Sex = u + i² : toward a just Christian sexual ethic for engaging young people in the context of concurrent sexual partnerships

By

Indileni E.S. Hilukiluah

Supervisor:
Dr Beverley G. Haddad

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University of KwaZulu-Natal,
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DECLARATION

I declare that, unless otherwise specifically indicated through the references, this dissertation is entirely my original work. All citations, references and borrowed ideas have been duly acknowledged. This dissertation is being submitted for the degree of Masters of Theology and Development in the Faculty of Humanities, Development and Social Sciences, the University of KwaZulu-Natal, Pietermaritzburg, South Africa. None of the present work has been submitted previously for any degree or examination in any other University.

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Date **Indileni E.S. Hilukiluah**

ABSTRACT

Concurrency studies reveal that concurrent sexual partnerships (CSPs) increase the rate of HIV transmission. Church programmes on HIV prevention for young people predominantly promote the moral-based message of sexual abstinence before marriage. These key issues motivate this study which seeks to find a Christian sexual ethic for young people aged 15-24 that is underpinned by the principle of justice to facilitate ethical discernment. The study focuses on Southern Africa with particular emphasis on Namibia and the *Siyafundisa* youth programme of the Anglican Diocese of Namibia. Through non-empirical research, the work of Margaret Farley on "just sex" is employed as a framework of analysis. Farley's Christian ethic promotes justice in any love or sexual relationship, and suggests seven justice norms. These are do-no-unjust-harm, equality, mutuality, free consent, fruitfulness, commitment, and social justice. The study proposes the SAVE methodology as a holistic approach to HIV prevention that is consistent with Farley's ethic. Further research in areas such as children's sexuality and the use of faith communities as agents of a 'theology of sex' are proposed.

DEDICATION

Ku meme na tate, ohole yeni oha i penge eenghono na oyo omuenyo wange.
Na Imo en Twafs, 'julle moet verstaan....!!!' - Dankie vir julle onvoorwaardelike liefde en ondersteuning. Ek het julle baie lief.
E nokutja, Twaa-mo! - you hooked me up good with your brilliant ideas and kept me company during my study years. *Ondi ku hole Mkwana!*
To 'Reverend Father', *dankie vir alles*, from the 'bottomest' corner of my heart.
To all the *mkwana's* and *'digolis'* in my life – *ich liebe dich sehr*; hug-hug, kiss-kiss & love-love; *ondi mu hole amushe!*

And finally to young people in your traverse toward fulfilling lives as sexual embodied, inspirited beings.
Yours is a life of insurmountable challenges in a world which can yield indescribable pain yet in the same beat yield ineffable joy!
You are acknowledged.
God-is-justice,
may you find justice in sex, love, life.

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TABLE OF CONTENTS

ABBREVIATIONS/ACRONYMS

AAHT	Anglican Aids and Healthcare Trust
AAP	Anglican AIDS Programme
ACSA	Anglican Church of Southern Africa
ADN	Anglican Diocese of Namibia
AIDS	Acquired Immune Deficiency Syndrome
ANERELA+	African Network of Religious Leaders living with or personally affected by HIV and AIDS
ARV	Antiretroviral
CCN	Council of Church in Namibia
CPSA	Church of the Province of Southern Africa
CSPs	Concurrent sexual partnerships
HIV	Human Immunodeficiency Virus
HBC	Home Based Care
ICT	Institute for Contextual Theology
IDU	Injecting Drug User
INERELA+	International Network of Religious Leaders living with or personally affected by HIV and AIDS
MoHSS	Ministry of Health and Social Services
MSM	Men having sex with men
MSPs	Multiple sexual partnerships
NGO	Nongovernmental Organisation
OIAC	Organisation of African Instituted Churches

PMTCT	Prevention of mother to child transmission
PEP	Post-exposure prophylaxis
PEPFAR	United States' President's Emergency Plan for AIDS Relief
RCC	Roman Catholic Church
TIPEEG	Targeted intervention programme for employment and economic growth
SAVE	Safer practice, Available medical interventions, Voluntary counselling and testing and Empowerment
Sex = u + i²	Sex equals you and I squared
STI	Sexually transmitted infection
TB	Tuberculosis
UN	United Nations
UNAIDS	Joint United Nations programme on HIV/AIDS
UNDP	United Nations Development Programme
VCT	Voluntary counselling and testing
WCC	World Council of Churches
WHO	World Health Organisation

Chapter One

Introducing the study

1.1 Young people and concurrent sexual partnerships

This non-empirical study seeks to find a Christian sexual ethic that is underpinned by the principle of justice, to facilitate life-affirming decisions by young people whose vulnerability to HIV infection is exacerbated by their participation in concurrent sexual partnerships (CSPs) or concurrency.[1] Concurrent sexual partnerships as defined by UNAIDS (2009b:2) "refers to when a person has overlapping sexual partnerships where sexual intercourse with one partner occurs between two acts of intercourse with another partner."[2] Simply, CSPs are "relationships that are closely spaced or overlapping in time," hence, when one partnership starts before another terminates (MoHSS 2009:17; Kenyon and Badri 2009). Experts have used different time frames to describe and to measure concurrency, ranging from the overlap of one or more partners for a period of one month, six months and twelve months (Mah and Halperin 2010:12; UNAIDS 2009b:3). It must be noted that population surveys often measure concurrency together with other types of multiple sexual partnerships (MSPs) over a twelve month period (UNAIDS 2009b:3). These pose the challenge of accurately measuring concurrency.

[1] 'Young' will be used interchangeably with 'youth' and 'young adults', and includes the age group 15-24 years, unless otherwise specified. The age groups or indicators recommended and used by UNAIDS in HIV and AIDS surveys include the overall age group of 15-49, 15-24 and 25-49 (UNAIDS 2009a:5). Out of these groups, the group of 15-24 motivates this study because youth are most affected by HIV and AIDS and concurrency (UNAIDS 2010a:2). Noticeably, young people develop differently. 'Development' refers to the behavioural aspect of growth in humans. Adolescents who are roughly between 12-20 years experience feelings of confusion, indecisiveness, some antisocial behaviours, but they also develop values, achieve male and female roles, seek independence from family, accept their bodies, and their cognitive abilities are not fully developed (NursingCrib 2008). Young adults who are roughly between 18-25 years experience impersonal relationships, avoidance of relationship, experiment with different lifestyles and careers, develop a sense of competence and perseverance and develop abstract cognitive abilities (NursingCrib 2008).

[2] Furthermore, the term "concurrency prevalence" is used to refer to "the prevalence of the population with concurrent sexual partners" (UNADS 2009d:1). According to UNAIDS, "this can be measured in two ways: point prevalence of concurrency (prevalence at one point in time), and cumulative prevalence of concurrency (prevalence over a period of time, such as past year)" (UNAIDS 2009d:1). Likewise, the term "multiple partner prevalence" refers to "the prevalence of the population with MSP" (UNAIDS 2009d:1).

Concurrent sexual partnerships are a type of multiple sexual partnership (MSP). MSP refers to both sequential or serial (one after the other) as well as overlapping or concurrent sexual partnerships (CSPs) (UNAIDS 2009d:2-3).[3]. CSPs accelerate HIV transmission as compared to sequential partnerships "because new infections can spread much more rapidly through the sexual network when its members are simultaneously connected" (UNAIDS 2009b:3; MoHSS 2009:17). This is also because increased viral loads in people newly infected with HIV are highest in the first six to eight weeks, increasing the possibility of infection to others (MoHSS 2009:17). Thus, the rapid turnover of partners in CSPs contributes to the acceleration or exponential growth of the epidemic.

The title of this study, "sex = u + i²" has been inspired by the mathematical models used by leading concurrency proponents to hypothesise and argue for its connection with the rate at which HIV is transmitted. "Sex = u + i²", when spelt out, reads sex equals you and I squared. Squared means multiplying a number or quantity by itself resulting in an exponential increase, so sex is between you, I and my partner/s. Moreover, such partnerships are never between just two people (as sex = u + i would suggest); they expose one of the partners to their partner's sexual chain (as does sex = u + i²) which connects all the parties to a larger network. This study argues that CSPs are an HIV risk factor and an area of great concern. Furthermore, CSPs are the focus of this study for the reason that slightly "reducing concurrency would slow the epidemic spread, even if the number of sex partners over time remained the same" (UNAIDS 2009b:3; Epstein 2007:176).

Concurrency is more prevalent in sub-Saharan Africa than in any other region in the world among people aged 15-49 (Mah and Halperin 2010:13). It is not surprising that this region claims 68% of people living with HIV in the world, which in these parts is transmitted primarily through heterosexual sexual intercourse (UNAIDS 2010a:2). The particular focus of this study is young people aged 15-24 residing in Southern Africa,[4]

[3] This study uses the terms "serial partners" or "sequential partners" and or "concurrency" or "CSP" to differentiate the two and the term MSP as defined, unless otherwise stated. See Appendix 1 for the risk of HIV transmission by different types of MSP.

[4] Angola, Malawi, Zambia, Zimbabwe, Namibia, Botswana, Lesotho, South Africa, Swaziland and Mozambique (UNAIDS 2010a:2).

with emphasis on my country of origin, Namibia. This study is motivated by the fact that in Africa, about 34% of all people living with HIV in 2009 resided in Southern Africa, out of which young people recorded the highest concurrency prevalence (UNAIDS 2010a:2; James and Matikanya cited in Mah and Halperin 2010:13; UNAIDS 2009d:4; Kenyon and Badri 2009:30). Concurrent sexual partnerships as well as other types of multiple sexual partnerships are among the identified behaviours and contextual factors that drive the epidemic in Namibia, especially among young people (MoHSS 2009:viii-x; 17-35). Young males in particular record the highest number of CSPs with a rapid rate of partner turnover (MoHSS 2009:18). In Namibia in "2006, 16 percent of sexually active men and 3 percent of sexually active women reported more than one partner over the previous 12 months" (MoHSS 2009:viii, 17). According to the Demographic and Health Survey (DHS) of 2006/2007 in Namibia, the percentage of young people "who had sex with a non-regular partner in the past 12 months" in 2007 was 75.5% of females and 90.1% of males; and in 2003, 80.2% of females and 85.1% of males (MoHSS 2010:23). This study is motivated by the stark truth that concurrency is a deadly reality in the sexual lives of young Africans within the context of the complexities of the HIV epidemic.

1.2 HIV and Namibian young people

HIV and AIDS is a complex epidemic with several interlinked determinants. The first of these are structural determinants which include poverty/income inequality, gender inequality, religion, and culture (De la Torre et al 2009:9). Second are social determinants such as sexual behaviour norms, women's status, distribution of services at community level, access to treatment and HIV prevention services (De la Torre et al 2009:9). Third, socio-economic determinants are a factor, such as education, mobility/migration and access to health services (De la Torre et al 2009:9). Fourth are sexual behaviour determinants such as multiple sexual partnerships, intergenerational sex, transactional sex, condom use and coital frequency/abstinence (De la Torre et al 2009:9). A fifth determinant includes individual contextual factors such as age, ethnicity, gender (such as exposure to violence and power to decide over sex), HIV and AIDS knowledge and perception, alcohol use and HIV testing (De la Torre et al 2009:9). The last determinant relates to biological vulnerability, including factors such as gender, male circumcision, viral load, types of sex (oral, forced, or dry) and ill health (De la Torre et al 2009:9).

These determinants increase the vulnerability of young people to HIV. However, recent data does indicate that there is a decline in HIV prevalence in over ten sub-Saharan African countries that are most affected by HIV (UNAIDS 2010a:3). This might be a result of increased changes in behaviour, including increased use of condoms, delay of first sexual experience, and a slight decrease in sexual partners among young people (UNAIDS 2010b:6). Moreover, this decline in HIV prevalence coincides with a change in sexual behaviour patterns or practices among young people (UNAIDS 2010b:3). However, in Namibia, sequential and CSPs among young men has only reduced by 5% and among women by about 1% (UNAIDS 2010b:5). This suggests there are other societal as well as individual factors that influence young people's behaviour and practice regarding CSPs. These factors will be discussed in detail later in the study. They include sexual desire or preference, poverty, low self-esteem, adolescent subculture, identity issues, culture, 'manhood', peer influence (for example, the need to look as nice as their friends forces rural girls into CSPs), gender inequality, media and Western culture influence (specifically American) (Yates 2003:12; MoHSS 2007:30; Shipena and Khuruses 2008:11,14-15; Lafont and Hubbard 2007:138). The study argues that some of these factors are potentially harmful to young people because they can increase their vulnerability to HIV.

Namibia, the focus of this study, is one of the more developed countries in Southern Africa with a low-middle income population and approximately two million inhabitants (UNAIDS 2008a:4). Despite these facts, HIV prevalence remained high in 2007, at 10.3% for young females and lower at 3.4% for young males and as "such the national response requires continued high levels of prevention, care and support services" (UNDP 2010a:199; MoHSS 2010:10). Other data from a 2008 antenatal clinic survey of the Ministry of Health and Social Services/MoHSS (2008:11) shows that the HIV prevalence rate of pregnant women in Namibia shifted from 4.2% in 1992, peaking in 2002 to 22% and dropping to 17.8% in 2008. This data also shows that the overall rate among rural and urban women is similar, except among women aged 15-19 years where HIV incidence in rural areas is slightly higher (MoHSS 2008:16). Lastly, the survey indicated that the HIV epidemic seems to be centred around four pocket areas in northern and

coastal towns "where mobile populations are most likely to take temporary residence such as mining areas, tourist areas, commercial, border entry/exit points" (MoHSS 2008:21).

Namibia's population of two million people may be considered small, and it is also the second most sparsely populated country in the world (MoHSS 2009:2). The population is unevenly distributed, with half of it situated in one of the pocket areas in the north along the Angolan border (MoHSS 2009:2). Together with the enormity of the country and fragmented populations, the efforts of government, non-governmental organizations (NGOs) and others responding to the HIV epidemic becomes costly. Though one of the wealthier countries in Africa, Namibia has a high gini coefficient of 0.6, one of the highest in the world, indicating an unequal distribution of resources among the country's rich and poor (MoHSS 2009:1-2). A third of the population live in poverty (MoHSS 2009:1-2).[5] Furthermore, with a median age of 21.1 years, it is no surprise that those most deprived are young people (UNDP 2010a:186).[6] *The Namibian Newspaper* recently reported that,

> Namibia's latest Labour Force Survey shows that 51. 2 per cent of the country's workforce is jobless. More than 60 per cent of Namibians between the ages of 15 to 34 can't (sic) find work, while, in the group for 15 and 19 years, more than 83 per cent are unemployed (Duddy 2011).

In response to unemployment, the government of Namibia's 2011-2012 Development Budget allocates N$14,6 billion for its job-creation plan, the Targeted Intervention Programme for Employment and Economic Growth (TIPEEG) (Duddy 2011).[7] Despite the generous budget, Namibia is "heavily dependent on the extraction and processing of minerals for export" (MoHSS 2010:1-2,7) and the unpredictable nature of the global market could at any time place the country's economy in jeopardy with a drop in demand

[5] According to the *Human Development Report*, the percentage of the Namibian population with at least one severe depravation in education, health and or living standards is 16%, 37.2% and 60.8% respectively (between the years 2000 and 2008) (UNDP 2010a:162).
[6] Median age is "the age that divides a population into two numerically equal groups; that is, half the people are younger than this age and half are older. It is a single index that summarizes the age distribution of a population" (Central Intelligence Agency US online 2011).
[7] N$1 (Namibian Dollar) is equivalent to R1 (South African Rand).

of minerals such as diamonds. This in turn can have an adverse effect on the budget for HIV and AIDS programmes as well as job-creation initiatives. Furthermore, the response to HIV is challenged by food insecurity which plagues the 67% rural population who are reliant on subsistence farming (MoHSS 2009:2). Namibia is an example of the intertwined nature of the epidemic present in other Southern African countries.

Young people practice concurrency for a myriad of reasons, some out of necessity as dictated by poverty, others out of choice due to sexual preference or experimentation while others due to coercion as they succumb to peer pressure. Arguably, in the context of concurrency, situations of poverty and coercion are potentially unjust, because they increase the vulnerability of young people to HIV. Moreover, concurrency illuminates the interconnection of the sexual realm with the rest of human life experiences. This study highlights concurrency as an HIV risk factor and discusses various responses to HIV prevention for young people by the church in Southern Africa, with emphasis on the Anglican Diocese of Namibia (ADN).[8]

1.3 HIV prevention, young people, and the church

The Anglican Diocese of Namibia (which comprises the whole of Namibia) is one of the twenty-five dioceses that make up the Anglican Church of Southern Africa (ACSA) "found in the countries of Angola, Lesotho, Swaziland, Mozambique, Namibia, South Africa and the island of St Helena (South Atlantic Island)" (Anglican Church of Southern Africa/ACSA online 2010).[9] The Anglican Diocese of Namibia's *Siyafundisa* youth programme, an HIV prevention initiative, is described in this study and its strategies identified. The programme funded by the United States' President's Emergency Plan for AIDS Relief (PEPFAR) is underpinned by the funder's ideological commitment as well as the Christian tenets of abstinence, secondary abstinence and faithfulness as supported by the diocese (CPSA 2004). To appropriate its programme the diocese used *Rutanang,* a peer education approach which follows the logic that condom provision is not enough,

[8] This study uses the following manifestations of the church as developed by Dirk Smit. 'Church' will be used to refer to a local congregation, worshipping community or a group of people gathered together, as a denomination, ecumenical structures of the church and Para-church organizations unless specified (cited in Conradie 2008:11-22).

[9] ACSA is an autonomous church within the worldwide Anglican Communion. ACSA, before 2005, was known as the Church of the Province of Southern Africa (CPSA).

and that youth need to engage in informed conversation and skills building around sexuality, HIV and AIDS, and life skills (Deutsch and Swartz 2002:vii-v). The study proposes a different way of understanding sex with regard to young people and suggests various ethical principles to guide more effective decision making. It argues for a sexual ethic that neither equates sex with morality nor isolates it from the rest of human life (Farley 2008:13).

Over 80% of Namibians are Christians (MapsofWorld.com n.d), which implies that young Christians are not exempt from engaging in sexual practices, such as CSPs. A study undertaken in the Anglican Diocese of Cape Town, which sought to understand the behaviour of church-going teenagers regarding sex and the influence of Christian teaching around sex (in particular the 'no sex before marriage' teaching), found that church-going youth are no less sexually active than non-church-going youth (Mash and Kareithi 2006:127). Christian teaching of abstinence until marriage and faithfulness within marriage has not necessarily had a positive effect on the attitude and behaviour of teenagers around sex (Mash and Kareithi 2005:43-44). Equally, many churches in Southern Africa affirm the same message of abstinence and faithfulness as expressed in the 'AB' of the popular 'ABC' prevention method (abstinence; be faithful; use condoms) (PACANet 2005; Maulano 2010; Banda 2010; Eriksson et al 2010; CPSA 2004; PACANet 2010). In the context of HIV, especially where concurrent sexual partnerships are rife, the church is challenged to offer alternative messages for sexually active youth; for instance, abstinence as a goal rather than the only prevention method (Mash and Kareithi 2005:42-44). In agreement, Musa Dube argues, "the much chorused strategy of ABC continues to fail, because it overlooks the fact that an individual exists within relationships and, unless these relationships are revisited, scrutinized and healed, HIV will find its way through the As, the Bs and the Cs" (2006:139). Margaret Farley's (2008),[10] work on a "just Christian sexual ethic" is employed in this study, as it enables a different way of speaking about sex to young people that moves away from an 'ABC' strategy and from moralistic traditional Christian sexual ethics. Work by African scholars is utilised to complement and enhance Farley's work in areas specific and unique to the African context.

[10] Farley is an American feminist theologian of the Roman Catholic Church and is the Gilbert L. Stark professor of Christian ethics at Yale Divinity School (Yale Divinity School online n.d).

1.4 Christianity and sexual ethics

Within religious thought as well as beyond, issues of sex,[11] sexuality,[12] or the sexual,[13] represent "the secrets" of both religious and human identity and behaviour (Jones 2005b:8241).[14] Traditional Christian teaching on sexuality has been greatly influenced by beliefs shared by Augustine, Tertullian and Monasticism, that there was a connection between sexuality and sin, the remedy of which was marriage (Hinnells 1995:463). Furthermore, traditional teaching held that the pursuit of holiness required one to practice chastity or abstinence from sex, and marriage and virginity were highly valued (Hinnells 1995:463). Other issues such as "homosexuality, abortion and contraception, as well as fornication (which is sex between unmarried persons) and adultery, have all traditionally been regarded as serious sins" (Hinnells 1995:463). Traditional Christian views of the human body, namely, the theories of monism and dualism have influenced current Christian understandings of body and soul (or mind and spirit) that connect the body with sin/hierarchies. Monism sees humans as soul or body and/or one entity with distinguishable aspects (Farley 2008:114-115). Dualism, the more prominent of the two, distinguishes the human body from the soul, the latter being the most valued in Western culture which results in dualisms and hierarchies such as the valuing of intellect over emotion (Farley 2008:113-114). The latter is often assigned to the nature of women and the former to that of men (Farley 2008:114-115). It is argued that the traditional approach to sexuality limits exploration, appreciation and acknowledgment of person's bodies as beautifully created and sexual. Theories around the social and cultural construction of understanding the human body, especially by feminists, aim at correcting the hegemonic misconceptions (i.e. dualism) (Farley 2008:114-115). Consistent with this, Farley offers

[11] In this instance, it is defined as "the fact of being male or female" and or "sexual intercourse" (Soares 2002:766).
[12] In this instance, it is defined as "the capacity for sexual feelings" and or "a person's sexual preference [orientation]" (Soares 2002:766).
[13] In this instance, it is defined as "relating to sexual intercourse, or to physical attraction or contact between individuals" and or "relating to the sexes" (Soares 2002:766).
[14] With reference to "the secrets", this approach to sexuality was greatly influenced by French philosopher Michel Foucault (1926 – 1984) who in his work sought to "detect the different discursive practices that exert power over human bodies" (Furseth and Repstad 2006:63). Foucault, an atheist with a Catholic background, argued that religion has contributed to the way in which people rationalize issues such as madness as well as sexuality (see *The Birth of the Clinic* and *Madness and Civilisation)*; furthermore that "time and space determine an individual's thoughts and action" (Furseth and Repstad 2006:64) (see *The Order of Things)*. Thus his argument infers that religious views on sexuality are historically constructed (see *The History of Sexuality Vol 1-3)* (Furseth and Repstad 2006:64).

an affirming view on the body or personhood, a view that is argued for in this study toward a just sexual ethic.

