

В целом можно отметить, что влияние дравидийской культуры в азиатских странах весьма велико, в то время как влияние ее на европейцев ограничено определенными сферами.

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ВЛИЯНИЕ ХРИСТИАНСТВА НА ПОВСЕДНЕВНУЮ ЖИЗНЬ ТСВАНОВ (БОТСВАНА)

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В статье утверждается, что принятие христианства в Ботсване стало необходимостью, прежде всего, для управления своими дикими подданными. Африканские аборигены вдохновились христианской идеей равенства всех людей, и это дало основу для начала миссионерской работы христианских проповедников. Жизнь племен имела множество своих законов, укорененных в собственных традициях. В этих традициях местные аборигены чувствовали себя защищенными. Но новый путь жизни с новыми законами и традициями сеял страх, неуверенность, чувства одиночества, оторванности от привычных корней. Тем не менее, вожди племен были увлечены новыми идеями христианства. Одной из причин этого явилась возникшая материальная зависимость от западного мира с его обилием невиданных доселе товаров – огнестрельного оружия, лошадей, обозов, поездов, алкогольных напитков, чая и кофе. Появилась потребность иметь переводчиков, выработки умения читать и писать, чтобы приобрести новую власть над соплеменниками. Так и стали появляться миссионеры, работа которых к тому же и оплачивалась этими племенами. Но со временем христианство стало фактором изменения общественной жизни тсванов. Модернизация со стороны христианского Запада затронула все стороны жизни данных племён, и ни одно из них не осталось в стороне от этого влияния.

Keywords: Южная Африка; Ботсвана; тсваны; христианство; племя; традиции; повседневная жизнь; модернизация.

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INFLUENCE OF CHRISTIANITY ON TSWANA LIFE (BOTSWANA) [1]

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The paper examines the effects of hristinstva living indigenou tribes of Botswana – Tshwane. The author traces osobebennosti relationships of Christian ideas and local traditions, emphasizes the role of tribal leaders in the adoption of Christianity associated with the modernization process in South Afirike.

Keywords: South Africa; Botswana; Tswana; hristiantvo; tribe; tradition; daily life; modernization.

In 1812 the London Mission Society sent its missionary John Campbell to the Northern edge of the Cape Colony to investigate the possibility of stretching the mission area up to the Kalahari. In Kuruman, Campbell met the Tswana people, to whom the LMS soon started to send its missionaries.

One of them was Robert Moffat, to whom the Tswana are thankful for his translation of the Bible into their Setswana language. In 1847 his

son-in-law, David Livingstone, settled in Kolobeng, and by so doing became the first missionary and founder of the first Christian mission in the area of present day Botswana.

Streams of missionaries, inspired by the idea of conquering the Continent of Darkness for Christ, poured into Southern Africa from many European countries, mainly from England, Germany and France and from America. All of them wanted to fulfill the same task: to weed out pagan beliefs and customs and to replace them with Christian ideas and a Christian lifestyle. In the first, destructive part of their mission they were supported, both voluntarily and by force, by many people: settlers-farmers, diamond prospectors and others. But in the second part of their program, the constructive part, not many were found, and at last they were almost simply left to their own initiative and devices.

What are the results of this almost two-century-old campaign for the sake of Christianity?

- a. the majority of population is converted
- b. the Bible is translated into seven Southern African Bantu languages, including Setswana [2]
- c. mission churches and related functions are established
- d. mission schools are established
- e. European civilization is universally present in many forms [3]

Most of the Tswana Chiefs, received missionaries willingly, but as much for their religious teachings as for their diplomatic and economical usefulness. However, with time, fearing the political divisions within their societies as a result of religious pluralism, each Chief decided to permit only one mission society to work in his territory. Towards the end of the Second World War, in prevailing cases such permission was granted to the London Mission Society. Chiefs wanted to turn the mission church residing in their territory into a sort of a "state church", of which the head would be, although not officially, the Chief himself.

Chief Khama, in 1879, to missionaries wishing to open a mission on his territory:

"If both religions, the Catholic and the Protestant, are the same, we obviously only need one of them. If they are different, then there will be constant strife between them and that could cause divisions among my subjects" [4].

Churches such as the Catholic, Anglican and Reformed Church were limited to small areas. Independent churches such as the Zionist and Ethiopia Church [5] were often chased out. Freedom of religion was granted after Independence in 1966, that is to say after reducing the power of the Chiefs.

