

**THE STIGMATIZATION OF LEBOLLO BY THE CHURCH: A PASTORAL
CHALLENGE.**

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TABLE OF CONTENTS

DEDICATION	viii
ACKNOWLEDGEMENTS	ix
DECLARATION	x
List of Abbreviations	xi
ABSTRACT.....	xii
1. INTRODUCTION	1
1.1 Background	1
1.2 Problem statement	3
1.3 Research Methodology	3
1.4 Epistemology.....	6
1.5 Aim/ Objectives of the Research Project	6
1.6 Significance of Research	6
1.7 Limitations of the Study	7
1.8 Research Gap	7
1.9 Motivation.....	7
1.10 Assumptions.....	7
1.11 Ethical Considerations.....	8
Chapters Outline	9
Chapter Two.....	13
2.0 Introduction	13
2.1. Definition of the Concepts	13
2.1.1 Initiation Rite.....	13
2.1.2 Stigmatization	14
2.2 History of Circumcision	15
2.2.2 .Circumcision in the Jewish world.....	16
2.2.3 Circumcision and Saint Paul	17
2.2.4 Western Understanding Circumcision	18
2.3 African Understanding of Initiation	19
2.3.1 East Africa	19
2.3.1.1 Seclusion	21
2.3.1.2 Instruction.....	22
2.3.1.3 Physical Impression.....	22

2.3.1.4 Integration	24
2.3.1.5 Covenant	24
2.3.2 Southern Africa	25
CHAPTER THREE	28
3.1 Introduction	28
3.2. Theoretical Frame Work	28
3.1.1 Biblical Understanding of Shepherding.....	28
3.1.2 The Shepherding Model.....	31
3.1.3 Priestly Functions.....	33
3.1.4 Prophetic Function.....	35
3.1.5 Wise men and Women (Wisdom).....	37
3.1.6 The Role of the Church in shepherding Model	39
3.1.7 Pollard theory of positive deconstruction to the Stigmatized people.....	40
3.1.7.1 Identifying the Worldview	42
3.1.7.2 Analyzing the Worldview	43
3.1.7.3 Affirming the Truth	43
3.1.7.4 Discovering the Error	43
3.2 Qualitative Method.....	43
3.2. Interviews.....	45
3.2.1. Unstructured Interviews	45
3.2.2 Cases Study	48
3.2.3 Limitations of the Study.....	49
3.2.4 Ethical Considerations.....	49
CHAPTER FOUR	51
4. 0. Background of Traditional Initiation among the Basotho (Lebollo).....	51
Introduction	51
4.1 History of Traditional Initiation among the Basotho	51
4.2 Conceptual Framework of Lebollo	53
4.3 Preparation (Linakeli).....	55
4.4. Basic Requirements.....	56
4. 5. The Significance of Lebollo.....	57
4.5.1. Seclusion Rite	57
4.5.2 Physical Impression rites.....	58

4.5.3 Instruction Rite.....	61
4.5.3.1 Purity (Bohloeki)	61
4.5.3.2 Intellectual engagement (Thuto-Kelello)	62
4.5.3.3 Virtues (Makhabane)	63
4.5.3.4 Economic development (Leruo).....	64
4.5.5.5 Secrecy (Makunutu).....	64
4.5.5.6 Warriorship (Bonatla)	65
4.5.5.7 Composition and Eloquence (Boqapi le Bokheleke)	66
4.5.5.7 Family life	66
4.5.5.8 Spirituality (Borapeli)	67
4.6 Integration Rite	68
4.7 The church and Lebollo.....	69
4.7.1 History of the Church in Lesotho	69
4.7.2 Stigmatization of Lebollo	70
4.7.2.1 Paganism	71
4.7.2.2 Sacrifice	74
4.7.2.3 Initiation Horn.....	74
4.7.2.4 Penance.....	75
4.7.3 Re-Entry and Reconciliation in the Church after Initiation	76
CHAPTER FIVE	79
5. 0 INTERVIEWS	79
5.1 Case Studies of the Traditional Initiation Candidates and Teachers (Basuoe)	79
5.1.1 The Story of Kokoptjoe	80
5.1.1.1 Background	80
5.1.1.2 Kokoptjoe and the Church	80
5.1.1.3 Analysis of the Case Study	81
5.1.2 Story of Molato	82
5.1.2.1 Background	82
5.1.2.2 Molato and the Church	83
5.1.2.3 Analysis of the story.....	85
5.1.3 Story of Molefe	86
5.1.3.1 Background of the Study.....	86
5.1.3.2 Molefe and the church.....	87

5.1.3.3 Analysis of the story.....	88
5.1.4 Story of Mr. Tau	89
5.1.4.1 Background	89
5.1.4.2 Mr. Tau and the Church	89
5.1.4.3 Analysis of the story.....	91
5.1.5 Story of Tsietsi.....	91
5.1.5.1 Background	91
5.1.5.2 Tsietsi and the Church.....	91
5.1.5.3 Analysis of the Story.....	92
5.1.6 Story of Tlhapi	92
5.1.6.1 Background	92
5.1.6.2 Tlhapi and the Church.....	93
5.1.6.3 Analysis of the Story.....	94
5.1.7 Story of Mr Lebelo	94
5.1.7.1 Background	94
5.1.7.2 Mr. Lebelo and the church.....	96
5.1.7.3 Analysis of the story.....	96
5.2.0 Case studies of Parents	97
5.2.1 Story of Mrs. Letseka	97
5.2.1.1 Background	97
5.2.1.2 Mrs. Letseka and the Church	97
5.2.1.3 Analysis of the Story.....	98
5.2.2 Story of Mr Moshoeshoe	99
5.2.2.1 Background	99
5.2.2.2 Analysis of the story.....	101
5.2.3 Story of Mrs. Lefutso.....	101
5.2.3.1 Background	101
5.2.3.2 Mrs. Lefutso and the Church.....	102
5.2.3.3 Analysis of the Story.....	103
5.2.4 Story of Mr. Lesiba (not real name)	104
5.2.4.1 Background	104
5.2.4.2 Mr. Lesiba and Church	104
5.2.4.3 Analysis of the Story.....	105

5.3. Case Studies of Church ministers.....	105
5.3.1 Story of the Bishop Anthony	105
5.3.1.1 Background of the Story	105
5.3.1.2 The Church and Lebollo	106
5.3.1.3 Analysis of the story.....	110
5.3.2 Story of Fr Andrew	110
5.3.2.1 Background	110
5.3.2.3 Analysis of the Story.....	113
5.3.3 Story of Fr Moruti.....	113
5.3.3.1 Background	113
5.3.3.2 Church and lebollo	114
5.3.3.3 Analysis of the Story.....	116
5.3.4 Story of Fr Moses	116
5.3.4.1 Background	116
5.3.4.2 The Church and lebollo	116
5.3.4.3 Analysis of the Story.....	117
CHAPTER SIX.....	119
THERAPEUTIC HEALING MODEL.....	119
6.0 Introduction	119
6.1 The Nature of Pastoral Care and Counselling	119
6.2 Biblical Images of the Shepherding in Healing.....	120
6.3 Christ, the Wounded Healer	122
6.4 Gerkin shepherding Model of Healing	125
6.4.1 Priestly Function of Healing	126
6.4.2 Prophetic function of Healing	128
6.4.3 Wise men and women function of healing.....	131
6.5 Pollard theory of positive deconstruction of healing	134
6.6.1 The Church’s Therapeutic Model of Healing.....	137
6.6.2 Social Teaching of the Church on healing Lebollo people	140
6.6.2.1 Human Dignity	141
6.6.2.2 Common Good	142
6.6.2.3 The Principle of Solidarity	143
6.6.2.4 The Principle of Subsidiarity.....	144

CHAPTER SEVEN	146
SUMMARY OF FINDINGS, RECOMMENDATIONS AND CONCLUSION	146
7.0 Introduction	146
7.1 Summary of the main findings	146
7.2 Recommendations	149
7.3 GENERAL CONCLUSION.....	150
7.4 Appendix A Questionnaires.....	152
7.4.1 Traditional Initiation Candidates and Teachers (Basuoe)	152
7.4.2 Parents	152
7.4.3 Church Ministers	153
7.5 Appendix B INFORMED CONSENT	154
7.6 Appendix C SUMMARY OF THE RESAERCH	156
7.7AppendixD Approval letter	157
BIBLIOGRAGY	158

DEDICATION

I dedicate this Masters Dissertation to my beloved Mother, Mrs. Alice Marantuba and my two brothers Rantuba and Motlau who were stigmatized by the Church because of Lebollo. All lebollo people and their families who were stigmatized by the Church.

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DECLARATION

I, Benedict Mosiuoa Makhata declare that this Dissertation on **THE STIGMATIZATION OF TRADITIONAL INITIATION (LEBOLLO) BY THE CHURCH: A PASTORAL CHALLENGE** is my own original work and that sources I have used or cited have been indicated and acknowledged by means of complete references.

Furthermore, I declare that this piece of work has not submitted to any other University.

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Benedict Mosiuoa Makhata

Signature (Student) Date

Supervisor Name

Prof M J Masango

Signature (Supervisor)..... Date

List of Abbreviations

Acts	Acts of the Apostles
Amos	Amos
Cor	Corinthians
Ex	Exodus
Gal	Galatians
Gen	Genesis
Is	Isaiah
Jer	Jeremiah
Jn	John
Lv	Leviticus
Lk	Luke
Mt	Matthew
NT	New Testament
OT	Old Testament
Ps	Psalms
Rm	Romans
Sam	Samuel
CCC	Catechism of the Catholic Church

ABSTRACT

The purpose of this research is to find out why the Church stigmatized people who practice traditional initiation (Lebollo). Why the Church considered lebollo as a heathen and evil practice. The church which is supposed to be pastoral has turned to be abusive to her own people.

The literature review has revealed that the aim of lebollo is to prepare boys to be real men. This is a proper catechesis that the Church should implement or encourage. The aim of the research is to empower the pastoral care-giver to enter into the shoes of the stigmatized souls, so as to break the cycle of the misunderstanding of lebollo by the church. The main objective of this research project is to bring healing, unity, peace and care to lebollo people.

Qualitative method is a tool which will help to engage those who are stigmatized in a form of the interviews. Unstructured interviews are extremely important because it allows flexibility. Qualitative method is assisted by the Gerkin's theory of shepherding model which assist the researcher to achieve the objectives and Pollard theory of positive deconstruction strengthen up Gerkin's theory of Shepherding, because the church failed to be pastoral and she stigmatized her people. These new theories are essential in the lives of lebollo people.

The content that came from chapter four of the research showed that lebollo is a custom of Basotho that prepares boys to be responsible future men. It has proved the error that the Church made by the first missionaries who came to evangelised. They were not patient to learn the culture and that made them to be negative about lebollo. The finding from the interviews showed that many people were wounded by the church. From the findings the study emphasized the need for unity by restoring the new theories that are applied as therapeutic healing to the stigmatized people. The care-givers will be able to journey with the stigmatized people as to fulfil the objectives of the study.

Keywords. Traditional Initiation (Lebollo); Stigmatization, the Church, Circumcision.

1. INTRODUCTION

1.1 Background

The researcher is a Mosotho of Lesotho. He was born and grew up in the one of the villages which are surrounded by mountains. It is a very quiet and beautiful place. Where nature is respected. Cultural rites are practiced daily. Rites of passage like traditional initiation (*Lebollo*), ancestral believe are part of life. He grew up on that environment where cultural rites are respected and practiced. He lives in a family that is diversified with those believing in the church and traditional believers.

Around winter and spring, most of the traditional initiation schools start. It is the time when boys and girls are taken to initiation school. Others go without the permission of their parents; on the other hand some of the parents bring conflicts and misunderstanding within the community by forcing them to go. Because of this dilemma, the community finds itself at loggerheads with the church. This brings to mind the incident of a young boy called *Lebina* (not real name) who went to the traditional initiation school without permission of his parents, Mr. and Mrs. Mafa, who were staunch Christians.

Mr. Mafa was a Catechist (teacher) and Mrs Mafa was a member of Catholic Women's Association. On being informed that their son had gone to attend the traditional initiation school without their permission, they lodged a complaint with the Church leaders. Unfortunately they were not treated as they expected. They were told that they are suspended from church activities even to receive communion until *Lebina* returns from the traditional initiation school. They were so hurt by the church because they were not in support of their son to go to the mountain school. They were told that their son is heathen and evil by participating in initiation. Therefore they are accountable for his action since they failed to impart Christian values to him. They was isolated and stigmatized by the Christian community. This is a burning issue which affects many other families when their children attend traditional initiation school, or are high jacked by leaders.

Historically cultural rites were discouraged and discarded by the missionaries in Lesotho. This discouragement of cultural rites had been inherited by the local pastors who

understand the culture and church teachings. Rites of passage like traditional initiation (*Lebollo*), ancestral believe and others have been considered to be heathens, superstitious and evil. *Lebollo* is one cultural rites that has not received any meaningful attention from the church leaders and scholars among Basotho Christians and their pastors. These led people into dilemma, whether they practice traditional initiation or church tradition and practice Christianity.

The Church excommunicates from the services all the people who took part in the traditional initiation school as well as those children who attended such schools. Children were not allowed to go back to the formal educational school which they were attending before joining the initiation school. They had to undergo church rituals of repentance and cleansing before they could be allowed into the church (Matobo 2009:105).

These attitude of the church towards *lebollo* people erected enmity between the Church and *lebollo* people. *Lebollo* people were angered by the church when refusing to allow their children to go through traditional initiation. "For, in the eyes of the old men, and indeed of all the people, the abolition of circumcision meant the decadence of the tribe; and refusal of the Christians to continue the practice was an unheard-of thing, dishonouring to the ancient customs of their forefathers, and calculated to upset the fundamental principles of society" (Ellenberger 1997:285). Those who went to the initiation school hated the church and its practices. They started to oppress some men that did not go to initiation school.

They gave them names such as dog (*ntja*), a boy (*Moshemane*) or uncircumcised man (*Leqa!*). Uncircumcised men have no status in the society and not respected at all by other men and women. They are still treated as outcasts, who could not attend certain rituals in the society. *Lebollois* rite which signified maturity from childhood to adulthood and teaches responsibility to boys and girls to own families, community and nation.

The researcher is deeply disturbed by this continuous conflict brought by unhealthy relationship by the church to *lebollo* people.

1.2 Problem statement

The above story shared in the background raised several questions that will help the researcher to research these questions. The church that was supposed to be pastoral has turned to be negative towards its people. Here are some of the questions that will help the researcher to research the problem of *Lebollo*.

What causes the church to disregard the traditional initiation as heathen practice?

What causes the church to stigmatize those who have undergone the traditional initiation school?

Are the Basotho traditional values still to be honoured?

Is it because the church does not value the Basotho Traditions?

Is the church pastorally right in excommunicating church members who are participating in *lebollo* practices?

Why did the missionary church refused to accept Lebollo as an essential traditional customary practice among the Basotho people of Lesotho

Why is the church accepting and acknowledging the traditional lebollo of the Jewish people – on the contrary condemn the traditional lebollo of the Basotho people

Why is the church punishing both the initiates as well as their parents? – An inclusive family stigma

1.3 Research Methodology

The church canons will be the primary source that will help the researcher to use the Jewish understanding of *lebollo* in relation to Basotho understanding of *lebollo*. Gerkin's biblical method of shepherding of caring of souls will be applied as a way of addressing the conflict between the church and Basotho tradition. He used triological leadership structure of how priests, prophets, wise men and women jointly took the leadership of shepherding God's people in the Old Testament. Gerkin states that,

To reclaim the prophetic and priestly Hebrew ancestors as equally important to the wise men and women of early Israelite history as root model for pastoral care practice involves us in a reconfiguration of the primary images that shape our understanding of what is involved in pastoral care of God's people. It means placing alongside the image of the wise and caring pastor as caring leader of a community of worship and nurtures- a community of care. It also places alongside that image one of the pastor as prophetic leader who cares both for the people and for the tradition that gives the community its identity. Care for the people of God involves care that confronts issues of justice and moral integrity in the life of the people (Gerkin 1997:25).

The Christian community must be reminded that *lebollo* people are created in the image and likeness of God. They are equally with them in the presence of God. Therefore Church leaders are called to take leadership role of caring for all people. Gerkin will help me to journey with Basotho who rejected by the church and its leadership.

Where shepherding fails to fulfil pastoral duties, the researcher will employ Wimberley's narrative method in order to enter the space of shame and guilt. "Narrative method organizes families and does not impose sanction or inequality, it understand the function of scripture in rebuilding families and it has got a dynamic approach to scripture" (Wimberly 1997: 3). Therefore due to this, narrative theology and narrative method give an approach and an enquiry in the biblical text applying them to the African family's storytelling and their lives

Narrative theology is based on the "telling and retelling of a story of the community's story, the meaning of which unfolds through the interaction of characters over time" (Ibid, 3). It aims at reliving pasts events to the present generation, with the intention of making them aware of their Genesis and past community events. It is the meditation of the biblical scripture to the community of believer, who will take them not as story per se, but to show how God initiated the human salvation throughout history; scripture becomes the living memory of the community of believers. The stigmatized people will understand the importance of God in the lives as they continue to share their past lives and bringing meaning into the present situation.

The third method that researcher shall use is Pollard's method of positive deconstruction which will help *lebollo* people to deconstruct their lives in a positive way and positive search for the truth. Pollard says, "The process of positive deconstruction recognizes and

affirms the elements of truth to which individuals already hold, but also helps them to discover for themselves the inadequacies of the underlying worldviews they have absorbed (Pollard 1997:44). This method of evangelism can be helpful to both *lebollo* people and Christian community because Christian people and the church shall confront themselves, and be ready to change their oppressive attitudes towards those who went to the traditional initiation school, which may arise from their inadequate off sight. It shall be of great help for the *lebollo* people who find themselves being deprived from the Christian practices due to their cultural practices which led them not being treated with dignity as people who are created in the image and likeness of God. This method will be a great tool to the pastoral care givers who are challenged to preach or evangelise effectively to the affected people.

Qualitative method will be applied as way of engaging those rejected to particularly work with them. It seeks to describe and analyse the culture and behaviour of humans and their group from the point of view of those being studied. The researcher shall engage people by interviewing and questionnaires. It shall be unstructured interviews with fifteen people. Five will be traditional initiation students, two traditional initiation teachers, four parents of the traditional initiation candidates and four pastors. Unstructured interviews will be done on one to one as to keep confidentiality and special care in terms of protecting the identities of the participants. As topic is not only sensitive but secretive.

The qualitative approach to inquiry that the researcher will approach is the case study research. Case study research involves the study of a case within a real-life like traditional initiation among the Basotho nation. Case study is not a method but a choice of what is to be studied. It is a “qualitative approach in which the investigator explores a real-life, contemporary bound system (a case) or multiple bounded system (cases) over time, through detailed in–depth data collection involving multiple sources of information ...and reports a case description and case themes” (Creswell 2013:97).

The other material that will be used is the teachings of the Catholic Church which shows the respect to dignity of human person and empowers both men and women that they have values like any Christian. They have to be analyzed critically their oppression in the light of the Gospel of our Lord Jesus Christ.

1.4 Epistemology

The researcher shall search for the truth in other discipline or other faith's and the relevant people who went to the initiation school and pastors.

1.5 Aim/ Objectives of the Research Project

The aim is to empower the postural care-giver to enter into the shoes of the stigmatized souls, so as to break the cycle of the misconception of *lebollo* by the church.

The main objective of this research project is to bring healing, unity, peace and care to *lebollo* people.

To appeal to pastors to preach and to teach gospel values, and to provide pastoral care which will heal the wounds of those who have been cut off from their Christian practices by the church.

To provide moral and spiritual support to the people who might still be wounded and angered by church during their initiation period.

1.6 Significance of Research

The problem falls under practical theology because it deals with the life of the people who are rejected and stigmatized.

It brings the issues of justice and reminds Christian community and the church leaders that *lebollo* people are created in the image and likeness of God, and they deserve to be respected and honoured.

1.7 Limitations of the Study

This work is limited to the affected people who participate in *lebollo*, church leaders and parents of initiated. Like any other kind of study, a researcher cannot fail to have some challenges in the development of this research. The difficulties a researcher might encounter are as follows: First, traditional initiation is secret. Its information is not supposed to be known by outsiders. It is reserved for initiated men and women only, with this result it might be difficult to find men who will be willing to be interviewed and they will be very selective on what to share in order to protect the secrecy initiation.

Secondly, this research is based on the understanding of Basotho traditional initiation and rejection caused by the Church. It does not cover other denominations like charismatic churches.

1.8 Research Gap

There has been some research done about traditional initiation among the Basotho. These researches were done under the department of sociology, anthropology and social work at University of Lesotho, and other cultures, but nobody researched about the traditional initiation among the Basotho under the practical theology and the stigma caused by the church to the *lebollo* people.

1.9 Motivation

A researcher has been struggling to understand why the church cannot allow traditional initiation people back as members from the church of without any penance and cleansing. His point of interest is to find a clear understanding why and how this brought misunderstanding.

1.10 Assumptions

Lebollo people are considered unhealthy, heathens and evil.

1.11 Ethical Considerations

Due to the sensitive nature of the study, confidentiality will be the priority in order to protect the participants and their names. A researcher has consulted participants and informed them about the importance and his intention of the research project. They are given written informed consent forms and signed them that they agree to be interviewed and secrecy will be kept.

space

Chapters Outline

Chapter 1

This chapter deals with the Introduction and Background, Problem Statement, Motivation, Assumptions. Aims and Objectives, Research Gap, Research Methodology, Significance of Study and ethical considerations.

Chapter 2

Literature Review

The information will be collected from two sources: western and African culture. These two cultures are very significant to the work that the researcher will be carrying out. The researcher will enquire and investigate in order to understand the deeper meaning of the traditional initiation, circumcision and the full knowledge of initiation process. These cultures will help the researcher with the historical background of traditional initiation and assist in investigating the research problems.

Chapter 3

Methodology

This chapter of the research deals with the description of the method that are going to be applied. The methods that are going to be applied shall help the researcher to enter into the world of the *lebollo* people. Gerkin's biblical method of shepherding of caring of souls will be applied. He understood very well that in order to take care of the flock of God, there must be certain individuals who are chosen to take a leadership role such pastors or pastoral care givers. Gerkin uses the old pastoral leaders that are found in the scripture. The triological leadership structure of how priests, prophets, wise men and women jointly took the leadership of shepherding God's people in the Old Testament. It is the responsibility of the pastors of the souls to use them as one and not as separate in the ministry of pastoral care and counselling.

