

# Reconciling the Conflict between Globalization and the Shambala Culture of “Silent Sexuality” by Applying Richard Osmer’s Four Tasks of Practical Theological Interpretation

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## Abstract

*This article explores the influence of globalization on the culture of “silent sexuality” as practiced by the Shambala of Tanzania. It is guided by Richard Osmer’s Four Tasks of Practical Theological Interpretation. Significant impacts of globalization is that it has not only transported the good side of the economic and social development across the globe and connected people from different cultures or nations in the world; but has also changed the culture of the host communities. This change indicates that globalization and modernity are the most important and developed theories of the twentieth century. The process of globalization for example allows two different cultures to either coexist or create a dynamic or transformation to a new and third type of culture, one to be absorbed by the other. If the new incoming culture dominates local culture to absorb it, it sources a conflict between the two cultures, in this case the conflict between the Shambala culture of silent sexuality and the western culture. As a result of this cultural homogenization, the findings show that there are many sex related problems which have surfaced among the Shambala, such as unwanted teenage pregnancy, school dropout due to pregnancy and/or early marriage, abortion, rape, child prostitution and other problems. The paper recommends that the church is placed in a better position to play a role in assisting adolescents to deal with their sexuality in a responsible way in this society.*

**Keywords:** Globalization, Silent Sexuality, African Culture, Shambala of Tanzania.

## Introduction

The acceleration of globalization has really permeated African customs, norms and values and changed the cultural thinking of the Shambala<sup>2</sup> of Tanzania and Africans in general towards western perspectives (Abdullah and Kawuley, 2017). Africans have imbibed the western culture and have appropriated it so much that it now becomes almost part of their lives (Sibani, 2018). The trend of cultural westernization of Africa has become very pervasive and prevalent, such that Western civilization has taken precedence over African values and culture and the latter is regarded as inferior to the former (Arowolo, 2010).

The Shambala culture of “Silent Sexuality” prior to modernity and globalization was aimed at preserving dignity and courtesy in the society. Silent Sexuality *mbui ya kio* (a night affair) connotes how sexual activity among the Shambala was conducted prior to modernity and globalization. Sexual intercourse took place only within marriage which licensed married men and women to engage in sexual activity in private/secret. The Shambala believed that children are created in private hence sex was never to be exposed in any way but was done *secretly* and *silently* within the marriage sphere. Anyone who went through tribal initiation

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<sup>2</sup>The Shambala are predominantly agriculturists and occupy Western Usambara, a mountainous block which rises out of the plains in the North Eastern corner of Tanzania. They speak the Shambala language, one of the many related Bantu languages. By their own definition, the Shambala are the people who live in Shambalai, a cool high area above 3,400 feet. In Shambala usage, the addition of the final ‘i’ creates the locative form. Thus, the Shambala are the people and Shambalai is their home (cf. Feierman, 2002).

was expected to treat sex with purity, holiness and secrecy. Pre-marital and extra marital sex was strongly discouraged and whoever breached the code of conduct was to be punished accordingly under the traditional Shambala law. Silent sexuality was also connected to the religious meaning of sacredness. Specifically, sex and sexuality were considered sacred and should be abused in no circumstances. The Shambala believed that sexuality pertained so much to life; that by the same token, it was considered to be extremely destructive of life if at all mishandled (Ngugi, 2015).

Sexual taboos helped to maintain a stable social structure by defining social relationships among members of the family, for example, husband-wife, father-daughter, and mother-son relationships. However, some members of the Shambala society have embraced modernity and globalization in their traditional sexuality. Sex, to them, is no longer a private matter (silent) and they undermine traditional customs and taboos by regarding them as uncivilized and savage (Ngugi, 2015). According to Bryson Arthur (2001:59), “The Africa of yesteryear with its clear unquestioned moral teachings acting as guide points has been weakened by foreign cultures.” Therefore, it is the duty of the church through well trained pastoral counselors to give parents confidence in their own capabilities and help them to carry out their moral teaching task to their children. Pastoral counselors have a good moral reputation, be faithful to their own Christian state of life, and be sensitive to the right and role of parents and the needs and problems of children and young people.

What follows below is a discourse on the central theme of the paper, i.e. how globalization impacted on the traditional African cultures; considering its adverse effects on: traditional African family and culture with special reference to the Shambala Culture of Silent Sexuality.