It is necessary to give some information on the basic principles of Tswana religion to understand the nature of encounter of the two religious systems. All Tswana, including the Batawana, believe in spiritual life after death.

Religion has a social function in their life. The tribe is made up of a few families, related through the male line, whose social position depends mainly on succession by birth. One of the branches is recognized as the oldest, and thus the principal, and therefore its leader is the natural Chief of all the tribe. Tribal law is above all a collection of natural and indispensable regulations without which the tribal machine cannot move smoothly and the moral power of these regulations is indeed the will of the people.

The law is inherited from the ancestors, and so the Chiefs are the living representatives of generations of law makers. The top three commandments of the Tswana religion are:



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- Respect your elders
- Worship your Chief
- Present offerings to the ancestral spirits [6].

According to the Tswana, an ancestor is not completely dead, because his spirit is alive, thus the moral strength of tribal law remains in the hands of the most powerful ancestors' spirits – the spirit of the Chief. The present Chief is their male heir in a straight line, and he is the link between people and spirit-gods. It is the privilege of the Chief to worship the ancestors on every occasion, honour them during the harvest festival, give offerings in the name of all followers to appease their anger whenever tribal law was violated.

Thus the Chief was also the priest. And from this priesthood his great authority was derived. Consequently, religion and political life of the tribe could not be separated. Marriages are arranged between two suitable clans; someone with bad luck can count on a clan members' help, and the clan is also responsible for the good fortune and proper conduct of each member [7]. And into such a communist base the missionary entered to conquer the individual soul!

He arrived to teach each person that it is necessary to leave his own mother, father and family for the sake of his own individual salvation, while a single human meant nothing and while subordination of his own private matters to the tribal clan's interests was a principle, and where his safety was derived from obedience to the tribe.

The Tswana believe in one great God, far away, somewhere in the sky, but they do not worship him. They practice magic customs, believe in magic and this is part of their tribal religion. They are dead-scared of witchcraft [8]. A witch doctor and a priest are the same person. Of course the belief in magic most often is the consequence of ignorance. The most difficult task which Christianity confronted and still confronts, is not so much to replace magic with scientific knowledge, as to convince them to drop ancestor worshipping for the belief in Christ.

The missionaries to Southern Africa were arriving in the time of the tribal and clan wars, difakane. Many tribes were broken, fleeing from hunger and robber bands searching shelter in the Kalahari, living in misery, doubting the power of their ancestors-gods. The missionary seemed to them a Good Samaritan. They were ready to open their ears for the words of love, hope and be equal with other children of God.

But the Chiefs of the strong tribes were suspicious or even hostile to the missionaries, [9]who were against the Tswana's

commandments and who, above all, were stopping tribal youths to undergo initiation in the so-called bogwera initiation school, where the three great Tswana commandments were taught, preventing the youth in this way from swearing an oath of fidelity to the house of the Chief.

Witch doctors explained both tribal and individual misfortune by ancestor's anger – the gods, for not fulfilling the prescribed religious duties [10].

Missions introduced not only a new religion, but also a new social order.

Missionaries were against both tribal life and family life. They fought against:

- 1) bogadi, the custom they understood as buying a wife.
- 2) the arranging marriages by families as a contract between the families and not between the particular persons
- 3) polygamy (the missionaries even enforced divorces in cases of polygamy)
- 4) bogwera, an initiation custom connected with army training

A convert, that is to say a Christian, was lost for the tribe [11].

"The Christian Gospel was, during the 19-th century, the most powerful agency in the disintegration of Southern Africa's tribes" [12].

The disintegration of the tribes in the 19th century took place because of three factors:

- 1) the tribal and clans wars, the so called difakane.
- 2) the arrival of missionaries.
- 3) the need for labour in the mines, on farms, and in households as a servant [13].

As a result, the Chief and the tribal elders – the aristocrats – who enjoyed less contact with Europeans were making up the conservative and backward part of society, while ordinary members of the tribe were the carriers of progress.

Europeanized Batswana rejected the communist rights of his tribe over him as well as the moral prestige of his Chief and his ancestors "Europeanization" through the work in the mines was limited almost only to males. This is why the tribal disintegration happened slower than it could have.

