003] reports on “Same-sex marriage on Anglican agenda.” The Anglican Church in Southern Africa has released what it calls a “preliminary report” on same-sex marriages - a union it currently refuses to recognise. The report urges the church, which has ten million baptised members, to set in motion a “pastoral process to help the church engage, at all levels, with homosexuality”. It also points out that same-sex marriage is already a recognised traditional institution in South Africa, that the present Rain Queen of Lobedu has four wives, and that her mother was married to eleven women. Gay and Lesbian pride parade was inaugurated in South Africa in 1995. During one of its annual pride

parades in Johannesburg in 1999, the ‘South African Gay and Lesbian Policing Network’ [Posel, 2003:6] escorted them. Yet, it was the same South African police force that played a central role during the Apartheid regime to repress homosexuality along with other forms of illicit sexual behaviour. In short, post-Apartheid South Africa created openings for the ‘unprecedented visibility of various same-sex sexualities’ [Posel, 2003:12] thus, the traditional caution with regard to issues of homosexuality and sexual immorality was destroyed with the space now thrown open for the growth of assertive and vocal gay and lesbian social movements.

The Unitarian Church is not left out among Churches that accommodate homosexuals and bless them in marriage. Take for example this report:

The Utilitarian Church now performs homosexual marriages. Hollywood produces highly sanitized movies like *Making Love* and *Personal Best* about homosexuality. Macmillan strongly urges its authors to show little boys using cosmetics. Homosexuals no longer fear revealing themselves, as shown by the prevalence of the “clone look.” Certain products run advertising obviously directed at the homosexual market [Levin, 1997:237-238].

The point here is that homosexuals present a moral and ethical problem that has to do with the current social paradigm responsible for the spread of HIV/AIDS among the youth. It must be added here that homosexuality did not originate with the West. It has a long history in African culture and must not be thought of as something strange. With regard to the people of Rwanda and Burundi, Vincent [1954] in Wanjohi, describes the following four stages of the evolution of the infantile sexuality:

(1) the mother caresses the genital organs of the baby to pacify it; (2) when the child stops sleeping in his parents bed where he used to witness sexual intercourse, he starts to engage in sexual games; (3) these games develop until they stimulate sexual relations among the young shepherds; (4) finally, one notices among them an evolution towards masturbation and homosexuality just before adolescence. Among the Tutsi, for example, homosexuality among young warriors is considered a refined practice [Wanjohi, 1981:60].

The fundamental point against homosexuality is that it is immoral, unnatural and perverse; that is, it goes against the original intention of God’s creation. Heterosexuality has as ideal the complementarity of the male and female in marriage, they become one flesh for the purpose of intimacy and procreation. Homosexuality in

its entire facet goes against traditional family values, and the moral values of the Bible that calls it “an abomination”.

One other major argument against homosexuality has to do with the fact that HIV/AIDS was first found among men who have sex with other men - homosexuals. They were the first set of humans who suffered incurable pneumonias that got worse despite normal antibiotics. All of them died and many more continued to suffer from the strange infections, which was later to be diagnosed as AIDS. It took some time to discover that the AIDS disease, which was killing these young men, was a tiny virus called the Human Immunodeficiency Virus or HIV.⁴⁵

Another argument against homosexuality is that there is a complete lack of male-female differences, that is, *complementarity*,⁴⁶ that extends beyond the physical. The homosexual couples simply present mirror images to one another, that is, they have not found partners, they have found mirrors. It is like a role-play or shadow play in which a full-fledged man submits like a woman to be penetrated by another man. It is a mockery of the normal and natural man-to-woman sexual relationship. As a matter of fact, “the notions of complementarity acknowledges that sexuality is deeper than reproduction, that it extends to the core of who we are as people” that is to say, “that the way the sexes fit together has consequences that carry implications”⁴⁷

The obvious fact before us is that homosexuals do not make a responsible community. That is, they do not give birth to children; their mission is to proselytise people, that is, recruiting others and initiating them in order to increase the population of their community. As a variant expression of sexuality, homosexual acts do not advance the good of heterosexual union and the propagation of children to keep up the life of the community; instead they undermine heterosexual union and the family and devote themselves to a lifeless and rigid sexual orientation.

⁴⁵ See Morbidity and Mortality Weekly Report (30). 1981. [U.S America]:305-308.

⁴⁶ The argument from complementarity is aptly presented from a non-Christian philosophical perspective by Scruton, R. [1986:253-283, 305-311] *Sexual Desire: A Moral Philosophy of the Erotic*. New York: Free Press.

⁴⁷ Schmidt, 1995:47. In the actual sense of the matter, reproductive capacity suggests that we cannot pretend that the physical aspect of complementarity in the male and female is not important in relation to human sexuality.

Suffice it to say that:

Worldwide HIV-infection rates are much higher among homosexual than heterosexual men and this may be as true in South Africa as it is elsewhere...risk taking among gay men in Cape Town is alarmingly high. One third of the 200 gay men interviewed said they had had unprotected anal intercourse in the last year with a man whose HIV status was unknown to them. South Africa is paying little attention to the relatively small group of homosexual men who are thought to be at even greater risk than the general population. Dr. Nono Simelela, Chief Director of the Directorate HIV/AIDS and STDs in the national Department of Health is clear that the priority target group for HIV prevention in South Africa is youth [Jo Stein, 2001:17].

The impact of HIV/AIDS in the life of the youth creates internal disorder, a factor responsible for the manifestation of psychosocial and spiritual dissonance in their lives. This disorder is obvious from the kind of destructive self-talk [Psycholinguistics]⁴⁸ observed in the life of most infected youths. Such self-talk centres around the young people's readiness to die or live or engage in sexual activity. The youth often conclude that life is not certain and must be lived as such. This state of dissonance is responsible for proliferation of crime among the youth. They suddenly find themselves in prison where they are initiated into harmful sexual habits. It is important to take a quick look at young people's life in the prison.

3.5.7 Homosexuality in the prison camps

Prisons in the Gauteng province are under siege as far as the spread HIV/AIDS pandemic is concerned. As for the prison population, the situation is even more alarming. This is because the incarceration of offenders imposes an immediate restriction on their basic right to liberty. Studies done by Pagliaro and Pagliaro [1992] report that the prison population is the group at highest risk of contracting HIV/AIDS. In unveiling documents on the state of health of prisoners with regard to HIV/AIDS in the prisons, Minnie, Prins and van Niekerk [2002:51], report:

In South Africa the first prisoner with HIV/AIDS was diagnosed in 1987 and he died soon afterwards. Since then the HIV/AIDS figure in prison has risen

⁴⁸ Psycholinguistics is the branch of Psychology, which studies the aspect of human behaviour called "self-talk." It has to do with the psychology of language that is responsible for a person's ethical and moral approach to all life's issues.

dramatically.⁴⁹ In 1991, the official Aids death figure stood at 91. In 1998, it had risen to 2 486, and the figure for 1999 was 4073.⁵⁰

This dramatic increase of HIV/AIDS in South African prisons has to do with reported incidences of consensual sex, sodomy or rape. The prevailing culture of sexual violence and overcrowding in conjunction with poor living conditions that increase aggression and violence are factors. These abnormal behaviours are manifest because prisons are obviously penal and deprivational institutions, which have great potential for gang formation for the sake of survival:

It is estimated that between 70 and 80 of all awaiting-trial prisoners (45,000) are sodomised by fellow prisoners before they are officially charged and many of these prisoners are raped within the first 48 hours of being detained [Minnie, Prins and van Niekerk, 2002:54; Mail & Guardian, 2000].

A likely cause of sodomy in prisons may be attributed to male separation from their female partners and the need for food for survival. Some prisoners succumb to male-to-male sex with prison wardens as a condition for favours such as an increase in the quantity of food rations. Lack of spiritual care by churches could be one of the factors responsible for such unethical behaviour as homosexuality. A recent survey shows that the Church's influence, especially in ministering to the spiritual needs of prisoners and in dealing with the issue of HIV/AIDS, is relatively insignificant [Morgan, 2000:40].

3.5.8 HIV/AIDS in the military camps

It is generally believed that Military service is an obstacle to fidelity in marriage. For the unmarried, staying without sex has been a rare virtue among the youth in khaki uniform. According to Malonza [1998], "AIDS is a time bomb ticking and the police and the military are highly infected with the general population"⁵¹. Most of the youth in the military [national service] in South Africa are recruited immediately after leaving school. This state of affairs must stimulate the government to take seriously the health matters of the young men and women in the service. The prospective

⁴⁹ See fuller details in the works done by Coetzee, Kruger and Loubser, 1995.

⁵⁰ For more details see the Department of Correctional Services, 2000.

⁵¹ Malonza, Isaac. Sunday Standard 17/05/1998.

candidate may pass pre-medical tests before conscription into the military service, but neither the government nor the Armed forces carry on routine checks of who has been infected among the rank and file. Of course, it is asserted that Military service does place much pressure on the life of single service men and women. This pressure also bears upon married service men that are away from their spouses.

Research done in Britain indicate that⁵² the male service personnel, largely unmarried and living away from home, are likely to be more promiscuous than they would be in other settings. Where the role of Christian ethics in the prevention of HIV/AIDS among service men and women is not part of the military curriculum, sexual laxity is bound to be the norm of life in the barracks. The South African youth living within the four walls of the military barracks must be counted as being among the neglected HIV/AIDS vulnerable groups yet to be given attention by the church and research scholars. South Africa may borrow a leaf from Uganda where the military, having discovered that their population is depleting because of the HIV/AIDS pandemic, have joined in the fight against the spread of the disease.

3.6 Other ways in by which HIV/AIDS is spread

HIV is a tiny virus that causes AIDS. It is primarily found in blood, semen, and vaginal discharge of infected people. Apart from contacting the virus through direct sexual intercourse with an infected person, HIV is spread when one of these three body fluids from an infected person gets into the blood stream of another person.

3.6.1 HIV/AIDS is transmitted through blood contact

The most unlikely common way HIV is spread is blood-to-blood contact. This means the blood from the infected person must come into direct contact with fresh blood of an uninfected person. This can happen during blood transfusions. Transfusion with infected blood will almost always transmit HIV. Blood transfusions were initially a cause of HIV infection. In poorer countries, blood tests are still not done properly to

⁵² Masterton, RG and Strike, PW. 1988 "*Sexually transmitted diseases in a British military force in peacetime Europe*" in *Genitourinary Medicine* 64 [1979-1984]:54-58

ensure the safety of those involved. If infected blood is transfused, the person receiving the blood has a 100% chance of getting HIV. “The risk of transmission through blood is highest in malaria endemic regions where the need is high for frequent transfusions, especially among children” [Okeyo et al. 1996:10]. Since 1985, tests for blood have been available in wealthier countries where infection by blood transfusion is extremely rare.

One of the most common situations of transmission of blood borne pathogens is among health care workers. Most health care workers stand the risk of “direct percutaneous inoculation of infected blood by sharps injury, or by blood splashing onto broken skin or mucous membrane” [Oulton, 2000:14]. This kind of infection is common in accident scenes and sport grounds. Even at home, there is the possibility of a HIV+ housemaid accidentally cutting herself with a kitchen knife and splashing the blood on any member of the household. However, the frequency of the occurrence of this kind of accidental transfer of HIV is very low. It is important to avoiding unnecessary blood transfusion in order to prevent HIV transfer.

3.6.2 Intravenous (IV) drug use

HIV/AIDS can be transmitted through sharing needles when using drugs or other medical devices that had been used by infected person. This is often the case in impoverished rural clinics that do not have enough disposable needles, and do not have proper sterilisation procedures. In most African towns and villages where a supply of electricity is non-existent, disposable needles are often used over and over in clinics. This contributes to the spread of HIV, since those infected can transmit the infection to others without realising it. The interviews conducted among the youths in Carletonville reveals that fighting drug use among young people has been a priority:

We are committed to promote a drug-free community. Most of our young men and women are known to be consumers of illicit drugs and alcohol and this has exacerbated the spread of HIV/AIDS among us. Drug and alcohol consumption are known factors responsible for teenage pregnancy in this community. Our hope is to put a stop to this through the motivational programmes we have introduced.⁵³

⁵³ Interview conducted at Carletonville on 29/04/2003.

3.6.3 HIV/AIDS and skin piercing instruments

HIV/AIDS is easily transmitted among criminals and gangsters during ceremonial activities or initiations representing systems and symbols of solidarity and membership. Tattooing is a mark of identification for gang membership. Every new recruit has to succumb to the implicit power relationship that regulates gang activities. Most artists who make these marks [tattoos] on prospective members do not have sufficient money or access to facilities for sterilisation of their equipment. It is a known fact that unsterilised instruments used for sacrifice or tattooing can transmit HIV.

3.6.4 Prenatal transmission

Many children are infected prenatally, that is, they receive the virus from their mothers during pregnancy. Around the time of birth an unborn child can become infected if the mother is infected with HIV.

It is estimated that there are 50 000 HIV positive children whose HIV transmission was contracted primarily through transmission from their mothers. Over 90% of the HIV infection in children is acquired by transmission from mothers to their infants. Most infected infants acquire their infection from mothers close to delivery or by breastfeeding [HIV/AIDS Policy Guideline. 2000:5].

Research has shown that HIV-infected children are typically infected vertically (mother-to-child) (91%), through a haemophilia-related transfusion (3%), or through transfusion of blood components or tissue (5%) [Wiener, Battles and Riekert, 1999:18-19]. "About 40 percent of babies born to infected mothers will themselves be infected. The other 60 percent will not be infected, but are at risk of becoming orphans when their parents die from AIDS" [Okeyo et al. 1996:10]. It is medically proven that "many children who are infected prenatally have mothers who used drugs during pregnancy" [Wiener, Battles and Riekert, 1999:19].

Mother-to-child transmission [MTCT] can also occur through breastfeeding. "Breastfeeding is a significant and preventable mode of HIV transmission to infants and there is urgent need to educate, counsel and support women and families so that

they can make decisions about how best to feed infants in the context of HIV” [HIV/AIDS Policy Guideline, 2000:4]. Studies in Africa have shown that breastfeeding increases the risk of MTCT by 12-43%.⁵⁴ The implication is that approximately one third to one half of all MTCT could be due to breastfeeding. “HIV infected cells are present in the breast milk of HIV positive mothers and these infected cells are found in the breast milk throughout the breastfeeding period” [HIV/AIDS Policy Guideline, 2000:7]. It has often been said that a new acute HIV infection during the breastfeeding period is considered to be a very powerful risk for MTCT highlighting the need for the mother to avoid any new HIV infection during the breastfeeding period.⁵⁵

Another risk associated with MTCT through breastfeeding is lack of understanding on the part of some men who pester their nursing wives for sex during the period of lactation. The child’s life is endangered when the infected male partner refuses to use a condom when having sexual intercourse with his wife or partner. It is very important to strengthen prenatal and postnatal care programmes for nursing mothers as a preventative measure against infection from a sexual partner. Unfortunately, it is reported that about 5 million children have been infected since the beginning of the epidemic [van Houten, 2000:18].

3.6.5 Male circumcision and female genital mutilation

Circumcision is a cultural tradition and is practised by some religious and ethnic groups in Africa. However, the tradition is flexible. Men belonging to circumcising clans or groups are circumcised whereas some belonging to non-circumcising clans or groups are not circumcised. Traditional circumcision, using the same sharp objects for the entire group as a sign of solidarity, has the potential of infecting the entire group. The myth that circumcision is a sign that a boy has become a man poses danger to the

⁵⁴ Report by McIntyre J. on the Ghent Working Group on MTCT of HIV 1 from research to clinical care Conference. See National Aids Programme and Perinatal HIV Research Unit 19-20.11.97. Johannesburg. See HIV/AIDS Policy Guideline.

⁵⁵ Clark SJ et al. 1991 have researched a ‘High titre of cytopathic plasma of patients with symptomatic primary HIV infection. See HIV/AIDS Policy Guideline 2000: 7 “MTCT of HIV is more likely the longer the period of the breastfeeding.”

sustenance of the culture in most African countries where public circumcision is still carried out as a marked ceremony for age grades.

Yes! Circumcision is still done for the male children in this part of the country but doctors or nurses do it in the clinics. All the traditional ceremonies are performed as usual and the particular people concerned observe some of the cultural demands because there are many people from different tribes here in Carletonville. Girls are not circumcised as far as I know because I was born here and I grew up here.⁵⁶

“Over 500 Tanzanian girls aged between 12 and 16 years old from Mara Region underwent female genital mutilation [FGM] in October and November 2001 despite a Government ban. Another 400 girls were scheduled to undergo the circumcision ritual in December” [Mgamba, 2001:7]. In most places in Africa, and especially in Tanzania, female circumcision is carried out at night and the initiates hidden to avoid detection by government security organisations. Female circumcision has more complications than male circumcision. The mutilation of female genitalia can lead to complications during child delivery and expose victims to the risk of contracting and spreading HIV/AIDS because circumcisers use the same unsterilised knife on more than one girl. The women’s Association report on an FGM survey conducted in the Mara region showed that out of 6000 girls circumcised annually, 25 died from complications resulting from the operation” [Mgamba, 2001:7]. The UNGASS’ declaration of commitment on HIV/AIDS which focuses on the realisation of human rights and fundamental freedom for all, includes evaluation of and legislating against harmful traditional practices that undermine the rights of women vis-à-vis abuse, rape, sexual violence, battering and trafficking [UNGASS, 2001. para. 61].

As far as male circumcision is concerned, it is believed that circumcised men are not easily infected with the HIV/AIDS virus. Unvariated risk factor analysis done by Gilgen [2000:127] concludes that circumcision is protective. Studies in northwest Tanzania [Urassa *et al.*, 1997], the Rakai district in Uganda [Kelly *et al.*, 1999], the Masaka district in Uganda [Carpenter *et al.*, 1999] and in Kisumu in Kenya [Bavé *et al.*, in press] also reports a protective effect of circumcision.⁵⁷ The protective effect of

⁵⁶ Interview with Mrs. Zoduwa Mzaidume on 16/04/2003.

⁵⁷ For more details see [Gilgen *et al.*, 2000:128].

circumcision may be due to the decreased risk of preputial lesion as the glands of the penis are less vulnerable in circumcised individuals. Circumcision may also be associated with better penile hygiene, which may reduce the risk of HIV and penile cancer [Urassa et al., 1997]. However, the reduced risk of HIV infection may be less pronounced when circumcision is partial or is performed after the onset of sexual activity [Gilgen *et al.*, 2000:128]. However, whether circumcision must be accepted as one of HIV/AIDS preventative strategies borders on a questionable ethical principle of 'doing good to promote evil.'

3.7 HIV/AIDS and patient confidentiality

There are other factors that aid the spread of HIV/AIDS in the community which have to do with the moral disposition of people. On the one hand, patients claim ownership of their lives and therefore feel they owe nobody any explanation concerning their HIV status. Of course, the patients have the right because it is the patient's bodies and lives that are involved, not those of their family members or friends. However, this kind of human right militates against the principles of the value of life, love and goodness. On the other hand, confidentiality in patient-doctor relationships would mean that whatever the patient and doctor discuss must be held in strictest confidence. The law and medical ethics seem to conflict each other here. The law is clear-HIV must be reported-but it is also clear that test results showing that a patient is HIV-positive are generally not to be revealed. Thus, the community is in a state of confusion regarding these ethical issues.

3.7.1 Negligence on the part of infected person from seeking medical attention

The reluctance of most people infected with HIV to seek medical attention could have to do with the stigma attached to the disease. This stigmatisation has to do with the fact that once one is diagnosed HIV-positive, the implication is that one has been sleeping around. Furthermore, most people belong to either one of two kinds of religions that emphasises an extreme sanctimonious attitude towards sexual fidelity

among its adherents, vis-à-vis Christianity and Islam.⁵⁸ It is said that the occurrence of HIV/AIDS among Christians is a sure sign that the Church has failed woefully in producing holy people who proper witness to God by living holy lives in a world of sin. For, since HIV/AIDS is not an air borne disease, most pastors and church members conclude that infected HIV/AIDS members must have broken God's holy law and are therefore being judged for sinning against the Almighty God.⁵⁹ Thus non-disclosure becomes a technique for maintaining socio-religious order, "underscoring the disruptive potential which disclosure of HIV positivity is thought to hold" [Cusick and Rhodes, 1999:8].

The infected Christian is conscious that those who knew that he or she goes to church and is known to be a practicing Christian would frown at the news that he or she is HIV-positive. Incidences of churches remaining ambivalent or excommunicating adherents infected with HIV/AIDS abound in Carletonville. One such story will be told in the later part of this chapter. It is a common experience that those who go to church and those who do not go to church stand opposed to each other in ethical and moral issues. As a result, most churches would not want to compromise their position by accepting that a disease known to have a direct link with sexual immorality is at home in the church and among its very members. Thus the infected member has a dilemma as to who must listen to his or her case, because the first question from the clergy and laity would be "how did you contract the disease?" From those outside the church, the question is "but you are a Christian, how did you contract HIV?"

The church, finding itself in a dilemma over HIV/AIDS, sex education and sanctimonious display of morality in a world infected with AIDS, has decided to maintain a culture of silence or remain ambivalent to the situation. It can no longer be denied that:

⁵⁸ The researcher would not take up discussion on Islamic Shari'a dealing with sex, marriage, esteem of women and the crisis of a male centred epistemology and ethics. My area of concern is Christian ethics and its role in the prevention of HIV/Aids among young people.

⁵⁹ During the "Church and HIV/AIDS workshop" held at the North-West University, 13-14 March 2003, some pastors made the claim that the church has failed to care for its members who were infected with HIV/Aids. In most cases, Christian churches are detached from theologically addressing socio-economic and political problems of the here and now, they rather focus their concern on the hereafter.

Today, churches are being obliged to acknowledge that we have-however unwittingly-contributed both actively and passively to the spread of the virus. Our difficulty in addressing issues of sex and sexuality has often made it painful for us to engage, in any honest and realistic way, with issues of sex education and HIV prevention. Our tendency to exclude others, our interpretation of the scriptures and our theology of sin has all combined to promote the stigmatisation, exclusion and suffering of people with HIV or AIDS [Plan of Action: The Ecumenical Response to HIV/AIDS in Africa, 2001:1].

Most would rather remain untreated and die with the disease than suffer public shame and stigmatisation from the church to which they belong. In staying away from the church, the infected person may as well be free to continue having sexual intercourse without restraints from the church authority.

3.7.2 HIV/AIDS record keeping

Having a community member diagnosed HIV-positive is a significant stressor, which compounds the struggles already faced by the community. Most of these struggles have to do with poverty, unstable housing and burying of those who have died of HIV/AIDS. Most communities are not enthusiastic to hear from doctors that another member has been infected with HIV/AIDS. To them it is an increased responsibility, as they must confront the issue of their own risk of infection. The youth are the worst hit as they are left alone to cope with the death of parents, siblings and peers. Authority figures such as parents and community leaders would lose respect if their HIV/AIDS status were made public or recorded by consulting doctors. All these have to do with the fact that HIV/AIDS is a morally related sickness. It is generally believed Africans are honour and shame conscious people.⁶⁰

The stigma associated with being HIV-positive makes it difficult for infected persons to cooperate with doctors to make their statuses known. As doctors help to provide coverage for HIV-positive people under the rule of medical ethics, how then would the community interpret the flagrant attitude of HIV-positive people who go about infecting others? It is true that families and individuals infected or affected by HIV/AIDS are confronted by severe stigmatisation and loss of respect from the

⁶⁰ It is true that medical doctors are expected to keep the confidence of their patients. However, it could be ethically sound to expect of doctors to make official reports of those infected with HIV/AIDS available to the government for the purpose of checking the spread of the disease.

immediate community around them. The coping strategy of most Africans when dealing epidemics such as HIV/AIDS is usually to wrap it in secrecy. This is because once a person has been diagnosed with a shame-related disease such as HIV/AIDS; it helps to foster isolation in order to prevent ill treatment by unwanted friends and foes. This makes stopping the spread of the disease a greater challenge for doctors and members of the community.

Another problem associated with HIV tests is the so-called “window” period in HIV testing. If a person is newly infected, the body will not yet have developed antibodies. It may take from 3-6 months before antibodies develop. The person is still infected with HIV, but the test does not yet pick it up. This time period is called the “window” period.

A person who has HIV during this period can pass it on to someone else.

3.7.3 Many Hospitals in the rural areas do not have the equipment and the expertise to test for HIV/AIDS infection

The rural and centre [urban] relationship has been a major problem in development studies, but the rural people are most affected. This is because campaigns against the spread of HIV/AIDS are concentrated in the urban areas with little focus on the rural areas. The sustainable sites in the rural areas are the graves of young men and women who died of HIV/AIDS in the cities. It is those at the rural homes who have to bear with these increasing sites of graves within homes. Another factor is that most clinics in the rural areas neither have resident doctors nor modern equipment for blood testing. Most rural areas do not have a regular flow of pipe borne water nor an electricity supply. Most acute HIV/AIDS cases referred from the rural areas to the urban never arrive there because the majority of those patients do not have the means to travel to the city hospitals.

3.7.4 The incubation period of HIV/AIDS

If an individual is exposed to HIV, he or she may not know if it has been contracted until a blood examination is carried out for the exact purpose of determining HIV status. “Usually, it takes two to six weeks for evidence of HIV infection to begin to

produce antibodies and thus become detectable in the blood.” What seems to be confusing to many people is that most HIV-positive people look normal and healthy. It has been proven that “a person does not develop AIDS as soon as he or she becomes infected with HIV. There is a lengthy incubation period” [Okeyo, *et al*, 1996:11]. “In the developing world, the time from HIV infection to onset of AIDS ranges from six to thirteen years. Life threatening AIDS-like illnesses and AIDS-related complexes can result and lead to death, generally within six months to two years” [Tilley-Gyado and Elkins, 1993:8]. It is likely that most naïve people take healthy-looking men and women at face value and engage in unprotected sex with them, thereby contracting HIV and then spreading it to others. The incubation period is useful in understanding that consequences, whether reinforcement or punishment, are most effective in shaping sexual behaviour. If the presence of HIV/AIDS induces pain during sexual intercourse or immediately after it, perhaps there may be changed sexual behaviour in the youth. However, pain is completely absent even when an HIV/AIDS infected couple has sexual intercourse. The presence of HIV/AIDS in one’s life does not alter the pleasure associated with sexual intercourse. Thus, young people have been continuing with sexual activities all the same.

Consider Thinko, a young man who is HIV-positive and yet continues to have unprotected sexual intercourse. Thinko confesses that the pain associated with HIV/AIDS is certainly horrible and punishing, yet he persists in having sex without a condom. The delay principle or incubation period of HIV suggests the following explanation: Each time he engages in sexual intercourse, he finds it highly rewarding. This is an immediate reward that encourages the behaviour. The punishment associated with HIV/AIDS does not occur until several months later. Thus, it is not effective in deterring the behaviour. This suggests that the youth might be considering the government’s heavy financial investment in conducting HIV/AIDS awareness programmes as folly. HIV/AIDS seen as punishment for having sexual intercourse will never be effective in shaping behaviour because of the time delay between the behaviour and consequence.

3.7.5 Drug and alcohol abuse among the youth

The advent of HIV/AIDS all over the world and especially in South Africa has greatly increased concern about the possible health implications of youth culture and sex. Most men and women who regard alcohol as having disinhibiting effects may drink to become more relaxed in sexual expression. Stall *et al* [1986:359] found a clear connection between the use of alcohol and illicit drugs during sexual activity and failure to comply with 'safer-sex' guidelines intended to minimise the HIV/AIDS risk. In South Africa where alcohol is legally available, bedrooms, brothels, hotels and other licensed premises are popular places for the youth to seek sexual partners. Ridlon [1988:27-28] has provided interesting comments on the subject of alcohol consumption by women and its linkage with sexual promiscuity:

From the beginning of civilisation, there has been a connection between drinking and involvement with sex. Wine drinking by women was punishable by death in early Rome because it was believed to be linked directly with adultery. It was feared that if a woman opened herself to one male vice, drinking alcohol, she might open herself to another, sexual promiscuity.

Robertson and Plant [1988:75-8] conducted research in Scotland. Their study of young men and women who had married as teenagers reveal that 58 percent male and 48 percent females reported having consumed alcohol immediately before their first experience of sexual intercourse. It is apparent that high-risk sexual activities are frequently associated with heavy alcohol and drug use. "The AIDS-related risks of psychoactive drug use are compounded by the fact that high levels of alcohol and some other drugs depress the immune system" [Plant, 1990:4]. Drinking alcohol was associated with a high HIV prevalence among young men and women in Carletonville. Alcohol consumption among mine workers and women in hotspots is known to have caused serious behavioural and medical problems [Gilgen *et al*, 2000:135]. Jessor and Jessor [1977] have suggested two ways in which alcohol and other forms of drug use are related to sexual behaviour and by implication HIV/AIDS risks:

First, the use of such substances, due to their relaxing or disinhibiting effects, may increase the prospects of high-risk sexual activity. Second, people who have predilection for indulging in some risky activities are also predisposed to indulge in others.

Goldstein's work also supports the above statements by extending the argument further with reference to the use of heroine and cocaine by prostitutes.

Heroin use may help a prostitute adjust to a life that she resents; increase her ability to withstand emotional and physical stress; help her relax. Cocaine and other stimulants have been reported to increase the confidence of streetwalkers to solicit strangers on the street and to enable massage parlour prostitutes to maintain their 'energy level' [Goldstein, 1979:117-118].

The topic of HIV/AIDS and other sexually transmitted diseases must not be discussed without due attention being given to young minds, the youth in the tertiary institutions, the unemployed youth on the streets our young girls in the schools and those who sell sexual services and drugs to them. For young girls in school, drinking, dancing and sexual liberation is what life demands. Going out with men in the twilight hours and on weekends is a new status symbol for young women in tertiary institutions. In most bars in Carletonville, one may observe ladies seated stiffly on a high bar stool, throwing back tots of hard-whisky like a hardened cowhand. The question arises, "Isn't drink the kerosene to the fire of free sex?" In an interview conducted with Dr. J.M. Kagotho, the medical expert says:

Certainly, Alcohol messes up an individual's better judgment, especially an excited young lady with little experience. Alcohol interferes with firing of nerves in the brain. The effects of liquor are soon apparent. The cerebral cortex, the fire engine that controls speech, inhibitions, judgement and the senses of taste and sight falls apart. Alcohol is a very serious drug that is destroying young people [Mochama, 2002:6].

Most young people drink out of boredom, problems, peer-pressure and idleness. Young people who are bored, idle and unemployed are more likely to indulge in social vices such as drinking, drugs and prostitution. Television advertisements of beer and hard liquor appeal to young women who associate drinking with being sexy and desirable. Having considered the ethical and medical danger that alcohol poses to

the young people, the question is “Would the South African government be advised to revoke the license of bar owners who sell alcohol to young girls?”

3.7.6 Disregard of the human rights of those infected

Human rights education derives its goals from internationally defined norms such as can be found in the Universal Declaration of Human Rights. Unfortunately, most people within the health sector do not know what it means to respect the health record or history of their patients. Most people say the problem is that the importance of human rights education has never been emphasised in public hospitals. Human rights education helps people to:

Develop critical understanding of their living conditions by questioning the structures that and institutions that prevent them from enjoying their rights and freedoms. Engage in a process of value clarification as communities are convened to reflect on such values as respect and dignity, liberty, fairness, equality and justice. Effect behavioural change and bring about action that reflects people’s respect for one another regardless of their ethnicity, clan, culture, religion, sex, political affiliation, age or social and economic status [KHRC, 2000:21].

The information that a person is HIV positive is potentially stigmatising because the disease is sexually transmittable and has been linked to shame. In short, the diagnosed HIV positive person usually “weigh the risks of stigma, rejection or indifference against the benefits of acceptance and social support when deciding on whether, to whom, and when to disclose their HIV status” [Derlega *et al.* 1993, Carricaburu and Pierret. 1995] Stigmatisation is common in Carletonville:

Our people here abhor open discussion on this issue. Even the so-called pastors here are not interested to talk about HIV/AIDS. There are several cases of such here. One Mr. ‘A’ who happens to be a member of one of the Pentecostal churches here in Carletonville approached his pastor and told him in confidence that he has been infected with HIV/AIDS. In response, the pastor told him never to step into the church premises until he had consulted with the church elders. That was the end of the matter. The young man was never allowed to come to church. He took his case to one Mrs. ‘Z’ who started a counselling service for him and linked him to the Carletonville clinic where he was placed on treatment. The man later died. His funeral service attracted a lot of publicity because we were determined to give him a befitting burial. The British Broadcasting Corporation [BBC] team of journalists and other willing

community leaders were invited so people would know there is nothing to be ashamed of in disclosing this disease once one has been infected.⁶¹

The feminisation of the HIV/AIDS epidemic is another facet of the human rights abuse associated with the disease. People have been able to shift the blame by labelling women as carriers of the HIV/AIDS disease. This is because:

Africa is the only continent where there are more HIV-positive women than men. And the average rate of HIV/AIDS infection among teenage girls is five times higher than that among teenage boys. Among young women aged 20 to 24, the rate is three times higher than that for men of the same age [Azifan, 2001:7].

A series of declarations have been made and documented by various organs of the government concerning the realisation of human rights and fundamental freedoms for all in order to reduce vulnerability to HIV/AIDS. However translating this into action remains something that is yet to be realised in most parts of South Africa, where women with HIV/AIDS are chased from homes. In their declaration of commitment on HIV/AIDS, governments committed themselves to the following:

By 2005, implement strategies that: promote the advancement of women and their full enjoyment of human rights; promote shared responsibility of men and women to ensure safe sex, and empower women control and decide freely on matters related to their sexuality to enable them to protect themselves from HIV infection. By 2005, implement measures to enable women and girls to protect themselves from risk of infection, through provision of health-care services, including sexual and reproductive health, and through prevention education that promotes gender equality (paras. 59-60) [UNAIDS, 2001:12].

Human rights matters are made worse for those living with HIV/AIDS. The wife of the late Henry Ntenge, Margaret, 46, “recalls how they were stopped from sharing the holy cup with other Christians at St Andrews Church, Bukoto, after declaring that they were HIV-positive” [Serugo, 2003:2]. This kind of an unfair treatment of fellow human beings is unethical. It can cause effected persons to go under ground and thereby promote the spread of HIV/AIDS.

⁶¹ Interview with Mrs. Zoduwa Mzaidume on 16/04/2003.

There is no doubting the fact that discrimination of people with HIV/AIDS is a major obstacle to fighting the spread of the epidemic. In Kwazulu-Natal for example, Gugu Dlamini was accused by fellow villagers of having brought shame on the community by talking publicly about being HIV-positive. When a neighbour who warned her to keep quiet beat her, she went to the police but they did nothing to protect her. The next night, villagers attacked her house before stoning her and beating her to death.⁶² In Carletonville, people said they would be very reluctant to disclose their HIV status for various reasons: fear of rejection, fear of loss of love from friends and other sibling. For sex workers in Carletonville, it is “the fear of the loss of love or regular sexual partners and fear of loss of clients”.⁶³ Apart from the stigmatisation of people living with HIV/AIDS, another problem is that various groups or sectors are not participating or speaking with one voice.

3.7.7 Lack of participation of all sectors [Government, NGO, Private Sectors, Religious Groups, Professionals, Organisations and Community Groups]

Unorganised participation of all sectors could result into the duplication of efforts and resources in dealing with the same matter. Among Christians, independent approaches resulting from denominational barriers have been a hindrance to securing funds either from the government or donor organisations in order to combat the spread of HIV/AIDS in the community. The government is usually left in a dilemma as to which particular church it must deal with in health-policy issues such as HIV/AIDS pandemic. As a result of the obvious lack of an ecumenical front against the disease, the spread continues into the church itself. The multiplication of non-governmental organisations [NGOs] leaves off with different approaches to the same issue.

Another important factor is that mainline churches and the Pentecostals have left African Independent Churches [AIC] in their campaign against the disease. In a July-August release Baragumu [1997:23] regrettably made it clear that “Since most NGOs, church and government have left out the African Independent Churches, it is only proper that the [Organisation of African Independent Churches] OAIC should plunge

⁶² See Dussault, Jean. UNESCO Courier, Oct. 99, Vol. 52 Issue 10, p.35.

⁶³ See Appendix 1. Peer Education in Carletonville: The Mothusimpilo Project.

into this campaign in its constituency to play a facilitatory role in the community and to train those in the grass roots” to minister to those living with HIV/AIDS. There is an obvious lack of unity among the South African Independent Churches and the mainline churches, especially the Pentecostals in addressing the HIV/AIDS pandemic in the country. Woefully, the involvement of Pentecostal Churches is non-existent.

The subject of sex and sexual practices are often prominent and predominant on the agenda of discussion of these NGOs. Apart from the Church, almost all the NGOs employ sex and public education campaigns, taking the subject of sex out into the open, fusing their education about safe sex with “iconography of popular youth culture, so that safety becomes cool” [Posel, 2003:10]. Posel alleged that one such NGO is Love Life whose aim is to create a lifestyle which young people will associate with, but has ended up creating a youth culture that encourages free sexual subjects.⁶⁴ For example, “sexuality is presented as a site of rational, individual choice and agency-an opportunity for empowerment” [Posel, 2003:10]. Thus, to be responsible and free to make informed choices constitutes essentially “living a positive lifestyle” [Thetha, 2002] concerned with taking care of oneself, having information one needs to make responsible decisions about one’s life and doing everything one can to protect oneself from HIV/AIDS. The problem is that most of the health programme projects by some of these NGOs has elicited “newly heightened profile to violent sex, as well as opening up a public debate about masculinity which eroticise violence” [Posel, 2003:11]. In short, what is being shown to the youth during most of the so-called sex education programmes in all ramifications is pornography by proxy.

3.7.8 The impact of pornography

It seems in South Africa there has been no legal attempts to ban so-called pornographic works or activities because it is extremely difficult to decide what is or is not pornographic and to whom. The aim here is not to dig into the very long history of pornography, which dates as far back as 1904 when the first porn films were

⁶⁴ See Lovelife [www.lovelife.org.za].

produced in Buenos Aires.⁶⁵ The ethical question is whether pornography is indicative of a mature and healthy society or an irresponsible and decadent one. Pornography, also known as ‘Sexually Explicit Material’ (SEM) has been defined as all material that is sexually explicit and intended primarily for the sexual arousal of the reader or viewer [Cassidy, 2000:1]. The silent impact of pornography among the youth in this age of HIV/AIDS is yet to be quantified. According to Rushdoony [1974:66] “Pornography is very closely linked to the manipulation of people, and a factor for violence...pornography reduces men and women to their genitals; it creates a world of fantasy in which people are used sexually.”

Wherever young people gather together, “pornography itself exemplifies and recommends behaviour that violates the moral principle of respect of persons-it treats women as mere sex objects to be exploited and manipulated and degrades the role and status of women” [Ann, 1984:314]. To the youth, pornography appears as the expression of human sexuality, but it has created the “multi-armed beast that today haunts the internet, offering the kind of gratifications” [Bristow-Bovey, 2003:39] that inflames the sexual desire of the youth to the point of actually participating in sexual actions either by use of force or negotiation with a prospective client. Pictures, images and descriptive words are powerful instruments that work against the human mind. As with the link between drinking and driving and increases in the occurrence of accidents, so is the link between pornography and sexual immorality and the extensive spread of HIV/AIDS among young people. It is difficult to separate the interlocking relationship between the mind, pornography and sex.

Pornography must be taken beyond being merely a religious or moral issue; it is a plan for the destruction of the youth and society. The recent renaissance of youth and sexuality, “is a philosophy that calls for the death of God and also the death of man” (*humankind*) [Rushdoony, 1974:72]. Dr. Victor Cline, an American clinical psychologist, is of the opinion that sex offenders, who had intensive exposure to hard-core pornography, exhibits a near-universal four-step pattern leading to these aberrant

⁶⁵ The porn chronicles by Bristow-Bovey, Darrel is fully covered in the South African Youth Culture of February 2003.

sex behaviours in most people and especially the youth. To benefit fully from what Cline said about these four-step patterns, I hereby present the full text of his words:

1. Pornography can be addictive. An exposure can trigger a peculiar combination of chemical, biological, psychological and spiritual factors that begin an addictive process that virtually rules their lives.
2. The addiction is progressive, escalating in need for more powerful doses to attain the same sexual stimulation.
3. A desensitisation develops over time so that what was once taboo, repulsive or bizarre becomes acceptable and commonplace.
4. Finally, there is an increased tendency to act out what is seen. Thus fantasy becomes reality, and the cycle continues its downward spiral with consequences beyond the imagining.⁶⁶

The argument by some philosophers that pornography does not cause depravity does not go against Cline's findings. The bottom line is that pornography, according to Rushdoony, 1974:108], is "depravity and corruption, in pornography, people act, not in terms of any standard of reality, but in terms of a perverse imagination that makes the dream figures fulfill every whim and desire" of the youth who is sexually inflamed and obsessed with the pictures in his mind. With the Internet as the largest porn store worldwide, it stands to be seen what drastic negative impact this will have upon the youth in the spread of HIV/AIDS and criminal sexual offence. Pornography is a serious misinformation about sexuality, resulting in confusion and distorted perceptions of oneself and others. The invasion of society and the public mind of the youth with pornography have made every Christian ethics and morality become inconsequential and irrelevant to many young people.