In these three dialogical functions, priests or pastors have to be the mediators who offers sacrifice to God on behalf of others. Christ is the perfect priest, for he is perfectly united to God in his divinity and fully united to us in his humanity. Priests must perform liturgical celebrations as those of the Old Testament. A priestly function is pastoral, priests have to be simple not to be above people of God. Liturgical celebration such as mass, is highly important because we invite Jesus to be in our midst as High Priest who is a good shepherd who knows his sheep and they listen to him. His intention is to see them united as He says, "I have given them the glory you gave me, so that they may be one, as we are one" (Jn 17:22). Such priestly liturgical functions shall be of great help to bring peace and healing to the families that were rejected during the time of an initiation school.

In emphasizing the shepherding model in priestly function, Wimberly uses the figure of speech known as metaphor by associating narrative theology to the community of faith that he calls eschatological community, by which he meant people leaving together having total faith in God, and who are no longer spectators of the biblical text but becomes partakers and participate in it; by eschatology, Wimberly understood the time when God created the world to its completion with the coming of Christ. The main focal point here is the relationship that unites people and the community as wished by God which fulfils what the author calls the ethical community. He went on to challenge families that are found in the eschatological community that the ethical love should be central to them which consist of : " family members....are to live in their relationship in such a way that all members are free to grow into their full possibilities and as full members in God's unfolding drama of salvation...." (Wimberly 1997:5). Through this a researcher will be able to apply shepherding model of caring to the rejected people.

Pastor's function as prophet, etymological, the word prophet is "*Navi in Hebrew*, which means 'one who is called 'or one who announces" (Gilbert 2009:94). Both definitions capture part of the biblical idea of a prophet as called by the Lord to speak on his behalf. The prophets came forward as God's messengers of justice. God sent them to put right what had gone wrong in Israel under the kings. The prophets are called by the Lord to

speak on his behalf where they see people of God being treated unjustly, they should speak and defend rights and dignity of the broken soul

Pastors should use wisdom in order to understand the pain that people are facing. Wise decision is needed as they listen to the pain of the rejected people. The wise decision is to listen before speaking and have a good timing. Wisdom is a virtue that shall help the researcher to apply the prophetic and priestly role of a pastor to guide, heal, and reconcile the Church and *Lebollo* people. Through the wisdom of God, the proper meditation, reflection and prayer has to be the main tool that will guide the researcher as pastor to confront and challenge both the church's leaders and *lebollo* people.

God is the chief shepherd in the Bible. The shepherd was often portrayed as the self-sacrificing care taker of sheep who was dedicated to their well-being brought back strays, and kept them safe from many dangers in the world (cf. 1 Sam 17:34-35; Ps 23:2). God led his people through the desert like a shepherd leading his flock. The trust that the Israelite should have in the Lord is characterized by Psalm 23. He might also scatter his flock in danger or gather it together once more in forgiveness (Ps 74:1). "Like a shepherd he feeds his flock, in his arms he gathers the lambs, carrying them in his bosom, and leading the ewes with care" (Is 40:11).

Unfaithful shepherds will be punished (Jer 10:21; 49). Jeremiah heard God crying out, "Woe to the shepherds who destroy and scatter the sheep of my pasture!" (Jer 23:1). God explains that he will bring the sheep back to their fold, where they shall be fruitful and multiply. And then God says, "I will raise up shepherds over them who will shepherd them, and they shall not fear any longer, or be dismayed, nor shall any be missing" (Jer 23:4). Of course, Christians see Jesus Christ as the good shepherd who "lays down his life for the sheep (Jn 10:11). This is the shepherding model that Gerkin's encouraged. Narrative method will be borrowed where shepherding method does not reach the needs of the *Lebollo* people.

The second method that researcher shall use is Pollard's method of positive deconstruction which will help *lebollo* people to deconstruct their lives in a positive way and positive search for the truth. The third method is qualitative method which seeks to describe and analyse the culture and behaviour of humans and their group from the point of view of those being studied. The other materials will be the Teachings of the Catholic Church which deals with dignity of human person.

Chapter 4

Traditional Initiation

On this chapter, the researcher will explain in depths the understanding and the entire process about traditional initiation of Basotho people and Jewish understanding of traditional initiation will be borrowed.

Chapter 5

Chapter five will deal with the interviews of the affected people and leaders of the church

Chapter 6

Chapter Six will explore and develop a therapeutic model of healing and caring for the traditional initiation people.

Chapter 7

Chapter Seven will deal with the Findings, Recommendation and Conclusion.

Chapter Two

Literature Review

2.0 Introduction

The literature review is divided into two parts. The first part deals with literature on initiation rites from the Western understanding, which is connected to circumcision. It begins with definition of concepts that are not familiar to other languages: initiation rite, stigmatization, history of circumcision and male circumcision. The second part is an African understanding of traditional initiation from different tribes in Africa.

2.1. Definition of the Concepts

2.1.1 *Initiation Rite*

Between birth and puberty, there are many changes that happens to a person's life. Many rites are performed and "individual people learns the traditions and patterns of life of the family, the village and clan, through the pure curiosity of a child, but also through various forms of instruction from the parents , the neighbours, grandparents and peers" (Magesa, 1998:92). All these are done through the rite of initiation. Initiation is a rite of passage marking entrance or acceptance into a group or society. For example, The Catholic Church has sacraments of Christian initiation which lays the foundation of very Christian life that is Baptism, Confirmation and the Eucharist. In African understanding, initiation rites have many symbolic meanings from birth until death.

The initiation rites of birth and childhood introduce the child to the cooperate community and are only an introductory rites. The children are innocent and passive, they are not clear of what is going on in their lives. They need to be helped to grow out of childhood to adulthood in both dimension of human life that is physical, social and religious. It is a "change from passive to active membership in the community" (Mbiti, 1971: 121).

According to Magesa, initiation rites have five significant steps: “Seclusion, instruction, physical impression (either actual or symbolic), integration and covenant” (1998: 93). At the beginning of the process of initiation, the initiates are physically separated from the community, and sent to an isolated place where they have no contact with people from their community. The initiates are not aware of their status in the community and they receive the instructions from the elders and learn more about community life. They learn the values of “cooperation and sharing and the central importance of belonging to a family, a clan and a community as an integral and responsibility member constitutes this initial phase of the initiation process” (Ibid, 94). The importance of the community is imparted during the process of initiation; importance of ancestors, religious wisdom, fraternity, moral guidance, proverbs and songs of praise, etc. The most important one is the connection with the ancestors, the initiates must have an intimacy with the gods and all creation. An initiation process involves some sort of surgery. “Circumcision or scarification of parts of the body is the usual types of operation for boys. For girls initiation may involve clitoridectomy, the excision or enlargement of the labia, perforation of the ears or lips, scarification of parts of the body or a combination of these” (Ibid, 96). The operation is very painful. The features of the initiation surgery are almost the same throughout Africa.

2.1.2 Stigmatization

Etymological the word Stigma is a Greek word which meant literally to brand or a tattoo. It is a mark that was given to a person in order to be identified. Andersen & Taylor (2005:370) said, “Stigma is an attribute that is socially devalued and discredited, it result in people being labelled deviant. It occurs when an individual is socially devalued because of some malady, illness, misfortune. A stigma is viewed as a relatively permanent characteristic of the stigmatized individual.” This research deals with stigmatization that is focused on social stigma that can occur in different ways. It is the stigmatization that the Church has towards traditional Initiation. People are treated in a way that makes them feel that they are bad or unimportant.

Stigma may affect the behavior of those who are stigmatized. The victims have the common feelings anger, guilt, shame, anxiety, loneliness and grief. Shame, guilt and anxiety are coiled together. Wimberly used the sermons of Wesley to address both shame and guilt, and his therapeutic and healing theology of salvation in dealing with contemporary issues of shame. He understood shame as “being alienated from community, which produces a sense of being unloved, and people often seek social status and material wealth to satisfy the resulting need for love” (Wimberly 2011:21). In this research the people stigmatized by the church have deeper hatred towards the church and its practices. They revenge by also stigmatizing some men that did not go to traditional initiation school. They gave them names such as dog (ntja), a boy (Moshemane) or uncircumcised man (Leqai)). Uncircumcised men have no status in the society and not respected at all by other men and women. For the church the stigmatization applies to both men and women. The stigmatized people have sense of shame and guilt. These affect their self-esteem in such a way that they can't express their belief in the church because they are labelled to be heathens.

2.2 History of Circumcision

Circumcision is one of the simple ancient operations that have been practiced throughout the centuries. It has been practiced by many different races and tribes of the world. The word 'circumcise' means “to cut around, and the foreskin is removed by cutting around its base, where its inner layer is attached to the margin of the glans penis at coronal sulcus” (Clark 1985:107). It has been practiced for several purposes. In some tribes and races, circumcision is “a rite to mark the attainment of manhood and in others, as with the Jewish race, a religious ceremony of infancy” (Ibid: 107).

Historically, the first group to practice circumcision was Phoenicians. From Phœnicia, it was adopted by the Egyptian.

The Egyptians connected circumcision with hygiene and cleanliness; this was the view of Herodotus, who looked upon the rite as a strictly hygienic measure. History relates of the existence of circumcision among the Egyptians as far back as the reign of Psammétich, who ruled toward the end of the sixth century B.C. The practice must then have been of a very religious and national nature, as we are

told that Psammétich, having admitted some noted strangers, whom he allowed to dwell in Egypt without being circumcised, brought himself into great disfavor among his subjects, and especially by the army, who looked upon an uncircumcised stranger as one undeserving of favors (Remondino 1891:35).

Circumcision was not only connected to hygienic purposes in Egypt but was also a symbol of religious and political community. Circumcised men represented civil patriotism and the Orthodox religion of the community. Circumcision was a symbol of recognition and honour. We can understand that from Remondino's research, men who wanted to have a position in the society were automatically forced to be circumcised. Even the foreigners who were going to Egypt to study were not allowed to study without being initiated through the passage of circumcision. According to the Egyptians, there is no age restriction that a person can be circumcised.

According to the Law of Moses, "all Jewish men children must be circumcised on the eighth day after birth; an exception is made when two brothers have previously died of bleeding, when this happened nephews are also an expert" (Clark 1985: 107). Circumcision prevents *balanitis* which is common in hot places and dusty climates such as Israel, Saudi Arabia, Egypt and other desert countries.

2.2.2 .Circumcision in the Jewish world

In Judaism, circumcision represents the mark or symbol of the Covenant with Yahweh, and, it was to be done on the eighth day after the birth of the male child (Gen 17:12-14). It is called *Millah* in Hebrew, and the full sentence of it is *Birth millah, brit* means Covenant. For the Jews, circumcision was not a rite of passage, but a fundamental part of their identity as the Chosen People of God. The rite of circumcision was a sacrament of initiation into the covenant, the means by which entry into the covenant family of Abraham was granted (Hahn 2009: 153). The terms and conditions of the covenant were very clear, and, any violation of it could bring God's judgment. Moses, for example, could have died for neglecting the boys that is if his wife had not circumcised their son (Ex 4: 24-26).

Circumcision was a rite of initiation into the worship life of Israel only the circumcised men were allowed to participate in the liturgy and worship of Israel (Lv 12:3). Circumcision was mandatory for celebration of Passover and people from outside Israel were not allowed to enter or eligible to participate unless they were circumcised (Ex 12:43-49). The other importance of circumcision was for marital unions (Gen 34:15).

Circumcision was significant because it was a sign of obedience of Jewish people to God's covenant. It was permanent reminder that they have a unique responsibility. Moses made it clear that "The Lord your God will circumcise your heart and the heart of your offspring, so that you will love the Lord your God with all your heart and with all your soul, that you may live" (Dt 30:6). Circumcision of the flesh symbolized the spiritual circumcision of the heart: the cutting away of the heart's stubborn resistance to the Lord and his commandments (Dt 10:16). It was more related to repentance and conversion of heart which leads one to live a moral life according to the rights and norms of the Jews.

2.2.3 Circumcision and Saint Paul

In the New Testament, Saint Paul discouraged the people about circumcision he replaced it by what they called the circumcision of the spirit in the Act of Christian baptism. Saint Paul is the precursor of the Christian negation on the obligatory aspect of circumcision among Christian converted or gentiles, Thessalonians, Galatians Corinthians etc... He replaced this physical circumcision by the faith in the Risen Christ. "Yet we know that a person is justified not by practicing the law but by faith in Jesus, in this way I don't ignore the gift of God, for if Jesus justification comes through the practice of the law, Christ would have died for nothing" (Gal 2:16,21). He also affirms in his letter to the Romans that if God promised Abraham or rather his descendants, that the world would belong to him, this was not because he was obeying the law rather because he was a friend of God through faith (Rm 4:13).

According to Luke, at the council of Jerusalem, Paul succeeded to convince his fellow Apostles and the elders of the church on the matter of circumcision of the newly converted gentiles. For Saint Paul one could be baptized simply and join the Christian faith without

being circumcised. Therefore Saint Paul's position on circumcision can be summarized in the following verse: "For eternal things do not make a true Jew nor is real circumcision that which marked on the body, a Jew must be so interiorly; the heart's circumcision belongs to the spirit and not to the written law."(Romans 2: 28-29). "For the important thing reside not in being circumcised or not, rather in keeping the commandment of God (1Cor. 7:19).

From the first Christian communities, believers of Christ were divided into two groups on the issue of the obligatory practice of Circumcision. The first group was the Jews, they considered circumcision as a duty and condition for one's salvation and belonging to the Abrahamic covenant with God.

The second group was composed by the gentiles, known as the covert. It was the group led by Saint Paul the apostle to the people; they held that circumcision is a simple permission that changes nothing; it based on the law of the old covenant and constitutes a break away from Christianity.

The position of the second group is said to be the logical consequence of Jesus' teaching since it has got a practical dimension on the conversion of the gentiles, who were forced to be circumcised before gaining the Christian identity. And it was due to the resistances led by Saint Paul that the latter group won the debate and adhered to Christianity without circumcision. After the history of circumcision, we turn to the western understanding of circumcision as to find out the similarities with African understanding of circumcision.

2.2.4 Western Understanding Circumcision

From the above history of circumcision, male circumcision is still popular practice among many nations and many religious denominations. Male circumcision "involves the removal of all or part of foreskin" (Wallerstein 1980:7). In the western world circumcision is practiced for hygienic reasons. Some perform the rite on infants or young boys, while others wait until the boys reach the age of puberty or are ready for marriage. As a matter of fact, in case of the infant, it is considered the duty of parents to be well informed of the

medical benefits of the procedure and as well as the risks associated with it. This rite is performed for various reasons, for example personal hygiene, greater sexual staying in power, prevention of contracting sexual transmitted diseases, sense of identity as man and prevention of masturbation.

Circumcision was continued to be practiced to prevent or cure masturbation, since it was still believed to be the source of many emotional ills. Germs had not been found to cause most mental illness and so, with the baffling array of still unexplainable emotional disorder, masturbation seemed as good an explanation as any for such illness; at that period in history no one had any better explanations (Ibid: 122).

The surgical removal of the foreskin was to control 'masturbatory insanity' which implies that the range of mental disorders that people believed were caused by the infecting practice of self-abuse. "Self-abuse" is a term commonly used to describe masturbation in the 19th century by the western and the church adopted that.

At present, circumcision is being promoted by "a range of international health bodies, such as the World Health Organization, as a means of tackling HIV in developing countries. Yet, there is significant concern both, about sexual, physiological and psychological effects and complications and prophylactic effectiveness of the practice" (John & O'Branski 2014:1). From the western understanding of circumcision, it is clear that it was done for hygienic purposes and historical it was a sign of covenant with God. Jewish understanding is somehow related to African understanding while western understanding does not serve the purpose of the researcher.

2.3 African Understanding of Initiation

2.3.1 East Africa

The way we understand birth and death in African context is so important for our understanding of health and health-care. Birth and death are inevitable processes, but

stigma can affect birth issues and often are causes of death so both are unavoidable of concern to care-givers. Human persons are self-determining, their choices and decisions cannot in principle be fully explained as the result of the kind of causes of the stigma that science can discover. Western understanding of circumcision is only medical while in African circumcision is a part of Initiation Rite. Thus in African understanding of life and death point to fully active life. At same to leave fully active life one has to be initiated. "The most significant instruction on the life of the clan, the individual's rights and responsibilities in society, and the transition from childhood to adulthood is achieved only at or around puberty during the process of initiation" (Magesa 1998: 92). According to Mbiti initiation has the great significance to the growth of the candidates to adult life:

They are now allowed to share in the full privileges and duties of the community. They enter into the state of responsibility: they inherit new rights, and new obligations are expected of them by the society. This incorporation into adult life also introduces them to the life of the living dead as well as the life of those yet born. The initiation rites prepare young people in matters of sexual life, marriage, procreation and family responsibilities. They are hence allowed to shed their blood for their country, and to plant their biological seeds so that the next generation can begin to arrive (Mbiti 1971: 123).

Initiation rites have a very essential educational purpose. Some countries call it mountain school; indeed it is a school of formation. It is an epistemology which is otherwise not reachable to those who are not initiated. It is a period of self-awakening and discovering new things. The candidates learn many things like perseverance, community life, obedience, keeping of secrecy, relationships, team work and endurance of hardships etc.

Initiation rite helps one to connect with his/her vital force and the power of life generally are formally confirmed and engraved indelibly in the individual's rational consciousness. Human beings are persons, self-conscious and self-determining and capable of thought, action and choices. In African understanding, the person became fully conscious during the period of initiation. Initiation, of course, does not refer exclusively to training into biological maturity, as is often reduced thought but it can be perceived as a period of reflection from childhood to manhood. Therefore, there are five stages which one needs to undergo to complete the initiation. Namely; Seclusion, instruction, physical impression,

integration, and covenant. These stages will be expounded individually and perceived their significance in the rite of passage from childhood to manhood.

2.3.1.1 Seclusion

Seclusion is a beginning whereby the candidates are removed from the community; they are living in and sent to the place of their initiation. In actual fact, it is the community, which initiates the process. It is perceived as dying from being the member of the community until the initiates will resurrect after completing the process whereby they will be received back with ululating and dancing into the community. According to Van Gennep, the main idea of the separation from the community is to “create a new life of the adulthood for a boy, whereby he will be attached to men instead of women. This separation involves the cutting away all games and sports he used to play, now he has to assume the duties and responsibilities of being adult” (1960:74-75). They do this to cut them off from the society, not having any contact with the world except those who are with them at the initiation school. Pinnock (1997:19) affirmed that Separation is a process which has a procedure with symbolic meanings. It is usually dramatic in nature and involves process that is noticeably different from that of everyday life.

The initiates, practically do not know where they belong at this time of seclusion. They are placed at a special place and unknown to them usually a seclusion area in the bush or mountain depending on the area where initiation is performed. It is a bad experience to the initiates, because they are taken violently away from their mothers or family members. The main aim is to break connection with women for that moment of initiation. They are perceived as less than nothing in a society. They do not exist individually and their seclusion proves as a period of uncertainty. Without this, they will not be going to comprehend the significance of the society’s needs based on religion and social interaction. In a way, the initiates are on their own. However, not entirely alone as it teaches them to trust the other initiates in terms of survival.

2.3.1.2 *Instruction*

Candidates are taught not only the basics of life but as well as its challenges. There is so much wisdom at this stage of initiation shared. For instance: they are taught proverbs which usually take place at night around fire whereby an elder will tell the proverbs as a lived experience. Proverbs are there to entice the language, to make it more appealing to the ear.

Another popular instruction which comes from the elders is of riddles. With this, it challenges the individuals to think beyond their mind can take. It does not end there, in actual sense initiation is to have a relationship with the ancestors and share their wisdom which they left behind. There is not a night if the instruction does not end with songs and dance. This is the last activity of the night. The instruction pin points five aspects of ethical concern in life of the individual and society: “religion, the mystery of life and death, domestic and social virtues, sex and sexuality, and forms of self-identity” (Magesa 1998: 95). The central theme is of the totality of life.

Another significance of instruction through ancestral wisdom is to impress upon the initiates the intimate connection between human life and the rest of creation, nature as a whole. The understanding of life after death, which is perceived as a human challenge. However, not forgetting the significance of myth especially explaining the creation story. Regarding sexuality, the sexual intercourse during the initiation period is prohibited due to the cutting of fore skin.

2.3.1.3 *Physical Impression*

Physical impression is a ritual of circumcision. According to *Akamba*, an initiation rite is the first stage of the initiation. Children are initiated at age four and seven. The initiation time is around the month of August and October, when it is a dry season and cool. “Boys

undergo circumcision, and girls undergo clitoridectomy...specialist men circumcise the boys, and specialist women perform the operation on the girls and a special knife is used in each case. The physical cutting takes place early in the morning (Mbiti 1971: 123). The operator tries by all means to inspire fear to the initiates but in actual sense wants to see courage in their eyes. The operator will dance in front of the initiates while they are preparing themselves to be circumcised. He shows the knife which will be used on their fore skin. During this time, the boys watched for any signs of cringing or uncertainty.

During the circumcision, if the one of the initiates tries to catch the operator's hand or to run off at the last moment he is held by his clansmen and thereafter has to listen to songs of ridicule by women as is seen as a coward, cannot stand the pain of circumcision. Again, to show that the initiate whom he tried to stop circumcision is a coward, the operator at times stigmatize him by spitting blood on his face and he is not supposed to wash for a certain period of time. This physical impression is a ritual of courage not punishment.

The initiates are not supposed to show any sign of crying or verging anger. With courage, it shows the initiates can protect the community against the enemy at any given time. With this stage, the initiates become the members of the community and when then individuals' blood touches the ground, it symbolizes the connection one has with the ancestors. The main features of the initiation surgery are similar throughout Africa and the meaning is the same.

The underlying phases of separation from childhood and incorporation into adulthood. Cutting or piecing the sex organ, and the shaving of the head, symbolize the break from one status and entry into another. The smearing of face with white clay is a symbol of new birth, new person, a new social status, when the ceremony is over, the men begin their career as warriors. They may now defend their country or raid other people. The women are ready to get married and often do so immediately. So the rhythm of new generation is dramatized and played. The young people who have been initiated together become mystically and ritually bound to each other for the rest of their lives; they are in effect one body, one group, one community, one people (Mbiti 1971:126-127).

After the operation and the healing are done, the initiates are reintegrated into the society which brings us to the next point.

2.3.1.4 Integration

This stage, in a way is of rebirth to the initiates, they will be full members of their communities. It is more of moral maturity of the individuals. They are part of three stages of life, which is of the living, the living dead and those yet to be born. They form a union with one another for the betterment of life. This stage allows the initiates to get married and to have children. Note the sequence: marriage first and children within marriage life.

2.3.1.5 Covenant

It is taken from biblical understanding of covenant made by God with Abraham. Circumcision makes heirs of the kingdom of God. In a more general language, everyone wants to have a share of the kingdom. This is done through circumcision. The initiates become not only responsible men of the community but also the adopted sons of God. They are introduced to the life of the living and the dead.