### **Problem Statement**

The chief problem to be addressed in this article is the fact that the culture of “silent sexuality” which was traditionally aimed at maintaining sexual privacy and purity in the Shambala society has been challenged by modernity and globalization. On top of that, customs, norms and taboos which regulated issues of sex and sexuality have to a large extent been weakened or disappeared altogether and in their place nothing was given (Cf. Arthur, 2001). This means, the Shambala find themselves in cross roads. On the one hand they want to preserve their culture; but on the other hand they are challenged by the waves of modernity and globalization.

Consequently, many sex related problems have surfaced among the Shambala such as unwanted adolescent pregnancy leading to another vast problem among the Shambala; the problem of unwed mothers who in spite of rejection from those who impregnated them, also face harsh criticisms and rejection from their own Church and community. Other consequences are school dropout due to pregnancy and/or early marriage, abortion, pornographic viewing, child prostitution, rape, and other factors. Therefore, this article examines the role of the Church in pastorally assisting adolescents and young adults to deal with their sexuality in a responsible way.

### **Methodology**

To approach this problem, a literature research methodology was used, whereby published and non-published materials were consulted. Together with this, a practical theological methodology was adopted as a guideline, using Richard Osmer’s (2008), Four Core Tasks of Practical Theological Interpretation. The first core task, which is the Descriptive - Empirical Task, asks the question: “What is going on?” In the context of this article, the researcher

investigates at what is going on among the Shambala people with regards to their socio-cultural life under the culture of silent sexuality before and after modernity and globalization. Following this, the researcher is guided by the second and third core tasks; Interpretive and Normative Tasks, whereby the questions are “why is this going on?” and “what ought to be going on?” are asked respectively. Lastly, the researcher explores the fourth task; Pragmatic Task, which is guided by the question “how might we respond?” in this context how does the Christian Church among the Shambala might respond to the challenges of modernity and globalization?

### **Literature Review**

In the Literature Review, the researcher examines and discusses the Four Core Tasks of Practical Theological Interpretation by Richard Osmer (2008). Osmer favors an interdisciplinary approach to solving problems in a particular society by applying the four main tasks of Practical Theological Interpretation: (a) discovering what is going on, (b) understanding why it is going on, (c) reflecting upon what should be going on, and (d) responding appropriately using information from the three prior tasks.

### **The First Task: Descriptive – Empirical Task**

The descriptive-empirical task seeks to answer the question, “What is going on?” Osmer grounds the descriptive task in terms of “a spirituality of presence” (Osmer, 2008:33). which is a matter of attending to what is going on in the lives of individuals, families and communities. He refers to such “attending” as priestly listening.<sup>3</sup> Osmer further defines the “attending” as “investigating particular episodes, situations, and context through empirical research” (Osmer, 2008:34). For Osmer, the descriptive-empirical task is rooted in a spirituality of presence, which is “a matter of attending to what is going on in the lives of individuals, families and communities” (2008:34). In the context of this research, the question would be “what is going on today in the Shambala community with their culture of silent sexuality?”.

The descriptive – empirical task aims at gathering information that helps to discern patterns and dynamics in particular episodes, situations, or contexts (Osmer, 2008). This is to answer the aforementioned question, what is going on among the Shambala in terms of their values, norms and morals. Before the influence of globalization, morals and values helped the Shambala to safeguard or uphold their relationship with one another and the world around them. Morals and values cover topics such as truth, justice, love, right and wrong, good and evil, beauty, decency, respect for people and property, the keeping of promises and agreements, praise and blame, crime and punishment, the right and responsibilities of both the individual and his community, character, integrity, and so on (Mbiti, 1976). Hence, Ott (2000:22) believes that, “Morals and values are self-explanatory without the necessity of codifying one by one the issues they raise”.