The sources for Christian ethics include church teaching, Christian tradition, biblical texts, reason,[15] and experience.[16] Farley (2008:189) places emphasis on church teaching, biblical texts, contemporary experience,[17] and secular knowledge.[18] Though different from philosophical ethics, Christian ethics nevertheless attempts to answer the same questions, namely,

> What is good? What values and goals should be pursued? What attitudes and dispositions should characterize the person? What acts are right? What acts are wrong? How do the individual and society go about making ethical decisions? What are just societal structures? (Jones 2005a:1650).

In essence therefore, "ethics is the systematic study of moral reasoning [or rightness] in theory and practice" (World Council of Churches/WCC 2005:50) and so the development of ethical frameworks "can be used to examine the facts and values in question" (WCC 2005:50-51). The terms "morality" or "morals" and "ethics" are often used synonymously and thus interchangeably, which is the case in this study, unless otherwise stated. In this regard this study understands sexual ethics as a systematic "reflection on sexual morality, sexual behaviour and societal structures of lived sexuality" (Haspel 2004:490). In other words, it is a "discipline that tries to understand the moral life [action and character]" (Farley 2008:7-8). However, sexual morality "gives account of the norms, which are factually valid or discursively demanded in a certain society at a certain time" (Haspel 2004:490). In other words, it is about life, which is "real action, choice, judgment, experience" (Farley 2008:7). Suitably, Farley's work provides guiding questions that facilitate ethical discernment in the realm of human sexuality, such as

[15] Though reason is present in all the sources, it is understood as emanating from humans and not from special revelation as in scripture (Farley 2008:188).
[16] Example of a useful methodology is the Wesleyan Quadrilateral. See Outler (1964), and Gunter et al (1997).
[17] For Farley (2008:189), the contemporary experience is found in our actual events, relationships, emotions, feelings that we experience in these events and relationships (Farley 2008:190).
[18] Farley uses 'secular knowledge' instead of 'reason' because it can be understood as not reliant or dependent on revelation, but there is room for revelation.

relating to the human body, culture, gender, love and desire. These will be explored in chapter four and chapter five.

The general ethical perspectives or approaches are deontology (understood as intrinsic or given duties), utilitarianism/consequentialism (whereby right or wrong is determined by consequences of actions), and virtue ethics (WCC 2005:51; Farley 2008:242; Rachel 1999:175-185).[19] Generally, Christians make their ethical decisions based on certain basic principles. These, according to WCC (2005:47-48), include, first, showing Christ's love to ones neighbour, and second, to treat every person with unconditional value because Christianity affirms that everyone is created by God, in love and in God's image. Third, Christians are to work for true reconciliation, as exemplified by Jesus, who died to reconcile all people to God. Fourth, Christians are to seek justice for those who are alienated from others. Last, Christians are to live responsibly as community and as members of one body. The study follows the assertion that virtue ethics supports the general approach described above.

In the realm of sexual ethics and in addition to the abovementioned general approaches, contemporary Christian views offer different emphases or starting points. These include essentialists,[20] social constructionists,[21] revisionists,[22] and those with a historical approach,[23] feminists,[24] and other denominational and non-denominational interpretations. In the arena of sexual ethics for young people, the main views are those

[19] Virtue ethics emphasizes what we ought to be (Farley 2008: 242). The word virtue generally means a behaviour showing high moral standards and a good or desirable personal quality (Soares 2002: 942). Aristotle, Plato, Socrates and other thinkers approached ethics by looking at the virtues of people. The following definition was deduced - virtue has been defined as "a trait of character, manifested in habitual action, that it is good for a person to have" (Rachel 1999:176).

[20] They argue that "certain meanings are intrinsic to our created human sexuality" (Nelson and Longfellow 1994: xvi).

[21] They argue that "sexual meanings are created through processes of social interaction" (Nelson and Longfellow 1994: xvi).

[22] These include Todd A. Salzman and Michael G. Lawler who argue that for instance "premarital intimacy ought not to be seen as compromising the integrity of the forthcoming marriage but rather as a developmental procession to marriage" (cited in Keenen 2010:149).

[23] A historical reading of sexuality moves to an understanding of ourselves radically as persons-in-relation (Weeks 1985:44). Also it understands that our relationships and identities are not static (Carter Heyward cited in Nelson and Longfellow 1994:9).

[24] Feminists use the principle of justice, raising questions "about the fundamental legitimacy of that concept, in that it can undermine the identity and dignity of women" (Keenen 2010:150). They also raise questions around human embodiment, gender and sexual desire as previously mentioned.

of fundamentalist Christians or traditionalists who are "primarily interested in promoting the moral teaching based on the physical and biological issues of sexuality…[focusing] more on teaching about actions, than dispositions, values, habits, or virtues" (Salzman and Lawler cited in Keenen 2010:149). Therefore, and to repeat, the primary message to young people of purity, abstinence from sexual expression, and marriage as an expression of human sexuality is more like a "one size fits all" approach to sexuality (Salzman and Lawler cited in Keenen 2010:149). Other less traditional views place more emphasis on the emotional and personal than on the physical, biological and gendered issues of sexual ethics. The more contemporary (or revisionist) view sees "the nature of sexual relationships, whether hetero- or homosexual, whether premarital or marital, is based on being complementary" (Salzman and Lawler cited in Keenen 2010:150). For instance, those who hold these views emphasize safer sex for young people and thus the importance of building trust within possible sexual relationships (Blodgett 2002; Fortune 1995; Gudorf 1994). It is the more traditional views that characterise the church in Southern Africa, as influenced by the process of 'missionisation' but not excluding the influence of African cultural, traditional and religious views. The study argues and indicates that there are these layers of influence within the sexual world of young people which pose several challenges to ethical discernment.

1.5 An appropriate Christian sexual ethic for young people

As an effective Christian sexual ethical response to the dilemma of concurrency and to the traditional way the church does sexual ethics, Farley argues that in the sexual sphere what and how we should love "lies in the justice of our love, our desires, and our actions" (2008:preface). Farley's "just sex" Christian ethic encompasses "justice in loving and the actions which flow from that love" (2008:207). She defines 'justice' as "to render to each other her or his own" and translates it into the following basic ethical principle: "persons and groups of persons ought to be affirmed according to their concrete reality, actual and potential" (Farley 2008:208-209). The principle of justice informs, underlies and embodies Farley's framework and guides ethical discernment. The study shows how Farley (2008:208) argues for an ethic that understands the body or personhood as "embodied spirits" or "inspirited bodies". This includes appreciating and

critiquing/problematising gender and culture. Farley (2008:209) argues for an understanding of love and desire or sexuality that flows from a view of love as an affective response, affective union and affective action with the one loved. Farley's views of the appropriate and inappropriate understandings of the body, culture, gender, love and desire facilitate a different way of doing sexual ethics. It enables young people to reflect on the various elements or questions related to human life, not excluding concurrency and HIV that affect the way we speak about sex and make sound ethical decisions. Therefore, Farley's (2008:215-231) sexual ethic contains the following norms for sexual justice: 'do no unjust harm'; free consent of partners; mutuality; equality; commitment; fruitfulness; and social justice. These principles are to be appreciated in light of Farley's views on the body, culture, gender, love and desire and by the respect and affirmation of persons as relational beings, capable to self-determine/autonomy.

Furthermore, the study utilizes and analyses Farley's work to highlight and argue for just sexual relationships among young people as 'seen through God'seyes' utilising the doctrine of the nature of God. The study argues that God is a God of justice and a God of love and thus sexual (and non-sexual) relationships of young people should seek God's-justice and God's-love. The analysis takes into consideration the risk concurrency places on young lives, the deeper questions around structural justice it raises, issues specific to young people (i.e. growth development), and how concurrency illuminates the importance of understanding sex in the context of the whole of human life. Finally, the study proposes an ethic that moves from a position that says *to-justice-no* (or to just say no to sex), which focuses on morality but rather says, *to-justice-yes* (or yes to just sex). The notion of a just-God is used to facilitate ethical discernment by young people in the sexual realm. This is accomplished by addressing questions around culture, body, gender, love and desire, and Farley's seven justice norms. In sum, the study argues that the principle which is to underpin ethical decisions is "justice" that respects persons as embodied spirits, inspirited bodies, free to choose and a relationality that presupposes and embodies God's-justice, God's-love.

In order to do this, the study asks, in light of concurrency as an HIV risk factor, what would be a just Christian sexual ethic for engaging young people in Southern Africa, with particular reference to Namibia?

1.6 Research process

In order to answer this key research question the following four sub-questions are addressed. First, to what extent are concurrent sexual partnerships among young people an HIV risk factor? Second, what is the response to HIV prevention of the church in Southern Africa, particularly the Anglican Diocese of Namibia, in engaging the sexual behaviour patterns among young people? Third, what are the implications of this "just sex" ethic for HIV prevention in the church among young people? Last, how can this sexual ethic be appropriated in the church?

The study therefore pursues the following four objectives. The first objective is to describe concurrent sexual partnerships among young people as an HIV risk factor. The second is to identify the response to HIV prevention of the church in Southern Africa, particularly the Anglican Diocese of Namibia, in terms of engaging the sexual behaviour patterns among young people. The third is to develop a just sexual ethic using the work of Margaret Farley on "just sex" for young people in light of concurrency as an HIV risk factor. The last objective is to discuss the implications of a just sex ethic for HIV prevention among young people in the church.

The thesis is based on a non-empirical study and utilises a 'See, Judge/Reflect, Act' design which is a process for social justice. The 'See, Judge/Reflect, Act' process involves identifying a social problem or situation, undertaking social analysis and theological reflection, and appropriating the findings (Methodist Church of Southern Africa/MCSA 1991:3-5; Australian Catholic Social Justice Council/ACSJC 2011:1). The 'See' component comprises "carefully and intentionally examining the primary data of the situation. What are the people in this situation doing, feeling, and saying? What is happening to them and how do you/they respond?" (ACSJC 2011:1). The 'Judge/Reflect" component seeks to answer why a situation exists, its root causes and "explores the

situation in deeper analysis, and dialogue with religious tradition" (ACSJC 2011:3). The 'Act' component comprises "planning and carrying out actions aimed at transforming the social structures that contribute to suffering and injustice" (ACSJC 2011:4). The 'See, Judge/Reflect, Act' process is appropriate for this study as it provides a systematic framework for identifying the dangers of concurrency as it relates to young people, engaging Christian sources of sexual ethics to analyse the context, and proposing appropriation methods for church response.

The study is undertaken within the paradigm of Christian sexual ethics as understood and practiced by feminist ethics. The literature review focused on HIV and AIDS epidemiological data, concurrent sexual partnerships studies, church response to HIV prevention and Margaret Farley's work of "just sex" Christian ethics. The study utilised data sourced from the Diocese of Namibia, the University of Namibia library, Windhoek and the University of KwaZulu-Natal, Pietermaritzburg which includes studies, booklets, documents, manuals, journals, books and theses. Further sources include non-governmental organizations or faith-based organizations, internet websites, books, newspaper articles and other useful publications.

The study commences by describing and defining the nature of CSPs within the larger context of the HIV epidemic in Southern Africa and Namibia. In this chapter, the graphs and images that are included mainly serve to enhance understanding around the relatively new and often tricky concept of concurrency. It is acknowledged that multiple sexual partnership studies are not always directly comparable because there have been various definitions and methods of measuring. This is followed by identifying the response to HIV prevention of the church in Southern Africa and particularly those of the Anglican Diocese of Namibia as they engage with young people. This is done with the aim to decipher useful and ineffectual sexual ethical principles, understandings around sexuality and messages that will be used in the development of a just Christian sexual ethic. Farley's Christian sexual ethic is used to guide the analyses of church responses to prevention in light of CSPs, the sexual realm and the whole of human life, toward the development of a just sexual ethic for young people. Finally, context and text are brought

into dialogue with discussion on the implications of a "just sex" ethic to the church's HIV prevention for youth.

This study does not explore all the dimensions of sexuality experienced by young people or those of other age groups. The study focuses on sexuality and sexual ethics as they relate to the context of concurrency, and thus an audience of predominantly sexually active youth. In addition, with regard to HIV and AIDS responses by the church, the study is limited to the aspect of HIV prevention.

1.7 Outline of the study

Chapter two discusses the concept of concurrent sexual partnerships or concurrency, focusing on how the concept emerged, and the debate around the risk of concurrency and other kinds of multiple sexual partnerships to the rate of HIV transmission. It is argued that concurrency increases the rate of HIV transmission due to the nature of the sexual network, its biological plausibility and various social factors. The evidence of the prevalence of concurrency among young people in Southern Africa and particularly Namibia is given. Images of various concurrency campaigns in Southern Africa are provided. The chapter concludes with a discussion of the various societal factors that influence young people to engage in CSPs in Namibia.

Chapter three discusses HIV prevention by the church in Southern Africa and particularly by the Anglican Diocese of Namibia in their engagement with young people in the context of concurrency. The predominant prevention message to young people has been through the 'ABC' approach, specifically promoting abstinence and faithfulness within marriage. The chapter commences with a brief discussion of the general way in which the church understands sexuality and engages sexual ethics.

Chapter four introduces the work of Margaret Farley on a "just Christian sexual ethic", showing how Farley's ethic enables a different way of speaking about sex to young people, as opposed to the traditional moral approach of the church. It also addresses how Farley's ethic is appropriate to the dilemma of concurrency. The chapter commences with

Farley's understanding of Christian sexual ethics and describes her concept of justice. Farley raises several guiding questions within the sexual realm that underpin and facilitate ethical discernment. These include matters around culture, gender, the body, love and desire. These are discussed in the chapter, in addition to how they relate to the church's HIV prevention messages. These then lead to the proposed norms of Farley's just sex ethic which are described respectively. These are do-no-unjust-harm, free consent, mutuality, equality, commitment, fruitfulness and social justice. The chapter concludes with Farley's views on a just sexual ethic and its implications for young people.

Chapter five analyses Farley's "just sex" ethic with a view to developing an ethic that is specific to young people's experiences and requirements in the context of concurrency. In addition, it argues for a "just Christian sexual" ethic as willed by a God of justice or a just-God. The ethic comprises Farley's seven justice norms which are specific to the experiences and requirements of young people, specifically those who are sexually active. These include issues of self-image, *chopolife* sub-culture, peer pressure, coercion, poverty, and sexual experimentation among others. The analysis takes into consideration the different (growth) development stages of young people, namely, from adolescence to young adulthood. It is indicated that these contribute to their capacity to discern unjust and just situations and relationships.

Chapter six summarises and concludes the study by discussing the implications of the proposed just Christian sexual ethic for HIV prevention in the church among young people. This is done by suggesting the 'SAVE approach' which complements the principle of justice argued for. The 'SAVE approach' advocates safer sex practices; access to treatment; voluntary testing and counselling; and empowerment.

Chapter Two

Concurrent sexual partnerships among young people as an HIV risk factor

2.1 Introduction

This chapter shows that concurrent sexual partnerships (CSP) or concurrency among young people is an HIV risk factor. Firstly, through, a brief discussion on how the concept of concurrency came to be recognised as an HIV risk factor. Thereafter, the biological danger of concurrency is explained. Followed by discussion on the debate around concurrency, namely, how to define and measure it and its implications on HIV transmission. Evidence of concurrency among young people in southern Africa and particularly in Namibia is offered. The chapter concludes with a thorough discussion of the societal factors that influence concurrency among young Namibians.

2.2 Sex = u + i²: the beginnings of concurrency

The term "concurrent partnerships" and the idea that concurrency was connected to HIV transmission came about in the early 1990s through the work of C.H. Watts and R.M. May (in 1992) and later in the work of M. Kretzschmar and M. Morris (in 1996 and 1997) (Epstein 2010:30). While it was only in 2006 that UNAIDS made "mention of concurrency in its official [HIV] literature" (Epstein 2010:30). Helen Epstein (2007:160-161,163) infers that the reduction of HIV incidence in Uganda and Kagera (and not elsewhere in Africa) in the 1980s and especially 1990s was in great part due to the reduction in concurrent sexual partnerships. In these geographic regions a social movement was in place where government and communities responded to the HIV epidemic by addressing the vulnerabilities of women and girls, comforting the sick, caring for orphans, warning people of the dangers of casual sex, and by men reducing

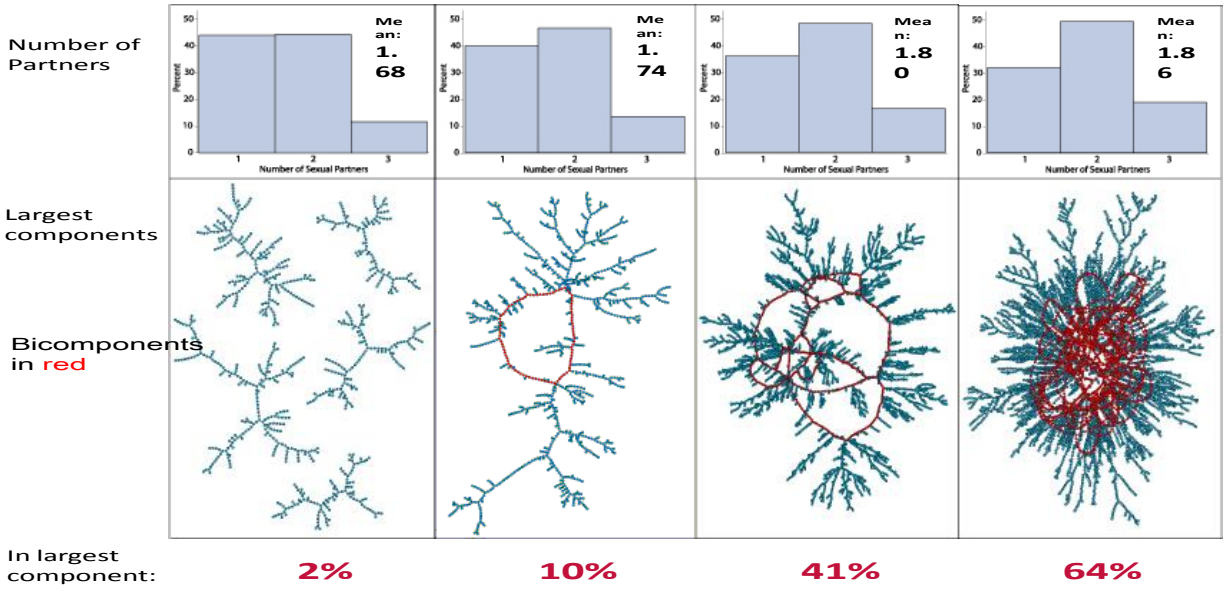
multiple sexual partners (Epstein 2007:160-161,163).[25] Though the word "concurrency" was not used and would have been unknown "to those who joined this social movement ... government campaigns made one thing clear: everyone was at risk" (Epstein 2007:161). The sense of urgency created here prompted people into action, and only later were the mathematical models of Watts and May,[26] and of Kretzschmar and Morris,[27] introduced to hypothesize and argue for the connection between concurrency and HIV transmission (Mah and Halperin 2010:12; Lurie and Rosenthal 2010:17). Hence, the title of this study is a mathematical equation that highlights the exponential nature of a concurrent sexual network. The following table illustrates the mathematical modelling of concurrency as presented by Morris. In this exercise, Morris

> modelled a community of 10,000 sexually active adults and determined the complexity of the resultant networks. In each scenario she modelled the percentage of persons with 1, 2, or 3 sexual partners. Each scenario changes these proportions resulting in a slightly higher mean number of sexual partners for the population as a whole. She starts at 1.68 partners per person and ends at 1.86 partners per person. As you can see with each increase in the mean number of partners the proportion of the population networked rises starting at 2% of the population networked with a mean of 1.68 partners. An increase to 1.74 partners links the isolated networks together and with a mean of 1.86 partners, 64% of the population is linked into a single sexual network (cited in Halperin 2006:16).

[25] Even though UNAIDS at the time did not publicize reports from Uganda showing that in the 1990s partner reduction "was the major behavioural change during the HIV decline" (Epstein 2010:30), it seems that people on the ground in Uganda were aware of its importance.

[26] Their model was "based on transmission per partnership, which demonstrated that the rate of spread of infection is much faster than would be predicted in the absence of concurrent partnerships" (Mah and Halperin 2010:12).

[27] Theirs was a microsimulation/stochastic model which they used together with data and motivation from Uganda. Kretzschmar and Morris investigated how, all other things being equal, "increases in levels of concurrency had a more significant impact on epidemic spread than increasing the number of partnerships [or simultaneous sexual partnerships]" (cited in Mah and Halperin 2010:12, 30; Lurie and Rosenthal 2010:17; Epstein and Morris 2011:17, 21). Their model however, did not contain all the vital HIV dynamics such as stage-specific transmission rates, births and deaths, and so was not able to "observe the point at which transmission would fall below the reproductive threshold for persistence" (Epstein and Morris 2011:17), but only how quickly infection spread. That said, this model actually underestimated the effect of concurrency and not overestimated it as Lurie and Rosenthal (2010:35), and Sawers and Stillwagon (2011) claim (Epstein and Morris 2011:18).