The belief to the ancestors is emphasized. Places like graveyards are sacred place because the ancestors are resting or sleeping there. People take important oaths over the graves, in the presence of their ancestors. It is also significant that for Africans the land (home) of one's origin is not where one was born but where the ancestors are buried. Bame Bame said clearly the "African who hasn't lost touch with his living past strongly believes in life after death and in the communion that exists between the dead and the living. Since in the African world-view, those who die merely pass on to another form of life on the spiritual plane and are still in possession of their faculties, those that are living on the physical plane can communicate with them. This communication can take place since the physical and spiritual dimensions are interwoven with each other in the African concept of life" (1994:85). During initiation, the initiates are taught the African spirituality and the importance of vital force.

Many people during the initiation use masks. “The mask dramatizes the presence of the ancestors among the living. The one who wears a mask of one ancestor ceases to be himself in order to incarnate such ancestor. Therefore, while dressed with the mask he is untouchable. The mask has a magic power of evoking (Makobane ed 1995:31). In conclusion the belief concerning the ancestors is more deepened during the initiation period.

2.3.2 Southern Africa

In Southern Africa, initiation is practiced by both boys and girls. It is done when boys and girls enter at stage of puberty. It takes an intensive period of between two and six months. One of the fundamental aspects of the initiation period is “an intensification of the training of the girls around home. It takes a more communal nature, being done in groups according to age, the whole community taking the initiative and deciding the direction. The young men, still spending much time with the cattle, but now as senior herd boys, may be put to communal talks by the *kgotla*(Local court) of the *morafe* (Chiefdom) –to gathering fire wood for some feast, to catching stray cattle which destroy the crops, weeding the chief’s fields” (Setiloane 1976:36).

The chief and his counselor discuss and decide to set up a *mophato* where boys and girls can be initiated, separately and they choose among men and women of integrity that can be the instructors. They must be very knowledgeable in lore, laws and customs. They must be people of high standard of morality and uprightness. They have several assistants; some should be expert in the use of knife. “He operates on the young men when *mophato* training reaches the point of circumcision, which may be either at the beginning of the course or at the end according to the usage of the particular *morafe*. For this reason this man is nicknamed *Thipana* (little knife) (Ibid, 37). Some will be *ngakayamofafe* (a practitioner in medicine and healing arts). His work is to protect and strengthen the initiates with *lenaka* (horn).

The instructors are educators of the candidates and they must be well trained. That is why it involves the entire community and the initiates are put together. There is no differentiation. Their faces are covered with the mask of grass and reeds and their bodies are smeared with white ochre. Being of the same age it becomes very difficult to distinguish one boy from the other. They look alike. The aim is that of common adulthood where they share everything in common. It is similar to *Maasai* initiation rites. Mbiti states as follows;

The young people who have been initiated together become mystically and ritually bound to each other for the rest of their lives: they are in effect one body, one group, one community, one people. They help one another in all kinds of ways. The wife of one man is equally the wife of other men in the same age-group; if one member visits another he is entitled to sleep with the latter's wife whether or not the husband is at home. This is a deep level of asserting the group solidarity, and one at which the individual really feels that I am because we are, and since we are I am. This solidarity creates or provides a sense of security, a feeling of oneness and the opportunity of participating in corporate existence (1971:127).

Community life is strengthened and the spirit of humanity is at core. The initiates believed that a good man is the one who promotes the well-being of his own society; and in *mophato* (Initiation school) all have to learn not only the joys of close fellowship under hardship, and that of responsibility to others without community is impossible. There is no freedom outside the group. Men and women must practice fraternity.

Life at initiation school is very hard. Teaching is direct and open and no longer by implication and suggestion. Things are called by their names. Initiates are taught many things; the ways and customs of their forefathers, the method of teaching is negative, emphasizes the don'ts, respect is a taboo and marriage life is very prominent in the initiation school. Opposite sex are not allowed to join boys and girls when they are still at school. The separation is the same with that of the East Africa understanding *mophato* separates youths from the life of children and brings them to the verge of adulthood.

Preliminary Conclusion

Through this chapter, the researcher had clear understanding of the initiation rite in general without being limited to a certain culture. It is almost understood in the same way by both Jewish and African. Western understanding is medical and it doesn't serve the purpose of the research. A researcher researched the meaning of the concepts that are important on the research such as initiation, stigmatization and circumcision. Stigmatization is a mark that is given to a person in order to be identified, in this research a person is identified as heathen and sinner. That makes initiation people feel guilt and shame.

Circumcision is another concept that needed attention. In general it has long history in both Western and African but the understanding of it is not the same. In Western culture circumcision is merely medical and it was for hygienic purposes. While in Africa is a part of initiation rite. Traditional initiation in African context, it is a school of formation whereby boys and girls are trained how to be men and women in future. Circumcision is a part of that initiation rite.

The researcher had discovered that both Western and African cannot talk about circumcision without involving Jewish culture. Christians had a big question concerning circumcision. St Paul came out with clear understanding that was communicated to both the Jews and Gentiles, that we are all belong to the family of God. Even though, it was explained very well by the different people the meaning of circumcision and initiation rite, there were some controversies and opposition movements which were against the practices especially Western people. The next chapter is about the research methodology that is going to be applied.

CHAPTER THREE

3.0 Methodology

3.1 Introduction

The previous chapter was about literature review, which discovered the understanding of traditional initiation, history of circumcision through available African and western literature which constitute different religion that practice initiation/ circumcision. Two terms are used parallel even though understanding is different. This chapter deals with methodology of the research. The researcher will focus on the theories of methodology which are as follows: Gerkin's theory of Shepherding Model of caring. He explored the Old Testament function of Priests, Prophets and Wiseman and Women guide. Since Gerkin's referred the Old Testament, the researcher will look at Biblical understanding of shepherding, Church's understanding of shepherding, where shepherding model of caring lacks a support, Pollard theory of Positive Deconstruction will be used as a way of journeying with the stigmatized people in order to approach live in a positive way, Wimberly theory of narrative will be borrowed.

3.2. Theoretical Frame Work

3.1.1 Biblical Understanding of Shepherding

God is the chief shepherd in the scripture. The shepherd was often portrayed as the self-sacrificing care taker of sheep who was dedicated to their well-being brought back strays, and kept them safe from many dangers in the world (cf. 1 Sam 17:34-35; Ps 23:2). God led his people through the desert like a shepherd leading his flock. The trust that the Israelite should have in the Lord is characterized by Psalm 23. He might also scatter his flock in danger or gather it together once more in forgiveness (Ps 74:1). "Like a shepherd he feeds his flock, in his arms he gathers the lambs, carrying them in his bosom, and leading the ewes with care" (Is 40:11).

The first person in the scripture who was mentioned as shepherd is Abel, the son of Adam (Genesis 4:2). Shepherding was the common work amongst the Israelites in the early patriarchal era. For instance the best examples to be referred to Abraham (Gen 12:16); Moses (Ex 3:1), Rachel (Gen 29:9); and Jacob (Gen 30:31–40). As the biblical history unravels, cultivation took pre-eminence, and shepherding fell from favour and was assigned to those in the low social ranks of society such as the younger sons, hirelings, and slaves (1 Sam 16:11–13). Farmers such as in Egypt even hated shepherds (Gen 46:34). The broader function of the shepherd was to lead the sheep to green pastures and water (Ps 23:1). They were also to protect them from dangerous animals (1 Sam 17:35). They took care of the sheep and moreover even carried weak lambs in their arms (Is 40:11).

Unfaithful shepherds will be punished (Jer 10:21; 49:19). Jeremiah heard God crying out, “Woe to the shepherds who destroy and scatter the sheep of my pasture!” (Jer 23:1) God explains that He will bring the sheep back to their fold, where they shall be fruitful and multiply. Then God says, “I will raise up shepherds over them who will shepherd them, and they shall not fear any longer, or be dismayed, nor shall any be missing” (Jer 23:4). The prophet Jeremiah foresees the return of at least a remnant of those Jews to Jerusalem and the surrounding country. The shepherds of whom he speaks are Israelite kings, bad and good. It said that the days are coming when a new king, in the line of David, will come to reign wisely, executing justice and righteousness in the land.

Christ in the New Testament affirms that He is the Good Shepherd. A Good Shepherd feeds and cares for his Sheep. He listens to the Sheep of his fold. A Good Shepherd restores his sheep to a good health and searches for the sheep when the sheep is lost. He is anxious to recover the one which is lost and He does not give up until He finds the lost sheep (Jn 10:11). Good Shepherd is involved with the proper caring, tending to their need and providing a good pasture for his flock. A Good Shepherd grooms his sheep and so, Jesus Christ groomed his disciples and sent them for a mission (Mt 28:20).

The Good shepherd, in the scripture is a case study in care and compassion. It was the task of a shepherd to lead sheep from night time protection in a sheepfold on safe paths to places of grazing and watering. After morning grazing and watering, sheep typically would lie down for several hours at midday in a shady or cool place. To protect sheep against predators, shepherds would carry two pieces of equipment, the rod and staff' of Psalm 23, one of them a club like weapon and the other the familiar crook used for rescue. Shepherds were thus providers, guides, protectors and constant companions of sheep not only that, but shepherds were concerned about each and every individual sheep, no matter how far it had gone astray or become crippled or sick or weak or lost.

The image of God as shepherd throughout both the Old and the New Testaments is of one who prepares a table for all of us, even in the presence of our enemies. It is also portrayed as one who anoints our head with oil, who fills our cups to running over, and who then convinces each of us, sinful and lost as we may be, that “surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever” (Ps 23:6).

A pastoral care giver is a messenger of God that is an intermediary between God and his people. He is a shepherd that identifies the broken people especially the stigmatized people whom God created in his own image and likeness, all people are obliged to treat each other with dignity and honour. The obligation applies to everybody in the society, even those who are in the church leadership role. The obligations that God wants to his people are in terms of loyalty, devotion, faithfulness and integrity, which arise from personal relationship.

Pastoral Caregivers signify God's love in the lives of the stigmatized people. God's love and his presence do not violate or harm anybody but it cares and protects the afflicted.

The care givers should go beyond human superiority and taboos, so that they can take care of the broken souls because of being stigmatized. A good shepherd leads, nurtures, protect, heals, and restores the sheep that goes astray. For the sheep that are astray, the pastors should also try to educate by teaching the good moral that will help them not being abusive but learning how to respect the traditional initiation people.

3.1.2 The Shepherding Model

Gerkin used a biblical model of taking care of the flock of God in his book, *An Introduction to Pastoral Care*. He understood very well that in order to take care of the flock of God, there must be certain individuals who are chosen to take a leadership role such as pastors or pastoral care givers. Gerkin uses the old pastoral leaders that are found in the scripture. The triological leadership structure of how priests, prophets, wise men and women jointly took the leadership of shepherding God's people in the Old Testament. He says, "the priests, a hereditary class that had particular responsibility for worship and ceremonial life; the prophets, who spoke for Yahweh in relation to moral issues, sometimes rebuking the community and its stated political leaders; and the wise men and women, who offered counsel of all sorts concerning issues of the good life and personal conduct" (Gerkin 1997:23). From the above triological functions, it is the responsibility of the pastors of the souls to use them as one and not as separate in the ministry of pastoral care and counseling.

Gerkin is very specific that pastoral care is not supposed to "be considered to be not the care of individuals and families, but also the care of the Christian community and the tradition that gives that community its identity" (Ibid 1997:19). The triological functions together unites the pastoral caregiver to be able to enter into the shoes of traditional initiation people as to bring back their Christian identity in fully without being stigmatized. The pastoral caregiver should pay attention to all the people who are wounded by the church because their practice of traditional initiation.

Gerkin, was aware of some implication that can affect the church's ministry, when he wrote about this image, culture is one of them. He made a quadrilateral schema that is: the tradition that shapes Christian identity, individuals and families, the cultural context and the community of Christians are under one umbrella of care. He said that "the most important, that schema needs now to include attention to the cultural context that surrounds the Christian community. Context both influence our understanding of caring aspects of the church's ministry and become itself an object of the church's caring ministry" (Ibid 1997: 35). If this four schemas' are considered by the church, its ministry of caring will be healthy and applicable to everyone. In this case of the research, the church failed to consider the cultural context and its implication that led the church not to be pastoral to its people in state it wounded them because of their cultural rite of passage.

Gerkin encourages the pastoral caregivers not to focus on the individual guidance and the term "guidance has been supplemented by some pastoral care historians with the addition of other metaphorical terms such as healing, reconciling and sustaining" (Ibid 1997:25). Through theory of shepherding with its triological functions, the church has positive tool to guide its people by healing, reconciling and sustaining the life of the stigmatized people who are isolated from their Christian community.

In order to heal the wounds of the Lebollo people, the pastoral caregiver must make the church aware that Lebollo people need healing and reconciliation. We can borrow Wimberley's narrative theory, in his book *Counseling African American Marriages and Families*, used the figure of speech known as metaphor by associating narrative theology to the community of faith that he calls eschatological community, by which he meant people leaving together having total faith in God, and who are no longer spectators of the biblical text but becomes partakers and participate in it; by eschatology Wimberley understood the time when God created the world to its completion with the coming of Christ. The main focal point here is the relationship that unite people this community as wished by God which fulfill what the author calls the ethical community.

Characteristics of eschatological community

- love of your neighbour, stipulated in Gospels, Pauline literatures and Johannine letters
- relationship of care and support to one another, just as Jesus did in the scripture
- welcoming strangers to the eschatological community
- abolishment of gender, racial and tribal indifferences
- considering salvation history as a family affair

He went on to challenge families that are found in the eschatological community that the ethical love should be central to them which consist of: “family members....are to live in their relationship in such a way that all members are free to grow into their full possibilities and as full members in God’s unfolding drama of salvation....” (Wimberly 1997: 5). The church can promote its fraternity by applying the same theory to the stigmatized people so that it can welcome them to the eschatological community.

3.1.3 Priestly Functions

In these three trialogical functions, priests or pastors have to be the mediators who offer sacrifice to God on behalf of others. Christ is the perfect priest, for he is perfectly united to God in his divinity and fully united to us in his humanity. Priests must perform liturgical celebrations as those of the Old Testament. A priestly function is pastoral; priests have to be simple not to be above people of God. Pope Francis once said that priests have to be shepherds with a smell of sheep so that people can sense that priests are fishers of men.

The role of the priests as the mediators between God and human beings marked them out as important and valuable members of society. Humility is essential in the ministry in order to perform liturgical celebration perfectly. Priests should learn this concept from the High Priests, Jesus Christ who is a Good Shepherd. He laid down his life for his disciples as the shepherd lays his life for his sheep. He offers them a life of special intimacy with

him (Jn 10: 11, 14), for the disciples know him and he knows them. Therefore, this mutual knowing is the communion of life between Jesus and disciples through which they come to share in that very life Jesus receives from the father (10:28).

In the case of stigmatized people, traditional initiation people, priests must be reminded that they are “the guardians and teachers of the sacred stories, traditions, and religious laws. In this way, priests provide continuity and stability in society” (Leclerc 2007:26). The cry of the Lebollo people is a great concern of the priests to make sure they are protected and free to attend the liturgical celebration without being stigmatized.

Gerkin suggested that the pastoral care took place within the community and its tradition. Care involves both the community and individual persons in any situation, which a pastor is challenged. Care involves the pastor both “as leader of a community of faith and as symbolic representative of the Christian tradition in personal relationships” (1997:115). Lebollo people are the members of the Christian community who are created in the image and likeness of God. They deserved to be protected and guided well in matters of faith like anybody else in the Christian community.

Liturgical celebration such as mass is highly important because we invite Jesus to be in our midst as High Priest who is a good shepherd who knows his sheep and they listen to him. His intention is to see them united as He says, “I have given them the glory you gave me, so that they may be one, as we are one” (Jn 17:22). Such priestly liturgical functions shall be of great help to bring peace and healing to the family of the lebollo people and the church community.

Pastors have been taught to think of their ministry as a collection of specialization functions, that is where there is a problem, because priests think of performing liturgical celebration only to the Christian community that is present while some of its members are

left out such as Lebollo people. “Pastoral care in the parish is comprised of a complex set of relationships between the pastors and the congregation at multiple levels ranging from the congregation as a whole, to groups within the congregation, families and individuals within the congregation (Gerkin 1997:119). Through the sacrifice of mass, liturgy of the word, priests can use that moment as moment of reconciliation and healing through the power of preaching and liturgy of Eucharist as moment of unity during the sharing of bread and wine. The community will be at peace.

3.1.4 Prophetic Function

Caregivers function as prophets, prophet means one who speaks on behalf of another. The word the Hebrew Scriptures use for the prophets is “*navi*, which means ‘one who is called ‘or one who announces” (Gilbert 2009:94). Both definitions capture part of the biblical idea of a prophet as called by the Lord to speak on the Lord’s behalf. The prophets came forward as God’s messengers of justice. God sent them to put right what had gone wrong in Israel under the kings.

The prophetic function of every prophet is to admonish, warn, intercede, direct, encourage, counsel and to teach the people of God. Biblically, the prophets were believed in the Old Testament to be communicating with God and were granted the power to depress evil spirits. They criticized the ungodly, pride, sin and even enmity between the nations, race and tribes. For instance, Prophet Elijah pulled down the so called Baal prophets and their god on Mount Carmel in front of the Children of Israel (1 Kings 18:26 - 27).

Ardently, the prophet’s role was to give hope to the suffering personalities in the scripture and to make them believe in God’s divine salvation. They typically saw the future freedom, which has no barriers but peace and stability of their respective nations (Isaiah 53: 7). The researcher, speak as prophet for the stigmatized people by the church who have lost hope in the church and need help. Gerkin emphasized the community of language

meaning that the Christian community must be open to the dialogue on the matters that are bringing misunderstanding and problems within the Christian community.

Communication is the key, to a better community. “The Bible provides the language that through which communication takes place in the church. Persons are identified with the church as they convey meanings to one another in the language of Christians. Meanings carried in language become a part of the mind and selfhood of persons as they speak and hear. The language of the Bible, as the language of communication to the church, makes possible a common life among Christians (Gerkin 1997:122). The care-givers should pay more attention to the language that is used to the Lebollo people in the church. Words like heathens, *Babulli* (Initiated people) and sinners are not good to the Lebollo people. They stigmatized them.

Caregiver as a pastor should be on the side of the suffering souls. They must make sure that Christian language is cared for and cultivated. Calling other Christians heathens is a sign that Christian language is not cared for. It is a responsibility of pastors of the souls to make sure that they coach and facilitate. The good pastor is “thus authoritative but not authoritarian. Rather than seeking to exercise the power of control over the thought and behavior of the people, she or he utilizes the power of the pastoral office to empower the people in their ability to make normative use of biblical themes and images in their lives and in the governance and activity of the church” (Ibid 1997:123). The church has been silent for so long about the injustice that the Christian community has been doing to Lebollo people. Lebollo people have dignity and they created in the image and likeness of God. This point is made clear in the Book of Genesis: “God created man in the image of himself, in the image of God he created him, and male and female he created them” Gen 1:27). By the image and likeness, God gave people a great dignity and honour. It is a serious injustice when people are deprived of this dignity and honour.

The prophets in the scripture fought for justice and caregivers should understand very well that justice for the Christian is an essentially means that all people are treated with the dignity and honour given by God. Stigmatizing people is injustice and is essentially means that people are deprived of that dignity and honour. If *Lebollo* people are cut off from their Christian belief, where does the image and likeness of God go? The caregivers can take few guidelines how that prophets tackled the issues of injustice to the oppressed so that they can assist Lebollo people.

Prophet Jeremiah reminds those who were in power during his days about their obligations. He explained clearly that the stranger, orphans, and widows, and the needy should be treated with dignity and honour. “Thus says the Lord, do what is right and just. Rescue the victims from the hand of his oppressor. Do not wrong or oppress the resident alien, the orphan, or the widow and do not shed innocent blood in this place” (Jer 22:3).

Prophet Isaiah emphasized the issue of justice to those who were practicing injustice. “The kind of fasting I want is this: remove the chains of oppression and the yoke of injustice, and let the oppressed go free’ (Is 58:6). “The way of peace they know not, and there is nothing that is right in their path, their ways they have made crooked whoever treads them know no peace, that is why right is far from us, and justice does not reach us’ (Is 59:8-9). The prophet Isaiah teaches that injustice causes trouble and confusion in the society. Pastors too should take care of the oppressed. They have to be the voice of the people (voice of the voiceless). It is the prophetic role of the pastor that they should raise their voice to fight for the broken people as especially Lebollo people. The penance that is given to them must be fair and just like any Christian members.

3.1.5 Wise men and Women (Wisdom)

Pastors should use wisdom in order to understand the pain that people are facing. Wise decision is needed as they listen to the pain of the stigmatized people. The wise decision is to listen before speaking and have a good timing. Gerkin spoke about the pastoral

listening to the inner life of individuals. He said that pastoral care in the future has emphasized much on the inner life of a person. It is through wisdom that the research can have ability to listen in state of talking. "A good pastoral care embodies the gospel in relationships by speaking to the inner being of individuals" (1997:88). As researcher, in order to find a real core of the church and lebollo people is to go deeper into the life by allowing them to narrate their stories without any interruption.

In order to open a free discussion, a researcher needs the skill and "the discerning sensitivity to relate to people's inner lives. A well-appropriated knowledge of psychodynamics greatly facilitates the pastor's success in this area. To be sure, knowledge of psychodynamics – the dynamics of the individual's internalization of knowledge of God and life of the Spirit" (Ibid 1997:89). This tool of counselling will help the researcher to be fair in both stigmatized people and the church. The opening up will help the researcher to communicate the gospel to both parties.

The researcher employs Wimberley's Narrative theory, which organizes families and does not impose sanction or inequality, it understand the function of scripture in rebuilding families and it has got a dynamic approach to scripture. By narrative theology, he understood it as "telling and retelling of a community's story, the meaning of which unfolds through the interaction of characters over time" (1997:3). It aims at reliving pasts events to the present generation, with the intention of making them aware of their Genesis and past community events, whereas Christian narrative theology is the meditation of the biblical scripture to the community of believer, who will take them not as story per se, but to show how God initiated the human salvation throughout history; scripture becomes the living memory of the community of believers.

It aims at establishing in the community of believers the role of scripture in our life and its aims, which is to proclaim and show the rule of God among humanity. From the narrative theology, the researcher will be able to give meaning to the Lebollo people by allowing

them to share their experience about gospel when they are at initiation school and allow church community to share gospel message of healing and reconciling.

Wisdom is a virtue, which support the prophetic and priestly role of a pastor to guide, heal, and reconcile the church and Lebollo people. Through the wisdom of God, the proper meditation, reflection and prayer has to be the main tool that will guide researcher or pastors to confront and challenge both the church and Lebollo people because all of them need healing and care.