Morals and values shape members of the Shambala society, as they develop their sense of right and wrong in terms of their culture of silent sexuality. Some of the common moral values are respect or sacredness of human life, intrinsic honest, respect for elders, discipline, avoiding of Pre-marital sex and a host of others. For that reason, some morals applied in one area but not in another, or at one time but not continually (Chowdhury, 2016). Regrettably,

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<sup>3</sup>The term is based on the idea that true intercessory prayer involves more than praying for people; it involves listening closely to their needs so that one can represent their needs to God. In other words, it begins with priestly listening.

the culture of silent sexuality is no longer applicable in today's era of globalization among the Shambala. This is because of the interaction of different cultures among the Shambala in terms of the language and social, economic and political structures as well as the challenges that take place slowly or rapidly in every society. Modernization is a big challenge. There is a lack of interest among people in following their tradition and cultural practices; youth are becoming more attracted in Western culture and following tradition is considered outdated. For example, as a result of the waves of modernizing globalization, the spread of pornography, prostitution and sexual abuse of children have also had some social effects on the Shambala people and caused many Shambala to abandon their meaningful culture not only by encouraging the proliferation of new diversity but also the destruction of some *ethoses*.<sup>4</sup>

However, some traditional Shambala practices were found to be harmful and directly affront the dignity of members of the society when measured against modern acceptable standards of behaviour and civility reflected in international standards. Harmful traditional practices are forms of violence which have been committed primarily against women and girls in certain communities and societies for so long that they are considered, or presented by perpetrators, as part of accepted cultural practices.<sup>5</sup> Detrimental traditional and cultural practices which were investigated among the Shambala include, Female Genital Mutilation (FGM)<sup>6</sup> (Public Health Scotland on Harmful Traditional Practices, 2020). Child marriage, marriage by abduction, and virginity testing. Such practices have devastating physical and psychological effects on women, as they discriminate against women, enforce their inferior status and submissive role, or in certain cases, threaten their lives. Due to National Plan of Action to End Violence against Women and Children (2017/18 – 2022/22), FGM and Child Marriage is slowly decreasing although is still a huge problem to be addressed (UNFPA, 2018). For instance, FGM has decreased from 18 per cent to 10 percent among Tanzanian women aged 15 to 49. Child marriage statistics, however, remain high with one in three Tanzanian girls marrying before the age of 18. Tanzania also has one of the highest adolescent birth rates in the world. In 2018, for example, one in four adolescents aged 15 to 19 were either pregnant or had given birth (UNFPA, 2018).

Thus, the appropriate question to be asked at this point is: “Why is this going on?” or why is this happening among the Shambala? That will be the task of the next section. Osmer refers to it as Interpretive Task of practical theology.

### **The Second Task: Interpretive Task**

The present section examines the second task of pastoral theological interpretation; the Interpretive Task. According to Osmer (2008), the interpretative task concerns the “drawing on theories of arts and sciences to better understanding and explain why these patterns and dynamics are occurring” (Osmer, 2008:32). The interpretive task seeks reasons for the

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<sup>4</sup>Ethos refers quite broadly to that special feel or flavor of a culture, a worldview, shared ideas, tradition, a cultural matrix of network of relations. It describes anything from the broad ethos of liberal democracy and its individualism to the narrow ethos of science-fiction fans, taste cultures, subcultures and the virtual communities of the internet (Zuberi, 2005).

<sup>5</sup>Sheet No. 23 (1979). “Harmful Traditional Practices Affecting the Health of Women and Children: Convention on the Elimination of all Forms of Discrimination against Women” (Art. 5 (a), adopted by General Assembly Resolution 34/180 of 18 , available at <https://www.ohchr.org> (accessed 18<sup>th</sup> April 2022).

<sup>6</sup>FGM has no health benefits and it harms girls and women in many ways. The immediate health consequences include but not limited to: severe pain, haemorrhage, infection, urinary retention, injury and damage to adjacent tissue and other organs, emotional and psychological shock” available at <https://www.healthscotland.scot/health> (accessed 18<sup>th</sup> April 2022).

phenomena that were observed in the descriptive task by using theoretical interpretation. The question in the interpretive task according to Richard Osmer (2008), is “Why is this going on”? To approach this matter, the article focuses on how globalization facilitates in sharing and integrating culture across societies. This helps to suggest why the culture of silent sexuality changed over time and lost its meaning and essence. Through globalization, western norms and practices are transported across the globe as the acceptable way of behaviour. Georger McLean (2005), has indicated that global free trade is made possible by new electronic technology, instantaneous, inexpensive communication and abundant information readily accessible through the internet and mobile phones as well as the ample highly mobile investment funds, all of which have removed natural barriers to free trade and made it global.