Women and girls most often remained at home. And this lack of women in the towns was the reason men returned to their tribal village, subordinating themselves again to tribal law and tradition. To women the tribe owed its continued existence, even when the Chief was weak, because women maintained tribal tradition. Often even

they did not want to marry a Christian man, who was not circumcised [14].

But an aristocracy with an unchangeable culture does not have any hope to be respected and heard by subjects who change with the flow of time [15]. Also religion had to make a lot of concessions for the sake of Christianity. Missionaries were white and for this reason they often had the support of European governments as well as the white population.

Whites not always accepted the mission ideas, but the missionary could always count on their help in case of danger or troubles. There has not been one Chief who fell for the temptation to cut a missionary's head off, because of his fear for the European Administration. Contact with white Christian society augmented the number of black Christians, but at the same time lowered their quality. Batswana noticed that:

1) the theory of Christian life according to the missionaries and according to the European were different;

2) black Christians learnt from white ones only to be good Christians when it suited them;

3) he learnt from urbanized people that although a member of the church, he does not need to fulfill his duties towards church nor taking responsibility for it;

4) he learnt from the rural population that his Christian duties towards his own race group are different from his duties towards foreigners;

5) he noticed that Europeans prefer an African-pagan over an African-Christian.

Support for Christian morals was disturbed. The black man began to admire not western civilization, not Christian religion, not Christian lifestyle or Christian ideals, but only the way in which the white man functions in life.

New churches are formed not because of the need for new religions, but for many different reasons, from which following three are the most important [16]:

1) longing for own church with a black leader – breaking away from the mother church, but doctrine and rites remain the same.

2) protest against amoral conduct of missionaries or against abuse – breaking-off from the mother church forming new doctrines.

3) the need of belonging, after loosing the direct bond with the clan – churches mushroom, created around a leader who usually claims to be inspired in a dream.

The abundance of "churches" has brought about a membership based on calculation and not on belief, for instance: short service, loneliness, financial help. Often under the

"Christian" eloquence emptiness and lack of morality are hidden [17].

Relations between missionary and Chief were often correct or even cordial because the missionary was useful for the Chief, because: [18]

1) parallel to a witch doctor, he was a medical advisor;

2) in case of cattle disease, he was veterinary advisor;

3) praying to his far away God (in which the Batswana believe), the missionary emphasized good fortune, for instance rain;

4) there where missions, European traders, schools, guns.

A foreign missionary works with the support of money from overseas, not depending on local financial support. His only task is to convert Tswana people to Christianity, while the task of the local African missionary was to fight the indifference of Europeans to get their support, which did not exclusively mean financial support, but also to observe that in everyday contact with an African man the latter follows Christian principles.

From the very beginning two schools of mission work existed, for which an illustration can be for instance the Moravian mission on the one hand and the LMS on the other.

For the Moravian mission, the aim was to teach a young Christian how to live better, both spiritually as well as materially. Their motto was: ora et labora. The LMS tried to obtain more political and social rights for their converts in the hope that the development that those people would be reward with the possession of such rights, would materialize soon [19]. In Ngamiland the LMS was often seen by the Chiefs as a fermenting agent, because the governing group derived from a social minority, and the "Christian" group, with its liberation ideas, consisted of people who were part of the numerical majority of this area, namely the enslaved Bayei.

Christianity changed the way of living of the Batawana. It reduced oppression a little bit – ... a little better than when there was no Christianity. You know, people were so oppressed, that one fellow would say to his fellow: you are not existing, you are not a human being. But after Christianity came in, people realized that a human being is a human being, whether he is a Moyei, whether he is Mosarwa, whether he is a Mokoba. Until 1948 people were just better in understanding the way of living together. And most senior Headmen became Christians. And their treatment to other subjects were very much

better than previously. I think they have changed in a good sense [20].

The mistake of Christianization was planting the doctrines and rites from Europe on African ground.

Detrimental action of early missionaries was totally to condemn the communistic ideas of the Tswana people. In the quest of their individual soul, the need of leadership was overlooked. An educated Motswana ceased to feel obliged towards his Chief or clan, and finally even towards his parents.

The great common principle shared between Christianity and the religion of all Tswana tribes is that man cannot be truly good and truly happy if he does not use his talents in favour of society as a whole.

