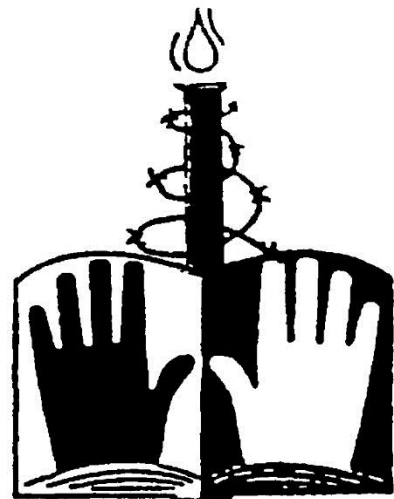


RE-READING RUTH IN THE CONTEXT OF HIV: BOAZ AS 'SUGAR-DADDY'

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The 3 CBS processes/movements

**CBS begins with the
reality, experience and resources of the community ...
'community-consciousness' = people's theology**

SEE

**In-between we re-read the Bible,
slowly, carefully and closely
using the critical resources of biblical scholarship ...
'critical consciousness'**

=

**Thematic-semiotic (in-front-of-text)
Literary (on-text)
Socio-historical (behind-text)
Thematic-semiotic (in-front-of-text)**

JUDGE

**... and ends with the
reality, experience and resources of the community ...
'community-consciousness' = prophetic theology**

ACT

SEE – JUDGE - ACT

- **See**

- Adolescent girls and young women 15-24 years are at particularly high risk of HIV infection in Southern Africa, particularly in KwaZulu-Natal
- This sector accounts for 25% of all new infections in Southern Africa
- Girls and young women have a 3-4 fold higher HIV incidence rate than boys and young men
- A key factor is that young women are engaging in age disparate sexual relationships with older men

- **Judge**

- CBS on the book of Ruth

RE-READING RUTH (AGAIN)

- Question 1: Using the art images of the story of Ruth, re-tell the story in your small groups.



- **Question 2: Re-read Ruth 2:1-17 in small groups.**
 - Who takes the initiative for their survival when they arrive in Naomi's context?
 - What does Ruth do to ensure they have food?
 - How do you understand Ruth's request in verse 7a?
- **Question 3: In the relationship between Ruth and Boaz it seems that it is Boaz who first notices Ruth.**
 - What do we know about Boaz?
 - How does Boaz find out who Ruth is?
 - What questions does Boaz ask about her?
 - What do you think his motives are when he asks about her, talks to her, and helps her?
- **Question 4: How does Ruth respond to Boaz?**
 - Why does she respond as she does in verse 10?
 - Is there a shift in her response to Boaz in verse 13?
 - What do you think her hopes and fears are as she engages with him?

- **Question 5: Re-read Ruth 3:1-18 in small groups.**
 - What is Naomi worried about in verse 1?
 - What is Naomi's plan of action in verses 2-4?
 - Why do you think Naomi encourages Ruth to have a sexual relationship with Boaz?
- **Question 6: How does Ruth respond to Naomi?**
 - What is Ruth's immediate response to Naomi?
 - What do you think her hopes and fears are as she walks towards the threshing floor at night?
 - What kinds of concerns do you think Ruth has as she initiates a sexual relationship with Boaz?
 - In what ways is Ruth vulnerable in her new context?

- Question 7: In what ways is the relationship between Boaz and Ruth a 'sugar daddy' or 'blesser' relationship?
- Question 8: What are the characteristics of a 'sugar daddy' and a 'blesser' relationship in your context?
- Question 9: What are the risks and what are the benefits for a young woman in a 'sugar daddy' or 'blesser' relationship?
- Question 10: What social and religious structures must we engage with in order to address the 'sugar daddy' / 'blesser' situation? What from your perspective needs to change?

ACT

- Where do we work with this CBS?
- How do we work with it?
 - With young women?
 - With older men?
 - With the church?
- Praxis: Action-reflection-action-reflection
- This CBS is not static; it changes shape as we understand the realities more clearly, led by young women in the communities we work with.
- See also, West, Gerald O., and Beverley G. Haddad. 2016. "Boaz as 'sugar daddy': re-reading Ruth in the context of HIV." *Journal of Theology for Southern Africa* 155 (Special issue: sexuality in Africa):137-156.

CBS AS A FORM OF IMPROPER AND INDECENT THEOLOGY

- The advent of HIV has created space for working in the areas of gender, masculinity, and sexuality
- The Ujamaa Centre works within the realm of
 - Improper sex, eg. 'sugar daddy' and 'blesser' sex
 - Indecent sex, eg. sex worker sex