Additionally, Eva Lam (2006), has pointed out that in the long run cultural globalization does not necessarily mean that one culture with the most powerful influence will dominate, but rather that integration and co-existence of the various cultures of the world will become possible. In light of Hogan’s (2005) views and the objective of this research, one major question arises: how can the Shambala retain their cultural identity in the face of the rising tide of modernizing globalization which demands people to change their lifestyle and retool themselves if they are not to fall behind?

Globalization has a lot of controversies with regard to the rise of global culture. American and Western norms and practices are gradually being transported across the globe as acceptable ways of behaviour. In view of this, the rich and dynamic Tanzanian culture with special reference to the Shambala Culture of Silent Sexuality is being diluted (Rwegelera, 2021). The younger generation learns from each other's fashion, habits, preferences, habits, causing them to become like, a frequently simply faceless. Potential loss of cultural identity lies in the growing threat of assimilation - absorption of low culture of the larger, dissolution culturally minority in the culture of a great nation, heedless of the paternal culture in mass emigration to another country and getting their citizenship (Rwegelera, 2021).

Globalization has overcome limitations of place, resulting in the homogenization of cultures (Appadurai, 2003). Gary Madison (1998), refers to this as “cultural homogenization.” With homogenization, culture changes and loses its uniqueness and therefore cultural differences are leveled off, resulting in increasing similarity in lifestyles, popularly expressed by McLean (2005), as “*McDonaldization*” or “*Cocalization*” of cultures”. As a result the Shambala culture of silent sexuality had to go through the same pattern of change as far as modernity and globalization are concerned. Mass media and education have persistently introduced new cultural elements into different societies of the world.

However, according to Ronald Inglehart and Wayne Baker, “*McWorld*” is partly an illusion. The seemingly identical McDonald's restaurants that have spread throughout the world actually have different social meanings and fulfill different social functions in different cultural zones. Although the physical settings are similar, eating in a McDonald's restaurant in Japan is a different social experience from eating in one in the United States or Europe or China (Inglehart & Baker, 2000). Daniel Louw (2008:17) refers to it as “*Fordism*”. Paul Ricoeur calls it the development of a “universal civilization” (Ricoeur, 1965:67). while a British social theorist Martin Albrow (1997:34), refers to it as “homogenization” or “hybridization” of cultures. Pieterse (2009) argues that hybridity and hybridization of culture remain worthwhile concepts only in so far as human beings continue to be tied epistemologically to borders and boundaries.

No one is an island and by the same logic, no society is an island. In the process of international interactions, interaction between cultures is inevitable as well as borrowing between and a diffusion of cultures. Unfortunately, in this process of interaction, the domination of one culture by another may occur. This is what Obioha Precious (2010:15), has called it “an evil of forced acculturation”. Western norms and practices are gradually being transported across the globe as standard and acceptable ways of behaviour. That is why, the Shambala culture of silent sexuality has been transformed by modernizing globalization and the process of transformation is continuing. The discussion above brings us to the third task: the Normative Task which asks the question: “What ought to be going on?”

### **The Third Task: Normative Task**

According to Osmer (2008), the normative task of prophetic discernment is a prerequisite for pastoral theological interpretation. The prophetic discernment is then the task of listening to the Word of God and interpreting it in ways that addresses particular social conditions, events and decision facing communities today.

Furthermore, the normative task uses “theological concepts to interpret particular episodes, situations, or contexts, constructing ethical norms to guide our responses, and learning from good practice” Osmer (2008:35). It involves the task of finding ethical principles, guidelines, and rules that are relevant to the situation and can guide strategies of situation (Osmer (2008). Thus, the normative task endeavors to use theological interpretation in seeking God’s guidance through God’s Word in order to understand the purpose of human sexuality. Bruess and Greenberg (2004), believe that human sexuality is influenced by ethical, spiritual, cultural and moral concerns.