Pornography cannot be ruled out as one of the major causal factors of unwanted pregnancies, increased abortions and the spread of Sexually Transmitted Diseases (STD's) and HIV/AIDS. It has changed and hardened the youth's attitude about sexual practices, by enabling them to show less concern about its harmful effects on others and society. The impact of 'romance literature, popular music and film must be

⁶⁶ The reader may consult Michael Cassidy's article "Pornography: A Social Peril" for full treatment of this issue.

taken into consideration when dealing with pornography. Other non-pornographic materials such as romance literature and music invade and distort the minds of young people as well. In short, almost all pornographic materials appeal to the prurient interests of the youth with no redeeming moral, literary or Christian value. It is humanly degrading with the potential to destroy the moral fabric of youth civilisation. In most cases, it involves actual sex crimes such as child rape or molestation.

3.8 Why are the youth having sex and placing themselves at great risk?

Having described the pervasive and devastating impact of HIV/AIDS on the youth of Gauteng and Carletonville, one wonders why young people have continued to have sex and placing themselves at great risk. The youth's familiarity with the daily news and programmes on HIV/AIDS has dulled their emotions and intellectual capacities to comprehend and analyse the true value of life. Second, those who have been infected have a deceptive appearance that show they are normal and energetic to carry on with life. Third, most community leaders and those well placed in the society who should be role models are also infected with the HI Virus. Fourth, the youth's senseless comparative approach to issues surrounding sex and HIV lowers their moral power to stay away from sexual intercourse. Scripture says that those who "compare themselves with themselves are not wise."⁶⁷ These attitudes militate against the four principles of the value of life, individual freedom, love and the principle of goodness.

There are other factors such as the remoteness of death. After all, HIV is not a plane crash or a bullet from a rifle that kills instantly. The effect of peer pressure and the sexual revolution is an attitude of "my mates are having sex, why not me? " Furthermore, the sexually active disposition of the youth and adventurous drive in them makes sex a game that must be played. Moreover, most young people are superstitious in their beliefs concerning sex and condom. For example, in the case study at the start of this chapter sex was described as a beauty, the safest sport one can take up and more enjoyable than swimming 20 laps. All these factors are responsible for the spread of HIV/AIDS among the youth. For the sake of clarity, each of these

⁶⁷ 2 Corinthians 10:12.

factors will be dealt with point by point. The social experience of the youth is shallow because their parents are not keen to discuss sexual matters with them:

It is important to know that the youth are sexually active at very young ages and any information to help them understand sexuality and abstinence must be given as early as possible. But this is not always the case with the culture of our people. When I talk about sex with my sons, my husband frowns and yells at me, "I am the man in this house." But I have never seen him tell these young ones the dangers of sleeping around with girls. Our men are just silent ...⁶⁸

Because they are silent, the youth take for granted that death and HIV/AIDS is not a threat to their ambition.

3.8.1 Death is considered remote

The research focused on young people between the ages 12-25 years in Carletonville. A high percentage of the youth [97%] know about HIV/AIDS in South Africa and 65% think they have a moderate chance of getting the disease because they have multiple sex partners. Most of the youth started having sex in primary school and the average age of the first sexual encounter is 13 years of age. Most of the young people interviewed said of sex:

Sex is for pleasure. Sex is for the enjoyment of the beautiful bodies of our ladies. It is part of life and there is no man who can resist it. Sex is like sports for some of us, it's part of our growing up and we enjoy making love. Some of us like to engage in oral sex but most of us enjoy the coitus sex 'nyama-kwa-nyama'.⁶⁹

The HIV/AIDS pandemic is the aftermath of the pleasure of the sexual revolution that swept across the African continent in the 1960s and 1970s. The very foundation of sound African tradition, culture and moral sanctity was torn asunder and the curtain of restraint was shred from top to bottom. This revolution arose from the Epicurean philosophers of the 4th century, along with Hedonistic philosophers who claim that

⁶⁸ Interview at Carletonville 14/05/2003. This woman did not want her name mentioned.

⁶⁹ Interview: 2/06/2003 'Nyama-kwa-nyama' is Kiswahili, which translated means 'flesh-to-flesh' an outright statement against the use of condoms for protection during vaginal intercourse. Was this young interviewee joking? The statement must be taken seriously just the way it was spoken. Many young men and ladies prefer to engage in sex without using condoms because they want to do it flesh-to-flesh for pleasure.

what brings pleasure is morally right and what brings pain is morally wrong. And so, for those who care to use condoms, the advertisement runs:

At last-a condom designed specially for women of today. Now I can take responsibility and take precautions: all it takes is Care! Why should protection always depend on what my partner chooses to use? Quality is important to me, and since I discovered the high quality Care brand of the female condom, I know I've got protection I can trust. Best of all, Care allows more intimacy than male condoms. That makes taking care something we both enjoy. I've told my friends about Care, and they love using it too!"⁷⁰

Laying the blame of the spread of HIV/AIDS at the door of the sexual revolution is one thing, blaming it on peer pressure is another. It is important to pay attention to the peer pressure theory.

3.8.1 Peer pressure

The *peer-cluster theory* [Collins, 1998:511] is not limited to any particular kind of age grouping. It is important to take into consideration that every child has been weaned at home before initiation into the collective life known as a "peer-cluster". This is not to say that individuality is lost in this collective life. Merely that "to get himself accepted and to gain the esteem of the others, the child must learn to make concessions and to forgo certain things his mother would allow, but which would prejudice him vis-à-vis the other children" [Erny, 1981:54]. In the integration process, youths selection and reject in order to fit into the group. When small groups form and the members meet to drink or smoke at particular times and places and share the same ideas, values and beliefs, they do so with each retaining his or her personality, individuality and identity.⁷¹

It is important to know that each member of a peer group has a formed personality that enables him or her to be a conscious member of that group. "Since personality

⁷⁰ Curled from SI Magazine 'South African Youth Culture' February 2003. Flesh-to-flesh is the reigning slogan among the youth who have no pleasure in using a 'plastic balloon' when having sex with their partners.

⁷¹ The personal identity of every individual person is more than what our national traveling passports contain concerning us; it is more than what the national identity card in our pockets say about us. Personal identity has to deal with such questions as "who am I and how do I really find out who I really am?" I will come to this in chapter 4.

involves consciousness, those who lack consciousness would cease to be human” [Geisler, 1989:146-147]. Members of a peer group see themselves as conscious humans. The argument runs that peer group-pressure is borne by individuals who consciously make their choice concerning whom to have sex with in a particular place and time. Following the argument closely, we are confronted with the convincing fact that a peer group is an established⁷² system within which individuals have a recognised place in a social context. It makes sense to endorse the fact that apart from peer pressure, the spread of HIV/AIDS among the youth could as well be located within the terrain of social pressure and experience. The community of the youth is a community of a set of people who are inexperienced. They need guidance and counselling from the community elders to build their experience.

3.8.2 Social inexperience

Most young people who enter into sexual relationships lack adequate education and knowledge of the emotional and physical consequences of their sexual actions. Many popular magazines, numerous television programs, many commercial advertisements and literally thousands of novels, films and pornographic material, often give a distorted picture of sexual love. Most of these materials are blatantly designed to arouse and prey upon the young people’s sexual desires. The basic biology of sexuality and sex education taught in schools, are never integrated with the stabilising influence that comes with knowledge of the principles of Christian ethic and morality. Collins [1988:510], rightly observes that “race, age, socio-economic status, the neighbourhood where one lives, education level and similar issues can combine to determine if one does engage in sex.” The youth in Carletonville present the case of their social inexperience regarding sexual issues, “open discussion with parents on sexual issue is not the culture here. We are just left in darkness about the whole matter of sex and so we go on trying it and our parents tell us we are a stubborn generation.”⁷³

⁷² The word ‘established’ does not mean that peer groups are by that very fact indissoluble or that it always assumes a permanent basis, peer groups can be transient and fluid due to environmental and other socio-economic and political factors that were backgrounds to its formation in the first place.

⁷³ Interview with youth at Carletonville on 29/04/2003.

Due to social inexperience, young women are enticed and easily lured into sex with men who give money and promises of better life abroad. Most of these sexual transactions take place in convenient places in the cities. In most of these convenient places, the youth are under less social and parental surveillance. Hotels, motels and roadside restaurants are within the reach of the youth in school and out of school so that arrangements for lunch and supper in hotel rooms are easy to make. In almost every hotel, condoms are either easy to find or difficult to come by, and in the heat of the moment, sex must take place not minding the risk involved. Managers of these hotels that make condoms available to customers portray that they have sanctioned sexual laxity among young people who out of desperation are less worried about contracting HIV/AIDS. Thus, inexperience and social convenience are some of the factors making sexual license more accessible to the young people. A common lifestyle practiced among young people living far away from parents is cohabitation and mate swapping. This kind of lifestyle among the youth has led to lowered sexual values, which stampede to social license and the value of life. We are witnesses to the fact that such liberal values placed on sexual morality have loosened sexual standards so much so that sexual expectations are more and more liberal.

3.8.4 Young people's sexual drive

Young people are endowed with enormous energy, most of which is never channelled towards right and profitable ventures. They often allow themselves to be misled into believing that "man's humanity consists primarily in his biological functions or in his continuing capacity for sexual activity for fifty-two weeks in the year"[Scorer, 1966:101]. Upon this also rests the "misunderstanding about male-female relationships that God made women for men, and so men should enjoy as many of them as possible and that if a man concerns himself with only one woman, then the surplus of women in the world will suffer without a man" [Odunze, 1993:76-77]. It is generally assumed that the present youth have been born into a fragmented culture in which the bottom line of moral foundations is completely broken. Yet others claim "that young people are becoming physically mature at an earlier age than they used to, and therefore that they should be expected to have sexual experience at an earlier age" [Scorer, 1966:102]. Rather than couch it on the fragmentation of culture and family or anything else, it is better to speak of the inclination of the youth towards the

indulgence of their bodily appetites for their own sake. As a matter of fact, “even if puberty is occurring earlier than it used to, it is no argument for greater sexual freedom among young people” [Scorer, 1966:103].

3.8.5 Young people’s adventurous nature

In launching out to experiment with sex, most of the youth claim that they do not understand all the risks involved, though they were taught in school. Apart from understanding or not understanding the theories of sex and HIV/AIDS, there exists easy access to sexually explicit and erotically arousing video movies and frequent opportunities to engage in impulsive sexual experimentation. “Moreover, some of the teenagers think that taking precautions against AIDS is a waste of time and effort since they are convinced that they will acquire the disease sooner or later despite their efforts” [Ward and Waters, 1999:59]. Many youths believe that abstinence will result in impotence or insanity and so, to make sure their minds are settled on the issue, they seek sexual partners and put women under pressure to have sex with them.

In most local communities where a circumcision ritual is observed as the rite of passage, the young initiates are told that they are now men and can behave and act like men. For most of these young men, acting like men merely means taking the opportunity to experiment with sex. For them, circumcision now becomes a license to indulge in those things that were the preserves of the adult world. When HIV/AIDS shows up as a result of experimental sex, the youth rudely awake to reality and the bitter consequences of wrongdoing. He or she hides the condition and attempts to live with it. Most sexual experiments among the youth are encouraged by a competitive spirit based on ‘if “A” can do it with a condom, “T” can do it without using condom’. Just as students meet to compare class notes, so some of the youth meet to discuss how they experimented with sex over the weekend. In short, there is presently the perception among young men that their place in society has been displaced through affirmative action and the preference of women. With South Africa’s new constitution encouraging feminist activities and disallowing men from harassing women, young men have therefore given up their safe and privileged position. As a result, in order to achieve a dominant standard of masculinity, men now take every opportunity to venture into all sorts of sexual experimentation with women. Such relationships are

often at the cost of contracting the HIV/AIDS virus. Perhaps it could be encouraging to the youth if society lays emphasis on the fact that being a man is not just exercising sexual prowess, but it is also about care, love, arts and poetry, this could lead to a behaviour change in men.

3.8.6 Superstitious beliefs

There is superstitious thinking among the youth that they are immortal beings and that HIV/AIDS has no power over them. Until recently, it was believed in most parts of South Africa that having sex with a virgin girl cures AIDS. No one seems to question why sleeping with a virgin cannot cure malaria or a headache. In Carletonville, most young people infected with HIV/AIDS are known to be patronising traditional healers. When asked why some of them go to traditional healers for medication, they responded by saying:

The problem with some of us has to do with the fact that the Sangomas [Traditional healers] give testimonies of those they have healed. But in the actual sense of the matter, it was not HIV/AIDS that they cured. Sometimes it is sicknesses like pains in the body, gonorrhoea and other minor infections. Again, they [Sangomas] do not test us for HIV and they do not keep record of our names. Many of us do not like to be tested because it upsets us and labels us and makes us more vulnerable to society and close acquaintances. At times the nurses ridicule us. So to many of us, it is often more convenient to visit the traditional healers than go to the hospital.⁷⁴

The belief that condoms is an idea from the West looms wide among the youth. In 'The Church and HIV/AIDS Workshop'⁷⁵ some of the youth participating in the Conference said, "condoms are the white man's fake products poorly designed for black people. It is not of the same quality as the ones specially manufactured for the whites." Their conviction must have to do with a detection made in 1998 when "South African officials had to return millions of faulty imported condoms that had not been adequately tested. South Africa tightened its condom specifications and testing requirements soon after the incident" [Population Information Program, 1999:17]. It

⁷⁴ Interview with the youth at Carletonville on 29/04/2003.

⁷⁵ The Theological School of the Reformed Churches in South Africa organised "The Church and HIV/AIDS Workshop," sponsored by Oikonomos foundation, 13-14 March 2003. The Workshop took place at the Faculty of Theology, North-West University: Potchefstroom Campus.

has been revealed that many young people associate condoms with “bad girls” and “sex maniacs.” They charge: “If you are sexually clean, why go about with condoms?” In order to keep face or try to please a sexual partner, some of them engage in sex without using a condom. It is certainly clear that as long as these kinds of superstitious and wild ideas continue to circulate among the youth, HIV/AIDS will continue to spread and the youth will continue to take risks in their sexual escapades.

3.9 Conclusion

These findings reveal that HIV/AIDS is a disease that is characterised by many causative factors. Many of the youths are unsure of their future in the face of the HIV/AIDS pandemic. It has been proven that sixty percent of all new HIV infections occur in youths below the age of 25 years. The basic concepts of HIV/AIDS have to do with how the extent of the epidemic underscores the urgent need for condoms. The epidemic is widespread and especially prevalent among the youth in the developing world. Unfortunately, the epidemic is spread primarily through sexual contact that passes body fluids from one person to another. The current paradigm responsible for the sexual behaviour of the youth engages the constant obsession of the mass media, which purportedly encourages indulgence in risky sexual behaviour. Apart from heterosexual and homosexual practices, contaminated blood or blood products can also spread HIV/AIDS through hypodermic needles contaminated with such blood, and from an infected woman to her child during pregnancy, childbirth, or breastfeeding.

A person may have HIV for years before any symptoms appear. Although people may not know that they are infected because they do not look or feel sick, they can still pass HIV to others. Homosexual intercourse in prisons and among the military and other members of gay groups are other sources of HIV/AIDS infection. Infections apart from sex revolve around the use of non-sterilised instruments, sharing shaving and dental tools, male and female genital mutilation and intravenous drug use. Other cofactors can be located within matters of socio or medical ethics that have to do with negligence on the part of doctors who do not want to disclose or record diagnosis because of the stigma attached to HIV/AIDS. Most hospitals or clinics in rural areas are never sufficiently equipped and lack expertise to test for HIV/AIDS infection. The

deceptively healthy appearance of people who are HIV-positive makes it difficult for young people to know who really is suffering from the disease. This is because the disease takes months or years to incubate, making its transportation from one person to another quite easy.

Disregard of the human rights of those infected and lack of collaborated sectoral and intersectoral involvement is a social dimensional term often misunderstood in HIV/AIDS development. Different Christian denominations are doing different things and non-governmental organisations [NGOs] are multiplied, each with its own policy and agenda in dealing with the HIV/AIDS pandemic. The youth are reckless and consider death quite remote as they operate under peer pressure and social inexperience. The present problem has to do with a particular Christian ethical principle, which the study seeks to recommend to the youth as a strategy to remedy the already deformed sexual morality of young people. Chapter 4 directs its attention specifically to this.

CHAPTER 4

Various challenges to Christian ethics and HIV/Aids prevention

4.1. A case study

Condoms for the youth and sexmaniacs. Pastor Jacob Zuma faces a dilemma as duty and results clash. He pastors a church in the black community slum. The director of a certain Non-Governmental Organisation [NGO] who worships in the church asks to use the church building for distribution of condoms to the youth. Many positive results justify the practice. Statistics show that members of the youth who engage in sex easily contract and transmit HIV/AIDS and other sexually transmitted diseases [STDs]. However, the church board thinks the church must take a stand. Sex outside of marriage is absolutely wrong because it militates against the principles of the value of life, individual freedom, love and goodness. The church has a mandate to preach against sin and all of its ramifications, but handing out condoms condones sin. Further, the church board argues that preaching against sin, and especially sexual immorality, will make the youth stay holy and have no use for a condom.

Pastor Zuma wants to preach the gospel faithfully, but he also wants the church to be active in community development. This is because a theology of praxis demands a holistic approach to life. If the community sees the church as being condemning and accusatory on the issues of HIV/AIDS and the use of condoms, the neighbourhood will go to other churches outside the slum area or sit at home beside bowls of locally made custard. Zuma, being a holiness, preacher fears losing his congregation as well as his credibility. He knows that this could have a negative impact on his ministry. The conflict he faces is that between Christian ethics and results. Must he stand for principle and follow an exceptionless rule? Should he seek the tangible benefits of handing out condoms, thus, promoting HIV/AIDS prevention and good will in the community? This is a difficult decision to make.

Analysis of the matter

Even if Pastor Zuma gives out the condoms, how does he know it would be used by the youth? On the other hand, if he gives out the condoms, it means that he has given his tacit support to promiscuity among the youth. If he sticks to preaching holiness and total abstinence from sexual intercourse, how can he be sure that the youth have really obeyed and abstained? Yet at least he would enjoy the fulfilment that he is acting in strict accordance to the word of God. The issue here is not the question between principle and result because the result is not guaranteed. Even if condoms are provided and preaching is done against sexual sin, the ultimate decision is with the youth. Every act of the youth is based on the principle of individual freedom and the "I".

4.2 Introduction

In chapter 3, the study sought to examine the causes of the spread of HIV/AIDS among young people as well as the paradigm responsible for the sexual revolution in their lives. The findings revealed that HIV/AIDS has an Octopus nature, touching almost all areas of human life and continuing to do so until that very life itself has been destroyed. HIV/AIDS, as a disease, thrives along intervening factors such as inflation. It erodes household resources quickly. Socio-economic factors are also involved. The cost of funerals for those killed by HIV/AIDS stretches the economic power of the community beyond their capacity. Adult illness and mortality in many communities are among the factors that shrink the community labour pool, forcing acute reduction in crop production, distribution and job absenteeism. In all this, it is the vulnerable young people who are most affected.

Having considered the various factors responsible for the spread of HIV/AIDS among the youth, this chapter will examine various challenges to Christian ethics and offer criticism of alternative views and practices. This chapter will seek to find out the extent to which all the causative factors identified as responsible for the spread of HIV/AIDS are contingent on the development of self and the personhood of the youth. In other words, those factors that impact upon young people from the outside, will be discussed against the background of those that affect them from the inside. This will lead to a social, philosophical and psychological survey of the significance of self, personhood and individuality. Within the context of these factors comes the issue of the human race, society, and culture, with insights into the perspectives on human growth and nurture.

Having discussed these points, the chapter goes on to research the ground of Christian ethics and sexuality specifically dealing with the question of sexuality as God's creation and human construction, the sanctity of marriage and home, youth, the unmarried state and some of the moral threats to successful abstinence from sex. From this discussion two consequences of sex emerge, namely pleasure and pain. Having surveyed the different perspectives, the study will hone in on the Christian ethical principles relevant for HIV/AIDS prevention and will touch on teaching with a Biblical perspective and teaching for renewal of the mind. The lessons learned will be

suggested as an effective preventative approach to the spread of HIV/AIDS among the youth.

4.3 The earth and those who live in it

The starting point is that “the Christian concept of creation had long displaced the old Greek view of matter as essentially evil and antagonistic to the spiritual world; instead, Christianity enforced the conviction of nature’s subservience to thought” [Henry, 1957:38]. The Judaic and Christian doctrine of creation, not evolution,⁷⁶ lies in the belief that human beings are created in the image of God and share in God’s transcendence of nature. Human beings, by virtue of bearing the image of God *imago Dei*, have minds that are designed for the glorification of their Creator. The mind is the greatest endowment of humanity. The mind sets humans far above other species because only human beings have the capacity to form and execute ideas as well as engage in complicated language. According to Attfield [1983:22], “the function of ideas in history is to legitimise actions and institutions.” Thus, one can infer that human life and existence should be holistically ordered along ethics, education and development.

Education can be found in families, societies and anywhere in the world. No human society can survive without providing a holistic moral education to its members. Because God has endowed human beings with the power to organise as caretakers of the earth, it implies that education, ethics and development are essential and integral features of human life. It is in education, ethics and development that human beings manifest their God-given and unique intellectual and moral capacities, which shows they are rational as well as moral beings. Recapitulating the above, one notices the use of the term ‘human’ without defining it. The best way to define the term ‘human’ is to begin with ourselves: a personal view that is couched on the question: who am ‘I’? To answer the above question, one must begin with the self, personhood and individuality. The ‘I’ concept is central to the discussion in chapter 5. In everyday experience, the ‘I’ is a central reality and all talk of an inner world arises from this.

⁷⁶ Evolution as seen and defined by its proponents is the development of life from lower to higher levels. When it negates creation as coming from the hands of God-it’s anathema-when seen as an organisation of matter to a degree that the highest level is humankind-it is acceptable.

4.4 The view of self, personhood and individuality

In the streets of Carletonville, the researcher met an eighteen-year-old young man we must call Thinko. As the conversation went on, an out-of-uniform policeman came by and demanded to know who we were. Thinko pulled out his identity card and handed it to the policeman. The identity card has Thinko's name, date of birth, province of origin, race, colour and gender. After examining the identity card, the policeman handed it back to Thinko with a tease. What is important is that Thinko's identity card is a legal document that identifies Thinko as South African. However, the identity card does not contain any real information about who Thinko actually is. For example, the identity card omits such information as whether Thinko is HIV-positive or whether he is happy or not. Is Thinko a University graduate or not? The identity card does not even specify whether Thinko is living in a hole or in a house and whether that house is makeshift, a brick house or a shack house. This important information about Thinko is not displayed on the identity card. Obviously, the authority that issues the identity cards does not care to know this information, neither would the police bother themselves with it.

Yet, Thinko, as a black South African, has his own personal experiences in life. He knows whose child he is, how he grew up and the particular tribe that he comes from. He has a personal history of what makes him abhor Christianity or Islam or why he opts to remain neutral in all matters of religion. There is an unwritten story of his inner feelings, joys and sorrows, his personal relationships with people, his failures in business or education, and the dilemma of living with the unspoken need for a cure for HIV/AIDS. On the other hand, some information about Thinko can be accessed from the community around him. His parents, brothers and sisters, friends, neighbours, former teachers, the local government councillor and pastors of churches are some of the people who might have considerable information about Thinko.

The point is that no matter the amount of information people might have about Thinko, it is he who knows himself better than anyone else. Thinko knows himself as an individual with unique characteristics that sets him apart from other human beings. He knows he is a person endowed with the senses of sight, feeling, hearing, taste and

smell and that he lives in a family group that gave him the name Thinko. In the African custom and rites among the Setswana speaking people of South Africa:

When during a postnatal rite, the family group gives a name to a baby born within it; it confers on him an identity. The name constitutes a privileged part of the social personality the essence of which is to be communicated, and by which man is for the most part delivered over to the service of others. It is not a simple question of inventing a name but of discovering, revealing or detecting the right name capable of defining the being of the child [Erny, 1981:16].

Again, Erny [1981:17] warns that “it is not simply a matter of conferring an identity on the child, but rather of establishing an identification, and interpretation of the signs which enable his immediate family to declare who he is by giving him a name ...” This is part of the concrete socio-cultural and environmental roots of the child necessary for its personal growth. Theologians and scholars who favour the traditional distinguishing feature of the human person would say that Thinko as a person has a mind of his own. That is, has soul and body [1 Thessalonians 5:23].⁷⁷ One educationist has outlined a tripartite description of the human person as follows:

The mind points to a person’s intellectual capacity that enables one to reason and to judge. The soul stands for a person’s moral capacity, enabling one to choose and to make responsible decisions. Lastly, the body refers to a person’s physical capacity, including the capacity to physically carry out one’s decisions, the capacity to act [Bennaars, 1993:8].

It must be noted that the word *capacity*, often used in theology, economic, policy making or development, means the potential to act or participate. That is, the potential to reason and decide responsibly to realise or achieve certain moral, socio-political and economic objectives. In the areas of technology and economic advancement, it is possible to note that in most developed countries of the world a lot has been achieved while some third world countries remained underdeveloped. With reference to the underdeveloped peoples of the third world, philosophers like Paul Freire⁷⁸ and Marcel

⁷⁷ “May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ.” [New International Version, NIV, Bible]. I do think St. Paul supports a holistic view of the human person as opposed to the traditional distinction features of the human person by some theological schools of thought.

⁷⁸ Freire, Paul. 1972. *Pedagogy of the Oppressed*. The researcher does not agree with Freire’s approach. Freire interprets human beings as unfinished product from God’s hand. Second, his approach seems to imply that God created the world in human beings, rather than human beings as

state that human beings are in the process of becoming more human, that is, in the process of realising their potential through understanding and judgment, for responsible action.

If one might agree with Freire and those who support his worldview and other exponents of the tripartite traditional description of soul, mind and body, then in combining these various insights, one shall rule that Thinko is a person characterised by the capacity to reason, the capacity to choose, the capacity to act in a human society and in his cultural environment. In chapter 3, societal, cultural and environmental disintegration were identified as part of the causes of the spread of HIV/AIDS in Carletonville and Gauteng. In this case, it is implied that Thinko is a product of his environment. The physical and socio-cultural processes in Carletonville directly or indirectly affect him. However, is Thinko a powerless and passive victim of his situation? Given the fact that Thinko has the capacity to reason, the capacity to choose and the capacity to act, it follows therefore that Thinko has the capacity to respond rationally and morally to the socio-cultural, political and environmental challenges common to all black South Africans resident in Carletonville. In any situation, however harsh, when Thinko or the youth succumb to the forces of nature, the person is giving up his or her freedom defined by Natoli [1997:147], as “self-sovereignty.” This describes the being’s capacity as rational beings to act according to their self-imposed moral maxims. The point here is that when a person opposes and subdues his or her desires and feelings according to Crawford [1997:103], “*they transcend them*”. If they do not do what is right, they feel condemned and reap the fruit of shame as Paul writes:

When you were slaves to sin, you were free from the control of righteousness. What benefit did you reap at that time from the things you are now ashamed of? Those things result in death!⁷⁹

been created and put in a world already in existence. This is the reason why non-economic variables such as ethics have not been included as a vital subject in theology and development. The HIV/AIDS pandemic is an issue in the political, social and economic arenas, but the underlying behavioural factors responsible for the contracting and spread of the disease, which a subject of ethics in this case has been overlooked by developmentalists.

⁷⁹ Romans 6:20-21.

In one way or another, Thinko's capacity to act may be influenced by his educational background, which is important in the development of one's personality. This compels us to locate ethics within the socio-economic, political and environmental contexts in which Thinko lives, even though ethics as a non-economic variable has not been given prominence by development experts. Education must be regarded according to Clark [1988:98] "as an ethical undertaking," which revolves around the background of human growth and nurture. Education occurs when children learn through living and doing in the homes and on the farms under their parents, guardians, or even alone. The perspectives on education and its impact on human growth and nurture must be considered.

4.4.1 Perspectives on education: human growth and nurture

Parents have a duty to educate their children, teachers to educate their pupils. For this reason there is widespread interest in education. Knowledge of education has long been offered under names like "pedagogics", "pedagogy" or "educational theory". Originally this meant practical knowledge based on common sense [Brezinka, 1992:vii].

From time immemorial, education by induction into family and communal life was the method or system by which traditional Africa was known. The aim was to integrate all members of the family and community, young and old, by means of collective orientation. Children learned the "tribal history, and the tribe's relationship with other tribes and with the spirits, by listening to the stories of their elders" [Nyerere, 1982:236]. Traditional African education was not meant to be merely an education in values. According to Erny [1981:3], it was education that had to "rest on a much firmer rock of behaviour, attitudes, and judgements which are taken for granted in a society." This means that Thinko must not be judged in the society by the number of University degrees he possesses. Rather, he is judged by his behaviour and attitudes. This is so because Thinko, as a human being, is regarded as a conscious being. That is to say, he is conscious of himself as a member of his Carletonville community. Furthermore, he is conscious of sensory perception, emotions, and thoughts. Thinko is a "self being" and "by the self we mean the subject-'I,' the subject which is always identical with itself and which we express when we say: 'I hear,' 'I see,' 'I am bored,' the subject which is the source of actions on the basis of which I

am ultimately called a jailer, an engineer, or a thief" [Luijpen, 1962:20-21]. All of these actions function in relation to others because "we never meet an isolated self. As soon as a man says 'I,' he expresses himself as a being-in-the-world" [Luijpen, 1962:21]. This is the reason why HIV/AIDS is a social as well as a community problem because one infected person, in the course of relating with another person, passes on the disease.

Thinko is a human being and not a spirit. As a human being, he has a human body that is sick with HIV/AIDS. His body is not exactly like one of the many pertaining to the large family of bodies in Gauteng. His body is peculiar to him. He would say as any human being would say, "My body is mine because it is fused with the subject which 'I' am. My body is not a thing among other things; it is mine, but in a very different sense from that in which my hat or shoes are, mine." Because of this sense of embodiment it becomes clear that the body is useful in several ways pertaining to the study of ethics. Luijpen says:

My body keeps the visible scene constantly alive, animates and nourishes it. When my body disintegrates, my world likewise "goes to pieces," and the complete dissolution of my body means a breach with the world and at the same time death-the end of my being as being-conscious-in-the-world, the end of my being-man [1962:22].

In contemporary philosophy, and especially philosophical anthropology⁸⁰ the human person is referred to in such technical terms as *Cognito* (I think), *Volo* (I will) and *Ago* (I act). Human action, according to Bennaars [1993:65], is more "appropriately defined in terms of human response, human enterprise, and human creativity". One may wonder what the implications of all of this may be for ethics and the moral education of the youth. If education is intended, ideally and normatively, to reinforce the social ethics existing in the community and to prepare the children and young people for the place they will have in that community, it necessitates instruction in becoming a moral person. Educating a child from the home begins to develop a person who can become a contributing member of the society. The home is the root of the child, and the parents and elders are the role models. Proper upbringing of

⁸⁰ Obviously, there are various anthropologies with various hermeneutical approaches to human existence. In this case, I am referring to *Existential Phenomenology*, borrowing from Luijpen [1962], for its clear expression of what characterises the existing Subject, the human person.

children for the good of societal life has been of the most persistent concerns of every godly generation. This is why moral education is crucial at any stage of a child's development.

According to Fafunwa [1976] the educational objectives typical of the traditional African ways of instructing children are "intended to develop the child's character, physical and intellectual skills, provide vocational training and promote a healthy attitude to work." Brezinka [1992:38], accentuates the above statement when he said, "the end result desired by educators is a certain personality state. Educators endeavour to assist educands in acquiring and retaining certain abilities, skills, knowledge, attitudes, sentiments and convictions." As a matter of fact, traditional African education "was highly functional in character, oriented towards everyday life in a particular community" [Bennaars, 1993:41]. In light of this, it is hard to conceive of any other way to deal with the issue of ethics, human growth and nurture without accepting that:

Education is the aggregate of all processes by which a child or young adult develops the abilities, attitudes and other forms of behaviour which are of positive value to the society in which he or she lives; that is to say, it is a process for transmitting culture in terms of continuity and growth and for disseminating knowledge either to ensure social control or to guarantee rational direction of the society or both [Fafunwa, 1982:11].

Kanga kalembu-Vita from the Democratic Republic of Congo [DRC] describes indigenous African education this way:

The aim of traditional education is the preparation of the youth, their insertion and complete integration into the life of the community. This implies-ensuring education in the matrimonial, social, religious and technical domains-ensuring training in thinking, practical wisdom, aesthetics-ensuring the education of will power through asceticism, self-denial, mortification, physical endurance, self-control. Education aims at making man [*humankind*] an integral entity, indivisible in himself or *herself*, a distinct entity in unity not only with other men or *women* but also with the whole of nature, which is the ground, water, fire, light etc. ... [1977:3].

Fafunwa *et al* have described how African educate their children in the customs and values of the society and how they must conform to it. Yet, there remains a psychological dimension to this argument that requires attention. This is because what

used to be the traditional African way of educating young people is no longer a straightforward matter today. The main stream of African moral education, ethics and norms is muddled up and can be best illustrated in the story told by Kinoti:

The hyena in the folk tale was following the general direction of the aroma of barbecuing meat. He knew when he got there he would be given a share of the meat. When his path forked into two he was not sure which one would lead him to the meat. In his uncertainty he put his legs astride the two paths and tried to walk along both. He ended up splitting in the middle [1999:73].

It is pathetic that the Africa of today is at the ethical, moral, cultural, political and social crossroads and the path has forked into thousands at different directions. Kinoti pushes the matter further by revealing the general feelings of most Africans and states *inter alia*:

Elderly people lament daily they are meeting behaviour that shocks them: sexual immorality affects relationships, scepticism about religious matters, and many things, which hasten the old to their graves. Middle-aged people lament about children they fail to control and the youth complain of lack of example from the older members of the society [1999:73].

Having registered these complaints, it is important to highlight some of the psychological implication of the ethical, moral and cultural laxity among young people. The reason for this is to see how modern psychology has invaded what was considered to be indigenous African education. It will aid in seeing how such psychologies are being used to justify the attitudes and behaviours of young people that has encouraged the present paradigm responsible for the sexual immorality among African youth.

4.4.2 Focus on psychological and moral perspectives

The points illustrated above often find explanation with developmental psychologists and social scientists. Emotional parents, influenced by Freud's three elements of personality, and those who align with such a psychological approach to human development, speak under the assumption that if it feels good then it must be good. Thus, there is a kind of non-education prevailing in the community as the children are left to grow in the confusion of their own bodies. Their bodies have been, and will be,

their only teachers unless parents and health practitioners stop relying on psycho-clinical lists of sex practices or concepts of sexual development that universalise sexual immorality as something natural in every human being. The universalisation of sexual immorality as something natural in humankind clashes with the principles of the value of life, individual freedom, love and goodness that this thesis seeks to recommend.

On the other extreme are the rationalists who assume that if young people know the truth intellectually, they will automatically be good people. J. Piaget [1965], and L. Kohlberg [1980], put great emphasis on cognition in the formation of moral judgment and favour a rationalistic approach to moral development and moral education. Piaget's major contribution to the study of human development is his insight that the mind at birth is not a passive blank slate, but has built-in structure or *schemata* for organising information. For the child, therefore, learning is not solely an inner or outer process. Rather, it is the interaction of the inner thinking of the child with the outer world. What Piaget calls *heteronomous* obedience to rules is of greater importance to this discussion. Children can make rules that are binding in their group if they all agree to that particular set of rules.

Plueddemann [1995:57] who has shown great academic research interest in the works of Piaget, acknowledges the fact that "Piaget's understanding of the moral thinking of children supports the idea that children do not merely absorb character traits from adults, but are actively involved in making sense out of moral behaviour from a developmental perspective." It is from this point that other scholars in the persons of Lawrence Kohlberg [1980], and James Fowler [1984] were stimulated to delve into the fields of moral reasoning and faith development. Because of the relevance of these theories of child development, it is important to outline some of the recognised stages or levels of moral development of young people.

Kohlberg distinguishes three levels of moral development: the pre-conventional, the conventional and the post-conventional levels. Within each level, he distinguishes two stages. Each of these relate to cognitive advance in matters of moral development. 1. At the first level [Pre-conventional], the moral thinking of children is to avoid trouble; they build their understanding of right and wrong out of their own experiences. What brings pain is avoided and what stimulates pleasure is pursued. It is important to note

that at this level, “adults hold the power in a child’s world, and young children do not question the justice in the use of that power.” 2. At the second level [conventional], children look for role models as their source of moral authority. Children at this level seek approval from parents, family, teachers, the community and the social group. 3. At the third level [Post-conventional], the young person between 15 and 19 years of age, goes beyond the stage of law and order and insists that unjust laws be changed and constantly value the procedure that make change possible.

However, it has been pointed out that cognitive development can occur without a corresponding moral development, because some thieves and prostitutes have been educated. Gill [1991:103] alludes to this when he says: “though reason can provide a general justification of moral obedience, it cannot justify such obedience to every individual in every case.” In fact, “rational individuals commonly find it very hard to uphold standards that they concede to be morally valid.” Bennaars [1993:20] points out that “morality is just not rational in character, it also displays many non-rational, elements such as those related to human emotions and feelings, and to human motivation. The affective or motivational aspect of morality is thus not fully accounted for.” Another psychological theory that attempts to explain moral development is that of Erick Homburger Erickson [1950], who sees human development within the larger social context. A very important contribution that Erickson makes to the discussion of moral development is his affirmation of “the integrity of persons”, postulating that human lives are integrated wholes and that their psychological development affects their growth in faith. Conversely, it also affects their religious life and psychological development. Erickson also moves individuals from what could be considered a “victim’s role to being responsible selves.”

Lastly, it is important to reflect on the works of Sigmund Freud [1940], and his psychoanalytic theory that attempts to explain personality and moral development. Freud identifies in every human being what he calls the *id*, the *ego*, and the *superego*⁸¹, which are in conflict with one another. For Freud, these are fixed and he encouraged parents to avoid frustrating the developing child in any way because both

⁸¹ The *id*, according to Freud, stands for the primitive, assertive force in humans, largely unconscious; the *superego* is that part of mental life that imposes standards on behaviour. The *ego*, is characterized by realism, seeks to mediate between the *id* and the *superego*.

the subconscious and socio-cultural forces affect the child's moral development, and interferes with the child's rationality. It follows therefore that the affective aspect of morality is strongly emphasised by Freud. A more appealing psychological perspective on moral and character development comes from Karen Lebacqz [1982] and Richard DeGeorge [1986] who in their study of the nature of moral character, state that as human beings develop, they tend to adopt patterns of actions and dispositions to act in certain ways. These dispositions, when viewed collectively, are sometimes called character. This is to say that character is formed by conscious actions. In all matters of life and death, people are morally responsible for their characters as well as for their individual actions. In view of all that has been said, what is the church's position?

The church cannot suspend judgment forever and must articulate the concrete implications of the sexual behaviour of young people for the community. Whether or not the church is divided over moral issues, it is important to locate the place of ethics and sexuality in human development. The secular world has been separating ethics from the other academic disciplines, just as a cat separates the bones from the flesh of its prey. The approach of this thesis seeks to criticise and reject the categories of popular South African discourse about the sexual freedom of the youth. Christian ethics pervades the entire spectrum of human life and learning. As a matter of fact, the Bible is the best tool that can be used to regulate moral understanding. There is nothing under heaven that the Christian Bible does not address. Gill [1991:xv] alludes to this when he said that Christian "ethicists have no choice but to stray into any number of areas of which are not properly their own. Precisely because so many areas of human endeavour raise ethical dilemmas, and because experts in other areas are not ethicists themselves". Furthermore, Odell [1983:95] asserts that, "the basic concepts and theories of ethics provide the framework necessary for working out one's own moral or ethical code." Continuing, Odell [1983:95] believes that "ethical principles are necessary preconditions for the existence of a social community. Without ethical principles it would be impossible for human beings to live in harmony and without fear, despair, hopelessness, anxiety, apprehension and uncertainty." The researcher is compelled to amplify Odell's ideas of ethics by grounding ethics on the Bible, the Word of God.

Suppressing human responsibility and justifying human sexual perversion, many have likened human sexuality to that of animals⁸². If it is true that the satisfaction of the sexual appetite of human beings is like that of an animal, it must be noted that the more scientists stress human continuity with animals the more likely such imperatives as the treating of others with respect are to be ignored. The basic principle of love and goodness suggested in this thesis, is to promote goodness in one's life, do good to others and by all means to prevent doing harm to others. Crawford [1997:106] points out that it is not proper to transfer animal instincts directly to human beings because human beings have the reasoned will. He infers that reasoned will is the best quality that human beings possess, which is not subservient to instincts but transcends instincts. It is because of this that Richard Means [1969:12] contends that the "essence of man, *humankind*, par excellence may be *homo ethicus*, man, *humankind*, the maker of ethical judgments." This means that an ethical judgment must deal with human identity. That is, determining what distinguishes a person must be done in such a way that, if every other aspect changes, the defining quality of that person will guarantee that the same person is still present. This is the 'I' quality, which cannot be swapped for that of anybody else. It is only with the advent of moral ethics that human beings are able to dissociate themselves from the degrading and unregulated moral condition, which is, by nature, the lot of animals.

In matters of sex and survival, animals have instincts, which enable them to adapt to their environment and instinctively prepare for the future.⁸³ However, human beings can mentally manipulate ideas, such as the invention of condoms for safer sex, and plan ahead because a human's mental ability operates on a higher level and with a complexity of motives, intentions and beliefs. Human beings have a cognitive system and the most highly developed brain. It is not so with animals. For instance, the Christmas chicken expects its owner to feed it every day and has no awareness that one day its neck will be wrung. Epicurean philosophers⁸⁴ emphasise mental pleasures,

⁸² Equating human sexuality with that of animals is wrong. No animal has raped a younger animal that has not reached its mating age. But human beings have committed such evil, time and again.

