

CHAPTER 5

THE CAF CONFERENCE AND THE MESSAGE OF SEXUAL ABSTINENCE

In this chapter I focus my attention on the three sermons delivered at the men's conference that was organised by CAF. The theme of the conference was: "Reawakening Me: The Role of Men in South Africa." This conference was organised partly as a response to the increasing rates of rape in South Africa as well as the rapid spread of HIV/AIDS in the country. The event is held on an annual basis, and the overall aim of it is to reinforce Christian values and lifestyle among male students, especially Christian male students. The lessons delivered at these conferences are further reinforced as the CAF men's fellowship taking place on a fortnightly basis. Speakers who participated at the CAF conferences, and other reputable evangelical Christian speakers approved by the committee are called in the fellowship to clarify lessons delivered at the conference. In this way, CAF attempts to exert greater impact on its membership. Similar conferences and fellowships are run for females. The amount of information required for this research could not, unfortunately, permit me to enquire more about the details of events related to the conferences as well as to enquire more about related female events. Nonetheless, the broader goal of building responsible Christians is a theme that runs through these projects targeting both female and male members of CAF. A conference committee, made of an equal number of male and female members ensures that the relevant needs of both male and female members of the organisation are covered by the conferences.

Among the various sermons delivered at the conference I chose three sermons for this study. The reason for this choice was that these sermons, unlike others delivered at

the conference, gave sufficient attention to the issues of pre-marital sexuality and the HIV/AIDS pandemic. There was also consistency in the sermons: all three sermons advanced pre-marital sexual as a superior choice of prevention HIV infection to their male student audience. This should not mean that the sermons I have excluded advocated other forms of HIV preventive behaviour. As I have earlier indicated, the latter did not make the sample for the study on the grounds that they did not pay sufficient attention to issues of sexuality and the HIV/AIDS pandemic.

I used a tape-recorder to record the sermons onto the tapes. I then later transcribed the recorded data into a written format for purposes of this research study. The tapes, as well as the written transcripts, are available and can be retrieved on request by anyone interested in verifying the claims made in this study against the data used.

As in the case of *Campus Life*, the speakers at the CAF conference also resorted to the narrative mode among the methods they used to advance their positions on preventive youth behaviour. They used biographical narratives from the Bible as well as autobiographical narratives that drew from their life experiences to drive a point of pre-marital sexual abstinence home. This is used in a manner that is meant to evoke feelings of identification with the narratives. Thus, the speakers resorted to the strategy of identification to reach their audience. In this chapter, I aim to demonstrate how the speakers, through the strategy of identification, utilising the narrative mode of expression, advanced their case for pre-marital sexual abstinence. Sometimes science and logic were invoked to legitimate claims for sexual abstinence and to undermine alternative claims. At other times debate and argumentation were used to

advance the case for sexual abstinence. This chapter will show how these are mobilised in the process of convincing the student audience.

5.1. The Example of the Biblical Daniel

A sermon delivered by a woman preacher, Dr Seobi reflects all these tendencies. Dr Seobi, is an executive board member of Doctors for Life (DFL), a non-governmental organisation established in 1991 with a membership composed of medical doctors, specialists, dentists, veterinary surgeons and professors of medicine from various medical faculties across South Africa and abroad, in private practice and in government institutions. She is also an executive board member of the radio pulpit, a mainstream evangelical Christian radio station in South Africa. She usually gives talks on the radio on a range of issues. This practice seems to have built her a reputation as a Christian speaker since she is frequently invited by a number of evangelical churches in South Africa to give talks on a variety of issues. The sermon she delivered at the conference was entitled: “Youth Power.”

The sermon she delivered was meant to address youth in general and CAF members in particular. Though the conference was a men’s conference, the service that she participated in as a speaker included both men and woman; it was a special service that sought to address both male and female student audience. To advance her position pertaining to preventive youth behaviour Dr Seobi drew from the biblical narrative of a young man who, through religious devotion overcomes obstacles standing his way. This young man is the biblical character called Daniel.

Dr Seobi uses the strategy of identification to draw the audience closer to her story. She first resorts to “identification by background.” This is the kind of identification that connects people through shared experience. The story of Daniel, a young character in the Book of Daniel is meant to inscribe this kind of identification on the youthful student audience. Daniel is a young person just like her student audience. Knowing the youthfulness of her audience and its concern with appearance the preacher represents the character Daniel in a way that endears him to the audience.