(Morris cited in Ruark 2010)

2.3 Biological plausibility of concurrency: accelerating HIV transmission

The biological plausibility is such that CSPs accelerate HIV transmission as compared to sequential partnerships (UNAIDS 2009b:3; MoHSS 2009:17). In the 'acute infection' window period which is typically about three weeks long (but can last up to six months depending on the virus sub-type) the viral load is much higher than in the other stages (Halperin and Epstein 2007: 20; UNAIDS 2009c:4). Therefore, "the combined effects of sexual networking and the acute infection spike in viral load means that as soon as one person in a network of concurrent relationships contracts HIV, everyone else in the network is placed at risk" (Halperin and Epstein 2007:20; Kenyon and Badri 2009:31)

(see Appendix 1). Thus, the rapid turnover of partners, together with less consistent condom use and low levels of male circumcision in CSPs contributes to the acceleration of the epidemic (Halperin and Epstein 2007; Halperin and Mah 2010:11). Concurrency is never a case of sex between two people, $u + i$, but between 'you and my partners', $u + i^2$.

2.4 The concurrency hypothesis: proponents and dissidents

There has been much debate around the concurrency hypothesis with its share of proponents and dissidents. The reason for much disagreement around the concurrency debate is that there has not been consensus on its definition and measurement methods. Concurrency can have different time-frames and scenarios/types of sexual relationships (and so not all measurements are directly comparable and thus compromising the legitimacy of the evidence) (Lurie and Rosenthal 2010:18;Mah and Halperin 2010:12). Some scholars (see Lurie and Rosenthal (2010:17) Largarde (cited in Mah and Halperin 2010:13); and Sawers and Stillwagon (2010)) argue that the evidence base that connects concurrency as the cause of high HIV transmission is weak. They argue rather that concurrency may be associated with high HIV transmission and that concurrency requires more targeted research and refined definitions. Others suggest a direct link (see Mah and Halperin (2010:25); Epstein (2007:176–178;2010:29-30); Morris and Kretzschmar (1997:641-648); Southern African Development Community/SADC (2006:3); and UNAIDS (2009b:1; 2009d:1)). What I would argue is there has been sufficient data outside of sub-Saharan Africa, and recently within, that shows that concurrency plays an important role in the spread of sexually transmitted infections (STIs) and HIV (see Kenyon and Badri 2009).

Morris (2010) clarifies two points to better understand concurrency. The first is that at an individual level, concurrency should be understood as "increasing your risk of transmitting infection, not acquiring it" (Morris 2010:31; Epstein and Morris 2011:11). In other words "concurrency is not [so much] a risk for the person who has concurrent partners, it is a risk for that person's partners" (Morris 2010:31).

The second is that at a population level, the prevalence of concurrency does not correlate with the prevalence of HIV, because "HIV prevalence is a cumulative measure over time...over many years...[while] concurrency measures on a survey, by contrast are time-delimited, typically for the last year" (Morris 2010:32). Therefore, empirical measures would only show a positive correlation if both HIV prevalence and behaviour were at equilibrium for a period of time, which is not the case in sub-Saharan Africa (Morris 2010:32). Research on developing appropriate and effective measurement methods is well underway. UNAIDS, in collaboration with experts in the field, introduced a set of terms, definitions and monitoring and evaluation programmes which are becoming widely used (UNAIDS 2009a).

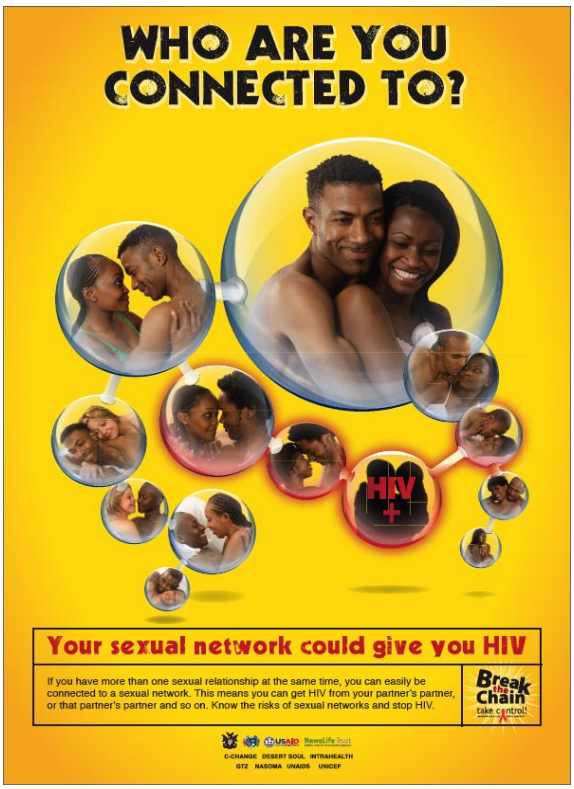
With the aforementioned in mind, empirical studies, ethnographic studies or qualitative data and mathematical modelling studies represent the body of research on which the "evidence for the concurrency hypothesis rests" (Epstein 2010:29). Empirical studies show "the prevalence of concurrency in different populations" (Epstein 2010:29). Ethnographic studies suggest that the "concurrency hypothesis is plausible to many people in Africa" (Epstein 2010:29) as influenced by their respective social, cultural and economic contexts (Mah and Halperin 2010:14). Mathematical modelling demonstrates "that high rates of concurrency can drive high rates of HIV transmission, even when overall numbers of partnerships are low" (Epstein 2010:29), and this is exacerbated by the biological plausibility of concurrency. Concrete examples of concurrency among young people in Southern Africa and specifically Namibia are provided shortly.

This study thus strongly affirms the mathematical model of Kretzschmar and Morris that proves the concurrency theory - that a reduction in small numbers can have a large effect (Epstein 2010:30). Even though a concurrent sexual partnership may involve a low number of overall partners per individual, for instance two or more overlapping long-term and stable relationships (such as a polygamous one), they can still be dangerous because often condom use is low and some of the partners do have occasional/casual sex outside of these (SADC 2009:14). Though qualitative studies have not shown that concurrency is *the* driving force of the epidemic, compelling evidence exists that

concurrency is common in Southern and parts of Eastern Africa (Mah and Halperin 2010:27).

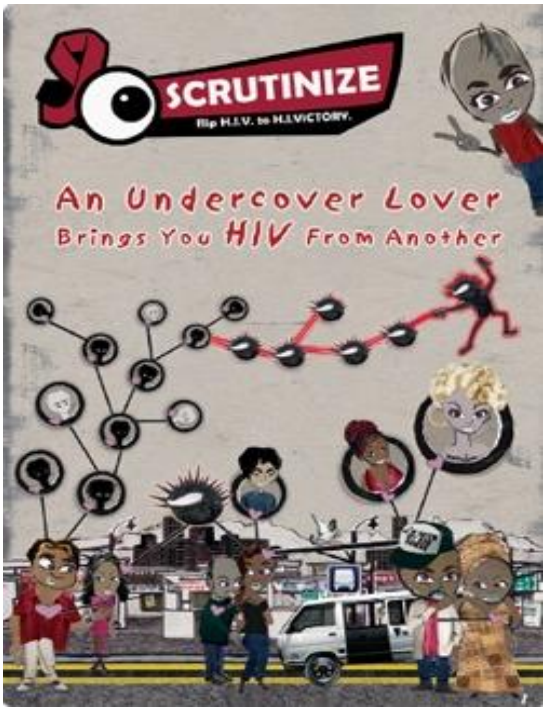
Several youth prevention programs initiated by governments and non-governmental organisations in Southern Africa have taken MSPs seriously. For example, there are various campaigns in Namibia, Botswana, and South Africa. In Namibia, 'Break the Chain' is an award-winning campaign. As explained below, the campaign

> utilized highly visible mass media and a simultaneous community-based strategy involving interpersonal communication interventions to increase HIV awareness and convince Namibians engaged in multiple and concurrent sexual partnerships to seek testing and counselling services (IntraHealth International online 2010).



The ‘Break the Chain – Namibia’s Youth Song’ targeting those above 14 years old, is a popular song addressing CSPs, sung by young Namibian artists (The National IEC Warehouse online 2011).

‘The Scrutinize Campaign’ in South Africa urges people to “eliminate the element of surprise” because they can become infected through their partner’s “undercover lover” (USAID online 2009).



‘Check yourself! Break the chain of Multiple Concurrent Partnerships’ is a campaign in Botswana (Botswana Teen Club online 2010).

‘Intersexions’ is a South African Broadcasting Corporation (SABC 1) television series on concurrent sexual partners that aired in 2010/ 2011 and currently airing in 2012 (Intersexions-tv online n.d).

In the final analyses, I would argue, “interventions cannot and should not wait until the perfect evidence base exists to move forward...it would be strange and indeed irresponsible for prevention programs to simply ignore the issue of concurrency” (Mah and Halperin 2010:27-28).

2.5 Concurrency and young people in southern Africa: some evidence

Comprehensive international studies of the differences in sexual practices around the world concluded that "men and women in sub-Saharan Africa typically have a similar or lower number of lifetime partners than do their heterosexual counterparts elsewhere" (Wellings et al 2006). However, concurrency is more prevalent in this region than anywhere else (Mah and Halperin 2010:13). Arguably, the prevalence of concurrency sets Southern Africa, in particular, apart from the rest of the world.

The Global Programme on AIDS (GPA) in the early 1990s found the following data on the prevalence of concurrency in men aged between 15-49 years in various countries; in Lesotho it was 55%, and in Lusaka, Zambia it was 22% (Caraël cited in Mah and Halperin 2010:13).[28] Interestingly, in Manicaland, Zimbabwe, "men who reported having MCPs [multiple and concurrent partnerships] fell by 40 percent between about 1998 and 2003" (African Press International online 2011). This decrease correlated with a drop in HIV infection and countrywide salary decreases of about 90% (African Press International online 2011). One reason could be that MSPs were no longer economically sustainable. A study in 2006 in the Eastern Cape, South Africa, reported that 55% of young men "engaged in one or more concurrent relationships in the past" (Jewkes et al cited in Kenyon and Badri 2009:29). Another study in Cape Town found that 29% of the young men and 8% of the young women were involved in CSPs (Kenyon and Badri 2009:29). A national study in South Africa among 20 - 30 year olds, found that low knowledge on the risks of MSP existed (UNAIDS 2009d). It recorded that over 90% of males and females reported that using condoms was an HIV preventative measure, under 50% mentioned abstinence from sex, under 25% mentioned being faithful and having one partner and only under 5% mentioned reducing sexual partners (UNAIDS 2009d:4). Countries with a significant decline of HIV prevalence among young people of more than 25% are Botswana, Ivory Coast, Ethiopia, Kenya, Malawi, Namibia, South Africa,

[28] The prevalence of concurrency in this instance means those who reported more than one regular partner – "defined as someone with whom one has had sexual relations for at least one year" (Mah and Halperin 2010:13).

Tanzania, Zambia and Zimbabwe. Those with a decline of more than 25% are Burundi, Lesotho, Rwanda, Bahamas and Haiti (UNAIDS 2010b:3).

2.6 Concurrency and young people in Namibia

It has already been stated that in Namibia, MSPs, specifically concurrency, are highest among young people (MoHSS 2009:18). In a Demographic and Health Survey (DHS) of 2006/2007, the HIV-knowledge of young people was recorded (MoHSS 2010). It found that young people who have correctly identified ways to protect themselves from HIV transmission and who reject the misconceptions around HIV has increased from 39% to 65% among young women and 51% to 63% among young men (MoHSS 2010:21). However, even though there was this improvement, it is recorded that "35% of young people still do not know the basic facts about avoiding HIV infection" (MoHSS 2010:21). Even though positive change is happening, continuous interventions are required, especially in the context of concurrency. These sexual partnerships are dangerous towards young people but also to those in other age groups, not only as a result of their individual behaviour, but more so from the behaviour of their partners (Epstein 2007:60).

There are various societal factors that influence the high rates of concurrency, summed up in issues of choice, coercion and necessity. Among young Namibians as previously mentioned, these include poverty, adolescent subculture, low self-esteem, culture, issues of 'manhood', peer influence, gender inequality, media and Western culture influence, intergenerational sex, sexual desire or individual preference, HIV-risk perception, alcohol use, low male circumcision, transactional sex and population mobility (MoHSS 2009:viii-x;17-35; Yates 2003:12; MoHSS 2007:30). These vary in degrees of influence.

One of the key influences is the adolescent subculture which has come about as a result of adolescents defining their own identity as they negotiate between local culture and modernity (as presented by media, magazines and music especially that of an American nature) (Hailonga-van Dijk 2007:138). This *chomolife* or *chopolife* subculture as referred to by Namibian youth includes its own values, styles, cultural tastes and languages.

However, as young Namibians try to live out this American influenced life, they face difficulties as they "often lack the resources to buy trendy clothes or attend nightclubs" (Hailonga-van Dijk 2007:138). As a result they take up maladaptive strategies such as taking up many sexual partnerships such as those with 'sugar mummies' or 'sugar daddies' (older women and men) and *Kamborotos*.[29] In the book *Unravelling Taboos*, Hailonga-van Dijk (2007:137-138) writes that for several reasons, "adolescents are easily influenced or attracted to external forces," first, because their identities are fluid, as theirs is a period of self-discovery. Second, they are curious, ready and willing to learn new things. Third, "there is the instability of traditional culture and the presence of western cultural hegemony." Last is the agency and ability of adolescents to influence culture and development. Hailonga-van Dijk (2007:140) goes on to say that as much as adolescents are influenced by external forces whether it be music, television or social-networks, they are not passive recipients of information, "they interpret it as influenced by their local culture," whether or not it yields negative or positive consequences. In addition, their awareness of global situations is created.

A target audience research report, *Multiple and Concurrent Sexual Partnerships in Namibia* reported that "culture fuels the practice of having many partners" (Shipena and Khuruses 2008:11).[30] This involves cultural practices that enable and force young men and women into CSPs such as the practice of *tjiramues,* a Herero word and practice "where a man can sleep with as many of his cousins as he wants, regardless of whether he or they are married…there is no condom negotiation" (Shipena and Khuruses 2008:11). One participant reported, "for me I think the reason why we are having many partners is because of culture." Another said, "you can have five cousins...If we meet we can just go and have sex" (Shipena and Khuruses 2008:11).

[29] This is an accepted practice where a married person takes on a mistress, usually younger persons who are students and the like, with no steady income (Lister 2010).

[30] The methodology of the study was that – "qualitative interviews were conducted in the form of Focus Group Discussions (FGDs) held in both rural and urban areas of Namibia. Focus groups were divided into separate groups of males and females between the ages of 16 and 20 years, 21 and 29 years and 30 years and older. Not all regions of the country were considered for sampling, since some have similar demographic features. However, a total of 22 locations countrywide were covered to ensure that the sample was representative of the target population and that a valid, reliable response was obtained from the data collection tool" (Shipena and Khuruses 2008:8).

Participants in the abovementioned study also recognised that the issue of 'manhood' leads people into multiple partnerships. 'Manhood' here refers to the penis, which rural and urban Namibian males feel "forces them to have other partners…[as it] proves to women that [their] manhood is working properly and it also earns [them] status among other men" (Shipena and Khuruses 2008:14). A participant was reported as saying, "if your manhood says it needs to get something you need to make a plan" (Shipena and Khuruses 2008:14). Furthermore, a male person was identified by the participants as a hunter, needing to sexually conquer as many women as possible. The reason given was, "that man was created with the purpose of satisfying women" (Shipena and Khuruses 2008:12).

Similarly, the issue of sexual satisfaction was mentioned as a reason. One urban male participant aged between 16-20 years said that "what causes a person to have more than one sexual partner is when your partner does not satisfy you with love. It also forces you to go for other partners to see if he/she can satisfy you" (Shipena and Khuruses 2008:12). An urban female participant aged between 21-30 years said, "if the man is having a small penis and he is not satisfying you, obviously you look for another one who will satisfy you. And this one who does not satisfy you, you keep him for his money and you also keep the other one for sex" (Shipena and Khuruses 2008:12). In essence, involvement in CSPs motivated by lack of or need for sexual-satisfaction is one made out of individual choice.

However, a number of young people are coerced into CSPs for several reasons, one of which is peer-pressure. For example, in the context of rural Namibia, young women "tend to take more partners because they want to be supported by different men so they can look nice like their friends" (Shipena and Khuruses 2008:15). Another coercive and often necessary and vulnerable situation exposing young women is that of intergenerational sex. It is recorded that 7% of single women and 26% of married women are involved in a relationship with a partner ten years or older (MoHSS 2009:ix;22). These types of relationships expose women to higher levels of sexually transmitted infections through the older partner, who is likely engaged in MSPs (MoHSS 2009:22-3). Thus, lack of condom use coupled with concurrent partnerships will introduce the virus "where it

quickly spreads as a result of rapid partner turnover and common concurrent partnerships" (MoHSS 2009:ix). Additionally, there is greater risk because the sexual début of girls between 10-14 years in Kavango, Omaheke and Ohangwena (northern Namibia) has been with men ten or more years older (UNICEF cited in MoHSS 2009:22).

In the context of poverty, income inequality, unemployment (which stands at just over 50%) or limited opportunities and thus mostly out of necessity, sex has become a commodity, bartered for services and goods. The group most vulnerable to transactional sex is women who have not completed their schooling "possibly because their marital independence has not been matched with new income generating opportunities and many remain economically dependent on men" (MoHSS 2009:ix; Shipena and Khuruses 2008:13). However, 'sugar mummies' do exist and seem to be highly desirable partnerships (MoHSS 2009:24). These partnerships are risky, because the women (and men) engage in unprotected sex, there is limited decision making power for women, and there is exposure to a larger sexual network (of concurrent partners). It was reported in 2002 that 7% of young women and 10% of young men in Namibia reported having engaged in some form of transactional sex (SIAPAC in MoHSS 2009:25). Young people involved in these relationships may experience sexual violence and further danger as they get involved with older men who may coerce them into dangerous activities.

Furthermore, men having sex with men (MSM) are a group involved in concurrency. Even though the epidemic in Namibia is mostly as a result of heterosexual sexual acts, MSM are at increasing risk of infection for several reasons. First, men who have sex with men are a hidden group in Namibia, in part because of the penal code in Namibia which criminalises sex between two men (Iipinge 2008:35-36). As a consequence, their sexual relationships occur in secrecy which elevates the risk of transmission (Iipinge 2008:iv). Second, risk is increased because there is a lack of condom use together with sexual involvement with casual partners (Iipinge 2008:iv). Third, young men are involved in these partnerships with other men who are either married or involved with other heterosexual partners (Iipinge 2008:iv).

In sum, the secrecy among MSM facilitates the spread of HIV through the concurrent sexual network of these men. The effects of concurrency are far reaching and extend beyond the prevalence of STIs to unplanned pregnancies, unstable relationships, and various forms of abuse. The effects also include the perpetuation of gender and cultural stereotypes such as 'manhood' or 'men as hunters' and finally, the lack of protection and prevention against infection, such as among MSM, in transactional and intergenerational sex (Njoroge and Wanjiru 2010:8-9). As such, prevention programmes should prioritize the reduction of CSPs through "social [norms] and [sexual] behavioural change and where feasible, through addressing structural factors," as well as include more practical means of increased condom use, male circumcision, HIV testing and treatment adherence (UNAIDS 2009d:5). This type of prevention includes the engagement of the church or faith communities in "informed public discourse around multiple and especially concurrent partnerships, including age-disparate sex and HIV" (UNAIDS 2009b:8). Thus it is important for the church, especially in Africa, to become more involved in the response to concurrency in a way that engages the various factors and consequences of concurrency.

2.7 Conclusion

This chapter has demonstrated that concurrency is an HIV risk factor among young people by discussing the concept of concurrency and arguing that sufficient evidence exists that directly links it with an increased rate of HIV transmission. Several illustrations provided visual imagery to assist in describing this link with a mathematic modelling exercise and proof of the biological plausibility of concurrency. Additionally, evidence of concurrency among young people in Southern Africa was provided. This evidence illuminated the vulnerability of young people to HIV, the danger that a concurrent sexual network places on all people and the connection of concurrency with the rest of human life experiences. It also shows that young people's sexual behaviour and practices can be directed by their individual choices or preferences, out of necessity when it is to escape structural injustices such as poverty, or by way of coercion by others. Furthermore, none of the campaigns on concurrency provided in this study feature church or faith-based participation. Arguably, however 'inaccurate' research findings on CSPs

may be about the nature of these sexual networks, the biological plausibility and the societal factors highlight a deadly dilemma that warrants immediate response by the church. The study turns to church prevention strategies and messages given to young people in the context of concurrency.

Chapter Three

The church: engaging sexual behaviour patterns of young people

3.1 Introduction

In light of concurrent sexual partnerships (CSPs) among young people that were discussed in the previous chapter, this chapter identifies and discusses HIV prevention of the church in Southern Africa with particular reference to the Anglican Diocese of Namibia (ADN). The main strategy identified is the 'ABC' (abstain; be faithful; use condoms) prevention approach, with specific emphasis on the message to abs tain from sex until marriage and to remain faithful in marriage. In this regard, the chapter discusses the *Siyafundisa* youth HIV programme of the ADN. It is indicated in this chapter that the church in Southern Africa has responded minimally to concurrency. Arguably this response is due in great part to how the church engages sexuality in general and its approach to sexual ethics. These have been identified to be virtue ethics. Though not explicitly promoted as traditional sexual ethics, these I argue, stress on 'habitual sexual restraint or control of the body/soul/spirit' (see WCC 2005;Rachel 1999;Haspel 2004). This chapter assesses the effectiveness and inefficiency of the church response in the light of sexual behaviour research on young people.

3.2 'Just say no!': Sex, young people and the church in southern Africa

When HIV and AIDS appeared in the 1980s the predominant message in the church was that it was a punishment from God for wrong doing (Romans 1:18-32), and as a result of bewitchment in the African context (Haspel 2004:494-495). These views still exist, though not as dominant as before. According to Haspel (2004:495), after women and children became infected, the church's view began to change, and HIV was no longer seen as a punishment for 'sinners' - though I argue that this view still exists. Also, the church no longer associated HIV with social 'outcasts' (such as sex workers; non-Christians) because HIV was infecting and affecting the church community equally

(Haspel 2004:495). The view that the church is one body of Christ was embraced in the context of HIV and AIDS. However, the church's way of doing sexual ethics is not always consistent with its social work or response to HIV (Haspel 2004:495). This will be discussed further in the chapter.