⁸³ Proverbs 30:25-28. "Ants are creatures of little strength, yet they store up their food in the summer; 26. Conies are creatures of little power, yet they make their home in the crags; 27 locusts have no king, yet they advance together in ranks." Animals learn and form relationships. What then sets human beings above animals is the *Imago Dei*-humans are made in the image of God

⁸⁴ We will come back to full discussion on the Epicurean teaching when dealing with the various philosophical and Christian ethical principles relevant for HIV/Aids prevention.

thus showing a distinction between humankind and the beasts in this regard. The church must uphold the Biblical doctrine of the image of God in humankind.

In light of this, it is proper to return to Thinko and the youth of Carletonville. It is important to posit that young people have their individual character formed by conscious actions. It is in order to also infer that they are morally responsible for their characters as well as for their individual actions. It is basic that Thinko and his colleagues want to stay alive to realise their dreams. Thus, one is persuaded to assume that every one of the Carletonville youth has an intrinsic value and that they owe it to themselves to stay alive. It is also discernible that at present, in view of the fact that young people are dying daily, there seems to be a moral and mental panic among young people over the HIV/AIDS pandemic. In order to aid the youth it is vital to project a Christian ethic for their moral empowerment. In order to do this, the grounds of Christian ethics must first be uncovered and, second, common grounds must be established through which to reach the youth with that ethic.

4.5. In search of the grounds of Christian ethics and sexuality: An overview

What is sexuality? Is sexuality a modern socio-historical construction? One confusing aspect of this study on sexuality is the ambiguity surrounding the word “sex.” Sometimes it refers to being male or female, and sometimes it refers to sexual behaviour or reproduction. To reduce this ambiguity, the term “sex,” as used in this study, will from this point onwards refer specifically to sexual anatomy and sexual behaviour. When the term gender is used, it refers to an individual’s state of being male or female. It is hoped that this will help clarify some issues as this study unfolds. It is a given that in every human society, religion has been the main source of information concerning sexuality. Some scholars claim that in the eighteenth century new ways of talking about and analysing sex, sexual behaviour and feelings emerged. These new ways were characterised by the idea that sexuality is a discrete entity or part of a person that can be analysed in particular ways. In fact, Aggleton and Dowsett [1999:27] argue that, “sexual identity is a concept that provides a psychological (or psychic) place for situating the self in sexual activity. This recognition of the self in sex (how one behaves, what one wants, what one expects of oneself and others) is crucial to any individual’s accurate assessment of risk in relation to potential HIV or

STD infection.” As a result of these, sexuality was placed in the centre of identity of the individual. The word ‘sexuality’ became common vocabulary in the late-nineteenth-century Euro-America anthropological, scientific, and sociological sexual revolution. According to Bristow [1997:2], “in its earliest scientific usage, sexuality defined the meanings of human eroticism, and when marked by prefix-such as ‘bi’, ‘hetero’, or ‘homo’- the word came to describe types of person who embodied particular desires.” Later on, sexuality came to be seen as an autonomous force crucial for the development of personhood, and “associated with types of sexual person and kinds of erotic attraction attached to a specific classification” [Bristow, 1997:4-5].

Gender issues are one of the sources of the problem surrounding sexuality for the young people of Carletonville. The cultural context in South Africa is such that much is made of masculine and feminine classifications. The view of masculinity for instance is one that creates a sense of one’s place in families and communities and is tied to the general material indices of life of which land is the most important. With the discovery of gold in Carletonville, the floodgate of the migrant labour force opened, and with it came an unexpected social mobility followed by the undermining of traditional and socio-cultural modes of life of the indigenous people. The event thereby weakened the link between man and his land. This weakening impact was too great to sustain the religio-social and economic order of traditional community life, particularly in sexual matters. The consequence is that a community that once recognised a uniformity of sexual conduct has begun to witness increased prostitution in the new mining town and the untraditional construction of human sexuality. In Carletonville, the community faced the problem of defining sexuality just like any other community in South Africa. Some held to the traditional view of sexuality, while others constructed sexuality from a broader social and modern lifestyle without subjecting them to sustained critical scrutiny in light of a close reading of the Bible.

4.5.1 Sexuality: God’s creation or human construction?

Relevant scholarship on sexuality, from the Greeks through the eighteenth century, is diverse in many respects, most of which are in direct opposition to a normative Biblical view of sexuality. Secular treatments of this subject have relegated the Bible to the margins. As Nicholson [1998:187] rightly puts it, “when the Bible loses its

authority, nature becomes the means for grounding any perceived distinction between women and men. And, in so far as the body is perceived as the representative of nature, it takes on the role of nature's voice." When the Bible is the source of authority on how the relationship between men and women is to be understood, moral conflicts that pull in different directions find a straightforward way to resolve. Yet, the Bible has not been presented to the Carletonville youth as the source of authority.

4.5.2 The view of sexuality as human construction

The youth's guiding principle of the definition of sexuality will be historically recovered by an examination of the three crucial concepts that underlie modern thinking about human sexuality. First, there is the rise of the modern concept of sexuality itself; second, the invention of a "two-sex" view of the body; and third, the development of the constructs of heterosexual and homosexual.⁸⁵ Michael Foucault [1980], Jeffrey Weeks [1989], and David Halperin [1993] have been long acclaimed sources on this subject. The implications for the role of Christian ethics in the prevention of HIV/AIDS, as might be gleaned from these sources and their treatment of sexuality, will be cautiously explored.

Anthropologists have discovered that there are wide variations in sexual behaviour and attitudes from one culture to the next According to Hyde and Delamater [1997:8], "the major generalisation that emerges from cross-cultural studies is that all societies regulate sexual behaviour in some way, though the exact regulations vary greatly from one culture to the next." Before the influx of migrant and gold mine workers in Gauteng, no community has seen it fit to leave sexuality totally unregulated, perhaps in order to prevent social disruption. When disruption erupted, social scientists, by way of comparing past history with the present, identified the environment as a factor that aided in shaping the youth's sexual behaviour.

Taking a broader perspective on the impact of the environment and human sexuality will aid in clarifying some points regarding the sexuality of the youth in Gauteng. In a

⁸⁵ Paul Germond has done a paper on this subject and without hesitation I refer interested readers to his work "Straight from God: Religion, Power and the Christian Construction of Heterosexuality."

study done by Scott [1964], the adult sexual behaviour of animals that have been raised in deprived environments and in isolation, for example mice, will be normal. The behaviourist psychologist Skinner carried out similar experiments with rats in boxes to show that thinking is only bodily response to stimuli, a kind of cause and effect action(s). "It has been called the fallacy of ratmorphism in that the behaviour of the subhuman is projected onto the human. It is a common fault that we attribute human-like qualities to dogs and cats, that is anthropomorphism" [Crawford, 1997:96]. This is of course different in the case of near human animals such as the rhesus monkey. According to the discovery made by Harlow *et al* [1963], "if rhesus monkeys are reared in isolation, their adult sexual behaviour is severely disturbed, to the point where they may be incapable of reproducing." The submission of these scientists is that environmental experiences are crucial in shaping the sexual behaviour of the higher species, namely humanity. However, this view is not acceptable because whatever similarity there is between humans and rhesus monkeys or apes, the possession of a mind and spirit as well as the capacity to change what must be changed, serve to recognisably set humanity at a higher level. In Christian ethics, equating human sexuality with that of animals is no excuse for sexual immorality among the youth.

4.5.3 The view of sexuality as God's creation

There is no single accepted philosophical proposition about God and the creation of human sexuality. This is because human beings are unable to stop philosophising. Moreover, writers on the subject of sexology⁸⁶ insist that their concern is not the ethical task, that is, making judgments about what people should believe or act upon sexually. This leaves the youth with the task of discovering for themselves who they are in relation to God and other things around them. But, humankind is not merely a result of processes and forces and not merely a thing in the midst of other things of the world. A human being is a person with the power to affirm things and assign meaning to them. It is on the basis of this God-given power that the youth have constructed their view of human sexuality.

⁸⁶ Sexology was initially designated as a science that developed an elaborate descriptive system to classify a striking range of sexual types of persons [bisexual, heterosexual, homosexual and their variants], made its first appearance in the late nineteenth century [Bristow, 1997:13].

From the Biblical account of creation comes the fundamental concept of theological anthropology that emphasises the theory of the *imago Dei*. This means that human beings are created in the image of God and designed to share a common humanity. God gives man and woman an equal personal dignity, endowing them with the inalienable rights and responsibilities proper for the human person. The particulars of these responsibilities involve marriage, procreation, value of life, individual freedom, and love. Marriage as found in the Old Testament days, predates what is presently known as the Christian marriage as we see it celebrated in most churches. The basic particulars of marriage include love or companionship, sex and procreation. It is important to briefly discuss this view from a Biblical perspective.

Two views of sex and marriage will be explored here: the traditional African view and the Christian view.

4.5.4 The African view of sex and marriage

First, the African view of sex and marriage is primarily for the purpose of procreation and the maintenance and extension of kinship. In Africa, different groups and societies consider sexual purity to be an honour to the family. The virginity of the young bride is celebrated as a glory to the family and the community. This is because in traditional African societies, human sexuality is looked upon as a sacred arena into which the unmarried have no rights to enter. Sex is for the mature people who are capable of making mature decisions concerning life and the outcome of engaging in sexual relationship. Indeed,

Sex taboos form a code of sexual conduct that is so highly respected that any deviation from it is deeply detested. The code stipulates the time and manner for having sex and also the persons with whom one may or may not enter into sexual relationship. The sacredness with which sex is held is so fundamental an idea that it is a necessary condition for understanding the high premium the people place on sex, and all the regulations and customs they have concerning it in marriage [Ansah, 1989:249].

According to Odunze [1993:76] “sex is not a game for self-centred children or youth. It should not be an arena for human depravity and immoral creativity. Yet all too often we see the perversion of this act which God created to be holy and pure.” One of

the reasons why most societies in Africa attach great importance to sex has to do with kinship. One can deduce the value placed on kinship from some common African aphorisms such as: 'The offspring of a snake can never be short' and 'it is from his father or his mother that the monkey owes its long tail.' Concerning the traditional African view of sex, marriage and kinship, Erny [1981:35] documents:

Entering the world, man is first a child of someone. The most immediate relation in which man finds himself is that which, through his mother and father, unites him vertically to ancestors, real or mythic, and gives him a place in lineage—a series of successive generations going back link-by-link to the principle of all life. The attitudes of close relatives with regard to the individual can only be understood by referring to their respective places within the kinship group, to immanent structure of the latter and the ideology, which supports it—a set of data, which evidently is not without pedagogical significance.

In South Africa, the case seems to be very different from the remainder of African societies. This has to do with how the South African population is composed of many ethnic and racial groups—blacks, coloured, Indians, whites⁸⁷ and others—and there are variations among these groups in sexual behaviour. These variations are the result of different cultural heritages, and socio-economic conditions that dilute the original cultural setting of black South Africans. Generally speaking, the sexuality of South Africans can be calculated through such legacies as the influence of Judeo-Christian tradition, the African heritage and the forces of the Apartheid era. The forces of migrant labour and the current socio-economic conditions are also influences. Interviews conducted among young people in Carletonville indicates that this is indeed the case:

Lower marriage rates among we black South African youths in Carletonville are also due to the obstacles that we have encountered in seeking and maintaining jobs necessary to support a family. How can the young man think of marriage when he cannot financially care enough for himself. If marriage is to help meet the sexual needs of the youth, there are ladies out there that provide sex for young men. Another factor has to do with the collapse of education coupled with racial segregation couched on unsustainable employment for able-bodied black men and women. There is no job here, we just loiter and float about creating jobs for ourselves.⁸⁸

⁸⁷ Within the Whites are the Afrikaans and the English etc.

⁸⁸ Interview with some young men at Carletonville on 14/05/2003.

It seems that with the end of the Apartheid era, black South African young people, taking advantage of the abrogation of the laws restricting social mobility, freed themselves of the traditional African sexual restraints in favour of sexual emancipation. Andile Gumede expresses this view when she said:

The Western life has made our people forget who they are and where they come from. Our traditional customs discourages pre-marital sex. Young people-both boys and girls-need to abstain from sex long enough for them to finish school and establish their own lives. This will reduce infections like HIV/Aids, as well as the other consequences of teenage sex.⁸⁹

One need brought to light by this research is that of carrying out a cross-cultural study of young people across provinces in order to gain a proper understanding of youth sexuality in relation to the prevention of HIV/AIDS in South Africa. Each group in South Africa has its own culture, and this culture has a profound influence on the sexual expression of women and men who grow up in it. A complete study is important because it would provide an impression of the enormous racial variation that exists in human sexual behaviour. It would also serve to put one's own standards of sexual behaviour in perspective. It is likely that Gumede and those who imbibe her philosophy of abstinence do not really acknowledge, according to Aggleton and Dowsett [1999:43] that:

Exhortations to abstinence and celibacy, fidelity or delayed sexual activity, or return to 'traditional' transactions will definitely be disregarded, ignored by young people under the pressures of modernisation, the internationalisation of youth culture, and the clearly proven sense of legitimate 'ownership' of sexuality that young people claimed in all countries.

Gumede is not the only person holding to the traditional view of abstinence. Some Churches also preach abstinence and refuse to endorse condom use as an HIV/AIDS prevention strategy. The position and approach of churches and the government to the sexuality of young people often conflict with young people's experiences and expectations of sex itself. Yet, more complete treatment of this issue must be dealt with after a Christian view of sex is explored.

⁸⁹ Andie was speaking at the Umhloniyane ceremony at Molweni, near Hilcrest. Andile works for the Department of Traditional and Environmental Affairs.

4.5.5 Christian view of sex, marriage

The author of Hebrews calls attention to the dignity and beauty of sex and marriage. Scripture says, “marriage should be honoured by all; and the marriage bed kept pure; for God will judge the adulterer and all sexually immoral.”⁹⁰ This Scripture verse could form the foundation upon which any meaningful Christian ethics of sexuality could be built. This is because it sanctions the imperative of respecting God’s directions for expressing human sexuality. Collins [1988:260] rightly affirms that, “From God’s perspective, the only proper place for sexual intercourse is within the context of a mutual, lifelong commitment of a man and woman, in the form of marriage. God has humankind’s best interests in view when he commands both men and women to wait for intercourse until they are married as husband and wife. Within the realm of the principles of Christian ethics upheld in this thesis, this researcher does not treat sex as a drive that enslaves us. Rather, sex is viewed as an appetite that needs some personal and practical power to control. Sex, as God designed it within the marriage setting, functions in the context of love between a man and woman i.e., husband and wife in complete union to the glory of God.

In the biblical sense of marriage and sexuality, the sexual relationship between a man and woman is the fusion of two bodies. It is a complete, intimate oneness of two persons that implies fidelity and lifelong faithfulness between married couples. The committed sexual union of two individual bodies is the Biblical imperative regarding sex. Yet one must remember the argument in which Thinko affirms his body is not just like one of the many pertaining to the large family of bodies in Carletonville. His body is peculiar to him and that makes it possible for him to say, “My body is mine because it is fused with the subject which I am. My body is not a thing among other things; it is mine, but in a very different sense from that in which my hat or shoes are, mine.” However, in the Bible the body is not seen as belonging to its possessor. One such argument states, “You are not your own; you were bought at a price. Therefore honour God with your body.”⁹¹

⁹⁰ Hebrews 13:4.

⁹¹ 1 Corinthians 6:19-20. The context here is sexual immorality among believers in the Corinthian church.

Within the Biblical Christian thought, human body is the temple of the Holy Spirit. The human body is important to God because Jesus took upon Himself the human body. The incarnation of Jesus Christ gives dignity to the human body, providing it with the hope of redemption and resurrection. The most compelling argument for the dignity of the human body is found in understanding that the Holy Spirit has made it His home. There is an important connection between the body and the mind. Anger and fear can cause physical pains such as headaches, backaches and high blood pressure. Lack of proper rest or balanced diet may cause depression and irritability. It is only through the body that sex can be possible. Even for married people sex is not merely for pleasure. It is also for the procreation purpose of sustaining the entire human race and the community in which one lives. Importantly, God wants the children to be born into a loving, stable and caring home. Healthy parents will, in most cases, give birth to healthy children. For this reason, Christian ethics regarding the sanctity of human sexuality is for the good of all who practice it. The great numbers of children born HIV-positive are consequences of the immoral sexual activity of their parents who are careless about the pain the infected child must endure.

Again the Christian view of sexuality could not be separated from its socio-political and economic consequences. Taking a case study from the Christian Bible, and its Genesis narrative, God created only two people: man and woman and commanded them to increase and multiply, that is, to have many children. God called Abraham and his wife and made promises that Abraham's descendants would be many. The land God promised to give to Abraham and his descendants could not be possessed immediately because Abraham's immediate descendants were too few in number. It was this situation that led Israel to begin life as a nomadic tribe.⁹² Both in the wilderness of the Arabian Peninsula and in Egypt, survival demanded that there be enough children, male children in particular, to fight their wars. "The Lord made his people very fruitful; he made them too numerous for their foes."⁹³ It follows that non-procreative sex was not allowed by God, not even by the Israelites who most needed to survive and settle in the midst of other bigger nations around them. Under such a

⁹² Psalm 105:12-24 has full details of this story.

⁹³ Psalm 105:24

situation as Israel found itself, God's laws regarding sexuality were very strict and binding upon both free born and slaves.⁹⁴ The failure of the South African community to regulate sex is responsible for the spread of HIV/AIDS and the zero reproduction stage being approached at the moment.

After listening to the above story, young people often describe God's laws regarding sexuality as something anachronistic. That is, a kind of old morality couched on lifeless puritan sexual rigidity. "Many scholars see them as conditioned by the time and culture in which they were written and not necessarily binding today" [Hyde and Delamater, 1997:532]. However, the socio-political and economic impact on every community where HIV/AIDS is found is lamentable and devastatingly alarming. Its impact on the government of South Africa and the Carletonville community in particular is discouraging. The HIV/AIDS pandemic is out to put an end to the reproductive potential of young people. The influence of behavioural sciences and religious groups against the orthodox Christian view of sexuality cannot be overemphasised. There has been a long battle and debate waged by religious groups and others against this Christian view of sexuality that upholds the principle of the value of life. In any case, each side must strive to holistically address the sexuality of young people and their reproductive potential in the face of the present HIV/AIDS pandemic.

In light of this, it is important to briefly examine the unmarried life of the youth. This will help in knowing who the youth are and the potential sexual problems they are facing. The value placed on the youth and on the matters affecting them will determine how all stakeholders would treat their felt needs.

4.5.6 Youth, life and the unmarried state

Nelson Mandela, the former president of South Africa considers the youth to be an important group in society. Mandela is of the opinion that what a nation needs to

⁹⁴ Leviticus chapter 18 and 19 contain unlawful Sexual Regulations and other various laws, which sets sexual behaviour as an aspect of religious loyalty to God.

prosper is a strong and healthy youth. Knowing well that the youth is the backbone of any nation, Mandela said:

The youth of our country are a valued possession of our nation. Without them there can be no reconstruction and development programme. Without them, there can be no future.⁹⁵

The problem that immediately confronts potential researchers is how to define the term 'young person.' Whatever may be the case, in Carletonville children [boys] from age of 13 to 25 years claimed to have had sexual experience and 40 percent of the total number of children within this age grouping in Carletonville are HIV-positive. Equally, girls from the ages 12 to 25 years claimed to have had sexual experience and 60 percent of the total number of girls within this age grouping are found to be HIV-positive in Carletonville.⁹⁶

The provinces of KwaZulu-Natal and Gauteng have the highest number of young men and women. The reason for this high youth population is partly due to the opportunities for employment. Because they are not under parental supervision, the youth use the opportunity to engage in all sorts of activities. With the availability of alcohol, the youth slide into a licentious lifestyle and sexual openness. In places like Johannesburg and Carletonville, housing problems force single ladies to cohabit with men. In such a situation, the unmarried male and female live together, often sharing a full sexual relationship with no intentions of getting married. Due to the breakdown of the traditional African lifestyle that places value on the purity of sexual life, few would criticise the practice of cohabitation in Johannesburg or Carletonville. People are beginning to accept cohabitation as an alternative to marriage, but cohabitation is a threat to marriage itself, because it gives a false appearance that the young people living together are really married.

The statistics showing that the percentage of young girls who are HIV-infected is higher than those of young boys, finds explanation in early sexual exposure outside of

⁹⁵Mr. Nelson Mandela, former president of the Republic of South Africa. May 1994.

⁹⁶Mrs. Zoduwa Mzaidume of the Carletonville AIDS Committee supplied information about the young people in Carletonville. Interview conducted on the 16/04.2003 at the Potchefstroom University premises.

marriage. Again, it would appear that many of these young girls and boys are exposed to the risk of HIV through non-use of protective tools or due to the unplanned nature of sexual encounters. It has been found that the “family poverty level is strongly associated with sexual debut for girls” [Finger *et al*, 2002:4]. Interestingly, research by van Zyl [1994:435-436] also shows that the characteristics of South African women who fall pregnant during their teens are mainly black and coloured women. This is because women from these groups have fewer years of schooling and they rarely find professional or clerical occupations. Quite a large number of them reside predominantly in rural areas, and their physical fertility is at a higher level than that of other women. Thus, the youth, especially young women, are exposed to a social morality that threatens successful abstinence from sex. Social morality and those moral threats to successful abstinence must be explored further.

4.6 Moral threats to successful abstinence from sex

The word *moral* is used in many ways in different fields of human endeavour and means different things to different people. Different perspectives to the definition of morality is an indication that human beings are measurers of all things and are themselves the most inconstant of all measures. Considering that people disagree about the scope of morality, LaFollette [1997:3] says: “Morality, traditionally understood, involves primarily, and perhaps exclusively, behaviour that affects others” as well as oneself. It is generally believed that sex is a personal issue or problem to which every individual person is entitled to make personal decisions. In order to wrest this important issue [sex] from an orthodox Christian interpretation based on the Bible, justifications for its use or misuse have become topics of sociological, psychological, political, philosophical and religious discourse. The sex issue has produced so many teachers who display the utmost confidence in telling other people all the stories there are about sex, and show little hesitation in laying down rules and principles about how they should conduct their private lives. Therefore, the youth is left in the quagmire of moral conflicts.

Conflicts are only a problem because they are hard to settle. In discussing matters of sexual morality, people hold to various views. Some people claim to have their

morality given to them by the Holy Spirit.⁹⁷ Others hold to family tradition as guide to morality, still others hold to their conscience and refer to the natural order of the universe and some rely on majority opinion to follow whatever gives happiness without pain. Scholars such as Wilson [1965:67] explicitly affirm: “sexual intercourse does not differ significantly from other human activities and that people’s categorisation of sexual intercourse with a woman and other activities is characterised by the acquisitive character of contemporary society.” Yet, there are those who hold that for morality to be universally accepted, it must be characterised by mathematical exactness for everyone to see it. Punzo [1997:220] rightly asserts: “a woman giving her employer a secretarial service as opposed to a woman providing sexual service to a man, do not merit the same moral consideration under the light of Christian ethics and morality”.

The moral courage to abstain from sex is threatened as the media daily bombards the public minds of the youth with all sorts of sexually explicit pictures. A sensational view of sex, which endorses sex as a right to self-realisation, affirms that the sexual urge is part of human nature and that each person has the right to the realisation of this urge. Psychologists claim that one’s failure to live out one’s sexual urges could subject one to all kinds of neuroses and complexes detrimental to the full development of one’s personality. On one hand, this assertion has led many to set aside the Christian ethics of sexuality with a “strong tendency to use ‘what psychologists say’ as a bogus authority, a quick way of settling moral problems” [Wilson, 1993:34]. On the other hand, “sexuality can be detached from religion, from morality, romanticism and especially from love, and it can be reduced to being simply pleasure and pleasant pastime” [Malan, 1990:13].

Environmental stimulation is part of what contributes to moral threats against successful abstinence from sex. The environment offers the kind of social atmosphere that appeals to the sexual urges and desires of the youth. In the city centres, many hotels are open to young people to watch sexually explicit films that glamorise pornographic material for entertainment. According to Richard [1985:103], “the sex

⁹⁷ Most Pentecostal and Fundamentalist Christians believe that the Holy Spirit empowers them to abstain from sexual immorality. It is a supernatural gift from above and as such all members must maintain a kind of Angelic perfection in the conduct of their lives.

of the pornographic trade is too slick, too wonderful, too ecstatic. It creates a make-believe fantasy world that is genuinely destructive to both true sexuality and true spirituality.” Collins [1988:252] qualifies this statement when he says of sexually explicit materials: “it also influences thousands of people and stimulates unhealthy and immoral sexuality.” To the unsuspecting youth, all these may appear harmless and entertaining but they distort sexuality and portray sex as no more than a physical activity.

For most young people, sex is generally seen as pure pleasure. This is also a morality-threatening factor to consider. McLaren [1999:11] frames a question that sensational newspaper writers had often asked: “why should young people refrain from sexual pleasure when there is no telling of how long they might live?” Pleasure: Is this not simply that temporarily extended, more or less intense quality of particular experiences, which in Christian terminology is called ‘carnal or sensual satisfaction?’ De Klerk⁹⁸ sees the chase after pleasure, the union with the purely sensual world and the pursuit of maximum enjoyment and satisfaction of need as the cause underlying modern views of sexuality. Hedonism, in both its psychological and ethical forms, has influenced many people concerning the nature and benefits of marital pleasure by overextending the word “pleasure” to cover anything enjoyable or even agreeable. “The most eloquent detractors of sexual experience, writes Ruddick [1984:289-290], “have admitted that it provides sensual pleasures so poignant that once experienced they are repeatedly, almost addictively, sought.” This is the reason why “all too often we hear the youth claim that they cannot stop their sexual sins any more than they can stop breathing or eating” [Odunze, 1993:77]. However, according to McLaren [1999:37] research showed “that after a first sexual fling clients felt only dissatisfaction.” Two things seem to be responsible for this dissatisfaction. The first is that the condition under which the sexual relationship takes place is not permanent. Under a permanent marital condition sex between a man and his wife can take place anytime the two feel like doing so. Ethically, unmarried people have no moral boldness and easy conscience before or after sexual relationship had taken place.

⁹⁸ Chris Malan treats sensational views of sex and identifies maximum lust for pleasure as a problem with young people. He seems to agree with De Klerk [n.d. 2-3] in identifying this as a misplacement of moral value.

Young men and women having sexual affairs outside of marriage are stealing from one another. The Scripture affirms this to be so.

Stolen water is sweet; food eaten in secret is delicious! But a little do they know that the dead are there, that her guests are in the depths of the grave.⁹⁹

Lust and the liberal values that encourage its satisfaction are moral threats to successful abstinence from sex. Our senses of smell, sight, hearing, taste and touch are gateways to the whole person. This is why flagrant seductive advertising works against the minds of young people. Pictures are powerful means of communication. The power of sexually slanted advertisements has diluted and removed most of the traditional African culture. The negative effect is so obvious, as Collins [1988:253] has observed in his comment that “sex apart from marriage is no longer a taboo subject. Sexual restrictions have lessened, sexual standards have loosened, and sexual expectations have become more liberal.” Haselbarth [1976:82] is one of many Christian ethicists who shows that: “People who still cherish virginity, chastity and self-control are regarded as old-fashioned moralists and seem to fight a losing battle” The youth in Carletonville affirm this when they said:

We are not amused by what is happening in our community. Men beat up their wives. Our admired heroes openly divorce their wives without shame. We do not have role models. Our leaders and some of the men we respect in the community leave their homes very early and return home quite late in the night highly inflamed with wine. So some of our young people have either lost faith or are imitating them.¹⁰⁰

A life of boredom is one of the devastating moral threats to the youth’s successful abstinence from sex. Rampant lack of gainful employment, money to meet essential needs, of a sense of direction and future, the sight of uninteresting relatives and the perpetuation of daily frustrations all merge into a routine of boredom. The lack of intellectually enriching or stimulating experiences is one of the silent killer diseases in the lives of young people. When young people are constrained, they begin to take risks in launching out against the established authority. When fighting against this

⁹⁹ Proverbs 9:17. The writer of proverbs uses water and food as a euphemism for sex.

¹⁰⁰ Interview with youth at Carletonville, 14/5/2003.

authority is not possible, young people try to get rid of boredom through intemperate sexual indulgence.

Most of the factors outlined here as being moral threats to successful abstinence from sex are external factors. However, one must not ignore or exclude internal pressure as a real source of trouble as well. Internal pressure sets in when a person is focussed on a desired external stimulus. The mind is the arena of imagination of what one has learned or experienced. It is central to every human being's perceptions and acts. The mind, through imagination, rules what a person chooses to see or ignore, to like or dislike. In fact, it is hard to dispute McKim [1980:88-89] when he says: "imagination lies between the stimulus and the perception."¹⁰¹ When the power of perception¹⁰¹ overtakes the unsettled minds of young people, they flirt with and ignore the pain that so often follows sexual pleasure. It is impossible for the youth to have sex with the nude women in the pictures they hold before their eyes. The pictures of nude women merely serve as a stimulus and the youth exercises the power of perception, which sends signals to the body organs, preparing it for a sexual encounter with the nude woman. When this desire is not realised, as often is the case, masturbation, takes place. When not satisfied with masturbation rape takes place. All of this takes place in the mind of the youth who is consumed by seeking after sexual pleasure.

4.6.1 Pleasure, pain, sex and HIV/AIDS

HIV/AIDS has come to exist and has elbowed itself into prominence causing existential anxiety among the youth and wherever human beings exist. The causes have been discussed in chapter 3. The overarching cause of HIV/AIDS among the youth is exotic sexual incontinence common among them. Yet, the concern is: What principles are the fundamental driving forces in the lives of young people, causing them to keep indulging in sexual risks without the least concern about contracting HIV/AIDS? Answers to this question have been suggested along the way from the view of the self, personhood and individuality, the human race, society and culture.

¹⁰¹ To gain a more complete idea of perception, suppose one is dealing with knowledge of sex. Knowledge occurs when there is familiarity with something for which knowledge is sought after; and that knowledge can be called perception. The perceiver more often than not places himself or herself in the presence of the perception and gives expression to it. Sexually explicit materials stimulate perceptions of sex with the nude woman in the picture and leads to masturbation or rape.

This discussion dealt with some vital topics on the perspectives of human growth and nurture. However, inconclusive as this discussion appears, it seems to make some important contributions to understanding the dynamics at play in society and in the lives of young people.

Since these points cannot in themselves suffice, a search for the ground of Christian ethics and sexuality was brought into perspective. This search - involved discussion on sexuality, as God's creation or human construction; sexuality from a Christian perspective, sex, marriage and the family, youth life, the unmarried state and the moral threats to successful abstinence from sex. All this showed that though young people are indeed facing many troubles, most of these troubles could be controlled by the youth. This thesis seeks to establish that, in every human endeavour and especially in the matter of sexual activity, pain and pleasure are inevitable consequences that follow. There is a close relationship between human sexuality, pain and pleasure.

It is important to locate pleasure and pain within the terrain of the other factors responsible for the rapid spread of HIV/AIDS among the youth. It was at the point of death by drinking poison [*hemlock*] that a profound conversation went on between Socrates and his admirers. As Socrates rubbed his legs, which were beginning to swell as the poison was acting on him, he said:

What a strange thing, my friends, that seems to be which men call pleasure! How wonderfully it is related to that which seems to be its opposite, pain, in that they will not both come to a man at the same time, and yet if he pursues the one and captures it, he is generally obliged to take the other also, as the two were joined together in one head...if Aesop had thought of them, he would have made a fable telling how they were at war and god wished to reconcile them, and when he could not do that, he fastened their heads together, and for that reason, when one of them comes to anyone, the other follows after [Plato, 1953].

4.6.2 Pain

Pain is a sensation that hurts enough to make one uncomfortable, be it mild distress or severe discomfort, acute or chronic. The news that one is HIV-positive causes pain to the infected person and to others who are affected. As HIV generates pain, it often signals that the body is being damaged in some way. People around may see the

suffering person but will never be in a position to tell how the person infected with HIV/AIDS actually feels. Pain leads to the fear of death and at times, the infected person decides to commit suicide at the mere prospects of having to suffer the untold pain of HIV/AIDS. Pain makes the sufferer feel very anxious about life. As a matter of fact, the fear and anxiety that pain induces according to Doctor and Kahn [1989:298], is a “good example of how reactions become sensitised and expanded by cognitive processes that operates during avoidance.” What this means is that any youth who does not think of pain associated with HIV/AIDS before engaging in unprotected sex, has sacrificed his or her reasoning faculty. Such a youth will either come out of such sexual activity alive or come out infected with HIV.

Pain and fear are related. As in most children, the fear of pain is evidenced by avoidance of potentially painful situations, such as visits to doctors or hospitals. In criminals, it is the fear of being caught or of going to prison when caught committing a crime. In his psychoanalytic inquiry, Freud [1955:xviii, 10] remarks: “under the influence of the ego’s instincts of self-preservation the pleasure principle is replaced by the reality principle”. Can the rapid spread of HIV/AIDS among young people be attributed to a woeful failure to cognitively process the consequences of having unprotected sex? Or, must one agree with Freud that sexual instincts are hard to educate? Rightly, as it appears, Freud [1955:xviii, 11] maintains that the pleasure principle often succeeds in overcoming the cognitive principle, to the detriment of the organism as a whole. The nature of pain is that it is characteristically degenerative in the sense that one of its aspects leads the sufferer to depression, discouragement and disintegration. All of these are manifest in the lives of the young people infected with HIV/AIDS in Gauteng.

4.6.3 Pleasure

Michael Foucault discusses the Hellenistic sexual system within which a free adult male had the right to penetrate anyone belonging to an inferior group in the name of maintaining a healthy erotic life and ethically strengthening his manhood. Foucault explains that:

The moral reflection of the Greeks on sexual behaviour did not seek to justify interdictions, but to stylise a freedom—that freedom which the ‘free’ man exercised in his activity. They were quite willing to grant that a married man might go in search of sexual pleasures outside of marriage. They never imagined that sexual pleasure was in itself an evil or that it could be counted among the natural stigmata of a transgression; and yet their doctors worried over the relationship between sexual activity and health, and they developed an entire theory concerning the dangers of sexual practice [1985:97].

The kind of pleasure being referred to here is that feeling of being happy or satisfied. This is what a person desires or aims at. Anything can give pleasure to the person desiring it. For example, St Paul talks of the pleasure of sin. Of course, the sexually active youth aim to get pleasure from flesh-to-flesh sexual intercourse; forgetting that what lies in the already infected sex partner is incompatible with the aim, vis-à-vis sexual pleasure. Men and women, young and old, spend lots of time in acquiring all kinds of goods and property for pleasure. Everyone works in order to increase the sum of their possessions and all these efforts follow the dictates of reason. Generally speaking people cognitively chase these worldly achievements with utter determination, but when the fever of sex seizes, human beings behave in the opposite way. They recklessly draw on their strength and sometimes in the violence of passion they squander considerable resources to no real purpose. Pleasure is so close to ruinous waste that some wise people refer to the moment of climax as a ‘little death’.¹⁰² According to Batraille [1962:170], “anything that suggests erotic excess always implies disorder”.

The side effects of wrong personal pleasures are too extensive for complete treatment in this study. However, one of the most important of these is guilt. The aversive feeling that young people infected with HIV/AIDS are experiencing as a consequence of sexual actions cannot be overemphasised. Guilt is a form of extreme anxiety that often leads to buck-passing or responsibility shifting as is reflected in the comments made by some of the youth in Carletonville:

God does not like us. If there is God, we are convinced that he hates us. He allows this disease to kill all of us and he is doing nothing to heal us. We are dying everyday and no one cares, not even our elected government is showing

¹⁰² For more discussion on this, see Batraille, George.1962. *Eroticism*. Translated from French by Dalwood, Mary.

any concern. Since 1984, HIV/AIDS was in this country but the government was in the hands of the White people. All the while, information about the nature and prevention of the disease was kept secret from us. By the time liberation was achieved, the government was consumed with other unrelated health Parliamentary processes and we are just left to die.¹⁰³

Guilt keeps individuals trapped because they blame themselves and others. Because of this consuming guilt, some individuals even go so far as to commit suicide when diagnosed HIV-positive. The diagnosis itself is a condition for which death seems to be the only appropriate restitution. "Guilt" records Jampolsky [1985:121] "is a way to hold onto the past, to produce self-condemnation that keeps the individual under control of his or her ego and supports a view that he or she is unlovable." This is true as is reflected in the statement made by one of the youths interviewed in Carletonville: "How I wish I can reverse my life. If this thing [HIV] hasn't come into my life, what a happy person I would be. But for now ... *[tears dripping her cheeks]* ... I don't know ..."¹⁰⁴

4.7 Christian principles relevant for HIV/AIDS prevention

Christian ethics has to do with a system of moral principles, for the discernment of what is right or wrong. There is no compartment of human life to which Christian ethics does not authoritatively speak. One of these areas of human life is sex, and regardless of the sentiments people attach to sex, it is important to find a way of integrating human sexuality into patterns of decision making for the benefit of the community. The Christian religion¹⁰⁵ enters the picture as a source of values and

¹⁰³ All the young people whose statements are recorded in this research insisted on anonymity. Interview conducted at Carletonville on the 29/04/2003.

¹⁰⁴ Interview at Carletonville on the 12/05/2003. Emotional catharsis ensued as this young lady began weeping, thereby punctuating the setting already made for the interview.

¹⁰⁵ I do not agree that Christianity is simply a religion like any other religion in the world. Religion is simply a quest for god or belief in the existence of a god or gods. A Christian is not a religious person in the sense of a Muslim being a religious person. If Muhammad, the founder of Islam, is removed, Islam still stands as a religion. If Gautama Buddha were removed, Buddhism would still stand as a religion. But if Jesus Christ is removed, there would be no Christianity. This infers that Christianity is the worship of a divine person, and that person is Jesus Christ. A Christian is not someone who goes to Church, but one into whose life Christ has been introduced. Christianity, therefore, is the introduction of the personality of Christ into the life of a person. It is a revolutionary experience not an evolution; it is regeneration, not reincarnation; it is a spiritual birth, not physical birth into the church. In order to understand this thesis, one must pay attention to this profound Christology. The position of this researcher is that Christian ethic is an ethic that has Christ as its foundation and fulcrum without reference to any church or denomination. One of the reasons for

ethics and sets forth an ethical code. Hick [1992:155] locates his ethics on soteriology, doing soteriology without Christology is like using the hammer without its handle to crack a hard nut. Sociologists see religion as a powerful influence on the sexual attitudes of its adherents and affirm that religion, as a creator of culture is capable of forming a whole society's orientation towards human sexuality. Whether they considered the pervasive and pluralistic nature of religion, remains to be questioned. This is the problem that cannot be avoided.

It is easy to list religious actions and patterns of sexual behaviour that are considered to be good and evil. Let us take for example the Canaanite religion. The Canaanites, with whom the people of Israel came into contact when they left Egypt, sought to encourage the growth of their crops through their religion. They sacrificed to their fertility god "Baal"-the Sky father-and to "Ashera"-the Earth Mother. It was their belief that these two must engage in sexual intercourse to promote the agricultural fortunes of the region. This sexual intercourse of the "sky and earth gods" symbolised and encouraged the institution of ritual sex and the grooming of temple prostitutes as part of their religious worship. There is no coherent religious approach to human sexuality shared by all religions. Even in these modern days Christian churches are not agreed on the issues of homosexuality, polygamous marriages, and sex outside of marriage. The list is absolutely endless. The implication here is that Christian ethics must seek to go beyond the mere religious identification of particular sexual behaviour as good or bad. Christian ethics must go beyond moral grading of different Christian denominations and other world faiths. This researcher will locate ethics of sexuality in the '1' responsibility principle inherent in humankind, which will be discussed in chapter 5.

Generally speaking, the Christian religion, which has its foundation in the Jewish traditional religion, has been a powerful shaper of sexual norms. Heterosexuality is the overwhelming norm within the Christian world. Having explored some of the terms and schools most of which preceded Christianity and which are useful in discussing ethics, religion and sexuality, more details on Christian principles relevant

taking this position is to get away from the conflicts often encountered between various denominational disputes.

for the prevention of HIV/AIDS is necessary. This is important because according to Henry [1957:21] "... in the moral realm, the quest for coherent scrutiny of the ethical imperative, and for the consistent reconciliation of apparent conflicts, is inescapable." Thus, the Bible must be engaged for this purpose and taught for the transformation of lives. The Bible is a life-changing tool that every church possesses. Yet the way in which it is taught and believed is very important.

4.7.1 Teaching in Biblical perspective

The dialogue with Thinko went on as discussion focussed on God and the Bible in the light of the HIV/AIDS pandemic:

Researcher: Thinko, what do you think God is saying about the present sexual revolution that is responsible for the prevalent HIV/AIDS devastating the community's youngsters?

Thinko: I would like to join the church. I took Religious Knowledge as a subject while in school and I made the highest grade in the final exam.

Researcher: Do you know God and what He says in the Bible concerning how we must conduct our lives in this present age?

Thinko: Pastors are all the time preaching tithing and offering. Every thing is money! money!! And there is no ending to that kind of messages every Sunday.

Researcher: Do you really know Christ as your personal Lord and Saviour? What are you doing with God and Jesus Christ?

Thinko: I read the Bible as a literature and can quote many verses I memorised without opening the Bible.

Researcher: What does God say about sexual promiscuity; Again do you know God?

Thinko: Right now I am working on memorising the entire New Testament. I can bet that Pastors in the Bible school cannot compete with me in any way.