3.1.6 The Role of the Church in shepherding Model

The church is the Body of Christ. The catechism of the Catholic Church says, “Jesus Christ is the one whom the Father anointed with the Holy Spirit and established as priest, prophet, and king” (CCC 1995: 783). The whole people of God participate in these three offices of Christ and bear the responsibilities for mission and service that flow from them. On entering the people of God through faith and Baptism one receives a share in this people’s unique, priestly vocation: “Christ the Lord high priests taken from among men, has made this new people a kingdom of priests to God, his Father to offer gifts and the sacrifices for sins” (Heb 5:1). It is the call of the church to serve and care for Christ’s people as his Body.

The Holy People of God shares also in Christ’s prophetic office above all in the supernatural sense of faith that belongs to the whole people, lay and clergy (pastors). The invitation for all of us in leadership roles (bishops, priests, parents, teachers and people of God) is to be like good shepherds. To know one’s sheep is to move about the flock with humility, joy, gentleness and absolute integrity. Certainly, there are enough sentimental portrayals of Jesus as the “Good Shepherd” found in art and statuary, but the metaphor of a shepherd willing to sacrifice his or her life to protect the flock is enduring. The church is the place of hope where people get love, compassion, forgiveness, and

mercy. The stigmatization that is caused by some church leaders and its members is unacceptable in the doctrines of the church.

The Church is accordingly, a sheepfold, the sole and necessary gateway to which is Christ. It is also the flock of which God himself foretold that he would be the shepherd and whose sheep even though governed by human shepherd, are unfailing nourished and led by Christ himself, the Good Shepherd and Prince of shepherds, who gave his life for the sheep (Jn 10:1). The role of the church is to preach the Gospel of Christ to his people.

The church should not keep silence when people's rights are violated and their dignity is not respected. The church as the shepherd is called to empower people through faith and critical thinking, to act in order to overcome unjust conditions in their daily lives such stigmatization, women abuse, lack of education and health care.

3.1.7 Pollard theory of positive deconstruction to the Stigmatized people

The stigmatized people have a feeling of despair, inability to trust, fear, and anger. They take time to open up and talk about their stigma. A caregiver has to give them time to listen. The wisdom function is very necessary because the victim may never reveal their true problem since we said that lebollo is a taboo that cannot be discussed with uncircumcised.

The stigmatized people have the common feelings, normally; they experience feelings of anger, guilt, shame, anxiety, loneliness and grief when interacting with church members. Shame, guilt and anxiety are coiled together. Wimberly used the sermons of Wesley to address both shame and guilt, and his therapeutic and healing theology of salvation in dealing with contemporary issues of shame. He understood shame as "being alienated from community, which produces a sense of being unloved, and people often seek social

status and material wealth to satisfy the resulting need for love” (Wimberly 2011:21). It is true even about Lebollo people. Most of them don’t like the church and they stigmatizes the church goers and they also give uncircumcised men name as *leqai* (Uncircumcised), *moshemane* (little boy or *Ntja* (a dog).

The critical concern is that sense of feeling unloved as if initiation school is an evil thing. This haunt Lebollo people inside, sometimes leads them to take uncircumcised men by force to initiation school so that they can understand and keep quiet. Wimberly understood shame as a wound that affect the entire self and guilt includes only the behavior. “shame is experienced as a negative self-evaluation resulting from pained interpersonal relation, and guilt is more related to moral transgressions, which require moral and behavioral treatment” (Ibid, 23).

In order to heal and construct the life of Lebollo people, Pollard theory of positive deconstruction can be applied so that the Lebollo people can move from shame to self-worth. This method of evangelization can be helpful to the Lebollo people in order to confront and accept themselves and regain the secondary dignity that was lost due to the period of initiation. Lebollo people belief on the rite of passage, that circumcision is a dividing line between childhood and manhood. It makes a youth fit for marriage, sit in the *khotla*, to the part in the public affairs and it is a formation school.

Initiation school is a formation and formation is a process meaning it takes time for one to be formed. Pollard talks about two terms and make them one word. First, he explained the term deconstruction as process because he helps the people to deconstruct, meaning to take part in their discussion on what they believe in order to evaluate and analyze it. Process is positive because deconstruction is done in a positive way. There are no negative connotations like heathens, evil and uncircumcised. The epistemology is positive.

The researcher assumes that the church did not follow Pollard process of positive deconstruction that is why at present *Lebollo* people are still stigmatized. If the church searches the truth in a positive by involving *Lebollo* people and allows them to share their experienced, they could be on the same level of understanding.

Pollard explained that “ the process of positive deconstruction recognizes and affirms the elements of truth to which individuals already hold, but also helps them to discover for themselves the inadequacies of the underlying worldviews they have absorbed” (1997:44). This is a very clear process that will help a researcher to open up the discussion with *Lebollo* people and the church and the aim is that of bring meaning of Christ into their lives in a positive way without being forced or punished.

Pollard approached the process of positive deconstruction by identifying four elements namely: identifying the worldview, analyzing the worldview, affirming the truth and discovering the error.

3.1.7.1 Identifying the Worldview

Pollard emphasizes an essential element of identifying the worldview. This background is very important, because it identifies the intention that occurs among human beings, and what prompted one to be in a certain worldview. How did one come to that worldview? The task of positive deconstruction is to identify the underlying worldview. “We cannot find something if we don’t know what we are looking for. Essential this is a pattern-matching process...then I consider the beliefs and values being expressed by a person (or in a book or film) and I look for the best match (or selection of matches) to identify the underlying worldview or worldviews” Ibid 1997:50). This first element is good for the researcher so that he can be able to search for the truth by entering into the space of both the church community and *lebollo* people by listening their stories from their worldview of things. It is good for the researcher to know what he wants to achieve.

3.1.7.2 Analyzing the Worldview

In analyzing the worldview there are three questions that are supposed to click in the mind of the researcher. In order to acquire the truth. The coherence, correspondence and pragmatic tests. Firstly, the researcher has to see if there is logic or sound reason on what is being discussed or shared. Interviews shall help the researcher to find the truth. Secondly, does it correspond with the reality, for example if we say that lebollo is evil? Does that correspond to the reality or it is just a claim that stops people to practice it. Thirdly, does it work? Excommunicating lebollo people in the church, does it work while a big number of people still go to initiation school?

3.1.7.3 Affirming the Truth

The third element encourages the researcher to confirm the truth even if the truth is not his favor. If the church is right in stigmatizing or excommunicating its people on what they believe and proved right, the researcher is not supposed to be in denial or if the church is right and lebollo has some elements of the truth are good tools for church's social teachings and evangelization. The researcher has to stand for the truth,

3.1.7.4 Discovering the Error

As much as the researcher is searching for the truth. It is also necessary to identify some error that brought misunderstanding between the church and lebollo people. So that they can be able to identify the errors in the initiation school.

3.2 Qualitative Method

The method that will be used is a qualitative method as way of engaging those who are stigmatized in a form of the interviews. The researcher will use unstructured interviews as to allow flexibility and case study will be employed as qualitative approach to inquiry.

The qualitative method is the preferred way of collecting data. It helps to find the truth from the primary source, which is the living documents, the living documents are the people that are interviewed who have experience of the stigma of *Lebollo*, those who stigmatize others and those who have knowledge of *Lebollo* and the church. It is not like literature review, which focuses on the idea of the different authors, but it involves the description. “Qualitative research seeks to describe and analyses the culture and behaviour of humans and their groups from the point of those being studied” (Kombo & Tromp 2006: 9). In this research, the researcher is trying to find out why the church stigmatizes her own people and why the missionary did church refused to accept *Lebollo* as an essential traditional customary practice among the Basotho people of Lesotho.

Burnett explained that “qualitative methods are well established in the social sciences and cognate disciplines. Qualitative techniques are good for working out meanings and feelings, attitudes, perceptions and understandings (2009: 155). In this case, the qualitative method is appropriate to the researcher, because he wants to know the causes and effects of *Lebollo*, and how people feel about the tradition. How and why the church treat them in such a way that is stigmatizing them. The researcher is deeply worried about this situation; he wants to relate *Lebollo* and the church in a wider context. For example, when he wants to find out what causes the stigma on the *Lebollo* people, few traditional initiation students, two teachers, four parents and four pastors will sampled.

Looking for the meanings, the researcher is more interested in why the church is not pastoral instate of stigmatizing her own people. Is she aware of the effects of the stigma on the *Lebollo* people? Qualitative method helps to emphasizes on the causes and impact of the stigmatization to the traditional initiation. since *Lebollo* was taken as a formation school of young men and women about their manhood as well as womanhood as the future parents of Basotho nation and the Church preach the message of the gospel of Jesus Christ who is the custodian and the revolutionary founder of Christianity. Qualitative method is essential with its techniques in enquiring on how the message of the good news conflicted with the Basotho tradition of *lebollo* as a common practice among the Basotho

people and why is the church punishing both the initiates as well as their parents? – An inclusive family stigma.

“When flexibility of approach is needed to allow for discovery of the unexpected and in depth investigation of particular topics” (Kombo & Tromp 2009: 10) such as *Lebollo*, qualitative research is applicable, the researcher may interview the concerned parties in order to find the truth. The researcher wants to find out if there is any relationship and similarities between the church and traditional initiation. Qualitative method is flexible, for example, the researcher may choose to interview and use the language that the respondents are comfortable in, like South Sotho since maturity of the people are speaking it. Qualitative method is used of dealing with different issues, cases or events in depth and details. The researcher shall engage people by interviewing them.

3.2. Interviews

Interviews are normally done written or orally. On this research, it is done orally. There are various forms of interviews as follows, Unstructured Interviews, semi-structured interviews and structured interviews. Semi-structured interviews “are based on the use of an interview guide, this is written list of questions or topics that need to be covered by the interview” (Ibid, 93). Structured interviews involve subjecting every information in a sample to the same stimuli, for instance, asking each information similar questions, as in case of survey (Ibid, 94). The researcher uses both semi-structured and unstructured interviews on this research.

3.2.1. Unstructured Interviews

Firstly, traditional initiation is secret. Its information is not supposed to be known by outsiders. It is reserved for initiated men and women only; with this result, unstructured interviews are relevant on the matters of this research topic. The researcher has some ideas in his mind concerning the stigmatization of the traditional initiation by the church that are supposed to be covered and may use some sort of questions as reminder like

questionnaires that are formulated already. The questions are informal and conversational. “The aim is to get the information to open up, and the researcher should stimulate an informant to produce more information. This approach allows the interviewers to be responsive to individual differences and situational characteristics” (Ibid, 92). This approach is done through observation. It is useful in studying sensitive topics such traditional initiation where there are a lot of secrecy and confidentiality. Freedom of speech and willingness to listen is a key for more information for both the Lebollo people and the church people.

The unstructured interviews are advantageous in the sense that, they are done in flexible manner, people feel to be part the discussion and it is a relaxed atmosphere that leads to the reliable answers. In interviewing the traditional initiations people is not professional to show up your intention or being formal like structured interviews. Lebollo people are very sensitive and church people are free so instructed interviews are only a better tool to find the epistemology of the stigmatization and views of Lebollo people.

Unstructured interviews will be conducted to fifteen people. Five will be traditional initiation students, two traditional initiation teachers, four parents of the traditional initiation candidates and four pastors. Unstructured interviews will be done one on one as to keep confidentiality and special care in terms of protecting the identities of the participants. As topic is not only sensitive but also secretive. Even though the researcher uses unstructured interviews, he shall employ the case study as the qualitative approach to enquire information.

Semi-Structured Interviews

The semi-structured interviews is borrowed on the research because of some questionnaire that are formulated in order to guide interviews “A questionnaire written to guide interviews is called an interview schedule or guide .This provides the researcher with a set of predetermined questions that might be used as an appropriate instrument to

engage the participant and designate the narrative terrain “(Vos et al 2011: 352). On this research the researcher formulated questionnaires into four categories; which are referred to traditional initiation candidates, teachers, parents and church ministers.

Semi-structured interviews are flexible. It makes the researcher and the participant to be comfortable, relax and they are able to follow up particular questions that emerge in the interview and the participants are able to explore in a bigger picture. It is relevant in his research because the issue of traditional initiation is controversial and personal. Because of its controversy the interviews shall be guided instead of being dictated by the schedule. “The participant share more closely in the direction the interview takes and they can introduce an issue the researcher had not thought of. In this relationship, participants can be perceived as the expert on the subject and should therefore be allowed maximum opportunity to tell their story “(Ibid, 352). Questionnaires are open-ended and gives directions that the researcher wants. Since questions are open-ended it is good to apply narrative research which allows people to share their stories freely.

Narrative research

Narrative research has many forms it can be phenomenon meaning that it can be studied because is not fully understood. It can also be a method. It can be a procedure of analyzing stories that are being told. On this research, the researcher is using it as a method, “it begins with the experiences as expressed in lived and told stories of individuals” (Creswell 2007:70). According to Wimberly “narrative method organizes families and does not impose sanction or inequality, it understand the function of scripture in rebuilding families and it has got a dynamic approach to scripture” 1997: 3). Therefore due to this, narrative method give an approach and an enquiry in the biblical text applying them to the African family’s storytelling and their lives especially initiation people and their families.

3.2.2 Cases Study

Case study research involves the study of a case within a real-life like traditional initiation among the Basotho nation. Case study is not a method but a choice of what is to be studied. It is a “qualitative approach in which the investigator explores a real-life, contemporary bound system (a case) or multiple bounded system (cases) over time, through detailed in–depth data collection involving multiple sources of information ...and reports a case description and case themes” (Creswell 2013:97). “The purpose of case studies is to collect comprehensive, systematic and in-depth information about particular cases of interest” (Kombo & Tromp 2009: 93). Even though the research is about traditional initiation, the cases of it are different and stigma. Therefore, it is necessary to use case study approach to inquire the truth in different people who are affected and those who affect them.

The case study is designed to help the researcher to learn through the analysis of actual events. It is a written description of an actual event in the ministry, whereby a caregiver must take decision by re- entering in the space of the suffering souls, in order to experience the tension once again. The researcher begins with the identification of a specific case, in this research the case is the stigmatization caused by the church towards Lebollo people.

The case study helps the researcher to focus on the common, ordinary issues like lebollo, which was taken as an essential traditional customary practice as early as the formation of the Basotho people of Lesotho. The intention of conducting the case study is very important because the researcher will treat the case in a unique manner in order to keep confidentiality. Creswell highlighted well that “a hallmark of a good qualitative case study is that it presents an in-depth understanding of the case. In order to accomplish this, the researcher collects many forms of qualitative data, ranging from interviews, to observations, to documents, to audiovisual materials. Relying on one source of data is typically not enough to develop this in depth understanding” (2007:98). The researcher has already collected the church documents that are taking about human dignity and to

avoid being bias the questionnaires are helping him to meet different groups that are concerned.

The researcher at the end of the interviews, make a conclusion about the overall meaning derived from the cases. He concludes it at point of decision. In this way, the researcher returns to the dilemma, which he identified at the beginning of his research.

3.2.3 Limitations of the Study

This work is limited to the affected people who participate in lebollo, church leaders and parents of initiated. Like any other kind of study, a researcher cannot fail to have some challenges in the development of this research. The difficulties a researcher might encounter are as follows: First, traditional initiation is secret. Its information is not supposed to be known by outsiders. It is reserved for initiated men and women only, with this result it might be difficult to find men who will be willing to be interviewed and they will be very selective on what to share in order to protect the secrecy initiation.

Secondly, this research is based on the understanding of Basotho traditional initiation and rejection caused by the Church. It does not cover other denominations like charismatic churches.

3.2.4 Ethical Considerations

Due to the sensitive nature of the study, confidentiality will be the priority in order to protect the participants and their names. A researcher will consult participants and inform them about the importance and his intention of the research project. They are given written informed consent forms and signed them that they agree to be interviewed and secrecy will be kept. Where necessary sydo-names will be used.

Preliminary Conclusion

The shepherding model of caring for the soul is the key in addressing the issues that are stigmatizing other people. The church must be a fortress for the initiation people where they get protection and nourishment. The church has to play a visible role of shepherding her people in state of stigmatizing them. She must not be silent when her people are not cared for.

Every human being has a right to embrace his or her culture without any fear. The church is the body of Christ and therefore she has to be Christ like. Her prophetic role of speaking for the voiceless voice has to be seen on the Lebollo people. Lebollo people need the wisdom of the church to correct them where they have gone wrong so that they can be part of the community again. It is the role of the church, in order to deconstruct the life of Lebollo people in a positive way in order for them to share their positive elements that they learned when they were at initiation school. The full understanding of Lebollo will be explored in the next chapter.

CHAPTER FOUR

4. 0. Background of Traditional Initiation among the Basotho (Lebollo)

Introduction

Basotho understood traditional initiation as school for boys and girls. “It is the base on which all their civil, political, social life rests, and is or rather was, to the idea of national security, what the cult of the manes was to personal well-being. It has always been the aim of circumcision to make the boy into the man, and a member and defender of the tribe (Ellenberger 1997: 280). This was a central doctrine and aim of traditional initiation. The villagers as nothing considered those who did not attend Lebollo. They were not trusted into anything; their own parents could even disown them. “They were called by the insulting epithets of *Leqai* ‘uncircumcised’ and *moshemane* ‘little boy” (Casalis 1997:263). They were indelible stigmatized by both men and women there rest of their lives. Therefore, because of stigmatization, the researcher will discuss and explain the traditional initiation among the Basotho people of Lesotho as way of finding the epistemology. The researcher will only focus on male initiation only.

4.1 History of Traditional Initiation among the Basotho

Historically, Lebollo started by a man called Ratlali. Some oral tradition argued, “The Bushmen taught the Southern Sotho how to circumcise their youth. Other oral tradition credits Ratlali, in 18th century Koena chief, with having composed or perhaps codified much of his song used by the dominant Koena lineage in those ceremonies” (Gill 1993:54). It is evident that Ratlali inherited initiation from the San community. History scholar, Ellenberger (1997:280) indicated that the Bantu said that they took the custom from the Bushmen, who, it was suggested, were the descendants of the Troglodytes of Mount Sir, and the Basotho had a tradition, supported by a circumcision song,” which revealed that Moroa (Bushman) in his wisdom taught them the ‘*hloerere*’ or method to do the operation. Others concede that Bushmen inverted circumcision. But according to another and more probable source the ‘Moroa’ taught them a better way of doing the

operation because of the frequent deaths that occurred when using the former method...this consisted of replacing one of the testicles by little polished stone picked up in a river bed” (Laydevant 1952: 58).

The reader need to note that, Bushmen had two method of circumcising. The first one was called *leripa*. It is similar to the western way of circumcising. The penis was “cut around and the foreskin was removed by cutting around its base, where its inner layer is attached to the margin of the glans penis at coronal sulcus” (Clark 1985:107). The intention of *Leripa* is to leave the forehead naked so that the foreskin cannot cover it and the second one was called *koena* (crocodile). *Koena* is different from *leripa*. They were cutting on the attachment of the margin of the glans penis only (Mosele) so that the foreskin can open up the forehead. There is no clear evidence whether Basotho use the same style of bushmen even though the documents affirmed that Ratlali; learned from the Bushmen, because *Lebollo* is *koma*, (secrecy), it cannot be opened up.

Lebollo became central to both the homestead and the chieftainship by the 19th century. It was chief and his counselors who were deciding when is a right time for boys to be taken to the traditional initiation, usually those between the years sixteen to twenty. They were going together with the son of a chief. “These age-mates would be then be bound together the rest of their lives as a regiment under the command of the chief’s son, ready to fight or perform other tasks for him whenever necessary (Gill 1993: 54). We see the same spirit of unity among the Maasai initiation rites whereby “the young people who have been initiated together become mystically and ritually bound to each other for the rest of their life: they are in effect one body, one group, one community, one people. They help one another in all kinds of ways (Mbiti 1969:127). *Lebollo* promotes an element of togetherness amongst the initiates and the community benefits because things are done equal. In conclusion, traditional initiation was the school of formation for boys and girls so that they can be good future husband and wife in building family life. *Lebollo* has different concepts among the Basotho. The researcher will elaborate more about the *lebollo* concepts so that the reader may understand the topic better.

4.2 Conceptual Framework of Lebollo

Lebollo has several meanings, among the Basotho. Between birth and puberty many things happens into person's life. Many rites are performed and prayers are said to enhance the individual's vital powers in other words, ancestors are considered the guardians, protectors and conscience of the community. Lebollo marks a change and passage to maturity. Magesa explains that "initiation also refers to the process induction into certain groups and societies, blood-friendships, oaths of secrecy, or commitments to a certain cause, and so on" (Magesa 1997: 93). From the explanation above, it is true as well as among the Basotho culture. Lebollo has four meanings:

The first meaning refers to the tapering-off the umbilical cord from a newly born baby (ngoana o bolotse) ...the umbilical cord is discarded by burying it. This signifies a bond a child has with the soil of its origin. This explains the anger people have should they have be removed from their birth place, shaving the baby's head, smearing the floor with mud and slaughtering a sheep for thanksgiving and welcome of the baby into the family celebrate Lebollo. When the baby shown a live sheep, Basotho would say 'our child we welcome you into the family. This is your sheep, accept it'. The sheep would then be slaughtered and all those women who brought showering gifts and other services for giving birth would be invited for merry-making. It is after this celebration that a baby would be given a name" (Matobo, Makatsa &Obioha 2009: 106)

This passage is done five to seven days after the baby was born. The tapering of the umbilical cord is an initiation of child to the new world. A baby is introduced to the ancestors for protection, thanksgiving, blessings and it is given a family name accordingly. The umbilical cord is buried secretly by the midwives, for the protection of the baby and mother from the witchcraft (Boloji). Lebollo la masea (initiation of babies) is linked to the circumcision of the Jews which was to be done on the eighth day after the birth of the male child (Gen 17:12-14).For the Jews, circumcision was not a rite of passage, but a fundamental part of their identity as the Chosen People of God. "The rite of circumcision was a sacrament of initiation into the covenant, the means by which entry into the covenant family of Abraham was granted (Hahn 2009: 153).

For Basotho is a rite of passage and it signifies joy to both women, men and children. People are partying, there are different games that are played. If a baby is a girl, all the young girls in the village come to pay homage by coming with different toy gifts that are used by women at marriage.

The aim is to remind a baby that in future she will use those gifts in her family. Toys such as, pots, matches, brooms, vegetables, etc. They play Mantloane. Mantloane is a game of children that they play as if they are wives and husbands in the small homes. If a baby is a boy, all the young boys come with their toys such as walking sticks, knob Kerr, spears, shields, etc. the aim is that, when a boy grows he will defend the nation by being a warrior.

