

# WA RE O BONA E HLOTŠA, WA E NAMETŠA THABA! BIBELE, BASADI BA MAAFRIKA BA AFRIKA-BORWA LE HIV LE AIDS

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**Note:**

Pampiri ye e ile ya balwa (le ge gabjale go na le diphetogo tše mmalwa mo go yona) go la Singapore ka 2005: Konferenseng ya boditšhabatšhaba ya thuto ya Lekgotla la Dingwalo tša Bibele (Society of Biblical Literature). Ke leboga thušo ya ditšhelete ya Yunibesithi ya Afrika-Borwa go nkgontšha go ya kopanong ye.

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**ABSTRACT**

The question of the history of the reception of the Christian Bible in South Africa particularly by African- South Africans has not been a smooth ride. It was part of a bigger package that included among others, the importation of European patriarchy onto African soil, the land grabbing exercise which resulted in among others, the impoverishment of African peoples and, the emasculation of the African man. The latter in turn led to the intensification of patriarchy within the average African family. The preceding situation, was not helpful to the context and/ or situation of African women who were already then, at the bottom of the patriarchal ladder, because, as can be expected, within the context of the Black church and theology then, little if any except for a handful of liberation theologians and members of some ecumenical bodies, was done to make the theology propagated then, relevant to pertinent issues which affected the lives of Black people.

Given the historical marginalisation of women in the Bible and Theology, not only in South Africa, but also globally, it becomes obvious that even in our context, mainstream theology and biblical hermeneutics left issues pertaining to gender justice basically untouched. It is no wonder, as we will argue in this paper, that given that already vulnerable situation into which African women have been thrown into by the preceding factors as well as by how the Bible continues to be used in our HIV and AIDS contexts, their situation may be succinctly captured as that of a limping animal that has been made to climb the mountain! The Northern Sotho proverb or saying: Wa re o bona e hlotša, wa e nametša thaba (while limping, you let it climb the mountain) simply means that a certain situation is being aggravated (by an external factor). The present article will use the preceding proverb as a hermeneutical lens through which to analyse the reception of the Bible by African women in the HIV and AIDS context of South Africa.

**MATSENO**

Ka Dibokwane ngwageng wa 2004, ke be ke memilwe go ba yo mongwe wa diboledigolo khonferenseng ya baruti ba basadi le balekane ba baruti (bommamoruti) kerekeng tsoko ka Afrika-Borwa. Nako ya ka e be e pitlagane kudu mo ke ilego ka thoma ka go gana memo yeo ke be ke ipoditše gore nka se amogele memo efe kapa efe go tšwa dikerekeng, go ba thuto le go setšhaba ka moka ka kakaretšo. Ka go bona bohlokwa bja hlogo ye e bego e re: 'Tema ye Kereke ya Sekriste goba Basadi ba Bakriste ba ka go e kgatha twantšhong ya HIV le AIDS', ke ile ka amogela memo yeo. Go fa polelo fao e be e yo ba taba ya boima ka ge go be go memilwe le mohlologadi yo a bego a sa tšo boloka monna ka baka la yona AIDS. Seo se bego se kweša bohloko le go feta, ke ge mohlologadi yoo le yena a be a šetše a feteditšwe twatši yeo ke mohu monna wa gagwe. Go bohlokwa go tsinkela potšišo ya sedumedi (*a theological question*) ya Mmamasegare (ga se leina la gagwe la nnete). Potšišo yeo e tlo bopa motheo wa tshekatsheko ya ditlamorago tša go amogelwa ga Bibele ke basadi ba Afrika-Borwa, kudu malebana le maemo a go šiša a re lego go ona a HIV le AIDS bjalo ka naga:

'Go tla bjang gore Modimo a dumelele ke hlalwa ke taba ye bohloko ka tsela ye, ke dutše ke be ke phela ka go tshepagalela molekane wa ka lenyalong?' Potšišo ye ke ye bohlokwa ya sedumedi yeo e amanago le toka ya Modimo go badumedi. Ke potšišo ye e botšišwago ke Bakriste bao ba bonago ba hlokofaditšwe ke yo ba mo hlankelago ka botshepegi, Modimo yoo go ya ka bona, ba tšwelago pele go mo hlankela ba sa thiše (bona Masenya 2001:186–199). Potšišo ye e tšwela pele go hlobaetša dimilione tša basadi ba Bakriste ba Bathobaso ba ba phelago gare ga maemo a leuba la HIV le AIDS, e ka ba Afrika-Borwa, kontinenteng ya Afrika goba magareng ga Maafrika a a phatlaletšego le mafase. Ge motho a lebeletše ka mokgwa wo Kereke ya Sekriste ka Afrika-Borwa e sa palelwago ke go šomiša Bibele go kgothatša ba ba amilwego ke HIV le AIDS, re ka re potšišo ye, e laetša maemo a yo mongwe wa ba ba ilego ba nametšwa thaba ba dutše ba hlotša.

Go ya ka nna, bohlokwa bja potšišo ye, ke gore e botšišwa ke motho yoo a tšwago maemong a go hlokolwa ka nnete, ke go re, mokgaphelwakathoko wa paale. Go hlaloša motho ka tsela ye go bohlokwa lehono mo Afrika-Borwa ka ge go tšweletša maemo a bohloko a go tlišwa ke seemo se se fetilego sa dipolitiki, e lego maemo a go se kgahlise a ekonomi ao mmušo mmogo le bao ba hotšwego ke maemo a sepolitiki mo gae le moše, ba swanetšego go a šetša e le ruri, ge ba nyaka go tliša toka go merero ya go bušetša batho sa bona, gammogo le phumulamegokgo. Se se laetša gape gore tokologo ya sepolitiki ka Afrika-Borwa ga se ya hola bohle, le go ba lokolla ditlalomong tša bohloki. Kgontho ke gore sekgoba se se lego magareng ga bahumi ba Afrika-Borwa (bjale go balwa le Bathobaso) le ba go itopela tša fase, ke se sengwe sa tše kgolokgolo lefaseng ka moka! Saayman (2010) o laetša ka mo go kgodišago ge a re:

*...our society is characterized more and more by class apartheid...This entrenchment of inequality and class apartheid flows from the reality that the political settlement which led to the 1994 elections was mainly an elite pact...The core consequences of this elite pact can be summarized as an agreement behind the scenes that the white elite would surrender political economy in exchange for assurances that their economical power would be left basically unchallenged. At the same time, a limited number of the new black elite would be*

allowed easy entrance to a share of economical power in addition to the majority of political power.