In the Gauteng and Carletonville communities it is extremely significant that those who know the Bible do not necessarily know God. Surely, apart from a new hold on

Biblical realities, there seems little moral hope. The youth are finding themselves past the ability to break with evil. Many young people have ignored the Biblical injunctions of severance. Many young people view the Bible as a human book, fallible and open to critical examination. Thus, the message of the Bible is no longer seen as the authoritative word of God relevant for morality.

Biblical Christian ethics do not function for informational purposes alone, but to aid the individual in knowing and experiencing God personally. Proper Christian ethics understands that the Bible is a channel for present day experience with God so much so that, in it, the student can find not only truth about God, but God Himself. However, this does not settle the scores against this approach. The youth, especially those who passed through the Universities, think of sin more as a societal condition than a personal perversion. "Human beings", they say, "have no choice than to live under the world's sinful situation". What this implies is that humankind has no capacity for goodness.¹⁰⁶ Whatever the case, humankind is never left uncertain concerning purposes, values, spiritual things and destiny. In view of this, Christian ethics must aim to guide young people toward a growing response to God. The Word of God is powerful enough to cause young people see their helpless state in sin without God. When the youth makes a primary contact with the Word of God, the Holy Spirit will use it to convict them and show them that they have not met with God if they do not feel their unworthiness and the need for forgiveness."¹⁰⁷ It is glaring to know that many young people in Gauteng are rebelling against God and His Word. It is as if God's Word has no place in their lives. The majority of those who go to church display no higher moral integrity than those who do not go to church.

It could be true that young people are rebelling against God and His Word. It could be true that the Bible is taught as the truth in church, yet it has not transformed the lives of young people. Given all these efforts without productive fruits, the problem must be located elsewhere. Richards [1979:49-50] has asserted that:

¹⁰⁶ This view leads to a kind of theology of total depravity as opposed to partial depravity which supports the fact that there are some elements of goodness in all human beings; a view to which this researcher subscribes. Human beings are not totally depraved. Every human being has the inherent ability to do good and bad deeds. People choose sex partners, but HIV does not choose which types of people to infect.

¹⁰⁷ See Richard's [1979:33] comments on Schreyer's article "*Christian Education*" in *Theological Focus*.

We can't say that the failure of man [*humankind*] to be transformed by the truth of God stems from communicating information as literally true. To teach the Bible as truth and as fact, to share with students information about God, is exactly what the Bible is designed to do. Failure of that information to transform must *lie* somewhere other than in literal interpretation. For so the Bible is to be understood. We are to take God at His word.

The problem with young people's sexual behaviour may have to do with the condition of their minds. It was pointed out in chapter 2 that the youth are suffering from moral fragmentation. If this is the case, Christian ethics must focus on teaching the youth for the renewal of the mind.

4.7.2 Teaching the renewal of young people's minds

Any teaching of Christian ethics for the transformation of lives must endeavour at integrating both social science and theology. This kind of approach will aid in a unified philosophy of Christian ethics that enables the church to teach for moral maturity. Some Christians disagree with using the social sciences to inform the process of Christian ethics, fearing that secular approaches will supersede any proper Biblical approach. Yet, a holistic Christian worldview will validate both science and theology because every truth has its foundation and source in Jesus Christ for "by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together."¹⁰⁸ There is no secular place to deny Christ. His presence makes the secular sacred. Even the dead are raised to life for He is the resurrection and the life.¹⁰⁹ Who then can deny Christ a place in all sciences or in any field of human learning? This is the reason why the Gauteng youth need to have a moral ethics that is Christocentric, and there is no institution best qualified to teach this than the churches in the communities where these young people live.

Christian ethics has intellectual, relational and volitional aspects with content to be believed. The content is the knowledge of God and His word. A Christian ethic that

¹⁰⁸ Colossians 1:16-17.

¹⁰⁹ John 11:25.

helps young people to grow morally will be concerned with teaching the content of Biblical truth accurately. Relationally, Christian ethics should cause the youth to assent to the truth that goes beyond the intellectual aspects of ethics and calls for heart-felt emotional commitment to the socio-economic and political realities in their community. Volitionally, Christian ethics must translate into a lifestyle that causes young people to act on what God says, by engaging not only heart and mind, but also the will. According to Downs [1994:19], “people cannot truthfully say they believe in Jesus Christ, unless they have a commitment to him that translates into active obedience”.

Ethics worthy of the adjective *Christian* must be rooted in the Bible and in the proclamation of the fullness of its message with power to transform lives. It follows that the purpose of Christian ethics is to develop morality that has cognitive, affective, and volitional components. Henry [1957:120-121] is right when he asserts, “Christian morality is not just negative abstinence. It is positive virtue flowing from the regenerate core of the person”. For this reason, Christian ethics must not be blind to the corrupting leaven of sin in every area of life. Condoms in the hands of young people whose minds have not been shaped by proper Christian ethics pose greater risk to the society. This risk is similar to killing a horse in a battle while the rider escapes. By implication, the immature minds of young people free them to confidently approach sex by placing trust in their condom. However, accidents do often occur with such behaviour. This is precisely why Christian ethics must teach the word of God for the renewal of the mind. Christian ethics is a means of maintaining the life of the church and of moving young people forward to maturity of mind. In view of all that has been said, Christian ethics must not be reduced to matters of no consequence-matters that can be debated and discussed, but hardly lived.

Christian ethics that leads to moral maturity must communicate the truths of the Bible clearly. “If people are to act like Christians, they must think like Christians, they must first know what Scripture says and what it requires of them” [Downs, 1994:64]. It is irresponsible to offer in the church any Christian ethics that do not teach the word of God. A holistic view of humanity suggests the whole person-body, mind and spirit- be brought into captivity to Christ. Alarming, the parochial approach to Christian ethics is an impediment to viewing life from the broader perspectives offered in the

Bible. Christian ethics must be tied to literal teaching of a life of holiness and justice, sin and redemption, grace and forgiveness, so that the youth's minds can be renewed and shaped to think in Biblical ways.

4.8 Conclusion

The view of Christian ethics in this research interprets the youth as a group suffering from moral fragmentation and as a group threatened by morally loaded diseases such as sexually transmitted diseases [STDs], HIV/AIDS. The worldview of the community of people in Carletonville is such that tolerates shallow evaluations of the ethical situation of the youth. In order to validate this worldview, this study focused on issues of the human person in their individuality, race, society and culture with perspective on growth and nurture. The goal was to bring into perspective the philosophy and psychology of the human person from birth to adolescence and how these factors have contributed to the sexual openness and moral laxity among young people. From this emerged the understanding that all human beings are characterised by the capacity to reason, the capacity to choose and the capacity to act in human society.

These capacities are God's endowment on humankind and are resident within every human being for the realisation of their highest potential in every area of life. The problem with this, however, is that seeking a solution for young people's moral decadence from social science perspectives falls short of proper Christian education and ethics.¹¹⁰ For this reason, sexuality as God's creation was discussed against the popular view of sexuality as a human construction.¹¹¹ Lower marriage rates, and acute lack of jobs to support family and moral fragmentation among young people in Carletonville are some of the factors responsible for the spread of HIV/AIDS. Moral threats to successful abstinence from sex among young people were located within the terrain of environmental stimulation, sensational views of sex, pleasure, a life of boredom and other cofactors.¹¹²

¹¹⁰ See discussion on this in section 4.2.

¹¹¹ See 4.2. above where a Christian view of sexuality is mainly to promote sex within marriage and home conducive for bringing up the children born within such marriages.

In the light of this, Christian ethical principles relevant for HIV/AIDS prevention were discussed from the perspective of teaching the Biblical for the renewal of the mind. The finding revealed that Christian churches do not teach young people with aim of their spiritual growth and encounter with God. Rather, many young people who claim to be Christians and who go to church and know the Bible, know about God but have not actually been able to internalise the word of God in their lives. A Christian principle aimed at instilling solid moral power in the lives of young people for HIV/AIDS prevention must aim at teaching for the transformation of lives. Whether pastors and churches support condom use among young people for the prevention of HIV/AIDS, or teach the Bible, no human teacher or pastor can know for sure whether the people sitting under their teachings are living up to the ideals of proper Christian ethics and norms. Even if the Bible is being taught for the transformation of lives, why are people, in spite of all these ethical and religious teachings, still living the way they like? Why are people helpless victims of sexual pressure and enticements? Why are people continually indulging in sexual activity without due consideration to the consequences that follow after all? Chapter 4 could not deal with all these questions. We will seek answers to these questions in chapter 5.

CHAPTER 5

An application of Christian ethical principles to the life-style of the youth of Gauteng

5.1. Introduction. Four basic Christian principles for the lifestyle of the youth of Gauteng

This chapter will engage four basic organising principles to the lifestyle of the youth of Gauteng. These four principles will form the beacon of what must be discussed in this chapter. These four principles revolve around the “I” responsible, which is the determining factor for the application of Christian ethical principles to the lifestyle of the youth of Gauteng. Before taking up this task and other considerations surrounding them, it is important to briefly highlight what is supposedly their presuppositions or paradigms. In the history of ethics, two major viewpoints emerge: the *consequentialist* [concerned with consequences] and the *nonconsequentialist* [not concerned with consequences]. Traditionally, these have been called the “teleological” and “deontological” theories respectively.

The two major *consequentialist ethical theories* are *ethical egoism*¹¹³ and *utilitarianism*,¹¹⁴ both of which agree that human beings ought to behave in ways that will bring about good consequences. Within the *ethical egoism* are three possible forms: first, *individual ethical egoism*, which states that everyone ought to act in his or her best interest. Second, *personal ethical egoism*, which states that I ought to act in my own self-interest but that I make no claims about what anyone else ought to do.

¹¹³ The problem with individual and personal ethical egoism is that they apply only to one individual and cannot be laid down for humanity in general. No human being lives in a self-sufficient community. Rather, all human beings live in increasingly crowded communities where socio and moral interests conflict daily.

¹¹⁴ Utilitarianism is an ethical theory whose principal architects were Jeremy Bentham [1748-1832] and John Stuart Mill [1806-1873]. Its philosophy is that an act is moral if it is useful in bringing about desirable good end. Utilitarianism is generally found in two main forms: act utilitarianism and rule utilitarianism. For act utilitarians there are no absolute rules because every situation is different and all people are different. On the other hand, rule utilitarians believe there are enough similar human motives, actions, and situations to justify setting up rules that will apply to all human beings and to all human situations.

Third, *universal ethical egoism*,¹¹⁵ which states as its basic principle that everyone should always act in his or her own self interest, regardless of the interests of others, unless their interest also serve his or hers.

The *nonconsequentialist* [deontological] theories claim that consequences do not, and should not, be used in judging whether actions or people are moral or immoral. Actions and people must be judged on the basis of a higher¹¹⁶ standard of morality. This higher standard is God; yet, one may be compelled to ask “whether God really exists and if such a God is morally trustworthy?” The Scripture says, “Anyone who trusts in God will never be put to shame.”¹¹⁷ The *nonconsequentialist theories* of morality do not necessitate the difficult task of computing consequences for a moral action. They provide a strong set of guides to morality. That is to say, these commands are based on something other than consequences, thereby avoiding the pitfall of a cost-benefit analysis approach to morality. Most of all, the divine commands of God are based on the Bible-the Word of God, which stands forever.¹¹⁸

Immanuel Kant [1724-1804] formulated another famous *rule nonconsequentialist theory*, often called “Duty Ethics”. It contains such ethical principles as establishing morality by reasoning alone,¹¹⁹ the categorical imperative,¹²⁰ the practical imperative¹²¹ and duty rather than inclination.¹²² Sir William David Ross [1877-1940] agreed with Kant that morality basically should not rest on consequences. Ross can be placed between Kant and the rule of utilitarians, in that he felt that human beings have

¹¹⁵ Epicurus, Ayn Rand, Jesse Kalin, and John Hospers among others, have propounded universal ethical egoism.

¹¹⁶ The Higher Being is God. If one believes there is a God who has set up series of moral commands, an action is right and people are good if and only if they obey these commands, regardless of the consequences that might ensue. God is all good and what is good and what is right is what God has stated is good and right. God is good and what He does is good. Psalm 119:68.

¹¹⁷ Romans 10:11 cf. Isaiah 28:16.

¹¹⁸ Psalm 119:89.

¹¹⁹ Kant believed that it is possible by reasoning alone to set up valid absolute moral rules that have the same force as indisputable mathematical truths, logically consistent and not self-contradictory. They must be universalized.

¹²⁰ According to categorical imperative, an act is immoral if the rule that would authorize it cannot be made into a rule for all human beings to follow.

¹²¹ The practical imperative, another Kant vital principle in Kant’s moral system, states that no human being should be thought of or used merely as a means for someone else’s end, but rather that each human being is a unique end in himself or herself.

¹²² In sum, once moral rules have been discovered to be absolutes, human beings must obey them out of a sense of duty rather than follow their inclinations. But in all these, Kant never tells how one can choose between conflicting duties so as to obey different but equally absolute rules.

certain *prima facie*¹²³ duties they must always adhere to unless serious circumstances or reasons tell them to do otherwise. The implication is that Ross did not believe that consequences make an action right or wrong. However, he did think that it is necessary to consider consequences when one makes moral choices.

The problem with Ross's theory is how does one determine which duties are indeed *prima facie*? Another moral theory that has become significant to ethicists is known as the 'Virtue Ethics,' derived from Aristotle's *Nicomachean Ethics*.¹²⁴ Virtue ethics has the advantage of seeking to develop the moral person from within as well as from without, all of which must be developed by practice based upon an emulation of the moral decision-making of the ethical virtuous human being. Alasdair MacIntyre [1984:149] analysed virtue ethics, especially Aristotle's version of it, and stated that "virtues are dispositions not only to act in particular ways but also to feel in particular ways, not merely the following of rules or the calculation of good consequences but, rather to act from inclinations that have been formed through the cultivation of the virtues."¹²⁵ Bearing these theories in mind, this thesis will show that the human "I" is never left out of the picture in any moral decision one makes. However, these theories have implications for the principles of the value of life, individual freedom and the "I", love and goodness, which must be discussed here.

5.1.1 The principle of the value of life

First, the researcher will discuss the principle of the value of life. God is the creator of life. On the individual level, human life includes birth, marriage, procreation, and death. It is an ontological and eschatological rhythm, and these are the moments in the life of the individual. It is ontological in the sense that human life has both spiritual and biological beginnings. It is also spiritual in the sense that human beings are made in the image of God who says: "Every living soul belongs to me, the father as well as

¹²³ *Prima facie*-at first glance or on the surface of things. This refers to a duty that all human beings must obey in a general way before any other considerations enter into the picture. Some of these duties include, faithfulness, reparation, gratitude, justice, beneficence, self-improvement and nonmaleficence [noninjury].

¹²⁴ Named after Aristotle's son, such ethics aim toward some end or purpose. Aristotle presupposes that there are natural ethical tendencies implanted in human beings, and that to follow them with a general attitude of consistent harmony and proportion constitutes an ethical life.

¹²⁵ For MacIntyre, human beings must know what they are doing when they judge or act virtuously, and then they should do what is virtuous merely because it is so.

the son – both alike belong to me”.¹²⁶ It is biological in the sense that every person is a child of somebody. It is eschatological in the sense that Christian ethics recognizes the Biblical doctrine of life after death as it is written: “man is destined to die once, and after that to face judgment”.¹²⁷ This means that the principle of the value of life is definitely involved in any consideration of human sexuality with important dimensions to it.

Human sexual activity appears to be four-dimensional, involving glorifying God, procreation, an expression of love for one’s spouse and for pleasure, all of which presupposes the contraction of marriage for its ethical and moral justification. In all of this, the will, the “I”, of the individual concerned is greatly involved, because any act of the will is first volitional, active in exercising power and an endeavouring effort to do certain things. Once a marriage is contracted, sex becomes the perfect will of God for the couple to enjoy. The Scripture encourages the married to enjoy each other. “Enjoy your life with your wife, whom you love, all the days of this life that God has given you under the sun. For this is your lot in life”.¹²⁸ It is in marriage that true sexual love is expected and expressed. It is also in marriage that God is glorified and sex, in most cases, blessed with children. The children with which the marriage is blessed are the externalised physical continuation of the man and his wife. In an African context, unless a person has physical children to immortalise him or her, the person is nobody and simply vanishes after death like the chaff blown away by the wind. Therefore, procreation is the absolute way of ensuring that a person is not cut off from “personal immortality” [Mbiti, 1969:26].

The drastic effect of the HIV/AIDS disease on the community is the destruction of the procreative potential of the youth. This means that any sexual act committed by the youth outside of marriage does not glorify God, does not demonstrate a true love because when a love involving sex between married people occurs, it is deeper than other kinds of love. Sexual activity outside of marriage does not have lasting pleasure and often is not procreative. Therefore, the researcher suggests the application of the principle of the value of life for the prevention of the HIV/AIDS pandemic among the

¹²⁶ Ezekiel 18:4.

¹²⁷ Hebrews 9:27.

¹²⁸ Ecclesiastes 9:9.

youth for the following reasons, sexual activity within marriage glorifies God, expresses true love, gives mutual pleasure and the production of children for the continuation of self, the family and the community.

Another applicable approach to the principle of life is Vorster's [2000:14-18], concept of life in creational, recreational and eschatological perspectives. In sum, what Vorster alludes to is the fact that in creation, humankind, as the image of God has been given the mandate to be fruitful, and to increase in number. All of this involves the human being's task to care, nurture and conserve all life. Life in re-creational perspective has soteriological implication, in that, all who are in Christ have become new creatures, having been justified from their sins, reconciled with God and creation and adopted as children of God. According to Vorster [2000:16] this new life in Christ has a "fixed motivation for life", and by this, he means humankind's willingness to abide in Christ and be enabled to bear the fruit of the Spirit, which are love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.¹²⁹ It is in controlling one's self that a limit is drawn between sexual pleasure and its consequences. It is also in controlling one's self that the value for life is manifested and individual freedom enjoyed within the laws of the Spirit.

5.1.2 The principle of individual freedom

The second principle is the principle of individual freedom and the "I". It is true that the youth in South Africa fought for freedom and achieved it, but political freedom must not be confused with moral freedom. Both friends and foes are agreed that liberation freedom and what it entails are difficult to continue in light of a consistent HIV/AIDS pandemic. The conception of HIV/AIDS pandemic does not allow for radical freedom. If moral responsibility has no regulation as is necessary for the continuance of the life of the youth and the community then reconciling such political freedom as is presently enjoyed is impossible. In what may be the best ethical attempt to accomplish such reconciliation, the idea of a responsible youth with the power to abstain from sexual lasciviousness is the best option. It may be more appropriate to use the term responsible "I" to stand for the type of power that constitutes a necessary

¹²⁹ Galatians 5:23.

condition for freedom. Freedom is one's willingness to act one's strongest preference and this requires that a person has the ability to act. It also means that a person has the ability to do something and the ability to refrain from exerting his or her power to act.

Because human minds and perceptions are open-ended and creative, there is always a basic reason for the youth to engage in sexual activity. For most youth, the core basic reason for engaging in sexual activity is to get pleasure. Yet, this pleasure does not come without some undesirable results, such as HIV/AIDS infection. In order to check the problem of freedom without moral regulation, this researcher suggests that individual freedom must be considered from a Biblical perspective. The suggestion here is that true freedom entails a constructive selection of activities that are beneficial to self and for the good of other people. Economic freedom empowers a person to buy sex, food and anything that money can afford to buy. In the context in which Paul wrote to the Corinthians, freedom to eat whatever a person wanted was a problem for the church in Corinth. Similarly, the present context in Gauteng has to do with sexual freedom, and it is good to consider Paul's warning to the Corinthians that "Everything is permissible" - but not everything is beneficial. "Everything is permissible" - but not everything is constructive. Nobody should seek his own good, but the good of others".¹³⁰ Assuming that sexual acts are permissible, how constructive is it outside of marriage and in light of the present HIV/AIDS pandemic? It is suicidal for the youth to keep having sexual intercourse without minding the consequences to the self and the community.

This is why the Christian principle of individual freedom means conquering the self. It means subjecting the "I" to the law of the Spirit and the Word of God that gives life. An unconquered self is a defeated self, and moral defeat is the worst of any kind of self-defeat. One of the characteristics of a conquered life is the ability to exercise self-control and persevere under any circumstances in order to achieve desired goals. Freedom means to live a life in which rights and privileges are granted. Yet, even under certain conditions, a person must be able to forfeit certain privileges for the benefit of the self and others. The context under which Paul wrote to the Corinthians was such that Paul had to endure hardship and become all things for all people so that

¹³⁰ I Corinthians 10:23-24.

by all possible means he might save other people's lives. To this end, Paul said, "I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified".¹³¹ Similarly, every person has the power to put his or her body under control. The human body is a gift from God and cannot be used to promote sexual immorality. Marriage and sex are God's gift for He ordained it from the beginning of creation as a strong binding relationship between people who enter into an exclusive commitment to one another. A person who enjoys freedom but does not have self-control is dangerous to the community. Such a person can hurt and even kill another person because of jealousy and revenge. These days, vindictive sex is rampant among the youth because of their philosophy of solidarity in death and because they deliberately refuse to disclose their HIV status to one another. Many young people naturally infect those they love most. Others infect those they hate. This is proven from what they say, "I won't be the only person to die of HIV/AIDS".¹³² These are signs that many young people infected with HIV have refused to submit their personal eschatology to God.¹³³ When a person's personal eschatology is submitted to God, one begins to move toward a true freedom that entails making the self a slave to righteousness. This eschatological perspective to life engineers hope that "brings a life of expectation that God will not leave injustice and pain" [Vorster, 2000:17] as it is presently experienced in communities where HIV/AIDS has destructed relationships in almost all areas of life. In spite of all trials and temptations, God demands of human beings to live a righteous life.

How righteousness is to be defined by individuals is not so clear, because it means different things to different people. This is because each individual is by nature different from every other one. Despite any differences that people may have, it is possible to discover that human beings have generally been able to agree that God is good and righteous. Because God created human beings in His own image and likeness, it is expected that "good" and "right" be manifested in human experience and in human interpersonal relationships. There is no ethical system that advocates that human beings must do what is bad and avoid doing what is good. However, by

¹³¹ 1 Corinthians 9:27.

¹³² Interview at Carletonville. 25/05/2003.

¹³³ Eschatology is the study of the end of creation. Eschatology enables one to have a sense of finitude that humans have a time to be born, a time to live, a time to die. Death itself is not the final end of humans.

choice and self-will, a person can choose to be doing what is bad. To fail to do what is good is a sin. Sin is a moral deviation and distortion in human beings that is offensive to God. The person who sins is a slave to sin and slavery suggests a state of bondage. There is no political and economic freedom that can prosper when people are in a state of moral bondage. This is the reason why the HIV/AIDS pandemic affects the country socially, economically, culturally and politically. Every person knows that all the economic and political gains in South Africa over the years are consumed in the fight against HIV/AIDS. In order to deal with this problem, one must consider Paul's words to the Romans: "Just as you used to offer the parts of body in slavery to impurity and to ever-increasing wickedness, so now offer them in slavery to righteousness leading to holiness".¹³⁴ Any principle of individual freedom that rejects the righteousness that God requires of all human beings, leads to death and moral decay.

The principle of individual freedom suggests a life of service to God and to humanity. It is true that the "I" is important in everyday life and activity, especially sexual activity, but no person is an isolated individual. Isolationism has an undermining effect upon a community life of service. To be able to deal with the impending devastation of the HIV/AIDS in the community, the youth cannot continue to create a cold and lifeless world. Service to humankind at this time of the HIV/AIDS pandemic must not merely aim at those with whom one shares kinship. The fact that all share the impact of the HIV/AIDS pandemic is enough compelling force to bind people together in service to one another. Cultivating a shared aggressive spirit towards life is important at this time and it is safer to render service than to neglect the duty of love toward a dying colleague. The youth's talent must be harnessed so that everyone is made to face up to the necessities of this dreadful situation. After washing the feet of His disciples, Jesus said to them: "Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you".¹³⁵ At this dangerous time, life hangs in the balance. The community's shared existence is being threatened by HIV/AIDS and every one is needed to give service to the members of the community who are affected and

¹³⁴ Romans 6:19. We will take up this under discussion on the "I" in relation to religion.

¹³⁵ John 13:14-15.

infected with this killer disease. The community needs a Bible believing church with enough courage to tackle the difficult task of holistically mitigating the harmful impact of moral decline, an important risk factor for the spread of HIV/AIDS. Thus, what is needed now is to hijack the principle of love for all.

5.1.3 The principle of love

The third principle that needs to be mentioned here is the principle of love. As a people who possess the Bible, it is important to explicate in detail the message of the individual writings in the New Testament canon in order to note the distinctive themes and patterns of reasoning in the individual witnesses. Luke has a special concern for the poor and the Pastoral Epistles emphasise order and stability in the community. The church's moral world is characterised by the social structures and practices of love that shaped the community's ethos. Though one may be persuaded that no single principle can account for the unity of the New Testament writings, love has been the fulcrum of the church's great imperatives. In all the spiritual gifts and moral requirements of the Christian adherent, love is the greatest. Paul in writing to the Corinthians, emphasised that love must excel above all other spiritual gifts.

Love must be concerned with the life of the object that is loved. The gardener's love for the flowers is best demonstrated in winter. Flowers dread winter but eagerly wait for the raining season. It is unpardonable behaviour on the part of the gardener to fail to show love to the flowers during the winter season. Everything that must be done to preserve the lives of the youth, the flowers of this nation, must be done now that HIV/AIDS is a checker of their lives. Love is greater than speaking in tongues. The Pentecostal pride of the spiritual gift of speaking in foreign tongues amounts to nothing if the church rejects the opportunity of the moment to show underserved love to the dying youth. Love is greater than the gift of prophecy. Prophecy is good and shows that the Spirit of God is in the midst of His people. The world needs a prophetic utterance from the church to point out the way out of the moral decay in which the society is languishing. However, such prophecies must be given with love and commitment to save lives. It is not enough to merely point the way out, it is important to get involved and lead the way. Love is greater than philanthropy because "If I give all I possess to the poor and surrender my body to the flames, but have not

love, I gain nothing”.¹³⁶ Sometimes, people give in order to free their consciences from guilt, but the best way to give is to stoop down to the level of the dying youth and take him or her to the inn for medication. To illustrate and illuminate this point, it is good to consider the story below.

A HIV/AIDS positive man was travelling from Pretoria to Potchefstroom when he fell into the hands of carjackers and highway robbers. They stripped him of his clothes, beat him, took his car and went away, leaving him half dead. A pastor happened to be going down the same way, and when he saw the man, he changed his lane. So too, a Christian theologian, when he came to the place and saw the man, engaged the nearest road diversion, avoiding the man all together. An atheist, as he travelled, drove his car to where the man was; and when he saw him, he took pity on him. He went to him and bandaged his wounds, disinfected the sores. The got him into the front seat of his Volvo, and brought him to the casualty ward at Carletonville hospital and paid a thousand rand to the doctor for treatment. The next day he drove down to the hospital and took out more money to purchase antiretroviral drugs for the man. “Look after this man,” he said to the medical team “and when I return from Cape Town, I will reimburse you for any extra expenses you had.

He has showed you, O man, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.¹³⁷

Moral disintegration, social and racial disintegration is no doubt the fertile soil on which HIV/AIDS has prospered in decimating the lives of young people in this part of the country. The healing balm is love that is greater than mere empty philanthropic zeal without mercy and justice. Love never fails but philanthropy, tongue speaking and prophecies will one day come to an end.

Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres.¹³⁸

¹³⁶ 1 Corinthians 13:3.

¹³⁷ Micah 6:8.

¹³⁸ 1 Corinthians 13:4-7.

Love heals wounds inflicted in the past. Love is needed as an indispensable principle in tackling the HIV/AIDS pandemic ravaging the community. It is time to help organise a community where every individual as the “I” is responsible and cannot be truly himself or herself except in covenant relationship with God and others. The misuse of love is demonstrated in people’s failure to disclose their HIV-status to their sexual partners or spouses. It is here that understanding the power of the cross comes into perspective. Jesus used the reality of the cross to emphasise the need for absolute commitment to the life of others. Jesus did not love His life so much as to shrink from death. HIV/AIDS is death lodged in the blood stream of the carrier and it is not good to transfer it to someone else under any circumstances whatsoever. This is where the principle of goodness comes into perspective.

5.1.4 The principle of goodness

The fourth point is the principle of Goodness. In ethics goodness has two main senses. Within the scope of secular philosophy, goodness is equated with pleasure by stating that a good action is one that produces happiness either for the agent or for someone else. In Christian thought, God is all goodness for in Him essence and existence are identical, so that persons are good to the extent that they mirror God. Taking an illustration from Von Rad [1961:58], “just as powerful earthly kings, to indicate their claim to dominion, erect an image of themselves in the provinces of their empire” where in most cases they do not personally appear, so human beings are placed on earth in God’s image as God’s sovereign emblem of moral goodness and self-giving love. This means that God is the Ultimate model for human excellence and this is objectively displayed in the incarnation of Jesus Christ and the gift of the Spirit. For it is in Christ and through Christ that the content of moral goodness is transformed and amplified by love. Thus, the principle of love is based on the idea that every human being must strive to be good and attempt to perform right actions. HIV is a bad news that must be stopped before it stops humankind. The principle of goodness demands a person to do good to himself or herself. When one accepts the moral standards set by God for the wellbeing of humankind, one also accepts goodness because that is essentially the starting point. When one speaks of a moral person, it merely means a good person who is in harmony with himself or herself. It means a person who is in a happy covenant relationship with God and with others. But all of these are also

subject to the same truths and facts as the principle of individual freedom – that is, they will to some extent mean different things to different people. But, the organising principle for moral living is the Word of God. A person who loves himself or herself will avoid the pitfalls of sexual immorality in a world rife with HIV/AIDS.

The principle of goodness requires that we do good to others, that is, no person must harm others. Vindictive sexual acts, raping women and young girls are examples of harmful behaviour in our community. The youth have taken it upon themselves to be agents and distributors of badness [HIV/AIDS] in the community. They think it is a fair distribution since none of them wants to die alone. Often, the disease is passed onto the very person they love most. Some youths have taken the words ‘love your enemies’¹³⁹ to mean that HIV is an enemy, and therefore, sex can be entered into with friends who are HIV-positive. This is a dreadful embrace with death in the name of love. The true principle of goodness must seek the prevention of harm to others. God requires of human beings to be distributors of goodness and reason dictates that there should be some order to any distribution of bad. The best order is to stop the bad from continuing, unless humanity is walking toward extinction. True justice recognises the common equality of human beings as human beings and yet allow for inequality when attempting to distribute badness. Those who by choice reject the good and take the bad must be made to live with it without affecting others. This demands that people must be honest and truthful to one another especially in matters of sexual relationships. This researcher suggests that all morality must depend upon agreements between members of the community with some assurance that people entering into them must be honest and truthful. By this, the spread of HIV/AIDS can be checked and reduced to the minimum level in every community.

These four principles, that is, the principle of the value of life, the principle of individual freedom and the “I”, the principle of love and the principle of goodness, forms a structure for the rest of what will be discussed in this chapter. This chapter will examine the relevance of Christian ethical principles for the prevention of HIV/AIDS, applied to the youth. The burden of this chapter is to develop the power of the ‘I’ responsible within every human being. Before delving into the details of the

¹³⁹ Matthew 5:43.

argument, a few preliminary remarks are in order. First, it is important to explain that the researcher is aware of the symbolic interaction model of scholars such as Balswick and Balswick. A monistic approach will be upheld as opposed to a dualistic model such as that put forth by Balswick and Balswick [1991:123], whose thesis is that the self is caught up in a state of internal conflict between the impulsiveness of the 'I' and the conformist orientation of the 'Me'. Second, this researcher is aware of the deep sense of kinship that controls social relationships between people in any given African community. This sense of kinship is not accepted in this thesis, because it merely refers to past traditional Africa before colonisation, modernism and globalisation. Third, an apologetics within the framework of Christian ethics is discussed to aid in knowing how people powerfully make use of the 'I' responsible principle being pursued in this thesis.

5.2 The pitfalls of eroticism and sexual pleasure

As humankind's knowledge continues to grow, people who cherish virginity, chastity, and self-control are increasingly regarded as old-fashioned moralists. By their obsession with pleasure the youth have no time for God and the church. For the modern youth and for the scholars whom they approve, Christianity is outdated and foolishly naïve. The Church is said to be naïve because it has a great stake in the regulation of sexual morality. In light of the HIV/AIDS pandemic, it is being witnessed that without the regulation of sexual morality, society would rot and decay. There are various philosophies that oppose any intervention into the realm of so called 'personal morality' by either the church or state. Their contention is that one ought to maximize one's pleasure without any restriction, as long as those actions harm no one else. It is illuminating to examine these philosophies that exude unbiblical notions, which purport that the youth have "to invent a new form of eroticism"¹⁴⁰ [Mbembe, 2003:23]. It is this problem of eroticism that will bring us to Thinko and two other undergraduate students whose preoccupation was surfing for pornographic material on the Internet. This conversation is set in the University's LAN where Thinko, Joe and Ken are surfing the Internet for information to write their final term paper.

¹⁴⁰ **Eroticism** is sexual excitement, or the quality of being able to arouse sexual excitement. **Erotic** objects evoke sexual feelings and arouses sexual desire and gets the youth obsessed.

The dialogue is a symbolic prototype of what is a common experience in public Internet surfing centres or cafes and in various University LANS in South Africa. In most of these Universities, many young people, despite warnings against surfing for pornography by the University Internet provider, still engage in that pursuit. Members of the dialogue are three young University students, one a Christian and the other two not.

5.2.4 The dialogue

Joe: [Shouts] Oh I see it. This is food for the eyes, food for the mind, for the soul.

Ken: [Stretches his neck and sees the picture of a completely nude woman] Come on send it to me. You got it right man ... sweet food for my soul.

Thinko: You guys seem to be crazy about something there ...

Joe: You better come right away and feed your mind through your eyes.

Thinko: [Gets up from seat and walks up to the two friends. Upon seeing the nude picture shouts]: This is abnormal obsession. The two of you must be strange beings. How dare you watch this kind of nude pictures of depraved ...

Ken: [Raises his voice at Thinko and says]: What do you mean? What ...?

Thinko: I mean perversion. I mean you are twisting God's creative intention about sexuality and the human body.

Joe: I warn you Thinko. You are interfering with our having a good time.

Ken: [Angrily says] Why are you Christians and your god always interfering, snooping round to see if anyone is enjoying himself and then trying to stop it?

Thinko: I must tell you unequivocally that God is concerned with the general purpose of human life as a whole and ...

Joe: You are far from secularity. You are a robot if you cannot detach yourself from such a god who is too straight for human beings to serve or follow.

Ken: [Points his finger at Thinko and says]: Listen to me Mr. Christian. Is it the ship builder who must control the ship for the captain or the captain for the ship builder?

Thinko: What I know is that for as much as the ship builder does not sail with the ship, it is the captain who is in control.

Ken: I therefore put it before you that God may be creator but he is not the one in control of my life. Human beings are capable of doing anything without God. So

whether I watch pornographic films, engage in homosexual activity, or devote my entire life in pleasure seeking ...

Joe: [Echoes] It is entirely my business to determine what to do with my life. It is my private affair and not God's, not yours. Sexual immorality is essentially a relative term or standard that changes from age to age.

Thinko: But do you know that an animal can perform all its physical and sexual functions openly and innocently? As a matter of fact, a human being would be prostituting his or her very nature if he or she acts in the same way.

Ken: Nonsense! You have forgotten that even among those who would deprecate promiscuity, many would condone sexual intimacy - heterosexual or even homosexual – provided only that it expresses what has been described as a 'tender loving, caring, and responsible relationship'.

Joe: Shame! You Christians should know that we live in a society in which the prevalent ethos is that every conceivable desire should, so far as possible, be satisfied immediately.

Thinko: It is unfortunate that you do not know that God created us as embodied souls. We humans are individuals whose bodies are not incidental but integral to our identity, and therefore to our mortality.

Ken: Let me ask you, "Is the biological purpose of eating not to repair the body"?

Thinko: Definitely yes. It is to repair the body.

Ken: Does your God regulate for you how to eat your food?

Thinko: No idea. I am afraid I do not have the answer because I do not know what you mean or have in mind to say.

Ken: What I discover is that you Christians are naïve about the biology of sex or sexuality.

Thinko: You are not correct. We know God made sexuality for a purpose. Yet for our security He regulates its usage to a marriage between a man and woman.

Ken: Let me ask you what are your favourite meals and drinks?

Thinko: I like eating samosa, hot-dog, fried rice and other things. I also like drinking pig milk.

Ken and Joe: [Laugh loud mimicking] 'Pig milk', 'Pig milk'??

Thinko: What is wrong with Pig milk?

Joe: Even at gunpoint, I would never drink Pig milk or eat samosa.

Ken: And surely that is where two of you differ with me. The saying is right that one man's meat is another man's poison

Joe: Listen Mr. Thinko, if Ken, and I, and many others prefer to engage in pornography, and pleasure seeking and you do not do the same with your group of Christians, is it not a matter of indifference and privacy?

Thinko: [No response] Ken interjects

Ken: You Christians demonstrate your fear and cowardice by completely abstaining from pleasure, sex and the full enjoyment of life. Isn't your God too straight?

Joe: I am telling you that if you are out of love you are out of touch. You Christians are out of touch and that's why you are so diminished in status and social position. Your God is too straight and you are lifelessly straight.

Thinko: Well, I have heard all that you said, but my Bible cannot deceive me. It is God's Living Word and I will obey it.

Ken: Shame! You should have said, "Your biological make up couldn't deceive you". This is the age sexual revolution in which one is abnormal if he or she cannot use any arousing erotic material for pleasure. We are in control of our sexual power and ability to perform.

Thinko: We have argued this issue for a long time and I must take a leave of you guys. But before I do that I must let you know that Christianity has glorified marriage more than any other religion. If anyone says that sex, in itself is bad, Christianity contradicts him at once. There is nothing to be ashamed of in enjoying your food. There would be everything to be ashamed of if half the young people in this country made food the main interest of their lives and spent their time looking at pictures of food and dribbling and smacking their lips. It is obvious that we grow up surrounded by propaganda in favour of unchastity. There are people who want to keep our sex instinct inflamed in order to make money out of us through advertisement and hidden persuasion.

Joe: Why? What is your evidence for the points you are making?

Thinko: Because, of course, a man with an obsession is a man who has very little sales resistance. Moreover, our warped natures, the devils who tempt us, and all the contemporary propaganda for lust, combine to make us feel that the desire we are resisting are so 'natural', so 'healthy', and so reasonable, that it is almost perverse and abnormal to resist them.

Ken: But is that not a reality?

Thinko: Listen to me. Reality or not reality, God knows our situation and He will judge us, but not as if we had no difficulties to overcome. But before we can be cured we must want to be cured. Those who really wish for help will get it. Poster after poster, film after film, novel after novel, associates the idea of sexual indulgence with the ideas of health, normality, youth, frankness, and good humour. This association is a lie. The lie consists of suggestion that any sexual act to which you are tempted at the moment is also healthy and normal. This is nonsense.

Joe: You have no reason to call it nonsense. There is sense and reason in every nonsense.

Thinko: That's your own cup of tea. But I have my reason. My reason is because every sane and civilised man or woman must have some set of principles by which he or she chooses to reject some of his or her desires and to permit others. The real conflict is not between Christianity and 'nature'. For nature will have to be controlled anyway unless you are going to ruin your whole life. You must ask God for help.

Ken: Are you talking of perfection?

Thinko: What I am saying is that the only fatal thing for any human being is to sit down content with anything less than perfection.

Joe: What you say makes a lot of sense. But you nullify what we have been presenting all along, that sexual urge is part of each person's humanity and he or she has right to realisation of this urge at any time. It is a pure pleasure etached from religion, from morality. It is the be-all and end-all of love itself.

Thinko: Though I have had to speak at some length about sex, I want to make it clear as I possibly can that the centre of Christian ethics and morality is not here. If anyone thinks that Christianity regards unchastity as the supreme vice, he or she is quit wrong. The sins of the flesh are bad but what about the pleasure of putting other people in the wrong, of backbiting, the pleasures of power, of hatred and so on? Do you not know there are cold, self-righteous prigs who go regularly to church and yet may be far nearer hell than a prostitute? But, of course, it is better to be neither.

Ken: I must confess to you I have never heard this kind of sermon before. Please tell us more of this and much more on eroticism.

Thinko: Is eroticism not the act of physical loving? The Old Testament mentions this in a tasteful manner. We refer to the tableau which Abimelech, the king of the Philistines, could witness through his window [Genesis 26: 8ff]. He saw Isaac sporting with Rebekah. This 'sporting' is not circumscribed more precisely, but they were husband and wife. The writer of Ecclesiastes, [9: 9] too, speaks encouragingly of erotic enjoyments when he says, "Live joyfully with your wife whom you love ..." The poet of Proverbs [5: 18-19] is even more explicit, "may you rejoice with the wife of your youth. A loving doe, a graceful deer – may her breasts satisfy you always, may you ever be captivated by her love". The girl in Canticles [Song of Songs 1: 2] also speaks of the enjoyment of love when she says that "... for your love is more delightful than wine".

Joe: Thanks a lot. But our charge is still valid that as far as man's ordering of his life and desires are concerned, your God is too straight. I mean too straight for us to follow.

Thinko: Thank you for the point you have just made. But let me summarise by saying that we try to think straight in order that we may do right things. The scientific quality control achieved in Medicine, in Engineering and in all the practical affairs of life, is an outstanding example of how effective action may be achieved by straight thinking. God has not cheated us if He is also straight, because He made us in His own image

and likeness, but humankind became crooked in their thinking. It is abnormal for men to have sex with men [Homosexuals]. It's really the worst of any kind of crooked thinking or crooked action. It is bad to go about having sexual relationships with any person who is not your wife or husband. It is bad to keep spreading HIV virus thus reducing the procreative potential of the youth of our community.