Furthermore, the church in Africa is influenced by a tradition that does not speak openly or publicly about sex (Haspel 2004:496-497). The church thus treats and contributes to the view of sex as taboo (Haspel 2004:497). There are those churches that affirm sexuality as a good gift from God though their rule-based prevention messages come across as ambiguous and contradictory. Further discussion in this section illuminates this assertion. As a result of sex being tied to taboo, it is made to seem threatening, and people who express their sexuality outside marriage and without the intention of procreation are victims of stigmatisation (Haspel 2004:497). Such a view affirms the HIV prevention messages of abstinence. In addition, the church approaches sexuality from the "patriarchal structures of African culture [which is] reinforced by the patriarchy of the Bible" (Phiri cited in Haspel 2004:497). These approaches to sexuality and sexual ethics represent the general views in the church in Southern Africa, and include those mentioned in chapter one, of the anthropological understanding of the human body as dualistic, and the presupposition of virtue ethics to the predominant HIV prevention method as present in the 'ABC' approach (abstain, be faithful and condomise). The views of social anthropology on the gender and socio-cultural questions/shapes of sexuality which are utilised by radical Christian ethicists are also included. They tie an understanding of sexuality to social construction and learned behaviour (Haspel 2004:489). Discussion on the dominant response to HIV prevention in the context of concurrency among young people from churches in Southern Africa and that of the Anglican Diocese of Namibia follows.

As indicated in an earlier chapter, church-going youth are sexually active; this includes participation in CSPs. Yet the message of abstinence to young people as an HIV prevention method represents the view of many churches in Southern Africa. A study that analysed the responses of 35 Swaziland churches and para-church organisations to HIV and AIDS found that 20% were involved in promoting abstinence among young people

(PACANet 2005:10). Life skills were taught by 14% of respondents (PACANet 2005:10), the content of which was not reported. Martinho Maulano the SECM Secretary General of Justice, Peace and HIV Department, Symposium of Episcopal Conferences of Africa and Madagascar writes of the Roman Catholic Church's (RCC) stance on premarital sex, "scripture is also clear about the evil of fornication...which most of our culture accepts as normal and irresistible...The 'sexual freedom' of our time isn't free and usually carries some pretty heavy costs" (Maulano 2010:1). The RCC advocates for love and fidelity among married couples and chastity among unmarried persons, including youth (Maulano 2010:4). Bishop Joshua HK Banda from a Zambian evangelical perspective makes it clear that the biblical principle of abstinence is to be observed by the churches' adherents, especially within the context of multiple sexual partnerships (Banda 2010:6-7). Some texts representing the evangelical biblical perspective on fornication and uncleanness, which includes premarital sex and concurrency, are 1 Corinthians 7:2, Galatians 5:19-21, 1 Corinthians 3:16-17 (Banda 2010:14-16). Banda notes that in future, the "fire and brimstone" messages of the past where sexual "offenders are sternly handled, de-flocked, or in some cases 'handed over to Satan,' [and] demonised" are to be toned down as "understandings of holistic biblical interventions grow" (Banda 2010:21-22). These include promoting the real and potential benefits of one faithful partner as opposed to multiple sexual partners (Banda 2010:22). Young people are urged to rather focus on self development and their futures (Banda 2010:16). Nevertheless, some South African church leaders indicated that they encouraged youth to use 'precaution' as a way to avoid using the word 'condom' (Eriksson et al 2010:109-110).

This study with church leaders from the Roman Catholic Church, Lutheran Church and the Assemblies of God in KwaZulu-Natal showed that there is silence, ambivalence and gender differences in their HIV prevention messages to young people (Eriksson et al 2010). The attempts of the church leaders to break the silence around HIV were made difficult as some experienced a lack of freedom and challenges from their congregations and church hierarchy when talking about HIV to young people (Eriksson et al 2010:103,107). Given that through the experience of dealing with the reality of young people living and affected by HIV, several unaddressed issues arose. These include people's various needs, fears of stigmatisation, and judgement (Eriksson et al 2010:107-

108). The belief arose that HIV is unbiblical and a punishment for the 'sexually immoral' as presented in the theology of retribution (Eriksson et al 2010:107-108). The reality of sex among the youth and the use of condoms also needs to be addressed (Eriksson et al 2010:107-108). Ezra Chitando (2007:19) qualifies the above by stating that the church in Africa contributed to fuelling stigma and discrimination by using the Bible to justify this type of treatment because HIV and AIDS was reduced to an issue of personal and individual morality. The church leaders experienced difficulty in openly talking about sex and condoms beyond the message of abstinence as it was either what they believed or what their churches prescribed (Eriksson et al 2010:109). The fact that youth are sexually active and in need of sex education resulted in ambivalent messages from the leaders, contributing to the difficulty of talking about sex (Eriksson et al 2010:106).

Remaining on the issue of condoms, one extremely controversial issue arose when RCC Pope Benedict XVI visited Africa in 2009 and went on to affirm the negativity of condoms, despite the reality of the devastation caused by HIV and AIDS (Benedict and Seewald 2010). A few months on, the Pope (2010) provided a somewhat altered view on condoms, in an interview with journalist Peter Seewald and subsequently in his latest book *Light of the World: The Pope, the Church and the Signs of The Times.* On the matter of condoms being a moral solution, Pope Benedict XVI recognised that they can be "a first step in the direction of moralization", though they are not the solution (Benedict and Seewald 2010:Appendix). Pope Benedict XVI argues, "but, in this or that case, there can be nonetheless, in the intention of reducing the risk of infection, a first step in a movement toward a different way, a more human way, of living sexuality" (Benedict and Seewald 2010:Appendix).

Lastly, the South African church leaders displayed a discrepancy between their views on gender equality and their HIV prevention messages (Eriksson et al 2010:111). There was a general view that gender equality was present and supported in the Bible, however, when asked about the vulnerability of girls and violent behaviour of boys, their views showed bias. The church leaders expressed that vulnerable girls should not expose themselves and that they "have the opportunity to refuse unwanted sex" (Eriksson et al 2010:111), and that the creation of jobs and activities such as sports would help boys to

refrain from being violent (Eriksson et al 2010:110-111). The popular belief that men have an inherent need for sexual interaction, and thus justification for 'uncontrollable' sexual practices such as concurrency, can arguably be an influence on the church leaders' empathy and bias toward the young men. It can safely be said that the views held by the South African church leaders show their lack of understanding of gender, and of the deeper causes of vulnerability, violence and the connection between social structures and HIV.

There have been positive aspects of the study among the South African respondents, namely that the church leaders expressed that by working with young people and those of their families living with HIV, their attitudes have changed for the better toward de-stigmatising practices. The South African church leaders were able to see and manoeuvre between the reality of people's situations versus the prescribed church teachings around abstinence, condoms and faithfulness. Furthermore, the South African church leaders encouraged HIV testing, held different activities for young people where discussions on HIV were held, talked about HIV at church services and funerals so as to overcome stigma and tried "to motivate their positive attitudes towards condoms through Christian values" (Eriksson et al 2010:106-110). Lastly, even though the church often lacks the resources to equip and educate its leaders, we can see that its leaders have good intentions to bring life and prevent death among its young.

3.3 'Just say no!': Sex, young people and the Anglican Diocese of Namibia

It was only after 2001 that the Anglican Church of Southern Africa (ACSA) under which the Diocese of Namibia falls, initiated an HIV and AIDS project called Anglican AIDS Programme (AAP). It is now called the Anglican Aids and Healthcare Trust (AAHT).[31] It is aimed at "holistic and engaged" HIV and AIDS ministry – "our mission is to embody the unconditional love of Christ to all through our programmes" (Anglican Aids online n.d). The trust operates the following programmes throughout Southern Africa, *Sikhula*

[31] The AAHT (the then AAP) provided and provides funding (from ACSA , Canada, USA through PEPFAR and through Christian Aid funds from Britain), training (in project proposals; management; monitoring; reporting) and assists dioceses in finding funding (Park 2004:1).

Ngolwazi (Growing through Knowledge), *Siyakha* (We are Building), *Siyafundisa* (Teaching Our Children), and *Vana Vetu* (Caring for Our Children).[32]

To date there are and have been several projects and activities operating throughout the various dioceses across ACSA with the specific focus on young people, children and adolescents. These were/are funded by ACSA or via independent funders and partners. Some include the Anglican Students Federation (ASF) conferences addressing HIV and AIDS, gender and youth and the *Siyafundisa* prevention programmes in South Africa, Mozambique and Namibia which are a reflection of ASF's conferences (Christian Aid 2004:4-7, 32). Further projects include the *Fikelela* Children's Centre in Cape Town and Care for Kids in Gugulethu, Cape Town, which between them offer care, education and antiretroviral (ARV) treatment (Christian Aid 2004:4-7). There is the *Fikelela* youth sexuality survey and 'Agents of Change' camps that trained youth peer educators in the Western Cape (Christian Aid 2004:4-7). The *Fikelela* survey has made various useful suggestions for a Christian response to youth sexuality and was referred to earlier in chapter one (Mash and Kareithi 2005:42-44). First, the survey suggested that church programmes use the approach of peer education. Second, church programmes should encourage youth to have healthy relationships and not focus its message on marriage as the only acceptable form of relationship. Third, church programmes should focus on abstinence as a goal and not a method of HIV prevention. Last, it suggested that the church be a provider of correct information to youth on issues such as rape. The typical responses within ACSA toward its members, including its young members, are the provision for material support, knowledge/education and spiritual support. However, the response to concurrency among young people in ACSA was difficult to obtain. The following section takes a closer look at the *Siyafundisa* programme and discusses the strategies employed by the Anglican Diocese of Namibia toward the youth, sexuality and HIV.

[32] *Sikhaya* came to an end in 2009. It provided HIV knowledge, with the focus on the reduction of stigma in churches. It built on the skills of the *Isiseko Sokomeleza* Programme. *Siyafundisa* provides youth prevention skills through peer and life skills education in the diocese of Namibia (ended in 2007), Mozambique and South African dioceses. *Vana Vetu* focuses on orphans and vulnerable children and works on the implementation of children's rights; counseling, care, and education among communities. *Sikhula Ngolwazi* is a programme to create awareness and knowledge among ACSA staff on Monitoring, Evaluation and Reporting (MER) (Anglican Aids online n.d).

HIV and AIDS has become a serious public health problem and remains one of the major challenges to Namibia's socio-economic development. It was many years before the churches in Namibia involved themselves in HIV and AIDS related initiatives. The Roman Catholic Church in Namibia was one of the first to respond, launching the Catholic AIDS Action in 1998 followed by its youth programme in 2001. The RCC modelled the way for others like the Evangelical Lutheran Church in Namibia (ELCIN). The launch of the *Isiseko Sokomeleza* project in 2003 by the Anglican Diocese of Namibia was preceded by several projects in areas of home based care (HBC),[33] orphans and vulnerable children (OVC).[34]

It was not until 31 January 2005 when the strategies and role of the Anglican Diocese of Namibia in HIV prevention specifically for young people received a financial injection. This was done through a peer education approach using the *Rutanang: Learning from one another*[35] manuals which were used in its *Siyafundisa* HIV and AIDS programme. The programme, which finally came to an end in 2007, was funded by PEPFAR and supported by USAID under the auspices of ACSA.[36] It reached young people between the ages of 10 and 24 years, helping them to make responsible choices by teaching abstinence until marriage, secondary abstinence (which refers to those who have been sexually experienced but choose to no longer be sexually active), faithfulness in marriage and monogamous partnerships, decreasing harmful behaviours and increasing HIV testing (Tjaronda 2009; CPSA 2004). These were the requirements of the funders which ACSA affirmed.

[33] In 2000 the parish of Odibo and the St. Mary's Health Centre at Odibo in northern Namibia established a Home Based Care (HBC) project and a hospice. At Oshandi, another parish in the north, its members became involved with a community HBC project – receiving training and caring for orphans and people living with HIV (Park 2004:3).
[34] The diocese was also a leading partner in the establishment of the Churches Alliance for Orphans (CAFO) from 2001(Park 2004:3).
[35] This is a peer education process which has programmes for schools, NGOs and higher education. The Anglican Diocese of Namibia used Book 1 which has the standards of practice, and Book 2, an implementation guide for NGOs. These were amended with the addition of other sources (according to the approach of ACSA of best practices and integration of proven behavioural methods) to suit the *Siyafundisa* programme throughout ACSA and titled *Anglican Aids and Healthcare Trust: Siyafundisa Peer Education Programme – Peer Educator's In-Service Training*.
[36] The programme was initially set to operate for five years ending 31 January 2010. Other HIV and AIDS programmes and activities funded by ACSA continue to operate in the diocese.

At present the Anglican Diocese of Namibia is in the process of completing an HIV and AIDS manual, however, it continues its message of abstinence and faithfulness which are viewed as tenets of the Christian faith (CPSA 2004:7). The diocese utilises resources such as *Our HIVABC: Teachers Guide* which is used in Namibian schools, however, it does not affirm the sections on condom use (see Appendix 2 for a list of other resources used throughout ACSA). The issue of condom use was not, and is not, the focus of *Siyafundisa*. The church rather suggested that, "condom use is a major component of public health interventions so through partnerships with local and national governmental organisations, this component is available to complete the ABC model" (CPSA 2004:4). It is the view of CPSA/ACSA that the positive traditional and societal structures that guided adolescent sexuality have been eroded "by media images, peer pressure and a lack of understanding of the long-term impacts of early sexual activity" (CPSA 2004:4). Further, it is understood that the church as a base of care, teaching, and compassion is required to provide correct information in addition to assisting "young people to explore, consider, question, affirm and develop their own feelings, attitudes and values on various dimensions of sexuality" (CPSA 2004:7). The diocese of Namibia shares similar prevention strategies with other Christian institutions but despite their many efforts with young people, many experts say their effectiveness in reducing teenage pregnancy and sexually transmitted diseases have failed (Debra Hauser cited in Epstein 2007:187; Janice Hogle et al cited in Epstein 2007:188).

The strategy by which the diocese of Namibia implemented the prevention messages and values affirmed in *Siyafundisa* was through the approach of peer education. This "is a process whereby trained supervisors assist a group of suitable learners" to educate their peers in a structured way, to be role models of healthy behaviour, identify youth that might need extra assistance and advocate for resources for their peers and themselves (Deutsch and Swartz 2002:vii). The *Rutanang* process acknowledges that raising awareness, conveying information and providing condoms to young people is not sufficient, rather they need to be actively engaged in "informed conversations, in the building of skills and the strengthening of healthy norms" (Deutsch and Swartz 2002:vi). The reason being that "young people do most of their talking, listening, thinking and

learning about sexuality with other young people" (Deutsch and Swartz 2002:v). Furthermore, the rationale is that young people do not view adults as credible messengers of the message of abstinence and also that adults find it extremely difficult and are uncomfortable to talk about sexual behaviour and attitudes with young people (Deutsch and Swartz 2002:v).

Therefore, what the *Rutanang* process provides for the diocese of Namibia is a set of standards of practice and an implementation guide for their *Siyafundisa* programme. The content of the peer education approach of *Siyafundisa* covers issues of self-esteem and self-image, substance abuse, pain, practical care methods, waiting-for-sex, HIV testing (and safer sex) knowledge, and mental health skills/emotional intelligence (Anglican Aids and Healthcare Trust Training Manual n.d). The sessions are facilitated by peer educators, and young participants take part in dramas, role plays, group discussions, and teachings that cover the above issues (Anglican Aids and Healthcare Trust Training Manual n.d).

The section on self-esteem and self-image aims at identifying ways to strengthen young people's self-esteem and image. Some include encouraging young people not to compare themselves with others, to recognise their talents and good qualities, appreciate the way they are, and spend time with people who make them feel good about themselves (Anglican Aids and Healthcare Trust Training Manual n.d).

The section on substance abuse focuses on definitions, effects and connection to HIV, treatment and prevention. For the latter this includes encouraging the development of a strong value system and healthy self-image, the ability to refuse drugs, and the skills to handle peer pressure (Anglican Aids and Healthcare Trust Training Manual n.d).

Young people are assisted to deal with different types of pain brought about by events such as death, pregnancy, rejection, sexual abuse, relationship break-ups and so on. Some of the coping strategies identified include confiding in an adult, a friend, constructive expression of pain, and obtaining professional assistance (Anglican Aids and Healthcare Trust Training Manual n.d).

The sessions also include ways in which young people can care for each other, namely, with respect, by referral to professionals, by listening, and by offering clear and concise information. It is thus advised that young people try not to solve issues by themselves but to rather seek alternatives. Some experiences such as sexual abuse, suicidal thoughts, unprotected sex, and fear of HIV infection, having-sex-for-money and so forth require professional intervention (Anglican Aids and Healthcare Trust Training Manual n.d).

Young people are urged to wait for sex, and virginity is affirmed. The question whether sex can wait is explored and ways in which to refuse sex are suggested and explored among the youth. Some of the suggested ones are "if you loved me, you wouldn't force me", "...sex is exciting, but there's more to me than that and I'm not ready", "having sex won't prove we love each other", and "it's not because of you; it's because of me. I want to wait" (Anglican Aids and Healthcare Trust Training Manual n.d).

The session on HIV testing and (safer sex) knowledge disseminates facts about sexually transmitted infections, their cause, symptoms, treatment and advice on how to go about testing for HIV. The section also includes a lesson on various options for safer sex, citing activities such as fantasy, looking at pictures and reading sexually explicit material, kissing, embracing, masturbation of oneself and another, touching another sexually, and vaginal, oral and anal sex. It also includes ways to make unsafe sex safer, namely, to abstain, or use a condom properly (Anglican Aids and Healthcare Trust Training Manual n.d). However, it is not clear why condom use was included given the clear position of the diocese on the matter.

The last session focuses on emotional intelligence which assists the youth to assess their mental health skills in order to live productive, healthy and happy lives. The skills required include, critical thinking, communication, assertiveness, health advocacy, health self management, decision making, positive self talk, risk and self assessment (Anglican Aids and Healthcare Trust Training Manual n.d).

Most of the standards of practice and implementation of the *Rutanang* process have been employed by the diocese of Namibia and its youth through its youth peer educators for the duration of *Siyafundisa.* There is evident tension between the peer education rationale and the church's prevention messages and the way of doing sexual ethics.

3.4 *Siyafundisa* and *Rutanang*: the crux of the matter

This study argues that *Rutanang* as a practical strategy employed to implement the values of *Siyafundisa* is a step in the right direction. However, the crux of the matter or the bottom line is that the values and message promoted by *Siyafundisa* somehow contradict the values and message of *Rutanang*. The reason for this is that the message of abstinence-until-marriage can be authoritarian, moralistic, and unrealistic. It is not uncommon that peer educators within the *Siyafundisa* programme of the Anglican Church of Southern Africa may themselves have been unable to be positive role models. They too encounter situations of possible danger, where unplanned pregnancies, abuse or STIs may result. Furthermore, the moralistic ideal of the church makes sex seem evil and sinful and thus difficult for young people to talk about or be spoken to openly and in a healthy manner.

Another argument regards secondary abstinence, even though I have not indicated at which point in the peer education programme this teaching is emphasised. Arguably, the teaching of secondary abstinence is not a sufficient message to sexually active young people. It is denying the reality that young Christians are sexually active and the reality that advocating for condom use will not necessarily increase sexual activity. In so doing, it fails to recognize the various and complex factors that influence young people's sexual behaviour/practice such as self esteem, issues of 'manhood', cultural practices of *tjiramues* and the consequences of adolescent subculture such as 'sugar-mummies' and 'sugar-daddies'. As mentioned in the discussion on HIV prevalence among young people, they are forced into situations at times against their will. Furthering this argument, the *Rutanang* process of advocating and assisting those most in need is deemed ineffective, because the discussion on sex is limited. It can be argued that when peer educators are faced with the existential realities of young people, situations of real material need,

engagement in sex work, intergenerational sex, or abusive partnerships, their response can only be superficial. Similar to what the South African church leaders in the study in KwaZulu-Natal did when faced with certain realities, they advised sexually active youth to use 'precaution'.

Extending the argument, this study suggests that programmes that have a donor such as PEPFAR are time bound and run the risk of being terminated once funding ceases. Donor funded programmes are usually underpinned by a motive that dictates how the recipient operates. In the case of the Anglican Diocese of Namibia, the ideological motive of the donor complemented that of the church. However, donor and recipient relationships may be negatively affected when for instance their motives and expectations are different.

A key matter regarding church strategies such as that presented here indicate a lack of integration of the ideological-theological motive of the diocese of Namibia, in this instance with that which underpins its practical approach of peer education. In other words, the church's emphasis on morality (which is underpinned by a specific understanding of sexuality and sexual ethics) conflicts with the more liberal approach to sexuality which is present in the peer education approach. This conflict significantly impedes the effectiveness of the diocese's overall HIV prevention strategy.

3.5 The 'abc' of HIV and AIDS! : moving beyond the 'ABC' strategy

In 2011, the third decade of the HIV and AIDS epidemic, many of us know the 'abc' of the virus and syndrome. In other words, the basic knowledge of what it stands for, where it is found, how it is transmitted, what it does to the immune system, its stages, testing and treatment are known. However, the way in which some of us respond to HIV and AIDS seems to ignore the 'abc' of the epidemic as stated above and concentrates on the 'ABC' (abstain, be faithful and condomise) with emphasis on the 'AB', as has already been discussed. This by and large means that male and female, Africans, Christians and people of other faiths ignore or are ignorant of the fact that the HI-virus is a type of germ, like polio or a common cold, which is roughly spherical in shape with lots of little spikes (Stephen 2010:1-2; UNAIDS 2008). Furthermore, it is found in all body fluids especially in sexual secretions, blood, and breast milk and likewise is transmitted through unsafe sexual intercourse (the most common way), mother-to-child and through blood (Stephen

2010:2-3; UNAIDS 2008). From infection a person experiences four stages which can last over eleven years, then the HI-virus eventually weakens the immune system whereby AIDS defining illnesses cause death (Stephen 2010:3-4). This longwinded explanation is necessary to show that HIV is a medical and health issue over and above the simplified and moralistic viewpoint held by many churches with a focus on sex.