(Saayman 2010:4–5)<sup>1</sup>

Potšišo ye re e ukameng ka godimo, e botšišwa ke mosadi wa Mokriste wa Mothomoso yo, le ge a leboga go ba a kwele bose bja go ba modudi wa paale wa Afrika-Borwa ka baka la tokologo ya sepolitiki, yoo naga ya gabo e ikgantšhago ka molaotseo wa go retega lefaseng ka moka, go ya ka nna, a sa ikhumanago a gogelilwe ke bodiidi. Se se lego bohlokwa pampiring ye mabapi le ka fao basadi ba Mafrika ba Afrika-Borwa ba amogelago (reception) Bibe le ka gona, ke go re ditaba tša go ama bohloki magareng ga tše dingwe, go swana le ka mokgwa wo bohloki bo dulago bo gomaretše batho ba basadi, ga se gantši di bopa diteng tša teologi, dithero ka baruti goba dithuto tša Bibe le goba dipolelo magareng ga Bakriste ka kakaretšo. Ao ke maemo a go se kgahlše ka ge re tseba gore go na le tswalano magareng ga bohloki le HIV le AIDS. Maemong a bjalo, motho a ka se lese go hlagiša gore re re mola re bona e hlotša, ra e nametša thaba. Bjalo ka potšišo ye nngwe le ye nngwe ye bohlokwa, potšišo ye, e swanetše go šetšwa kudu ke ditsebi (dirutegi) tša Bibe le sedumedi ka ge e botšišwa ka pelo ye bohloko ke babadi ba Bibe le bao ba rego ba ikhwetša ka gare ga moriti wa mahu a sehlogo (a go hloka toka), ba tšwelago pele go labalabela setšhaba sa toka seo go sona go nago le takatekano (ya maatla) go batho ka moka.

Ba, ke basadi ba ba tšwelago pele go ba le tshepo ka gare ga maemo a go hlobaetša; ba hlohleletšwa ke tumelo ya bona ya Sekriste gape le go rera (bolela) bophelo le mola lehu le ba lebeletše ka mahlong. Ka go realo, potšišo ye, e gopotša rena ka moka bao re kgathago tema ye kgolo mererong ya tlhathollo le go amogelwa ga Bibe le ka Afrika-Borwa go swaragana le ditaba tše bohlokwa maphelong a babadi ba Bibe le ka mo go Afrika-Borwa ye mpsha gore re se ke ra tla ra re mola e hlotša, ra e nametša thaba.

Maemo a go hlobaetša a basadi ba bjalo, a gakatšwa ke go fihla ga HIV le malwetši a a sepelago nayo ao a hlolwago ke AIDS. Ka fao, re ka bolela e le tshwanelo mo pampiring ye gore e rile e hlotša, HIV le AIDS ka bosehlogo bja tšona kudu go bahloki, tša ba dira gore sa bona, e be go 'namela thaba'! Go tla latela tlhalošo ya seema se ka boripana ditemaneng tše di latelago. Seema se e tlo ba leihlo la tšhekatsheko leo re tlogo tšweletša maemo a basadi ba Mafrika nyanyeng le ka fao ba anegago le go diriša Bibe le nakong ye ya AIDS.

## TSHEKATSHEKO YA SEEMA SA MOTHEO SA PAMPIRI YE: WA RE O BONA E HLOTŠA, WA E NAMETŠA THABA

Seema se sa Sesotho sa Leboa, 'wa re o bona e hlotša wa e nametša thaba', se ka hlathollwa ka tsela ye: mola e (kgomo) be e hlotša, o tšwetše pele wa e nametša thaba. Tlhalošo ya maleba ke ye: Maemo a a befilego a ditaba a gakaletšwa pele ke a mangwe.

Seema se se tšweletša mokgwa wa go hlokomelana goba go šetšana woo e bego e le bophelo setšong sa Mafrika. Gape seema se se laetša tswalano yeo ditšhaba tša Afrika di nago le yona le tlhago (Masenya 2001b:109–122). Batho ba Mafrika ba lemogile gore ga se toka go swantšha kgomo ye e gobetšego le ye e phetšego gabotse. Dikgomo di be di nametšwa dithaba gore di tle di kgone go hwetša phulo ye botse. Bjalo ka ge thaba e le mmoto wo mogolo, wo thata go o namela, go be go tla ba

1. Setšhaba sa rena se napa se tsebja ka kgethollo go ya ka maemo a motho a bohloki. Go bonagala ga go se lekalekane le kgethollo go ya ka maemo le seo motho a nago naso, di tlišiše kwano ya sepolitiki yeo e tswetšego dikgetho tša 1994, yeo e bego e le taba ya batho ba maemo a godimo fela. Ditlamorago tša kwano ye ya batsibalegi di ka akaretšwa go ba kwano ya ka mafuri ya ge go kwanwa gore Makgowa a maemo a godimo a tlo neela maatla a sepolitiki mola go na le kgonthišetšo go bona ya gore maatla a ekonomo a tlo lesetšwa ka fao a lego ka gona diatleng tša Makgowa. Ka lehlakoreng le lengwe, Bathobasa ba go tla seatlaba ba maemo ba tlo dumelelwa go tsenya seatlaba kaganong ya maatla a ekonomo godimo ga maatla a sepolitiki ao ba šetšego ba na le ona (2010:4–5)

bothata go re kgomo ya e hlotšago, e nametšwe thaba. Ka baka la maemo a ga hlotša a kgomo, sa modiši e be e tlo ba go fa kgomo ye e gobetšego tlhokomelo ya maleba go fihlela e fola ka botlalo. Ge e fodile, kgomo yeo e be e tlo emelwa go phela ka tlwaelo bjalo ka tše dingwe.

Le ge seema se se tswalwa ke seswantšhokgopolo sa merero ya madišong/lešokeng le lešakeng, se fela se tsofolwa ge batho ba kgalwa gore ba se gakatše seemo sa ditaba se se šetšego se le maemong a go hlobaetša. Re tlo fa mehlala ye mebedi go hlaloša taba ye:

Ge ngwana X yo e lego wa lapa la Y, a tsenetše tshokollo ya go tlogelana le diokobatši, lebakeng leo, a dumelelwa go hlakahlakana le bao ba bego ba mo rekišetša le go mo huetša go šomiša diokobatši, seema se se ka bolelwa. Gape X, yo e lego monna wa lapa gomme a tsebja e le seratatheto a ka akanya go etela dinagadikgole nako ye telele a tlogetše mosadi gae, mogwera wa mosadi wa gagwe a ka mmotšiša ka tshwenyego: o reng o e nametša thaba o bona e hlotša?