Apology: The next day Joe and Ken went to see the pastor of The Social Healing Campus Church. They confessed all their shortcomings and entered into conversation with the pastor.

Joe: Pastor, we have just come to ask how we can become Christians. Two of us have done things that are degrading to humans. We have been preoccupied with pornography since our first year in the University and now it seems, if we do not repent, bad things may happen to us soon.

Pastor: You very much would agree with me that pornography has for long encouraged the trafficking in sex, rape, homosexuality, child molestation, sadism, prostitution, exhibitionism and all kinds of other sexual pervasions. In short, it lowers and destroys human dignity. The producers and their consumers are both guilty of eternal judgment.

Ken: But there is no proof that pornography is degrading. It is simply a matter of opinion. Do you mean the whole world will go to hell because they watch pornography?

Pastor: No. That is not the case. Pornography encourages commercialisation of sex and pleasure. Pornography in the real sense of it can involve actual sexual crime. Would you say you have never committed sexual sin from the first day you started watching pornographic films? Would you say you never reached orgasm at certain times...?

Ken: Pastor! It's okay! I have done so many sex but I never forced any woman to bed with me.

Pastor: [Lifts his Bible and opens to read some verses] "Come now, let us reason together," says the Lord. "Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool".¹⁴¹ "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness".¹⁴² "Yet to all who received him, to those who believed in his name, he gave the right to become children of God-children born not of natural descent, nor of human will, but born of God".¹⁴³ "For everyone born of God overcomes the world. This is the victory that has overcome the world, even our faith".¹⁴⁴ Do you believe these words from the Bible? Are you willing to surrender your lives to Jesus now and leave all your sinful ways? God does not force anyone to accept Him. He says it, "If you are willing and obedient, you will eat the best from the land; but if you resist and

¹⁴¹ Isaiah 1:18.

¹⁴² 1 John 1:9.

¹⁴³ John 1:12.

¹⁴⁴ 1 John 5:4.

rebel,”¹⁴⁵ It is because you have made a choice. Are you willing to give your life to the Lord Jesus Christ?

Joe: Yes! I want to give my life to Jesus, please pray for me.

Ken: I am not yet ready to receive Jesus Christ into my life.

Pastor: [Prays for Joe. But Ken walks away]

Joe and Ken: [On their way home] **Joe:** Ken why did you run away and refused to give your life to Christ?

Ken: I still have time for me to enjoy my life. After all salvation is not by force. Isn't it?

Remarks: This episode shows how the power of the “I” has been put to use by Joe and Ken. Joe surrenders his “I” to the Lordship of Christ but Ken refuses to do so. God’s invitation to people has been “come now, let us reason together”.¹⁴⁶ And He is always ready to teach people His ways.¹⁴⁷

5.3 Contemporary ethical principles: A reflection

This issue deals with a God-given sexual impulse placed within all humanity. In the dialogue recounted above, Joe and Ken represent many young people who maintain views that ignore God’s supremacy and follow their own natural instincts to seek sexual pleasure in pornography and other sources. Could it be that some Universities in South Africa support commitment to sexual license and unrestrained pleasure among the youth? This could equally lend a hand to the current paradigm responsible for the sexual behaviour of the youth in Gauteng. As a matter of fact, in South Africa, “prohibitions have been lifted and access to pornography is more widespread. A new moral economy has developed in the shadow of sexual exploitation and the pragmatics of daily survival. Female to female forms of desire and intimacy are expanding” [Mbembe, 2003:23]. On the other hand, the Greek stories of Prometheus and Narcissus may offer clues revealing the motivations behind eroticism among the youth in this part of South Africa.

¹⁴⁵ Isaiah 1:19.

¹⁴⁶ Isaiah 1:18

¹⁴⁷ “Come let us go to the mountain of the Lord. He will teach us his ways” [Isaiah 2:3].

The youth view God and Christian ethics as being too straight and see Christian principles as unrightfully withholding sexual pleasure and gratification from them. The general belief is that God does not have their good at heart, and so they must claim it for themselves. Following this revelation is the fact that ultimately eroticism's thrust is fuelled by its own commitment to sexual gratification above all else. The youth pursue a pleasure- principle that is completely self-centred. The noted generalised loss of social control over sexuality by families and the state is a result of "*secularisation*" [Feinberg and Feinberg, 1993:150-151]. Secularisation has fuelled sexual license among the youth in Gauteng, making it possible for them to affirm and practice this lifestyle with no spiritual base whatever. The twin evil borne out of this is the emergence of a Godless society and the elevation of youth culture. This is observed in the flourishing of gay societies in the Gauteng province.

A Godless society is a society that creates metaphysical conceptions that do not include God. Such a society does not receive morality from God. Rather, it relativises the very concept of morality and anything goes. Under this kind of Godlessness humankind becomes the judge and jury at the same time. Their ideas become infallible standards as they assume the position of God as supermen and women. Speaking at a press conference after Sadrach's death, Fritz Nghiishililwa (45) slammed public criticism over allegedly having an affair with Sadrach. He said: "It is a normal practice that you can go for a younger girl, because who determines the morality? Who determines who should love who?"¹⁴⁸ [Amupaghi, 2003:12]. Fredrick Nietzsche [1844-1900] who at present is being feted as the founder of the Death-of-God school of theology teaches: "since God does not exist, man"¹⁴⁹ [*humans*] must devise their own way of life. Thus, contemporary thinking influenced the natural impulse view, the affection view and the abstinence view of sex. The natural "*impulse view*" [Feinberg and Feinberg, 1993:152] sees sex as a purely pleasure-driven physical experience. The implication here is that happiness can be attained if people can take whatever pleasure they can get from sex without the burden of moral guilt, as

¹⁴⁸ A Namibian grade 10-school girl, Sadrach Ndesihafela, 17 years old, killed herself over a love affair with Fritz, a Deputy Inspector General of Police in Namibia.

¹⁴⁹ According to Nietzsche, the superman is the man who realizes the human predicament, who creates his own values, and who fashions his life accordingly by exceeding their God-given parameters and becoming "supermen and women".

long as they do not satisfy their sexual urges by using a partner involuntarily, hurtfully or deceitfully.

Jacques Rousseau [1712-78] was one of the exponents of the dignity of man who supported this view and alleged that one ought to return to the wild state [Brown, 1968:81]. Upon this, there are those who oppose any intervention by either church or state into the realm of personal morality: “contending that one ought to maximise one’s pleasure without any restrictions, as long as those actions harm no one else [Feinberg and Feinberg, 1993:150]. Yet, this is a sign of the outright denial of the principles of the value of life and love. As Sheen [1949:155] puts it: “Once the Eternal is denied, the Now becomes all-important”. Contemporary ethical principles attribute sexual impulse to the lower aspects of human nature, resulting in the “*degradation*” [Feinberg and Feinberg, 1993:150] of human sexuality. Thus, divine absolutes governing sexuality were removed and young people were left to personal preferences. However, such unguided departure from ethical reality has left many a youth with a divided personality. Further, according to Sheen, [1949:12] “no divided personality is happy. There is no cement in sin; its nature is centrifugal, divisive, and disruptive”.

Contemporary ethical principles built on *scientific frankness* [Feinberg and Feinberg, 1993:151] adumbrated by Freud, taught that the sex impulse is fundamental to human nature and often subject to enormous repression. Such repression, Freud claims, is psychologically harmful and even capable of making one insane. Therefore, the youth must throw off every restraint. Christianity and Victorian ethics were accused of giving sex a bad name and repressing the sexual impulse in people. Freudian theory therefore argued that free sexual expression is healthy and ought to be pursued so as to maximise pleasure¹⁵⁰. Obviously, such pleasure is based on hedonistic and utilitarian principles, which supports that any act that would increase pleasure ought to be performed and not prohibited. Christian ethics caution that some guidelines must be drawn for accepting others’ psychological conclusions. People must arrive at their own psychological conclusions and apply them to their lives with confidence that they are helping to further the kingdom of God. Yet, this must demand from every

¹⁵⁰ See case study in chapter 3 where sex was praised as a beauty treatment.

individual person a voluntary submission of the 'I' to abide in Christ. Before delving into this, there are other related topics that merit attention.

5.3.1 Christian sexual ethics: A response

Christian ethics does not approve of, nor reside in, any of one of these approaches that exalt moral failure. Unlike the extreme Freudianism: "Christianity is not so narrow-minded as to make sex the most important instinct of life or to attribute mental disorders exclusively to its repression" [Sheen, 1949:161]. As a matter of fact, C. S. Lewis [1952:60] warns: "every moral failure is going to cause trouble, probably to others" and certainly to oneself. The HIV/AIDS pandemic among young people in Gauteng is the trouble everyone is facing today. God's special design for human sexuality as revealed in His word must be the guide for sexual actions. Such moral actions must be concerned with "fair play and harmony between individuals; with what might be called tidying up or harmonising the things inside each individual and with the general purpose of human life as a whole: what man (*humankind*) was made for" [Lewis, 1952:61]. The consequences of people's choices and actions are relevant to other people's ethical choice, especially as Christian faith informs humanities "understanding of what is good for self and others" [Jones and Yarhouse, 2000:157]. As a matter of fact, Christian ethics argue that every Christian must pursue the virtues embodied by Jesus Christ, which are witnessed to in both in the Old and New Testament Bible.

From time immemorial, every Christian ethic worth its name has engaged the corpus of the foundational, divine commands of God, from whom all goodness issue. A Christian ethic will be, first, a Biblical ethic, responding to the will of God as revealed in the Bible, the word of God. Christian ethics do not accept hedonistic utilitarianism as an appropriate justification for defining moral behaviour. Neither does it affirm that what is wild is naturally good. This is because humans are not without restraints, even in the so-called wild. In order that the human life might be preserved and continued, God implanted two great appetites and pleasures in humans. Sheen [1949:162] identifies these two as: the pleasure of eating, which serves to preserve the corporal life of the individual; the other is the pleasure of marriage, which preserves the life of the race. Sheen [1949:162-163] adumbrates that "each of these urges and instincts and

cravings is right and God-given. In each instance, the “I” is attempting to find another “I”. Because the “I” loves itself, it also loves wisdom, it loves the flesh ...” If these pursuits are natural, where then does abnormality arise? How could they cause psychosis or anxiety or a complex, any more than the eye does in seeing or the ear in hearing? The fact is that God has not left any human being without the built-in power of the mind to pass judgments on themselves, approving or disapproving of actions, thoughts, and plans. Paul says that God has written certain knowledge of His law on every human heart [Romans 2:14-15] and experience confirms this.

The experience of what Paul said in Romans 2:14-15 is observed in almost all cultures that prohibit homosexuality, incest, murder, and a host of other vices. Yet, in Gauteng and elsewhere that law has been broken. Those who have never seen a Bible still know right from wrong, and they will be judged because they violated those standards that their own consciences dictated. The answer to the questions posed above is within every human being. Human impulses and passions are subject to human will, that is, the power of the “I” to delight in self-control. Not being mechanically ordered as a means to the salvation of their souls, the youth can misuse these God-given impulses and passions and make them ends in themselves by trying to find the absolute in the relative.

Christian ethics cannot uphold hedonistic utilitarianism for its own sake, because casual sex cannot in all circumstances be morally right, for certain factors are likely to reduce its pleasure. HIV/AIDS is the manifest intermixture of pain and pleasure in the lives of young people. “HIV/AIDS now serves as the main regulator of demographic growth, or sex and death and destruction” [Mbembe, 2003:23]. Christian ethics does not support “*casual or recreational*” [Feinberg and Feinberg, 1993:155] sex because it lacks the full meaning and significance of that physical act for the partners. It lacks the full commitment of love,¹⁵¹ care and respect, which is expected to go in *pari passu* with a Christian marriage. Christian ethics does not condone sexuality based on “*the affection view*” [Feinberg and Feinberg, 1993:156], which simply promotes intimacy without honouring sex as a union of two personalities with each retaining his or her

¹⁵¹ One of the four principles advanced in this study is Love, which is greater than any other natural or spiritual gift.

independence as God ordained it. Human sexuality, gender and all aspects of what it means to be human is a precious gift from God. The psalmist recognised this and praised God for it: “I praise you because I am fearfully and wonderfully made” [Psalm 139:14]

Christian ethics teaches abstinence from sex until marriage. The teaching that the unmarried youth should refrain from full sexual intimacy with others is regarded by members of the cult of sex as an intolerable conservative view. C.S. Lewis [1952:89] encourages: “either marriage, with complete faithfulness to your partner, or else total abstinence” as the accepted Christian norm. This so-called conservative view rules that the “limitation of sex to marriage is necessary for the forming and maintaining of family units. The restriction of sex to marriage will encourage people to get married and stay married” [Feinberg and Feinberg, 1993:158]. Christian ethics aligns itself with Sheen’s [1949:155] statement that the “foundations of social life are shaken at the very moment when the foundations of family life are destroyed”. The obvious fact is that when humanity “believes in immortality, they not only seek the continuance of their spirit in eternity, but also the continuance of their flesh, through the creation of families, which will survive them and meet the challenge death otherwise presents” [Sheen, 1949:155]. Conversely, those who deny immortality to indulge in flagrant sexual immorality “thus give death a double mastery, first over the person who denies survival, though he or *she* needs must die, and second by leading him or *her* to repudiate family life, which is now regarded as a mere hindrance to the pleasure of the brief hour of life” [Sheen, 1949:155]. The principle of the value of life involves birth, marriage and procreation. The Bible is clear on the issue of sex and marriage. African culture, though fallen apart, supports the value of life wherever it is expressed in marriage for the purpose of personal immortality.

The Bible condemns every act of sexual immorality because every sexual act involves the whole person. Sex fuses two individuals together in a unique way, both physically and psychologically. When, for the sake of love, this conjugal fusion takes place between two unmarried persons, the experience is merely a trivial and fleeting pleasure often wrapped up in fear of the unknown. It is observed that the modern love rampant among young people is a mere sitting on a skull. The sex drive within the human person is at no moment alone; it includes love, which in the context of the

animal kingdom does not include agapè love. Sex between married partners who are faithful to each other guarantees safety from the threats of sexually transmitted diseases and especially HIV/AIDS. This is because the Christian marriage stands upon promises made to each other before God the Father, God the Son, God the Holy Spirit and the Church as opposed to the secret promise of love made by a casual sex partner. "When the flesh is given a moral value, it produces itself; when sex frustrates morality, it ends in death" [Sheen, 1949:156] It follows therefore that young people's predilection for sex is characteristic of a profoundly new age of the "moral economy of individual pleasure developed in the shadow of sexual exploitation" [Mbembe, 2003:23]. Finally, the next point, which merits greater emphasis, is that Christian ethics has a very high view of the human body.

5.4 The human body: A gift from God

Our body is a part of the universal order created and preserved by God. Rightly viewed, it is itself a self-contained universe entrusted to us as limited but sacred property. The most substantial sin is that which we commit against ourself and especially against our own body. The offense against our body includes sin against the Creator [Werffel, 1964:121].

It is of vital importance to discuss the significance of the human body because various intellectual disciplines have given attention to it. It is common knowledge that the number of disciplines that make human nature or human behaviour the primary object of their attention continues to grow at a rapid pace. Saint Paul speaks of different kinds of bodies: God gives body to the seed sown in the ground and to each seed according to its kind. "There are also heavenly bodies and there are earthly bodies".¹⁵² The present ethical issues concerning youth and sexuality has to do with human nature and the human body. The ethical perspective on the human body is important because of the present HIV/AIDS crisis and because of the youth's problems with understanding themselves. Surely, many young people are struggling to understand who they are. They are struggling to understand their sexual values and goals. Most of all, the larger dimension of real spiritual life eludes them to the extent that the traditional sources of values, the Church, the University and the State have become suspects.

¹⁵² 1 Corinthians 15:40.

As a matter of common experience, the threat of extinction clouds the future of many young people, as the HIV/AIDS pandemic presently spreads like a winter fire to all towns, villages and hamlets. Who am I? Who owns my body? Who controls my body? What is life? These are the questions that many young people in these communities are asking themselves. This thesis engages these questions by pointing all young people to the power within them, the "I", and to God as the source of their lives. The problem is that the current diminished concept of God and humanity has influenced the way in which human destiny is being interpreted. Human beings are seen primarily as physical beings whose physical drives must, by all means, be obeyed and satisfied. It is good to highlight some of the conceptions that have, in one way or another, negatively influenced the sexual drive of young people and the way in which they use their bodies.

The details of the thinking of Descartes, Aquinas or Erickson whose view of the body as a physical machine is extremely sophisticated, is beyond the present concern of this thesis. However, the equation of man with the machine or animal is a great fallacy. Sex in humans is not the same as sex in animals. An animal feels, but no animal loves. There are no body-mind conflicts in the animal; in human beings there are with animal, sex is mechanical, a matter of stimulus and response. In human beings it is linked with mystery and freedom. In the animal, it is only a release of tension; in human beings, its occurrence is determined by no natural rhythm, but the will. The human "I" plays a significant role in all this.

Christian ethics accepts the teaching that God created humans in His own image. This is what sets humans far above all other creatures. The development of the theory of personality around human sexuality as mere '*sexual beings*,' whose behaviour basically derives from sexual motivation and energy, has aided in producing many sex fanatics within the youth echelon. Manufactures and sales agents build on this supposition to make sure every advertisement is never without sexual overtone. The youth stands on the loftiness of this theory to charge the church as an enemy of sex. Unfortunately, the youth is unable to make a distinction between use and abuse. Sex fanatics think that the Church condemns nature merely because the Church condemns the abuse of nature itself. This is untrue. Far from slighting the value of the human

body, the Church dignifies it. There is no sin in the right use of the flesh; even without the fall of humankind, the human image would have been continued through procreation. The Church does, of course, speak of sin in the domain of sex, as it speaks of sin in the domain of nature.

Sin against the human body does not lie in the human instinct or the passion itself, because they are God-given. The problem is that humans have perverted their God-given instincts and passions through lust. "Just as dirt is a matter in the wrong place, so sex can be flesh or body in the wrong place" [Sheen, 1949:165]. Christian ethics has a high view of the human body. Paul speaks about this to the Corinthians, "Run away from sexual sin! No other sin so clearly affects the body as this one does".¹⁵³ The fact is that even though the body is "*one's own*," [Fee, 1987:263] it is more properly God's, since it is a temple of the Spirit and has been purchased through redemption. "If the Holy Spirit resides in us, then it is monstrous if we abuse our bodies" [Ewert, 1986:59]. The Gnostic¹⁵⁴ philosophy that only the human spirit was redeemed and saved is refuted by sound Christian doctrine. Further, Paul insists that Christ's redemption embraces our bodies as well. Wherever human bodies are misused, it is a valid point that such "societies entered into periods of decline in art, science, religion, and military power" [Davis, 1993:12]. Promiscuous sexual intercourse is contrary to the divine law. It can endanger the health and childbearing capacity of the individual and of whole communities. When widespread, it becomes a societal phenomenon and contributes to the decimation of young people and decline of civilisation. This is observed in the rapid decline of the population of young people in the Gauteng province. The HIV/AIDS disease has killed many young children in almost all communities in Gauteng.

It must be remembered that the most substantial sin is that which human beings commit against themselves and especially against their own body. An offense against the human body includes a sin against the creator. Werfel [1944:121] submits: "in God alone is the consummation of all desires". Christian ethics supports the idea that

¹⁵³ 1 Corinthians 6:18.

¹⁵⁴ Gnostic dualism implies that spirit and matter are different and that the body is inferior to the soul in value. The proper Biblical view is that God values the whole person. The researcher sees human beings from a holistic perspective.

“very serious effects follow the abandonment of oneself to biological and animal instincts” [Sheen, 1949:180]. This is because the abandonment of oneself to biological instincts increases despair and morbidity and leads to the entrapment of the individual in the license to which they submit themselves. In such a situation, the youth destroy their so-called freedom and unwittingly become slaves to something external.¹⁵⁵

This repudiation of a person’s responsibility for action, instead of allowing a person to become self-possessed, ends in the youth losing control over the self and making it other-possessed. This is the new form of modern slavery and it is better to be bound in the body than to be bound morally and spiritually. Further, it is argued that the body is developed and grows in a teleological way as a series of developmental events that occur in a law like way, rooted in the environment. This view merits a brief exploration.

5.4.1 Human sexuality: The environmental impact

Every day Science seems to chip away at our autonomy. When researchers aren’t uncovering physical differences in the way men and women use their brains, they are asserting genetic influences on intelligence, sexual orientation, obesity or alcoholism. Or they’re asserting that the level of some brain chemical affects one’s chances of committing violent crimes. Each new finding leaves the impression that nature is winning out over nurture – that biology is destiny and free will an illusion. But the nature-nurture dichotomy is itself an illusion [Cowley, 1995:46].

It was Descartes [1596-1650] who first suggested that the environment might play an active role in the determination of behaviour. Skinner and Burrhus [1971] adumbrates that we should focus on the physical and social environments if the woes of the world are to be overcome. For Skinner, the only way to change humans is to change their environment. He condemns freedom, dignity and the autonomous life, saying that it

¹⁵⁵ There has been no single influence that has done more harm to humanity preventing them from accepting responsibility for detestable demeanours, than shifting the blame onto external things or persons as if those things or persons have the power to crawl into their minds and cause them to commit atrocities. Unfortunately, the effort to escape responsibility for humanity’s ills is ancient [Genesis 3:12-13]. Throughout the ages, human beings have always tried to find something to blame beside themselves, e.g., poverty, environment, family background, or society in general. This thesis will show that all these are unrelated to the person, for all of them are external, not intrinsic.

calls for the individual to bear personal responsibility for conduct and take credit for achievement. Erickson [1963] on the other hand, takes very seriously psychological development throughout the human life cycle and says that, while persons are shaped by environmental and historical events, each one contributes to the environment and to the course of history. One can infer from these theories that the environment, biology and free will seems to be at odds, because the power of the 'I' within every individual has been completely ignored.

Psychologists [Coon, 1986:364] talk of the "*Intrauterine environment*," being the environment of the womb. They claim that it is generally accepted that every child is safe and highly protected and stable with all other factors around the mother being equal. The external environment begins to affect development immediately after birth. However, any resultant damage to a child during the embryonic and foetal development is referred to as a "*congenital problem*" and is distinct from a "*genetic problem*," which is inherited [Coon, 1986:364]. The most immediate environmental influences on a child are the maternal and paternal influences. Also, the impact of the child's caretaker cannot be ruled out. It is generally inferred that the quality of "*mothering*" and "*fathering*" [Coon, 1986:366] is therefore of prime importance. In later years, the child's environment expands to include the effects of culture, subculture, family, school, television, and peers from which, with the power of the "I", the child learns to select favourable things and reject unfavourable things.

Why do human beings expect to receive comfort, companionship, friendship, and fairness of treatment, physical security and so forth from the environment? It is because human beings are persons who value things, make choices, have purposes and goals. Second, it is because every aspect of human biology is at some level the product of an environment. Further, human beings are unique as individuals who are rational beings and, sometimes, even unreasonable. There are two sides to this claim. The first is that human beings defend most of their unwholesome acts by citing various sorts of reasons to justify their actions. Second, human beings unreasonably point to the environment and heredity to justify other actions, such as sexual sin, but do not point to the environment and heredity to justify other vices. This will form the backdrop of the discussion in the next section, concerning sexuality and heredity.

5.4.2 Human sexuality: hereditary impact

Violent crimes like the raping of women, drunkenness, murder, abortion and stealing are not hereditary to anyone's nature. No person studies to become a shoplifter because his father was one. Harvard geneticist Richard Lewontin [1984] once said:

If human social organisation is a direct consequence of our biologies, then, except for some gigantic program of genetic engineering, no practice can make a significant alteration of social structure". It's biologically implausible to have a gene for something like crime. Cowley quoting Sir Michael Rutter, the British child psychiatrist says, "It's like saying there is a gene for Roman Catholicism." When that precise gene is found, we'll have to give up on free will [Lewontin in Cowley, 1995:47].

The earliest proponents of humanistic psychology who favoured the inherent characteristic of the human species are Abraham Maslow [1970] and Carl Rogers [1959]. For these two, the primary motivational forces for every human being are to grow and to become the kind of person in actuality that one is potentially capable of being. If heredity is the cause of crimes and sexual incontinence amongst the youth, why are so many young Gauteng and Carletonville men arrested and confined in various prisons for crimes and rape cases? The fact that many young men are charged in the courts of this land and convicted for sexual assault against women shows that the state is punishing them for such offenses. "And punishment is deserved only when the individual being punished can rightly be held responsible for the acts which he or she has committed" [Evans, 1977:13]. If, as it is said, sexual perversion in the youth is hereditary, then the state has no right to hold young people accountable, morally or legally, for doing what they could not help doing. A direct correlation to this point is that not even God has the right to punish sexual sin if heredity is the cause of human actions, be they good or bad. One example of this problem is homosexuality.

There are many homosexual groups in Gauteng that have come out of the closet. These groups of men who have sex with men in South Africa are not uneasy about going public any more.¹⁵⁶ They have found an explanation for their sexual disorder blaming it on nature and heredity. "They tell us that homosexuality is an alternative

¹⁵⁶ Turn to next page to see pictures of Soweto gay men during Miss Gay Soweto 2002. They openly confess: "It is not easy for a black man to openly say he is gay in South Africa" [Deane, 2002:50].

sexual orientation, genetically inherited characteristic, and even compatible with the teaching of Scripture” [Feinberg and Feinberg, 1993:185]. Yet, in Gauteng, there has been no evidence to indicate that homosexuality is inherited genetically. “There are no respected geneticists in the world today who claim to have found a so-called “gay gene” or other indicators for genetic transmission” [Dobson, 2001:116]. The argument is that if homosexuality were specifically inherited, it would tend to be eliminated from the human gene pool because those who have it tend not to reproduce themselves. Any characteristic that is not passed along to the next generation eventually dies with the individual who carries it. Homosexuals in Gauteng are not reproducing themselves; rather they are infecting themselves and others in the community with HIV/AIDS.

The fact that God will hold both young and old people accountable for their actions does not make sense unless human beings are persons, agents who make free choices for which they are to be held responsible. This is one of the reasons why Christian ethics can also be located within the terrain of soteriology,¹⁵⁷ which has free will at the root of repentance and conversion. It is for this reason that God lovingly seeks humankind in a non-coercive fashion, opening himself to the possibility of rejection. People like B.F. Skinner, Emile Durkheim, Sigmund Freud and Karl Marx would rise from their graves to condemn this explanation of behaviour as scientifically invalid. To explain the decision to become a Christian, Skinner would speak of operant conditioning with its related concepts. Durkheim would speak of the degree of social cohesion and the nature of the authority bonding the various groups that have shaped the individual’s identity and world. Freud would speak of unconscious and, presumably, biologically grounded forces. Finally, Marx would point us to the material and economic self-interests of the social class of the church. All of these are external to the youth who wishes to be in control of the environment and its influences. Many young people come face to face with identity crisis when trying to deal with these environmental factors.

¹⁵⁷ Soteriology is the study of salvation. The researcher’s approach to soteriology is holistic, involving the whole person and all circumstances surrounding him or her.

5.5 The youth in search of identity

From the point of view of the social scientist looking for broader patterns in human behaviour, the individual can be viewed as part of a larger system. From the point of view of the actor himself or *herself*, his or *her* society provides the arena within which he or *she* must determine a course of action, and his or *her* culture provides him or *her* the guidelines by which he or *she* can predict the actions of others and choose his or *her* own strategies [Hiebert, 1983:443].

The period of searching for self-identity is one of the most problematic periods in the life of many young people. The young person in this period is faced with the task of assuming adult responsibilities and formulating a distinct lifestyle. Some of the difficult problems include, among other things, planning for the future, choosing a mate or getting further education. Most Gauteng and Carletonville youth assume an adult status at a very young age due to the death of parents from HIV/AIDS. In the past, the youth assumed the responsibility of fighting for freedom and through it established their identity as a subculture. However, now that the youth are living in a time of maximum constitutional and political freedom, the forging of sexual identity becomes the preoccupation of most of these young people. During the period of searching for identity, many young teenagers are pre-occupied with what Elkind [1984] calls "*imaginary audiences*". That is, they act as if others are aware of their thoughts and feelings. The imaginary audience also seems to underlie attention seeking, as Coon [1986] puts it, "*performances*" involving outlandish dress and sexual behaviour.

During this period, the youth ask questions concerning: "Who am I?" "How do I get along with others?" "Where do I fit?" "What do I believe?" With the ravaging impact of HIV/AIDS, many young people are lodged in the quagmire of identity dissonance. The problem in Gauteng is that too often the society gives little in the way of clear instructions, values and practical help to young people. Consequently, many youths are left without sufficient guidance, direction, and support to make a healthy transition to adulthood. However, this kinds of assistance must be seen in the light of what the environment can offer the youth. In the Gauteng province, as in other provinces in South Africa, increased identification with peer groups is quite common among adolescents infected with HIV/AIDS. This is because membership in such groups

gives a measure of security and a sense of identity apart from the family. One of the young people interviewed at Carletonville said:

I do not know whether anyone knows what difficult problems we are facing as a youth. Many of us are struggling with feelings of inner emptiness, confusion, interpersonal tension, anxiety and fear of death from this disease HIV/AIDS.¹⁵⁸

Furthermore, it has been formally observed that:

From the uprisings in 1976, through the states of emergency in the 1980s and in the final stand-off between the Apartheid state and the resistance movements, the youth-mainly black, urban youth played a significant role in ending white minority rule in South Africa. After 1990 the question was: how would the future ... government accommodate the needs of the youth? As one group amongst a number whose needs were urgent and on a large scale, would theirs be met through appropriate policy and/ or institutional changes? [Development Update, 1998:101].

Surely, the HIV/AIDS pandemic is a cause of the intellectual, emotional and psychological pain many young people are suffering today. Yet, who is to blame? Is it the government, the environment or society at large? Is God to blame? No, God is not to blame. The Bible, the Word of God, speaks of “young men” and “young women” and invites them to be happy and enjoy every minute of their life¹⁵⁹. Young people are portrayed in the Bible as visionaries who are strong in almost every task in life.¹⁶⁰ Where then does the blame for the problems of the youth reside? Has God denied young people the inner power to be in control of their lives?

5.6 The *Imago Dei* and the “I” principle

The Bible starts with the idea that human beings are created in the image and likeness of God. Not everyone agrees with this concept of human creation and existence.

¹⁵⁸ Interview at Carletonville. Khutsong Youth Friendly Services. 9/05/2003.

¹⁵⁹ Ecclesiastes 11:9-10. NIV. “Be happy, young man; while you are young, and let your heart give you joy in the days of your youth. Follow the ways of your heart and whatever your eyes see, but know that for all these things God will bring you to judgment. So then, banish anxiety from your heart and cast off the troubles of your body...”

¹⁶⁰ Acts 2:17 NIV. “In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions...” Proverbs 20:29 NIV. “The glory of young men is their strength...” 1 John 2:13-14. NIV. “I write to you, young men because you have overcome the evil one. Vs. 14. I write to you young men, because you are strong, and the word of God lives in you, and you have overcome the evil one”.

There are scientists and scholars who seriously doubt the Biblical story of the creation of human beings in the image and likeness of God.¹⁶¹ Engels [1888], postulates that human beings are “products of circumstances and upbringing” [Foreign Language Press, 1976:62]. Concerning *Imago Dei*, God’s image in humankind, more recent scholarship notes that the two Hebrew terms are synonymously used in Scripture. The basic affirmation is that the *Imago Dei* implies that the special dignity possessed by every human being imposes the responsibility to reflect godlikeness, service to God, holiness, and respect for all people, all of which have to do with the four principles proposed at the beginning of this chapter.

The teaching that human beings are made in the image of God presupposes that God is a Personal Being and humans are persons. What kind of a person? What really constitutes a person? There are various interpretations of what a person really is, namely amachine, an animal, or as Evans [1979:10] puts “as agents possessing essential unity and continuity who is usually even thought to be in some sense essentially the same person that he or she was in the past and will be in the future”. Concepts such as actions, choices, consciousness, values, freedom, rationality, government, purposes, responsibility, sociality, creativity and religion, define a conceptual word-picture of a person that shall be called the image of God. The concept of a person is central to moral and ethical traditions and impacts the way a person’s behaviour can be judged. Just as Dewey [1933:89-90] says: “if a man’s [*person’s*] actions are not guided by thoughtful conclusions, then they are guided by inconsiderate impulse, unbalanced appetite, caprice, or the circumstances of the moment. To cultivate unhindered, unreflective external activity is to foster enslavement, for it leaves the person at the mercy of appetite and circumstance”.

That persons have bodies is fairly obvious to most observers. The human body, as a gift from God, has been discussed previously. In chapter 4, the view of self, personhood and individuality was extensively discussed. The purpose was to establish that the essence of

¹⁶¹ This is the highest view of human beings, Scripture teaches [Genesis 1:26, 27, echoed in Genesis 5:1, 9:6; 1 Corinthians 11:7; James 3:9]. This teaching shows that human beings are like God as no other earthly creature are.

personhood is the “I”. One of the creative and complex qualities with which God has blessed humankind is the ability to form opinions and to see oneself in a special way. This ability in humankind is what makes a person say: “I am different from so and so”. On the issue of marriage, one could say, we are twin sisters, but we cannot have one man as our husband. The “I” is what makes a person say mine is better than theirs or even that something has a purpose bound to one’s exclusive will. The principal concept that can be used to express various contrasting opinions in every human organisation is the “I”. But how does this impact on individual choice and responsibility?

5.6.1 The “I” principle: A factor for individual choice and responsibility

The “I” principle is a concept that puts every human being in control of life’s circumstances. In everyday experience, the “I” is a central reality, and all talk of what must be done in real life arises from this. The “I” is the inalienable, personal viewpoint that simply cannot be swooped or switched for that of anybody else. The “I” assumes a constant perspective from oneself outwards. According to Peursen, [1966:8] “the “I” has something about it which cannot be thought out of existence and is indestructible”. Rogers approaches the “I” from a ‘Self-concept’ point of view and says that the Self denotes:

The organised, consistent conceptual gestalt composed of perceptions of the characteristics of the ‘I’ or ‘me’ and the perceptions of the relationships of the ‘I’ or ‘me’ to others and to various aspects of life, together with the values attached to these perceptions. It is a gestalt, which is available to awareness though not necessarily in awareness. It is a fluid and changing gestalt, a process, but at any given moment it is a specific entity [1959:200].

The main point worthy of note here is that the self is a specific entity.¹⁶²

¹⁶² The experience of Job convinces us that despite whatever happens to one externally, a person remains an entity. “And after my skin has been destroyed, yet in my flesh I will see God; I myself will see him with my own eyes – I, and not another” [Job 19:26-27].

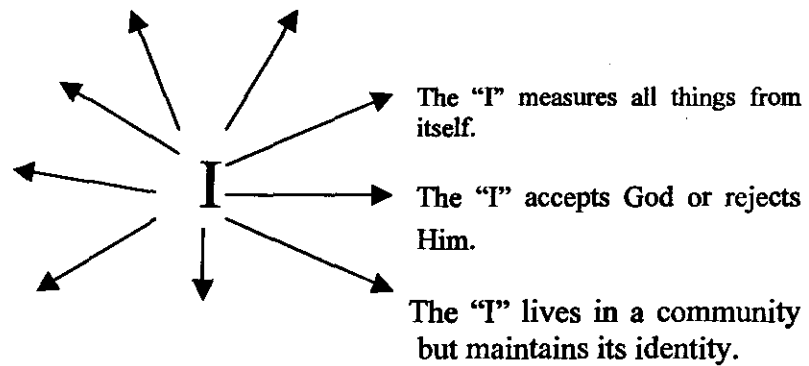


Figure 1.

The whole person as the self assumes a constant perspective from the “I” outwards. Nothing gets into a person that the “I” does not admit. Ordinarily, Descartes identifies the “I” with the soul or mind, He then goes on to say that the body and the soul or mind can both be described in any philosophical context without any need arising for unitive association of the one without the other. What this implies is that the cohesion holding the “I” together, that is, “soul/mind,” remains optional or at most causal. However, this poses questions of whether it is sound theology to determine the essential nature of soul and body through a process of isolating them from each other. For William James [1890], the self, or the “Empirical Me,” is the sum total of all that a person can call his or her body, traits, and abilities; his or her material possession; his or her family, friends, enemies and so forth. The problem with this view is the lack of distinction between what things are external to a person, and what things are part and parcel of the internal “I”.

Lundholm [1940:115] proposes a dualistic approach that sees a person as having a subjective self and an objective self. The subjective self consists of everything that the individual is aware of. The objective self consists of those symbols and terms with which other people describe that individual person. In other words, the subjective self is what “I” think of myself, and the objective self is what others think of me. Lundholm points out that the subjective self is like a pendulum and could swing on such factors as co-operation or conflict with others. The problem with this view is that the “I” is not in control of external forces or factors. It means that the “I” is like a reed, fickle, unstable and vulnerable to every wind of change. Scripture warns against allowing oneself to be tossed back and forth by every teaching.¹⁶³ Erikson [1959:149] focuses on the concept of identity, the “I” which, according to him, emerges from all

¹⁶³ Ephesians 4:14.

those experiences in which a sense of temporary self-diffusion was successfully contained by a renewed and ever more realistic self-definition and social recognition. The problem with this view is that the “I” state of being is linked to external factors or the environment by suggesting that the “I” has no power to select or reject any of the numerous forces inhabiting the environment.

It is no easier to isolate the “I” from the body and the mind than it is to isolate water from ice. The problem is that the “I” appears to be so elusive that a person, after committing a certain act, be it good or bad, sometimes shifts the blame to himself or herself by saying “I deceived myself”, or “I have fooled myself. One can even say, “I am at fault”. This leaves one wondering as to when the “I” makes its appearance in every act a person performs, because it pervasively surfaces. According to Ruggiero, [1975:123-126] biologically speaking the “I” “impinges on problems that go beyond the exclusively somatic. The mind implies a greater measure of freedom of reflection, of culture. The body functions as part of our experience of ourselves”. For Sartre [1956:12], the “human ‘I’ is irreducible: it simply crops up by chance”,¹⁶⁴ thus a person is an autonomous freedom and not eccentric in Plato’s sense. This means, according to Peursen [1966:128-129] that a person’s “capacity to take a measure of distance to and from himself or *herself* is a built-in aspect of the human ‘I’, so that it is precisely the eccentric self-relativising process that sharpens a person’s sense of there being an individual, private ‘I’”.

This argument holds that the perspectives in which the inner world and the outer world present themselves have a meeting-point in, and are accommodated by, the “I”. Peursen [1975:135] speaks of Merleau-Ponty as saying that the “bodiliness of the ‘I’ that it is lived out experientially in the form of soul-body unity”. Further, “that it has more profound base” because the concrete orientation of a person as a conscious “I” unfolds out of the unity of a person’s existence with the surrounding world. In the cohesion of body and world there is an orientation through which a life of the mind, in the personal plane of an “I”, becomes possible. Orientation and direction implies

¹⁶⁴ The “I” is a creation of God. It is the quality in every human being which suggests that a person owns his or her inner ‘guts’ – emotions, inner feelings, inner responses and have the final responsibility for everything that goes on inside of him or her. Sartre being an existentialist atheist does not believe in a God who would encroach on a person’s freedom. Yet God does not encroach on a person’s freedom.

some point of departure where the “I” manifests. Thus the ‘I’ is none other than the holistic unity of the body and the mind. The question one might ask is whether there is a clandestine dualism in the notion of the “I”. This is not the case. This thesis understands that a person is a radical unity, that is, the human is a self. Yet, what does this mean?

In response to the above question, it is commonly observable in everyday language that a person does signal himself or herself by the word “I”. Whenever a person says “I”, the reference is to the person’s whole being. In the “I”, a person, as God’s image, endowed with intellectual, psychological, emotional capacities etc, recognises himself or herself as an individual entity that is different from any other person. In the “I”, a person becomes aware that his or her body is experiencing sickness and changes, and in the process of whatever change a person is experiencing, the “I” is ever more itself. Therefore, the “I” is the index requisite for a person’s self-identification. With the “I”, a person distinguishes himself or herself from people or things, pushing them away if they are disgusting and bringing them nearer if they are attractive. Parents, siblings, friends, teachers, animals and everything else in the world are external to every person’s “I”. They are external precisely because none of them has the power to get inside of a person. The radical proposition here is that God is external to every person’s “I”.¹⁶⁵

Another important point is that the “I” denotes a personal reflection. There is always a time in every person’s life when the “I” must engage in self-examination of past activities or in analysing an action that must be performed in the future.¹⁶⁶ During an interview with the youth in Carletonville, a group of young people were led in a self-reflection exercise. The researcher first reflected on his life in this manner:

¹⁶⁵ God allows our free will and choices even when they are wrong. Through natural creation, natural revelation, the incarnation, the crucifixion of Christ, the death of Christ, the resurrection of Christ, the ascension of Christ, the descent of the Holy Spirit, the birth of the Church and the word of God—the Bible, God tells us what He wants us to do. He lets us live the way we want and as well live with the consequences. God has the power to force us to do anything but He would not do that because He does not want to take away our ownership of the “I”. This means that human beings have the ability to reject God or to accept Him. It has pleased God to let His relationship with the human species be in this form.

¹⁶⁶ This is like counting the cost before doing anything. Some people weigh the consequences of their actions after they have been completed.