The second meaning of initiation refers to a circumcision at the modern hospital, which is more western. It is only for hygienic purposes. There are no rituals that are performed at this time. In short, there is nothing special about it. Recently it is even given a nickname; *rola katiba* which means take off the cap. It means to remove the foreskin during the circumcision. Boys still feel that it should be treated secretly. Hospital circumcision is not considered as a proper Lebollo amongst the initiated men. Boys can go to traditional initiation after circumcising from the hospital. The third meaning of Lebollo is when the cattle leave the kraal in the morning for grazing. *Khomo li ea bolla*. This is just a spoken language that the cattle are going to graze in the morning.

The fourth is the rite of passage which signifies an entrance into adulthood. At the beginning of the process of initiation, the initiates are physically separated from the community, and then sent to an isolated place, where they have no contact with people from their community. The initiates are not aware of their status in the community and they receive the instructions from the elders and learn more about community life. This is the type of Lebollo that the researcher is researching about which is stigmatized by the church. This kind of Lebollo needs a proper preparation before boys can be initiated. The process of preparation is called Linakeli (Preparation).

4.3 Preparation (Linakeli)

The general objective of Linakeli is to help the boys who want to be initiated to learn Koma (secrecy of Lebollo). Koma remains the mystery to the uncircumcised. Linakeli are somehow similar to pre-novitiate, the general objective of the pre-novitiate is to help the individual to choose freely, as a believer, the consecrated life as his personal ideal. The pre-novices discern their vocation. Even the boys who attend linakeli are given chance to develop a new disposition, to join lebollo people freely by leaving their previous life behind. The newly initiated men (maphura-khoahla) train them; literally, maphura-khoahla means eaters of roasted mealies. Maphura-khoahla normally pretends to the boys as if they are going to hunt a mole cat (nakeli-singular- Linakeli -plural) at night while people are sleeping. "When they reach a certain chosen spot, there is no more question of the hunt; they are informed outright that the time has come for them to prepare their entry into the circumcision class which begins the following months or years. For this they are told to hide themselves in the bush (ho qacha) and bring firewood. Under the direction of the elders (Maphura-khoahla- eaters of the roasted mealies" (Laydevant 1952:55). The period of Linakeli helps the boys to be prepared for the decision-making to enter lebollo.

The newly initiated men (Maphura-khoahla) choose suitable environments who were the candidates previous year. They act as advocates between boys and elderly men. They are intermediaries in the sense that they assess the boy whether they are ready to be initiated by informing the elders the intention of boys.

When the advocates are satisfied with the preparation. They advise one of the boys to decide to be initiated by his father or chief. "The boy's father prepares for the occasion by informing the family his intention to have his son initiated. He would then inform the local chief and his neighbours (Mokorosi 2017:97). However, if he is a chief, and his counsellors will decide to initiate boys. Anyone who is fit or ready enough to initiate boys must have the following requirements, which are necessary for traditional initiation:

Sorghum, Lengope (suitable place for training), traditional doctor (Ngaka), mekhahla (Cow skin) and poho (a Bull).

4.4. Basic Requirements

The one who wants to initiate boys must prepare for the traditional initiation by planting enough sorghum, the harvest of which would be used for these requirements: “food at lodge Mophato), brewing beer for the pass-out ritual, (Ibid: 97). Food is a basic need. The primary requirement is Lengope (suitable place). The owner of the initiates ask permission from the chief where boys will be collecting fire wood and learn the secrecy of Lebollo. The place should be located where it is possible to make this experience and where those aspects of lebollo are evidently and experimentally present. In such situation, boys will be in a position to learn without disturbance, places such as valleys, mountain, rivers or any hidden environment, which is quite.

Secondly, Ngaka (Traditional Healer), the famous doctor, diviner and Wiseman who will strengthen the boys with lenaka (horn). The Basotho use a horn to store their medicine, the horn became known as a medicine container. It became the substitute word for medicine (Makobane (eds) 1995:182). He also protects the site of mophato and mophato (lodge) itself with lenaka. “He is the consultant on all matters pertaining to the health of the initiates, even more particularly with their relationship with the unseen sphere of the activity of badimo and baloi” (Setiloane 1976: 37). Traditionally, witches were regarded as an embodiment of evil. They are a convenient scapegoat for the problems of the community. Lebollo people don’t want the boys to be disturbed by evil things when they are in the mountain that’s why ngaka is important to be there.

Thirdly, Mekhahla (Cow skin) are used as blankets for the boys. They wear mekhahla during the period of initiation. If some boys are first born, they are given by their uncles and if they are not first boys they are given by their fathers. Some rituals are performed when the boys are given mekhahla. When the above requirements are fulfilled then the

initiation process starts. It starts with five significant steps: seclusion, instruction, physical impression, integration and covenant.

Lastly, Poho (a Bull). A bull is used as a sacrifice, which offered to the ancestors. Men slaughter it. It is completely devoured by the men of the tribe in a sort of the general communion with the ancestors. The procedure of slaughtering is very religious. As it is slaughtered by men, “as it hits the ground, before it is dead, the traditional doctor rips off a shoulder which he roasts and rubs with magical medicines, part of this meat is reserved for the circumcision ceremony” (Laydevant 1952:56). The bull will try to stand on its three legs, bellows losing its blood abundantly awaiting death to deliver it from its sufferings. This procedure is not only religious sacrifice but also a lesson for boys that they need to be brave and endure difficulties of life in future, as they will be the warriors of the chief. When all these requirements are available the process of traditional initiation can start.

4. 5. The Significance of Lebollo

Basotho use Lebollo as place where the boys and girls were given the lessons in morals, endurance, faithfulness and family life orientation. “The significance of initiation lies primarily in its function as a ‘rite de passage’, marking and effecting the transition from adolescence to adulthood” (Ashon 1952: 46). It is a period of formation whereby boys and girls undergo a very serious period of their lives. Therefore, there are five stages, which one needs to undergo to complete the rite of initiation among the Basotho. They are seclusion, physical impression, instruction, integration, and covenant. Covenant falls under the rite of instruction; it will be under the spirituality. These stages will be expounded individually and perceived their significance in the rite of passage from childhood to manhood.

4.5.1. Seclusion Rite

Seclusion is a beginning whereby the candidates are removed from the community. It is the first phase of separation that the boys start to prepare the process of Lebollo. It is the

community, which initiate the process. It is perceived as dying from being the member of the community until the initiates complete the entire process of lebollo. "In due time, the young candidates are secretly informed that their desires are about to be gratified, and that they will now become men. They immediately escape the town, and go and hide themselves in the fields, feigning a revolt, which is intended to give the adult population to understand that they are weary of the state of inferiority in which they are at present (Casalis 1997:263). During this time, the young candidates will permanently separate from their community. In other words, they are living in shacks, and sent to the place of their initiation.

They have practically no contact with people from their families except men only. They live in khotla, it is the time of great physical and psychological stress as the boys do not know or understand what is going on. Physical stress is whereby the boys are permanently move bare footed for the entire period of initiation and psychological, no contact with their beloved families. Life is turning to be hard, "the community is telling them that in a very radical way that without membership in a community a person is nothing" (Magesa 1998: 93). The only thing, which is in the mind of boys, is to be men. They are in the state of limbo what future awaits them. These periods of seclusion takes about three months. After follows, a period of physical impression.

4.5.2 Physical Impression rites

Physical impression is the rite of circumcision itself. According to Basotho, physical impression is the second stage of initiation. This is the most sensitive, intense and concentrated moment in the initiation process. It involves surgery. Scarifications of parts of the body are the usual types of operation for boys (Magesa 1998:96). Before the scarification, the boys are offered a meat of bull by a warrior, the procedure is that the boys are "compelled to make long fasts, and then their hands are tied behind them, and long strips of meat are dangled before their lips, until more fortunate than Tantalus, they contrive to seize a few morsels" (Casalis 1997:264). When they miss the piece of meat, they are given few strokes of lashes so that their body remains active and when they

catch the pieces are given officially so that they can eat it well. After that ritual, they are inoculated.

A traditional doctor inoculates the boys. They are inoculated hierarchically; *E moholo o phatsoa pele*, (The eldest is inoculated first), it was believed that if the younger boy can be inoculated before his elder brother “the medicine with which he was inoculated will make him mad” (Ellenberger 1997:281). The church has a negative connotation on the use of the medicine that is used by the traditional doctors. It is believed that some of the herbs were mixed with a human flesh in order to render boys bold and courage as Ellenberger stated (Ibid, 282). The church considers that as sacrilege. The human life has to be respected and treated with dignity. They boys were inoculated with the powder from the horn, with view to rendering them invincible in battle.

After the boys were inoculated with the powder from the horn (Lenaka la lira), they are circumcised by an expert in the use of the knife. This man is nicknamed ‘Thipana’ (little knife). The physical cutting takes place early in the morning. “The foreskin of the boys’ sexual organ is cut off;... the operation is painful but the children are encouraged to endure it without crying or shouting, and those who manage to go through it bravely are highly praised by the community” (Mbiti 1971:122). Among the Basotho, a special place is prepared near the lodge (Mophato), where there is a big rock that we may call it a rock of sacrifice because near it, is where boy are circumcised. The first person to be circumcised is called ‘kokoptje’ Bafokeng clan because their clan is considered the oldest of all the clans of Basotho. The process of circumcision begins in this way according to Laydevant;

When the first candidate has arrived, he discards all his clothing, falls on his knees, legs well spread apart and body resting on his heels. An assistant blindfolds him by covering his eyes with his two hands. The operator seizes the foreskin, pulls on it and cuts it off. If regardless of the instructions the child cries, the operation takes more time and the pain is extreme. If the candidate remains silent, the operation of foreskin is cut off, in one rapid stroke of the knife and the traditional doctor anoints the wound. An old man, initiated about 1880 told us that according to the ancient method no medicine was applied during the first eight days after the operation. As a hygienic precaution, the candidate placed a leather

washer over the penis so that the wound would not touch anything. For this reason the candidates slept on their backs, stark naked, their arms crossed on their breasts (1952:58)

Even though operation was very painful, the candidates are not allowed to turn over their side. If they turn, all of them deserve to be punished. A mistake of one is the mistake of the entire group. It is the part of learning how to do things collectively as a term. They are bound to be together the rest of their lives. The pain of cutting the foreskin is a sign of separation from childhood to manhood as Mbiti stated that “the cutting of the skin from the sexual organs symbolizes and dramatizes separation from childhood: it is parallel to the cutting of the umbilical cord when the child is born. The sexual organ attaches the child to the state of ignorance, the state of inactivity and the state of potential impotence (asexuality). However, once that link is severed, the young person is freed from that state of ignorance and inactivity. He is born into another state, which is the stage of knowledge, of activity, of reproduction. So long as a person is not initiated, he cannot get married and he is not supposed to reproduce or bear children. The shedding of his blood into the ground binds him mystically to the living-dead who are symbolically living in the ground. It is the blood of new birth. The physical pain which the children are encouraged to endure, is the beginning of training them for difficulties and sufferings of later life” (Ibid, 123).

After this process of initiation, the boys have entered the stage of manhood. They begin to understand that manhood is not a simple thing but it goes together with commitments and hardships. They are thought to endure blows and wounds without murmuring.

Initiated men have their own special slang, which they call things by their names. Life continues to be harder. *Ntho li bitsoa ka mabitso* (all things are called by their names). “Teachings are direct and overt and no longer by implication and suggestion. The initiands of either sex are thoroughly drilled in ‘Mekgwa ya borra rona’ (the ways and customs of our fathers). This is the point at which the older generations pass on to succeeding ones what they have inherited. The method of teaching is often negative, emphasizing the “don’ts”, respect for taboo and the consequences to individuals and the community of

ignoring it, rather than what they are expected to do as new members of the community. Repetition is used – the song and the dance are useful instruments of instruction – and the introduction of new thoughts and ideas” (Setiloane 1976:37). These teachings are leading us to the third stage of initiation, which is instruction.

4.5.3 Instruction Rite

The instructors give the instruction at the initiation school to the initiates verbally. The instructors are called Mesuoe, “From the verb ho sua means to make an animal skin soft and supple. In the same way, these instructors were to make the boys soft and supple that is fit for the community of adults, with important responsibilities in the homestead and in the larger political community of the chieftainship. Such a process involved working out the childishness and defects of their character, instilling more firmly the values of their society, and giving instruction on a wide range of topics” (Gill 1993:55). These are respected and dignified men. They are knowledgeable in law and customs of Basotho. Morally, their exemplary life is good and valuable in the community. That is why they are chosen to take the leadership role of instructing the boys.

According to lebollo of Basotho people, many subjects are supposed to be taught to the initiates. For example, purity, intellectual engagement, virtues, wealth, secrecy, Warrior ship, eloquence, family life, and spirituality. The instructors are supposed to make sure these basic elements are well thought. The period of instruction can last from three to six month depending from the instructors how the boys are instructed. The researcher explains the subjects in details.

4.5.3.1 Purity (*Bohloeki*)

Purity has been the concern of both Western and African. From the first group of the people who practiced the circumcision the Egyptians, they connected “circumcision with hygiene and cleanliness; this was the view of Herodotus, who looked upon the rite as a strictly hygienic measure” (Remondino 1891:35). Mats’ela in his book *Bochaba ba*

Basotho, agreed with the Egyptians that circumcision is meant for hygienic purposes. “*Ho pongoa ha mehatla ea maqai, ho ne ho ne etsa hore bao ba sale ba hlokile (ho n’o thoe maqai aa nkha)*, meaning that circumcision makes a men to be clean and pure” (1990:53). Uncircumcised men were considered smelling and unclean. Purity was one the teachings that were emphasized at mountain for boys. Boys were taught how to clean themselves by washing their hands before eating and after. It was not only physical cleaning, that the boys were taught, they were also taught morality and ethical conducts. In other words, how to speak well to the elders and young people. A good language was a sign of purity and stealing was a sign of impurity. They were taught justice and trustworthy so that they can be dignified men.

4.5.3.2 Intellectual engagement (Thuto-Kelello)

The initiates were taught how to develop their intellectual ability and how to understand the teachings that are thought. Setiloane mentions that the “method of teaching is often negative, emphasizing the “don’ts”, respect for taboo and the consequences to the individual and the community of ignoring it, rather than what they expected to do as the new member of the community. Repetition is used – the song and the dance are useful instruments of instruction - and introduction of new thoughts and ideas. Satire in song and verse is employed to draw attention to antisocial tendencies in behaviour” (1976:7). The instructors (Mesuoe) train initiates to understand koma and keep it in their minds without forgetting it. Any initiates that forget koma and not knowing how to recites it should be punished. “Each initiate recites his praise poem (ithoka) at the pass out of ritual. He starts his praise poem with a chant or solo. His comrades would then join with a short refrain and leave him to continue with his praise” (Mokorosi 2017:97). The recitation of praises is the measure on the thinking capacity and creativity that is expected to the initiates.

The instructors will be able to know whether the initiates can be trusted to perform several tasks in the community such as being a chief adviser, messenger, teacher etc. Lebollo is the school, which the Basotho made a deep impression on the human mind as a symbol

of moral, intellectual, spiritual transformation for boys. Failure of the initiates is counted on the instructors who are given the responsibility of imparting knowledge, supervising, and disciplining. Therefore, this might agree with the church concern that “the weakness of morality, which is the necessary result of long ages of Paganism, neutralizes the little good which might arise from this rude catechumen ship” (Casalis 1997:261). If the boys are not well initiated on the matters of morality might tarnish lebollo and good teaching of it.

4.5.3.3 Virtues (Makhabane)

A virtue is a habit that accords with human nature, rendering power to the operation of that nature. It is a good habit either in the intellectual or in the moral order. It is a good habit of reason by which we live rightly, as initiators. Human beings by nature are born good and always are looking for goodness. In order to perform good deeds, there must be some moral rules, which are guided by reason, which make people to choose what is good, and avoid evil. Lebollo is one of the places, which the boys are taught good behaviour, and they are taught to drive out the vices from their hearts. They are taught to “bear sufferings courageously, and to drive vice from their hearts, they are scourged frequently, without mercy; and while the switch hisses through the air, and comes down upon their naked limbs, their castigators cry out, ‘Amend your ways, Be Men! Fear theft, Fear Adultery! Honour Parents! Obey your Chiefs” (Ibid 264). All these teachings are preparing boys to live a better life. Initiates are encouraged to leave a virtuous life by respecting the elders, obedient to the chief and be brave. Initiates are supposed to have virtues of fortitude. Fortitude ensures firmness in difficulties and constancy in the pursuit of the good. It strengthens the resolve to resist temptations and to overcome obstacles in the moral life. That is why the laws are very strict and harsh because boys must be men. “The laws allow that any pupil, who seeks to escape severities by flight should be put to death” (Ibid, 264). Basotho men believed that escaped initiates (Mongala) should be killed because he is not a man enough to endure difficulties of life.

Virtue goes hand in hand with conscience (Letsoalo) and internal efficient principles of moral action. They are necessary for moral life. A virtue is “a habitual and firm disposition to do good” (CCC 1995:1833). People are more concerned about lebollo nowadays because it does not fulfill the purpose of a good life to the boys. It is also the challenge that the church is having about lebollo. If these instructions are given to, the sober mind and boys leave virtuous life, which allows them not only to perform good acts but also to give the best of themselves. Lebollo tends boys towards the good with all their sensory and spiritual powers. Initiated men pursue the good and choose it in concrete actions in their families and community at large.

4.5.3.4 Economic development (Leruo)

The initiates were taught the spirit of loving the country and its resources. The care of nature and the nation at large. Mophato (lodge) is a suitable place where the boys were performing different tasks. “Skills such welfare cattle-raiding and basketry were improved” (Gill 1993:55). Initiates were waking up early in the morning in order to perform those tasks. A true Mosotho man is one who follows recognized pattern of social living who shows maturity in what he does. He establishes his household (Motse) and he sees it as a household of his ancestors. His household is the foundation of mutual respect and regard for order. Economically he supports his household and develops integrity by honoring his wife. Setiloane highlights that “manhood is a matter, not of birth or material prosperity, but of human relationships. Only men of this caliber become leaders in the society” (1976:40). Initiated man must have a good personality, which is expressed by the word ‘seriti’. Every initiated man is taught that his personality (seriti) is seen at his household. Therefore, the importance of caring of the household is the sign that initiated man will be able to care for the nation. Caring for the nation is to keep secret the matters of the nation. Secrecy must be emphasized in the initiation school.

4.5.5.5 Secrecy (Makunutu)

Lebollo itself is secrecy; whatever is happening in the mountain is kept a secret that is why it is called koma. Confidentiality is a virtue. A virtue is habitual and firm disposition to

do well. It is necessary for initiated people to keep confidentiality in the matters of men happening in the mountain. A traitor (Lehlaba-phieo) is unaccepted by men. He can be killed because men are taught to be secretive. They become secretive even to difficult matters such as death. If it happens that one of the initiates dies while still in the mountain, “the matter is kept secret until the process of initiation is over. Then a messenger places himself silently before the parents of the deceased, breaks a vessel of clay at their feet. The lamentations which immediately burst forth prove that this symbolical action is but too well understood” (Casalis 1997:264). The matter is unquestionable and is known by men only.

Initiated men should be able to keep the secrecy of the nation, family and of men especially the teachings that they received while still in the mountain. Matters of men are not discussed with uncircumcised men. “A man who is not circumcised was, at one time, thought nothing of his parents would disown him, no girl would have anything to do with him, and he was called by insulting epithets of Leqai (uncircumcised) and Moshemane (Little boy)” (Ellenberger 1997:280). Uncircumcised men considered not having ability to keep secrecy and therefore they are untrustworthy. The men who keep confidentiality can be trusted to fight for the nation and protect confidential documents of the nation. Traditional initiation must assist and encourage boys to have the spirit of confidentiality, which leads them to be warriors.

4.5.5.6 Warriorship (Bonatla)

The initiates are taught how to protect their families and how to fight for the country. They learn life in hard way as to prepare them for the hardships of life. Hammond-Tooke supports that “a feature of all the initiation schools is the subjection of the initiates to various hardships and ordeals. Beatings- either routine or for some real contravention of the laws of the lodge- unsavoury food, a prohibition on the drinking of water, uncomfortable sleeping conditions (the schools are traditionally held in winter), and long, cold sessions, bathing in icy rivers are the ordeals most common encountered. They are intended to discipline the boys and prepare them for hardships of manhood” (1974:230). The hardships help the Basotho initiates to be brave and learn how to bear sufferings of

life courageously. “They receive daily instruction in the use of arms. They learn how to throw the javelin with precision and swiftness, to whirl round in the air a formidable club, and to ward off, by means of a little square shield, blows of the enemy, from whichever side they may precede. To accustom them to bear suffering courageously, and to drive vice from their hearts, they are scourged frequently, without mercy; and while the switch hisses through the air (Casalis 1997:263). These prepare the boys for better life in future that manhood is not child’s play. Many people today look with wonder at the way in which the Bushmen hunted and conducted the wars with their simple weapons such as stone-axes, stone-knives and spears. The same applies to the initiation school. The modern education have somehow affected this kind of education because people realized that the new education system provide a better training.

4.5.5.7 Composition and Eloquence (Boqapi le Bokheleke)

During the initiation period, boys are taught how to compose praise poems. Their Instructors teach them. They learn all the songs by heart, many of them is koma, which is the secret that is not supposed to be understood by uncircumcised men. “initiates were also tutored in the art of composing praises, to their chiefs and to themselves, whose proper expression or articulation constituted the important adult (male) quality of eloquence (bokheleke)” (Gill 1993:55). The initiates spent their time in thinking how to recite their praise poems. At the end of the initiation school, each one sing his own composition of praise poem. Creativity and precious gifts of rich vocabulary are expressed by through poetry. Much attention was paid to verses and poetical measure. When these entire subjects have been imparted to the initiates, the major one is a family life because initiation school is primarily meant to make a boy a man. As man, he has to be responsible in all the matters of the family.

4.5.5.7 Family life

Family life is very essential in the formation of boys in the initiation school. The initiates are taught how to handle the matters of the family. Traditionally, family has a wider circle of its membership. Family includes parents, grandparents, children, uncles, and aunts. It

is at initiation school where the initiates learn about their family lineage and its hierarchy. “Family also includes the departed relatives, whom we have designated as the living dead. These are, as their name implies ‘alive’ in the affairs of the family to which they once belonged in their physical life” (Mbiti 1969:106). The relationship between living and the dead is taught more in the initiation. The initiates, from the start of their inoculation, genealogical precedence are followed. “*E moholo o phatsoa pele*’... (The eldest is inoculated first” (Ellenberger 1997:281). Seniority is very important in the family life, because it helps with hierarchical order. The element of respect to the young and the elders is emphasized among the initiates. Family responsibility is one of the primary teaching that leads to a good marriage.