Seema se, se re lemoša se sengwe ka kweišo ya MaAfrika mabapi le thaba. Ka thaba ga go bolelwe bogolo fela, go bolelwa kudu le ka bothata goba go se be bonolo ga selo. Go namela thaba go boima ka mabaka a go swana le a a latelago: go ra go namela maswika a magolo, ka ge go se na le ditsejana mo go yona, motho o swanetše go kgona go fata tsejana ya gagwe, mola ka mo a sa sepele lefelong la go lekanela ebile a dira mošomo wo thata wa go namela. Ge a dutše a namela thaba, ebile o swanetše go bona go re mehlare ye a tšamago a e phaya mo leetong, o e phaya bjang. Gape, a ka no kopana le digagabi tša kotsi mo leetong la gagwe la go namela thaba!

Ka fao go tloga go kwagala go re tlhathollo ya seema se, e be ya go laetša go re maemo a a itšego a ditaba, a gakaletšwa pele. Motho a ka se re mola thaba e le thata ka tsela ye, a emela kgomo ya go hlotša go re e e namele. Ka ge maemo a basadi ba MaAfrika a be a dutše e le a go hlobaetša le pele ga ge leuba la HIV le AIDS le etla, gomme kokwanahloko ye ya napa ya a gakatša, ke bone seema se, e le sona sa maleba, go tšweletša maemo a basadi ba, malebana le taba ya go amogelwa ga Bibe le, kudukudu ka nako ye e thata ya HIV le AIDS. Ka go realo, mo pampiring ye, re bolela ka *thaba* ye basadi ba Mafrika ba e nameditšwego mola ba be ba dutše ba hlotša. Re bolela gore taba ya go amogelwa ga Bibe le ke basadi ba, le ditabatabana tša go amana le kamogelo ye, tše re tla di ahlaahlago ditemaneng tše di latelago, di ka bapetšwa le yona thaba ye. Re bolela gore ditlathollo tša go se thuše tša Bibe le, kudu ka nako ye ya leuba la HIV le AIDS, ga di dule di kgona goba le gona go araba ka go kgotsofatša, potšišo yeo e botšišwago ke mohlologadi ka mo ditemaneng tša ka godimo. Taba ya go hlobaetša le ruri! Ka mokgwa wo Bibe le e hlalošetšwago basadi ba, ka nako ye ya leuba la HIV le AIDS, ga go fapane le go nametša kgomo ya go hlotša thaba!

Bjalo ka ge re šetše re boletše, go na le ditabatabana le mabaka a a fapanego a a amanago le ka fao Bibe le e amogelwago ka gona mo Afrika-Borwa, ao a bilego le seabe go gakatša maemo ao basadi ba bantši ba Mafrika ba ikhumanago ba le ka gare ga ona kudu maemong a HIV le AIDS. Bjale re tlo ahlaahla ditabatabana le mabaka ao.

## GO HLOTŠIŠWA KE PHATHRIAKI YA A DITŠHABA DIŠELE

Bangwadi le banyakišiši ba mmalwa ba ngwadile kudu ka fao ditšo tša Afrika di nyaditšwego le go nyenyefatšwa ke bakoloniale, baromiwa ba tša sedumedi sa SeKriste bao ba bego ba thekgana le bakoloniale, baruti le bareri ba Lentšu ba mmušo wa kgatelelo (*apartheid*) wa maloba wa Afrika-Borwa (bona Hinga 1992:187; Tefo 2003:165–182; Dube 2000; Mashau 2003:123–144).

Masenya (2005c:741) o bone ditaba tše gomme a tšweletša mokgwa wa go lebeleliša Bibe le wa bosadi (*womanhood*), woo o hlohleletšwago ke go bona maemo a Mafrika ka Afrika-Borwa

ka lefisa, ka mahlo a Seafrika. Ye nngwe ya dinepo tše kgolo tša go šomiša mokgwa wa *basadi* go bala Bible, e be e le go tšweletša tše botse tša setšo sa Seafrika gore a di šomiše go bala Bible. Se o se dirile e le ka lebaka la go labalabela toka mabapi le maemo a go hlobaetša a basadi. O tšhepa gore ka go dira bjalo, motho a ka kgona go lwa le go hloka toka tše di hwetšwago ka mo Bibeleng le mo maphelong a babadi ba Bible, e lego kgato ye e tlogo thuša mo go baleng Bible maemong a HIV le AIDS go šeditšwe ditaba tša bong (Masenya 1996; 2004a; 2005c:741–751). Le ge re šetše re lemogile go nyatšwa ga ditšo tša Afrika ke bao ba bego ba e na le bokoloniale le semorafe, ke ema le dirutegi tša sedumedi tša basadi ba Afrika tše di rego Afrika e be e dutše e hlotša ka baka la kgatelelo ya basadi le pele bokoloniale bo fihla (bona Kanyoro 1989; Oduyoye 1994; Amoah 1989).

Go ya ka Okure (2003), ‘...humanity as a whole, both Black and White, male and female, has been limping from time immemorial’ (Okure 2003:71–95). O tšwela pele ka go re:

*So it is with patriarchy and humanity. From the time of Genesis 3, humanity has been limping. Though divinely inspired, Genesis 3 itself has been written from the perspective of the limping humanity. The story of the fall grows out of the biblical author’s awareness that the situation by which the woman is treated as the man’s property and dominated by the man in all walks of life is a result of sin, not the created order willed by God.*

(Okure 2003:86)<sup>2</sup>

Go na le dirutegi tša ditaba tša basadi bao ba rwešago kgatelelo ya go tšwelela go la Yuropa molato e nnoši mo ditabeng tša go gatelelwa ga basadi ke banna (cf. Rivkin 1994 le Steady 1994).

Go ya ka nna, Oduyoye (1994) o bona ditaba gabotse ge a re,

*...it is too easy to lay the blame solely at the feet of westernization. We know that in the African religio-cultural heritage is to be found the seeds of objectification and marginalization of women. Colonial policies simply helped the process along, and it succeeded to the extent that it was advantageous for African men.*

(Oduyoye 1994:173)<sup>3</sup>

Ka fao, ga se go motho go ba a belegwe pele ga bokoloniale go dumela gore le pele Mothomošweu a le bea mono Afrika a rwele le *phathriaki* ya Yuropa, o humane kgatelelo ye e šetše e le gona! Ka tsela yeo, le ge maemo a basadi ba Afrika a be a dutše a hlobaetša ka baka la kgatelelo ya senna, mekgwa ye mefsa ya bokoloniale le kgethollo ya semorafe e dirile gore ba namele thaba.