You see how Daniel was handsome. That’s why today God creates handsome young men and beautiful women because he wants the power of beauty to be used for his own exploits, so that other people should start to look at you and say I want to be like her,

Not only is Daniel good looking, but he is represented as also intelligent and refined: “The Bible says he was intelligent, the Bible says he was well trained...” To the audience, these qualities surely make Daniel a heartthrob; a man every girl will want for a boyfriend and every woman will envy for a son in law. He possesses all the qualities desirable in a man. Thus, he is represented as the kind of a man who has great potential for sexual indulgence. With these qualities and great temptations for sexual indulgence accompanying them, Daniel would be highly unlikely to stay away from women and sex. Dr Seobi manipulates the imagined collective schema. With the information that the speaker has given about Daniel, the audience is expected to reflexively see Daniel yielding to sexual pressure. However, Daniel resorts to preventive behaviour characterised by sexual abstinence. With this last point, Dr Seobi intelligently subverts the schema she has so closely manipulated. She deploys this schema only to subvert it.

Daniel and his friends were virgins, they were not sexually active, they were free from sexual defect, they were virgins, there is power in physical innocence, there is power.

“There is power in physical innocence.” Despite the fact that he is intelligent and handsome, Daniel resorts to physical innocence. It is this physical innocence that gives Daniel the power to accomplish great things in life:

I want you to hear me clearly, there is power in being physical innocent, in being virgins, in not knowing sex, there is power in that, and Daniel and his friends had that quality behind them, this is why they were able to move from one level to another, one time they are slaves the next time they find themselves qualified to serve in the king’s palace being in government. If you want to be promoted within his power you have got to abstain from sexual immorality and remain pure then you shall see God promoting you from one level to the next

From the story, the first chapter of the book of Daniel in particular, the message is sent that sexual abstinence is not meant to make the life of youth difficult. On the contrary, it enhances it. Dr Seobi further inscribes identification on his audience with her. This time she utilises “identification by aspiration.” He invokes her status as a medical doctor to drive her point home. This is a status of power. She has power over students. They are aspiring and learning to be what she is already. She has power over peers, she is what they wish and learn and aspire to become. She is qualified to contend with the alternative paradigm since she has a scientific background. The one that provides her with a sense of monopoly over knowledge of the body and human sexuality. This status is meant to make her the object of admiration on the part of her students. She highlights her personal profile to argue that sexual abstinence sharpens the mind and understanding and to further argue that the reverse is true with premarital sexual activity:

Now we talk about HIV. Lets leave HIV aside, there is HIV ejang mo (pointing at her head), your mind. I’m not only a person who is

teaching the Word I'm also a doctor, sex will finish up your brains if you are not married. Your understanding will not grow, it will be lessened by first 1%, and so on. The next thing you are a drop out, you are no longer in line with your destiny because of sex outside marriage. If God says no sex outside marriage is because he knows how he has created our minds, he knows exactly the effects of sex outside marriage what it will do to you. You see Daniel and his friends they refused to indulge in these things. Look at the results in verse 17, verse 18, verse 20. Because they abstain from wine they abstain from idolatry, they abstain from sexual immorality, God added to them understanding and knowledge and wisdom. The gift was not something he was born with but from being innocent. If you want to change society, the power among other powers I have talked about is the power of innocence. You just tell yourself, I am not going to indulge in sex.

Not only does sex diminish one's ability to understand, but it can also kill. Dr Seobi resorts to scientific research to demonstrate this aspect of sex and thereby upholds the supremacy of sexual abstinence over peer views:

Scripture tells you, that all other sins you commit do not affect the body but sexual sins they will affect your body. So there is no argument about it, you can't argue, you can't say no, according to research, there is no research which says, there was a person who died because he never had sex, there is no research like that, but there is a lot of research, which says people died because they had sex.

Engagement in argumentation comes out clearly when Dr Seobi directly challenges the alternative paradigm in the sermon. She does this by directly attacking the use of condom as a strategy for HIV prevention.

So sex can kill you, so I'm standing here to say, when it comes to innocence, safe sex is not sex using a condom, safe sex is sex blessed by God. When God blesses you, when you are in for safe sex, outside God it's not all, and I'm now talking to you as well as a doctor. A condom is 98% safe, 2% is not safe. So you'll use a condom and you'll sit and say, but I condomised, you'll be HIV positive. So I want to tell you the truth, because you don't hear the truth. People keep on telling you that condomise, everything will be Okay. It's a lie, the truth of the matter is, it is 98% preventable but, 2% is not because it is man made and everything which is man made never ever trust it, because it will never, preserve life.

From the latter passage we see rhetoric being deployed to counter an alternative version of preventive youth behaviour that invokes condom usage. This version is represented in a way that it is found wanting from both the biblical perspective and the scientific perspective. Dr Seobi uses biblical narrative discourse to uphold preventive youth behaviour characterised by sexual abstinence outside marriage and uses rhetoric, grounded in science, to subvert peer views and the alternative version of preventive youth behaviour.