This fixation and restriction of HIV and AIDS to sex is further evident in the approach of the church toward concurrency among young people. First, the data on concurrency or specifically young people's sexual practices presented in this study seems to be almost an afterthought. All blame should not go to the church however, since concurrency is a recent field of study where debate is rife. Even so, the restrictive sexual ethic tied to the theology of retribution limits comprehensive and youth-specific initiatives by the church. An exception could be the progressive or 'radical' messages/strategies of initiatives such as the *Fikelela* project that represents a different understanding. Second, neglect of the reality of Christian youth sexuality in the context of concurrency indicates that the church has not fully understood the nature of $sex=u + i^2$ (concurrency). As with the 'ABC' strategy, the church cannot just equate concurrency to sex and point to abstinence as the only solution, because in fact there are socio-economic, political, cultural and other social influences driving young people into potentially unjust partnerships. The issue is far greater than 'just sex' or 'just-saying-no-to-sex', it begs for a different way of doing sexual ethics and renewed messages for young people, which emphasise 'justice-in-sex' or 'just sex'.

3.6 Conclusion

The church in Southern Africa has responded to young people in the volatile context of concurrency in much the same way as it did prior to concurrency being regarded as a key HIV determinant. The message of abstinence and faithfulness has been challenged, especially when church leaders or church responses are faced with the actual reality of sex, concurrency and HIV among young people, together with the oppressive socio-economic, cultural and personal factors at play in young lives. The challenge for a different sexual ethic and view on sexuality needs to be taken seriously. In the next

chapter, the work of Margaret Farley on “just sex” is discussed, as an appropriate way of engaging Christian sexual ethics.

Chapter Four

Toward defining a just Christian sexual ethic

4.1 Introduction

In the previous chapter the response of the church to HIV prevention in light of concurrency among young people was discussed. This chapter outlines Margaret Farley's work of a "just sex" ethic as an appropriate response to the dangers posed by concurrency and to the church's ineffectual prevention messages to young people. Farley enables a different way of speaking about sex to young people. She proposes that justice should be the criterion for all loving, including sexual partnerships and relationships. Farley's ethic is informed by a reflection on particular aspects in the realm of sexuality and how these influence human relationships, particularly matters of the body/personhood, matters of culture, matters of gender and matters of love and desire. Questions around how these matters are utilised inappropriately and appropriately and how they should be valued in human relationships are raised. These are guiding questions that facilitate ethical discernment in the realm of sexuality. These are discussed first, and pave the way to Farley's ethic which comprises seven justice norms or principles for sexual and non-sexual relationships. These are, namely, do-no-unjust-harm, free consent, mutuality, equality, commitment, fruitfulness, and social justice.

4.2 Christian sexual ethics: Farley's take

This section outlines Farley's general approach to Christian sexual ethics and her focus on the notion of justice. Christian sexual ethics, like general sexual ethics, understands the person as a whole, but it centres this understanding on God. A Christian ethic is also contextualised differently by the use of the Christian sources of tradition, scripture, contemporary experience and secular knowledge to understand ethics/sexuality (see chapter one), and it contributes additional justice norms, such as forgiveness, patience, hope, and kindness (Farley 2008:241).

In order for a Christian ethic to be "just", for Farley (2008:241), the question is not so much what we must do, than what kind of person we are called to be as Christians? What Christians must do is also necessary, because according to Farley (2008:241) a just Christian sexual ethic is sustained and informed by it, or rather by the basic Christian beliefs and imperatives. These basic beliefs and imperatives, such as showing Christ's love to one another, are emphasised by virtue ethics. Virtue ethics is associated with high moral standards that are to be embodied and become part of the nature of any Christian person. To these Farley adds the aspect of human freedom and thus choice - the choice/freedom which we have "with the power of divine grace" that is, to self transcend,[37] live justly and with 'virtue' (2008:242).

Furthermore, Christianity offers people hope, forgiveness, liberation, and relationship with God as a response to their various life experiences. Christianity also affirms the 'imperfections' of our fragile human relations with God's love, God's acceptance and very importantly God's justice (Farley 2008:243). The virtues that affirm justice include wisdom, great love, and freedom which we need in order to truly embody who we are as God's sexual creation, where we are free to be able to overcome with perseverance and faith life's challenges leading eventually to just love and just sex (Farley 2008:243-244). Farley uses a formal meaning for 'justice' which is "to render to each other her or his own" and translates it into the following basic ethical principle: "persons and groups of persons ought to be affirmed according to their concrete reality, actual and potential" (2008:208, 209). True to feminist ethics, the principle of justice becomes the criterion for all loving and this includes sexual partnerships and relationships (Farley 2008:207). However, Farley points out that such meanings are not enough to discern what is truly Just, and as such, "material principles of justice will depend on our interpretation and the realities of persons – their needs, capacities, relational claims, vulnerabilities, possibilities" (2008:209). Thus, to understand Farley's (2008:210) ethic involves an understanding of persons (or personhood) as embodied, inspirited, in need of food, shelter, clothing, having capacity to procreate, to think and feel and a capacity for free choice. Furthermore, this complex structure of a human person includes the intrinsic

[37] Generally understood as existing apart from the material universe and not subject to it (Soares 2002:891).

essence of relationality, with oneself, with others and with God. In addition, people have the potential to harm one another, but they also have the potential to develop one another. A person's reality finds its place in their specific contexts/actuality, both historical and current (Farley 2008: 211).

A just sexual ethic takes the above into account, though Farley acknowledges that the general meaning of justice that is used requires a more refined definition (which Farley does not provide). The concept of justice appears in the Hebrew Old Testament as *tsedek* and in the Greek New Testament as *dikaias*. In both, the term justice and righteousness belong to the same word group (Grudem 2007:203). In the Bible God's justice/righteousness is conceived as God's action of mercy, because it is God who merits, forgives, commands, rewards and punishes (Bible History online 2011; Farley 2008:185). In addition, God's justice includes righting the wrongs of structural oppression and freeing the oppressed from injustice. Thus, justice manifests in God's relations to humanity and it is an aspect of God's character. With regard to sexual ethics, Farley (2008:184-185) argues that the biblical instruction for each person to love God and to love their neighbour is useful inasmuch as the notion of love is reflected in human sexual relationships.

With regard to sexuality and justice, in the creation of a contemporary sexual ethic, Farley (2008:177;Haspel 2005:496-497) argues that one must move away from an understanding of sexuality from the realm of taboos ("the pre-ethical") to an ethical understanding. For instance in the Western and African context, certain sexual practices and or expressions are judged and linked with the notion of sin; for example, premarital sex, same sex relationships and sex work. Consequently, people who commit 'sexual sin' are judged harshly by their communities, and are sometimes required to remedy their sin by repenting or through purification rituals (Farley 2008:175-177). Farley's ethic thus provides a different understanding of issues in the sexual realm, one that probes questions around justice. Theresa Yih-Lan Tsou in her work with the rights of women sex workers in Taiwan asks a poignant question which sums up the above, "if it is not moral to sell sex, then who pushes the situation to the extent where a woman has no other options?" (2007:86). Thus, the complexities of sex and justice require deeper exploration.

4.3 Guiding questions: to facilitate ethical discernment

Following Farley's argument for justice within sexual ethics, the study moves to guiding questions related to particular issues that matter and facilitate ethical discernment in the realm of sexuality; namely, culture, the human body, gender and love and desire. Farley analyses the value of these issues in human relationships.

4.3.1 Cultural matters

Farley delves into the diverse cultural and traditional understandings regarding human sexuality from around the world. The main point emphasised is the importance of problematising culture and seeing how it is used inappropriately in sexual relationships and in turn how it can be used appropriately (Farley 2008:57-59). There is no universal definition of sexuality, thus acquiring knowledge of our respective cultures will contribute toward effective discernment of what is appropriate and what is inappropriate (Farley 2008:57-61). Farley notes that empirical studies on sexuality cover a broad scope, though most "traditional research has tended to focus on rites of initiation...kinship systems and marriage...[hence] on sexuality as a mode of social organisation" (2008:60). This is the case in the African context, as displayed in the work of African feminists, however, there remains scope for further exploration in the field of sexual ethics.[38]

In the context of Africa, Farley (2008:78) points out that there are three layers of historical experience, namely, indigenous traditional experiences, religious experiences, colonialism and 'modern' and contemporary experiences that shape African sexual mores. Understanding these layers of experience can enhance discernment and garner appreciation of the value of culture/s in our sexual lives. Postcolonial theory may also contribute to an understanding of the layers of African reality and experience. As defined by Kwok Pui-lan, postcolonial, beyond being a temporal period or a political transition, is "a reading strategy and discursive practice that seek to unmask colonial [not excluding missionary] epistemological frameworks, unravel Eurocentric logics, and interrogate

[38] See Phiri and Nadar (2005),(2006); Oduyoye (2001), Oduyoye and Kanyoro (2006); and Dube (2004).

stereotypical cultural representations" (2005:2). It thus holds these components together "because the colonization process that it criticizes is social and political as well as cultural and discursive" (Kwok 2005:2).[39] Postcolonial theory is not utilised for discernment purposes in this study, the process is merely acknowledged.

There are some shared elements within the layers of African beliefs of sexuality. A couple of these are briefly discussed below. First, in African understanding, sexuality and community/family exist in relation to each other. The African view of community and or family/kinship relations of an individual are unlike those of the West, because these include direct and extended relatives, living and departed (Nambala and Buys 2003:5). Sexuality is understood to be for the wellbeing of the family and community because of the focus on fertility, which is believed to expand and build the family and the community (Farley 2008:79-80). The increased numbers strengthen the ability of a family or community to function and prosper (Farley 2008:80).

Second, sexual rules and roles in Africa are gendered among matrilineal and patrilineal societies since both are undergirded by patriarchal ideology (Farley 2008:80). An example is the gendered sex education that favours the male boy. It correlates with the widely accepted assumption that the sexual requirement of the male is greater than that of the female (Farley 2008:81). Women and girls, married or unmarried, are subjected to stricter sexual roles and austere rules which limit their sexual freedom and expression in their relationships. For instance, among the matrilineal Owambo people of Namibia, the *ohango*[40] test/feast for young women was in place to test and celebrate their eligibility to

[39] An example of Eurocentric logic and colonial/missionary epistemology can even be located in the following statement of an early pre-colonial (prior to 1884) missionary in Namibia, "If the mission endeavors to change adult Namibians from backward, drunken, stealing, promiscuous, lazy, undependable people by preaching, education, conversion and pastoral care, they only serve the future kingdom of heaven, or perhaps even more so for (the kingdoms of) this world" (Olpp quoted in Buys and Nambala 2003: 32). Such a view points to the beginning of Western colonial and religious influence on the African world and worldview. These views, still evident as part of traditional Christian faith as brought and integrated by the missionary, point to the connections made between sex/promiscuity/polygamy/sex-before-marriage/sin. Thus as Farley earlier expounded, they connect sexuality to taboos and as such to the issues of guilt, defilement and sin.

[40] The *ohango* test and feast was there to test and celebrate the eligibility of young women to marry. It lasted about three days. It is a process which tests the virginity of the girls by a lengthy stay in the sun. They are further given millet to pound, sleep in a cramped space, all the while their bodies naked though smeared with some fat by their mothers. Those who did not endure, perhaps by fainting in the sun, were taken to be pregnant and beaten, their mothers fined and thrown out of the proceedings. For those who

marry. In the past, women underwent rigorous physical and pregnancy testing to prove their qualities as future wives, and if at all they failed the tests they were punished by their chief and community (Hahn 1928:24-31).

The relationships between gender and sexuality, and the family/community and sexuality, have negative and positive implications for the sexual lives of people. For instance, a negative implication is that the 'male need' for sex, and the importance placed on fertility facilitate the acceptance and practice of polygamy, and multiple concurrent sexual partners (Hunter 2005:390-391). The justification of relationships of this nature especially places women at higher risk of HIV infection and can exacerbate gender inequality. The sexual freedoms of men and women are and were different, where even in a polygamous marriage the man may take on additional girlfriends. This was the case among the Owambo of Namibia (Mufune 2003:428). Cultural practices, whether past or present, are a constant reminder that if culture is to be a valuable source of sexual expression for all, the roles and rules it places on men and women should benefit both.

Positive contributions by many African feminists in the realm of sexuality have precisely been influenced by various African cultural patriarchal and gendered roles and rules. Their aim has been to restore value, to resist, to liberate and to transform the unjust elements within African culture particularly toward women, but not excluding society at large (Rakoczy 2004:276-280). In essence, the work of feminists affirms that women's experience and functions can be acknowledged as a reputable hermeneutic (Farley 2008: 89). An example of such a contribution is the doctoral work of African feminist Fulata Mbano-Moyo (2009) entitled; *A quest for women's sexual empowerment through education in an HIV and AIDS context.* Mbano-Moyo (2009:274) offers a thoughtful analysis of *chinamwali,* an initiation rite for women in Malawi among the aMang'anja and aYao people. *Chinamwali* is a one-sided process of socialisation that benefits men over women, it trains young women in sexual techniques aimed toward satisfying their male partners/husbands (Mbano-Moyo 2009:273). At the same time it disempowers women in terms of limiting decision-making regarding sexual roles and rules (Mbano-

endure, on the final day a feast is held in celebration as they are now considered *Omufukos,* meaning of age and fit to marry (Hahn 1928:29-31).

Moyo 2009:273). As a response to the biased and directive nature of the initiation rite, she argues for sexual education that shifts from an instructor-orientated approach to a learner-orientated approach for effective learning and transformation (Mbano-Moyo 2009:xxviii). In addition she argues that sexual education should involve both women and men "to ensure mutuality and just loving" in the quest for sexual empowerment (2009:xxviii). As a positive contribution, Mbano-Moyo found that *chinamwali* is also an "empowering celebration of women's bodies as life giving, erotic and interconnected to Mother earth" (2009: 274).[41] This is an aspect of sexuality that could be affirmed more among young Africans.

4.3.2 Body matters

Besides cultural influence, another guiding question that facilitates ethical discernment in the realm of human sexuality is the human body. The ethical question of concern with regard to the body is "whether, or to what extent, our bodies provide a basis, or even small clues, for determining acceptable practices of human sexuality" (Farley 2008:110-111). It is a vital aspect when engaging young people's sexual behaviour regarding issues of self-worth, responsible decision making, dignified choices and other related areas. Farley proposes a useful understanding of human persons or personhood comprising of both body and spirit – using the terms "embodied spirits" and "inspirited bodies" (Farley 2008:117).[42] This view opposes the traditional dualistic Christian view. These terms are used interchangeably by Farley (2008:117) whilst at the same time she acknowledges that they are used to emphasize either body or spirit by others. According to Farley, these comprise a view of human persons or personhood whereby "our bodies and our spirits are one-distinguishable aspects of our personhood, but unified in a way that they are neither mere parts of one whole nor reducible one to another" (2008:117). There is a similarity in the African view of a human being, which is that of a complex physical and spiritual

[41] For Mbano-Moyo, this relates to the ecofeminist view that offers a "vision of transformed power based on creation's intra-interconnectedness and to the interconnectedness with the Creator" (2009:xliv). This is a view that ultimately points to mutuality, equality and thus justice.

[42] Embodied spirits and inspirited bodies is a concept of personhood that challenges dualism and thus the traditional Christian theological framework which thinks about the body in terms of "creation, fall, and redemption" (Farley 2008:131) as has been discussed in parts of this study. The concept is used by theologians and philosophers alike. Farley has particular appreciation for Gabriel Marcel's (1982, 1960, 1965) work.

being, but also of one who is part of a larger community (Buys and Nambala 2003:5). Farley also proposes "that the self-transcendence that Christians associate with what it means to be a human person pertains to ourselves not just as spirits but as bodies" (2008:117) and to the eventual redemption of our physical bodies by God.

Farley explores our experiences of the disunity of the body/spirit to determine what acceptable and unacceptable practices of human sexuality are. To accomplish this, Farley looks at several experiences in human life. Three of these are discussed below. They are namely, human suffering, objectification, and experiences of a "divided self". First, with regard to the human experience of profound suffering, Farley (2008:120) argues that because a person is a unified spirit and body, various degrees of suffering in essence cause affliction to spirit and body alike. Second, the experience of disunity occurs in the objectification of persons as a means to the selfish ends of another. This includes stereotyping and trying to reduce or constrain a person's value (Farley 2008: 121-122). Objectification is not so much a degradation of either body or soul, but rather as Farley puts it, "an effort to dominate an *embodied spirit*" (2008:123). The third she looks at is the experience of a "divided self" which is typically understood as tension between the needs of the body against those of the spirit (Farley 2008:126). This disunity results in moral failure, and it is popularly believed that it is the spirit's task to manage/control the body and keep it disciplined - as the saying goes, "the spirit is willing but the flesh is weak" (Farley 2008:126-127). Farley (2008:126) argues that the focus should be on finding the cause of the disunity or the tension and the aim should be to restore both body/spirit. In summary, because human persons are embodied spirits and inspirited bodies, sexual practices that afflict even one aspect of the person are unacceptable because in retrospect they afflict the whole person.

Finally, the unity of human persons as embodied spirits, inspirited bodies is also characterized by self-transcendence. The degree to which a person can transcend is greatly tied to freedom and relationality and their capacity to express both (Farley 2008:128-129). Such a view of transcendence correlates with the Christian theological understanding that the human body is valuable and intrinsic to our humanness (Farley 2008:131). Since the human body is an invaluable aspect of humanness, acceptable

sexual relationships or practices are those that affirm and seek wholeness and fruitfulness. Furthermore, Farley (2008:131) argues that the human body which God created is destined to return to God. In other words, the unified person, both in body and spirit is self-transcendent and is destined from creation to be consummated with God (Farley 2008:131). That is what Christians yearn for as a creation, "for the redemption of our bodies" (Romans 8:23). Farley (2008:132) finally asserts that this is the framework where human sexuality can find its meaning.

4.3.3 Gender matters

Farley (2008:134) discusses how gender is applied inappropriately but she also discusses how gender should be used appropriately in human sexual (and non-sexual) relationships. The term gender is commonly defined as the "deeply rooted, socio-culturally constructed expectations of women and men that influence their behaviour and opportunities in society" (Ragnarsson et al 2010). Since the construction of gender is tied to class, age, ethnicity, sexuality and other societal processes, what might be considered appropriate and inappropriate differs from one context to the next. Furthermore, the origins of gendered practices and ideologies are most always sourced from the powerful forces in any given society, and some of the practices and ideologies impact negatively on human sexual relationships.

Among the Christian tradition, and specifically in biblical interpretation, texts are used to justify gender distinctions and perpetuate gendered hierarchies (Farley 2008:140). These distinctions and hierarchies elevate the value of the male person over the female person, and subsequently foster harmful and inappropriate interpersonal relationships. Furthermore, gender is utilised inappropriately when people lose sight of what they share, "not [as] opposite sexes but [as] persons with somewhat different (but, in fact, very similar) bodies" (Farley 2008:156). This then propagates gender division, judgment, exclusion, shaming, violence and justification for dominating one another (Farley 2008: 156).

Farley (2008:158) argues that insofar as individuals and societies continue to struggle with problems of gender by attributing them to either biology or culture, gender analysis is required in order to improve human sexual relationships. An appropriate sexual relationship is also a platform not only for intimacy, passion and tenderness, but it is realised due to and in celebration of the other person's gender (Farley 2008:158). There remains much work to be done, especially where girls and women fall prey to gendered violence. A time is hoped for when "there will be girls and women whose name will no longer signify merely an opposite of the masculine, but something in itself, something that makes one think not only of any complement and limit, but only of life and existence" (Rilke in Farley 2008:157).

4.3.4 Love and desire matters[43]

There is no universal definition for human sexuality, however, there are general elements of the sexual experience that are widely recognised (Farley 2008:160). For instance, the sexual experience is an expression of love, it is for reproductive purposes, it yields pleasure and is recognised as an exercise of power (Farley 2008:161-163). Farley (2008:164) focuses on the meanings of sexual love and sexual desire, and affirms the value that they play in human interpersonal love. These can be sexual and non-sexual relationships.[44]

Love, as Farley (2008:168-169) understands it, is an affective response because it involves "emotions" that are awakened by the other person,[45] who Farley refers to as a "beloved". Love is also an affective way of being in union with the beloved, either physically/sexually or emotionally (Farley 2008:169). In addition, love is an affective affirmation of what is loved (Farley 2008:168). According to Farley (2008:168), this

[43] Love and desire refer to Farley's explanation and understanding of the term sexuality.
[44] Human interpersonal love includes "tender love", "sweet memorable love", "endearing love", "fierce love", "first love", "troubled loves", "courageous love", and loves experiences, of the good and the bad (Farley 2008:165).
[45] For Farley, "emotions can be equated with affective responses. They occur on more than one level that is, on a sensory level, where they are more likely to be experienced as 'feelings' (affective feelings that come and go, with physiological connections); but also at the level of rational response, where they have a clear cognitive content, and where they can endure despite the coming and going of feelings that accompany them" (2008:168).

understanding of love does not disregard other definitions or descriptions of love, such as God's unconditional love for all people and platonic love between people. Farley (2008:168) affirms that her definition of love best suits the context in which she is focusing, which is "love that is somewhat sexual." Finally, a sexuality that is shaped by Farley's understanding of love "has the possibility for integration into the whole of the human personality" (2008:173).