Taba ye, e re šupetša a mangwe a mathata a a amanago le go tlišwa le go amogelwa ga Bible ke basadi ba Maafrika-Borwa. Ga go makatše ge bommathutabibele le bommathutateologi ba tšweleditše mekgwa ya go bala Bible ya go thulana le phathriaki le sekoloniale ka gare ga Bible, e le gona go hlohleletša le go maatlafatša basadikabona (Okure 1983; Dube 2001; Masenya 2004a; Nzimande 2005).

Ditamaneng tše di latelago re fa mehlala e se mekae go laetša gore go kgogometša mekgwa ya dinaga tše dingwe godimo ga bophelo bja beng ba kgale ba Afrika-Borwa, go dio gakatša maemo a basadi ba Bakriste ba Maafrika go feta go ba thuša.

## GO AMOGWA BONNA (EMASCULATION)

### GA MONNA WA MOAFRIKA

E tla no ba go fetiša letswai go ukama gore go be go se na batho

2. Go ya ka Okure (2003:86), ‘...batho ka moka, Babaso le ba Bašweu, banna le basadi, ba be ba dutše ba hlotša go tloga kgale. O re: Go bjalo le ka phathriaki le bomotho. Go tloga nakong ya Genesi 3, batho ba be ba dutše ba hlotša. Le ge e hlohleleditšwe ke Semoya, Genesi 3 ka boyona e ngwadilwe go tšwa lehlakoreng la batho ba ba hlotšago. Taba ya go wa ga batho e tšwelela go mongwadi wa Bible ye o lemogilego gore maemo ao mosadi a swarwago bjalo ka thoto ya monna le go gatelelwa ke yena mahlakoreng a ka moka a bophelo, ke dipolelo tša sebe, e sego ka fao Modimo a beakantšego dilo ka gona go ya ka thoto ya gagwe (2003:86).

3... go bonolo kudu go sola tlhobologo ya Bodikela e nnoši ditabeng tše. Re a tseba gore mo bohwenng bja bodumedi le setšo sa Afrika go na le dipeu tša go dira basadi thoto ya monna le go ba kgetholla. Melao ya sekoloniale e no thuša go gakatša seo, gomme seo sa atlega ka ge go be go kgahla banna ba Afrika (1994:173).

ba go ithokela pele bokoloniale bo fihla mo Afrika. Diema le mebolelo ya bahlale, yeo e šupago ditšhiwana le bahlaki, le thušo yeo batho ba mohuta wo ba bego ba e humana ditšhabeng tša gabobona, e šupa kgonthe ya taba ye (bona Masenya 2005:26).

Amoah (2009) o laetša gore ga go na lentšu la go šupa bohloki malemeng a setšo kua ga gabo Kana. Eupša se bohlokwa mo ke gore bodiidi bo be bo gakatšwa (go sa le bjalo le nankhono) ke mekgwa ya tša bantle (bona Rodney 1982; Mofokeng 1986; Dube 2000). Taba yona yeo ga se ya tshela mahlo a bangwadi ba ba ngwalago ka Bible le bokoloniale (bona Mosala 1989; Dube 2000; Nzimande 2005).

Ge re tsofola mantšu a Rodney a go re *Africa was underdeveloped by Europe*<sup>4</sup>, go tšwa pukung ya gagwe (Rodney 1982), Bathobaso ba ile ba kgapurutšwa dinaga tša bona mola ba ile ba ikhwetša ba le ka gare ga mokgwa wo mofsa wa go šoma ba putswa ka tšehele ya Bodikela (bona Mofokeng 1986:113-128; Masenya 2004a:147-148; 2005e:22–24). Mo Afrika-Borwa, taba ya bokarapa, ke go re banna ba go šoma metsetoropong kgole le malapa a bona ba fela ba boa gae morago ga lebaka, ga se ya šuhla malapa fela (bona Kretzschmar 1991; Masenya 2005e:25–26; Phiri 2003:12–13), eupša e išitše maemo a mediro ya basadi ba Maafrika ka magaeng fase. Go ya ka melao ya tšhipi ya go beela batho mellwane ya fao ba dulago (Group Areas Act), basadi ba ba be ba swanetše go šala dinagamagaeng go hlokomela malapa a bona. Re a tseba gore mo historing ya dipolitiki ya Afrika Borwa, Bible le yona e ile ya šomišwa go hlohleletša le go tlišetša taba ya kgetholloganyo ka semorafe. Ka go realo, ga go makatše le ge merafo ya go fapana ka nako yeo, e be e dudišwa mafelong a go fapana! Ka kgonthe e nametšwa thaba le ge e hlotša! Nakong yeo, le ge banna ba Maafrika ba be ba thomile go itšeela godimo le go ititia difega ka baka la ‘maemo’ a mogolo wo mofsa woo ba bego ba o humana go bengmodiro ba bona; maemo a bona a be a tšeelwa fase ka baka la mediro yeo ba bego ba e dira ya maemo a fase. Ba bangwe ba bona ba be ba bitšwa *garden boys* ka ge ba be ba šoma ka dirapaneng, ka go realo maemo a bona a lekanywa le a bašemane. Ka fao ba bangwe bao ba bego ba swarwa ka gona ke beng ba bona ba Makgowa, go be go le molaleng gore ba a gobošwa le go tšeelwa bonna bja bona (bona Biko in Masenya 2008). Ga go makatše ge banna ba bjalo, ge ba boetše gae malapeng a bona, ba be ba phumela kgaba go basadi le bana ba bona.

Maemo a ditaba a Bathobaso ba Amerika ga a fapane gakaalo le a Bathobaso ba Afrika-Borwa. Betsch Cole le Guy-Scheftall (2004) mo pukung ya bona *Gender Talk: The Struggle for Women’s Equality in American Communities* ba utolla tšwalano ye e lego gona ya kgethollo go ya ka semorafe go banna ba Bathobaso le kgatelelo ya basadi ba bona. Ba re:

*... the persistence of racism must be understood in any analysis of Black definitions of masculinity that certainly impact Black gender politics as well...*

(Cole & Guy-Scheftall 2004:134)<sup>5</sup>

Ba hlagiša taba ya mathata a Bathobaso ba banna ba Amerika ya go hlalagelwa ke maemo:

*[r]ole failure results in conceptions of manhood that are available to them—impregnating females, fathering many children, especially boys, and having many sexual conquests and sexual relationships.*

(Cole & Guy-Scheftall 2004:169)<sup>6</sup>

Gape, Rasosilotši Benjamin P. Bowser, ‘Black Men and AIDS: Prevention and Black Sexuality’, in *The American Black Male*, 123 (1995:123) o šišinya gore banna ba maemo ka moka bao ba kopanago le mathata a bona, ba tloga ba gatelela ditaba tša go amana le thobalano. Go ya ka yena, kgatelelo ye kaaka ditabeng

4. ‘Afrika e šaleditšwe ke Yuropa’

5... go gakala ga semorafe go swanetše go kwešišwa ka go hlopholla tlhlošo ya Bathobaso ba Amerika ya bona yeo gape e amago le dipolitiki tša kamano ya banna ba, le basadi ba bona (2004:134).