4.5.5.8 Spirituality (Borapeli)

Spirituality has several meaning. It is all about “attitudes, belief and practices which animate people’s lives and help them to reach out towards super-sensible realities” (Makobane (eds) 1995: 104). It is not a new term amongst the Basotho. “Traditionally Basotho talked of God as Molimo. According to the Sesotho language, the word ‘Holimo’ means ‘High”, and the word ‘Leholimo’ means ‘Heaven’. So then naturally taking the word ‘Molimo’ as it is, it means ‘One high in heaven” (Maboee 1982: 4). Christianly speaking, heaven is regarded as God’s dwelling place. Spirit means moea. The spirit is connected to the ancestors. When the boys are at the initiation school, are under the guidance of the ancestors. Magesa supported that the most central theme among the instruction is the value of life. “God as the Great Ancestor gives life, but human ancestors guard it. The ruler must protect life in the immediate community by seeing to it that the community observes the ethical demands of religion” (1997:95). The relationship between God and ancestors is more emphasized on the ancient Basotho prayer, which recognizes the superiority of God. It states that “*Molimo o mocha, rapela oak hale*. (New ancestor, pray to the old one), *Rapela Nkopane oa Mathunya*, (Pray to Nkopane of mothunya) (Makomane (eds) 1995:42). From this prayer, Basotho are very clear that God is more superior than human ancestors. It is only at initiation school where the catechesis about prayer could be taught since initiation school was only the school at ancient period.

It is true that through the period of instruction, spirituality was the core; however, there are some people who are negative about the spiritual teachings that are taught in the lodge. Laydevant reported, "In the lodge the candidates must call themselves children of Ratlali and not of God, (of Molimo). The informer went so far as to state that if a boy persisted in calling himself the child of Molimo it would result in a death sentence" (1952). It is very difficult to believe what the report from Laydevant because from the poems of the initiates they normally mention God as their creator and biblical text. Basotho prayer above clearly emphasized the superiority of God.

When the period of instruction is finished, the instructors inform that the men that the initiates are well trained and formed. They can be integrated to the community.

4.6 Integration Rite

At the end of the period of the instruction, the initiates are taken back to the community. They are no longer considered as boys but men. Before leaving the lodge, the initiates are shaved, this symbolized that all their childhood things are cut off. Their clothes, and all their belongings, they brought with them are left in the lodge to be burned. Leaving the lodge, Ellenberger mentioned that they say: "*shano sala mona, batho ba ea hae*' (Lies remain here, people are going home) meaning they returned home as men renouncing the vice of childhood. Then the Mophato was burned, and they were forbidden to look back at the spot where they were supposed to have left all the vices and follies of childhood" (1997:284).

When the lodge starts to be on flame, the initiates run away without looking behind them. The reason being that all the past things including what happened at initiation school are remained there. They are anointed with red ochre the whole body. They start a new life with new blankets, sticks, knobkerries and they are introduced to the chief who as devoted men. They are welcomed with a big feast. Their relatives come to welcome them. There

is a plenty of food and drinks. It is the day of joy; the initiates sing their praise poems that they learnt from the lodge. They integrate with the community at large.

This rite done to initiation causes them to be stigmatized by the church. The research is going to highlight the things that brings the conflict between the church and lebollo, which leads to the stigmatization.

4.7 The church and Lebollo

Historically, the missionary church found the Basotho having their own customs, the way they lived. Lebollo was one of those customs. The church found it being practiced. Lebollo as school is a place where boys were given the instructions such as; spirituality (Borapeli), respect to the elders and ancestors. The church found it difficult to acknowledge it. This brought misunderstanding between the church and lebollo as the results lebollo people are stigmatized. It is essential to talk about the short history about the Christianity among the Basotho before.

4.7.1 History of the Church in Lesotho

History told us that the Paris Evangelical Mission Society introduced Christianity in Lesotho in 1833. At the present is called Lesotho Evangelical Church. They are the pioneers of the message of God among the Basotho. Their work was not only preaching and teaching but “they were valued more for their political and secretarial services and for the educational than for their religion, which, with its uncompromising attitude to indigenous custom, and especially towards puberty schools and polygamy, could have little real appeal to the Basotho,” (Sheddick 1953:67). They were acting as counselors of the King Moshoeshoe during the difficult time with the British and the Boers. They were respected more on the political understanding than on the religion.

The second group of the Christians was Roman Catholic Church in 1862. The first Catholic missionaries who came to Lesotho were Missionaries of Oblates of Mary Immaculate from France. One of the first missionaries was Fr Joseph Gerard and the third was the Church of England around 1875. These three churches were considered as the churches of King Moshoeshe I because he was the one who welcomed them. They were very helpful in his leadership. Both Roman Catholic Church and the Church of England were “more sympathetic in their attitudes towards the essential features of the life of the people whom they hope to convert” (Ibid, 67). They were different from the missionaries of the Paris Evangelical Mission Society, especially the Roman Catholic Church, their new mission was more understandable to Basotho social organization and their target was to please the King whom they treated with their rank of pleasing church authority, that made it easy for Basotho to follow them. The Roman Catholic Church claims the half of all Christian denomination in Lesotho.

4.7.2 Stigmatization of Lebollo

St Paul had a good approach in converting people to the Christ. Paul succeeded to convince his fellow Apostles and the elders of the church on the matter of circumcision of the newly converted gentiles. For Saint Paul one could be baptized simply and join the Christian faith without being circumcised. Therefore, Saint Paul’s position on circumcision can be summarized in the following verses: “For eternal things do not make a true Jew nor is real circumcision that which marked on the body, a Jew must be so interiorly; the heart’s circumcision belongs to the spirit and not to the written law.”(Romans 2: 28 -29). “For the important thing reside not in being circumcised or not, rather in keeping the commandment of God (1Cor. 7:19). His positive approach to the Athenians is the good example to the missionaries who came to Lesotho that was supposed to be followed. He said, “You Athenians, I see that in every respect you are very religious. For as I walked around looking carefully at your shrines, I even discovered an altar inscribed ‘To an

Unknown God” (Acts 17: 22-23). His excellent missionary work was based on his teaching on what people already knew and gradually attracted them to truth.

Unfortunately, Pauline approach of converting people was not applicable to the first missionaries who came to Lesotho not only the Catholic Church. The missionaries had a good knowledge about the good news of Jesus Christ but lacked a good approach to their converts. As far as the King Moshoeshe I welcomed the missionaries in his kingdom, and his people accepted Christianity, they had to be stigmatized by the missionaries. The researcher shall mention some of the elements that the church stigmatizes her people.

4.7.2.1 Paganism

Lebollo was considered as evil and pagan custom. The church is very clear that lebollo is a pagan practice. Blessed Joseph Gerald in his Diary of January 1865, as first missionary was very negative about lebollo. He said, “Recently we offended the old customs, connected with circumcision...young people who go to Satan’s college to teach obscene chants to the circumcised have a diabolic expression on their face that indicates clearly what they are doing there.” This was not a good approach pastorally by a man of God, especially a person who was a pioneer, because his teachings are still in the mind of some leaders of the church even to the present day. God creates Lebollo people in his own image and likeness. The respect of life from the time of conception has been emphasizes by the church. Life is sacred and it needs to be treated in a highly prolific manner. Humanity in its very essence derives its existence from God. This means that any human being has no authority to disrespect the other regardless of the culture one holds on. The custom of Basotho was attacked and not respected. This created a permanent wound that cannot be healed easily. How can people welcome Christianity if they are not appreciated by their norms? They are told that their customs is evil.

Fr Laydevant support that Lebollo was evil, because of the songs that are sang in the lodges (mephatong). He mentioned that the secret songs used have nothing to do with

neither religion nor divinity. However, in public life the Basotho often use invocations and prayers where divinity is directly invoked. We have been informed that in the lodges the candidates must call themselves children of Ratlali and not of God (of Molimo). The informer went so far as to state if a boy persisted calling himself the child of Molimo, it would result in a death sentence” (1952:60). The challenge of the missionary was to understand the language, which was very deep, not easy to understand it, and depending on hearsay. They concluded that it was true without having a concrete truth. It was not fare for lebollo people. Wisdom was not applied.

Gerkin’s talked about the wisdom, a man of God must be wise in dealing with the matters of the people. Pastorally speaking the first missionaries failed to pastor the flock of God according to Psalm 23, which leads people to the greener pastures. Gerkin spoke about the pastoral listening to the inner life of individuals. He said that pastoral care in the future has emphasized much on the inner life of a person. It is through wisdom that the church leader can have ability to listen and learn the custom of Basotho especially lebollo which is the heart of education system in state of talking. “A good pastoral care embodies the gospel in relationships by speaking to the inner being of individuals” (1997:88). Lebollo is the inner core of Basotho. Not anything negative about it can be tolerated and that leads to unhealthy relationship.

This unhealthy relationship that the church caused, stigmatized the Lebollo people because Lebollo is very essential custom in the formation of boys. The Basotho are angered by the church when they refused the lebollo. Ellenberger highlighted it very clear how Basotho felt about refusal of traditional initiation. “Indeed, nothing angered them more than the refusal of the first Christians to allow their children to go through it; for, in the eyes of the old men, and indeed of all the people, the abolition of circumcision meant the decadence of the tribe; and the refusal of the Christians to continue the practice was an unheard-of thing, dishonoring to the ancient customs of their forefathers, and calculated to upset the fundamental principles of society” (1997:285). The treatment that the missionary church gave her people was living her people in dilemma, whether to follow

the custom practices or Christianity. Christianity came as an opposite of Basotho custom because there was no healthy discussion and lebollo is a heathen practice.

The approach of the church towards her own people is not making them to understand the negative side of the Lebollo because she is harsh. In state of preaching, a message of Christ like Paul, the missionaries, protestant and Catholics, had to focus on the abolishing lebollo. They were getting advices from their adepts. "The church had to take a definitive position against the initiation school. Against this opinion, we have the statement of a native catechist who was severely beaten and led by forces to the lodge where he stayed nine months. He maintains that the intention of trainers, even when they use obscene language, is not to corrupt youth, but rather to give them the horror of indecent things" (Laydevant 1952:60). It is through the ministry of the church to protect and guide her people as the Psalmist said in the Psalm 23. The church cannot take one side of the story and conclude.

It is clear that the church is against, the lebollo but the reasons given in the above story is open for discussion. A point of interest is that the Christian are not supposed to be with the heathens. As we hear the story of man called Mokoanyane that after his conversion to Christianity, he withdrew "his nephew from among the candidates, which the old chief Mokhachane was preparing for initiation. As he was leaving, he received a blow on the head from the club. Turning, he saw Old Mokhachane with one hand holding his mantle, and in the other his club raised for another blow" (Ellenberger 1997:285). This led misunderstanding among the relatives, peer groups and even the church.

The stigma is inclusive because it affects both children and the parents. The church gives the penance and lebollo people have their own penance to the once who their sons are in the mountain. One of the catechist mentioned, "It must be remembered that while their children attend the lodges the parents and the trainers are bound to strict continence. To violate this prohibition would cause serious incident to their children. This prohibition is

applied to action only, not to obscene language. On the contrary such language is highly recommended” (Laydevant 1952:60). In other words, there will be no harmony between Lebollo people, and Christian, because they are stigmatized as heathen and pagans.

4.7.2.2 Sacrifice

The missionary church was very negative about the slaughtering of a bull that was mentioned above that was offered to the ancestors. According to them, it resembles the cult of Mithra. Mithra was the mystery of religion centered to gods during the time of the Roman Empire. It is very bad because Basotho have a very close relationship with their ancestors. The sign of blood is to invite the ancestors during the initiation period. The church labeled them as pagans.

According to Basotho, “the only way of communicating with the ancestors is through sacrifice that is by slaughtering an animal and by its blood follow into the ground or by pouring a libation of beer on a shrine. While bloodletting might appear to be bizarre in a culture that depends on abattoirs, it is not so in a culture where sacrificial animals are slaughtered as a matter of course. Communication with the ancestors is affected by means of blood. The blood of the sacrificial animal of offered to the ancestors because blood is the symbol of life, ‘it represents the most precious gift one could offer, blood symbolizes in its fullest extent the life of the individual’. The blood offered to the ancestors brings them back to life” (Makobane (eds) 1995:55). The missionary did not understand the meaning of blood, maybe they thought that Basotho were practicing the Old Testament style when blood was sprinkled before the alter or poured at the base of the Alter (Lv 4:6-7). The missionary church is supposed to understand that the custom of spilling blood is a taboo and alive in state of humiliating Lebollo people.

4.7.2.3 Initiation Horn

Lenaka was used to protect the boys from the evil spirits and it was used to strengthen the boys. But the church stigmatized lebollo people that they are murders, that the use of

human flesh as magical medicine in the initiation lodges as well as the crisis or ritual murders... according to very trustworthy sources, we know that in former times a hunt called 'mulutsoane' was organized in time of drought. In this hunt, a little forest was surrounded and all the animals and people in that forest were killed, including a certain person chosen previously by the chief" (Laydevant 1952:87). This superstition made lebollo people not to be welcomed by the Christians. Lebollo is a secrecy that cannot be revealed and people believe that it is true and men cannot open up their evil acts. How can they feel free to praise God if they always stigmatized. Lebollo is an old custom but still exist even today. In the mind of some of the Christian, they believed that it is true even though no one can justify whether is true or false. The matter of the truth that we are sure is that lebollo people are stigmatized by the church.

Healing is a central function of the church. In the Gospel, we see Jesus Christ who has pity and compassion for all those suffer. He could not turn against the sick and possessed by the evil spirit. He cared for them. He bought comfort and healing. Therefore, the church was supposed to understand better the practice of Basotho on the use of a horn. The church failed to be Christian but became emotional. These was one of the source of the destruction between her and lebollo people.

4.7.2.4 Penance

There are various form of penance, within the Catholic Church, which are given to Lebollo people according to where they leave. They penance that are given are realistic and demanded a sacrifice on the part of the penitent to carry out penance such as cutting trees, building the church and be burnt to go to the initiation again. One example is for the men who wanted to be forgiven by the priests and they were given "the public penance of standing at the church door during mass, for three years... as penance, and task of building two chapels in the villages" (Gerald 1874: 114).

The painful one is when one of the parents apologizes for their son who went to initiation without their permission, they are told not to receive communion until their son comes back. Parents are considered as being not exemplary to their son. If they refuse to obey any penance that is given to them, they are considered being disobedient and undermining the church authority. Most of the people who did not obey the fine are cut off from the church. "The person would be ostracized. Ostracism always carries with it some stigma. They will be treated with caution and suspicion" (Makobane 1995: 94). These make people to feel lonely and less human in front of other Christians. One thing that Lebollo people hate is to be ostracized and be stigmatized. Since lebollo is not an individual affair, so it needs the whole family to reconcile with the church. It is an inclusive reconciliation for the entire family when they finished their penance.

4.7.3 Re-Entry and Reconciliation in the Church after Initiation

It is necessary to gather, reunite the Church and her people of the Gospel under the inspiration of the same Spirit. Unity leads to strength. As long as we are alone and each one seeks his own interests (cf. Phil. 2:21), the Church shall accomplish nothing, and she will be defeated. When the Church is united with Lebollo people, seeking the interests of Jesus Christ, then we will accomplish everything, and we will overcome all things. That is why our Savior prayed, "I pray, Father, that they may be one as we are one." (John 17:11). The spirit of togetherness is one of the basic elements that Lebollo people are good at. As it was said earlier that when boys are at initiation schools, they do things together for life. Integration is also the part of their rite. As the Christians, they believe that after the initiation, they have to go back to the church. Acceptance by the church is very important. When they finish their penance, it is the duty of the church to reconcile with them. Reconciliation goes together with forgiveness.

Makobane stated, "Forgiveness of sins without proper healing of those who have sinned and those sinned against does not sometimes become a good exercise. Interpersonal need to be our priority. To be reconciled with God alone while one does nothing with the people concerned seems to make a mockery of the sacrament" (1995:100). The church

does this mistake to Lebollo people. She welcomed them in the church while some of the Christians have not been healed and Lebollo people too. The process of re-entry becomes theoretical instead of being practical because there is no proper healing. The element of stigma becomes an internal issue amongst them.

Rev Maboe in his Book called *Modimo, Christian Theology in a Sotho Context* made clarity about theory and practice. "Theory means an explanation of something that exists; and practice means an actual performance of that which has been explained" (1982: 55). The church on the sacrament of reconciliation becomes only theoretical by giving absolution to the people who are still having some questions and doubts that is not pastoral. Practically, the stigmatization of Lebollo people exists in the sense that those who went to initiation school cannot be given practical position in church immediately after the penance and re-entry. Example is one man that told the researcher that he failed to be a church choir because he was told that he is heathen even though he went for the conversion. There are many cases of that nature. Therefore, the church must be very practical and pastoral when handling the reentry of Lebollo people.

Reconciliation is a healing. The church must condemn any practice that hinders the faith of Lebollo people. She has to enter into the space of the Lebollo people in order to stop the cycle of stigmatization of her people. Christ encountered many people with different diseases but he was not stigmatizing them. He was healing them. It was his responsibility and he was not discouraged from his work of healing by religious laws of the Sabbath observance or by opposition of the Pharisees. It is time for the church to go beyond the customs and norms of the cultures and treat people as the image and likeness of God.

Preliminary Conclusion

Traditional initiation among the Basotho has been a school of formation for boy and girls. Its significance is the transition from adolescence to adulthood. Boys received the education, which help them to live good morals and endure difficulties of life ahead. Its training prepared them to be useful in the society. The researcher researched this Lebollo about its background and significance. The main objective of this chapter was to find out why the church stigmatizes Lebollo people after making a proper research about the meaning of Lebollo. The elements of stigma were highlighted in the research.

The following chapter will give the full meaning of the stigma that that the church caused to her people by interviewing three groups of the people: lebollo people, parents and church ministers who is part of the living human documents. They give the practical understanding of the stigmatization and the church response for that.

CHAPTER FIVE

5. 0 INTERVIEWS

Introduction

In the previous chapter, we were discussing about the background of traditional initiation and its significance. Why the church stigmatized Lebollo people. This chapter gives the primary information of the research. Relevant people were engaged by interviewing and questionnaires, which were asked in a form of unstructured and semi-structured interviews. The semi-structured interviews were borrowed on the research because of some questionnaires that were formulated in order to guide interviews.

The researcher formulated questionnaires into three categories. They are referred to traditional initiation candidates and teachers, parents and church ministers. The questions were asked orally to the people who went to traditional initiation school, parents and church leaders. Interviews were conducted to fifteen people. Five were traditional initiation students, two traditional initiation teachers, four parents of the traditional initiation candidates and four pastors. They were done on one to one as to keep confidentiality and special care in terms of protecting the identities of the participants. The qualitative approach that was used was the case study. The case study helped the researcher to focus on the questionnaires about the stigmatization of lebollo. The cases were treated in a unique manner in order to keep confidentiality. The cases will be reported according to three categories. The first one is based on the Traditional Initiation Candidates and Teachers (Basuoe), the second one is based on parents and lastly is the church ministers. The names that are used are not real as to protect the interviewed people.

Next page

5.1 Case Studies of the Traditional Initiation Candidates and Teachers (Basuoe)

5.1.1 The Story of Kokoptjoe

5.1.1.1 Background

Kokoptjoe was interviewed on the 15th May 2018 in his village. He is twenty years old. He grew up in a rural area where culture is respected. As a young boy, he went to Catholic school; from primary school to high school. He was an Altar Server in the church until he finished his metric. After metric, he asked his parents to take him to traditional school. His father was very happy about his decision but his mother was not in support. He was eighteen years old when he went to initiation school.

Kokoptjoe liked traditional initiation with all his heart. He went freely without being forced by anyone else. He said that he wanted to be a real man, because both men and women do not respect uncircumcised boys. According to him, Lebollo is a central formation of the culture of Basotho. Every Mosotho men must be circumcised. It is still relevant even at present time. He learnt Sotho culture at school but that is not enough because formal education is not preparing boys how to be real men. Modern education is good only to the suburb people. In the village, you are not respected and recognized by other men, as a man. Lebollo is an essential traditional custom of Basotho since the time of our ancestors. It is very important and he will take his children to lebollo too even though he has not yet married. He cannot stay with uncircumcised men in his family in future.

5.1.1.2 Kokoptjoe and the Church

After lebollo Kokoptjoe wanted to go back to church. Indeed, he asked his mother to escort him to the church so that he can talk to the pastor. His mother accompanied him since it was her intention to see him back to church. When he met the pastor, he was very happy to see his spiritual father. Unfortunately, he was not answered as he expected. He was told that he was a disappointment to the church, therefore if he wanted to come back to church he must forget about lebollo. He accepted everything from the pastor that he will never attend anything about Lebollo even though deep down, he was not happy.

Pastor gave him a physical penance of cutting the trees in the church's forest and carries them to church without asking anybody help or using oxen. He obeyed pastor's instruction. After one week, he finished his penance and went for confession. He was given an absolution by the pastor.

He wanted to continue his ministry of serving on the altar but the pastor and other members of the church refused him. He was told that he is circumcised (Ke Mobulli), therefore he cannot go to the sanctuary. He will remain as Christian but not being an altar server. He felt like an outcast. He became very angry and stopped to go to church.

He suggested to the researcher that the church must stop to humiliate lebollo people. The church has to treat them like other Christians. Lebollo is not evil but is a custom of Basotho. Lebollo people believe in God. They are taught Christian principles such as unity, respect and good moral. Those principles are helpful to the Christian community.

5.1.1.3 Analysis of the Case Study

From the story above, the pastors and the members of the church did not do justice to Kokoptjoe. Justice means that all people should be treated with the dignity and honour given to them by God. The book of Genesis is telling us about the dignity of human person. It says that all people, men and women are created in the image and likeness of God (Gen 1: 27). The image and likeness of God gave us a great dignity and honour. It is a grave sin when people are deprived of this dignity and honour. The pastor did not become a caregiver to this man. He offended him; he became angry, disappointed, shame and felt rejected. All these caused the stigma to Kokoptjoe. He felt ashamed and guilt that Lebollo that he liked caused him to be a black sheep in the church.

Wimberly in his homily addressed the issue of shame and guilt as "being alienated from community, which produces a sense of being unloved, and people often seek social status and material wealth to satisfy the resulting need for love" (Wimberly 2011:21).

Kokoptjoe experienced exactly the same feeling when the church refused him to practice his ministry of serving.

The sacrament of reconciliation was not done properly because reconciliation is achieved when we can shake hands, drink, eat, talk and laugh together. Reconciliation is a situation in which, harmony and peace prevail in community life” (Mokobane (eds) 1995:98).

Again, during the sacrament of reconciliation there is always spiritual and physical support for the penitent. Pastor failed to heal the boy and sad part is to stigmatize him after a hard labour of the penance that was given to him. Therefore, the church needs to evaluate her teachings on the lebollo people. The perception people have about Lebollo will regulate the kind of reconciliation they need to correct the wrong. Our catechesis about lebollo needs some attention.