From an analysis of her sermon, we learn that in order to connect to her youthful audience, Dr Seobi uses the biblical character Daniel from the Bible. She represents her in a way that makes her a familiar character to her audience and thus endears him to her audience. The strategies of identification by background and by aspiration are used to draw the younger audience closer to the narrative advanced as to maximise the impact of the message of sexual abstinence Dr Seobi is advancing. Dr Seobi further legitimates her position in the area of youth preventive behaviour by invoking science. In this manner, she takes to task other scientific claims that seek to undermine the idea of preventive youth behaviour characterised by sexual abstinence. Dr Seobi also resorts to rhetoric to subvert alternative claims on youth preventive behaviour whilst on the other hand advancing her version of preventive youth behaviour, that is, sexual abstinence for young unmarried men and women.

5.2. From Criminal to Preacher Doctor

A sermon by Dr David Molapo also delved into the issues of youth sexuality and sexual abstinence. Dr Molapo was invited to speak in his capacity as a well renowned Christian speaker with credibility within Evangelical Christian circles in South Africa and abroad. Dr Molapo's sermon was meant specifically for men. These are men in the university in general and the male membership of CAF in particular. To these men, Dr Molapo is advancing his version of preventive youth behaviour, that is, preventive youth behaviour characterised by sexual abstinence. It is in that capacity that he was called to address the subject: "Reawakening Men: The Role of men in South Africa." Interestingly enough, though this was never emphasized at the conference, Dr Molapo has a very close association with the Promise Keepers (PK), an international movement involved with the role of men in society.

To be sure, the PK movement is generally focused on family relations, that is, men's roles in the family. It does not seem to have a strong focus on the role of young men in society. Nonetheless, though Dr Molapo was addressing young unmarried men, some elements from the movement were reflected in the sermon he delivered at the conference. This fact is, however, not easily detectable since his sermon was contextualised to the local realities of the young university male students. Still, however, the PK influence could be identified here and there in the sermon he delivered. For example, Dr Molapo draws from the story of his life experiences to advance the behaviour. A spiritual experience in the form of conversion into the Christian faith was the first major experience that put him in the right path of life. Dr

Molapo explained in detail how that happened. In this story, God is represented as a resource for transformation. He transforms a wretch into a doctor with an impact in society. As demonstrated earlier in chapter four, a spiritual experience with God is very important to PK. It is central, whilst change of behaviour, characterised by men assuming leadership roles in families and communities, is very much a consequence of this experience. The testimony of Dr Molapo, for example, reflects the influence of PK ideas on his sermon. His is a story of a man who changed from old ways characterised by pre-marital-sexual activity, among other things, to that guided by God, free from sexual impurity, all the way to success. As a prelude to his story, he first paints a particular picture of South Africa, a South Africa rife with crime and stricken by the HIV/AIDS pandemic. For the most part, the PK movement is justified by the members' perception of a world that is experiencing a crisis of masculinity. In Dr Molapo's life story, crisis forms the backbone of his young life before conversion into Christianity. This is where he begins to tell his story:

Crime and rape rife - God says I want to do something fresh.

"The infection rates of HIV/AIDS is among us men and God is saying I want to do something fresh. Particularly in these institutions of higher learning, I want to do something fresh." How can God present me? Let me share my testimony quickly.

I grew up in this interesting country, my mother is coloured and my father is black, so that makes me a real South African cocktail... when I grew up as a young man I had an identity crisis, I never knew whether to fit when I was with black people they called me half coloured, I'm with coloured people they called me half black, when I was with white people they called me a regte kaffir.

At the age of 13 my life was empty, I had many girlfriends, too much sex, drugs whatever, and still I could not find fulfilment, because the problem with sex is that, you release all that stuff and still after some time you come back to your problems. Drugs, you release your self in drugs you just get drunk or disillusioned for some time but you'll still come back to your original state. So at the age of thirteen I started smuggling guns in this country, an angry bitter young man, I didn't have a concept of God because I thought God is actually non-existent

From a meaningless life characterised by sexual indulgence, among other things, God called him and gave him a new lease on life. Dr Molapo recalls:

When I was in prison I begin to think, if I were to die today my grave would not be interesting, wasted time, wasted life, David Molapo who was born, created a lot of gammors and he died. No purpose, nothing. And somebody left a Gideon Bible... I began to dig into this Gideon bible, ... the scripture that changed my life is Phil 4: 13, I can do everything... here is my problem; my problem was I didn't have Jesus Christ as my friend. I did not have Jesus Christ to forgive me, I did not have Jesus Christ to create a future for me, so I was lost. So in the emptiness of my soul and my spirit, in that prison, I gave my life to Jesus, I presented myself to the Lord, the way I was, the Bible talks later about, if you confess your sins, he is faithful and just to forgive us all of our sins and to...

Dr Molapo represents conversion into the Christian faith as a turning point in his life. It changed his life into a life characterised by meaning and purpose. In prison he received Jesus. From prison, with Jesus, he went back home in Kwa Thema. The story does not end here.

Dr Molapo is creative in the sermon he delivers to youth and tailors his presentation to the situation of youth. He is not merely operating within the script provided by the PK movement. In sharing his life with youth the speaker seeks to achieve a particular goal. He seeks to inscribe identification on the part of his audience with his background. He was a student, just like his audience. He left Kwa-Thema for Pietersburg to further his studies. There, he finished his matric with Maths and Physics. He then left Pietersburg for the United States of America where he graduated with a BSc degree, married and received his PhD.