6... go šitwa ke tša bona go tliša dikakanyo tše mpsha tša bona – go imiša basadi, go ba le bana ba bantši, kudu ba bašemane, le go ba le thobalano go se fele le batho ba go fapana (1978:169).

tša thobalano e tliša phadišano le banna ba bangwe, ya fetša e hlotše boganka.

Chitando (2007) o ngwala ka maemo a Zimbabwe gomme o tšweletša kgopolo ya go swana ya go hlaloša bonna ka tsela ya thobalano ye e feteleditšwego:

*While poverty, racism and other factors sponsor the HIV epidemic, concurrent sexual relationships are a co-determinant of the epidemic. A study of the Zimbabwean male psyche shows that many men regard sexual conquest as being an integral to the definition of maleness. Despite high levels of awareness of the HIV epidemic, the Zimbabwean male psyche was characterized by an insatiable and self-centred desire for sex with multiple partners,*  
(Chiroro et al. 2002; Chitando 2007:114–155)<sup>7</sup>

Go hlaloša bonna ka tsela ye ya go se amogelege go ka šomišwa go tlatšana le dikgopolo tša go swana le tšona tša ka Bibeleng. Ge di sa thibelwe ka ditlhalošo tša tšhekatsheko ya maleba ya Bibe le teologi (se se hlokegago le ka go Afrika-Borwa ye mpsha), kudu mo nakong ya HIV le AIDS, ntwā ya rena kgahlanong le leuba le, re ka re, e sa le kgole le go fela.

Nakong ya go amogelwa ga Bibe goba tswalano ya Bibe le basadi ba Bathobaso ba Afrika-Borwa, go tšomega maitapišo ao a ka thekgwago ke maemo a Bibe le go lokolla batho mo tabeng ya ditlhalošo goba kwešišo ya go fošagala ya bonna, taba yeo e tlogo thuša maitapišong a go tla ka mekgwa ya go bala Bibe yeo e sa nyefolego basadi. Se, re tla be re se dirišwa ke go leka go phošolla seemo sa go hlobaetša se basadi ba Mafrika-Borwa ba ikhwetšago go sona ka baka la kwešišo ya go fošagala ya bonna. Go ya ka nna, se sengwe seo se gakaditšego maemo a basadi ba Afrika, sa go amana le go amogelwa ga Bibe, ke thuto ye e tilego le ba Bodikela.

## THUTO YA BODIKELA

Ntle le thuto ya motheo yeo banna ba bego ba e humana go tšwa go batswadi ba bona, mo setšong sa Mafrika, go sa iwe ka bong, bana ba be ba swanetše go ya komeng go hlangwa ka ditlwaelo/ditlwaedi le mekgwa ba lokišetšwa go tsena bonneng le bosading. Ka fao re ka re go be go na le go lekalekana le thutong ye banna ba bego ba e humana.

Bjalo ka ge motho a ka letela, go tlišwa ga thuto ya Bodikela setšhabeng sa go laolwa ke banna, go ile gwa hola bašemane, kudu bao batswadi ba bona ba bego ba kgethile tsela ye mpsha ya bodumedi bja Sekriste. Ka lebaka la *phathriaki*, yeo e tšaelago basadi fase, le kwešišo ya gore mosadi wa mannete ke yo a nyetšwego, ga go makatše gore le mo kabong ya thuto ya Bodikela, basadi le bana ba banenyana ba fedile ba šaletše morago. Ka ge tsebo le filosofi le thuto tša nako yeo di be di theilwe godimo ga dikgopolo tša senna, ga go makatše ge le dithuto tša teologi tša nako yeo di be di sa kgone go thuša dialoga tša tšona go tšweletša ditlhalošo tša Bibe tše di bego di tlo thuša go matlafatša basadi ba Mafrika.

Ge ditaba di le ka sebopego se, ga go makatše ge le lehono, nakong ye re lebanego le HIV le AIDS, e le motho wa mosadi a tlogelago sekolo go yo hlokomela balwetši le ba ba hlokalafago. Gape, basadi ba Mafrika ke bona ba swerego bothata bja go hlokomela le go oka bao ba hlasetšwego ke AIDS. Malapa ao dihlogo tša ona e lego bana, a laolwa ke bana ba basetsana (bona Mwaura 2008:35–51; Chirongoma 2006:48–65).

Taba ye nngwe yeo e bopago karolo ya go amogelwa ga Bibe mono Afrika-Borwa le dikarolong tše dingwe tša kontinente ya Afrika, ke taba ya naga. Re tlo šala taba ye morago. Etse re dira

7. Le ge bodiidi, kgethollo ya semorafe le tše dingwe di hloleletša leuba la HIV, thobalano ye e sepedišanago le tšona e amana le bolwetši bjo kudu. Thuto ya saekholotši ya banna e laetša gore banna ba bantši ba tšea taba ya go buša ka thobalano e hlaloša gore tšona ke eng. Le ge go na le masolo a go lemoša batho ka leuba la HIV, dikgopolo tša banna ba Zimbabwe di laetša go se kgotsafale le go itšetša ba nnoši mola ebile ba na le balekane ba ba bantši (Chiroro, Mashu, and Muhwava 2002) (Chitando 2007:114–155).

tše go bontšha gore go tla ga HIV le AIDS, go fihlile gwa gakatša maemo a go hlobaetša ao basadi ba Afrika-Borwa ba ikhwetšago ba le go ona, maemo ao a bego gape a amana le go fihla ga Bibe le magareng ga bona.