5.1.2 Story of Molato

5.1.2.1 Background

On the 28th may 2018, the researcher went to Leribe District to a village called Matlameng. He had an interview with a man called Molato. Molato went to initiation school at age of thirty-two, after encountering many challenges in his family. His father was uncircumcised and he is very committed in the church. He is a catechist. He had nothing to do with custom of Lebollo. Because of the status of his father in the church, Molato was the one who helped the family with cattle and sheep at cattle post even though he was not a shepherd. The challenge that Molato had, every time when it was the period of initiation especially when the boys are at lodge. The shepherds were slaughtering some sheep at cattle post because they knew that no one from his family would visit since castle post was near the lodges. They were always saying that the jackals were eating the sheep, so one of his friends advised him to go to the initiation so that he would take care of his father’s cattle and sheep. In state of letting them to be consumed by shepherds.

Molato saw it, as good idea even though he was not much interested. He decided to go without asking permission from his parents (Titimelo). His parents were told about him. They wanted him to go back but he refused since he was old enough to decide for himself. His parents reported the matter to the church authority and they were told to abstain from communion until Molato came back. His father was supposed to be suspended from teaching catechesis as a catechist. His father told the church's authority that Molato went on his own therefore because he cannot live his duty of teaching.

He decided to disown him because of going to Lebollo. His uncle who was considered as a heathen took all the responsibility for him and his friend who advised him to go to Lebollo became his Instructor.

Lebollo became meaningful to Molato, he saw its significance, especially its instructions that he received there. He had an identity of being men. All men of the village were supportive for him. He restored the dignity of his family. He said that Lebollo is the custom of Basotho and it is still relevant today. What he was taught at high school is very different from what he learned from the lodge. He is willing to send his son to Lebollo when he grows up. He fulfilled his intentions of being men. The cattle and sheep of his father are multiplying more than before because he is full in charge and he had access of checking them anytime without obstruction. Even though he was happy about lebollo, his parents never reconciled with him, because he is a pagan.

5.1.2.2 Molato and the Church

After initiation period, Molato went to Church to seek advice from his pastor about reuniting with his parents and to be allowed to practice his faith again. However, the most important thing was the unity with his family. As he said, lebollo people to make peace with his parents. They told him to tell the pastor the truth why he went to the initiation school. He went there because he wanted to protect the cattle and sheep of his father. He was asked to apologize to his parents since they are staunch Christians. Indeed, he went to the church, first he started to go to the office of the catechist to ask a permission

to see a pastor. Unfortunately, he met his father, before he could even greet him. He was welcomed with insults of being a devil, heathen, monster all the sorts of insults. He understood that his father was still very angry with him. He decided to keep quiet and went straight to the office of the pastor. A pastor welcomed him very well and calmed his father.

He narrated his story to the pastor. Pastor was pleased about that. His father was called. He talked to him too and apologized for everything. His father did not believe. Pastor asked his father to make peace with him. His father forgave him and pastor asked his father to welcome him back home like the father of prodigal son in Luke 15:11-31). His father accepted. His father asked the pastor about the penance. Pastor gave him a penance of building the stable for pigs for the church. He built it. After he was told to go for confession so that he could receive the communion.

Everything went well for Molato, the first Sunday when he went to church, he was called to come in front of the congregants so that he can be reintroduced to the congregation. The same pastor, who welcomed him, told the congregation that the heathen is back from lebollo and he has to sit behind the church every Sunday because he smells red ochre in the ears (o nkha letsoku ka litsebeng). That embarrassed him and everybody was laughing at him including his father. At home, his father was calling *Mobulli* (circumcised men). His identity changed. The happiness that he had after talking to a pastor was spoiled by his speech in the church. He felt angry and wounded by the words of his pastor. His father made matters worse by calling him *Mobulli*, he felt rejected and isolated from the community. Since that day, he stopped to go to church and pray with his family. Lebollo is better than the church because men respected him and told him to do a right thing to help him to reconcile with his father and the church. Nevertheless, the church humiliated him by calling him *Mobulli* and offended him by saying he smells.

5.1.2.3 Analysis of the story

The approach of the pastor at beginning was very good by uniting Molato and his father. He reconciled them, pastoral speaking, he became a good shepherd. The only challenge thing that a researcher blamed him, was the language that he used in the church when he introduced Molato. Wimberley in his book called *Claiming God Reclaiming Dignity* talked about the importance of conversation for pastoral theology; he said, "Conversation is interpersonal communication" (2003: 18). Meaning that it involves deep or close relationship among the people. If conversation used in a positive way, it leads people to God. Nevertheless, "Negative conversation with others affects our conversation with God" (Ibid, 28). Pastor and a Catechist who was the father of the victim, used a negative communication to Molato that made him to leave the church wounded. As results, the church became a place, which stigmatized people with their identity.

Wimberly continued to teach us that the words for example that are used to Molato "became like a poisoning conversation that came to characterize how he thought about himself. This conversation became a defining characteristic of his identity of worthlessness" (ibid 29). Lebollo turned to be an evil to him in the presence of the congregation and his identity became worthless in front of the congregants.

Molato thought by protecting his family flock and its identity was a good thing. That helped him to be accepted by men. Lebollo people respected him. That's why he saw value and meaning of Lebollo while the church authority failed to embraced the good thing that he did. Therefore, the pastors need more help on the communication skills in dealing with lebollo matters.

5.1.3 Story of Molefe

5.1.3.1 Background of the Study

The researcher had an interview with Molefe on the 28th May 2018, in his hometown called Hlotse. Molefe was a High School teacher by profession. He was teaching History and South Sotho. As a historian, it was his interest to know more about the history of Basotho and its culture. He loved history especially custom and language of Basotho. Being a teacher, he was faced with difficult questions from the students most of the time. What is the significance and history of Lebollo? Why lebollo is not respected by most of Basotho especially the Christians? Through these questions, he learnt that he was not doing justice to the students and to himself. Some of the students were from the traditional initiation itself. Sometimes when he was trying to answer those questions, they were mocking him.

He felt bad about it as teacher; he decided to go to initiation school so that he could be able to teach with confidence and assurance what he knew. At back of his mind, he knew that his church and the school board would not allow him. He made a trick with some of the students who went to initiation school to take him there as if he was taken by force. While he decided by himself. The reason was very simple, so that when he comes back, the church and the school to continue his teaching could welcome him.

When he reached at mountain, the instructions were never good for him, he was mistreated daily, and men were torturing him that he came to Lebollo while he knew it. As young men he went to the clinic to be circumcised and to make matters worse, he was teaching women about male circumcision, which he did not, understand properly. Lebollo became a hell for him. He said that lebollo is not good at all. Lebollo people are very cruel, he spent three months there, being tied by a rope like a dog, his instructor were always going to his family to ask nice food in his name. While it was not given to him. Lebollo confirmed, what Sitiloane taught about it, he said that the method of teaching is very negative and things were called by their names. Young people were not respecting him like the way his students were respecting him. Whenever one of the candidates was

making a mistake, all of them were punished. According to him, lebollo is evil. After the initiation period, he was told not to teach about lebollo anymore. He cursed lebollo.

5.1.3.2 Molefe and the church

Since Molefe was angry and regretting why he went to Lebollo, he didn't waste time to go back to church. He wanted to be allowed to practice his Christianity and teach again, since the school was belonging to the church. He went to the office of the parish to make an appointment with the church's leadership. The catechist booked a date for him so that he can meet a pastor. His pastor met him. He told pastors that he was forced to go to the traditional initiation and he did not like what men did to him. His pastor welcomed him back in the church. He did not give him any physical penance but he was given an absolution to read the Book of Acts for five days and Sunday will be welcomed in the church. He was happy about that. Since he was a conductor in the church, he wanted to presume his work.

The pastor was very happy to welcome him. Indeed the whole congregation was happy to see him back in the church. Even though his pastor was happy about him, some of the members of the choir were not happy to be conducted by him and some catechists. Whenever he tried to teach them some liturgical movements in the church, they were saying that he was bringing dances of lebollo in the church; his voice was like the one of Lebollo people. They started to victimize him in the church. Whenever he tried to teach them new songs, they were not responding. They gave him a new name that he is a Mosuoe (Instructor of initiates). He heard about that. When a pastor was not around, the catechists were not giving him Holy Communion. He was not worthy to receive Holy Communion because he was a heathen.

Even at school, teachers were stigmatizing him. Students were mocking him more than before. Those who were initiated were even singing his praise poems that he was singing in the lodge and imitating him. He felt broken, angry, ashamed, rejected etc.

He went to his pastor to inform him about his situation in the church and at school. A pastor was head of the board of the school. He confronted the teachers about their behaviour. Teachers responded to a pastor that Molefe is a liar and he has changed since he went to initiation school. Students were also influenced negatively about him. The Catechists and Parish Pastoral Council said defamations about him to the pastor, that he sang praise poems (Mangae) in the church not hymns. They pleaded to a pastor to chase him in the choir and not to receive Holy Communion. A pastor did not agree with them, he refused to chase him. They told him that they are resigning if Molefe would continue to receive Holy Communion. He became angry to the choir members, catechists and parish pastoral Counsel. He told his pastor that for the sake of the faithful souls, he would stop to receive Holy Communion. A pastor was not happy but Molefe left the church. He started to smoke dagga and drank alcohol badly. He became perpetually stressed and lived a very lonely life.

5.1.3.3 Analysis of the story

Lebollo did not help Molefe to acquire the knowledge that he wanted to have so that he could help the students about the history of Basotho. It became a place of torture for him. Lebollo people did not help him but shattered his dream and future. The church, that was supposed to be a fortress for him, became another source of misery to Molefe. The Catechists and Pastoral team, which were supposed to support a pastor, failed him to administer his ministry as the head of the church. They left a poor Molefe without any option rather than to live the church. The church did not only stigmatized him but destroyed him. He was forced to separate from his original life by the church. Pastorally, this kind of separation, Wimberley called it dis-membership. "The goal of this process is to separate persons from their original meaningful memberships, the end result being loss of meaning and purpose" (2003:25). Lebollo became the source of dis-membership from his original meaning of being a good teacher and choir conductor and the church continued to contribute on that by stigmatizing him.

5.1.4 Story of Mr. Tau

5.1.4.1 Background

Mr. Tau is an old man, who was born in 1932. He was a well-respected old man in the matters of Lebollo. He was interviewed on the 29th May 2018. He is from a village called Pitseng in Leribe district. He went to traditional initiation at age of seventeen. It was his intention to go to lebollo. He followed all the process of lebollo. During his time, it was necessary for every men to be circumcised.

He said lebollo was a school where boys were prepared to be real men. He valued the instructions that he got there. He initiated all his sons because he could not stay with *Leqai* (Uncircumcised Man) in his house. Boys had no rights to decide what they wanted.

When comparing the lebollo of today and his, he said that the traditional initiation of today. Boys are not initiated well. Some of them are not respecting the elders and they are known with bad behaviour. During his time, lebollo was not easy but very educative. Lebollo lost value; there are many cases of abuse in the mountain, such as killing, torturing which were not there during his period. His specialization in the mountain was slaughtering animals. He is well known in the entire district that he had a good hand. Because of his skills, he was chosen by men to be the one who would slaughter the bull of sacrifice for the initiates. Even in the village, he was the one who was helping to slaughter during the big feasts. He was also helping in the church to slaughter oxen, sheep and goats when there were feasts.

5.1.4.2 Mr. Tau and the Church

He said that he was a Christian, and his Christian name is David. He was baptized as an infant. He liked the church very much. He was a good friend of the white missionaries in his home parish. The missionaries liked him very much because he was helping them to slaughter the animals. They didn't have a problem with him about his lebollo. They understood him very well.

His friendship with the church elders ended on Good Friday, which is the day of abstaining and fasting in the church especially fasting from the meat. It happened that on that Good Friday, it was the day of integration for boys. He was asked to go and slaughter an ox for the boys. He went there without asking permission from the church elders. He ate the meat there on Good Friday. Some of the neighbours went to tell pastors about that.

The pastors and parish council for disciplinary hearing called him. His pastors were very angry and he tried to apologize. He was told to stop in receiving Holy Communion and he was given a penance of standing at entrance of the church for three years, without sitting for the whole service. He was told that he performed the rituals of the heathens, how could he ate meat on Good Friday, he betrayed the pastors who trusted him; he acted like Judas Iscariot in the bible. That pained him a lot, because he apologized. He was told to choose between the church and lebollo. His wife was punished too.

That made matters worse because his wife was at church on Good Friday. She was told to uproot the weeds in the farm of the church as her penance because she failed to advise her husband. He went to church for six months after that without receiving the Holy Communion and standing during the service. Children were always laughing at him. His white missionary nicknamed him a Swiss guard. Then everybody started to call him Swiss Guard. The Swiss Guard serves as the bodyguard of the Pope in Rome. Tau did not even know what does the name Swiss Guard meant until when he met the researcher. The researcher told him and he laughed. He left the church since that time and his wife went to Zion Christian Church with his family. He felt sad when the church started to stigmatize him and his family. Why the stigma was inclusive, instate of punishing him alone.

Tau is not happy about the treatment that the church gave him. He told the researcher to tell the church leaders to practice what they preach instate of stigmatizing people. He said he was happy to meet pastor like the researcher because it has been his wish to talk to the church leaders. He promised to go back to the church before he dies.

5.1.4.3 Analysis of the story

Christ taught his followers to forgive seventy times seventy. Forgiveness is a healing. The neighbours of Mr. Tau did not practice the gospel values. They did not show the love of the neighbour by confronting their fellow Christian and the pastors in state of healing a poor man; they wounded him more by giving him a penance of three year and mocking him every Sunday. That destroyed the faith of Tau and his family. The church has given the pastors authority to administer the sacraments; some of the sacraments are called sacraments of healing which are reconciliation and anointing of the sick. The pastors were supposed to forgive Tau and heal his family. Mr. Tau is still interested to go back to church at his old age.

5.1.5 Story of Tsietsi

5.1.5.1 Background

Tsietsi went to traditional initiation last year after finishing his metric. He was eighteen years old. He was interviewed on the 30th May 2018. He was born in St Monica at Leribe District. He went to lebollo by force. His uncle took him to the mountain, immediately after his matric exams. He said that lebollo did not add any positive thing in his life. Lebollo is no longer relevant because formal education provided all the instructions and skills. The secrecy of *koma* was not there anymore. He could not advice any young man to go to the initiation school even though it was considered as Basotho customs. Professional education and medical hospital are doing a good job. Lebollo affected his plans because he wanted to be a Catholic priest. He cannot be a priest because of Lebollo.

5.1.5.2 Tsietsi and the Church

Tsietsi liked the church; he supported the church for being against lebollo. He is committed in the church and received Holy Communion like before he went to lebollo. The pastor told him to go for confession like any Christian who committed a sin. He thanked his pastor and the church for accepting him positively in the church. His pastor

was still encouraging him to fulfil his dream of being a priest in the Catholic Church. The pastor told him that the church has no problem with Lebollo but she was against the pagan rituals that are performed there. Indeed, he confirmed that there were some rituals, which were not in line with the church's teaching. The church did not stigmatize him and he is happy about the church's treatment.

5.1.5.3 Analysis of the Story

Tsietsi was not happy about Lebollo. He saw it, as waste of time since formal education provided all the instructions and skills. He had no problem with his church.

The researcher was happy to hear the first person who was positive about the treatment that he received in the church. The church is now entering into the space of lebollo people.

The researcher has narrated the stories of the candidates or initiates, now he is turning to the instructors (Basuoe) so that he could hear their views concerning the lebollo and the church in connection with the stigmatization.

5.1.6 Story of Tlhapi

5.1.6.1 Background

Mr. Tlhapi is an old man of sixty-seven years. He was interviewed on the 3rd June 2018. He went to traditional initiation at age of eighteen years. He asked his parents to initiate him. His father was happy about his decision. He was born in Katse Village. He has been an instructor for more that fifteen years. Presently he is a traditional healer and a pastor as well. As Traditional healer protected the site of the lodge and the initiates. He was responsible in all matters affecting the health of the initiates, even more particularly with their relationship with the unseen sphere of the activity of Badimo (Ancestors and Baloi). As pastor, he helped the initiates to know God and understand his power. He learnt that Lenaka (Horn or medicine) was not strong enough without a good relationship with the ancestors and God. The only way to strengthen the relationship is through the prayer and intercessions.

Mr Tlhapi explained the requirements that were needed for the person who was supposed to be an Instructor. He was supposed to be a real man of the age above forty years. He should be a man of integrity, dignified, warrior, good morals, polite, understanding, and a family man.

He said that lebollo is the school which prepares boys to be men that is why it was taken as an essential traditional customary practice as early as the formation of Basotho. He appreciated that lebollo of today is somehow different from the ancient one. During ancient time, boys were staying longer in the mountain because there were many important instructions and skills. Mainly they were prepared how to fight for the country and be responsible men. Lebollo of modern is not much difficult and many things are taught at formal schools. There is no more wars. Military soldiers have taken the part of fighting for the country because the modern weapon that is used. Even though formal education has been playing an important role, lebollo is still relevant in the modern democratic world of the 21st century among the Basotho. He gave an example of identity, that many young boys are becoming homosexuals because they are not initiated and they are not taught about manhood. Some don't respect both men and women. If they could be initiated, men will know how to deal with such kind of person.

5.1.6.2 Tlhapi and the Church

Mr. Tlhapi was baptized as an infant from the Catholic Church. After his initiation, he never went to trouble the pastors and leaders of the church because he has been an instructor and traditional healer the rest of his life. What he heard from other men of lebollo is about the negative treatment that *Baruti* (pastors) gave them. In his church, Apostolic Church of Basotho, he does not give lebollo people any penance but he re-baptized them because if they were from other churches.

He said that the church must open up to lebollo people. Jesus Christ was circumcised according to his custom. The church in Lesotho has a problem because it is negative about lebollo. If the church leaders can open up and avail themselves for discussion, then lebollo and church will be a good place for the faith and unity of the people of God. He said that they need pastors as lebollo people, because a devil is everywhere. Sometimes the initiates get possessed at lodges and pastors can be helpful. He said that he is no longer using local medicine to the initiates because his ancestors and God revealed to him that Holy water is important than traditional herbs. He was insisting seriously that lebollo people need a support of the church so that before the boy are taken to the lebollo could be prayed for even when they are still on the lodges.

5.1.6.3 Analysis of the Story

Lebollo people are positive about the church. They needed the church to come on board so that they can be able to plan together. Mr Tlhapi never bordered the church authority about his re-entry into the church. He is fine about that. The element of the stigmatization is not applicable.

5.1.7 Story of Mr Lebelo

5.1.7.1 Background

Mr. lebelo is a father of five children, two girls and three boys. Two of his sons went to initiation school willingly and he planned with them. The other one is uncircumcised (Leqai). He does not like traditional initiation at all. He is stays in Maseru. Mr. Lebelo went initiation school twenty-five years back. He has been Mosuoe (instructor) for more than eight years. Every year, he is employed to instruct boy. He is good in Composition and Eloquence (Boqapi le Bokheleke). Traditional Initiation praise poems are on market this day so it is a good business for him. He teaches the boys how to compose praise poems. They learn all the songs by heart; especially *koma* that is the secret, which is not supposed to be understood by uncircumcised men. He is able to take care of his family.

According to him, lebollo is a school. It is an old Basotho training center where boys were taught discipline and responsibility as future husbands. The cause lasted for six months. As an instructor, he is a spokesperson of the initiates to the elders. Lebollo is still relevant today, but it is somehow changing these days, some of the candidates don't respect them and value lebollo. Most of them join them while there are already having a little knowledge about it. Sometimes it makes their teaching to be difficult because of their questions.

Again, many boys are no longer attending Lebollo from the beginning but they enter when they go to the lodge (Mophato) because they go to formal education. Lebollo has deteriorated. The reason is that the organisers are not primarily concerned about the training and requirements of lebollo. For them lebollo has become the source of business.

The age limit is no longer taken into consideration. Some boys enter Lebollo at age of fourteen years; some enter the course when they are remained with two months before the boys can be integrated to the community. The focus is on money than education. The candidates pay like R500 plus a bag of mealies. Meaning that if they boys are hundred, the organizer of Mophato (lodge) gets R50000 plus hundred bags of mealies. Since the boys cannot consume all the bags, it becomes a profit for the organizer. Mr Lebelo appreciated that even for him; it is no longer about teaching, but on how he survived, because his payment is R15000 plus a cow, when boys finished the school. If the owner sold the CDs R100 each, they pay him R30 for every CD.

He said that lebollo is no longer relevant even though he is teacher. Most of the boys are going to school and the organisers are making business of this beautiful custom of Basotho. The traditional healers are no longer genuine ones these days; as a result, many boys are dying.

5.1.7.2 Mr. Lebelo and the church

He said he was a baptized in the Catholic Church. After the period of the initiation, the catechist from his village told him not to come to church anymore. If he comes, he has to come with the notes from the lodge so that they could see what they are teaching there. It was impossible for him to reveal the secrecy of men. He never went to trouble a parish priest after that, what made him more angry with the catechists he burnt his wife and children to receive Holy Communion because they ate (Nama ea makolone) the meat of the newly initiated. That made his wife to leave the church. Children decide to go the different churches. He condemned the church that it brought divisions in his house. There are many different practices of faiths. He never received any penance because he was told to bring the notes from Lebollo.

5.1.7.3 Analysis of the story

Mr. Lebelo was honest about his understanding as instructor that Lebollo lost value because of personal gain for the organisers. It is no longer relevant. He blamed the church for mistreating his wife because of him. The church brought division in his family and that has broken his family principles. There are different faiths in his house.

The church has to make sure that the catechists are well formed morally, and teach them about their boundaries, especially how to live in communities. Pastors sometimes are not aware of the harm that is caused by the catechists and innocent people stop to go to church without being suspended from the church. The church is blamed at end of day that it stigmatized her own people while it was same individual people pushing their own agenda.

The researcher move to the second part of the interviews, he dealt with the case studies of the parents.

5.2.0 Case studies of Parents

5.2.1 Story of Mrs. Letseka

5.2.1.1 Background

Mrs. Letseka was a teacher of religious studies at Catholic school. She is also a member of Catholic Women's Association. She loved her church very much. She was a widow of three children; two girls and one boy. Her son went to initiation school without her permission. She tried to bring him back from the initiation school but her son refused to go back. She went to church to report the matter to the pastor and his parish council about her son. The pastor and parish pastoral council listened to her and they told her to calm down. The church won't suspend her. She was happy about that.

She accepted the decision of her son to be initiated after talking to the pastors and parish council. The owner of the lodge gave her some regulations that she supposed to follow while the son was still in the lodge. Failure to follow them would cause serious incidents to her son. He could even be mad or die instantly. She was not supposed to shout, to shake hands, be home after six in the evening, and on Sunday not go to church until the son came back. She became very angry about that. She went back to church to report the about the regulations that were given to her by the owner of the lodge (mophato).