It seems important that his audience know this background. This demonstrates that he has been where his student audience is at the moment and thus he is at a better position to understand the situation. The identity of a former student is meant to serve the role of drawing the audience closer to the narrative. It is meant to lower the guard on the part of his audience and render them open for his message. Dr Molapo also seeks to inscribe identification on his audience with his narrative at the level of “aspiration.” He makes it clear to them that he finally achieved what he came to university for. From the United States of America, where he studied, he came back to South Africa to become an internationally acclaimed teacher of the Bible and motivational speaker with the title of a doctor. He uses these achievements to further entrench the work of identification he has begun. The identity of a successful person, the kind of a person students wish to become is meant to open up students for penetration of the message of sexual abstinence he is advocating. It is only when they are at a certain distance that the speaker is comfortable that the message of pre-marital sexual abstinence can have some impact.

The audience is expected to identify with the speaker against a backdrop of information provided. This is the information that the speaker’s way to success was only opened after he had become a Christian and had changed his old habits of being. The speaker has sent the message that his old habits put him in trouble with the law and sent him to jail. His new experience of conversion and adoption of new habits paved a way for his eventual success. Thus conversion into the Christian faith is represented as a watershed in the speaker’s life. He leaves to the audience to imagine

what could have happened to him should he have not converted. However, the message has already been sent that only the worst could have happened.

By utilising identification through aspiration, Dr Molapo seeks to influence behaviour of those who are aspiring for a better life of meaning, purpose and influence. On the other hand, the speaker utilises identification to challenge discourses that normalise pre-marital sexual activity. The speaker challenges peer views that endorses pre-marital sexual activity. He also undermines a subliminal message accompanying the alternative paradigm of preventive behaviour. This is the message to the effect that youth sexuality is uncontrollable and over-powering. This is the covert message that is sent by the alternative paradigm and that is frequently exposed during an encounter with the rival message.

After delivering a lengthy narrative of his life as a way that is meant to open his audience up, the speaker then openly advances his position. He draws his audience's attention, prickles their interest, drawing them closer only to subvert meanings they might have brought into the service and entertained during his sermon. These are the meanings that constitute the potential sceptical element in the audience. That which Dr Molapo is driven to contend with and undermine, through strategy utilising argumentation and debate. When convinced that he has the audience where he wants them then the speaker penetrates his message:

Guys some of you are in relationships that are topsy that are poisonous. When you go to the next level, some of your staff you must live behind, there are certain things you need to live behind to go to the next level of God. At universities you have beautiful women... disciplining yourself is not easy, but you've got to do it,

Wine the pleasures of this world, God wants you to have fun but not in this world, yes you live in this world but care for the pleasures of this world will pull you down.

Thirdly women, 99% of great men of God, whether they are pastors, evangelists, preachers, and educators [fail] it in that area of women. If the enemy cannot get you he will get you in that area of women, it is said that in the church of Jesus Christ, many guys like you here today. Yes outside you are fine but you still hooked to pornography. And if you don't guard your mind, it will create problems for you later on for your marriage. Because while you are with your wife you are busy acting on what you saw couple years ago. That's why this thing needs to go... you need to clean up that stuff, present everything, God wants more, he wants, your sex life, he wants your social life, he wants your financial life, he wants your career, he wants everything. Question: are you prepared to give it to him today, it's gonna be painful.

Premarital sexual activity is represented as an obstacle to the good things that God wants to do with believers' lives. In no way should self-respecting, ambitious students yield to it. Students are called to exercise discipline so as not to fall prey to temptation. Exercising this discipline will help students to reach their desired spiritual levels as well as assure them good marriage lives in the future. Thus they can only engage in pre-marital sexual activity to their own peril. Pre-marital sexual activity is represented in a very negative light. It is represented in such negative terms that it amounts to "raping Jesus." However, the "sin" can be overcome if one does the right things:

The Bible says guard your loins with truth. If I were to talk to your private parts today will they tell me the truth about you, are you guarding it with truth, because every time you sleep with a woman you are contaminating the body of Christ because your body is the temple of the Holy Ghost, let me be rough. You are raping Jesus when you sleep around, why because you are frustrating what God wants to do for the future, it is a sacrifice, it is a personal sacrifice. Paul says I die daily, die, kill that flesh everyday.

In advancing his version of preventive youth behaviour, the speaker provides examples of ways to overcome temptations to yield to pre-marital sexual activity:

Something you need to stop watching, some of you need to stop watching certain programs on television, because they begin to arouse this body. "Present it to God," he says, "as a living sacrifice."