## TABA YA NAGA

Bjalo ka ge go ka emelwa, naga ke mothopo wo bohlokwa wa go iphediša go batho ba Afrika. Ka go realo, go tšeelwa naga ga Bathobaso nakong ya bokoloniale le kgethollo ya semorafe ka Afrika Borwa, go tshwenyane le modu wa bophelo bja Seafrika. Go hlokega ga naga le go bea malapa a Bathobaso nageng ye e sa nonago, go tlišwa ga ekonomi ya bokapitale, tšeo ka moka di bile le ditlamorago tše šoro kudu go basadi ba Bathobaso nageng ye. Maemo a go se kgahlīše a ditaba laeditšwe ke Masenya (2004a) gabotse ka tsela ye:

*In South Africa, the division between the two spheres only became significant with the introduction of capitalist economy by the colonialists. A new definition of labour as a way of earning money was introduced. As a result, Western wages (money) were more esteemed than African wages (crops, cattle etc). Hence work that was performed in the public sphere (mostly by men) came to be more valued than that done in the private sphere by women. Even the contribution that African (Northern Sotho) women used to make in the agricultural economy of the family was undermined by the capitalistic government as large scale agricultural economy fell into the hands of the powerful few. African women are thus left with infertile fields which only yield poor crops in their small scale subsistence farming*  
(Masenya 2004a:147–148; cf. Masenya1996: 192–193)<sup>8</sup>

Tše re di hweditšego go tšwa historing ya mebušo ya go feta, kudu maemo a tlase a merero ya boiphedišo le leago ao batho ba Afrika ba sa lebanego le ona le nankhono; maemo ao lehono a gakatšwago ke go hloka boikgafu ga mmušo wa lehono malebana le go fediša leuba la HIV le AIDS, a fa motho seswantšho sa leswiswi mabapi le maphelo a bao ba fetetšwego le go angwa ke HIV le AIDS. Ditemaneng tše di latelago re tlo sekaseka ditaba tša HIV le AIDS ka mokgwa wo Bibe le hlalošwago ka gona mabapi le leuba le, re lebeletše seemakgolo sa pampiri ye ntle le tše re šetšego re di ukame, tšeo di e nametšago thaba mola di e bona e hlotša.

## GO NAMETŠWA THABA KE HIV LE AIDS GAMMOGO LE BIBELE

Motho a ka se ganetše gore Bibe le kgathile tema ye bohlokwa, ebile e tšwela pele go kgatha tema ye bohlokwa historing ya Mafrika, e sego mono Afrika-Borwa fela, eupša le kontinenteng ya Afrika ka bophara. Bjalo ka ge re šetše re boletše, bothata bjo bogolo kamogelong ya Bibe le mono Afrika-Borwa, ke ka mokgwa wo dithuto tša Bibe le di kgaogantšhwago le bophelo bja ka mehla ka gona, le ka fao thutatumelo (teologi) e rutwago ka gona; e ka ba ka dithero tša baruti dikerekeng, dithuto tša Bibe, dithutwana tša go swana le dithutišo le dithutišwana (dimotšule) dikholetšheng tša Bibe le mafapeng a mangwe a thutatumelo. Eupša se se thabišago ke ge borateologi ba tokologo le mekgatlo ye mengwe ya sedumedi ka nako ya kgethollo, e ganne go ntšha thuto ya Bibe/teologi ka diripa tše pedi, ke go re, ya selefase le ya semoya, seo e bego e le mokgwa wa tlwaelo nakong ya teologi ya kgethollo ya semorafe. Bona ga se ba šomiša Bibe le ditabeng tša semoya fela, eupša gape ba ile ba e šomiša bjalo ka sebetša ntsweng ya sepolitiki ya go lokolla

8. Ka Afrika-Borwa, kgaoganyo ya makala a mabedi: go šoma ga banna ka ntle ga magae le go šoma ga basadi ka malapeng, go hlagile ge go tsena ekonomi ya bokapitale ya go tla le bokoloniale. Go tšile tlhalošo ye mpsha ya mošomo bjalo ka tsela ya go humana tšhelete. Ka fao moputso wa Bodikela (tšhelete) o be o bonwa o le kaone go feta moputso wa Afrika (puno, dikgomo, bjalobjalo). Se sengwe ke go re modiro wo o bego o dirwa ke banna ka ntle ga legae (Makgongwe) o be o bonwa o le bohlokwa go feta wo o bego o dirwa ke basadi ka lapeng. Ešita le seabe sa basadi ba Afrika (Basotho ba Leboa) mo go merero ya temo se be se nyatšwa ke mmušo wa bokapitale ka ge bogolo bja ekonomi ya temo bo be bo le dialeng tša ba maatla ba se kae (Masenya2004a:147–148; bona Masenya 1996: 192–193).

mašabašaba a batho a a bego a gateletšwe ka Afrika-Borwa. Le ge motho a ka re ntwā kgahlanong le semorafe e fentšwe, mo mahlong (iša hlogong mašaleidi a bokoloniale le kgethollo ya semorafe tše di sa tšwelago pele go re hlakiša le nankhono), ge e le ntwā kgahlanong le kgethollo go ya ka bong, kudu basading ba Bathobaso ka nageng ye, e sa tšo thoma goba motho a ka re, ga e kgole le go fela.

Maemo a go setla pelo a go se lekalekane ga maemo a basadi le banna mo kerekeng ya ka Afrika-Borwa, ka lapeng le setšhabeng ka kakaretšo, a gakaditšwe, ke go re 'a nameditšwe thaba' mengwageng e se mekae ya go feta, ke go tšwelelela ga leuba la HIV le AIDS. Diithuti tša basadi, (kudu tšeo e lego maloko a *Circle of Concerned African Women Theologians* - re tla no re ke *Circle* morago ga fa) di ngwadile kudu ka fao leuba le, le sepedišanago le bong ka gona (bona Phiri, Haddad & Masenya 2003; Dube & Kanyoro 2006; Mwaura 2008; Phiri & Nadar 2006). Dinyakišišo di laetša gape le gore leuba la HIV le AIDS, le gakala kudu dikarolong tše e lego tša mohlako lefaseng.

Ka fao ga go makatše ge leuba le le hwetšwa kudu go motho fela wa mosadi wa Moafrika yo a lego maemong a fasefase mererong ya tša boiphedišo le leago. Taba yeo e hlohlwa le ke ka fao mmele wa mosadi o fetelwago ke tswatši ye yabonolo ka gona.

Bommateologi ba *Circle* ba go boletšwego ka bona ka mo godimo, ba tšwetše pele go laetša gore gare ga tše dingwe tše di phatlatšago HIV le AIDS magareng ga basadi ba Bathobaso, ke mekgwa ye bohloko ya setšo le ya sedumedi (Phiri, Haddad & Masenya 2003; Masenya 2005b, Masenya 2005d; Mbuwayesango 2007). Mo mekgweng, kudukudu ya sedumedi, ba bangwe ba bona, ba laeditše ka mokgwa wo Bible e šomišwago ka tsela ya mathata go babadi ba yona ba ba lego ntweng kgahlanong le leuba la HIV le AIDS. Bangwadi ba ba dirile se nepo ya bona e le go laetša bothata bja go iša lehung bja go bala Bible ka mahlo a bonna, le go tšweletša bohlokwa bja go bala Bible ka mokgwa wa go fa bophelo nakong ye ya HIV le AIDS.