Furthermore, Osmer (2008), explains that the primary task of pastoral theology is to bring together theological ethics and the social sciences in such a way that a normative vision of human existence can be articulated. Pastoral theology as well as practical theology need theological ethics. In the same way human sexuality needs ethical dimensions together with good practice. Good practice according to Daniel Louw (2008), includes ethics, norms and morality. Norms describe limitations and act as guidelines for decision making and the making of responsible moral choices in order to direct human behaviour. Good practice in the situation of sexuality is twofold; it demands an exploration of theological interpretation and ethical interpretation.

Thus, normative theological perspectives provide interpretive guides with help in determining what they ought to do. But they do not tell them how to move particular episodes, situations, and contexts towards the desired end. This is the pragmatic task of practical theological interpretation, which is discussed in the following section.

### **The Fourth Task: Pragmatic Task**

This section deals with the Pragmatic Task of Practical Theological Interpretation, the task of forming and enacting strategies of action that influence events in ways that are desirable. According to Osmer (2008) models of practice offer leaders a general picture of the field in which they are acting and ways they might shape this field toward desired goals. Rules of art are more specific guidelines about how to carry out particular actions and practices. In light of the trends noted above, this section focuses on the pragmatic task of *leading change*.

The question in this task asks: “How might we respond?”. And in the context of this article, the question would be “What role could the Church play in assisting adolescents and young adults to deal with their sexuality in a responsible way?”.

In this regard, the “Pastoral Approach” way will be used in order to facilitate sexuality in a responsible way within the Shambala. Hence, the pastoral approach needed to assist the Church itself at the first place so that it is equipped to assist parents and young adults in making responsible decisions about sexuality issues. In order to achieve this goal, the approach focused on three components: Education Component, Counseling Component, and Ethics and Moral Component.

### **a) Education Component**

In a world that is characterized by technological advancement and increased connectivity, people are confronted with issues of sexuality on a daily basis – through television, radio, music, newspapers, magazines, advertisement etc. Therefore, education component is important tool in assisting the Church, parents and young adults about sexuality matters for the fact that issues of sexuality are not openly dealt with both in the Church and in families (Ngowi, 2011). The education component is comprised of, educating the Church, the parents and young adults.

#### Educating the Church

In order to increase its effectiveness in addressing sexuality issues to adolescents, the Church should be prepared to act rightly and effectively. For too long the Church has either maintained silence about sexuality issues or when they have spoken, it has most often been to link sexuality with sin or immorality (Reid and Walker, 2021). The point is that the Church has been part of the problem instead of being the solution for the fact that the Church has not been responsible in carrying out the task of sexuality education, therefore the Church needs to be educated first (Reid and Walker, 2021). It is the task of a pastoral counsellor to take initiative in facilitating and teaching the Church about all matters pertaining to sex and sexuality so that in turn the Church can take initiative of educating parents and young people on sexuality issues.

The Church’s silence about sexuality issues among the Shambala is partly caused by culture of silent sexuality whereby issues pertaining to sex and sexuality are culturally not discussed or talked about openly among the Shambala and in other African societies. For instance, according to Caldwell et al., as quoted by Kapya Kaoma (2020), in most African societies, sexual matters are silently discussed between generations or among married couples. Similarly, Anglican Archbishop Jonathan Hart from Liberia argues that the silence associated with sexuality is the major problem to confronting issues of HIV and AIDS, homosexuality, untimely youth pregnancies and early marriages (Kaoma, 2020). Aside from denying girls the chance to compete and contribute fully to nation building and development, early marriages do not just risk the lives of minors but also condemn them into perpetual poverty – robbing their freedom, while making them slaves and properties of their husbands. The girl-child is not just a body, she is sacred image of God, with rights to be respected, defended and protected by all Christians, governments and the entire human race (Kaoma, 2020).

African Christianity still finds it hard to speak openly about sexuality with adolescents and young adults. Since the Church’s involvement in sexual discourse comes very late in the child’s development – mostly at the time of marriage, the youth learn about their sexualities from one another, school and the web. A pastoral counsellor can help the Church first to unmask this silence and direct young people into celebrating their diverse sexualities responsibly and second being able to educate parents to assist their adolescents on sexuality issues.