Whenever I reflect about myself, I can set in front of me as it were, my past activities, my outward appearance, my past feelings and feelings as of now - yet I never encounter a separate "I". In all these past and present reflections, the "I" remains over and above, as the agent in these activities.

At the end of the exercise, the research subjects received the research questionnaire and engaged in a similar exercise of reflecting on their own lives and dwelling on past activities, such as the first sexual encounter, why that encounter was entered into etc. At the end of the reflection process, a greater number of the youth agreed that the individual is capable of reflection and abstraction. An individual can look ahead as well as back, formulating goals and choosing actions to achieve them. An individual has the capacity to hate and to love, to be a criminal or a saint, to be egocentric or altruistic. From this exercise it dawns on the youth that each also has his or *her* own understanding of the world, his or *her* script or map by which he or *she* responds to the stimuli of his or *her* environment and initiates his or *her* actions. In all of this, the youth can opt to be a conformist or a nonconformist.

5.6.2 Conformity and individual choice in relation to the "I" principle

Do not be misled: "Bad company corrupts good character." Come back to your senses as you ought, and stop sinning.¹⁶⁷

Countless generations in every culture and clime have experienced that this epigram is true in Gauteng. Fee [1987:773], exegeting this passage of Scripture, says: "keeping company with evil companions can have corrosive influence on one's own attitude and behaviour". The wise person, young or old, is selective in his or her conformity. A discerning person tries to control his or her reactions and resists the unreasonable pressures of the group. In important matters, every part is thoughtfully weighed and considered with the willingness to risk disagreement with others. When in a restaurant and confronted with two identical shakers, one of which contains salt and the other pepper, the unconfirming person shakes a little of the contents of either of the shakers on the back of his or her hand and tastes it to be sure it is either salt or pepper. During the interview with the youth at Carletonville some of them admitted responsibility for their sexual life and the consequence of HIV/AIDS. Others shifted the blame to

¹⁶⁷ 1 Corinthians 15:33-34.

others. In answering the researcher's questions, more than sixty of the youth responded in this manner:

I have the power and the right to determine when and where I must have sex. My sexual partner can influence me to have sex with him. But I have the authority to control my sexual behaviour. It is also my responsibility to provide the condom during sexual intercourse with my partner. I have a personal life ambition which no one has the right to stop me from realising. I also have the right to reject any inducement to sexual habit that could cause HIV/AIDS infection in my life. Safe sex means I must wear condom when having sexual relations with anybody. Once infected with HIV/AIDS, my parents, the government and I are to blame.¹⁶⁸

The above response shows to what extent the youth shifts the blame when confronted with an HIV/AIDS crisis in their lives. Why did as many as sixty out of a hundred young people mention that the government, their parents and their sex partners must be blamed for the HIV which they now carry in their bodies? This kind of blame shifting is an attempt to eliminate guilt at the price of denying responsibility. The most subtle form of blame shifting is for the government or parents to accept responsibility for the wrong doings of their children. No government can represent the "I" of its citizens. No parent can partially or fully represent the "I" of his or her children. The "I" of each individual in a family or community discloses itself as the meaning of the actions, the behaviour, and indeed of everything that being a person involves and manifests. Whenever a person attempts to assure himself or herself of his or her "I", it is through the day-to-day events of life. When a person had sexual relations yesterday and tomorrow goes for blood testing, or reads books about 'safe sex' and what it means to him or her, the "I" is in association with each and every performance or activity.

Unfortunately, in the African tradition, parents are often willing to accept the blame for the wrong or bad things their children do. It shows the generosity and liberality of the African culture and its philosophy. Yet, this is against the Biblical injunction that parents shall not bear the consequences of the sins of their children, nor the children for their parents.¹⁶⁹

¹⁶⁸ Interview at Carletonville 29/04/2003.

¹⁶⁹ Deuteronomy 24:16.

At first glance this position seems so humble, so generous, so altruistic. It is actually a cop-out, but an indirect one. If I am willing to accept the blame for the bad things my kids do, then blame for the bad things I do, I can, in turn, pass on to my parents or someone or something else. Therefore, the parent is accepting responsibility for what he or *she* is not really responsible for. Therefore, he or *she* is abdicating all responsibility for everything. This pretence is subconscious and the most subtle form of buck-passing [Kuert, 1994:4].

Recently during *The Church and HIV/AIDS Workshop* [13-14 March 2003] held at the North-West University in South Africa, one church minister made a speech, which he began by saying:

Every one of us must accept blame for what is happening to our youth in this country. For so long, we have kept our young ones in darkness with regard to sexual matters. We have neglected them so long. We have not played well our role as parents and now this disease is daily decimating the lives of our youth, the very cream of this country.

In reality, the broader sociological implications of this blame shifting philosophy have permeated every society in Gauteng. Surely, our society does have a self-willed youth. Our society does have ills and every person has a share of the blame for those ills. Yet, it remains that there are many young virgins, boys and girls, in Gauteng province who grew up in the same environment, who have kept themselves from engaging in sexual immorality, who did not join drug gangs or the gay group and have never killed people. There are many young virgins, boys and girls, in Gauteng province and in Carletonville district who are determined to control every desire to engage in sexual activity until they are married. No matter how bad the influences may be, each person, every one of the youth in Gauteng province, still have the ultimate responsibility for how they respond to all sorts of external stimuli.

The hyper-Freudians said that the emotion that does more harm to the human personality than any other is the feeling of guilt. The problem of guilt feelings must be solved, but how? Hyper-Freudians attempted to solve the problem by convincing human beings that they were not made in the image of God, and that they were essentially the same as the other animals. Yet, it remains that animals are products of only two forces: heredity and environment. When reading between the lines, the hyper-Freudian argument sounds plausible, but it does not speak to the true human situation. A common point of view is that human beings are products of their heredity,

their parents, what they have been taught, and what has happened to them. On the surface that concept seems so sensible and acceptable. However, a closer look reveals that this is obviously not true. Human beings are products of what they have selected from their heredity and environment and from what they have been taught.

Each person selects what he or she likes and rejects what he or she dislikes from birth. The force behind every child's ability to select one thing and reject another lies within the power of the "I". Strasser [1957] speaks of the "I" as welling up: it is the point from which actions, thoughts and so forth well up. The "I" emerges, it wells up, and the body is its extension. No child has all the traits of his or her parents because all children do not have the same value structure and behaviour patterns as their parents. Each individual is offered a buffet of value structures, first of all from parents, then teachers, friends, etc. At first, the selection process depends on what feels good, [*for example sex, drugs and alcohol*]. As time goes by, the self-image and other more sophisticated criteria determine what the child selects or rejects.

What is being said here is that no one can be a fool forever? No one can afford to remain a child forever. Everyone has the "I" potential to make his or her own choices. The factors that inform the "I" in making choices are, individuality, independence, initiative, imagination, creativity, will and freedom. In every case, the "I" is inalienable and cannot switch places capriciously with any acquaintance, no matter how closely related the person or thing might be. This great quality, the "I", is what distinguishes humans from animals. As Peursen [1966:174] rightly says:

Humans are not like animals, fixed within a biological world; but he [*humans*] conjures up new world upon world in successive yet never completed historical series [agriculture, technics, science, art] by acting from himself or *herself* as centre and bodily presence upon the natural world around him or *her*.

This "I" has its own status, different from that of the parents through whom it comes into the world. The "I" is an authentic being as the total person, that is the person who because he or she is an inalienable "I," can never be wholly reduced to a mere object. This aspect has been discussed in chapter 4, where the dialogue reveals Thinko as a self-being. The self-being is the subject "I", the subject which is always identical with itself and which a person expresses when he or she says: "I hear," "I see," "I am

bored.” The subject is the source of the actions on the basis of which a person is ultimately called a flirt, a thief or a doctor. The youth might say with Luijpen [1962:22] “... the complete dissolution of my body means a breach with the world and at the same time death – the end of my being as being ...” God is external to every person’s “I”. The question people will likely ask is: “Are humans not influenced by divinities as pawns of the gods? The following deals with this question of the “I” in relation to religion.

5.6.3 The “I” in relation to Religion

The African world the intermingling and the interpenetration of the human and the divine appeared very real. Yet, in such contexts, the “I” on one hand stands external to God or the gods. On the other hand, the “I” apprehends itself experimentally as the reverse side of the divine. In all of this, the inevitable fact is that the “I” stands in a relationship with the Ultimate Other.¹⁷⁰ This state of relatedness to the Ultimate Other within which a person functions, is a religious one. The *imago Dei* is a committal act of God in which every human being finds his or her intention or has his or her existence, in God.¹⁷¹ All religious theories that did not build upon the gracious revelation of God in Christ Jesus illustrate the vanity of human beings whose intellectual preoccupation is in conjecturing and theorising on their own rejected past. The presupposition here is that one cannot reject a God one has never had an encounter with. This kind of rebellion against God began the first day Adam and Eve, out of a mixture of curiosity and desire for knowledge, overstepped the boundaries set for them. Their disobedience inaugurated the beginning of a self-generated history that no longer respects any limit ordained by the Divine for finite beings. The limit that sexual intercourse should be delayed until marriage has been broken with irresistible consequence namely, the inauguration of HIV/AIDS, which humankind has yet to cure.

¹⁷⁰ Until the emergence of humanism and its offspring, Marxism, we know of no human group without religion. Even humanism and Marxism have the characteristics of religion without belief in the supernatural [Gehman, 1989:32].

¹⁷¹ The researcher is aware of various theories of the origin of religion such as the naturalistic theories, Psychological theories, Dream theory, monotheistic theory, Magico-Religious theory, Psychoanalytic theory, Sociological theories and Marxism. All of these shall not be considered here for contextual reasons.

Of course, Metz [1971:30-31] is right when he says, "in the Bible the norms of measurement for the 'true' or 'false' are not to be taken from social or political interpretation but are ordained or 'given' by God who set the limits for humankind and made known to men and women their mortality". The problem of the youth, sexuality and HIV/AIDS pandemic is the projections of the moral conflicts waged inside the minds of young people, for nothing happens in the external world that has not first happened within the human mind, in which the "I" assumes the leading role. The youth are less impressed with God's order for human nature than they are with the disorder of their minds. For those who have alienated themselves from God, Barclay [1958: 84] recognises that "life is slavery, bound in the chains of their own forging. Concerning these people the only reason why they are not better than they are is that they cannot make themselves better". Continuing, Barclay [1958:84] rightly says, "For so many of us our greatest handicap is our own ourselves, and Jesus Christ gives us the strength and power to conquer ourselves".

The unconquered self is an alienated self, and that is exactly the problem with the youth. The present youth is characterised by three alienations: they are divided from themselves, from their fellow men and women, from the creation and from their God. These are the same three characteristics of the frustrated youth in Gauteng province. Yet, it cannot be said that anyone of them is a victim of forces outside the "I". Except for raped victims, all the young people interviewed in Carletonville who had had sexual relationships at one time or another did so out of their own volition. In raping a woman, the power of the "I" is conquered by the assailant. Raped victims hardly forget the trauma because the pain is imbedded in the "I" of victim. With regard to matters of religion, God has not raped humankind by using external enticements to conquer the "I" of every person. For this reason, one could be an avowed Christian and still remain poor, sick, blind or lame. Christianity means the introduction of the personality of Christ into the life, the "I", of a person. This does not mean that a person's "I" is conquered or colonised in the process. Rather, it is a voluntary surrendering of a person's "I" to live and work in obedience to Christ. It is a union with Jesus Christ. In this kind of relationship with Christ, there is still room for a person to backslide or move on with Christ, regardless of influences from external powers.

It has been postulated that God has not robbed the youth of the power of their "I" to make choices and be responsible for those choices. From ancient days, great thinkers have acknowledged that human beings are demigods. Upon this assumption, Cicero says that human beings are gods because they have the same control over their body as gods have control over the universe.¹⁷² However, the tragedy of the situation of the youth is that they know what is right, and cannot do it. They have seen the dream and cannot achieve it. The human fall did not abrogate the power of the "I". Even Paul seems to implicitly acknowledge this dictum when in Acts 17:28 he quotes Aratus, the Stoic poet who, among other Greek philosophers, insists on the essential connection between God and humankind: "We are indeed his offspring". The paradox of humankind, says Barclay [1960:120], is the fact that "they are helpless sinners, who are at the same time somehow kin to God". In every study or teaching about human beings, no philosopher, anthropologist or psychologist had ever postulated a higher view of humankind than Jesus had in His teaching. Jesus demands from human beings a kind of character that no living person would demand from an animal, however tamed it may be. In Matthew 5:48 Jesus spoke in a great imperative: "You must be perfect, as your heavenly Father is perfect". When He said this, He expected a response from people for He knew that every human being has the power of the "I".

To be perfect means that God confronts people in the every day activities of their lives. The tendency of the modern youth is to forget about God unconsciously, or to eliminate Him deliberately, and to live in a world in which they never think of God. For those who need extra power to support their "I" in making perfect moral decisions, Jesus warns, must count the cost before becoming Christians.

Make no mistakes," He says, "if you let me, I will make you perfect. The moment you put yourself in My hands, that is what you are in for. Nothing less, or other, than that. You have free will, and if you choose, you can push Me away. But if you do not push Me away, understand that I am going to see this job through. Whatever suffering it may cost you in your earthly life, whatever inconceivable purification it may cost you after death, whatever it costs Me, I will never rest, nor let you rest, until you are literally perfect-until my Father can say without reservation that He is well pleased with you, as He said He was well pleased with me. This I can do and will do. But I will not do anything less [Lewis, 1952:171].

¹⁷² Cicero, *Nature of the Gods* 2. 61, *Republic* 6. 24 in Barclay, 1960:119]

Where is the point of departure? It has been pointed out that the environment and heredity are factors that collaborate to weaken the moral stamina of young people and leave them helpless to take control of their sexual lives. For this reason, many young people have succumbed to the Freudian theory that human beings, and especially the youth, cannot help what they have done with their bodies because human beings are simply products of heredity and environment. If this teaching is accepted, it implicitly means that there is no greater power than that of heredity and environment. This then means that there is nothing in the individual choice and responsibility of human beings that is distinct from that of animals. It could also mean that all human beings owe their inner emotions, inner peace and joy, responses and attitudes to forces outside of them. This would mean that human beings have been made in the image of heredity and in the likeness of the environment. The truth is that a person is made in God's image and may master his or her actions. The kind of perfection God demands of every person is not only the outward things that must be done for people to see, but also the inward things. Yet, in religion, what every human being is striving for is perfection. This is where conflict ensues between the "I" and God.

The conflict between the "I" and God is that human beings are creators of religion. Human beings often identify goodness with certain external acts, such as abstention from certain kinds of food and other complicated rules of rituals of washings and formal prayer, with meticulous giving of alms. This is where the "I" of a religious person rises to compete with God by trying to solve both personal and external problems. Yet, this is like digging one hole to fill another hole, because the more human beings try to perform these external religious acts, the more they clash with other people's "I". This clashing takes place at the horizontal level because the "I" of all people who have not received the divine power of Jesus Christ, stands horizontally positioned until it is able to align itself with the Ultimate Vertical "I". The Ultimate Vertical "I" is Jesus Christ. A person becomes a true member of the body of Christ ¹⁷³ when he or she can say with Paul:

¹⁷³ John 15:5. "I am the vine, you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing".

I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me”¹⁷⁴ [own italics].

This does not mean the dissolution of individuality, but the union of the “I” with Christ. According to Hays [1996:46] “the fundamental norm of Pauline ethics is the Christomorphic life” It is “that total surrendering of one’s own prerogatives and interests. It is to have one’s life conformed to the self-giving love enacted in the cross”. The fundamental truth expressed here is always carrying the death of Jesus in our bodies, so that the life of Jesus may also be made visible in human bodies.

It is important to recast the dialogue begun in the first pages of this chapter in which Thinko concluded his Christian apologia by saying that: “The scientific quality control achieved in medicine, in engineering and in all the practical affairs of life, is an outstanding example of how effective action may be achieved by straight thinking. God has not cheated human beings if He is also straight, because He made human beings in His own image and likeness, but humankind became crooked in their ethics and thinking. It follows therefore that living a straight moral life is a possibility when a person’s “I” becomes crucified with Christ. Kuert [1994:10] quotes Bernard of Clairvaux who said, “Nothing can work me damage ... except myself. The harm that I sustain I carry about with me ... and am never a real sufferer but my own fault”. By way of concluding what has been said, a synthetical approach to the study is in order.

5.7 A synthetical conclusion

This synthesis aims to include the importance of reflective and intelligent action for the moral development of young people that does not ignore the complexities of social, cultural, economic and psychological change. It is also not merely an attempt to put things together into a kind of compromise, but to emphasise both uniqueness and complementarity, since the youth’s identity emerges in a dialogue that includes both. This is borne out of the understanding that “the self finds itself by risking an interpretation of all signs, symbols, and texts of its own and other cultures [Tracy, 1981:454]. From the researcher’s findings, HIV/AIDS shows to be a stimulus that has

¹⁷⁴ Galatians 2:20

acquired its own history. It is a history that touches all aspects of human life. It affects the psychology of those infected as well as that of those secondarily affected. HIV/AIDS, as a stimulus, is a psychological situation to which individuals often respond very differently. As young people are confronted with the same disease, each individual tends to react in a somewhat different way. The pattern of response is illustrated below.

5.7.1 Individual differences in response to the same HIV/Aids problem

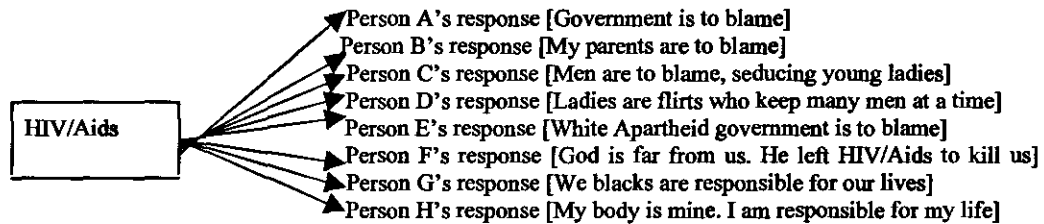


Figure 2

Chapter 2 sought to engage the historical, social, economic and political background of Gauteng province and Carletonville district. History reveals the discovery of gold in Gauteng and the impact it had upon the socio-cultural and political life of the people. This discovery was the main impetus behind rapid demographic changes as migrant workers poured into the province in search of work. The available agricultural space was reduced, due to underground problems resulting from mining activities. The development of Carletonville as a result of the discovery of gold meant that the original landowners were relocated to Khutsong. The problem then, in line with human predilection for blame shifting, was that the government of the day did not distinguish between foreign blacks coming from Southern African countries and the indigenous black people of Gauteng. The mixing of these people brought about the dilution of the culture of the original people of Carletonville. Furthermore most migrant workers did not have their wives with them and took as many concubines as possible from the indigenous population.

The local people's culture of moral sanctity was eroded. Unemployed women set up their homes and worked as prostitutes. With money from working in the gold mines,

men frequently visited these prostitutes. As sexual immorality became rampant in the community, many young people adopted the lifestyle of the older generation and turned sex into a game that men play with women. The impact of the church on the overall demeanour of community life was insignificant, because the church failed to translate its moral doctrines into ethical lives lived by its members. Young people grew up in a community that was disintegrated religiously, socially, economically and culturally. Furthermore, the political life of the people was that of extreme marginalisation due to the Apartheid system. Generally, the political, economic, social and cultural environment of the time was not conducive to the proper growth and nurturing of children. For the youth, life had no meaning and made no sense as they witnessed to, and participated in, the loss of moral and social control over sexuality within their families, churches and communities. The general condition was that of disintegration, leading to a state of life vulnerable to the spread of HIV/AIDS.

The rape of women and babies, homosexuality, prostitution, and alcohol and drug consumption among other things characterised the general lifestyle of the youth. With the emergence of the new democratic South Africa and the collapse of the Apartheid structure, the black youth moved into the cities *en-masse*. Civil and cultural prohibitions have been lifted. Access to internet pornography became increasingly widespread. A new moral economy of sexual pleasures, seen as a purely physical experience, has been inaugurated. The sanctity of marriage was replaced with a pleasure-seeking philosophy that is completely self-centred. Further, the society of young people in Gauteng created metaphysical conceptions that completely excluded God. Thus, there was no need to receive morality from God. The only alternative for young people was to find morality within themselves, leading to a relativistic society where anything goes. Concurrent with the modern sexual crusade is the HIV/AIDS pandemic, which has extended its reach and power into the mainstream of the youth cohort in Gauteng province.

The general conditions of Carletonville as described here cannot be said to be sufficient in themselves to warrant the current paradigm responsible for the sexual behaviour of the youth in Gauteng. The problem has to do with people's behaviour towards social, economic, cultural and political change in their community. Further, in order to get to the root of the matter, it is necessary to deal with the people of

Carletonville and Gauteng as individuals. The best way to do this, is to deal with the total individual as an organised whole, whose beliefs and experiences are perceptions of the "I". Socio-cultural impacts may have its effects on young people's lives, but one must heed Hiebert's findings that:

No one of us, including anthropologists, can think or operate outside a culture nor live apart from a society. But strangely enough, as we become increasingly aware of the ways in which our culture molds us, we are more able to determine our responses to its pressures, to use its maps to chart a course of action, and to play a part in shaping its future. Autonomy and freedom do not lie in the absence of social laws and order, but in a knowledge of how social processes work and how they can be applied to achieve our goals [Hiebert, 1983:446].

This thesis postulates that Christian ethics with respect to HIV/AIDS prevention must recognise the individual youth as a person with the "I" to make choices. The concept that every human being is made in the image of God, according to this thesis, denies that biological drives, heredity, historical causes or environmental factors are sufficient causes for sexual immorality amongst the youth. The way in which the youth can change their irresponsible sexual behaviour is to focus on the eternal virtues or qualities of the "I" that embraces and expresses the principles of the value of life, individual freedom, love and goodness. When these principles are translated into reality in the lives of the youth, the outcome is, inner harmony, peace of mind, joy, self-esteem, contentment, self-worth, emotional stability, tranquil spirit, inner security, confidence, courage, expectancy, hope, optimism, patience, enthusiasm and happiness. These virtues can never be gotten from outside of the "I". No human agent in the whole of creation has the power to give to another person inner security, joy, peace of mind, self-esteem, happiness, satisfaction, courage or patience. These are authentically the qualities of the "I", and can only be fully realised when a person's "I" is in congruence with the Ultimate Vertical "I", and the person can say as Paul said,

I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me"¹⁷⁵. So God created people in his own image; God patterned them after himself; male and female he created them"¹⁷⁶.

¹⁷⁵ Galatians 2:20. NIV Translation

¹⁷⁶ Genesis 1:27 New Living Translation

The problem is that young people are confusing these inner qualities with their opposites, namely, the extrinsic things of life that a person can get from outside of the “I”. This does not in any way imply a conflictive life in which a person is torn between two personalities. According to Balswick and Balswick [1991:123], the conflict is between the *internalised* I of the distant past and the *exterior* Me of what others want one to do. [see figures 3 and 4].

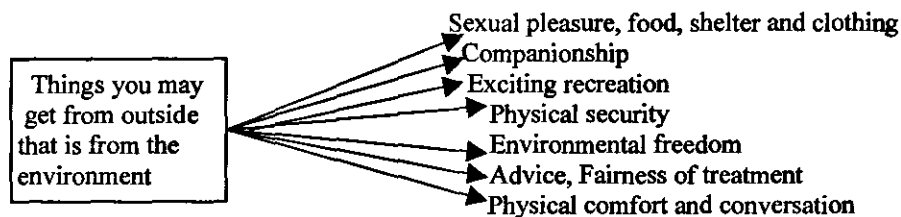


Figure 3

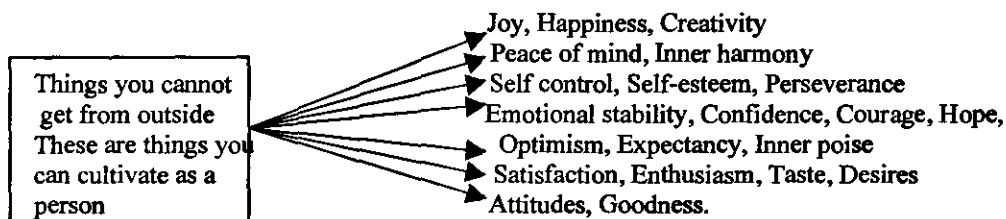


Figure 4

The youth may experience enjoyment and pleasure from sex, but that enjoyment does not bring inner peace, inner satisfaction, inner security and inner harmony. Of course, the list displayed in figures 3 and 4 are not cast in stone. Yet, one must agree in principle that there are benefits that are gained from people and situations outside of oneself as well as those that must arise from within oneself. The most valuable possession any human being has is the inner peace we the personal “I” is alligned with the vertical ‘I’.¹⁷⁷ The inner peace here does not mean the absence of conflicts. Rather, it is that radical quality of a person’s “I” in union with Christ, who is “our peace”.¹⁷⁸

¹⁷⁷ John 14:27. “Peace I leave with you; my peace I give to you. I do not give to you as the world gives”.

¹⁷⁸ Ephesians 2:14. NIV Translation

When a person says “I” want to have sex, an action is intended. To understand sexual action, one must understand the purpose that such an act expresses. This purpose is rooted in what a person values, wants, loves and hopes to achieve in sex. A person who desires to have sex is by all means a rational being who has the power both to review and evaluate the consequences of such activity. Yet, in all of this, a person as an image of God is called to behave in accordance with God-given values and principles. As such, he or she is morally responsible and accountable. A person may not morally be accountable to God for the kind of food or drink he or she likes. Still, there are some kinds of food or drink that does not go well with some people. In a situation like that, a person disciplines himself or herself to avoid such food or drink. HIV/AIDS and death must not be the regulator of human sexual instincts. It is not only HIV/AIDS that kills people, cigarette-smoking kills, and hard drugs kill. However, people have not stopped smoking, neither will people stop having sex until they can say, “I have been created to live above influences of heredity and the environment. I am responsible for my life”.

Richard Kaweesa [26 years] is one out of many young men who vowed to make use of the power of the “I” by completely abstaining from sex until marriage. This is how he frames his commitment to preserve his life and be in control:

I have never had sex. When I was 13, I vowed that I would abstain until I got married. It was a great challenge for me. Whenever I appear on the stage and confess that I have never had sex in my life, people laugh. Even those who initially appeared composed and seem to have grasped the seriousness of the confession, just burst out laughing [Matsamura, 2003:VIII].

The testimony of Kaweesa demonstrates the fact that God has endowed every youth with the power of creativity and expression in the midst of other cultural varieties. No matter what the environment has to offer, it is the human being who can say how he or she intends to fit into the picture, because human beings are the makers of culture. Surely, society is a product of the human mind which, when combined into larger thought systems, become the models analysts use to study a people and the models that people use to describe themselves and their world. Often, this is done outside of God and His Word. In the next chapter, Christian ethical principles will be applied to

the societal problems of Carletonville and Gauteng as corrections to the irresponsible sexual behaviour of the youth.

Chapter 6

An application of Christian ethical principles to the societal problems of Carletonville and Gauteng

6.1 Introduction

“A king’s greatness depends on how many people he rules; without them he is nothing” [Good News Bible; TEV].

The youth population in Gauteng and Carletonville, the leaders of tomorrow, have been eaten as thin as lace. We are not ignorant of the fact that the future of any country depends on its young people. The youth are the ones who will take the leadership mantle after the present leaders have retired. Yet, too often young people are seen as liabilities rather than assets. Too often young people are viewed as a distraction or nuisance instead of as an opportunity to shape the future of the nation. Too often people dare to treat children as an inconvenience when God attributes to them immeasurable worth. A politician without his or her people is like an estate owner who has neither tenants nor labourers. Indeed, young people are the most important and valuable resource of any nation. Levin [2000:89] has observed that the most interesting aspect of the 1999 general election in South Africa was “the failure of the youth to vote. The youth appear to be opting out of politics”.¹⁷⁹ What does this indicate? The HIV/AIDS pandemic has broken upon this province like the breaking of a dam, and everyone is simply helpless in the wake of its decimating effect on the youth. Take the recently published predictions of the impact of HIV/AIDS on the nation:

HIV/AIDS will cut the labour force by 20% to 30% by 2020. 23% of workers in mining, metals processing and agribusiness are HIV-positive” [Haffajee, 2003:15]. “The life-saving drug nevirapine has been endorsed for the prevention of mother-to-child transmission of HIV by the World Health Organisation (WHO) ... it is thought to have been administered to more than 50,000 South African women – 47,000 of them in Gauteng alone.”¹⁸⁰

¹⁷⁹ Levin [2000:89] did a good analysis on the 1999 elections. Any interested reader can refer to this work on Development Update: ‘Opting out of politics: youth and the elections’.

¹⁸⁰ Editorial Comments Mail & Guardian, [2003:24].

Presently, it seems no one needs International conferences on population control and family planning because HIV/AIDS has become the regulator of life span and population growth. It should be obvious that population growth is linked to development. The HIV/AIDS pandemic is not merely a health issue. It is also a development issue and its impact on the society is real. What this means is that HIV/AIDS is inextricably linked to both development and population growth. Common sense permits a keen observer to infer that progress in any area of development, population and HIV/AIDS, is able to catalyse improvement in others. It is for this reason that Christian ethics are needed to help order human sexuality, especially the sexuality of the young people of this province.

Chapter 5 engaged some of the pitfalls of eroticism in relation to sexual pleasure. God has not cheated young people by making them products of environment and heredity. God created humans in His image and likeness, which means that humans are not merely products of their environment and heredity; rather, persons are responsible choice makers. The habit of flagrant sexual indulgence among the youth is primarily a matter of choice and misplaced values. The research findings revealed that many young people have placed their values on things that the environment can offer rather than on their intrinsic power to conquer the environment. The argument submits that the “I” in every young person is the power with which they can order their sexual impulses and be in control of their behaviour.

This chapter will engage the application of Christian ethical principles to the societal problems of Carletonville and Gauteng. It must be recognised that the Gauteng province is really attempting to do something to stop the devastating impact of HIV/AIDS in the province. It is important to know that the HIV/AIDS pandemic is a complex issue, which demands different ethical approaches to alleviate its impact. It must be understood and seriously considered that some of these ethical¹⁸¹ options have implications to the individual’s “I”. Yet, before taking up the application of Christian ethical principles to the societal problems of Carletonville and Gauteng, it is

¹⁸¹ “Ethics are broadly applied social standards for what is right or wrong in a particular situation, or a process for setting those standards” [Lewicki, Saunders and Minton. 2001:164]. In this thesis, the proceedings are fashioned along Christian ethics, which start from God and define the nature of the world in which we live and prescribe the Christian rules for living in it as a people made in the image of God.

important to submit that one of the knottiest problems in arresting the spread of HIV/AIDS is how to control the “T” of the individual in relation to sexual behaviour. The approach here will proceed in this form: First, the researcher will analyse the generally accepted options for the control of the spread of HIV/AIDS. Second, the researcher will seek to make a general recommendation to the government on the control of HIV/AIDS among the youth. Third, the researcher will seek to offer recommendation from generalised Christian perspectives. Finally, the researcher will summarise all options as contingent upon the “T” of the individual persons concerned.

6. 2. Analysis of some of the generally accepted options for the prevention of HIV/AIDS

6.2.1. Protection from HIV: The use of condoms

Scientists have concluded that the Aids virus is spread through intimate contact: the exchange of body fluids, especially through sexual contact, and in rare instances, through contact such as blood transfusions or being bitten by an infected person. Since sexual intercourse remains the greatest means through which HIV/AIDS is contracted, a means was devised to enable people to continue to have sex without infecting their sexual partners. Thus, condoms have been provided. The government’s distribution of condoms and other responses to checking the spread of HIV/AIDS, are not, however, automatically right in a moral sense. Moreover, a Christian ethical principle compels one to look critically at the condom distribution programme. One of the government’s programmes has been to teach school children about contraception, and distribute condoms in schools. The recommendation of condom use in schools and among the youth has led to such actions as the introduction of intensive HIV/AIDS education programmes, specifically focussed on education relating to the sexual transmission of the disease. It is implied that this approach is compatible with individual freedom and responsibility. Yet, the implication of the provision of condoms in schools has been that young people continued to experiment sexually, despite the risk of contracting HIV. Across diverse groups, the use of condoms is “frowned upon, as they are perceived as instruments to promote unfaithfulness and extra-marital relationships” [Nakkazi, 2003:VII].

According to Kaweesa, many young people “argue that a condom takes the pleasure out of sex”¹⁸² and that, therefore, sex is better without a condom. Moreover, according to UNAIDS data, though almost everyone in the country knows about HIV/AIDS, only 13.4% of women and 30% of men reported that they had used a condom the last time they had sex with a non-regular partner. Jimmy Kadongola, an HIV/AIDS counsellor, says that many people believe that the lubricant sterilises women.¹⁸³ It is reported that upon engaging women in sex most men refuse to use a condom. “They say: ‘If you take a sweet when it is in its pack, do you think that you can taste the sweetness?’” [McDonald, 2003:45]. In Carletonville, it is reported that few wives or sex workers demand that their partners use condoms. Most men do not bother about using a condom if they are paying for sex.¹⁸⁴ Apart from the fact that the massive production and supply of condoms by the government encourages promiscuity among the youth, the naked truth is that many young people do not use them. Another thing is that it is easy to puncture a condom to create a hole beyond visible detection. Again, many condoms seem to be of the same size because manufacturers very often are not so sure of the sizes of the penises of the men using them.¹⁸⁵ Also many segments of the religious community are against condom production and usage.

In addition, one may be compelled to infer that it is not ethically right for the youth or the government to encourage people to trust their lives on a thin piece of rubber for the following reasons:

No condoms on sale in Italy, Portugal or Spain were ‘very good’. In one UK survey, holes were found in up to thirty-two out of a hundred condoms of the least reliable makes. The British Standards Institute permits up to three out of a hundred to have holes in them when they leave the factory. In the US, government standards are much higher, tolerating only four condoms out of every thousand to have leaks. But even with this standard, users experience a failure rate of between 3% and 15% [Dixon, 1994:164].

¹⁸² Richard Kaweesa is a Ugandan musician who challenges young people to a life of abstinence from sex until marriage [Matsamura, 2003:viii].

¹⁸³ McDonald, [2003:45].

¹⁸⁴ Interview at Carletonville, 14/05/2003

¹⁸⁵ The researcher had contact with young ladies who testified that whole condoms had dropped into their bodies during sexual encounters with men whose penises were smaller than the condoms. Some men also find that most condoms only reach halfway the length of their penises.

It is common knowledge that many religious people, especially Christians, allege that advocating for condom use encourages immorality because it makes young people abuse sexuality. The manufacture and distribution of condoms only leads to higher promiscuity and moral decadence among the youth. According to Ochola in Okwembah [2000:23] “people will say since we have condoms, we can now play sex the way we wish. Those millions of dollars ... used to build the factory should be pumped into poverty eradication and preaching morality programmes, root causes of STD and HIV/AIDS”.¹⁸⁶ An Evangelical Lutheran Bishop in Tanzania’s Coast and East Diocese protested against the government’s campaign for the use of condoms as a solution to the spread of HIV/AIDS. At his church’s 1989 annual conference, the bishop said, “the church was not going to allow the use of condoms as preventative measure against the [HIV/AIDS] disease, because it was the same as advocating prostitution” [Mbwina, 1989:12-15]. In Zambia, the director of public relations for the Pentecostal Fellowship protested that such massive distribution of condoms would lead to increased promiscuity in the country. He sounded, “the government is now telling people that there will be free sex for all through the distribution of condoms” [Clarke, 1994:39]. In Ethiopia, the Orthodox Church teaches that God forbids the use of condoms and that wasting sperm is sinful.¹⁸⁷

Apart from the reality that young people would continue to experiment sexually despite the accessibility to condoms, many of them might shy away from going to the clinics to ask the school nurses for them. The recent idea in most schools in Carletonville and Gauteng has been to place condoms in every nook and corner of the premises. The government’s objective is to make condoms available to all people as a response to the HIV/AIDS pandemic in the province. Ethically speaking, using a condom is like playing a game of chance for the following reasons:

A woman usually takes longer than a man to become fully aroused and will usually find things more satisfying if there is continuing caressing before her partner enters her. During this period a condom may unroll partly or fall off altogether. It may also suffer general wear and tear. It can snag on a woman’s jewellery or on her fingernails. This can happen if, as advocates of condoms suggest, the woman helps the man put on the condom as part of lovemaking. Damage is usually obvious early on. The real danger time can be when a woman

¹⁸⁶ Rev. Chalton Ochola was reacting to the building of a US\$2.5 million condom factory in Kenya.

¹⁸⁷ McDonald [2003:45] reports that in Ethiopia women have little say in sexual matters and women generally are not allowed to refuse their husbands sex.

helps her man come inside her. Fingernails and jewellery can cause a minute tear in the condom, which enlarges during intercourse. The result is discovered on withdrawal [Dixon, 1994:171].

6.3 A critical review of HIV/AIDS prevention programmes

The condom is a controversial issue among churches. No other issue in relation to HIV/AIDS prevention has caused more controversy in the church as condom issue. Condom or no condom, the youth can still resolutely say, "No to sex until married". It is not the condom that compels one to have sex, it is the "I" that determines when and where to have sex.

6.3.1 Education

AIDS education programmes in primary and secondary schools in Gauteng aim to reach the youth who are the victims of urbanisation, poverty, unemployment, foreign influence, migration, alcohol and drugs that make them more vulnerable to HIV/AIDS infection. Pupils constitute 75 percent of those infected by the HIV/AIDS pandemic and evidence that youths engage in sexual intercourse abounds. Educating the youth is very important because young people lack skills to cope with the scourge.

Sex education is an urgent educational need for the youth, and parents are called upon to be the first educators. Sex education is education for chastity and aims at developing a mature integrated person. Through the example of parents and their teaching, the youth are helped to develop a harmonious and integrated personality. Sex education has to be given in the context of faith, highlighting its sacredness and its dignity [KEC, 1986:9-10].

The fact remains that among the black youth of Gauteng, sex is a subject not easily discussed with parents, teachers or the church. One of the problems associated with AIDS education is the loss of teachers and education officers to HIV/AIDS in Gauteng. Thus there are fewer personnel to teach, manage and offer supervisory services in schools. It cannot be overemphasised that education offers hope in curbing the spread of the pandemic. There is a need for the inclusion of some motivating factors for AIDS education in Gauteng province, which would include many benefits:

First, it offers an opportunity to disseminate information on HIV/AIDS and promote behaviour that will lower the infection risks. Second, it provides mechanisms and skills for coping with personal and family infections; promotes care for those infected and reduces the stigma, silence, discrimination and shame associated with the scourge. Third, education provides counselling tips that help in coping with grief and loss arising from the effects of HIV/AIDS, re-organisation of life and assertion of personal rights. In the long run, education plays a key role in establishing conditions that minimise Aids transmission. These include poverty alleviation, personal empowerment and gender equity.¹⁸⁸

The problem is that the mission of AIDS education in the schools of Gauteng has not extended beyond the academic to include motivational counselling and care for the people living with HIV/AIDS. There is still the need to place much emphasis on human rights and the integration of sexual health and HIV/AIDS in the curriculum. While health education and information will not, in all cases, eliminate high-risk behaviour among the youth, it does appear that better information either in the classroom or in a community setting could positively affect some of these young people. Still it must be borne in mind that HIV/AIDS is not contracted because of a lack of knowledge, but because of an inability to use the power of the "I" to be in control of such an external thing as sex.

HIV/AIDS education must aim at involving the youth in the design of the curriculum. The youth should be asked to write out their feelings and fears about the disease. The essential facts such as the modes of transmission and the ways to prevent HIV must form the core part of what they must learn. Whenever HIV/AIDS education takes place in the church, the youth must be able to write essays on the Biblical foundation of the Christian response to the disease. Biblical issues in relation to HIV/AIDS must be explored. Does the Bible say anything about HIV/AIDS? What the Bible says about other diseases such as leprosy, must be contextualised and adapted to address the issue of the HIV/AIDS. Cultural issues relating to HIV/AIDS in the context in which the youth live must be explored. The community's traditional view of health, illness and healing must form part of what the youth must be able to express in written form. Yet, issues such as violence against women must as well be looked into with emphasis on the principle of the value of life and community building.

¹⁸⁸ Report prepared by Kelly, M. J. of the University of Zambia, *The Encounter Between HIV/AIDS and Education* in Aduda and Siringe [2000:17]

6.3.2 Violence

Another generally accepted option for the prevention of HIV/AIDS programme is for the government to step in and stop all forms of sexual violence against women.

The South African man's reputation is in crisis: he is held responsible for one of the world's highest rape rates; he perpetrates domestic violence; and now experts tell us he is a womaniser who prefers condomless sex and is driving the HIV/AIDS epidemic [Cullinan, 2003:42].

Sexual violence or fear of violence weakens the morale of many young ladies to practise safer sex. There has been a lot of public outcry against the upsurge in rape, defilement and other sex offences against women and children in Gauteng. Isak Niehaus of the University of Pretoria, in examining the circumstances of 45 rape cases argued that:

the clear majority of rapists were disadvantaged men who raped women to mimic masculine domination. They were sexually inexperienced youngsters, unemployed men who failed at being providers and senior men who perceived their dominant position within the household as being under threat [Cullinan, 2003:42].

Men and boys use violence, including rape, to force girls to have sex with them. Young men use violence to stop their girls ending the relationship or going out with other men, especially foreign men. To force a woman into a sexual relationship against her will is a primary crime against the "I", which no created being has the right to violate or subdue. The protection of the individual's "I" is basic to human rights because any form of dehumanisation infringes on the *imago Dei*. How else can South Africa and the Gauteng province express its outrage against rapists other than by its laws? Tanzania for example: "has prescribed a minimum of 30 years imprisonment to anyone found guilty of rape. Also in Tanzania, convicted defilers are mandatorily sentenced to life imprisonment. The raping of women in Gauteng will continue until the government promulgates a radical law against rapists in the province.