Farley warns that hate too is an affective response, and so affective affirmation "goes beyond the affirmation of knowing...for affectivity [with reference to love] engages more of ourselves than does knowledge alone" (2008:170). Though there are several levels or degrees of love, "the sign and test [for affective affirmation] is that we do the deeds of love insofar as they are possible and called for. In and by love I do not say simply 'you are', but 'I want you to be, and to be firm and full in being'" (Farley 2008: 170).

Any relationship with a sexual element, whether acted upon or felt, is termed by Farley (2008:170) as being "sexual love". Farley (2008:170) argues that "sexual love" can lead to and is the basis of "sexual desire". There is sexual desire emanating from love and there is lust. The latter is commonly understood as sexual craving without love (Farley 2008:171). In this instance, lust can be inappropriate, because people may exercise the power it generates in different destructive sexual forms. Nevertheless, lust is still valuable, insofar as it is presupposed by sexual love (Farley 2008:171). Consequently, sexual love and sexual desire when appropriately affirmed are experienced as "fullness" or "plenty". In contrast, when they are expressed inappropriately, they are experienced as "lack" or "poverty" (Plato cited in Farley 2008:172).

There are sexual experiences that have incited debate among faith communities. In particular these include, masturbation, pornography and sex work. Masturbation, which is a means of stimulating one's self for sexual pleasure, is connected with immorality by some church traditions and Christians. There are those within Christianity who accept and value masturbation and, like Farley (2008:236), consider it not so much as an issue of right or wrong action but as a question of experience. It must be noted that circumstances are different where masturbation may be inappropriate or appropriate, harmful or

nourishing for people. For example, an inappropriate or harmful situation is where masturbation leads to obsession and addiction or is exercised in a violent way against one's self or toward another person. Conversely, masturbation can be appropriate for instance when a woman who has not experienced pleasure from her husband discovers her potential for pleasure, which in turn could enhance their relationship. The deeper issue that emerges from experiences of sexual love, sexual desire, including masturbation, and in the cases of pornography and sex work is the question of justice.

Regardless of one's sexual-practice or 'choice' it remains vital to question whether there is any type of injustice and harm in these relationships, for instance through exploitation, physical, emotional, and economic coercion, objectification, the subjection of another to sex, dehumanisation, and the extent to which pornography eroticises sexual violence (Farley 2008:240). These varying experiences challenge one's obligation to seek justice in all situations of lust and desire.

The question about love and its connection to justice arises. Farley asks the question "what is a right love, a good, just and true love?" (2008:197).[46] Farley's (2008:196) aim is to move away from the assumption that the answer to all ethical questions is resolved by love, instead, she argues, love is the problem. Thus, even "love" requires norms that are hoped to create a true, good and a "just love". According to Farley (2008:200), this is a love that responds to, unites with, and affirms and wants to develop the one loved. For instance, a valuable norm for a "just love" is that love is a matter of free choice, because people's lives are and can be shaped by their choices (Farley 2008:204-205). Discussion on issues around culture, the human body, gender and love and desire has addressed how these are used inappropriately and how they can be used appropriately in sexual love relationships, in order to prolong and add value to human living. These issues are helpful guidelines in a "just sex" ethic because they assist people to reflect on and make

[46] These terms are used interchangeably by Farley with emphasis on the words "just" and "true". By "right" Farley means the "quality [often considered as right versus wrong] of an action insofar as it accords with moral norms, requirements of a contract, or whatever it is that determines what is obligatory between persons or between persons and anything else" (2008:197). The term "good" refers "to action insofar as action serves the good of a being or leads to that good; or even insofar as action reflects the goodness of God" (Farley 2008:197). The term "just" as a reminder means "rendering what is 'due'" (Farley 2008:197). By "true" Farley means "true in the sense that a carpenter might use it, as in to 'true' a board in relation to a larger structure, or to balance, square something in relation to something else" (2008:197).

decisions on ethical principles/norms that are related to their sexual and or non-sexual relationships.

4.4 Subject matter: "just sex" ethic

Farley's "just sex" ethic comprises seven justice norms or principles to facilitate appropriate and safe sexual and non-sexual/romantic human relationships.[47] Namely, do no unjust harm, free consent, mutuality, equality, commitment, fruitfulness and social justice. These norms operate in different situations, those where justice is always required and others where specific norms are required (Farley 2008:215). Moreover, these norms relate to the sexual issues raised by culture, the body, gender, and love and desire, insofar as the sexual issues raised help people make decisions that improve their human relationships. Furthermore, the seven norms are not mutually exclusive as they overlap, interchange, and depend on one another. When people make ethical decisions, they are to ascertain that these justice norms respect the human person's reality as embodied spirits, inspirited bodies, as autonomous (as in free or the capacity for self-determination) and as relational (Farley 2008:215-216).

4.4.1 Do no unjust harm

The first norm in Farley's just sex ethic, do no unjust harm, generally refers to the different forms of harm such as those of a physical, spiritual, psychological and relational nature. It also refers to the "obligation not to harm persons unjustly," hence, "to violate who they [people] are as ends in themselves" (Farley 2008:216). For instance, 'just harm' can occur in a medical situation such as an injection or child birth, where the motive is to bring about healing. It is thus important for people to understand that there are different types of harm which can be present in their relationships, but need not be. Due to the intimate nature of sexuality, people's vulnerability to hurt affects them as embodied

[47] To complement this view, Michael Haspel's (2004: 491-494) proposed principles of Christian sexual ethics namely, pleasure, identity, relationships and fertility in essence allow Christians to accept sexuality as a gift of God, and that sexual desire, and our bodies, are good - as does Farley's considerations and eventual framework.

spirits such as in the form of deceit, in unhealthy desire/lust, or in disparate love relationships. Similarly, as inspirited bodies, unjust hurt can be in the form of rape, sexual enslavement or in neglecting to part take in 'safer sex' (Farley 2008:217). However, when people make decisions about their relationships, they need to take cognisance that harm to the physical body affects the spiritual body, and vice versa, as argued by Farley (2008:126-127) in my discussion on "body matters". Hurt in the sexual sphere also emanates from social structures and actions. This includes "all forms of violence, as well as pornography, prostitution [sex work], sexual harassment, paedophilia, sadomasochism" (Farley 2008:217-218). Many of the above are controversial and highly debated issues, and as such their acceptance as just, or rejection as unjust by individuals and by the church requires careful assessment and social analysis. For example, assessment and social analysis could be applied to cultural and gender norms such as concepts of 'manhood', *kamborotos* or the practise of concurrency. In conclusion, do no unjust harm is a stringent norm that applies to all human relationships, since the presence of justice indicates that people's capacity to self-determine and ability to relate justly has been respected.

4.4.2 Free Consent

The requirement for free consent is most obviously presupposed and supported by the obligation to respect each person's autonomy (Farley 2008: 219). Therefore, if in the event of ethical discernment a person realises that they are involved in a relationship or situation that limits their ability to choose, they can terminate such a relationship/situation. There are however, situations where a person's ability to grant free consent is obstructed by the other person's use of seduction and manipulation. Such situations can never be justified (Farley 2008:219). Unfortunately, a person who succumbs to such a situation may sometimes discern the injustice done to them when it is too late. Furthermore, a young girl or boy can easily be coerced into a sexual experience by a friend or relative because of 'cultural matters'. Additionally, they might not be fully mature enough to discern what is right, just and good as articulated in the guidelines in the previous section, for instance, as related to gender roles and rules or a misunderstanding of sexual desire/lust. It is thus very crucial that people, especially,

children, youth and those with decreased or no capacity to self-determine, are educated, cared for and protected against 'sexual predators' by their families, friends, church communities and church structures. Bioethicist Gilbert Meilaender, who also affirms the concept of embodied spirits, inspirited bodies, as useful for a Christian view on personhood, offers a complementary argument about people with limited capacity, he writes,

> those human beings who permanently lack certain empowering cognitive capacities—as well as all human beings in stages of life where those powers are absent—are simply the weakest and most needy *members* of our community. We can care for them and about them only by acknowledging the living bodily presence that they have among us—seeking to discern in their faces the hidden spirit, the call to community that their bodily presence constitutes, and the face of Christ (2005:17).

In addition to and deriving from the respect of one's free consent, there are other ethical norms which are to be respected and considered for the flourishing of any relationship. Thus, people should discern whether their bodily integrity is respected and whether truth-telling and promise-keeping are present in their relationships (Farley 2008:219-220). People should not enter into relationships or should terminate relationships where deceit, coercion and betrayal are present (Farley 2008:219-220). According to Farley, bodily integrity recognises "that respect for embodied freedom is necessary if there is to be respect for the intimacy of the sexual self" (2008:219). Bodily integrity is also required by an individual toward themselves, because once a person learns to respect, value and appreciate their physical body, this can translate into positive relationships with others. In conclusion, people are encouraged to make ethical choices that cultivate their relationships - even if "one person is sexually active in relation to another, sex must not violate relationality, but serve it" (Farley 2008:220).

4.4.3 Mutuality

Mutuality refers to and affirms a relationship where each partner is active and receptive (Farley 2008:221). This reciprocal or mutual participation in sexual activity should exist

in the different forms of relationships, "whether heterosexual or gay, whether with genital sex or the multiple other ways of embodying our desires and our loves" (Farley 2008:221-222). Our "body matters", or personhood and "love and desire matters" should be affirmed in each person because they are an image of God, and not to a select few. People are urged to make ethical decisions that constantly probe the degree to which decisions, participation, contribution and other elements of relationships are assigned to the respective participants. The aim is for there to be a relationship that does not abuse, but that enables and values the intrinsic human need for relationship or relationality. The norm of mutuality may also be utilised in an inappropriate manner. For instance when those involved in an interpersonal relationship mutually agree to engage in potentially harmful, unjust or unhealthy sexual situations, such as an affair, or a casual sexual relationship (Farley 2008:222). In conclusion, it is important for people's decision making processes to include honest reflection on their personal motives when relating with others in sexual relationships in order to avoid harming others and themselves.

4.4.4 Equality

Furthermore, in respect of relationality and in addition to the norms of free consent and mutuality, equality is a norm that not only leads from the two but is necessary and qualifies them. Farley (2008:223) argues that the issue which people should discern in their relationships is the presence of the inequality of power. For example, inequalities exist in different social, economic, and cultural forms which consequently result in relationships of "unequal vulnerability, dependence, and limitation of options" (Farley 2008:223). Farley (2008:223) acknowledges that there will not be perfect equality, nevertheless, people should choose and maintain relationships that express equality through the continuous respect for one another's difference and uniqueness. The guidelines on gender have indicated to us that gender can be valuable when people's differences are valued, or when the positive aspects of cultural practices are utilised to enhance equality in relationships. Additionally, they indicate that people should affirm relationships that appreciate the other's personhood and sexuality as God given, and at the same time accept and cherish them as unique.

4.4.5 Commitment

Commitment as a norm for a just sexual ethic extends beyond the traditional Christian understanding or interpretation which ties sex and sexual desire to the confines of a marriage covenant and to procreation (Farley 2008:225). Farley proposes understandings of commitment that allow ethical reflection, seeking justice norms that nurture and sustain. In addition, people are encouraged to seek committed relationships that positively discipline, channel and control harmful expressions of sexual desire (Farley 2008:225). For instance, multiple sexual partnerships are not committed relationships and, arguably, they are manifestations of misplaced sexual desire. Also, they are brief and in turn "isolate us from others and from ourselves" (Farley 2008:225). Hence, such relationships objectify others, disallow mutuality and foster disconnection with oneself. These relationships are contrary to those Farley (2008:171, 172) proposes, where sexual love and desire find their true meaning or expression- those that are presupposed by love. Ultimately people should strive for a norm of commitment whereby sexual desire can have a covenantal element or role "without distortion or loss, but rather, with gain, [and] with enhancement" (Farley 2008:226). The success of a committed relationship is greatly dependent on the positive involvement of all members because commitment is tied to reciprocity. People are thus encouraged to at least commit to certain norms in their sexual relationships that will nurture, grow and sustain their respective relationships (Farley 2008:226). For instance, these can be norms that nurture and sustain appropriate gender roles, rules and cultural practices, respect each other's bodies, and positively affirm each other's sexual feelings/desires.

4.4.6 Fruitfulness

Fruitfulness is another feature of human relationality, and is a norm which Farley (2008:227) refers to as the measurement or results of love, more so than the traditional biological understanding of reproduction. People can work toward and measure the degree to which their relationships are fruitful and just in several ways. Farley (2008:228) suggests that fruitful relationships are those that open themselves to serving the wider

community, by providing goods and services that enhance and nourish other relationships. Farley asserts that,

> All of these ways and more may constitute the fruit of a love for which persons in relation are responsible. A just love requires the recognition of this as the potentiality of lovers; and it affirms it, each for the other, both together in the fecundity of their love (2008: 228).

In conclusion, people are urged to affirm the notion of fruitfulness which is not confined to reproduction, which in retrospect provides heterosexual and homosexual relationships, children and the aged, an opportunity to relate, share and thus to be fully human in the context of sex/sexuality. Fruitfulness as a norm can relate to the African understanding of personhood which connects being human to being part of a community. Therefore, as a "cultural matter", relationships that are fruitful are those that value and maintain an aspect of positive community engagement or interaction. If taken seriously, the principle of fruitfulness can almost guarantee new and enhanced interpersonal relationships that value and seek to uphold the justice norms of mutuality, equality, commitment, free consent and the obligation to do no unjust harm.

4.4.7 Social Justice

The discussion progresses but does not detach from the interpersonal relationality of the above-mentioned norms to the justice obligations that are required of the wider community or society toward all persons (Farley 2008:228). Social justice does not specifically refer "to the justice between sexual partners," but to the larger social world "in which sexual relationships are formed and sustained" (Farley 2008:228, 229-230). A myriad of social justice issues exist in this larger context which concern and challenge the manner in which institutions such as the church understand sexuality, view sexual ethics and respond to issues. Particular issues include those around gender (some of which have been discussed in this study), development, globalization, and specifically different forms of violence such as domestic and sexual violence. These also include discriminatory or racial sexual stereotyping, for instance the "corrective rape" phenomenon in South Africa

which targets lesbian women,[48] gender bias within religious and cultural traditions, and the vulnerability of women to HIV infection. The injustices are numerous and exist worldwide. For this reason, Farley (2008:230) argues that the principle of social justice serves to illuminate the need for sexual ethical discernment concerning these issues by the church and by Christians. This is aimed at improving people's comprehension of these issues, but is also aimed at motivating them to correct these issues.

4.5 Young people: does "just sex" matter?

To what extent does a just sexual ethic matter to young people? Farley offers several justifications. Farley's (2008:232) first assertion is that although it is evident that such a just framework for sexual ethics protects children and young people from the possible injustice by those older than them, her focus is rather on whether such an ethic and its norms applies to relationships between teenagers. Speaking from her Western context, Farley (2008:232-233) acknowledges that the sexual practices and behaviours of teenagers are time-bound and culture-bound, an example being the trend of "hooking-up". These are frequent relationships that are based purely on sex, with no emotional commitment to one another (Farley 2008:233). These types of relationships are what this study defines as concurrent sexual partnerships. There are several questions that can be raised in light of the sexual practices of young people, such as "hooking-up" and concurrency, Farley asks,

> suppose these practices are harmful to young people. Suppose some of them enjoy these practices, but some do not. Suppose some of them feel used, but their partners have no understanding of this. Would sexual taboo morality change this situation? Perhaps so, perhaps not, but its lasting effect might have to do with developing shame and guilt more than wisdom and prudence about human sexuality? (2008:234).

The important question of whether or not young people are capable of justice arises. Farley (2008:235) answers that as long as young people are able to demonstrate justice in

[48] Refer to www.out.org.za/news.asp a website servicing the various needs of the lesbian, gay, bisexual and transgender (LGBT) community in South Africa for information on the several vulnerabilities of said community.

their other relationships, such as those with their friends, they are capable of justice within loving/sexual relationships. A just sex ethic is appropriate and relevant for young people because they could apply Farley's justice norms toward choosing, terminating, sustaining and or delaying sexual relationships. It is particularly important that a sexual ethic for young people neither equates sex to morality nor isolates it from the rest of human life. For instance, the moral imperatives of abstinence and faithfulness are not entirely 'wrong' or ineffectual because when adhered to they do reduce the risk of HIV infection, especially in the context of concurrency among Southern African youth. However, Haspel (2005:496) argues, despite the safety of these moral imperatives, they do not necessarily empower young people toward responsible behaviour and practice.

In addition, the harmful sexual practices of young people such as "hook-ups" and concurrent sexual partnerships highlight their need for comprehensive sexual education (Farley 2008:233). Such education comprises facts about sexuality, information on the dangers of sexuality, and highlights the value of sexuality (Farley 2008:233). Likewise, Kate Otto (2007:1), who writes on adolescent sexual ethics for the Evangelical Lutheran Church in America, sees acceptable practices or rather "sexual health" as recognizing sexuality as part of young people's createdness.

A just sex ethic as it relates to young people is also required to reflect on questions in the sexual realm that arise from culture, gender, and the human body (not excluding meanings of love and desire). In summary, the notion of justice is crucial in young people's sexual relationships with each other and in their interpersonal relationships with others outside their age group.

4.6 Final matter: conclusion

Farley's approach toward a just Christian sex ethic is a useful tool for conceptualising the sexual in a different way to the traditional moral realm of thought. Guiding questions around the value of particular issues in the sexual realm were discussed. These included the inappropriate and appropriate ways issues of culture, gender, the body, and love and desire can be and are used in human sexual relationships. Finally, Farley's "just sex"

ethic was discussed, including the seven justice norms that affirm relationships, those that do no unjust harm, promote free consent, equality, mutuality, commitment, fruitfulness and social justice. These norms are presupposed by the respect for human persons as autonomous, as embodied spirits, inspirited bodies and as relational. Farley affirms that young people are capable of justice not only in their non-sexual relations but too in the sexual, thus her "just sex" ethic can be applied to the situations of young people. The following chapter moves toward a "just sex" ethic for young people.

Chapter Five

Sex = U + Justice: Developing a Just Christian Sexual Ethic

5.1 Introduction

Having discussed Farley's justice approach to sexual ethics, this chapter intersects the issues of concurrency, young people's sexual experiences, church responses to HIV prevention, sexuality and sexual ethics with her "just sex" ethic. It interrogates Farley's considerations of justice, cultural matters, body matters, gender matters, love and desire as guiding questions/aspects toward ethical discernment. A just sex Christian ethic is proposed which comprises norms that young people and the church should take cognisance of toward sexual and non-sexual relationships that affirm and seek justice. These include, do no unjust harm, mutuality, equality, free consent, commitment, fruitfulness and social justice.

5.2. To-justice-yes: sex beyond u + i²

The study proposes that the church endorse moral teaching to young people that moves from *justice-no* to that which says *justice-yes* which in turn empowers them to 'just-say-no' to injustice. *Justice-yes,* therefore, affirms the importance of Christian sexual ethics within the context of youth sexuality so that they can begin to imagine the possibility of love and sexual relationships that suggest that *sex = u + justice*. Noticeably, sex has been moralized, equated to morality and in turn isolated from the rest of human life. It is true that, "relationships – with others, ourselves, and with God always have moral elements; but the sex or lack of sex in them may be of less genuine moral significance than are elements such as respect, trust, honesty, fairness, and faithfulness" (Farley 2008:13). These are not present when sex is equated to $u + i^2$ and especially the socio-economic and other factors that influence concurrency.

This raises the issue of justice and what justice means. This study affirms that young people are capable of justice in their relationships but it is acknowledged that some are more capable than others. In part, this is because 15-24 year olds include youth at early stages of adolescence and early stages of young adulthood whose psychological, cognitive and physical development varies. These characteristics can contribute positively yet pose different challenges toward effective appropriation of justice within relationships, both sexual and non-sexual.

Farley (2008:211) admits that the general definition of justice in sexual ethics requires more refinement. As such this study does not refine the definition per sé, but proposes the notion of God's justice as a useful component for Christian sexual ethics. As a reminder, Farley's definition of justice translates its general meaning of "to render to each other her or his own" to mean "persons and groups of persons ought to be affirmed according to their concrete reality, actual and potential" (2008:208).

The Bible, as Farley (2008:185) argues, shows us that though the sexual is important, it is not surpassed by the significance of love and life. The study thus argues that we learn about love and life through and by God's interaction with humanity. Though sexual mores were and are culturally conceived, I argue that in the Bible they are presupposed by the instruction of love, which is the love of God, of self and each other. In parts of the Bible God's justice is conceived as punishment, forgiveness and reward, but I argue that it is more, since in the affirmation of love and life there needs to be a type of justice that strives to right the wrongs of structural oppression and to free the subjugated not only from others but from themselves. Having stated this, I argue that saying that justice-becomes-God or justice is only one of God's attributes is to limit our conception. Rather, I propose that just as God-is-love, equally, God-is-justice. In other words, God does not become, God is. In agreement with Farley, justice is the criterion indeed of all loving. In essence I argue that it is the criterion in all life, as manifest in the concrete reality of the God-man, Jesus whose life was nothing less than justice-embodied.

In summary therefore, this study argues for justice that affirms the existential reality and actuality of young people as presupposed by an understanding that they have a potential

for ‘good’ and ‘bad’, they are embodied spirits, inspirited bodies, are autonomous, and are relational beings. Consequently, relationality finds its full and true manifestation in its embodiment of God’s-justice. Indeed we are challenged to view sexual matters ‘in God’s eyes’.

At this juncture the study moves to the analysis of the matters of culture, the body or embodiment, gender, and love and desire as ‘seen’ through ‘God’s eyes’. Why through ‘God’s eyes’? It is because the argument that has been developed thus far supports a consideration and reflection of justice through the just nature of God. This reflection turns to the sexual sphere as it relates to young people’s relationships and the issues/questions that exist in this sphere, ‘in God’s eyes’.