Re bone ka fao basadi ba Maafrika ba Afrika-Borwa ba bego ba lebane le ditlhohlo tše ntši le pele demokrasi e fihla mo historing ya rena, go laetša ka boripana ka fao leuba la HIV le AIDS, le gakaditšego maemo a bona ka gona. Re bone le ka fao bodumedi le Mangwalo a Makgethwa a sa šomišwego go ba imolla mathateng ka gona. Ditemaneng tše di latelago, ke tlo tšea mohlala wa yo mongwe wa baanegwa ba basadi ba ka Bibeleng go bona ge e ka se be mohlala wo mokaone mo tswatšhong ya rena ya HIV le AIDS. Na ge basadi ba Maafrika ba bala ditaba tša Wasithi (bona, Esitere1), gare ga go swana le mabaka a a šetšego a laeditšwe mo ditemaneng tša ka godimo, ba tlo ikhwetša ba nametšwa thaba ba dutše ba hlotša?

## WASITHE : SEKAO SA THUŠO MO NAKONG YA HIV LE AIDS?

Motho a ka kamaka ka kholofelo gore mo maemong a rena a *phathriaki*, ge e be puku ya ka Bibeleng ya Esitere e fiwa šedi, mosadi yo a tlogo tšewa e le mohlala wa ditlwaedi/ditwaelo wa paale ya basadi yo basadi ba swanetšego go mo etša, e tlo ba Esitere (bona Masenya 2000:21). Seo se tlo ba bjalo go ya ka fao mongwadi a tšweletšago Esitere e le mosadi wa go ba le tsebe ka gona. Ka hlakoreng la go fapana le leo, Wasithe, yoo go bonala le go felela ga gagwe go tšwelelago kgaolong ya 1 ya puku ya Esitere, o tšwelelela le gona go tšweletšwa ditherong tša rena, a sa tumišwe bjalo ka mohlala wo botse go babadi ba lehono ba Bible mo kanegelong ye. Wasithe o hlagišwa ke mongwadi e le mohumagadi yo a beakanyetšago basadi moletlwana mola Kgoši Ahasiwerosi a ipshina le baeng go tšwa setšhabeng sa gagwe moletlong wa kgoparara (Estere 1:5-9). Gare ga boipshino bjoo, kgoši, yoo moroko o bego o thoma go mo tšena, o fa taelo ya gore mosadi wa gagwe a tlišwe pele ga gagwe (1:9). Wasithe o gana go tšwelela pele ga kgoši. Kgato ye ye bogale, go hloka mahlatse, eupša e le seo se ka latelwago, e dira gore Wasithe a

lahlegelwe ke maemo a gagwe a go ba mohumagadi wa bogoši bja Baperisia.

Bjalo ka ge go ka letelwa, go bangwadi le balatedi ba dithuto tša basadi (*feminist/womanist/bosadi*), Wasithe o tumišwa e le mosadi yo bogale yo a tsebago se a se emelago. Go ya ka Beal e be e le ka baka la go hlobaetšwa ke maemo a Wasithe a go gana go tla go kgoši, e sego go hlokega ga mohumagadi, fao go ntšhitšwego lesolo la go nyaka mohumagadi (bona Beal 1995:87). Go nyako swana le yona kgopolo ye, Bal (1999) yena o re:

*Vashti, for example, is integral to the production of Esther. The plot requires the elimination of Vashti in order to open up a space for Esther to fill...But Vashti is eliminated only to be restored as Esther, who takes her place and avenges her by reformulating disobedience as achieving power. Vashti's refusal to be an object of display is in a sense a refusal to be objectivized, hence to be robbed of her subjectivity.*

(Bal 1999:233; author's emphasis)<sup>9</sup>

Go ya ka Masenya, Wasithe o bonala a tseba se a se nyakago ka ge a latela pelo ya gagwe a se na taba le ditlamorago. Masenya o re: 'Her fight is rewarded in that she actually gets what she wanted: not to appear before the king' (2003; cf. Nadar 2002; Anderson 2009:66-67).<sup>10</sup>

Potšišo ye bohlokwa ye re swanetšego go e botšiša ke ye: Na bogale bja mohuta wo bo ra go reng mo tabeng ya go amogela Bible maemong a rena a HIV le AIDS? Motho a ka re:

- Wasithe o gopotša babadi moka, kudu bao e lego batšwasehlabelo ba *phathriaki* go kgetha gore re araba bjang ge re bitšwa ke ba maatla. Go swana le Wasithe, batho bohle, go balwa le bao ba fetetšwego goba ba amilwego ke HIV, ba na le maikarabelo a go hlohla baetapele ba dipolitiki ge ba nyaka tše di sa kgonegego.
- Wasithe, ke sekao go banna le basadi ka moka go re "aowa" go leuba la HIV le AIDS. Go re "aowa" go:
  - Go bala Bible ka go ikhutša fao baruti, barutiši ba Bible maemong a *phathriaki*, bafahloši le diprofesa, ba rutago le go rera go ikokobetša ga basadi mabakeng ka moka.
  - Ditleleimi le matšhošetši a go re leuba la HIV le AIDS ke kotlo go tšwa go Modimo.
  - Ditharollo tša go se hlamatsege goba tša go se thuše motho go tšwa dikerekeng tša go fapafapana tša go ama bong le thobalano nakong ye ya AIDS (Germond 2004:46-48).
  - Go swarwa gampe ga balwetši ba AIDS, bjalo bjalo.

Le ge re bone kgonagalo ya go šomiša sekao sa go tliša bophelo sa Wasithe maemong a HIV le AIDS, kgonagalo ye bjalo e itshiamile go bogale bja gagwe, re swanetše go fa keletšo mo. Ka baka la maemo a maphakgamantši a kgatelelo ye basadi ba bantši ba Maafrika ka Afrika-Borwa ba lebanego nayo, bjalo ka ge re bone ba bantši ba le maemong a fasefase mererong ya tša leago le boiphedišo, gomme ba bantši e le batšwasehlabelo ba HIV le AIDS, bogale le go gogela thoko ga Wasithe go ka no se thuše kudu go tšweletšeng tšhekatshoko ya mangwalo ya go šetša bong ge go tliwa go ditaba tša HIV le AIDS. Ka baka lang? Wasithe ke mosadi wa maemo a godimo. Le ge bong bja gagwe bo mmaketše go hlorišwa, e se ga banna fela, go ya ka ditemana tša Bible, eupša le ga mongwadi wa ditaba tša gagwe mo go Esitere 1, maemo a gagwe a ekonomo le leago, e lego maemo a a phagamego setšhabeng, a mo file maemo a makaone go feta basadi ba bangwe bao maina a bona le go bolelwa a sa bolelwego mo temeng ye (bona Masenya 2003a:332-342).