A correlation has been found between rape both within and outside of marriage and the spread of HIV/AIDS. The South African government and Gauteng province must

take responsibility for the discrimination and violence so many of its female citizens routinely suffer. Much of South Africa and Gauteng's progress in combating HIV/AIDS will amount to nothing if the government continues to ignore the role of both domestic and street violence against women. Men raping women is a major factor in the transmission of HIV/AIDS as it is well known that women are particularly vulnerable to being infected with the deadly virus because they lack the power or authority to resist their sexual assailants. Strict legislation against this is imperative.

6.3.3 The problem of vindictive sex

Vindictive sex is common among the young people in Carletonville and Gauteng as some of the youths testified. Within the problem of sexual violence against women lies the problem of vindictive sex. This is a kind of retaliatory sexual act to enforce common solidarity in death. During the course of the interviews with the youth, many of them testified to what has been going on among young people. The story goes like this:

Somebody infected me. Must I be telling every man that I am HIV positive; Or telling every girl that I am HIV positive? Must I always be insisting that a sex partner wears condom? If I got HIV/AIDS, obviously it cannot be believed that I bought it in the market. HIV is not sold in the market; all us got it from somebody. Some foreigners visiting South Africa upon discovering that they have been infected by a South African lady, go wild and keep having sex with as many South African men or women as possible. Some of us target foreigners to infect because most of them are on sexual revenge mission against South Africans.¹⁸⁹

The South African government must legislate on issues concerning people who know that they are HIV positive and yet, without regard for the lives of others, continue sleeping with those who have not yet been infected. There are people who maliciously or recklessly infect others with the HIV/AIDS virus. The social consequences of HIV-gene typing could be enormous, with violent threats of revenge. For the sake of the youth, all forms of rape and violent sexual assaults must be checked. The

¹⁸⁹ Interview at Carletonville. 9/05/2003

stigmatisation of HIV-positive youth exacerbates retaliation among young people. It is unethical to label the suffering youth because they are HIV positive.

6.3.4 Be faithful

One of the protective methods against the spread of the HIV/AIDS scourge is that sexual partners should be faithful to each other. It is important to examine this injunction closely. Who are these sexual partners and what actually designates them as such? What is the compelling power that must enable a partner to be faithful to the other partner in a relationship that was never defined as marriage? What does a sexual partner stand to gain from his or her partner that another prospective partner cannot provide? If one partner is faithful to the other partner but later discovers that such faithfulness has not been reciprocated, who stands to lose? It remains that one sexual partner may be whole-heartedly committed to the relationship while the other person is not. After all, if it is only sex that is the binding force between them, when things fall apart, any one of them could still get sex elsewhere. In light of this, it is obvious that this injunction is fraught with problems. Therefore, it is therefore important for the youth to make the “I” the starting point of the principle ‘be faithful’. Since love promises made by casual sex partners are never based on God’s approval or sanctioned by the church or the government,¹⁹⁰ the youth knows that such a relationship is often without moral foundation. While the concept of faithfulness is biblical, its operation within a context other than marriage is tenuous at best. This is because while the object of the action is defined within a marriage context in the latter situation, it is undefined in the former. For in the former, partners tend to legitimise sexual relations with many persons outside of marriage. In Christian ethics, the use of the axiom “be faithful to your sexual partner” dilutes the biblical ideal of marital fidelity, partners tend to legitimise sexual relations with many persons outside of marriage, obviously merely limiting the number of sexual partners will not stop the spread of HIV/AIDS. The principle ‘be faithful’ could guarantee the safety of the youth if the starting point of ‘be faithful’ is the “I” and the “I” in relation to God.

¹⁹⁰ The Government has the power to legalise marriages.

If the youth is faithful to himself or herself in relation to God and His Word concerning sex and marriage, there is nothing to fear. The unmarried youth may make lip promises to be faithful to each other and yet break it. However, if the youth remain faithful because they have a relationship with God, God will reward it because God is too big to break His promises to bless those who keep His commandments. The “I” with which God has endowed every youth puts him/her above every situation and enables the persons to have dreams and values in life. The youth would have to first consider that sexual pleasure must not be placed above ones values and dreams. If God must take a pre-eminent place in the youth’s life, then the youth would endeavour to see sex in the light of God’s Word. God teaches humankind to be faithful to their spouses and not break the covenant of marriage made before God and the church.¹⁹¹ Therefore the protective principle ‘be faithful’, according to this researcher, is something like this: “I” = ‘be faithful’: to myself, to God and to my sexual partner [spouse]. This kind of abstinence formula presupposes that one must be free because a person who is not faithful to himself or herself in matters of sexual morality is not free. See figure 1 below for a diagram of the ‘be faithful’ relationship.

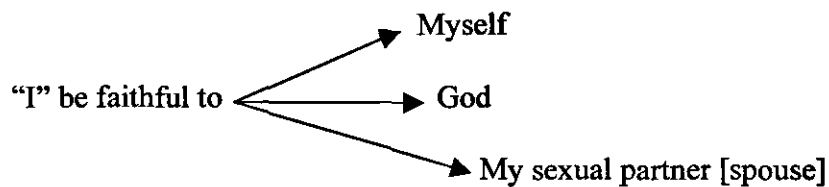


Figure 1

The “I” in every person presupposes the ability to freely and intentionally do something [e.g., accept Jesus Christ as Lord and Saviour].¹⁹² Any youth who does not love himself or herself enough, can not be faithful to God whom he or she has not seen. When one looks to understand the structure of the world around, one should look first and foremost to the physical self to see what it tells one, and then one should find room for other disciplines like theology to offer complementary descriptions of the picture theology presents. It is like going from the lowest level to the top, which is God. This is the reason why this researcher puts the self ahead of God.

¹⁹¹ Malachi 2:15-16 NIV. “Has not the Lord made them one? In flesh and spirit they are his. And why one? Because he was seeking godly offspring. So guard yourself in your spirit, and do not break faith with the wife of your youth. “I hate divorce,” says the Lord God of Israel...”

¹⁹² Joe and Ken surrendered their lives to Jesus Christ in the dialogue presented in chapter 5.

In marriage, mutual faithfulness is the best way of protecting oneself against HIV/AIDS and other sexually transmitted diseases. In Christian marriage, the couple concerned are in covenant relationship with each other and with God. Such a marriage covenant guarantees safety to each spouse because, in a monogamous marriage where none of the partners was HIV-positive before their relationship, there is no real chance of infecting each other. If a young person wants to become sexually active without the least anticipation of getting married, it is obvious that such a youth is exposing himself or herself to the risk of contracting HIV/AIDS. Such a youth must be prepared to take responsibility in protecting himself or herself against HIV. Many young people think being faithful is to use condoms during sexual activity, but the youth must bear in mind that “a condom will provide a false sense of safety and an illicit license for continued immorality” [Clarke, 1994:40].

6.3.5 Abstinence

Another popular protective principle advocated for the prevention of HIV/AIDS is abstinence from every occasion of sex outside of marriage. This implies that the safest sex is to have no sex at all until marriage. For the youth with the chief aim of remaining a virgin, the chances of becoming HIV-positive are zero unless a freak accident occurs. Many wise medical doctors, government officials and church people are speaking out in support of abstinence as the only protective measure against the spread of HIV/AIDS. There are some problems with this view of abstinence, which must be explored here. To abstain from sex presupposes that the youth was already in it. If one has never eaten earthworm before and someone says, ‘abstain from eating earthworms’ wouldn’t that sound silly? The warning ‘abstain from eating earthworms’ presupposes that one has been eating it in the past. Abstinence is for those who have had an organic experience of sex in the past. It is a good warning for them.¹⁹³ Someone has argued that one may indeed abstain from a not yet practiced activity. Whatever the case, one must have a different message to tell the virgin youth about sex. It is good to explore this further. If the youth does not get married, would

¹⁹³ Facts and findings based on HIV/AIDS barometer [13/08/2003] captioned ‘Double trouble’ reads: Researchers at the University of Cape Town have found further evidence suggesting that patients infected by more than one strain of HIV before seroconversion – when the body starts to produce antibodies to the virus – are more likely to progress rapidly to AIDS. Dual infection can be a consequence of co-transmission.

he or she continue to abstain till death? To answer these questions, the “I”, in relation to other qualities that make one a human, must be revisited. See figure 2 below.

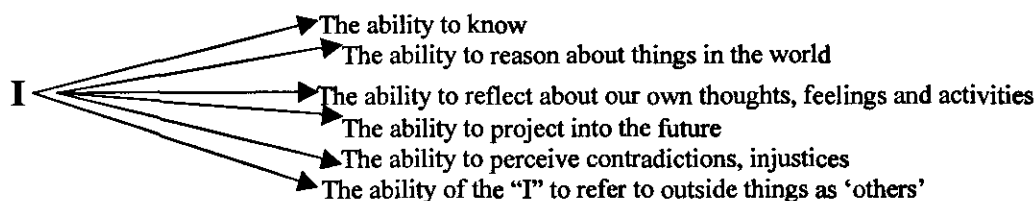


Figure 2

To fully engage in the discussion here, it is good to refer to Abraham Maslow’s [1908-1970] hierarchy of human needs, called the “HIERARCHY OF MOTIVES”. Maslow categorised human needs into two major parts: Growth needs and Basic needs. Basic needs include: physiological needs, safety and security. Physiological needs comprises: air, food, water, sleep, sex etc. The researcher’s argument is that sex should not be categorised as a physiological need. Though Maslow believed that lower needs in the hierarchy are dominant, it is the contention of this study that sex is not *sine qua non* for human survival.¹⁹⁴ One can only talk of human behaviour towards sex. One should not discuss human behaviour toward sex in the same way one would talk of a person’s behaviour toward food, water and air. No human being can survive without water, air and food. It is possible that a person can survive without sex. Equally, no-one has ever heard of a person dying from sexual starvation. From conception to death, every human being needs air, water, food and clothing. It is not so with sex.

However, it has been discovered that the “capacity for sexual arousal is apparent at birth or soon after. Various forms of sexual behaviour continue through childhood and adolescence, but as the child matures, cultural norms place greater restrictions on

¹⁹⁴ In a marriage between a man and a woman sex is important for the survival of that marriage. Sex is a necessary *sine qua non* for the exercise of reproductive rights and responsibilities. If sex is a physiological need it *ipso facto* means that marriage must also be a physiological need. But if sex is a physiological need and it must be satisfied just as hunger is satisfied by eating food, some problems would manifest: first, the world would experience population explosion. But population may be controlled by the use of contraceptives. By doing this, one is obviously working against God’s purpose for creating sex and marriage. We are therefore left to infer that sex is not in the same category as food, air, water or shelter that is classified under physiological needs. According to the researcher sex resorts in its own category.

sexual activities” [Coon, 1986:573]. It is true that cultural, social, religious and economic norms put restrictions on a person’s sexual activities, but the power of the “I” to get on a woman and exercise the penis lies within each male person.

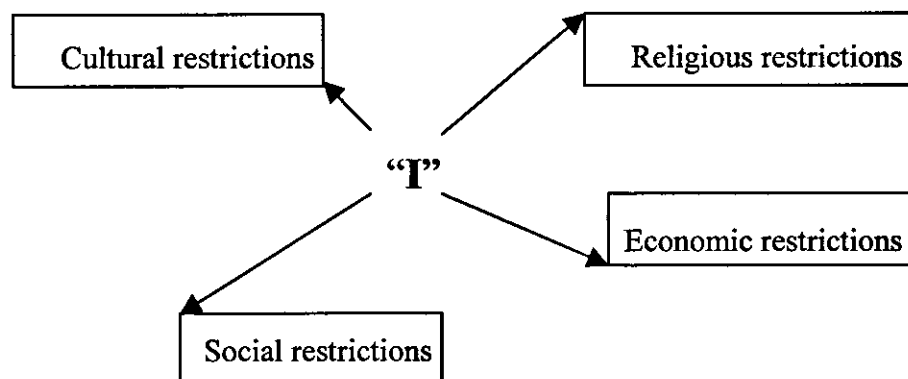


Figure 3

It must be emphasised here that cultural, social, religious and economic factors are external to the “I” of every person. The ability to select from the society’s cultural, social, religious and economic norms lies within every person’s “I”. This is the reason why within the same culture, the same religion, people wield different attitudes toward sex and marriage. Some men prefer certain religions that permit more than one wife while others prefer another religion that sanctions divorce and remarriage. These different attitudes of the same people toward the same issue [sex] has to do with the fact that people will always fall for what their minds desire. The same principle applies to sexual desires because “human sexual arousal obviously may be triggered by mere thoughts or images and includes a large cognitive element” [Coon, 1986:573]. Concerning the reality of human sexual arousal, “one implication seems inescapable: For humans the mind (or brain) is the ultimate erogenous zone” [Knox, 1984:212]. Thus, according to Schachter [1964:49-53] “emotions involve at least two components: a state of general physiological arousal and a cognitive appraisal of the situation”. According to Mischel [1981:504] “an aroused individual’s behaviour may depend on her or *his* cognitive interpretation and labelling of the arousal”.

From what have been said, it follows that in matters of sex, it is the “I” that selects a particular culture, social, religious or economic restriction that is favourable and less burdensome to the “I”. Society is creating all sorts of cultures daily: homosexuality, Lesbianism, etc. In sum, sex is not a physiological need just as water, air or food are

physiological needs. At birth no parent initiates the child to sex. The child is first initiated to water and milk. Air is automatically supplied by nature. Sex remains a choice for the child as growth takes place. One message to the virgin youth is: You were born a virgin, therefore remain a virgin and have nothing to do with sex until you marry. To the youth who have experienced sex but are not yet infected with HIV, we can say: 'Abstain from sex and get married and remain faithful to your spouse. To those who are not married but are sexually active and infected with HIV/Aids, we must say: Abstain completely.¹⁹⁵

6.4 Recommendations from generalised Christian perspectives

Anthropologists have never encountered a people without an ethical system: an interlocking set of judgments, norms and rules for guidance and evaluation of human conduct in relation to the common good of the society which formed, and continuously reforms, its own morality [Firth, 1963:213].

The socio-cultural and moral disintegration in Gauteng has left the youth structure and institutions of the society in disharmony. In the light of this, what has Christianity to offer to a society losing its young ones to HIV/AIDS on a daily basis? Moral decisions have to be made and structured for the purpose of guiding and controlling human sexual behaviour that otherwise tend to be out of control. Sexual abstinence has been the best preventative message preached by concerned church leaders and AIDS workers with a gross neglect of other important factors. Some of the often-neglected factors for the prevention of HIV/AIDS include: The Family; Marriage and high bride price [*ilobola*]; Television and the Hidden persuaders. The following chapter will examine these factors and also discuss the impact of role models on the lives of young people.

¹⁹⁵ John 8:11. NIV. And Jesus said, "Neither do I. Go and sin no more." To the woman caught in adultery, Jesus said, "Go and sin no more." Jesus did not condemn the woman, neither did he ignore her sin. Those infected with HI Virus must decide to change their sexual behaviour. With God's help they can accept Christ's forgiveness and stop all forms of sexual immorality and all wrongdoing.

6.4.1 The family

Case study

Thinko's family is like fire under the ash heap or a volcano resting under its intense heat. The argument between him and his wife Zafani has been hot throughout the week. It was like the breaking of a dam and nothing could restrain their anger. Flora, their daughter, woke up because of her parents angry voices. She pulled the pillow over her head but she could still hear the erupting voices and fighting. Suddenly she heard the front door slam with a deafening bang, and then there was quiet. Flora got up and quickly got dressed. She went to the sitting room where her mother was down on her knees sobbing with her hand covering her face.

Flora put her arm around her mother. "What's wrong, Mama? Where is papa?" Mama hugged Flora and said, "Nothing is wrong my baby, you need not worry. If I must leave you God will care for you. Your Dad has infected me with an incurable disease. "AIDS!" She screamed. "Quiet", the mother said in a low tone. Anyway! I know what to do. Sit down and I will get your breakfast. Flora knew her Dad had been sleeping around with ladies wherever business took him, and had for a long time been deceiving the family, pretending as if things were well and normal with him.

For thousands of years people have enjoyed the blessings of sex, marriage, and family simply because they guarded the family and kept it intact. In general, wherever a nation has strengthened the home and family, that nation has prospered and its people have been blessed [Clarke, 1994:42].

If family life, the elementary social unit upon which all larger societies are based, is to be maintained, then obviously it is necessary to have holistic and an ethically accepted Christian structures for restraining and regulating sexual activity. In times past, the African value of family life had been the soil where the seed of youth life took root and flourished. Some blame the destruction of the African value of family and culture on external powers. Howard and Jeanne Hendricks observe that:

The family, that safety net for God's people and His purpose, is sometimes viewed in our topsy-turvy world as little more than a cobweb – very sticky, hard to shed, but entirely expendable if one can get free. Song lyrics and love stories chant an ominous theme of unrestraint; young society is freelancing life. The

family is considered a tenacious mesh, and our youth have found an exit door through their fanatical insistence on individual rights, no matter the cost. But an authority higher than the divorce court remains and provides another option: Families are, in fact, the only safe deployment for life.¹⁹⁶

Perhaps it sounds unbelievable that steering young lives in Carletonville and Gauteng is a dangerous occupation. It is dangerous in the sense that it might have to do with what is often read in the newspapers or what is often watched and heard in the television news every day - cases of youth sexual abuse in the home and in the streets of the cities. Meanwhile, there are many reported incidents of abuse in Carletonville and Gauteng, and there are thousands of parents who are not attempting to raise healthy children in a wholesome family atmosphere. Why is this so? Diane and Oyango have expressed the swirling storms of the destruction that the society has created in the following manner:

Due to various factors such as colonialism, new economic systems, political actions, racial segregation, alienation of land, refugee problems, social and political instability and urbanisation, as well as education, increased travel opportunities, scholarships, the development of radio, television and public press and change of attitudes the ... family no longer holds [1984:2].

Yes, it is true that there are lots of socio-economic, political and cultural factors working against the family. It is true that the people have been colonised and oppressed. Yet, one important factor must not be overlooked. That is, marriage between a man and woman must be based on sound promises to each other. Such promises, even though the society is not a promise-keeping society, include the children. Colonialism or Apartheid would not have been the reason behind a man's unfaithfulness to his wife and children. Economic systems and political actions or racial segregation would not have been the reason for sexual incontinence in men or the youth. Family breakup and divorce are manifestations of the selfish attitude of a person toward his or her spouse. The problem is that there are no longer Christian families that make Christian homes. There is no greater convincing testimony than for the youth to see men and women in the community living happily as husbands and wives.

¹⁹⁶ Howard and Jeanne Hendricks "Foreword" in Kenn and Betty Gangel [1995]. The Hendricks' recommend that we should take a fresh look at the biblical perspective of the family as a protection for our young ones.

Marriage is the opportunity to grow beyond the borders of the self. Ultimately the greatest apologetic for sexual purity is the living example of a man and woman, still married and still in love. Modelling is still the number one influencer.¹⁹⁷

Africa has an enduring family culture that is said to have been destroyed by western imperialism and church missionaries. Yet, church historians claim that Christianity entered Africa before the colonial period. “Christianity in Africa is not a recent happening, nor is it a by-product of colonialism - its roots go back to the very time of the Apostles” [Baur, 1994:17]. If this is true, one may be compelled to agree with Bockle [1970:347] that “the presence of the church in each culture is supposed to be a leaven; and Christian revelation provides its believers with a norm for questioning, criticizing, evaluation, and reforming the content of their own indigenous ethical system”. What is being suggested here is that many families in Carletonville and Gauteng have turned their backs on the church. Women go to church but their husbands do not attend church services with them. Divorce, delinquency, drug use, abortion, unfaithfulness and all other problems that contribute to family breakdown in Gauteng are due to neglect of the Bible and the church.

In order to prevent the spread of HIV among the youth, it is very important to *encourage*¹⁹⁸ parents to become biblical people prepared to build Christian homes. “Christian homes can only be created by biblical people – people who have chosen to build relationships and determine their actions according to God’s plan” [Gangle, 1995:28]. What is suggested here is that the church cannot improve the moral life of people by issuing decrees from the outside. Moral changes, if they are to be coherently integrated and deeply influential in the normal functioning of existing cultures, must come from inside of a heart that is submitted to God and His Word. There is something we must tease out here. What is the state of church’s relationship with families of people in Carletonville and Gauteng? Do people still have faith in the church as a beacon of light and as salt of the earth? From the research finding, things are not well between the youth and the churches in Carletonville. Some of the youth

¹⁹⁷ Interviews with Josh, MacDowell by Rinehart, Paulu. [2000:39]

¹⁹⁸ The researcher favours the principle of suggestivity or encouragement as the best way, the only way, to make people do things. God does not force people to do things neither can we do so. This is because the power of the “I” in every human being can resist any external force to the point of death.

interviewed were asked if the churches are helping them solve the problems of HIV/AIDS pandemic and they responded by saying:

No! The churches here are against us. They have lost interest in the youth and do not care to address our ills. They say we are morally loose people who are sexually corrupting the younger generation by encouraging the use of condoms. We expected churches that are prepared to come out more prophetically in its role of promoting moral reconciliation in order to help build a community in which all young people can experience spiritual nurture and growth. We expected to see churches that are prepared to help rehabilitate victims of the HIV/AIDS pandemic, to assist the youth members on small-scale businesses. We expected churches that are prepared to work at a reconciliation embedded in spiritual and Christian hope; to reincarnate the unity among Christians in South Africa.¹⁹⁹

There are many areas in which the church and families could work together in helping young people. One way is getting men to take the church and the Bible seriously. A powerful men's fellowship that makes evangelising community men its primary aim, will have a large impact on the life of that community. Most ethnic groups in South Africa, including the Tswana people of Gauteng, are organised under the patrilineal system. The father is called the *baba*, the supreme ruler of the household. He is the custodian of the family and owner of practically everything. The church should take the trouble to find these fathers and encourage them to receive the Word of God into their lives. The church's men's fellowship should pursue means of attracting these other men to their church activities. The fact is that churches cannot substitute for parents and are not able to teach children without parental participation. Otero rightly said that:

A family that demonstrates its religious beliefs by its church going habits and daily way of life is more likely to produce religious minded children than parents who avoid church and do not participate in any religious activities [1977:269].

The root cause of the problem with the youth in Gauteng is that many men and fathers have abandoned their churches. Fathers, as is expected, should serve as role models whose over all demeanours in the society must not be questionable. Men's lack of commitment to God, the church and Bible, to their wives and to the family, is part of the reason why many young people are discouraged in church and in marriage. It is

¹⁹⁹ Interviews at Carletonville 29/04/2003.

for this reason that every church must endeavour to establish a men's fellowship that is prepared to reach out to the men in their communities.

6.4.2 Marriage

The church should be talking to the government and parents to make the bride price [*ilobola*] affordable to all who are of marriageable age. Unlike funerals, weddings in Carletonville are rare. Day by day, funeral-by-funeral, HIV/AIDS bears down harder on the morale of young people who think of marriage as they ask one another, 'who then is HIV free among us?' Apart from the fact that the youth population is being diminished by HIV/AIDS, there is no doubt that there are many young men and women who are HIV free and would like to get married, but are unsure of how to go about it. Young people in Carletonville have said:

It is not African custom for a woman to ask a man to marry her. If this happens, the lady is seen as a flirt or morally loose. We do not have jobs and there is no money to pay for *ilobola*. Many of us do not have houses. Life is getting harder and harder every day for us here. Our girls do not even want to marry us because we do not have money or education. Our men unnecessarily become nervous when once a lady graduates from the University with a first degree and wants to get a second one. They say we want to be masters over them.²⁰⁰

Many young people in Carletonville have postponed marriage for various reasons, chief among which are education and career objectives. Others have unrealistic expectations of life partners, such as keeping the spouse from attaining higher goals socially, academically or economically. Some want to avoid heartache, having been brought up in broken homes or having seen numerous people trapped in unhappy marriage relationships. There are many young men and women in Carletonville and Gauteng who desire intimate lifetime marriage relationships, but lack the spiritual support of churches around them and the material support from the community.

No person in Gauteng doubts that the socio-economic changes in South Africa have also impacted on love relationships and marriage covenants. It is not always easy finding the right person and some are so desperate for a life partner that they often

²⁰⁰ Interviews at Carletonville. 9/05/2003.

turn to dating agencies, newspaper advertisements, magazine columns and horoscopes for help. This is supposed to be an area in which the churches and counsellors must come in to help young people. A dialogue ensued among the youth in Carletonville over how to go about finding one's life partner.²⁰¹ The way and manner the conversation took place is set in this form:

Sindio: It is good to organise youth parties for singles to mingle and be able to meet one's prospective lover.

Ntsu: No! Such parties would be quite un-African.

Ugwayi: It is romantic and unrealistic that the kind of person one wants to marry could be found in such an organised party. Well-brought-up girls or boys will not be found in that kind of a place.

Sindio: Church could still be the best place to find one's potential spouse.²⁰²

The church and government can radically interfere by persuading young people against the notion that since one marries only once, there is no harm in indulging in some of the best things in life on the happiest moments of one's wedding day. There is no point in inviting a lot of acquaintances for a wedding that could just be organised around the families of the couple. There is no need for parents to charge a lot for money, goats or cows as bride payment [*ilobola*] for a relationship of marriage in which both families would benefit from. It must be taught in churches that it is not the cost of the wedding that makes a marriage happy.

The government and the church should by all means introduce programmes that could save young girls from the perils of 'come-we-stay',²⁰³ a kind of ambiguous marriage common in the cities. In a 'come-we-stay' marriage, the lady can be kicked out any time and her partner, who made no vows of allegiance as a husband, can infect her. Most men who coerce ladies into a 'come-we-stay' kind of marriage know that they have no commitment whatsoever and never feel there is any problem with moving around amongst other women. Most men simply tell their partners that there was no need to go to the church or the government to sign any marriage registry. They claim

²⁰¹ Names mentioned in this dialogue are not real. Any coincidence is regretted.

²⁰² Interviews in Carletonville. 09/05/2003.

²⁰³ Come-we-stay is the cohabiting of a man and woman without the sanction of the family or the government that the couple are married to each other and can live together as husband and wife.

that the signature is in their hearts. You do not pay any money for documents signed in the hearts. One of the youths said:

If I must marry, I have to think about a bride price. There are also other things like the reception, the bridal gown, my complete suit, the cake and other hidden expenses that would require one to take a loan in order to finance them. It is true that once a man and a woman begin to live together, the church sees them as sinners and as people whose faith has been eroded and can never commit themselves to the institution of marriage.²⁰⁴

People who live together, in a 'come-we-stay' kind of ambiguous marriage, are more likely than other couples to divorce. People who live together are unconventional to begin with and are less committed to the institution of marriage and more open to the possibility of break-up. When the relationship in a 'come-we-stay' marriage breaks, many men view such a woman as used goods and no one wants to marry her. Avoiding the shame wrapped in breaking a relationship in a 'come-we-stay' marriage makes most women hold on to the man at all cost. The church should be able to offer teachings on the biblical principles of marriage and the ethical implications of 'come-we-stay' marriages. The church should be in the position to encourage youngsters who are in 'come-we-stay' marriages to formalise their relations officially in the church and receive the blessings of the church. It is very unsafe for our youth to keep moving from one partner to another in a 'come-we-stay' marriage. Marriages are failing because many parents no longer get involved in the marriage programmes of their children. Equally, young people are going at it alone and sometimes do not bother to invite their parents.

The church seems unconcerned with teaching young people the benefits and principles of courtship and commitment as the precursor to sexual involvement within the marriage. Whether in the church or in the traditional African life, the idea sexual taboo²⁰⁵ has shifted dramatically. Many young people, including those who go to church, no longer consider sex outside the bounds of marriage as wrong. Rather, what is considered wrong is for people, the church and the government to interfere with the

²⁰⁴ Interviews in Carletonville. 09/05/2003.

²⁰⁵ Whether African or Biblical, sexual taboos were meant to act as a restraint and constraint. It is meant to help the youth subdue sexual and emotional feelings or appetites among family members who might otherwise lose respect for one another. It is lamentable that sex nowadays is almost for everyone, young and old, deserving and undeserving.

choice and pleasure of young people. This trend has to do with the absence of social, church and government support for sexual purity. Things would likely be different if the church creates a culture that incubates purity. It is self-evident that “in a culture that lacks the social support for sexual purity, those who choose that lifestyle pay a higher price than previous generations” [Rinehart, 2000:36].

Laying emphasis on the Biblical pattern of finding a spouse is an important way of helping the youth. One of the wonders of marriage according to the Teacher is “the way of a man with a maid” [Proverbs 30:19]. The church, the government and the society are the responsible authorities in helping our young people find their spouses. This can be done through organising elaborate seminars on choosing a life partner and courtship. “To be wooed and won is a beautiful, romantic process, one that fosters a lifetime of passion and commitment” [Rinehart, 2000:36]. Sadly, an atmosphere where the culture of finding, wooing and courtship is lost, tends to encourage sex outside of marriage. In such a situation, the youth echelon creates various relationships that respect no moral, ethical cultural or religious boundaries. It is when the church gets involved in teaching young people the biblical principles of courtship and marriage that the youth will come to know that: “God designed sex to be a powerful bonding force, one meant to help ‘glue’ a man and a woman together for a lifetime. Outside that context, the power turns destructive” [Rinehart, 2000:36].

6.4.3 Role model

Jesus Christ is the role model Christians use to explain the reality of ethics and morality. He is the true reality and the fulcrum of all existence.²⁰⁶ His words and deeds provide humankind with the spiritual and cognitive blueprints that guide the behaviour of those who have aligned their “I” with Him. Jesus Christ is the ideal of Christian ethics.

Christ’s moral perfection has given Christian ethics one of its choicest weapons against speculative ethics. It sets Jesus not only against the champions of moral

²⁰⁶ John 1:2. “Through him all things were made; without him nothing was made that has been made”. Colossians 1:16-17. “For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together”.

Naturalism, from Epicurus to Dewey and Sartre, but also against the most earnest idealistic moralists, from Socrates, Plato, and Aristotle to Kant, Hegel, and Fichte, or to Hocking, Brightman, and Flewelling. Indeed, none of the founders of the other world religions binds his followers in such personal moral dependence. Whether one looks to Buddha or Confucius, to Laotze or to Muhammed to Mary Baker Eddy or to Joseph Smith, he finds this ethical teaching to be higher than their own ethical living. In this they do not differ from the philosophers of ethics. The life of Jesus thus gives authoritative power to his ethical teaching, since his life accords to it an atmosphere of personal earnestness and realisation [Henry, 1957:400].

The undeniable conviction that Jesus Christ is the personal revelation of the holiness of God is a prime reason for the great number of changed lives all over the world. According to Pressensé [1879:506]²⁰⁷ the track of Jesus Christ's "footsteps is seen wherever there has been any real progress in good, in love, in right, in the moral elevation of men" and *women*. "The magnificent feature of Jesus Christ" in the words of Henry [1957: 399] "is that he [*Jesus Christ*] not only proclaimed a superlative ethic, but he lived it out to the full". The purity of His life amazes even His enemies and the world of mixed motives and desires. Alongside Him, even the best of men and women in their moral citadel must cry: "Go away from me, Lord; I am a sinful man!"²⁰⁸ Whatever may be said about Jesus Christ, whether as the Messiah or as the Prophet, His sinlessness is unique in the constellation of all human life and endeavour.

In all matters of ethics and morality, Jesus Christ says, "I have set you an example that you should do as I have done for you".²⁰⁹ Where else is a flawless and imperishable pattern for behaviour to be found? "And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God".²¹⁰ What a great generation of youth the world would produce if Jesus Christ were lifted by the church as the ideal One and the role model of the youth in their struggle against sexual urges. Despite His perceived presence, it has pleased him to bless the world with men and women who have the light of glory in their lives [*imago Dei*] to point

²⁰⁷ Most of what Pressensé said can be found in the work of Henry, Carl. 1957. *Christian personal Ethics*.

²⁰⁸ Luke 5:8.

²⁰⁹ John 13:15.

²¹⁰ Micah 6:8.

the way to others or motivate them to kindle the light within them. Mandela captured this when he said:

We are born to make manifest the glory of God that is within us. It is not just in some of us; it is in everyone. As we let our own light shine, we unconsciously give other people permission to do the same.²¹¹

The 'glory of God' being spoken of here is the power of the "I", which is in every youth. The glory in every youth, which is being spoken of, is presently in its moral dimness. One is left to infer that the great men and women of this country, whose glories are shining, are ordained by God to be the role models of the youth. One must know that the youth has the will to accept or reject any hero. Would any person justify Edwin Cameron [2003:24] when he said concerning Mandela:

He [*Mandela*] more than anyone else, could have reached into the minds and behaviour of young people. A message from this man of saint-like, in some ways almost godlike, stature, would have been effective. He didn't do it. In 1999 ways, he was our country's saviour. In the 200th way, he was not.²¹²

It must be acknowledged that everything that parents, elders and leaders do in their roles will have profound influence on the youths' behaviours and attitudes. Mandela seems to be doing what any external person can do to help a person who is a victim of self-inflicted wounds. Mandela [1997] once called the entire nation to a sense of responsibility when he said:

The vision which fuelled our struggle for freedom; the deployment of energies and resources; the unity and commitment to common goals-all these are needed if we are to bring AIDS under control. Let us join hands in a caring partnership for health and prosperity as we enter the new millennium.²¹³

However, it is important that all people in Gauteng and Carletonville strive toward being a person of moral integrity towards the youth. This is because the youth learn from the modelling of people who are important in their lives. What must be emphasised here is that though children learn through observation and interpretation

²¹¹ Mail & Guardian quotes former South African president N. R. Mandela on his 85th birthday.

²¹² Edwin Cameron, a courageous gay South African judge, was interviewed by Robinson and Krouse [2003:24] of the Mail & Guardian on youth and HIV/AIDS issues in South Africa.

²¹³ See The "Road to freedom challenge" Mpumalanga, 23-25 April 2002.

of behaviour of the people they are modelling, they do so consciously and with self-determination as persons who have the power of the “I”. No matter how deterministic the environment might be, every youth has the inner power of the “I” to reciprocally influence the environment in order to achieve a desired goal. In sum, having role models in the community and society at large is important, but the final destination of every youth is within their power to determine. Even if we have deterministic role models like Mandela or other great men and women, there are other hidden role models that daily compete with the visible ones that are known in the community. This aspect has to do with television viewing habits of young people. The new millennium began with black youth featured in *Business Day*²¹⁴ as ‘The hottest target market’ for advertisers. The director of the hugely successful *Yfm* radio station was quoted as saying:

‘Black youth are unpolitical and extremely materialistic.’ The transformation was complete. The feared foot-soldiers of the revolution had been put in their place and moulded to fit the new, consumption-driven capitalistic South Africa. ... they spend only on hip, big name, expensive brands [Everatt, 2000:1]

Another preventative measure against the spread of HIV/AIDS among the youth is for the family, the church and the government to work together to check the negative excesses of the mass media. A recent wrestling advertisement in the *Mail & Guardian* runs: Secret Agent Club: Sunday at 2 pm. Lord of the ring. Catch muscle machine, Hulk Hogan, in the Secret Agent Club – *e.tv*’s fun-filled, family comedy on Sunday afternoon” [Television, 2003:IX]. The latent effects of images seen on TV wrestling are in no small measure the main cause of violence against women. The violence is glamorised, whether it is a man taking a chair and hitting somebody in the ring, or running out and beating his girlfriend. The society of South Africa is yet to see more harm done to the psyches of young people if no action is taken to stop these role models on the nation’s TV. The media often uses scantily clad women to sell products completely unrelated to sex.²¹⁵ The images of the beautiful bodies of women are persistently and consistently burned into the consciousness of the youth. For most young men, it makes it easier for them to be dissatisfied with their wives. The youth

²¹⁴ 26 January 2000.

²¹⁵ Hardly any product, cars, cigarettes, communication devices, is advertised without projecting the image of women as spot sights.

are inflamed as they daily confront distorted sensual videos or films of human sexuality on the small screen. Viewing sensual TV programmes gradually establishes in the youth the “practice of tolerating evil to enjoy some good” [Clark, 1994:74].

One of the main jobs of the advertiser is to create a moral impression for the target market. That is to say, advertisers are helping viewers consciously and unconsciously to meet their needs. Many a youth have been victims of this kind of manipulation in the name of salesmanship or advertisement. What we here call manipulation can be defined in the following manner:

Manipulation is an attempt to affect the target in such a way that his or her behaviour / action is an instrument of attaining the goals of the manipulator, who acts without using force but in such a way that the target does not know the goal of the manipulator’s actions’. Manipulation is definitely a form of deception [Galasinski, 2000:32].

Television can serve as a model for observational learning for. Almost every advertisement on the television gives the impression that what is being advertised is normal and acceptable to the observer. Given the influence of television in our culture, it’s impact as a role model deserves further examination. It must be pointed out here that television is the nearest teacher cum manipulator of the youth. Illustration of the potential impact of TV on the youth can be found in these figures:

By the time the average person has graduated from high school, he or *she* will have viewed some 15,000 hours of TV, compared with only 11,000 hours spent in the classroom. In that time, such viewers would have seen some 18,000 murders and countless acts of robbery, arson, bombing, torture, and beatings. Prime time TV dramas average 8 acts of violence per hour and children’s cartoons average 22 an hour [Oskamp, 1984:213].

It is therefore time that parents and churches addressed some of the dreadful television viewing that has negative impact on the minds of the youth. This researcher sees all erotic films and sexually slanted advertisements on the TV as the worst of any kind of manipulation. This is because TV managers are in the business of withholding and controlling what they project on the screen. There is no erotic TV programme that is unintentionally shown to the public. If this were so, such pictures or movies would be described as mistakes and gaffes. In sum, TV managers throughout the country are profit-orientated people who are in the game of intentionally manipulating and

misleading the public minds of the youth through advertisements and movies that have built-in sexual overtones. Recent findings of the lethal effects of TV on the youth mind runs:

... a 12-year old Florida boy was charged with murder in the death of a 6-year neighbour girl who was thrown into an iron stairway railing, a move he had seen on television. A 3-year old Texas boy died after his 7-year old brother put a so-called "running clothesline" move across his throat. And a 12-year old boy in the state of Washington was convicted of second-degree felony murder after repeatedly body slamming his 18-month cousin on a couch [Kennedy, 2000:70].

The government and the church are aware that wrestling and other violent programmes which many young South Africans daily watch on TV are not appropriate for viewers in the youth category because of the violence, coarse language, and sexually suggestive dialogue that go alongside such programmes. Erotic films and advertisements on the television are negatively influencing the overall demeanour of young people. Yet, the behaviour of the church has been that of moral resignation to a morally eroding reality. The youth are daily seeing the wrong side of sex on the TV while the church seems to be keeping right information about sex from them. Often times, sex is not taught to young people in the church other than the incredible vague warning, "don't do it", "keep men away from you". In this manner sex and sexuality is regulated to a number of rules consisting mostly of "don't". There has been no proactive counsel to put sexuality in the celebratory light as God originally created it to be. The church has completely imbibed the secular tendency to rip the human being apart, subdividing it into inexhaustible compartments. The church has often behaved as though sex is a necessary evil, whether engaged in properly or improperly. The church has deliberately shunned sex as something unholy and consequently not proper to mention in the church. We witness the effects of this overcompensation against sexuality in the youth as they see their sexuality as something outside of themselves. As a result, they see sex as neither healthy nor sacred and consequently any sexual thought or act interpreted by the church as being of the devil.

6.5 General recommendation to the Gauteng province for HIV/AIDS prevention

Some of the generally accepted options for the prevention of HIV/AIDS have been discussed alongside issues such as the promotion of the use of condoms, including sex education as part of the curriculum in primary and secondary schools, a stand against violence of all sorts against women, teaching people to be faithful to their sexual partners or to completely abstain from sex. Under recommendations from a Christian perspective, emphasis was put on the family as the hope and nucleus of the nation's life. Marriage is viewed as the only legitimising factor for sex. Viewed from a biblical perspective, it is a lasting covenant between a man and woman, recognised by the state and celebrated by the church. In this section, we shall be discussing some other important factors that fall under general recommendations for the prevention of the spread of HIV/AIDS. It is proper to engage the richness of the culture of the people of Gauteng and the power of music as a way of checking the spread of HIV/AIDS among the youth.

6.5.1 Music and art

The tendency to use art and art objects to communicate truths is natural to the African. In traditional African worship, "art is used to glorify religion – just as a beautiful gift to the gods" [Nwoko, 1983:199]. Art is an example of a tendency within a particular people in a particular culture to proliferate symbols to express themselves. The key element to this is the linkage of forms to meanings. In South Africa, there are rich traditions associated with the theatre songs and music of various instruments used during war times, festivals, marriages and coronation ceremonies. The South African people would do well to create specific arts to address the problem of HIV/AIDS. It may be cameos of virgin ladies or paintings of men and women who depict the chastity that is greatly desired in every youth during this period of massive decimation of lives by HIV/AIDS in the country. This is important because of the present culture of sexuality. The function of art lies in its relationship to the culture in operation at any given time or period. Visual arts that speak against sexual immorality or that portray the perfections of chastity could lead the beholder to an understanding of cultural truth, and the moral order of South African society.