5.3 Sexual Matters: ‘In God’s Eyes’

The section raises questions that aim to highlight some positive and negative aspects of particular sexual matters that are important for young people’s and the church’s ethical decision making. These include questions around how cultural rules and roles are unjust and thus create harm. Who is benefiting and who is being harmed? With reference to the body, the question is how can young people understand and affirm their bodies and themselves before God? How can gender be used appropriately? Lastly, how can love and desire be valuable in the relationships of young people?

5.3.1 ‘In God’s eyes – just culture’

‘In God’s eyes’, the ethical question or concern here is which cultural practices/beliefs are unjust and thus create harm? Who is benefiting and who is being harmed? Rather than focusing and emphasizing on retaining/preserving such practices/beliefs for the ‘sake’ of tradition, change is imminent. Hence the double meaning of the word “just” (justice and only) in the heading “just culture”. Though grammatically incomprehensible, the statement has been used to emphasise the point that there are those Christians who would abide by and stress *only* cultural practices and beliefs such as persistence on abstinence as the only prevention method, despite the negative consequences. However there are others

who abide by and stress *just* cultural practices and beliefs. For a Christian sexual ethic, therefore, young people ought to be made aware of the origins, meanings and complexities of their various cultural existence and experiences.

This enables them to decipher the negative and positive aspects for themselves. For instance, the Owambo cultural practice of *ohango* and courtship can provide the Namibian youth with an understanding of their people's history and of their own potentialities.[49] It can be argued that some of the procedures in the *ohango* test and feast do not affirm the type of justice presented in this study. An example is the testing of the girls' virginity, failure of which results in the ejection of said girl from all procedures and the fining of her family by the chief and community (Hahn 1928:29-31). The idea of feasting in celebration of girls' eligibility and supposed womanhood can be more valuable and affirming if developed further. For instance, *ohango* can be used as a platform for sexual health education, HIV and STI testing, and sexual empowerment and affirmation. This enables the involvement of mothers, other family members, government health services, NGOs, the church, FBOs and use of theological resources - such as the work of Mbano-Moyo (2009) and the *Fikelela* (Mash and Kareithi 2006) study. Mbano-Moyo offers a tool for the sexual education and empowerment of young Africans, and *Fikelela* offers a study that validates the need for a different type of sexual intervention or prevention message beyond the requirement of virginity/abstinence. Instead, it proposes that virginity may be encouraged as a goal as part of the *ohango* or in any other cultural initiation processes.

A positive aspect of culture can be found in the process of courtship which was explained in earlier chapters.[50] It involved family units and included the respect of family consent with courtship taking place over a lengthy period of time (Hahn 1928:32). Not only is this informative, but what can be gleaned from these processes is the importance and nowadays the lack of respect of the process of involving others who can offer constructive advice in relationships. Since courtships are generally drawn out

[49] *Ohango is* a test which involved some strenuous work, discomfort and restricted diet and feast through which young girls are to pass as proof of their virginity, and as an eligible wife.
[50] Courtship with the intent to marry among the Owambo people was a process involving family, where permission to marry was granted to the man by the girl's family after which the girls go through the *ohango* test and feast which lasts about three days, in order to confirm their eligibility as wives (Hahn 1928:32).

relationships, if applied by present day youth, they enable them to delay sexual debut and affirm other aspects of personhood, besides the sexual. It is possible for young people to embrace this approach but it could be challenging due to the fast pace of life they find themselves in.

Unlike the notion of courtship, the cultural practice of *tjiramues* among the Herero of Namibia is focused on sex, and is an exercise that undoubtedly spells danger in more instances than one. The reason for this is that condom negotiation is difficult for young Herero women and to some extent for young Herero men. The exposure to HIV and other infections is inevitable, as is the damage to the young person's self-esteem, self-worth, body image, confidence, and their ability to discern the just and unjust.

Furthermore, some cultural practices and beliefs still exist, such as the biological essentialist view that a male person's 'DNA' makeup is one of possessing an insatiable sexual appetite that in turn can only be quenched by multiple sexual partners (MSPs) and one that finds polygamy acceptable. This belief held by some Namibian youth and others in Southern Africa seems to benefit the male person, since he is seemingly 'free' and justified to express his 'intrinsic' sexual desire in any form. I argue that 'free' expression might not be as beneficial as it appears. Besides the obvious health risks of MSPs, such relationships can also be financially unsustainable since in such relationships gifts and money are sometimes exchanged for sex. Young people are thus encouraged to take cognisance of the underlying consequences.

Young people also require a sexual ethic that is able to somehow fuse or complement their different layers of experience including traditional African culture, Christianity and modern day adolescent sub-culture. These concur with Farley's (2008:78) three layers of historical experience in the African context, namely, traditional, religious and colonial as well as modern experiences. The youth subculture of Namibians is informally referred to as *chomolife* and *chopolife,* and is greatly influenced by Western and specifically American lifestyle/culture (Hailonga-von Dijk 2007:138). Young people experience different development stages that mould their identities, through their experience of different lifestyles and careers and becoming independent. No doubt, there may be

confusion of sorts with their Namibian cultural beliefs and practices, religious teaching, hegemonic modern lifestyle as globalised by the West. It is through their traverse in this multi-layered existence that young Namibians, in an attempt toward individual progression, consumerism, sexual 'freedom', human rights and religious pluralism, may fall short. Theirs is an existential reality and actuality far different from that of the American teenager, because their personal encounters with HIV and AIDS and poverty are different. This study has shown their how attempts to engage in the American lifestyle within this context of economic challenge leads them into MSPs, including concurrency, sugar-mummies, sugar-daddies, sex work, intergenerational partnering and *kamborotos*.[51] Namibian youth need to actively engage with and understand these different layers, to enable better decision making regarding their sexual lives and life in general. A useful way of approaching the multiple layers of their reality is by acknowledging that their 'Africanness' to an extent is moulded within these realities, and instead of seeing it as always being in conflict, its complementary aspects can be appreciated. Lastly, among the seemingly complex existence of Namibian youth, some are nevertheless capable of interpreting the modern hegemony as it relates or influences their local culture (Hailonga-van Dijk 2007:140). This offers hope for a discernment which leads to choosing what is just.

Indeed culture, through time and history has evolved, and its plural and changing nature can be appreciated rather than feared, ignored or denied. In God's eyes, therefore, any cultural practice should be based on just motives.

5.3.2 'In God's eyes: the body beautiful'

'In God's eyes', the body beautiful points us to the ethical question that asks - how can young people understand and affirm their bodies and themselves before God? The ethical principal suggested here is that as God's creation, our bodies, our spirited beings are a gift, are spiritual, valuable and beautiful. First, the definition used thus far has been taken from Farley's understanding of the human body or personhood as embodied spirit, inspirited body, over and above the dualistic approach that separates the body and spirit

[51] This is when a married person takes on another partner for sexual and social purposes.

or soul. An embodied spirit, inspirited body is one distinguishable aspect of personhood, but at the same time unified - there cannot be one without the other (Farley 2008:117). This study uses the terms of Farley interchangeably with the term 'existential reality and actuality' to refer to personhood, the body or embodiment. These views, as articulated in earlier parts of the study, find correlation with the African understanding of the human person, that of being both spiritual or a soul and bodily (Buys and Nambala 2003:5). Farley (2008:129) also usefully acknowledges that personhood is also self-transcendent, a concept important to Christian life. This is taken to mean that the human person as an embodied spirit, inspirited body, is able to develop or be more than they can be depending on the degree of freedom and relationality they are capable of (Farley 2008:129).

Given the above definitions we can start to reflect on ways young people can understand and affirm their personhood. As young Africans, the youth in Namibia can look at their own African understanding of the person as relational, spiritual and bodily, as one that affirms their sexual lives. This can be achieved in a manner that enables and encourages them to value and celebrate their bodies with others or themselves in careful and respectful ways. For instance men are more than their 'manhood', their penises, in other words, they can affirm their wholeness, recognizing unity rather than only parts of who they are.

In addition, the importance of relationality in the African view complements the Christian notion of relationality, and I argue that a just God wills nothing but human relationships that realise wholeness and fruitfulness. Consequently, since human persons live as relational beings, it implies that the full experience of one's embodied and inspirited sexuality is greatly influenced by the other.

The experiences as discussed by Farley point to an unjust disruption of the embodied, inspirited being. Farley (2008:121-127) argues that the experiences of suffering, objectification and of the divided-self only serve to show the unity between the embodied, inspirited self. This implies that one cannot injure the one without affecting or hurting the other. This study affirms Farley's argument and adds that in the context of

young Africans, this unity and disunity is a useful source for them to reflect on their sexual practices from an embodied, inspirited and transcendent view. The practices and beliefs about *kamboroto,* sugar-mummy, sugar-daddy, their 'manhood' or penises, even sexual suppression to an extent and *tjiramues* effectively contribute to unpleasant feelings. These devalue and degrade, causing suffering (both physical and spiritual) which in turn spells a suffering to the whole, and creates inner tension.

Lastly, the body is considered self-transcendent by Christians. This means that young Christians can look forward to consummation with their Creator where their bodies will receive redemption. This is an eschatological hope. Our beautiful bodies are part of us, just as they are part of God self as an incarnated being, entering on earth in full embodiment. In summary, young people's bodies find full beauty when they are respected and treated justly by those to whom they belong, by others and before God.

5.3.3 'In God's eyes: just gender'

Thus far, the analysis of the questions to be considered as important for a Christian sexual ethic have covered a view of just culture and the body beautiful as it relates to young people, and underpinned by justice. The issues do not operate in isolation of each other, as we have seen, for they make up the multiple layers from and through which young people experience the sexual. The process continues.

'In God's eyes', just gender acknowledges that gender rules and roles are socially constructed and are patriarchal and biased. In this sense, young people should be given the opportunity by their churches to reflect on these rules and roles, as they affect them toward making just ethical choices. The ethical question is how can gender be used appropriately to positively influence and shape young people's practices and attitudes? In light of concurrency and HIV in general, female persons are the most affected due to gender inequity. What is the good news for them? How can gender be used appropriately for male persons given that gender ideology dehumanizes them immensely? In God's eyes gender justice is a key ethical principal.

In the previous chapter I argued that gender is used inappropriately when we lose sight of what we share in common as embodied spirit, inspirited bodies, by reducing and restricting our roles in society along gender lines. In order for a positive appropriation of gender ideology, I argue that young people need a message from their churches that affirms young girls as not less valuable and inferior to boys, but as truly equal and complementary to each other, as female and male persons.

Young people's ideological foundation is greatly influenced by society, and the church is one place of influence, that has both positive and negative consequences on their relationships. An example of negative influence is the gendered views on equality displayed in the study of South African church leaders who were sympathetic toward the violent behaviour of young men, insisting that a sufficient response to their behaviour was a diversion of attention with sporting activities and the like (Eriksson et al 2010:110-111). At the same time, they viewed girls who were vulnerable to sexual violence as exposing themselves to such situations and having the power to refuse unwanted sex (Eriksson et al 2010:110-111). These biased views, along with others, justify young men's attitudes and their subjugation of young women. Another negative consequence is that favouring one gender over the other restricts the freedom and relationality of young persons, it may promote low self-esteem and self-worth among women, and it dehumanises young men.

Additionally, there is a need for social and religious analysis in the field of gender that is aimed to improve knowledge of the causes, effects and complexities in this field in order to improve discernment of unjust ideology and practice, and to promote views that bring good news. Also, gender can best be appreciated when young people learn to acknowledge, appreciate and affirm each other in their respective God-given bodies. They are beautiful and worthy of expressing pleasure with self, with others, before God. Indeed, in God's eyes, just gender is an important aspect toward the full and healthy realisation of youth sexuality.

5.3.4 'In God's eyes: love and desire'

Sexuality, as it relates to young people, requires their understanding of the source of love and desire, what to do with it, and its consequences both positive and negative. 'In God's eyes', love and desire and our overall sexuality is intrinsic to our personhood. The ethical question is how love and desire can be valuable in the relationships of young people. It has been argued all along that it is ineffective for Christians to keep condemning and moralising love and desire.

The significance of all life depends on love, as lived out through freedom and relationality. As expressed earlier in the definition of justice argued for in this study, our relationality finds its full and true manifestation in its embodiment of God's-justice which is synonymous with God's-love. Farley (2008:168) understands love as an affective response, an affective way of being and an affective affirmation of what is loved. Indeed, an affective love awakens one's emotions and feelings, which can be both positive and negative. An understanding of love for young people should be made clear, that it is a situation where the other and oneself are not simply present but are able to fully be – to fully live out their potential as created beings. In other words, the one who loves always seeks the fulfilment of the other person. Indeed, love is a way of living or being, and it involves a process of seeking, and nurturing, relationships that contain justice, authenticity, value, relationality, freedom and interconnection.

Furthermore, sexual love, either growing out of a friendship or starting off as sexual/romantic, involves touch, and feelings of lust and desire. This is an important aspect of young people's sexual lives as they need to clearly understand the potentialities within desire and lust, those both dangerous and pleasant. Lust as a sexual craving can end up being fulfilled in the objectification of the other or of self. This is evidenced in some of the reasons given by young Namibians for engaging in concurrent sexual partnerships. In one example it was said, "if your manhood says it needs to get something you need to make a plan…", "if the man is having a small penis and he is not satisfying you, obviously you look for another one who will satisfy you" (Shipena and Kharuses 2008:11-15). Here, lust is generating negative and unbecoming behaviour that is

destructive to the embodied spirit, inspirited body. There are other less damaging ways to fulfil ones sexual feelings of lust such as the act of self-pleasuring, out of which young people can begin to explore, appreciate and respect themselves. However, young people should also take cognisance of the possibilities of the negative consequences of self-pleasuring such as (sexual) addiction.

When lust involves a relationship of love, it is wonderful and expresses the sexual desire argued and affirmed in this study. In other words, lust with love is possible when both parties experience fullness and plenty, as opposed to lack and poverty. Love and desire, therefore, in the eyes of God is just-love, justice-in-love and the-love-of-justice. It is inequality or absence of justice in love is the problem.

Young people do not need a distorted love that forces young women into early sexual relations with their so-called boyfriend or the false illusion of love presented in having multiple partners. Here, love and desire as just involves the process of 'getting-to-know-each-other', as exemplified in the traditional courtship process among the Owambo in Namibia. It also involves the ability to choose relationships that are life affirming and true to one's created personhood, as willed and affirmed by God.

5.4 'In God's eyes – a just Christian sexual ethic'

The process has brought us to the point where the principles or norms for a just Christian sexual ethic for young people are proposed. These are at the same time ideals and requirements which are presupposed by the aspects/questions of the sexual realm as presented in this chapter. Furthermore, an understanding of the sexual as including the principle of justice was argued for, followed by analyses of the sexual practices of young people in light of just culture, the body beautiful (just embodiment), just gender and just love and desire. Farley's seven norms for her just sex ethic are analysed in light of the above and as they relate to the lives of young people and the role of the church presented in this study. These are; do no unjust harm, free consent, mutuality, equality, and social justice. These overlap, interchange and depend on one another. In addition, these norms

are underpinned by the understanding that humans are embodied spirits, inspirited bodies, autonomous and relational.

5.4.1 Do no unjust harm

The role of justice has been articulated clearly throughout the study, with examples of unjust situations provided that vary in the degree to which they affect the embodied spirits, inspirited bodies of young people. This norm is extremely important for young people and the church to take cognisance of since young people experience harm by others, including those older than them as well as their peers. The question is, do young people violate who they are as ends in themselves? This is where unjust harm occurs. There should be reflection on this question by young people. This should be done in appreciation of their existential reality, ability to self-determine and their relationality. This reflection is a useful tool for young people as they approach new relationships, or assess their current ones in order to further them or terminate them. In certain situations of peer pressure, young people can for a moment discern the possibility of harm to themselves as 'perpetrators' or 'victims' to such pressure. Reflection is useful as they traverse through their subculture in search of meaning and belonging. This can be reflection on the acquirement of the latest fashion garments, hairstyles, technological devices or the enjoyment of social lives that revolve around alcohol, drugs and sex. Indeed unjust harm occurs between young people's own relationships (Farley 2008:217). The church in its reflection or social analysis needs to take cognisance of this fact, because this can possibly enable a response to HIV that focuses less on morality.

5.4.2 Free consent

After the discernment and hopeful establishment of a relationship that does no unjust harm, the requirement of free consent is dependent thereof, and it is presupposed and supported by the respect of one's autonomy. It has been clarified that young people of the age group presented here have development stages from adolescence through to young adulthood. In addition, their sexual relationships and partnerships, and thus their experiences, differ. Additionally, there are those who are married and might be of the

view that this ethic does not apply to them even though it does. The point here is that young people are at differing levels of capabilities, and maturities. There are also those living with disabilities that require great protection. Nevertheless, young people need to know that they all deserve to be able to determine the direction of their relationships, sexual or otherwise, through a careful discernment process. This is also an opportunity for the church to respond in this manner.

Young people need to be cognisant that there are sexual situations in which they might be unwilling to participate that could result in the experience of manipulation, deceit, seduction, coercion (for instance to omit condom use), betrayal and a disrespect of their bodies. They should know that these are situations that cannot be justified. Church intervention needs to bring young people to the point where their self-worth, confidence, body image, faith, cultural knowledge and sexual worth are affirmed to the extent that they can make life saving choices. Their behaviour also requires encouragement, in that they need to learn to respect the bodily integrity of others and to keep truth-telling as a norm in their relationships (Farley 2008:220). Young people need to take cognisance of and discern whether their sexual relationships violate relationality. If their relationships do so, it means that most probably one or the other partner in the relationship is experiencing unjust harm and an inability to express free consent. Such a relationship might require termination.

5.4.3 Mutuality

Young people also need to know that in a relationship experiencing unjust harm, there is no mutuality, even though a young person might mistakenly consider their initial agreement to the relationship as the exercise of consent. Young people are involved in situations where they require clear information and discernment as to what is unjust. They need to take cognisance of the fact that mutuality, like the other norms, is borne out of the intrinsic human need for relationship and for just relationality as seen through God's eyes. Consequently, these point to issues of gender, culture, body, love and desire which affect the way in which young people relate mutually and equally, respecting their autonomy. Instead of messages that restrict sexual relationships between young people,

the church can focus on encouraging them to seek relationships (non-sexual or sexual) where there is mutual participation that respects their body beautiful as so created by a God who is justice-in-love. This enables them to seek a sexuality that discerns dangerous situations more easily. Another important aspect that young people need to take cognisance of is that mutuality can have negative consequences, for instance in a situation where a 'boyfriend' and 'girlfriend' consent to or mutually agree to harmful or illegal sexual activities. Thus, a task for the church is to urge them to set just boundaries within which affirming mutual desire, responsibility, action and response exist.

5.4.4 Equality

When it comes to young people, equality can be synonymous with mutuality. They are both imperatives since they directly influence the inequality of power in a relationship. Young people are particularly vulnerable to exploitation from culture, religion, and the economy, with the exploitation often being justified as being either biblical, or dictated by cultural norms. Even though, as Farley (2008:223) rightly states, there cannot be full equality in people's relationships and in society, I argue that it remains important if not imperative for equality to be pursued by all. The church needs to be aware that its teachings and interaction with young people requires equality. It should emphasize the need for young people to be mindful of equality in their relationships, particularly in its dealing with young men. This should be done by the church in both its word and deed/action. Moreover, young people are receiving mixed messages from their churches, friends, homes and society at large. These are messages about their bodies, their worth as sexual beings, their gift of self-determination, the value of relationality and thus their place on earth to maintain, seek, and strive for equality with themselves and the rest of the creation. Thus, messages from their churches need to be clear so that young people may make sound ethical decisions.

5.4.5 Commitment

Commitment as a norm for young people's relationships extends beyond the understanding of a marriage covenant. Instead, commitment as a justice norm in young

people's relationships can be understood that just relationships are those that are committed to control and channel harmful expressions (Farley 2008:285). On top of encouraging the principles of equality and mutuality, young people should be encouraged by the church to embrace lengthier relationships that are committed to sustaining and nurturing other justice norms. In this way, they will be able to value the principle of commitment. They will also appreciate the interconnection of the norms of equality, mutuality and commitment and their relation and dependence on the degree of relationality in relationships. In other words, young people need to understand that a relationship that is committed to justice includes the commitment of all the members of that relationship in order to make it work.

5.4.6 Fruitfulness

For young people, a fruitful relationship is one that produces results that benefit not only members of that partnership, but is also a positive example and encouragement to others. Farley (2008:228) understands fruitful relationships as those that serve and contribute to communities. Arguably, young people's relationships can contribute in several ways, for instance, young people can engage each other in workshops, youth groups or clubs that meet to discuss, learn, share and participate in activities about their relationships/lives. These might not be directly beneficial to other members of their communities, but are beneficial to young people in different ways that have the potential to protect them from harmful situations/relationships and decisions, and to foster responsible interaction. Therefore, young people need to take cognisance of the fruits of their relationships beyond the sexual element. Consequently, their churches need to encourage them to explore the positive fruits of interaction with each other by sharing, teaching and caring with fellow youth or with members of their communities.

5.4.7 Social Justice

The last norm, social justice, is the obligation of justice at a social level (at a communal and structural level), and thus the church needs to become involved at this level. This study has shown and argued that HIV and AIDS, concurrency, young people's sexual

experiences and church revolve around communal and structural issues that require a different conceptual approach to the one the church currently uses. The norm of social justice also serves to draw to the attention of young people of the various issues of socio-cultural, and economic injustice that occur throughout the world, such as issues of human trafficking. Through this approach they can see hidden aspects of their realities and hopefully catch a glimpse of what God sees and wills for them. Those brave enough to take action at community, regional or national level should be supported and guided by their church leaders, as well as others. The advocacy and structural change needed in the church requires a serious and committed effort by its leaders because there are numerous issues. Such issues include that of poverty being connected to transactional sex among young women and men, and condom use for all.

Indeed the questions around sexuality that have been raised and discussed in this chapter relate to just sex in varying degrees. As illustrated by the example of the body-beautiful, it relates to just sex in a positive manner as it allows exploration, and appreciation of self and of other. It fosters respect and hopefully decreases situations of vulnerability, as inflicted by an individual on themselves or by another. In addition, young people will gain the confidence to want to take control of their bodies in full knowledge that they have the right to free consent.