Finally, from Dr Molapo's sermon, we learn that sexual activity is a hindrance to God's purpose of success for a life of purpose, responsibility and meaning. The message is sent to the audience that it has every reason to avoid sexual activity and to opt for sexual abstinence before one commits to marriage. The experience of conversion is what, primarily enabled Dr Molapo to make important decisions in life. Thus this spiritual experience sets up the platform for this life of purpose, responsibility and meaning. It is in this area of emphasis that Dr Molapo immediately connects to his PK background. The promise Keepers make an emphasis on a primary spiritual experience with God with the consequences of behaviour change. Thus, though he emphasises conscious avoidance of sexual activity by students, Dr Molapo makes it clear that he himself had to go through a spiritual experience of conversion. However, Dr Molapo seems to be aware that most of his audience has undergone the experience. This is reflected in the focus he gives to correct decision-making by youth without continuously relating this to the experience of conversion he so passionately mentions when he gives an autobiographical account of his life. The speaker accords a great deal of agency to his audience. To him, his audience is faced with some important choices to make with regard to youth sexual behaviour. His role is to provide this youth with the necessary facts to make good choices. As he advances his case, the speaker can be seen as involved in the construction of a rational

masculinity. He applies both strategies of identification by background and by aspiration to drive his point of sexual abstinence as a choice of style for students. Nonetheless, students are the one's to make a choice ultimately. Dr Molapo stresses that good choices can be made. The kind of masculinity pliable enough to make choices is the one that seems to be constructed in his sermon. Against the backdrop of an overpowering masculinity, a masculinity that defies rational application, the masculinity constructed by the speaker can be seen as subversive. It is subversive to representations of male sexuality that represents male sexuality as incapable of exercising rational choice in the face of desire.

5.3. Deliverance: A Key to Freedom from Oppression

The last sermon I focused on was delivered by Mr Patrick Loate. Mr Loate is a deputy chairman of PK South Africa. His sermon was, to some extent, also informed by the PK ideas and concern with the role of men in society. This would be made clearer as his position unfolds. Mr Loate is delivering his message to youth and thus he employs strategies that are meant to enable him to be effective in his presentation. In his sermon he utilises the strategy of identification to advance pre-marital sexual abstinence as an ideal preventive youth behaviour. He does it in a way that seems to engage an alternative version of preventive youth behaviour (as explained earlier) from the very outset of his sermon. He utilises rhetorical/subversive discourse from the very outset, something that runs contrary to the pattern that I detect in the sermons I have discussed so far.

“Today we are going to kingdomise, we are not going to condomise. Say it after me: today we are going to kingdomise, we are not going to condomise!” Hallelujah, thank you lord!

Mr Loate places “kingdomising” alongside “condomising” in a way that upholds kingdomising and undermines condomising. Interestingly enough, the speaker does not explain the statement he has just made. He immediately switches to other issues. The audience is left to reflect on the statement that “they are going to kingdomise.” The logic from the statement to what follows is not obvious. However it sounds like some background information to his thesis of kingdomising. The audience is left to imagine that the speaker will eventually come around to explaining his thesis that is obviously counter to the alternative paradigm. They are left to imagine that what is said has some relevancy to his unelucidated thesis. This is what the Mr Loate says immediately after introducing his kingdomising thesis.

We need young men who are saying “Father we are going to carry the flag and make sure that this nation works.” The battle is to make sure that you build this nation economically, it is to make sure that you build this nation academically, through mutual responsibility. We’re all responsible. It is easy for us to dodge our responsibilities as men. It is easy for us to avoid, our responsibilities, but were can never avoid, the consequences of our responsibilities...

Mr Loate is telling his audience to take responsibility in the face of a nation that is in need of some intervention. A nation that seems to need some major changes. This representation of the South African situation as a crisis that needs intervention places him squarely in the tradition of the PK. True to his PK background, the speaker argues for the leadership of men in addressing the crisis, as reflected in his statement: “men should carry the flag” and make sure that “this nation works.” Still, doing justice to his PK background the speaker stresses an experience with God, what he calls, “an alter with God,” as a the way through which the young men can be able to play their leadership role in society. He states:

And therefore your responsibility as a man in this nation is to establish an altar with God in your own life. Establish an altar of God in your own family, establish an altar of God in this nation. And globally... Alter the economic, alter the national, alter and hook up with God...

Students are advised to make an altar with God to ensure that the “nation works.”

Again the students are left to their own devices to make sense of what the speaker is advancing. What follows seems more enlightening:

So that when God consumes all those altars there will be fire in your life. And all those covenants that our forefathers had made will be consumed by the fire of God. Some of us we, wonder why we struggle so much... We are not even going to a stage where our fees are being paid because your covenant with the devil was laid out by your forefathers, but the good news is that Jesus has delivered you, what you need to do is to reach out and receive that deliverance, it is finished, it is done, but you don't stop there. You and me today we've got to stand and receive what God has done for us...