In African societies, ritual songs, music and dances often serve utility purposes, intended to cause men and women to transform into something extraordinary. Such arts function to store and communicate messages. In early times past, very little of African tradition was in written form. Wisdom and teachings on important subjects were preserved in arts and ritual performances. Because arts are important communicators of ideas and values, it is time South Africa began to use them to teach our youth what chastity and a healthy view of human sexuality means to us. Our reproductive organs are given to us for the sole purpose of engaging in sex with our spouses to build our own family group, and, through this means, to extend and prolong our father's clan. This results in the strengthening of the ethnic groups and the nation as a whole. Our arts must be geared up towards portraying the traditional African view of marriage as that which makes it a duty for the married couple to produce children. In this case, marriage and sexual intercourse "is looked upon as an act of production and not merely for the gratification of bodily desire" [Kenyatta, 1978:163].

The Zulu, the Tswana and the Xhosa ethnic groups of South Africa are known for warfare and the related decorating of arrows and dancing. Even in the Bible, children are depicted and symbolised like "arrows in the hands of a warrior",²¹⁶ and "blessed is the man whose quiver is full of them". This is the reason why "the desire to have children is deep-rooted in the hearts of both men and women, and on entering into matrimonial union ... the procreation of children is the first and most sacred duty. A childless marriage is practically a failure, for children bring joy not only to their parents, but to the *mbari* (clan) as a whole" [Kenyatta, 1978:164]. Our arts must address the futility of 'same sex marriage', homosexuality, which is common among the youth in Gauteng.

Arts, as this researcher intends it to be used, must express the basic values of the people of South Africa who desire to see the end of the spread of HIV/AIDS among the youth. Unfortunately "Artists have not been in the forefront in the fight against HIV/AIDS" [Matsamura, 2003:VIII].

²¹⁶ Psalm 127:4-5.

In short:

A great deal of human activity is given to the pursuit of pleasure, whether of the aesthetic sense or for entertainment and excitement. This expressive culture contributes a great deal to the meaning and satisfaction of life. But art and entertainment can do more. They express the values and ideas of culture and may come to symbolise the society itself. The processes by which they are created and used often reinforce the social order [Hiebert, 1983:408].

It is therefore extremely needful to recapture an understanding of marriage and sex as a physical drama that mirrors the passionate, sacrificial love of Christ for His church.²¹⁷ Immorality in any form is the trampling of a sacred institution, a desecration of holy matrimony. Having considered some of the general items for the prevention of HIV/AIDS among the youth, we must move on and weigh it against the “I” of the individual youth.

6.5.2 The power of the “I” against all external recommendations

God’s image in the human person is the greatest force ever released from God. It is the power within each person that enables him/her to select dreams and set goals. It is the force that propels everyone’s endeavours to succeed or fail. Anyone who garners the ability to cultivate the intrinsic power of the “I” within, does not surrender to outside forces. Such a person is always in charge and in control. He or she knows the wedding ring does not tell the finger how big to grow. A person makes a choice of the particular ring that fits any particular finger because he or she can control his or her ideas and desires. In this study, the qualities of the “I” were outlined. The “I” is endowed with the ability to know and to reason about things in the world. The “I” is endowed with the ability to reflect upon thoughts, feelings and activities. The “I” has the ability to perceive contradiction, injustices and project into the future. Most of all, the “I” can refer to things outside of it as ‘other’. Even in marriage, the “I” of each spouse remains distinct from the other and cannot hold the other accountable for his or her inner emotions, inner peace, inner joy etc.

²¹⁷ Ephesians 5:25 “Husbands love your wives, just as Christ loved the church and gave himself up for her ...”.

In all matters of sexual intercourse, the “I” in every person reasons along this line of thought: Why must I have sex? What would I gain from sex? Where shall I have sex? When would I have sex? Who must I have sex with? There is hardly any human being who does not settle these questions in his or her mind before engaging in sexual intercourse. What this tells us is that human sexual behaviour is not spontaneous. It is therefore a betrayal of the “I” to say that the youth inordinately and rampantly engages in sexual intercourse out of frustration. As a matter of fact, the youth are facing the problem of their biographical self-construction. Their friends and relations are succumbing to HIV/AIDS at such a magnitude that those who are still alive are intensely aware of their finitude. Surely, the fear and dread of HIV/AIDS in the community has for long been conveyed to young people. The emotional context in the community is not capable of pacifying or reassuring young people. The future seems bleak.

What is meant by the youth’s awareness of their finitude is that the youth are living in a crisis moment in which death is more certain than what tomorrow holds in store for them. It is a situation in which they recognise HIV/AIDS as evil and reject the concept of an omnipotent healing God. The daily death of friends and relations offer no encouragement to the youth that they will ultimately triumph. The dreadful impact of HIV/AIDS on the youth is such that they find no basis in assuming that sometime in the future they will succeed in overcoming the disease. In this kind of situation, there is no real motivation for the youth to enter the struggle to mitigate the spread of HIV/AIDS. Most churches seem to stand aloof, the government has no solution, and parents and community leaders blame the spread of HIV on the youth. If there are good people who are unconcerned and show no love to the dying youth, it means that God, who is the ‘Ultimate Good’, has nobody on His side. We are witnesses that the youth are overwhelmed by this plague and are convinced that humanity is not joining them in the struggle against HIV/AIDS pandemic. It is a situation that has led many a youth to surrender the power of the “I” to external forces.

In their struggle against HIV/AIDS and death, the youth tends to reach out to any life-saving stick held out to them. Condoms were thrown at them but condoms do not offer complete protection against HIV. The cost of providing anti-retroviral drugs and condoms for a million youths in South Africa is quite high. The government is still

struggling with the problem of how to make anti-retroviral drugs available to those infected with HIV. Recent findings show that “a year’s supply of anti-retroviral drugs is calculated at R12,232 million which includes laboratory and service delivery costs” [Deane, 2003:6]. What the society must be prepared to face is the fact that there are no condoms or anti-retroviral drugs to cure the psychosocial problems of the youth. The uncertainty of life and the stigmatisation that is characteristic of life with HIV/AIDS cannot be treated with condoms or anti-retroviral drugs.

Obviously, there is no other way to deal with the problems of HIV/AIDS without relating it in a positive way to human freedom and individuality. The distinguishing quality of every individual is the “I” to will and to do. To be able to control any human being against his or her will requires a surgical operation. Brain operations known as frontal lobotomy was developed to calm raging violence in people – it robbed the patient of his or her sensibilities [Ruggiero, 1975:34]. This kind of operation chops away that part of the brain that exercises freedom, initiative, creativity, individuality, and then you can control the person’s attitudes and emotions. Since this kind of operation cannot be done for all the youths in Carletonville and Gauteng, and since God did not want human beings to be controlled against their wills, there must be a way to make the youth do what is good for them. No one can force the youth against his or her will to stop having sex. The only way to help the youth take control of their sexual behaviour is to strongly adopt a persuasive approach by appealing to the “I” within them.

In Genesis 2:16, the Lord God suggested to man and woman: “You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die”. What we notice here is that God’s words to the man and woman assume their ability to choose and their moral capacity and responsibility. Without choice, Adam and Eve would have been like patients whose frontal lobes were removed, in which case their obedience would have been hollow. In the same Genesis 3:1-6 the narrative goes on to say: The devil said to the woman, “Did God really say, ‘You must not eat from any tree in the garden?’” Vs. 4 “You will not surely die,” the Devil said to the woman. Vs. 5 “For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” Vs. 6 “When the woman saw that the fruit of the tree was good for food and

pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it". Two important points emerge from this story. First, God did not get into the minds of Adam and Eve to compel them to obey His suggestion: "You must not eat ..." Second, the devil did not get into the heart or minds of Adam and Eve to force them take his suggestion. The devil did not pluck the fruit for them and did not put the fruit into their mouths.

When Adam and Eve had eaten the fruit, their response to God's cross-examination reveals that they powerfully made use of the "I". The narrative goes on in this form: God asked, "Have you eaten from the tree from which I commanded you not to eat?" The man said, "The woman you put here with me – she gave me some of fruit from the tree, and 'I' ate it." The woman said, "The serpent deceived me, and 'I' ate." The key words in this narrative are "*I ate*". The only possibility of getting control of the responses of another human being is by destroying part of the person's brain through surgery, chemical injury, disease or other means. When such an operation is carried out, that person has become something less than a human being. Neither God nor the Devil afflicted Adam and Eve with brain damage in order to gain control of their will. Both God and the Devil used the common principle of persuasion, motivation and negotiation, thus leaving Adam and Eve to make their own choice on whether to eat or not to eat the fruit.

Is it possible to use persuasion to change the sexual attitudes of young people? Although attitudes are relatively stable, they are subject to change [Coon, 1986:617]. Persuasion includes sharing reasons and rationale. Businessmen and women, business corporations, politicians, and others who seek to persuade us obviously believe that attitude change can be engineered. Persuasion includes "making a strong case for your position or desire while maintaining genuine respect for followers' ideas and perspective; tell why as well as what; commit to stay in the communication process until mutually beneficial and satisfying outcomes are reached" [Covey, 1990:107]. In all earnestness, persuasion refers to any deliberate attempt to bring about attitude change by the transmission of information. Persuasion has to do with the ability to manage information power. The power, which media commercials have over parents and the government, lies in their being consistent and focussed in persuading and bombarding young minds through all means. Research on persuasion done by

Aronson, [1972] and McGuire, [1969] suggests that attitude change is encouraged when the message appeals to the emotions, when the message is repeated as frequently as possible and when the communicator is likable, trustworthy, an expert on the topic, and similar to the audience in some respect.

The focus of non-governmental organisations [NGOs], community based organisations [CBOs], and the government is mainly on the infected youths. These are the crisis-ridden youth. Yet, their fellow youths who are not infected are at risk of contracting HIV/AIDS. This group of uninfected youths are the ones that we must seek to persuasively negotiate with. The idea here is to negotiate with them first as individuals, and second as a group. In dealing with this group, we must bear in mind that “facts and ideas are clearly important in changing another person’s opinions and perceptions” [Lewicki, Saunders and Minton, 2001:141]. It is also important to know that the effectiveness of a persuasion effort depends on how facts and ideas are selected, organised, and presented. Making the content of the message appealing to the youth is very crucial. The content has to do with the recognition that life must be preserved and that health is wealth. It must include the understanding that HIV/AIDS must be eliminated. It must seek to elevate the youth as a people who are very important in educating all members of our community about the dreadful impact of HIV/AIDS on the population growth of our country. The content must focus on dispelling the shadow cast upon the youth and revealing their immense potential for a prosperous life in service to their community.

Further, the content must include such questions as ‘who will help whom among the youth?’ We know that higher costs, such as great effort, personal risk, or possible embarrassment, almost always decrease helping. In this case, the youth must be persuaded to see themselves as co-risk bearers in dealing with HIV/AIDS. “There is evidence that people who see others helping are more likely to offer help themselves” [Bryan and Test, 1967]. Also, young people who give help in one situation tend to perceive themselves as helpful people. This change in self-image will encourage the youth to help in other situations.

6.5.3 Persuade young people to start ‘Youth to Youth Initiative

It is important to realise that the fight against HIV/AIDS needs a multi-pronged approach and as a result, the community cannot overemphasise the usefulness and the indispensability of young people in dealing with such a national issue as HIV/AIDS. In Liberia, Sierra Leone, Democratic Republic of Congo, Uganda and South Africa, young people have played and still play vital roles in armed struggles. The Lord’s Resistance Army in Uganda is reported to have more than 300, 000 children as army recruits²¹⁸ South African urban black youths played a significant role in ending Apartheid rule. When young people are referred to as the ones who change history, “two important historical moments come to mind: when the youth of the African National Congress (ANC) developed a programme of action in 1949 that radicalised the ANC and fundamentally changed the course of history in the country, and the 1976 student uprising” [Levin, 2000:90]. To gain ground against the spread of HIV/AIDS, the uninfected youth must be recruited as youth brigades whose sole business is to make the AIDS pandemic everybody’s business, and to instil in those suffering and those living with infected people a sense of belonging.

The best way to deal with national issues is to first recognise the youth as an indispensable group that can work across all boundaries to intervene and mitigate against factors that increase the dangers of HIV/AIDS in the community. Second, it is important to persuade the youth to see the need to get involved in saving the lives of their colleagues. Let the youth know that the community values each of them as an individual, as a unique and a special person who cannot be duplicated. There is no other way to win the battle against HIV/AIDS than for the government of South Africa to begin to include the youth in all of its strategies. The youth have a role to play in protecting themselves and their colleagues against the HIV/AIDS scourge. It is true that every human being has the power of the “I”, but there are some genuinely striking characteristic qualities that distinguishes children from adults. These qualities make it easy to mobilise them by the communities or states. A child is humble, tender, teachable, trusting and dependable. An adult is proud, difficult, sceptical, unteachable and independent.

²¹⁸ WCC release in tam tam [April – June 1999]



Figure 4

The children can be mobilised to help in spreading messages to their peers and lead in advocacy in the fight against HIV/AIDS. They can also help those who are suffering from the disease and learn how to deal with the problems of sex as a life and death issue. Strong youth leadership from the family level of the community is essential for an effective response to the HIV/AIDS pandemic. The government should complement the moral efforts of families and churches in combating HIV/AIDS. At all levels, young people can be persuaded to play a particularly important role in addressing the disease. The family can also be persuaded to play a key role in prevention and care of those infected with HIV/AIDS. They must by all means develop strategies to provide psychosocial care for young people and families affected by HIV/AIDS. The non-governmental organisations [NGOs], community based organisations [CBOs] and the government must sponsor programmes that recognise the importance of young people, their families' culture and religion. The "I" of every child in the family or community must be recognised by ensuring children's access to education about HIV/AIDS. Through this, the church and the government will be strengthening the reproductive and sexual health of the young people in this province.

6.6 Conclusion

This chapter engaged the application of Christian ethical principles to the HIV/AIDS prevention programme of the Gauteng province and South Africa. The chapter began with a Scripture reading from the Bible, which records that "A large population is a king's glory, but without subjects a prince is ruined".²¹⁹ The implication of this statement is that present and future political leaders in this country must pay particular attention to the decreasing population of their subjects, the youth of this country, who

²¹⁹ Proverbs 14:28.

are dying from HIV/AIDS. Political leaders and all stakeholders must pay particular attention to the population growth of the community against the decimating nature of HIV/AIDS that has emptied families and communities of their young and old children. The implication of this statement is that politicians and community leaders must pay attention to the boring familiarity of families with HIV/AIDS and death. The rising death toll of the youth population is a result of the rising sexual immorality that has been cited in this thesis as evidence that families and communities are in deep trouble. The youth are living in a time in which a hedonistic self-fulfilment ethic has replaced past commitments to duty and responsibility. The family is among the first and the most important causalities of this moral breakdown and the devastating impact of HIV/AIDS. This thesis suggests that the stage is now set for a call to return to traditional Christian values in an effort to save the youth population from the acid of immorality.

This chapter examined some of the generally accepted options for the prevention of HIV/AIDS, such as the provision of condoms to youth of all ages in schools and out of school, sex education, sexual violence against women, being faithful to one's sexual partner and abstinence. The study also recommended the lowering of wedding expenses, especially high bride payment [*ilobola*] put on ladies by parents. The study proposed intervention to salvage the situation in order to make bridal payment [*ilobola*] affordable to young people aspiring to marry and set up homes. This chapter made recommendations for HIV/AIDS prevention from a Christian perspective. The importance of the family as a citadel for raising children and as a safety net for God's purpose was highlighted. One of the most important points raised was that only people who have chosen to build family relationships and determine their actions according to God's plan can effectively help in curbing the spread of the HIV/AIDS through their lifestyle.

The chapter called upon the people both young and old to set Jesus Christ as their role model in all matters of life and sexuality by aligning their "I" with Him. The point is that Christ's moral perfection is the best choice weapon against speculative ethics and a liberal approach to human sexuality. The researcher explored the effect of television on the youth and the impact of hidden persuaders who represent a wrong model of what Jesus truly is to those languishing in moral darkness. Because God speaks to

people using their culture, the researcher suggested the use of music and art to call attention to the spreading impact of HIV/AIDS. However, the power of the “I” in every youth stands or falls against any external recommendations for the prevention of HIV/AIDS. What the chapter recommends is a persuasive approach to win the consciences of the youth. What the chapter recommends is effective mobilisation of the youth as preachers of moral sanctity and co-workers in reaching their colleagues. In all this, the government is called upon to complement the efforts of families and churches in combating HIV/AIDS at all levels.

CHAPTER 7

Summary and conclusion

7.1. Towards a conclusion

After the race one is bound to count the mileage. Such exercise is inevitably expected in an academic research of this nature. In any kind of research that touches on many different aspects of human conscience and morality, socio-economic as well as political realities, the researcher can never envisage escaping such questions as “What are the research findings?” This chapter moves towards a summary and conclusion of the research findings. It is the submission of the researcher that the findings of this thesis are morally empowering, instilling hope in the youth and showing them that they can triumph and transcend the present HIV/AIDS pandemic threatening their very lives and those of their loved ones. It is possible that the government of the day may succeed in providing the people with the much-needed anti-retroviral medicines. Yet, it is likely that if the youth do not imbibe the morally empowering prescriptions in this thesis, those treated may become complacent and resume risky and reckless sexual practices. With the possibility of the youth sliding back to risky sexual behaviour even after having been treated with anti-retroviral medicines, this research is intended to serve as a new message to change risky sexual behaviour along the government’s mega-scale provision of condoms for its female and male citizens. This is because the moral preventative measure proposed in this thesis is not dichotomous but synonymous with the government’s other mechanical preventative programmes.

The proposal for this research has been previously discussed in detail in chapter 1. The first part of the proposal presented the background of the study, specified the problem of the study and described the theoretical argument, the aims and objectives of the study. A two-pronged research methodology was selected: (1) A comparative literary study and (2) A case study on youth and HIV/AIDS done in Carletonville.

Chapter 2 of the thesis examined the historical setting of Gauteng and Carletonville. The findings reveal that people’s socio-economic and cultural background is very important when dealing with the outbreak of a particular pandemic such as HIV/AIDS. The integration of such historical facts becomes imperative especially

when such a pandemic such as HIV/AIDS has acquired its own history. The people of Gauteng province and Carletonville district were, from the time of the discovery of gold, characterised by the intermixture of economic, social, cultural and environmental factors. Though the people lived in a community where almost every half a meter of space is covered with gold, the poverty of integrated social, cultural and religious life reigned over them. The people grappled with socio-economic and political problems coupled with the Apartheid system with its draconian laws and prohibitions on sexual issues. A lid was put over the diluted family life and the community structure of the people, leading to the collapse of socio-cultural and moral sanctity.

Along with this, were the loss of land and the relocation of the people, impacting on the religious and moral education of the youth. The introduction of the Group Areas Act by the Apartheid government led to the shifting of people from one occupation to another. The people's struggles for ownership of land and participation in socio-economic and political matters directly affecting them led to incessant hostility between the blacks and the Apartheid government. The situation was not favourable for building stable families and communities for the survival, education and nurturing of children. The youth were enlisted to fight for freedom beside their fathers. Soon they took control of their own lives and displaced traditional African respect for parents. The slogan and vocabulary common among the youth was freedom or death. In short, they fought for freedom and achieved it, but the outcome of the freedom is the harvest of a lost sexual morality that is responsible for the outbreak of the HIV/AIDS pandemic among the youth as it is today.

The collapse of Apartheid ushered in the categorisation of the youth as a 'lost generation' or the 'marginalized youth.' The new democratic government of South Africa was saddled with the problem of reconciliation, restoration and restitution. Meanwhile, the youth grappled with the problem of how to survive 'freedom', with their understanding of masculinity and what it means to educate themselves for manhood. Under the shadows of these confused perceptions of masculinity, the youth began to experience a complete loss of traditional norms of sexual behaviour. Thus, the situation was such that the HIV/AIDS pandemic was loosened upon the people like the breaking of a dam. While the government busied itself in fighting the

HIV/AIDS pandemic, the thing much needed has been the social and moral integration of the youth. In order to achieve this integration, chapter 2 examined the demographic, economic, social and human influences with its impact upon the youth life and culture. It was noted that the youth are in a health crisis causing economic, social, moral and family breakdown in Carletonville. With this finding serving as a backdrop, the chapter anticipated discussion of the direct causes of the spread of HIV/AIDS among young people in Carletonville and Gauteng. This was taken up in chapter 3 of the thesis.

The findings in chapter 3 reveal that HIV/AIDS is a disease that is characterised by many causative factors. As a result of the HIV/AIDS pandemic, many of the youth are confused, unsure of their health and unsure of their future. As a matter of fact, it has been proven that sixty percent of all new HIV infections occur in youth below the age of 25 years. The basic concepts of HIV/AIDS have to do with how the extent of the pandemic underscores the urgent need for condoms. Of course, it is generally acknowledged that HIV is wide and especially spreads among the youth in almost all black communities in South Africa. Unfortunately, the disease is spread primarily through sexual contact that passes body fluids from one person to another. The current paradigm responsible for the sexual behaviour of the youth allegedly has to do with the constant obsession of the mass media, which purportedly encourages indulgence in risky sexual behaviour. Apart from heterosexual and homosexual practices in Gauteng province, contaminated blood or blood products can also spread HIV/AIDS, through hypodermic needles contaminated with the blood from a person who is HIV positive. Also, an infected woman can pass the virus to her child during pregnancy, childbirth, or breastfeeding.

The confusion surrounding the nature and spread of the HIV disease is such that a person may have HIV for years before any symptoms appear. Although people may not know that they are infected because they do not look or feel sick, they can still pass HIV to others. The deceptively healthy appearance of people who are HIV-positive makes it difficult for young people to decipher who really is suffering from the disease. This is because the disease takes long period of months or years to incubate, making its transportation from one person to another quite easy. Homosexual intercourse in prisons in Gauteng and among the military and other

members of the gay groups are other sources of HIV/AIDS infection. During the Apartheid regime, homosexuals went underground, but having been recognised as a group by the new democratic South Africa constitution, the gay association was legitimised and now move freely in the streets. For example, in places like Los Angeles, as far back as 1981, doctors first discovered HIV/AIDS among men who have sex with men.²²⁰ The same condition prevails in Gauteng, where homosexuals [*the bikini boys*]²²¹ and their fellows who are popularly known and called 'moffie' are potential carriers and transmitters of the HIV virus. HIV infections also revolve around the use of non-sterilised instruments, sharing shaving and dental tools, male circumcision and female genital mutilation and intravenous drug use. Other co-factors can be located within the terrain of social or medical ethics that have to do with negligence on the part of doctors who do not want to disclose or record diagnosis because of the stigma attached to HIV/AIDS. In the rural areas for example, most hospitals or clinics are never sufficiently equipped and lack expertise to test for HIV/AIDS infection.

Disregard of the human rights of those infected and lack of collaborated sectoral and intersectoral involvement is a social dimensional term often misunderstood in HIV/AIDS development. Different Christian denominations are doing different things, and non-governmental organisations [NGOs] are multiplied, each with its own policy and agenda in combating the HIV/AIDS pandemic. Meanwhile, the youth remain reckless in their sexual behaviour and consider death quite remote as they operate under peer pressure and social inexperience. In the light of all this, it is obvious that the present HIV/AIDS problem has to do with a particular Christian ethical principle as a strategy to remedy the already deformed sexual morality of the youth. Chapter 4 of the thesis directs its attention specifically to this.

In chapter 4 various challenges to Christian ethics and HIV/AIDS prevention were studied. The chapter interprets the youth as a group suffering from moral fragmentation and as a group threatened by morally loaded sexually transmitted diseases [STDs] and HIV/AIDS. The worldview of the people in Carletonville underlies this pandemic. Their worldview is such that tolerates shallow evaluations of

²²⁰ See Dixon, [1994:17]. The gay plague was such that inflicted sufferers with strange tumors and lethal pneumonias. The disease was found among young men who had sex with men.

²²¹ See BBC Focus on Africa. [2003:49-50]

the ethical situation of the youth. In order to validate this worldview, this study focused on issues of the human person in their individuality, race, society and culture with perspective on growth and nurture. The goal was to bring the philosophy and psychology of the human person from birth to adolescence age into perspective and to figure out how these factors have contributed to the sexual openness and moral laxity among young people. From this inquiry emerged the understanding that all human beings are characterised by the capacity to reason, the capacity to choose and the capacity to act in human society.

These human capacities are God's endowment on humankind and are resident within every human being for the realisation of their highest potential in every area of life. The problem with this, however, is that seeking a solution for young people's moral decadence from social science perspectives falls short of proper Christian education and ethics.²²² For this reason, sexuality as God's creation was engaged against the popular worldview of sexuality as a human construction.²²³ Lower marriage rates, and acute lack of jobs to support family, coupled with moral fragmentation among young people in Carletonville are some of the factors responsible for the spread of HIV/AIDS. Moral threats to successful abstinence from sex among young people were located within the terrain of environmental stimulation, sensational views of sexual pleasure, a life of boredom and other co-factors.

In the light of this, Christian ethical principles relevant for HIV/AIDS prevention were discussed from the perspective of teaching the Bible for the renewal of the mind. The finding revealed that Christian churches do not teach young people the aim of their spiritual growth and encounter with God. Rather, many young people who go to church know the Bible, know about God but have not actually been able to internalise the word of God in their lives. Normally a Christian principle aimed at instilling solid moral power in the lives of young people for HIV/AIDS prevention must aim at teaching for the transformation of lives. Whether pastors and churches support condom use among young people for the prevention of HIV/AIDS or teach the Bible for the renewal of the mind is allegedly one of the reasons why the youth are morally

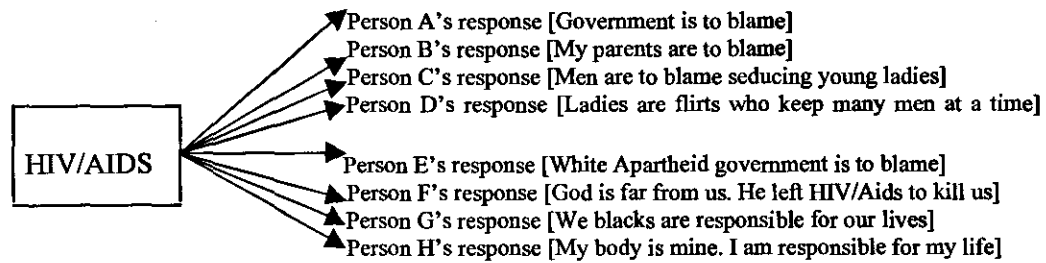
²²² See discussion on this in section in chapter 4

²²³ See 4. Where Christian view of sexuality is mainly to promote sex within marriage and home conducive for bringing up the children born within such marriages.

godless. Yet, no human teacher or pastor can know for sure whether the people sitting under their teachings are living up to the ideals of proper Christian ethics and norms. The question is: “even if the Bible is being taught for the transformation of lives, why are young people in spite of all these ethical and religious teachings still living the way they like?” Why are young people helpless victims of sexual pressure and enticements? Why are young people continually indulging in sexual activity without due consideration for the consequences that follow? Chapter 4 directs and seeks answers to these questions in chapter 5.

Bearing the questions raised in chapter 4 in mind, chapter 5 sought to synthesise the various factors responsible for the spread of HIV/AIDS among the youth. The aim was to include the importance of reflective and intelligent action for the moral development of young people that does not ignore the complexities of social, cultural, economic and psychological change. In short, the responses in chapter 5 was not merely an attempt to put things together into a kind of compromise fashion, but to emphasise both uniqueness and complementarity, since the youth’s identity emerges in a dialogue that includes both. This venture is borne out of the understanding that “the self finds itself by risking an interpretation of all signs, symbols, and texts of its own and other cultures” [Tracy, 1981:454]. From this researcher’s findings, it emerges that HIV/AIDS is a stimulus that has acquired its own history. It is a history that touches all aspects of human life. It affects the psychology of those infected as well as those secondarily affected. The HIV/AIDS, as a stimulus, is a psychological condition to which individuals often differ greatly in their responses. As young people are confronted with the same disease, each individual tends to react in a somewhat different way and manner. The pattern of responses is illustrated in figure 2 of chapter 5 and is repeated here for emphasis sake.

Individual Differences in Response to the same HIV/Aids problem



By way of re-visitation, chapter 2 sought to engage the historical, social, economic and political background of the Gauteng province and Carletonville district, the history reveals that the discovery of gold in Gauteng had an enormous impact upon the socio-cultural and political life of the people. This discovery was the main factor behind rapid demographic changes as migrant workers poured into the province in search of work. The available agricultural space was reduced due to underground problems resulting from mining activities. The development of Carletonville as a result of the discovery of gold meant that the original landowners were relocated to Khutsong in Carletonville. The problem then, in line with human predilection for blame shifting, was that the mixing of migrant workers with the indigenous people brought about the dilution of their culture. Further, most migrant workers did not have their wives with them and took from among the indigenous women as many concubines as possible. Allegedly, this was the situation that aided the spread of sexually transmitted diseases including HIV/AIDS.

This situation led to the claim that the local people's culture of moral sanctity has been eroded as unemployed women set up their homes and worked as prostitutes. With money from working in the gold mines, foreign mine workers readily visited the local women and prostitutes. As sexual immorality became rampant in the community, many young people rejected the lifestyle of the older generation and turned sex into a game that men play with women. The impact of the church on the overall demeanour of the community life and culture was insignificant because the church failed to translate its moral doctrines to challenge the eroding moral situation of the community members. Thus young people grew up in a community that was disintegrating religiously, socially, economically and culturally. Furthermore, the

political life of the people was that of extreme marginalisation due to the Apartheid system. Generally, the political, economic, social and cultural environment of the time was not conducive to the proper growth and nurture of children. For the youth, life had no meaning and made no sense as they witnessed to, and participated in, the loss of moral and social control over sexuality within their families, churches and communities. The general condition was that of disintegration, leading to a state of life readily vulnerable to the spread of various sexually transmitted diseases of which HIV/AIDS is top on the list.

In a situation such as described above, the rape of women and babies, homosexuality, prostitution, and alcohol and drug consumption among other things, characterised the general lifestyle of the youth. With the emergence of the new democratic South Africa and the collapse of the Apartheid structure, the black youth moved into the cities *en-masse*. Civil and cultural prohibitions have been lifted. Access to computer and pornography became increasingly widespread. A new moral economy of sexual pleasures, seen as a purely physical experience, has been inaugurated. The sanctity of marriage was replaced with a pleasure-seeking philosophy that is completely self-centred. Further, the society of young people in Gauteng created metaphysical conceptions that completely excluded God. Thus, there was no need to receive morality from God. The only alternative way of life for young people was to find morality within their echelon, leading to a relativistic society where anything goes. Concurrent with the modern sexual crusade is the HIV/AIDS pandemic, which has extended its reach and power into the mainstream of the youth cohort in Gauteng province.

From these findings, one can infer that the general conditions of Carletonville as described here cannot be said to be sufficient in themselves to warrant the current paradigm responsible for the sexual behaviour of the youth. The research findings have to do with people's behaviour towards social, economic, cultural and political change in their community. Further, in order to get to the root of the matter, it became necessary to deal with the people of Carletonville and Gauteng as individuals. The best way the researcher sought to do this was to deal with the total individual as an organised person and as a whole person whose beliefs and experiences and perceptions are summed up in the "I".

Given the fact that the socio-cultural problems may have its effects on young people's lives, the truth remains, according to Hiebert that:

No one of us, including anthropologists, can think or operate outside a culture nor live apart from a society. But strangely enough, as we become increasingly aware of the ways in which our culture molds us, we are more able to determine our responses to its pressures, to use its maps to chart a course of action, and to play a part in shaping its future. Autonomy and freedom do not lie in the absence of social laws and order, but in a knowledge of how social processes work and how they can be applied to achieve our goals [Hiebert, 1983:446].

Building on Hiebert's view along other fact-findings of this researcher, the thesis postulates that Christian ethics with respect to HIV/AIDS prevention must recognise the individual youth as a person with the "I" to make choices. The concept that every human being is made in the image of God, according to this thesis, denies that biological drives, heredity and environmental factors are sufficient causes of sexual incontinence in the youth. The way through which the youth can change their irresponsible sexual behaviour is to focus on the eternal virtues or qualities of the "I" that embraces and expresses the principles of the value of life, the principle of individual freedom, the principle of love and the principle of goodness. It is the researcher's submission that when these principles are translated into reality in the lives of the youth, the outcomes are inner harmony, peace of mind, joy, self-esteem, contentment, self-worth, emotional stability, tranquil spirit, inner security, confidence, courage, expectancy, hope, optimism, patience, enthusiasm and happiness. Certainly, these virtues can never be gotten from outside of the "I". No human agent in the whole of creation has the power to give to another person self-control or inner security, joy, peace of mind, self-esteem, happiness, satisfaction, courage or patience. These are authentically the qualities of the "I" and can only be fully realised when a person's "I" is in congruence with the Ultimate Vertical "I" and can say as Paul said:

I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me".²²⁴ So God created people in his own image; God patterned them after himself; male and female he created them".²²⁵

²²⁴ Galatians 2:20. NIV Translation

²²⁵ Genesis 1:27 New Living Translation

Young people are confusing these inner qualities with their opposites, namely sexual pleasure and other extrinsic things of life that a person can get from outside of the “I”. This does not in any way imply a conflictive life in which a person is torn between two personalities, because according to Balswick and Balswick [1991:123], these are the “*internalised*” I of the distant past and the “*exterior*” Me of what others want one to do. To drive this point home, a graphic illustration of this thesis is shown in figures 3 and 4 below.

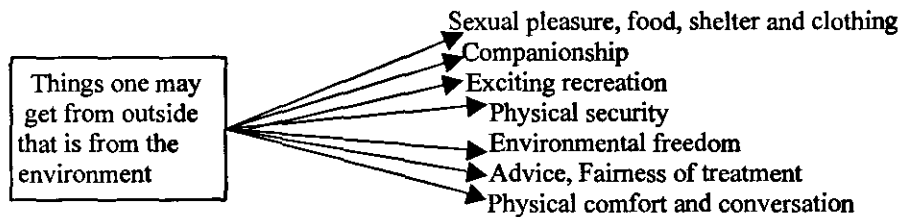


Figure 3

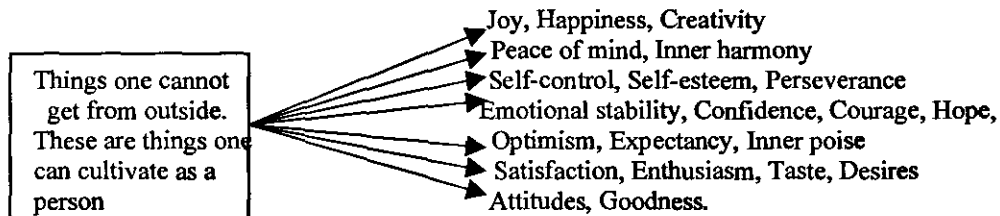


Figure 4

The youth may experience enjoyment and pleasure from sex, but that enjoyment does not bring inner peace, inner satisfaction, inner security and inner harmony. Rather, it brings pain and disease. Of course, the list displayed in figures 3 and 4 are not cast in stone. Yet, one must agree in principle that there are benefits that are gained from people and situations outside of oneself as well as those that must arise from within the “I”, that is from oneself. The most valuable possession any human being has, is the inner peace of the personal “I” with the vertical ‘I’.²²⁶ The inner peace here does

²²⁶ John 14:27. The Lord Jesus Christ says, “Peace I leave with you; my peace I give to you. I do not give to you as the world gives”. The so called ‘peace and sexual pleasure’ gotten from the world is transient and a mere fleeting experience that lasts for a while.

not mean the absence of conflicts. Rather, it is that radical quality of a person's "I" in union with Christ who is "our peace".²²⁷

When a person says "I" want to have sex, an action is intended. To understand sexual action, one must understand the purpose that such an act expresses. This purpose is rooted in what a person values, wants, loves and hopes to achieve in sex. A person who desires to have sex is by all means a rational being who has the power both to review and evaluate the consequences of such activity. Yet, in all of this, a person, as an image of God, is called to behave in accordance with a God-given values and principles. As such, he or she is morally responsible and accountable. A person may not morally be accountable to God for the kind of food or drink he or she likes or eats. Yet, there are some kinds of foods or drinks that do not go well with some people. In a situation like that, a person disciplines himself or herself to avoid such food or drink. If sex must be consumed like food and drink, the youth must know that HIV/AIDS and death are part and parcel of sex. Therefore, common experience must teach the youth that HIV/AIDS must not be the regulator of their sexual instincts or appetite. It is not the ring that tells the finger how big or tall to grow. In the same vein, it is not the human instinct that must drive a person to have sex. Obviously it is not only HIV/AIDS that kills people, cigarette-smoking kills, and hard drugs kill. But people have not stopped smoking, neither will people stop having sex until they can say, "I have been created to live above influences of heredity and the environment. I am responsible for my life".

This is not impossible to achieve, because Richard Kaweesa [26 years] is one out of many young men who vowed to make use of the power of the "I" by completely abstaining from sex until marriage. This is how he frames his commitment to preserve his life and be in control:

I have never had sex. When I was 13, I vowed that I would abstain until I got married. It was a great challenge for me. Whenever I appear on the stage and confess that I have never had sex in my life, people laugh. Even those who initially appeared composed and seem to have grasped the seriousness of the confession, just burst out laughing [Matsamura, 2003:VIII].

²²⁷ Ephesians 2:14. NIV Translation

The testimony of Kaweesa demonstrates the fact that God has endowed every youth with the power of creativity and expression in the midst of other cultural varieties. No matter what the environment has to offer, it is the human being who can say how he or she intends to fit into the picture, because human beings are the makers of culture. For sure, society is a product of the human mind which, when combined into larger thought systems, become the models analysts use to study a people and the models that people use to describe themselves and their world. Often, this is done outside of God and His Word. Having submitted this factual finding, chapter 6 offered some Christian ethical principles applicable to the societal problems of Carletonville and Gauteng as corrections to the irresponsible sexual behaviour of the youth.

The chapter engaged the application of Christian ethical principles to the HIV/AIDS prevention programme of the Gauteng province. The chapter began with a Scripture reading from the Bible, which records that “A large population is a king's glory, but without subjects a prince is ruined”.²²⁸ The implication of this statement is that the present and future political leaders of this country ought to pay particular attention to the decreasing population of their subjects, especially the youth who are dying daily from HIV/AIDS. Political leaders and all stakeholders ought to pay particular attention to the population growth of the community against the decimating nature of HIV/AIDS that has emptied families and communities of their young and old. The implication of this quotation from the Scripture is that politicians and community leaders must pay attention to the boring familiarity of families with HIV/AIDS and death. The rising death toll of the youth population is a result of the rising sexual immorality that has been cited in this thesis as evidence that families and communities are in deep trouble. This researcher's finding is that the youth are living in a time that a hedonistic self-fulfilment ethic has replaced past commitments to duty and responsibility. The family is among the first and the most important casualties of this moral breakdown and the devastating impact of HIV/AIDS. This thesis suggests that the stage is now set for a call to return to traditional Christian values in an effort to save the youth population from the acid of immorality.

²²⁸ Proverbs 14:28.

Further, the chapter examined some of the generally accepted options for the prevention of HIV/AIDS, such as the provision of condoms to youth of all ages in schools and out of school, sex education, sexual violence against women, and the teaching that one must be faithful to one's sexual partner and abstain from sex until marriage. The researcher recommended that the lowering of wedding expenses, especially high bride payment [*ilobola*] put on ladies by parents ought to be part and parcel of the democratic constitution. The government and churches must intervene and salvage the situation in order to make bridal payment [*ilobola*] affordable to young people aspiring to marry and set up homes. The importance of the family as a citadel for raising children and as a safety net for God's purpose was highlighted. One of the most important points raised was that people who have chosen to build family relationships and determine their actions according to God's plan, can effectively help in curbing the spread of the HIV/AIDS by their lifestyle.

The chapter called upon all people, both young and old, to set Jesus Christ as their role model in all matters of life and sexuality by aligning their "I" with Him. The point is that Christ's moral perfection is the best choice weapon against speculative ethics and liberal approach to human sexuality. The researcher explored the effect of television on the youth and the impact of hidden persuaders who represent wrong models to those languishing in moral darkness. Because God speaks to people using their culture, the researcher suggested the use of music and art to call attention to the spreading impact of HIV/AIDS in Gauteng. However, the power of the "I" in every youth stands or falls against any external recommendations for the prevention of HIV/AIDS. What the chapter recommends is a persuasive approach to win the consciences of the youth through effective mobilisation of the youth as preachers of moral sanctity and co-workers in reaching their colleagues. In all this, the government is called upon to complement the efforts of families and churches in combating HIV/AIDS at all levels through preaching and teaching moral truths.

This strategy is less costly when compared with the amount of money that condom production drains from the government coffins every year. Preaching and teaching to persuade young and old people have been one of the methods politicians use to gain votes from electorates and ecclesiasts to make converts. Church growth is based on preaching and teaching, using such methods as person-to-person evangelism,

crusades, television and radio ministry; breakfast and lunch hour meetings. These activities are often organised and used as strategies by evangelists. Political parties also use similar methods in drawing people to their parties. In all these approaches, the individual has always been the target. If a church must grow in numbers, evangelists have always done everything possible to bring people to their churches. The Church and the government, in order to save people from the disease of HIV/AIDS and death, can use this kind of strategy. If political parties must grow in numbers, politicians have always united to work harder to gain followers. In the same manner, politicians can unite to solve the problem of HIV/AIDS disease that is decreasing the population of the electorate. If all stakeholders must salvage the young people of this country from morally induced self-destruction and decimation of precious lives by HIV/AIDS, persuasive teaching and preaching for moral and ethical transformation must be sponsored with the zeal and zest that it demands.

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