### Educating Parents to Assist their Adolescents on Sexuality Issues

In the world today, there are so many new challenges that parents and children face. According to Harry Hollis (2004:27), “now, more than ever before, parents are struggling to raise their children in a world filled with immorality, HIV and AIDS, promiscuity, violence, alcohol, wars, substance abuse, rape, poverty, unwanted pregnancies, abortions etc”. Traditional norms that governed behaviour are either eroding or disappearing. Parents are realizing the need to talk to their children about issues relating to sex and sexuality in order to protect them. Parent-adolescent communication about sexual matters is one of the means that encourages adolescents to adopt responsible sexual behaviour.

However, among the Shambala and in many African communities, parents do not discuss sexual matters with adolescents and those who discuss to some extent; little information about sexuality is provided. A gap exist in parental knowledge on such communications. Parents deny responsibilities to communicate with adolescents and young adults as they fear it will perpetuate early sex practices, adolescents and young adults are too young to handle sexual matters, often being busy for household chores (Cf. Yibrehu and Mbwete, 2020). For the Shambala, the fear also comes from their culture of silent sexuality whereby matters pertaining to sex and sexuality are discussed silently between adult members only within the marriage sphere.

Simple random sampling was used to select households of parents/caretakers with adolescents and face interviews were used to collect data in Tanzania in February 2011. Out of 388 respondents, majority (81%) reported that they do not discuss sexual matters with the adolescents due to socio-demographic, cultural, individual and socio-environmental factors/barriers (Bushaija et al., 2013). Communication of sexual matters between parents and adolescents is one of the strategies that could encourage adolescents to delay sexual debut or avoid unprotected sexual intercourse (Ogle et al., 2021). However, parents and their adolescent children do not often communicate about sexual matters, and even where discussions occur, parents provide scanty information about sexual matters (Ogle et al., 2021).

Many factors hinder parents from discussing sexual matters with their children such as lack of sexuality information. Parents may also be inhibited from discussing sexual matters with their children due to cultural taboos and beliefs (Bushaija et al., 2013). Some parents viewed discussions on sexual matters with adolescents as a means that could entice them to indulge in sexual intercourse. Other parents also perceive adolescents as too young to discuss sexual matters while others view adolescents as knowledgeable since they learn from the peers and media (Opia, 1999). Henceforth, Michael Pochet (1999), believes that it is the duty of the Church through well trained pastoral counselor to give parents confidence in their own capabilities and help them to carry out their task. Pastoral counselor has a good moral reputation, faithful to their own Christian state of life, and sensitive to the right and role of parents and the needs and problems of children and young people.

If children discover later that parents cannot be trusted about sexuality, which is one of the most important areas of life, they may decide not to trust their parents. Parents should be able to understand that they are responsible for their children’s academic, emotional, social, and spiritual growth and development. This will enable them to prepare their adolescents for all stages of development without fear of informing them about sexuality. Nikos Kazantzakis (2004) states that, in our permissive society, it is an understandable concern that some parents

fear the teaching of facts that will lead to such experimentation. Indeed, studies of child behavior indicate that when parents wisely teach sex information to their children, unwholesome sexual experimentation is less likely to occur. Knowledge may satisfy curiosity that sometimes leads to unhealthy experimentation (Hollis, 2004). When parents are well educated in sexuality issues; they can confidently be able to assist their adolescents about sexuality issues.

### Educating Adolescents about Sexuality Issues

The media has a big influence on sexual behaviour of adolescents, reaching the saturation point with material that only a generation ago would have been labeled pornography (Durfield and Durfield, 2004). Our contemporary culture relentlessly preaches a message of sexual immorality, undermining the traditional conviction that sex should be reserved for marriage. Television, movies, the internet, popular music, teen novels and magazines all combine to project sex as a status symbol and the primary reason for living. This causes adolescents to daily read or hear countless seductive voices insisting that casual sex is normal and desirable, and that society has no firm moral standards by which to judge sexual behaviour. According to Nic Rabkin (2008), peer pressure is probably regarded as the biggest factor that influences adolescents' decisions regarding sexuality among the Shambala and elsewhere. For 10 to 15 year old, their greatest concern is about fitting in and being accepted by their peer groups.

For adolescents, sexuality education programme can provide a welcome opportunity to assist them to make responsible decisions. Research among adolescents has shown that adolescents want and need more information about reproductive health, sexuality and the environment. Regrettably, more often there is no sufficient information both from the church and from parents or the information comes "too late" and does not include enough detail (Carr et al., 2008). Lack of information and misinformation about the subject can have devastating and even fatal consequences. Adolescent programme which will include a pastoral counselling component are vitally needed if young people are to be adequately informed about reproductive health (Rabkin, 2008).