From the latter passage, Mr Loate can be seen as engaged in rhetoric discourse against the ways of the forefathers. He assumes that his audience knows what he means when he makes reference to the ways of the forefathers since he does not explain this. However from the passage, it is clear that he suggests that his audience's forefathers created a covenant between his student audience and the devil. This explains why some students struggle. But this covenant can be broken by what Mr Loate refers to as “deliverance.” It seems this is what the speaker means by establishing an altar with God. It also seems to explain the “kingdomising thesis.” Thus, where an important experience with God was represented as conversion in the presentation given by Dr Molapo, according to Mr Loate an encounter with God in the form of deliverance is

key to unleashing potential in his student audience to carry out their role of leadership in society. Thus God is advanced as a resource for identity transformation.

To maximise the effect of his sermon on his student audience Mr Loate deploys the strategy of identification. He touches on the situation of students to draw them closer. This situation involves paying fees. He also projects himself as being aware of students' agonies and anxieties in that area. This is a strategy to engrave identification on the audience. However, Mr Loate is quick to provide an explanation that is subversive to the ways of the forefathers. The explanation to their struggles is that a covenant between them and the devil was established by the ways of their forefathers. Deliverance is presented as key to freeing oneself from this struggle. Unfortunately, according to the speaker many have not been delivered and therefore are struggling.

... but most of us unfortunately have not been delivered. Guys [sivugelwa sonke], we get aroused am I wrong? Right, and what happens, when you are aroused, what happens, when you are alone in that room, and you are aroused, and you see ladies around here at Wits, with shorts skirts what happens, if you have to live in that kind of environment. God wants us as men to take a Daniel-like stance in a Babylonian-like type of culture in this university. It is not easy. I've been here, where white ladies in the pool, they will always go there just with their panties on. What do you do? This is reality, and whatever happens when it goes one o'clock, what do you do? These things, guys, we need to talk about them. That's why we don't need ladies in this room today, because we need to talk about real issues not just facing our nation, but real issues facing you and me. What do we do when that happens? Because God wants you to be his altar he wants you to build his altar in your life. But you need to take a stand. And grasp the opportunities, what are you going to do. I always tell people, the biggest challenge in my life, is not HIV and AIDS. The biggest challenge in my life is not corruption in this nation, it is not any other thing that the devil does in this nation, my biggest challenge in this nation is to make sure that when I die, I leave this nation much better than I found it. That's what Jesus did, and therefore if you know that

you've got a purpose, you've got a vision from God, you'll always be able to avoid the challenges of the devil, you will stand up in the middle of crisis.

Mr Loate demonstrates his view that most people have not been delivered with an example that is self-evident to him. "Guys sivukelwa sonke, we all get sexually aroused." This time, he seems to endorse peer views and the subliminal messages from the alternative paradigm. To get aroused and overwhelmed with sexual feeling is represented as a universal and overcoming experience.

Mr Loate again resorts to the strategy of identification. He inscribes identification on his audience by referring to the universal experience of arousal. This rings a bell with subliminal messages from the alternative paradigm that evokes the universal overpowering, uncontrollable drive. He demonstrates recognition and even acknowledgement of the intensity of sexual drives. This clearly bridges the gap between him and the audience that is receptive to views from the alternative paradigm.

Mr Loate further inscribes identification by making reference to the Wits University, where students are studying in a very intimate way. He mentions "white women" and the "Wits swimming pool" in a way that represents him as a person with a strong concrete Wits experience. At this point, possible distance between him and his audience is bridged. He knows his audience's experience and shares a background of Wits with it. Having expressed a shared experience with his audience he then embarks on subversion of peer views and the alternative paradigm.

The good news is that you are qualified to serve in the king's palace today. You are qualified to serve the King of Kings and the Lord of Lords, not by merit, it is not by excellence, it is by making him the Lord of your life, and guys this road is not easy, ask me I've been there. It is not easy, but it is possible, because God does not make things easy, he makes them possible, you need to realise that.

In the midst of a general struggle that clearly includes sexual struggle, there is hope. Hope to overcome struggle. To Mr Loate, it is not easy to overcome this struggle but it is possible. To drive his point home, Mr Loate invokes an autobiographical narrative. His life story demonstrates that the struggle can be overcome by making God the Lord of one's life. It is this step that makes it possible to overcome. That is the way he works, God does not make things easy he makes them possible. And the students "need to realise that." This realisation will help students to know what to do in order to overcome.

What I want us to do today is to break all those covenants that our forefathers have done on our behalf, some of us have been covenanted to even sangomas, as I said earlier on, you see your life is a big struggle, you don't even know what is happening in your life, you've tried everything, you've prayed... you've fasted and nothing works and each time you try. The demons are saying God this man has been covenanted to us...

The knowledge that students need is about the source of their struggles and also about a way out of such struggles. Mr Loate is consistent in his diagnosis of the situation of "struggle." This time he is emphatic in the solution to this situation. The students need to break free from covenants that their forefathers have made with the devil/demons by calling for God's intervention. Thus freedom from struggle is not attained through mere personal effort but God's intervention. The latter idea seems to strip off agency from the audience.