Old European School – opened in 1927, built with money of the Dutch Reformed Church, Government and private persons. It was built of burnt ant hill bricks, corrugated roof sheets, size 15 x 20 feet, with a verandah. In 1947 latrines were added and the building was extended by 10 feet. It served as a school until 1958, when the school moved to the building of the "Sister in Charge" on the Mission hospital's premises.

Real progress can be made only when Christian Bantu – in general and educated Bantu experience satisfaction flowing from altruistic work for the other [21].

Nowadays, a mission must offer attractive customs and rites to exist, but above all the feeling of security, by the congregation guarding of members against disease and death, which the members are always ready to help and which they are united with through the healing power rite [22].

I remember, when the Spiritual Healing Church came, Prophet Moakalengwe – they call him a prophet – he was very popular, and most of our members left our church and went to join them. The same happened when the Saint John came in, and you could see the same members of the church going from church to church – I don't know, some they seek to be healed physically, so they go there, they expect to be healed [23].

Reference:

1. The majority of populations inhabiting Botswana belong to the Tswana tribe, Bantu people.
2. Setswana – the national language of Botswana .The dominant tribe of Ngamiland, the Batawana, belong to the Tswanas.
3. Eiselen W.M. Christianity and religious life of the Bantu // Western civilisation and the natives of South Africa /I. Shapera (eds). – London, 1967.

4. Croonenberghs C. Journey to Gubuluwayo: Letters of Frs.H. Depelchin and Croonenberghs S.J. – Bulawayo, 1979.

5. The names "Zionist" and "Ethiopian" refer to two types of independent churches established in Southern Africa by the end of 19th century as a protest of African people against white domination in churches established by missions. Zionists lay importance on Holy Spirit work (healing, visions, predictions, etc.), which is closer to African culture and religion. Ethiopians lay importance on African leadership in the church and not on africanization of its rites and theology.

6. G. Dikole, in a conversation in 1994, Maun. Those are also the main commandments of the Bantu people. [Setiloane G. The Image of God among the Sotho-Tswana. Rotterdam, 1976.]

7. Ibid.

8. The belief in casting a spell is very strong and leads to death; according to George Riggs , who claimed to be an ex– moloji (witch doctor), casting a spell among Tswana is bound to the gradual poisoning with natural poisons which do not leave any traces in the blood, and obtained by any party interested in "casting a spell" by the witch doctor, in return for payment, of course. [Oral information, G. Riggs, Maun 1986.]

9. For instance Chief Sekgoma; see chapter History of Maun and Ngamiland.

10. Tlou T. The Batawana of Northern Botswana and Christian Missionaries. – 1877–1906. BNA, Gaborone.

11. Often other parts of Botswana Christian groups would leave with the missionary as their chief, creating separate settlements in the vicinity of the pagan ones. [Boschman D.R. The conflict between new religious movements and the state in the Bechuanaland Protectorate prior to 1949 // Studies on the church in Southern Africa. Vol. 3. Gaborone 1994].

12. Eiselen W.M. Christianity and religious life. . .

13. In order to force Africans of Southern Africa to leave their home and go to work on the farms and in the mines to benefit from the colonial system and to maintain the ruling colonial powers, the so called poll tax (hut tax) was invented. This forced Botswana people (Bechuanas) to search for cash work.

14. Eiselen M.W. Christianity and religious life. . .

15. Ibid.

16. Ibid.

17. Ibid.

18. Own observation in Maun, 1983–1995 .

19. Conversation with Prof. T. Tlou, Gaborone 1994; also see chapter History of Maun and Ngamiland.

20. The philosophy of the LMS turned out to be harmful not only to the development of the black Christian, but also to the mission spirit of the present day Republic of South Africa According to M.W. Eiselen's conviction, a serious

psychological mistake can be made by forcing people to give certain rights to a minority (which was here a group of converted blacks) before the majority (here – white Christians) are ready to give these rights from their own free will. Because any law, even the best in itself, which is enforced not according to the will of the people, will do more harm than good. This is why it was important that a missionary

understood the fact that the priority is not to promote what is good and honest in his opinion, but to convince the European that such a move is correct. [M.W. Eiselen, Christianity and religious life ...]

21. Interview with M.G. Dikole, Maun 1994.

22. Eiselen M.E. Christianity and religious life...

23. Interview with M.G. Dikole, Maun, 1994.