#### **b) Pastoral Counselling Component**

Pastoral counselling is an important way in which Christians can express the love of God to persons in their times of greatest need and in which the faith can be witnessed to the world (Stone, 1993). Within the Christian counselling process, it is confessed that all healing and nurturing comes from God alone. God is the one who is repairing and restoring the broken heart and who can bring about peace and renewal of life. His love and caring is not biased in any way.

As discussed above, cultural factors inhibited parents/caretakers among the Shambala and in most African societies from discussing sexual matters with adolescents since the sexual topics were considered culturally sensitive. Cultural taboos have persisted and inhibit parents from discussing sexual matters with their children. Cultural beliefs and taboos about sexuality are deeply rooted in peoples' lives and hinder communication. For that matter therefore, pastoral counselling component is necessary not only to help people to come to a better understanding of themselves, other people, their sexuality, and God but also to help people on the practical level to choose and live well, to find real fulfillment (Flaman, 2019).

According to Paul Flaman (2019), good spirituality is also very important for young people. Many are empty inside. To be fulfilled, they need to develop a meaningful personal relationship with God. They need to establish their goals in the light of God. Many young

people learn distorted views of sexuality from the media, spending more time watching television and movies, and listening to music than interacting with real adults. Young people also need to learn how to deal responsibly with negative things in their environment such as pornography and abusive language, and how to express love in appropriate ways.

Pastoral counselling addresses issues of care from the perspective of both Christian theology and the modern social services, especially the modern developmental and psycho-therapeutically psychologies (Stone, 1993). Howard Clinebell (1997), defines pastoral counselling as one dimension of pastoral care. It is the utilization of a variety of healing (therapeutic) methods to help people handle their problems and crises more maturely and thus experience healing of their brokenness.

Furthermore, pastoral counselling aims at helping persons deal constructively with their immediate problems, make decisions, face responsibilities, and make amends for other self-hurting behaviour, as well experiencing and resolving growth-blocking feelings, attitudes and self-perceptions (Clinebell, 1981). The aim of counselling therefore is to help people improve and implement their potential coping skills, and in the process they gain strength, competence, esteem and hope to cope with their future crisis regardless their age, sex or status. However, counsellors who are not aware of their values, ethics and legal responsibilities as well as those of clients can cause harm to their clients despite their good intentions. Therefore, it is vital for counsellors display care and wisdom in their practice, which are driven by their moral ethical principles.

### **c) Ethics and Moral Component**

Christian moral ethics is concerned about the individual choices to act or not to act; and about the question of responsibility and accountability for those choices and actions (Airaksinen, 2003). It is about the choices on the one hand and on the other hand is about the sexual right which aims at upholding human rights and dignity.

The Shambala culture of silent sexuality had sexual rules and ethics used to be obeyed and sustained accordingly, because violation of the rules used to attract severe sanctions and punishment (Mbiti, 1976). Sex taboo forms a code of sexual conduct that any deviation from it is deeply detested (Ansah, 1989). The code stipulates time or manner of having sex and also the person with whom one may or may not enter into sexual relationship. African culture considers sex as a sacred act meant for the married alone and thus forbids premarital sex (Ansah, 1989). Marriage requires fidelity from both spouses, though more from the wife who must not commit adultery.

However, the new sexual practices with their ethics are alien to Africa and their contemporary adoption by some uncultured Africans is a case of mimicry, which is as a result of the influences of culture contact in which they have allowed themselves to be influenced by negative sexual norms against their indigenous norms and values (Besong, 2019). This is the case with the wholesome attrition and erosion of African culture, norms and values. Besong believes that the new sexual ethics that has been spread by globalization trends plagues the society with several moral issues. It threatens morality, ethics, core ideal religious beliefs and principles, individuals' moral conduct and cultures such as African culture (Besong, 2019). Immoral sexual behaviors that were only personal and practiced in secret have now been popularized with the wave of radical feminism, human sexual rights/freedom advocacy, globalization and modern technology. Further, Besong argues against the religious reproach to the unethical artificial practices that have ushered in new sexual ethics to the

contemporary society, and insist on the institutionalization of the rights of the emerging sexual groups in religious doctrines and legal frameworks (Besong, 2019).