... you see your life is a big struggle you don't even know what's happening in your life, you've tried everything, you've prayed.... You've fasted and nothing works and each time you try... The demons are saying "God this man has been covenanted to us."

His mission is subversive to the idea of an overpowering, uncontrollable and overwhelming sexual urges. Whilst on the one hand, the speaker seems to endorse the overwhelming power of sexual desire through his reflections on the Wits experience, the deliverance idea is completely subversive to the idea. Mr Loate suggests that measures can be taken to overcome the power of sexual desire. He utilises identification by aspiration and invokes personal experience to drive this point home.

I'm an electrical engineer by profession, so you are not talking to somebody a psychologist, OK. These things I know they happen, and I've had a long struggle in my life, and I did not understand, I've tried everything. Nothing worked until I got delivered, I loved women with passion, and I was saved, and until I got delivered and that's why today the Lord has exalted me. I run Promise-Keepers throughout Africa, not just here, throughout Africa. I'm a director of the company X-Holdings, Katanga X-Holdings. I've got six white men reporting to me, they are all older than me, but that's only when I started repenting.... Today you'll have to repent. I'm doctor Molapo's official deputy, I'm a board of director, and I've got other few positions as well. But it was only when I chose to be delivered because I did not know the truth. The bible says you will know the truth and the truth shall make you free. The thing that I've talked to you about guys is not to impress you, but to improve you. That's what I'm looking at. And some of us are going to graduate very soon, the problem is when you graduate you'll face a struggle. What are you going to do, are you going to... pray, what if does not work, it is not God's fault, it is your history, you need to know where it comes from, and today guys I want you to take out your pen because it is serious, don't take out your penis, take your pen, Amen.

This is his success story. A story of struggle and eventual success. Not only success in the struggle against sexual urges, but success in life in general. He then gives hope

to his audience not to give up in the struggle they are in. The latter seems to restore a sense of agency to his audience. They can do something about their situation.

It is a commitment, that needs actionable plans, if you say that you are going to fast, you must fast, for the kingdom, if you say that you are going to take your stand for the kingdom you need to take your stand for the kingdom, it is not easy. And therefore God has a plan for all of us.

Not only does Mr Loate encourage the audience to continue in the struggle, but he provides a practical way of gaining victory in the process. He tells the audience to write down their struggles, sexual struggles not least among these. He leads them with a prayer of deliverance and assures them that they are now free and they should begin to live as free, victorious people. The passages below reflects his views on what this deliverance constitutes:

What I want us to do today is to break all those covenants that our forefathers have done on our behalf, some of us have been covenanted to even sangomas...

The girls fall pregnant, they know that the mother does not work but they fall pregnant, guys, it is not them it is the covenants that were made many years ago. The devil comes and he flashes you, with pregnancy, some of us we find that the whole family or some in the family they end in jail, they don't want to be in jail and they don't understand why? It is the devil and that has to be broken. Some of the families you find that they are just drunkards, you try and show them the way, you try and give them insight, you try and show them the lord, but they rather go for drunkardness than Jesus Christ, it is not them they are bound. Some of us are just a long-term struggle, it never ends, you've tried lotto, you've tried horses you've tried everything, nothing works.

Please write down everything that has affected your life, whether is sexual immorality. One of the things some of us struggle so much with, sexual immorality is that you were actually created as a sexually immoral person. When your mother and your father made you they were not married and that's why you are struggling, that's why you are always in fornication, that's why also so many families breakdown,

because that's how you were created, you got saved but that hasn't left you yet ...

Write about something, five to six things that you know happened in your history. It may not possibly be by you, it could be by your father, your mother, your forefather, whatever, please write them down. When they took part in those things you were in their loins, you also took part of that, when they went to worship other gods, you were in their loins so you were part of that. And today we are going to break free... we are going to be free we're gonna leave this place free...

Though Mr Loate does not give his audience the theme of his message, it seems that “deliverance” is central to his message. By deliverance he means freedom from a life of struggle and failure that has resulted from “a covenant with the devil.” This is captured in the following statement:

some of us we wonder why we struggle so much... we are not even going to a stage where our fees are being paid because your covenant with the devil was laid out by your forefathers, but the good news is that Jesus delivered you, what you need to do is to reach out and receive that deliverance... but most of us unfortunately have not been delivered.”

Whereas, in line with the PK movement vision, Dr Molapo places his success in life and in the area of leadership alongside the experience of conversion into the Christian faith, Mr Loate places his success in life and in the area of leadership alongside the experience of deliverance. He claims that it was only after deliverance that doors of opportunities and freedom from sexual temptation were open for him. Students are required to exercise agency and make a choice for deliverance. It is only after having gone through this experience that one can be able to gain victory over a life of struggle, including struggle from sexual temptation. Thus the message preached acknowledges the intensity of sexual desire among youth and the drive to yield to the desire by engaging in sexual intercourse. However, it is possible to avoid yielding to

the power of sexual desire. Thus Mr Loate stresses the experience of deliverance as a pre-condition to living a life of pre-marital sexual abstinence.