The questions of culture and sexuality are just as important for young people's ethical discernment. As rightfully argued by Farley (2008:57-59), culture needs to be problematised. In so doing we avoid romanticizing it and also potentially negating its value. Certain cultural beliefs and practices have the potential to harm while others do affirm just sex. These can be honed and reaffirmed, such as those aspects involving the celebration of women's bodies and sensuality, an example being the *chinamwali* process in Malawi and to a certain extent the *ohango* feast/test among the Owambo people of Namibia. Such positive affirmations encourage youth, to some degree, to value and search their cultures and faith traditions for complementary elements. This in turn strengthens their abilities to choose equal, mutual and safer (sexual) relations.

Conversely, norms such as *tjiramues* highlight to young people the harm in such an otherwise accepted practice. Autonomy in such a relationship might prove difficult to achieve for young people, so this is an opportunity for the church to intervene at the level of advocacy so as to either abolish or shed light on the practice of *tjiramues* through public debate.

Some views such as those that foster gender bias require knowledge dissemination, and persistent and consistent engagement with young people. In a sense, if people's hearts are to be moved to want to change, this is an exercise that should be undertaken by the whole of the faith community. Since sexuality is embodied by all and in all age groups, who relate at one level or another, encouraging the development of mutuality and equality is, therefore, an ongoing goal.

Furthermore, the situation of coercion, in the form of peer pressure or manipulation from a 'trustworthy' partner could bring about an unbalanced sexual relationship. The illusion of love is not just sex because it is a lie that masks the danger of relations such as CSPs. Young people and girls in particular are most vulnerable to such situations. Young people need to be encouraged not to seek instant sexual 'hook-ups'. Instead the practice of courtship as exemplified in the past cultural norm among the Owambo can facilitate extended relationships from which sexual desire can grow. This practice allows for more sound choices that are mutually accepted, free of unjust harm and that produce plenty of joy and growth. There is also the opportunity in such courtships for productive involvement and the contribution of parents, guardians or relatives when an open yet trustful, and mutually respectful atmosphere is availed to young people by their elders. Such a courtship fosters commitment and fruitfulness and is a beneficial alternative. With the assistance of life affirming views that underpin the church response, the situation is hopeful for young people such that the church is 'forced' to address their lives differently. It is to the implications for HIV prevention with young people as related to a just ethic that we turn in the concluding chapter.

5.5 Conclusion

The journey to this point has been both enduring and endearing through its description of the reality and danger of concurrency among young people, to the church's understanding of sexuality, sexual ethics and response to HIV prevention for young people in the context of concurrency. It moves on to an enlightening response to the dilemma of concurrency and the shortfalls in the church's response using Farley's just sex ethic. Then finally it turns to the response argued for in this study toward a just Christian sexual ethic for young people. This journey has utilized Farley's work to highlight, ponder and argue for just sexual relations among young people as seen through God's-eyes. This approach is underpinned by God's-justice and thus God's-love. It argues for an ethic that moves from a position that says *to-justice-no* (or to just say no to sex) but rather says, *to-justice-yes* (or yes to just sex). These notions are used to reflect on the following sexual aspects of young people – culture, body, gender, love and desire and the just norms of do no unjust harm, free consent, equality, mutuality, commitment, fruitfulness, and social justice. The principle which is to underpin ethical decisions regarding sex is the kind of justice that respects persons as embodied spirits, inspirited bodies, free to choose and a relationality that is presupposed and embodies God's-justice, God's-love. This is because God is just and God is love. In terms of the sexual lives of young people, God's-justice is just-love, just-sex, justice-in-love, justice-in-sex and ultimately justice-in-life. The concluding chapter summarises the study and discusses the implications of the proposed just sex ethic for HIV prevention amongst young people in the church.

Chapter Six

Summary, Implications, and Recommendations

6.1 Summary of the study

Chapter one introduced the study, outlining the general HIV epidemic and arguments around the risk of concurrent sexual partnerships (CSPs) or concurrency, specifically as it affects young people in Southern Africa, with particular emphasis on the Namibian context. The chapter outlined the church's general approach to sexuality and sexual ethics, and its subsequent response to HIV prevention among young people in the context of concurrency. It introduced the work of Margaret Farley, whose justice sexual ethic was analyzed to propose an ethic for young people. It was argued that Farley's work provides a different way of understanding, speaking about and doing sexual ethics and sexuality. The chapter discussed the research process and outlined the study's chapters.

Chapter two described CSPs as an HIV risk factor among young people. CSPs are generally understood to be sexual partnerships that overlap or are closely spaced in a short period of time. The chapter discussed the origins of the concept of concurrency, and the debate around the association of concurrency and the rate of HIV transmission. This, it showed, is directly related to its measuring methods and definitions. It was argued that the biological plausibility of concurrency showed the exponential rate at which it increases the speed of infection and growth of sexual networks. As symbolised by the title of this study where $sex = u + i^2$, a description of concurrency among young people in Southern Africa and Namibia followed. The societal factors that influence and motivate concurrency among young people were discussed and were found to be directed by their individual choices or preferences, the necessity to escape structural injustices, and coercion through others. It argued that some of these were potentially unjust circumstances. Examples of multiple sexual partnership campaigns were provided which represented responses to the problem by NGOs and governments in Southern Africa.

Chapter three discussed the relationship between young people and the church's engagement with them within the volatile context of concurrency. It indicated the church's various responses to HIV prevention with young people. Besides the material support of the church, youth prevention programmes show the desire to affect change and save young lives. However, the dangers of concurrency, the reality of young Christians engaging in this risky behaviour, and the difficulty of the church's traditional moral approach to sexual ethics and sexuality to affect considerable change remains. It argued that these are both a challenge to its current response to HIV prevention and serve as an urgent call for an ethic for young people, one that is cognisant of the deeper reality of unjust societal and individual factors that influence sexual behaviour and practices.

Chapter four described Farley's work on "just sex", a sexual ethic proposed for engagement by the Christian community which moves away from the focus on sexual moral ethics of sexuality. The chapter discussed Farley's response/engagement with Christian sexual ethics, her approach of justice and her engagement with questions around the sexual realm that assist in ethical discernment. These included sexuality from the view of culture, gender, the body, love and desire. These views underpinned an understanding of Farley's just sex ethic which comprises the following justice norms, namely; do no unjust harm, free consent, mutuality, equality, commitment, fruitfulness, and social justice. The chapter included discussion on the relation between just sex and 'sexual' questions raised by culture, gender, the body, love and desire. It was argued that these norms are to respect the human person's reality as embodied spirits, inspirited bodies, as autonomous and relational. The chapter concluded with Farley's argument in favour of young people's ability to appropriate justice in their sexual relations.

Chapter five intersected the issues of concurrency, youth sexual experiences and church responses with Farley's just sexual ethic and analysed them toward the final goal of a just Christian youth ethic. In addition, the notion of God's-justice as derived from the doctrine of God's nature was proposed for just sexual relations among young people as seen through God's-eyes. This is underpinned by God's-justice and thus God's-love. The notion of God's-justice or of a just-God was used to complement Farley's ethic and thus to reflect on questions in the sexual realm related to young people. Furthermore, it argued

that for a "just sex" ethic for young people to be appropriate it is important that it considers their different levels of capabilities, which are influenced by certain situations whether out of necessity, coercion, choice, and or their growth development. To facilitate young people's decision making, it was suggested that they and the church take cognisance of the various implications such as the dangers, requirements and the values of the seven justice norms.

In this last chapter, I shall conclude the study by discussing the implications of a just sex ethic for the church's response to HIV prevention with young people. I propose the SAVE approach as an appropriate HIV prevention method because it complements the concept of justice. – in thought, word, and deed. Recommendations for further study and a conclusion follow as the chapter draws to a close.

6.2 Implications: just sex ethic in thought, word and deed

The formation of a just Christian sex ethic has been a process. Similarly, appropriating the just sex ethic is in itself a process involving thought, word and deed. In other words, this implies that HIV prevention among young people ought to be a process that requires all components, theoretical and practical alike, and that is underpinned by all. The reason for this is that when one undertakes a task, that very task follows a certain logic, of which the results, whether sensible or nonsensical, are allied to the logic. Therefore, for the desired results that a just Christian sex ethic for young people suggests, the prevention process has to be in unison with the principles and logic of said ethic. It is for this reason that the study promotes the holistic approach to HIV and AIDS prevention called SAVE developed by the 'African Network of Religious Leaders living with or personally affected by HIV and AIDS' (ANERELA+ which is now known as INERELA+).[52] This is because it complements and is consistent with Farley's just Christian ethic. In this sense, Farley's seven justice norms of do-no-unjust harm, equality, mutuality, free consent, fruitfulness, commitment and social justice play an integral part in the effective

[52] The International Network of Religious Leaders living with or personally affected by HIV and AIDS. See INERELA+ official website at http://www.inerela.org/english/ .

implementation of the SAVE approach. See Appendix three for illustration of SAVE in the context of youth HIV prevention in church work/ministry.

SAVE, a holistic approach to HIV prevention, stands for Safer practice, Available medical interventions, Voluntary counselling and testing (VCT) and Empowerment. These are supported by the goals of INERELA+, which are to reduce stigma, stimulate response and advocate for justice (inerela.org n.d). SAVE was developed for the reasons that the predominant prevention method of 'ABC' tends to focus solely on sex, which fuels stigma among other things and thus limits HIV transmission to one mode (Heath 2009:70). In addition, the message of 'faithfulness' it advocates provides a false sense of security (Heath 2009:70), especially in the context of concurrency where the faithful partner might unknowingly become infected through their partner who has other sexual partners. These two factors then result in people being misinformed because not all risk factors are named. Thus (young) people cannot make informed and ethically just decisions for themselves and those they care for. Farley's justice norms when applied to the SAVE approach can enable ethical discernment in the steps SAVE advocates. These principles provide a systematic approach that has the potential for the church and for individuals to increase knowledge and power to respond to prevention messages in a healthier and life affirming manner. Peer education is also an appropriate approach to implement SAVE as a response to HIV prevention.

The first aspect of the SAVE approach is the advocacy of 'Safer practice' as related to the reduction and possible transmission of the HI-virus. These are practical ways "that try to address all avenues" (Heath 2009:71). These include encouraging abstinence, delay of sexual debut, mutual fidelity within committed relationships, use of female and male condoms, male circumcision and use of vaginal microbicides (Heath 2009:71). Others also include post-exposure prophylaxis (PEP), prevention of mother to child transmission (PMTCT), safe blood transfusions and needle exchange (Heath 2009:71). It is clear these approaches point to various situations that young people might find themselves in, from drug use, pregnancy, or the need for blood transfusion. However not all situations are sexually related. The prevention approaches take into account the reality of young people's different sexual situations and experiences with the concept of just sex ethics.

The concept of peer education can facilitate effective discussion and affirmation of safer practices beyond abstinence.

Since the SAVE approach strives for holistic improvement, the availability of medical interventions is a priority that requires attention. Apart from the safer practices listed above there is need for young people living with HIV to be availed with the necessary medicine and tests. Antiretroviral (ARV) therapies also serve as prevention methods as they can bring a person's viral load to undetectable levels, and chances of transmitting the virus dramatically decrease (Heath 2009:72). Nevertheless, other medical interventions include the provision of medicine for opportunistic diseases like tuberculosis (TB) as well as other STIs such as syphilis, gonorrhoea or hepatitis. Furthermore, it is important that young people and babies are availed viral load tests apart from CD4 count tests, as a person could have developed an undetected drug resistance compromising not only their own health, but also the health of their sexual partner (Heath 2009:72).[53] This is a vital test especially in the context of concurrency. Where available, the church needs to urge young people to undergo such tests in the case where an HIV test reveals positive. There can be other medical interventions made available within the different contexts of young people, more so from within their respective church or faith community. In addition, a just sex ethic implies that the churches should not hold back from disseminating any information on government or non-government interventions to young people, because they are sexually active beings. The church should not withhold such information under the false assumption that these young sexual beings are all practicing abstinence.

Furthermore, the approach of 'Voluntary counselling and testing' (VCT) follows and is a vital one to every person, because we need to move from being 'AIDS Friendly Congregations' to 'Congregations that know their HIV Status' (Heath 2009:72). The *Rutanang* programme of peer education outlined in chapter three has provision for

[53] The HIV viral load is "the number of copies of the human immunodeficiency virus in your blood and other parts of your body" (WebMD.com 2011b). The HIV viral load test measures the amount of HIV in your blood – it helps monitor, guide treatment and predicts the course of disease (WebMD.com 2011b). CD4 cells or "T-helper cells are a type of white blood cell that fights infection and their count indicates the stage of HIV or AIDS in a patient" (WebMD.com 2011a).

testing, only now it is hoped that more young people can be encouraged to test. This is more likely to happen when churches begin to operate from a just sex ethical point of departure as they can be assumed to be less judgemental. Indeed, it might be added that the move also needs to be toward the church's overall response to HIV and AIDS, so that justice is applied to all people.

The last aspect of the SAVE approach is 'Empowerment' which addresses the limited power or capacity people have to respond to prevention messages (Heath 2009:72). Examples of such limitations have been amply supplied throughout the study, such as cultural practices, gender and body stereotyping, or sexual practices which are engaged in out of necessity due to poverty. Other impediments toward lack of empowerment are the limited avenues of disseminating knowledge or information, as well as incorrect information that uses discriminatory terms and language (Heath 2009:72). Consequently, incorrect and offensive language increases the vulnerability of young people and others to HIV infection, especially in a context where negative stereotyping is attached to the human body, gender roles, sexuality and sexual practices. The platform of peer education can be used to allow positive language to develop and find expression among youth, as this avails them an atmosphere of equal, mutual and respectful discussion, discovery and discernment. In summary, the SAVE approach when applied using Farley's justice norms can enable churches more effective engagement with youth sexuality in the presence of concurrency and its dangerous factors and consequences of. It is up to the churches to embrace change in the way they respond to HIV and AIDS and to young people in their thought, in their words and in their deeds.

6.3 Recommendations for further research

Further areas of future exploration emerge in the field of sexual ethics and sexuality. First, there are people of different age groups, particularly children, for whom a Christian sexual ethic is not present in the Anglican Diocese of Namibia, and in other churches. It is not uncommon to argue or infer that children are unfortunately sexually active and or 'inquisitive' early. In addition, they remain at great risk of abuse especially from those they know, such as family members or relatives. A Christian sexual ethic will thus be

valuable for future research in the sexuality of children, with the hope of better understanding sexuality as experienced by them, and how to respond to them ethically, for instance through Christian educational programmes, liturgies and theologies that educate and encourage them to delay sex and seek justice.

Second, a group of people under increased risk of HIV infection emerging from this study is that of men having sex with men (MSM). These are groups of people whose sexual practices are hidden from the public for several reasons. One is because their relationships are understood to be unacceptable, by the church, their communities or by their governments. Another reason could be due to general public ignorance, and or denial that MSM is a reality. Studies, therefore, in areas of Christian sexual ethics increasingly require inclusive research and considerations if they are to be appropriate to the diverse Christian community.

Lastly, the area of language together with thinking around the sexual among the faith community (as apart from the church as institution) can offer a possible hermeneutic for a 'people's theology of sex'. This is an area of research that focuses on the Christian/faith community as possible agents or source of doing sexual ethics and of providing language to talk about sexuality, particularly in the African context.

6.4 Conclusion

The process undertaken in this study has brought to light the complexities of aspects of human life that it seems we can neither live with nor live without. Sexuality is intrinsic to human personhood from the child to those who are advanced in years. Moreover, we are all vulnerable to hurt. The study has highlighted just one factor (concurrency) that increases the vulnerability of young people to HIV, to harm, to inequality, to unrequited relations, to social injustice and to non-consensual relations. Concurrency has forced a comprehensive reflection on church understandings of sexuality, of doing sexual ethics and its response to HIV prevention among young people. If ever the time was right for change, it is now, as the situation that is affecting young Christians requires. The church should not allow its general response to HIV to be overshadowed by ignorance or denial

of the need for renewed approaches to sexuality, sexual ethics, young people, and HIV, as death has knocked on too many church doors. Such approaches are possible. This study is hoped to be a useful contribution toward a just Christian sexual ethic for young people that affirmed a God-of-justice who sees and wills justice-in-love, justice-in-sex and overall justice-in-life.

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Appendix 1

The table shows different types of multiple sexual partnerships and the increased risk of HIV transmission. In the table below, The increased risk of transmission exists in all types of MSP as they create large network over time, but CSP "create instant and active networks" (UNAIDS 2009c:4).

	Jack	**Kondwani**	**Thabo**	**Thuli**	**Mary**
January	Lombe		Jodi		Bill
February	Lombe		Angela	Paul	Bill
March	Lombe		Nde	Paul	Bill
April	Lombe		Pierre	Paul	Bill
May	Lombe		Helen		Bill
June	Lombe				Bill
July	Lombe		Laura	Jonathan	Bill
August	Lombe		Halima	Jonathan	Bill
September	Lombe Mary			Jonathan	Bill
October	Lombe		Laura	Jonathan	Bill
November	Lombe		Laura		Bill
December	Lombe				Bill
Description of partnership	**Orange sexual partnerships** are concurrent (sex with Mary in between having sex with Lombe)	**Abstinence** (no sex)	**Purple sexual partnerships** are multiple but not concurrent (no concurrency, because no overlap of partners) **Green sexual partnerships** are concurrent (sex with Halima in between having sex with Laura)	**Serial monogamy** (one partnership finishes before another starts)	**Monogamy** (just one partner)

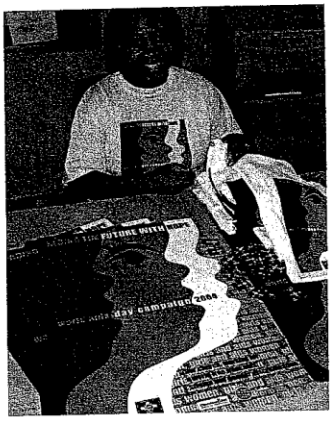
Table adapted from UNAIDS (2009c:3).

Appendix 2

List of resources used in HIV initiatives throughout the dioceses in the Anglican Church of Southern Africa (ACSA)

4.3 *Churches, Channels of Hope* manual and associated materials

There is ongoing collaboration with CABSA around the further development and translation of the *Churches, Channels of Hope* manual and associated materials.



4.4 Resources for World AIDS Day 2004

A poster and T-shirt to support the observance of World AIDS Day 2004 were produced and distributed to the dioceses. These both carried the CPSA, DfID and Christian Aid logos. Also provided to the dioceses were various materials available on the web from UNAIDS and other agencies.

4.5 Other materials distributed

Either during this reporting period or previously, the following materials have been distributed by the Provincial HIV & AIDS Office to:

All Bishops –

- African Tales for Canterbury, C Jones. (book)
- CPSA HIV/AIDS Ministries – From Boksburg to Canterbury. (booklet)
- Evaluation Report of the First Phases of the Wellness Management Programme. (manual)

All Mothers' Union and Anglican Women's Fellowship Chairpersons –

- Wellness Management Programme for the Anglican Church. (manual)
- Wellness Management Programme Trainers' Book. (manual)
- Wellness Management Programme Workbook. (manual)
- Evaluation Report of the First Phases of the Wellness Management Programme. (manual)

All Diocesan Administrators –

- Isiseko Sokomeleza, Financial Accountability - CMBS. (document)
- Moments in Time – HIV/AIDS Advocacy Stories. (book)
- CPSA HIV/AIDS Ministries – From Boksburg to Canterbury. (book)
- 'HIV & AIDS + Jesus = Love + Hope + Life'. (t-shirts, posters, car stickers)
- The Church in an HIV+ World – D Gennrich. (handbook)
- AIDS Beyond 2000. (boardgame)

All Diocesan HIV & AIDS Coordinators –

- Provincial Synod 2002, Pastoral Standards Practices and Procedures for All in Ministry in CPSA. (booklet)
- Soul City sample materials and order forms.
- Moments in Time – HIV/AIDS Advocacy Stories. (book)
- A Book of Liturgies, Prayers and Reflections.
- Journeys of Faith – Gideon Byamugisha. (book)
- African Tales for Canterbury – C Jones. (book)
- CPSA HIV/AIDS Ministries From Boksburg to Canterbury. (book)
- A Journey from Fear to Faith – Farida Jacobs. (booklet)
- Worship and HIV & AIDS. (booklet)
- Women's Lives – Christian Aid. (booklet)
- Dying to Learn – Christian Aid. (booklet)
- A Christian Approach to Funerals. (pamphlet)
- Survivor Africa – Fikelela. (booklet)
- AIDS Beyond 2000. (boardgame)
- HIV&AIDS+Jesus=Love+Hope+Life. (tshirts, posters, car stickers)
- 4 Women – UNAIDS. (posters)
- UNAIDS 2004 Report on the Global AIDS Epidemic. (manual)
- AIDS Guide 2004. (book)
- World AIDS Day 2004 – Facing the Future with Hope. (posters, tshirts)
- The Church in an HIV+ World – D Gennrich. (handbook)
- Wellness Management Programme for the Anglican Church. (manual)
- WMP Trainers' Book. (manual)
- WMP Workbook. (manual)
- Evaluation Report of the First Phases of the Wellness Management Programme. (manual)
- State Social Assistance for PLWHA's; You and Your Grants 2004. (pack of posters, booklets and documents of information)

All Parishes –

- State Social Assistance for PLWHA's; You and Your Grants 2004. (pack of posters, booklets and documents of information)
- www.anglicanaids.org. (pamphlets)

In addition, many of the above-listed materials, as well as others collected from government and other sources, have been distributed to the participants in workshops, trainings and meetings organized by the Provincial Office.

12

Source: (Anglican AIDS online n.d)

Appendix 3

Response to youth HIV prevention in larger context of church work/ministry