Conversely, the Church statement<sup>7</sup> indicates that the ethic of human sexuality has a threefold dignity: (1) the first is intrinsic, natural, inalienable, and an endowment or gift; (2) the second is also intrinsic, but it is not an endowment but rather an achievement, made possible, given the reality of original sin and its effects, only by God's never-failing grace; (3) the third, also intrinsic, is, like the first, a gift, not an achievement, but a gift far surpassing man's nature and one that literally divinizes him.

### **General Findings**

The findings of this research indicate that the Shambala culture of silent sexuality would not have survived in today's world whereby different cultures are transported across the world and cultures integrate each other. Western norms and practices are gradually being transported across the globe as the acceptable way of behaviour. Global free trade is made possible by new electronic technology, instantaneous, inexpensive communication and abundant information readily accessible through the internet and mobile phones as well as the ample highly mobile investment funds, all of which have removed natural barriers to free trade and made it global. Globalization has overcome limitations of place; resulting in the homogenization<sup>8</sup> of cultures. With homogenization, cultural differences are leveled off, resulting in increasing similarity in lifestyles or hybridization of culture.

The Church through pastoral counselling must make sure that it assists adolescents and young adults to deal with their sexuality in a responsible way. Sexuality education programmes can provide adolescents with a welcome opportunity to assist them to make responsible decisions.

### **Conclusion**

The article has revealed that the Shambala traditional religious and social values with regard to silent sexuality have been challenged by modernity and globalization. Cultural education in traditional African societies which included proper conduct in sexual ethics and human relationships has disappeared due to modernity and globalization. The culture aimed at producing persons who upheld the values that helped the society to remain integrated. These were values of peace and harmony, respect for authority, respect for and fear supernatural realities. The values helped in keeping the society intact and preventing it from all sort of immoralities like early adolescent sexuality.

The main motivating factors for early adolescent sexuality were: foreign influences, poor economic conditions, peer pressure to be sexually active to prove one's gender identity; the centrality of sexual activity to definitions and practices of adult masculinity, and gendered inequalities of power. The article also argued that together, these factors often place adolescents in conflict with dominant social ideals and values about their sexuality. The mass

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<sup>7</sup>This statement was prepared in November 2008 by the Task Force for Evangelical Lutheran Church in America (ELCA) Studies on Sexuality in collaboration with Evangelical Lutheran Church in Tanzania (ELCT). It represents the task force's initial attempt to formulate a social statement. As such, it is intended to encourage deliberation on what this Church should say about the ethics of human sexuality. This draft represents the best thinking of the task force to date although not all task force members agree with all aspects of this document especially on the issue of homosexuality whereby ELCT is against. Broad response to it is vital to the process of writing the social statement and central to the life of this Church.

<sup>8</sup>Globalization does not necessarily or even frequently imply homogenization or Americanization; there is still ample room for the deep study of specific geographies, histories and languages (Appadurai, 2003).

media also stimulate adolescents through erotic visual images, music, soap operas and pornographic movies.

Thus, a theology of human sexuality was proposed whereby the Bible is used as a guideline towards the proper conduct of human sexuality. Theology of human sexuality presented as a basic fact of creation, but an elucidation of the nature of sexuality constitutes a central part of the Creation accounts. Moreover, theology of human sexuality stems from the equal pairing of male and female in Genesis 1:27. Both are equally immediate to the Creator and His act whereby human identity and dignity takes shape.

Based on all the discussions above, facilitating sexuality responsibly pastoral counseling model is recommended with a pastoral counselor as its role player. In the pastoral counseling approach, the Church is equipped to help parents so that in return the parents may become good educators about sexuality matters to their adolescents. The model argues that the Church has a responsibility both to assist parents in sexuality matters so that parents can assist their children develop their capacity for moral decision-making and to protect them from the consequences of involvement in developmentally inappropriate sexual behaviours. The role player of the model is a pastoral counsellor as a transformative leader. Thus, a pastoral counsellor has a role to play in helping the Church, parents, adolescents and young adults understand their evolving sexuality and in helping them make responsible sexual decisions now and in the future.

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