5.4. Summary of the Three Sermons

In this chapter I focused on presentations delivered at the men's conference that CAF organised. I gave attention to extracts in sermons that made reference to HIV/AIDS and sexual abstinence and general behaviour revolving around these issues. I analysed the ways in which discourse pertaining to the latter is carried out. I also identified discursive strategies used to represent and advance sexual abstinence among youth. The first sermon I focused on was delivered by Dr Seobi. In her sermon, Dr Seobi uses both autobiographical and biographical narratives to give context to her sermons. She also deploys the strategies of identification by background and identification by aspiration to connect to youth. The biblical character of Daniel becomes an example of a life that gained victory over sexual temptation. Dr Seobi projects the character of Daniel in a way that it becomes an object of fascination and identification to his student audience. This character shares so much in common with them. It shares their struggles, and it eventually emerges out of those struggles victorious. Dr Seobi further legitimates her position for sexual abstinence as the ideal preventive behaviour for youth by flaunting her academic accomplishments. In this way, she utilizes the strategy of aspiration to get through to students with her message of sexual abstinence.

Dr Molapo, on the other hand draws more from his days as youth to connect to students. He was as young as the students are or were at some point in life. His life was in a crisis until he experienced in an encounter with God that resulted in

conversion into the Christian faith. This experience was a whirlwind that unleashed his potential as a person and as a leader. Thus to Dr Molapo God's involvement in his life is a presence that made all the difference in terms of identity transformation. With this tone, Dr Molapo can be seen drawing from his PK background. However, Dr Molapo, goes beyond his PK in his presentation. This, of course, is a logical move since the PK movement is, for the most part geared towards married men. It shares his concern with issues of masculinity, but does not do much work on youth issues. However, a brief focus on the PK movement demonstrates that there is some major work done among faith-based movements on issues of masculinity and sexuality.

Dr Molapo, for the most part, utilises biographical narrative, to effect his connection to his youth audience. In his autobiographical narrative, students are meant to find points they can identify with and thus connect immediately. Having connected, the alternative paradigm as well as peer views are then subverted.

Mr Loate uses both the strategies of identification by background and by aspiration to endear his message to youth. He does this, though, in order to demonstrate the power of what he calls deliverance on those who have accepted the process. An encounter with God in the form of deliverance is key to freedom from a life of suffering in general and promiscuity in particular. It is through this encounter with God that students can receive this deliverance from the bondage of suffering, uncontrollable youth sexuality, etc.

Mr Loate taps into the autobiographical narrative mode to provide the youth with a typical context within which identification can take place. This is the context of Wits University that the students are all too familiar with as they are students in the very institution. During his student days in Wits University, the speaker was tempted to yield to sexual desire and engage in sexual intercourse. This is an experience that his audience is likely to identify with. For Dr Molapo, deliverance was key to him overcoming the temptations that faced him as a student. Thus, he advances deliverance as a leeway into the sexual discipline that students need to uphold a lifestyle characterised by pre-marital sexual abstinence.

5.5. Implications for Development

The extent to which the targeted youth “buys into” the message of sexual abstinence remains an open question. However, it should be acknowledged that in faith-based circles, HIV/AIDS is an issue and local strategies, such as the ones discussed in this chapter, are being developed and deployed to addressing the pandemic. The challenge for development initiatives that seek to address the development threats HIV/AIDS is posing to development in South Africa is to engage work done in the area and to explore opportunities that such work offers intervention that seeks to pre-empt negative implications of the HIV/AIDS pandemic for development. This might mean that a more circumspect approach might be necessary since the faith based sector of society possesses dynamics that sets it apart and often in conflict with national strategies deployed to addressing the threat posed by HIV/AIDS. In short, a more micro intervention strategy might need to be developed from engagement with this sector of society, different from universally upheld strategies. This intervention would

have to be cautious of patronising ways associated with modernisation forms of interventions.

This study as the various other research studies that have been recently conducted, demonstrates that engagement in risky behaviour does not just result from lack of information about the HIV/AIDS pandemic but also involves ways in which people understand themselves in relation to sex i.e. their identities. The paper argues that support for locally specific forms of intervention is important for intervention. In the case of the evangelical movement in South Africa this might require support to happen at the level where religion constructs identities through the various strategies as the ones identified in this study. Though a drop of water is invisible in the vast sea, it is that very invisible drop that forms the sea. Thus far, universal strategies, informed by the KAP philosophy, have failed to provide significant behaviour change required in the fight against the HIV/AIDS, the local is suggested here as an option to explore, and the message of sexual abstinence is a local case in point.