9. Wasithe, go fa mohlala, ke karolo ya ka fao Estere a tšweletšwago ka gona go babadi. Thulaganyo e hloka go tlošwa ga Wasithe tseleng go bulela Estere sekgala se a swanetšego go se tlatša... Eupša Wasithe o tlošwa tseleng gore a bušwe e le Estere yo a lefeletšago Wasithe ka go thopa maatla sebakeng sa go se theeletše kgoši. Go gana ga Wasithe go bewa pontšheng, ke go gana go ba sedirišwa, le go tšeelwa botho bja gagwe (1999:233 - Kgatelelo ke ya ka).

10. Ntwā ya gagwe e a putša ka ge a humana se a se nyakago: go se tle go kgoši." (Masenya 2003; bona Nadar 2003; Anderson 2009:66-67)

Ka fao, ke gopola gore maemo a Fox tabeng ye a na le mokgako, ge a re pefelo ya Wasithe e be e hlohleletšwa ke go ikwa a na le maemo a godimo, go feta gore e be e tlišwa ke go tshwenyega ka ditaba tša maemo a basadi (bona Fox 1991:168).

Maemo a Wasithe a mo file sebetse sa go gana go tšea ditaelo tša bošilo tša yoo e sego motho fela, eupša hlogo ya mmušo wa phathriaki wa Baperisia! Ga go makatše ge "go gana" ga gagwe go kwetše le dikgorong tša motse (bona 1:13–22), e lego khuetšo ya go swana le ye e tlišwago ke Mosadi yo Hlwahlwa mo go Diema 31:10–31! Maemo a a tšerwego ke Wasithe e be e le a boima le go ba le khuetšo ye maatla mo a dirilego gore go ntšhwe taelo ye e bego e tlišetša maemo a a bego a hlohliwe a phathriaki! (Esitere 1:22).

Magareng ga tše dingwe dinyakišišo di laetša tswalano magareng ga HIV le AIDS le bodiidi, go se rutege, *phathriaki*, go tlaišwa ka thobalano ga bana le basadi, mekgwa ya go se hlamege ya setšo le sedumedi. Go ditaba tša sedumedi, dinyakišišo di utolla gore tshekatsheko ya Bible le teologi ya go nkgale lehu, di befiša maemo a ditaba go ya pele. Ka go realo, go fapana le Wasithe mosadi wa maemo, basadi ba go ithakela ga ba dule ba na le letsaka la go gana banna ba bona ka dikobo le ge go ka ba bjang (Masenya 2004b, 2005b). Basadi ba go ithakela, go fapana le Wasithe, ga ba dule ba na le maatla a go gana go fa 'barena' ba bona mebele ya bona, ka ge gantši banna ba e le dikokwane tša bona mererong ya tša boiphedišo le ekonomi. Taba ya go re mebele ya basetsana ba Perisia, bao ba ilego ba kgetha go tsenela "Phadišano ya Bommasebotsana" ka morago ga go rakwa ga Wasithe, e ka šomišwa go kgotsofatša maikutlo a kgoši go tša thobalano (bona Esitere 2:12–18), e iša gona fao. Mosetsana yo e lego lekgora la thobalano ga a na maatla afe kapa afe go bolela ka thobalano ye e bolokegilego. Basadi ba *bantši* bao, ka lebaka la mohlako, ba ikhumanago ba leka go lwa le bohloki ka go gweba ka mebele, ga ba dule ba na le taolo godimo ga mebele ya bona. Go realo, ga re bolele gore batho ba go topa tša fase, ba gweba ka mebele e le go leka go rarolla bothata bjo ba lebanego le bjona. Re no hlagiša taba ya go re, batho ba go hloka, kudukudu mo Afrika, ga ba dule ba na le dikgetho tše ntši mo go tharollo ya mathata a bona. Ka go realo, moanegwa wa go swana le Wasithe o re utolletše gore maemo a motho a laola le ka fao lentšhu la gagwe le tlogo agelwa lešaka ka gona. Mantšhu le dilo tša bao ba ithakelago di ka no se tsoge a fihlile dikgorong tša motse!

Le ge Wasithe a efa mohlala wa ka fao mosadi a ka tšea go maemo a thata a go iphemela ge a lebane le maemo a go se tsebalege a *phathriaki*, maemo a a gagwe a ka se thuše basadi ba ba katanelago tshekatsheko ya mangwalo yeo e tšeelago maemo a basadi godimo, kudu ba dikobodimagetleng, kudukudu ge go angwa ditaba tša HIV le AIDS.

Mohlomongwe mohlala wa Wasithe o ka kgahla basadi ba maemo a go lekana le a gagwe, gore ba sware thipa ka bogaleng go thuša basadikabona ba ba amilwego ke twatši ya HIV.

## PHETHO

Histori ya go amogelwa ga Bible ya Sekriste ke Bathobaso ba Afrika-Borwa ke taba ye thata, ya mararankodi. Ke taba ya mararankodi ye e tsentshago go tlišwa ga *phathriaki* ya Yuropa mo Afrika, maemo ao a thušago fela go gakatšwa maemo a *phathriaki*, ao a bego a šetše a le gona. Kgabagareng yeo, kgatelelo ya Makgowa ga se ya tliša bodiidi fela go Bathobaso ka go ba amoga naga, e bakile le gore dikholego tša ekonomi di tswalanywe le morafe wa Makgowa. Le gona, go amoga banna ba Bathobaso maatla go dirile gore ba tliše mebele ya basadi le bana ba Mafrika. Teologi ya bokoloniale le kgethollo ya semorafe ga se tša tšweletša *phathriaki* fela, eupša di tlišitše gore maemo a no dula e le a go se kgwathe mathata a batho, a go swana le semorafe le kgatelelo ka Makgowa, bodiidi, le tše dingwe.

Ga go makatše ge le lehono peakanyo yela ya kgale ya teologi ya mmušo yeo e bego e sa re selo ka mathata a tšatši ka tšatši a

batho, le go homola ga Kereke, go sa tšwela pele. Ke ka fao ntwa ya rena e tšwelago pele, ntwa ya go tšweletša tshekatsheko ya Bible ya go fa bophelo maamong a leuba la HIV le AIDS. Re dira se, re sa nyake gore le rena, re re mola re e bona e hlotša, ra e nametša thaba!

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