5.2.1.2 Mrs. Letseka and the Church

The pastor told to her to discuss with parish pastoral council about her son since he was not a Mosotho and he did not understand Lebollo custom very well. She met them; they told her that lebollo is evil. She has to choose between the church and lebollo. One of them told her that she is not a good parent. She failed to raise her son well according to church ethos. Sad enough she was a teacher of Religious Knowledge. Therefore, they reached an agreement that she will be suspended to her duties until her son is back.

A poor woman was in dilemma, she humbly asked the catechist if he could bring her Holy Communion at home since she could not go to church. Parish Pastoral Council refused. She went home heartbroken. She hated Lebollo because she could not be in that situation, if her son did not attend it. After three months, her son came back.

Parish Pastoral Council decided to give her a penance without pastor's permission. She was told to pay five thousand rands to the church. They shared it amongst themselves. She was told not to tell anyone because if pastor hears that she would be excommunicated from the church. They said the pastor wanted her to pay more money than what she paid. She was so heartbroken. After that she went to church, the members of the Catholic Women's Association punished her not to wear her uniform for a year, they said that she was practicing paganism and her son is a heathen. She became so angry to be labeled like that and her family. She supposed to go for probation. She started to be stressed and everybody rejected her. She couldn't go to the pastor because she was told that he wanted her to pay more money. At the end of the day, she had no option but left the church because of the treatment that was given to her.

She advised the church's leaders especially the pastors not to run from their responsibilities, even if they might not understand the culture of people. Some people took advantage of the innocent people like her. In other words, they stole her money. The church has to accept Lebollo as custom of Basotho, because her son came from lebollo as a matured man who played a fatherly role in the family, even though she didn't like lebollo. Lebollo transformed her son. If the church gives penance or punishment, it is better; they give to the one who went to lebollo not the parents.

5.2.1.3 Analysis of the Story

The church is the body of Christ. The pastor gave the Parish Pastoral Council power to help an innocent woman, but they took advantage by cheating and lying to her. Even the women of prayer, who were supposed to be on her side mistreated her and stigmatized

her. They broke her faith at the end she left the church; it is high time that the Church assess the people that are taking leadership role. Many people left the church because of being mistreated by other members of the church, without the permission of the pastors.

5.2.2 Story of Mr. Moshoeshoe

5.2.2.1 Background

Mr. Moshoeshoe has been a catechist for more than thirty years. He was born from a traditional family, which liked lebollo. Everybody in his family went to the initiation school including him. He went to initiation school freely as a young boy. After his marriage, he got a job at Catholic Mission as driver of the clinic in Lejoe-Motho. He was focused to attend the Holy Mass every day. Later the white missionaries asked him to be a catechist so that he could help in the church. He was given an office there. He dealt with many cases of Lebollo, where he contributed to punish many people who went there even their sons. Missionaries trusted him because he told them that he is a newborn person. One day his last-born son asked him to take him to Lebollo and he was happy about that. He did not know what to tell the missionaries about the decision of his Son.

He asked his son, to attend initiation school via 'titimelo'. Titimelo is when a boy goes to traditional school without his parents' consent. For him titimelo of his son served as an escape route for him to lie to the church elders as if it was not his wish for his son to go the initiation school. After the son has been accepted at the school, he went to the priests and told them that his son has went to lebollo without his consent.

Poor priests who did not know much about the Basotho law and customs, then cooperatively forgives him from the church discipline because he did not deliberately sent his son to the Lebollo. He did all this because he wanted to save his position of being a catechist. People in the church were not happy about that. So they decided not to receive Holy Communion from him during Holy Mass. Whenever he was leading the church

service in the outstations, people were not attending. When they saw him they were going back home. During the office hours, people were sabotaging him. They were telling him that they could not talk to a heathen or receive a communion from a pagan.

He felt embarrassed in the church, and humiliation overpowered him. He felt the sense of rejection. He understood the meaning of the stigma. He decided not to come to church without telling his pastors. He was ashamed of his acts. Some of the initiated men informed the pastors that Basotho laws forbid titimelo, so Moshoeshoe lied to them. He agreed with his son. Pastors were very angry to hear that. After initiation, he came to apologize to the pastors and the congregants. He was given a physical penance of carrying the iron sheets for roofing the clinic. He was collecting them from town, which is about 15kms. He felt it, because he was walking on foot.

He felt very bad because even after his penance, people told church leadership that he had to stop to distribute the Holy Communion for a year because he was smelling meat from the traditional school. His cassock was taken from him. When his cassock was taken away from him, he felt very bad, because, it was the only things that were showing his position in the church.

Mr. Moshoeshoe advised the church to make peace with people of lebollo because many people are living double life, like him, he pretended as if he did not like lebollo anymore while he was in support of his son. He said that lebollo is a school for boys and if they misbehave, men know how to discipline them. It is his plea to the church that they stop physical penance and parents are not supposed to be punished because of their children. Sacraments of confession is enough and ordinary penance. The reader need to note that Physical penance embarrass people and stigmatized them.

5.2.2.2 Analysis of the story

The church did not create space for lebollo, so people pretended to live a Christian life when it suits them. In reality, they still observe their cultural practices. As Bishop Buti Tlhagale said that, “It was also this denial that compelled Africans to accept Christianity and yet cling to their own culture. The upshot was that the Africans culture in many ways remained closed and challenged in part by the new dominant culture or aspects of it withered away under pressure from both western and Christian cultures” (Makobane(eds) 1995: 169). Therefore, it is wake up call to the church ministers to open up the discussion with lebollo people so that people could live a Christian life without hiding their culture.

5.2.3 Story of Mrs. Lefutso

5.2.3.1 Background

Mrs. Lefutso was interviewed on the 4th June 2018. She was happily married. God blessed her with seven beautiful children, three boys and four girls. She is married to a very handsome husband. They stay at *Mpharane*. Mrs. *Lefutso* was a loyal member of the Catholic Church and husband typical Mosotho who valued Basotho culture. Her husband was baptized a week before their wedding day, he went to church only when his children received the sacraments. Mrs. Lefutso has accepted him as he was. Mrs. Lefutso is happy about her husband because he allowed her children to be Christians. Every Sunday he woke them up so that they could go back to Church. They made an agreement with her husband that their children should be the catholic members. However, boys when they grew up, she should allow him to take them to traditional initiation school. She was not happy about their agreement. She thought that when the children grew up, they would make decision for themselves.

Indeed, when the first-born son finished the first degree at university of Lesotho and the other boy-finished metric; their father asked them to go to Lebollo. The first-born son was not happy but the other one was very happy. Her husband told the first bon son that he paid school fees for him and he supported him in all matter pertaining his studies. He pleaded him to please him once by going to lebollo. He had to be inoculated first. They

are inoculated hierarchically; *E moholo o phatsoa pele*, (The eldest is inoculated first), it was believed that if the younger boy can be inoculated before his elder brother “the medicine with which he was inoculated will make him mad” (Ellenberger 1997:281).

He told him that his younger brother would be mad or die. First-born son agreed. Mrs. Lefutso had no option to deny especially when she heard that her son could be mad, if they did not collaborate. She remembered the words that her father told her on the day of their traditional wedding, which she remembered very well, “my daughter, love your husband, respect him and his people. Be hospitable and share your food with all. Your mother and I give you now to your husband and his family. Go with our blessing”. After she cried and kissed her sons. She gave them to her husband, and encourages them to stay strong. Even though. She was not happy inside because she was from a Christian family. She was worried about the church.

5.2.3.2 Mrs. Lefutso and the Church

She went to church to report the matter to the priest, she said it was Sunday after the service; she spoke to the priest privately, about her sons who went to the traditional initiation school. Her husband made the decision to take them to lebollo. She was very sad about it. She told him that her husband was very happy. He was planning to have a very big feast after lebollo period. He had already invited his relatives. She explained that it was her own wish that her sons remained good Christians without going to lebollo.

The pastor felt pity for her. He quoted her church canon, which said that, “The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life and which is ordered by its nature to the good of the spouses and the procreation and education of offspring, has been raised by Christ the Lord to the dignity of a sacrament between the baptized” (canon, 1055; 1). He explained to her after that. He said marriage is for the unity of the spouses and education of the offspring. He told her to be supportive to her husband. Even though, she was not happy. He encouraged

her to please the husband and the children so that they could come to church after. She was relieved by the encouraging words of the priest.

After the period of Lebollo, she came again to the priest together with her husband and two sons. The priest was very happy and he welcomed them in the church but he asked them to come for confessions so that they could have the communion with congregation and receive Holy Communion, which is Christ himself. Christ was a Jew and he was circumcised. That made her husband very happy. He told the priest that his family couldn't receive communion alone because they are the family. Therefore, he asked to receive the communion. The priests told him to attend the catechetical classes for three months since it was January and he would receive the communion during Easter, and be confirmed on that same day. He obeyed everything, after some years God blessed them in their family. He called the last-born son to be a catholic priest. Her husband joined the Sacred Heart Sodality. No more lebollo in their family. Mrs. Lefutso was never rejected by the church, and she was happy with the support she got from the priest. She encouraged the church to be supportive to lebollo people so that they could be converted like her husband.

5.2.3.3 Analysis of the Story

Wimberly talked about positive communication that it leads people to God. Positive approach of the priests made the entire family to be converted to the church. It produced good fruits by their son who became the messenger of God. We conquer with Gerkin's in one of his triological model of priestly service that helped the husband of Mrs. Lefutso to come to church. Priest became a pastoral caregiver and he managed to enter into the space of Mrs. Lefutso. She did not encounter the stigma.

5.2.4 Story of Mr. Lesiba (not real name)

5.2.4.1 Background

Mr. Lesiba described himself as man of God, who suffered like Job in the Bible. He grew up with a stigma of being called *leqai* (uncircumcised). He was never respected in his community. He was interviewed on the 5th June 2018. He was a family man who loved his family and the church. He never had many friends. He had two boys. All of them went to the initiation school without his permission. He did not like lebollo. His sons made him to hate lebollo worse. They used to be good children before. They smoke dagga, stealing and not respecting at all. He said that lebollo is the school of a devil. They made him to live his church.

5.2.4.2 Mr. Lesiba and Church

Mr. Lesiba was faithful member of the church. He did not have any position or sodality in the church. When his sons went to the lebollo. He went to report the matter to the Parish Council since the Parish Priest was not around. He was on holidays. They told him that he was never a responsible man, since he was young. He failed to guide his children because he was not a man enough to face lebollo people. They told him that he should not come to church, until his sons finished in the lodge. They told him to come with them.

What made him, to be angrier was when his wife who was a catechumen, was told to life catechetical classes. She never wished to come to the church again. They were embarrassed in front of the congregation that they are heathens. One of the parish council members told him that he was hypocrite. He pretended as if he was committed while he failed to put his family into order. He became very angry that after the service, he attacked the person who called him hypocrite in the church. They fought in the church premises, since he was alone; some people came to help the other men. They injured him. Since then left the church. He was not ready to go back. He cursed lebollo and people of the church, he quoted the words of Mahatma Gandhi that he loves Christ but hate the Christians.

5.2.4.3 Analysis of the Story

All families have difficulties no matter whether they are religious or not. Mr. Lesiba suffered rejection from his own community as uncircumcised man. His children made it worse by going to the initiation school. These negative feeling of rejection was reinforced by the rejection of the church that he felt that was his second family. He experienced segregation in the church when his wife was taken out of the catechism class. All this made him felt that he was not wanted as Wimberly said that, “he got the message that he did not belong. Therefore, he rebelled. His attitude became ‘you don’t want me to belong, so I won’t (Wimberley 2003: 22). Unfortunately Mr. Lesiba, his agitation made him to be bitten and stigmatized by the church which was supposed to be a shelter for him and consolation.

The researcher preceded to the last part of the interview, which was directed to the church ministers.

5.3. Case Studies of Church ministers.

The interviews were conducted to the different church’s ministers. All of them are the clergies. The first person who was interviewed was the Chief Shepherd of the diocese (Bishop), the second was a Lecturer of pastoral theology in the seminary. The third was the parish priest in the rural area where lebollo is practiced regularly and lastly was the priests in charge of the department of laity in the church.

5.3.1 Story of the Bishop Anthony

5.3.1.1 Background of the Story

Bishop Anthony has served the church in both rural and urban areas. He has been a parish priest more than thirty years and a Bishop for nine years. He encountered many cases concerning lebollo as priests and bishop. He was interviewed on 4th July 2018.

5.3.1.2 The Church and Lebollo

The Bishop explained that Catholic Church has never issued an official policy specifically regarding lebollo as it has been practiced primarily among the Basotho. Problem of lebollo has a long history from the scripture itself. St Paul in letter to the Philippians was also against the people who practiced circumcision. He rebuked them strongly, as he said to Timothy, “Beware of dogs! Beware of evil workers! Beware of self-mutilators! We are the true people of the circumcision since we worship by the spirit and make Christ Jesus our only boast, not relying on physical qualifications “ (Phil 3:2-3). Later St Paul talked about the circumcision of the heart. Meaning that there was no need for people to be circumcised, but they need to be pure in their hearts.

The Church, however, took the same direction in Lesotho about the first missionaries who came to Lesotho; they were totally against lebollo because of the information that some of the Basotho were giving them about lebollo. They were supported by the scripture and church’s teachings. The Church is against the amputations, mutilations, and sterilizations. Lebollo falls under the category of both amputation and mutilation, so it is clearly covered by the church’s teachings and canons. The church encouraged her people to respect bodily integrity. Disrespect for bodily integrity is viewed as a violation of the Fifth Commandment, which said, “Thou shalt not kill.” The Catechism of the Catholic Church (1995) at paragraph 2297 explained that amputations, mutilations and sterilizations can be “performed for strictly therapeutic medical reasons.” However, If they are done intentional on innocent people, it against the moral law. Lebollo is a custom of Basotho that is practiced as a passage from boyhood to manhood. It is freely and voluntarily, that’s why maybe the first missionaries were against it. He said that was his assumptions, not the reality of the story since he found the problem of lebollo and the church existing.

He said that the church in Lesotho tried to take the lead to reconcile with lebollo. Nevertheless, lebollo people we were not ready to collaborate. At beginning, the first missionaries ignored Basotho customs. However, Pope John XXIII when he opened the Second Vatican Council mentioned that it was the time for the Church to “open the

windows and let in fresh air.” He was telling the church to accept other faith traditions. Local culture was integrated. The church in southern Africa also took a step, to make sure that the Gospel was incarnated in the local culture of African people. It started preaching according to the language of the people. It was done through the process of enculturation.

The church in Lesotho, tried to send some of the priests to the initiation school, as to try to implement and unite the church and lebollo. She did that about three types. Initiated men were conservative to their custom. They were not ready to leave some of the rituals, which were against the church’s teachings. They failed to collaborate.

The Church is not against Lebollo as much as she accepted Jesus circumcision. She was guided by her own traditions that she could not compromised. It was the wish of the Church in Lesotho to open the discussion again with Lebollo people so that they could be united again. They are children of God too. The church has no official document that is stopping people to practice their customs. Many people in the Church are still practicing their customs of marriage and lebollo. Lebollo is one of the complicated custom because it is kept as secret of men. It is difficult for the Church to accept or allow it to be practiced because of its secrecy.

Bishop Anthony is interested to see the church and lebollo people working together so that they could build the family of God. It is his concern because many people practice lebollo in the church so it can be good if they unite.

He said that during his time as priest, he used to give people physical penance according to the teaching of the church. However, many times, people were taking penance as if was a punishment or expulsion from the church. He was very happy about our discussion. He explained penance as sacrament and who is the minister of penance. People stigmatized others because of ignorance. They treated the matters of the church as

revenge for their own interest. At the end of the day, the church became the victim of abuse to her own people.

Teaching on the Sacrament of Penance

Sacrament of penance is one of the sacraments of healing in the Catholic Church. The catechism of the catholic explained it in the following: “Those who approach the sacrament of Penance obtain pardon from God's mercy for the offense committed against him, and are, at the same time, reconciled with the Church which they have wounded by their sins and which by charity, by example, and by prayer labors for their conversion” (CCC 1995:1422)

- It is called the sacrament of Penance, since it consecrates the Christian sinner's personal and ecclesial steps of conversion, penance, and satisfaction (Ibid. 1423).

- Many sins wrong our neighbours. One must do what is possible in order to repair the harm (e.g., return stolen goods, restore the reputation of someone slandered, and pay compensation for injuries). Simple justice requires as much. However, sin also injures and weakens the sinner himself, as well as his relationships with God and neighbour. Absolution takes away sin, but it does not remedy all the disorders sin has caused. Raised up from sin, the sinner must still recover his full spiritual health by doing something more to make amends for the sin: he must "make satisfaction for" or "expiate" his sins. This satisfaction is also called "penance." (Ibid 1459).

- The penance the confessor imposes must take into account the penitent's personal situation and must seek his spiritual good. It must correspond as far as possible with the gravity and nature of the sins committed. It can consist of prayer, an offering, works of mercy, service of neighbour, voluntary self-denial, sacrifices, and above all the patient acceptance of the cross we must bear. Such penances help configure us to Christ, who alone expiated our sins once for all. They allow us to become co-heirs with the risen Christ, "provided we suffer with him" (Ibid, 1460).

- Since Christ entrusted to his apostles the ministry of reconciliation, bishops who are their successors, and priests, the bishops' collaborators, continue to exercise this ministry. Indeed bishops and priests, by virtue of the sacrament of Holy Orders, have the power to forgive all sins "in the name of the Father, and of the Son, and of the Holy Spirit" (Ibid 1461).

Bishop after quoting direct from the Catechism of the Catholic Church, he emphasized that the Church experienced the good number of the people who are broken because of the penance that they were given by the church's authority. The bishops and priests only administer the sacrament of penance. Some parishes, the catechists and parish pastoral council made the life of lebollo people very difficult in the name of penance while they push their own agenda. They started to stigmatize poor people like those who went to lebollo. He said that as a priest, he used to meet the people who were complaining about him that he was strict with his penance while it was done behind his back. It was very wrong because penance belonged to the priests. Priests also allowed people to take a lead; at end, they stigmatized each other.

Penance is a sacrament, which means that it brings healing to the suffering soul not punishment. The church again could give person indulgencies depending on the gravity of his or her sin. "An indulgence is the remission before God of temporal punishment for sins whose guilt is already forgiven, which a properly disposed member of the Christian faithful gains under certain and defined conditions by the assistance of the Church which as minister of redemption dispenses and applies authoritatively the treasury of the satisfactions of Christ and the saints" (Canon 1993: 992). "An indulgence is partial or plenary insofar as it partially or totally frees from the temporal punishment due to sins (Can.993). All this happened under the church law. Lebollo people are not supposed to feel like they are abused or stigmatized, especially when the law is applied for them. Law is applicable for the good of their soul so that they could unite with Church. The church

reconciles with her people through the sacraments and dialogue. Therefore, she is open for the dialogue with Lebollo people.

5.3.1.3 Analysis of the story

The interview was more informative and it helped the researcher to understand more about the church in Lesotho, and why there was a tension between then Church and lebollo customs. It is very clear that there is a big cap between the church and lebollo. Both of them are eager for discussion but they lack someone to unite them through a healthy dialogue.

5.3.2 Story of Fr Andrew

5.3.2.1 Background

Fr Andrew was priests for more than thirteen years. During his time as priest, he served different communities in the highlands (Maloting) of Lesotho. In those parishes 70% of the people practiced custom of lebollo and bohali (marriage), which most of the time, he dealt with their cases of Titimelo (going to lebollo without parents' consent) and chobeliso (Elopement). The other challenge he had as pastor was based on the so-called areas that are regarded as pagan, believing of Boloji (witchcraft) verses traditional healers (lingaka) or bothuela (diviners).

He used to call them pagan practice because of the western theology that he learnt in the seminary. As he was a parish priest of St Benedict Parish. He received a message from his home that his mother was sick. He went to see her. He was told that she was sick because she had a call to be Lethuela (diviner). Her feet were swollen. He was told to allow her to go because ancestors wanted to use her. Before she could be initiated to *bothuela*, she has to go to the traditional initiation of women. Fr Andrew was very sad, but he couldn't do anything. His father told him that his mother supported him, when he went to priesthood. Therefore, he had no choice to refuse.

He was supposed to pay all the expenses that were needed for the rituals of lebollo of women and instructors who were going to initiate his mother to be a diviner. In other words, he was responsible in all the necessary needs that were supposed to be done for his mother. He was in dilemma between the church and Basotho custom, which he called pagan practice.

Church and Basotho Customs of Lebollo and Bothuela

Fr Andrew encountered rejection from his fellow brother priests the moment he supported the decision of his mother to go the initiation school. His mother made matters worse by being a diviner. He was told that he lived a double and he was not a good example to the Christians. He was transferred from the parish with an immediate effect without saying farewell to his people. He was parked at monastery somewhere in South Africa. He said that the sad part of it, he was not given an opportunity to explain his situation.

He said that the rejection by the church gave him a terrible stigma that people were no longer respecting, worse enough; they were no longer coming for confessions because they were told that he is a son of lethuela. He might use local herbs to heal them. Monastery life was better for him because he was no longer stigmatized but he felt lonely.

After one year staying in the monastery, he was sent to Kenya to study, he decided to study African spirituality and pastoral theology. Indeed African spirituality became a healing for him. His questions were answered. Pastorally theology helped him to understand people from their ground.

He said that the church failed Basotho to understand lebollo as primary custom. In state, she became very negative about lebollo and other customs like bothuela. He said that

Mathuela (Diviners) are believed to heal people through the mediation of their ancestors, who are their Vital Force. Initiation is the school of formation like seminary where boys are prepared to be pastors. Missionary church failed to preach the gospel of love to the lebollo people.

Jesus Christ as Jew was circumcised, so the church was supposed to learn Basotho culture before they could condemn them. He went further by saying that the Church was supposed to listen to Basotho instead of commanding. You cannot enter in the house of somebody and give instruction while you were a visitor. The church was a visitor; therefore, she was supposed to listen to the owners of the house who are Basotho.

Before he was converted to African spirituality, he was teaching a negative theology about lebollo and practice of diviners. He suspended many people in the church and he was giving a heavy physical penance to the people. It was an inclusive penance but initiation of his mother humbled him. He stopped to be negative about lebollo not because his mother went there. He understood it better than before. He felt the pinch of stigmatization.

When sharing about the stigmatization of the church, he said that, it is an existing virus, which will take time to be cured. He said that he was still experiencing it even in the seminary when he was imparting knowledge to the seminarians. His historical background labeled him. The painful part of it, his mother is no longer alive. However, the people considered him as pagan still. They even nicknamed him Zangoma. He advised the church to stop stigmatizing people because of the customs. Culture is the way of life and Christianity is a culture too.

As lecturer in the seminary, he has started to teach young seminarians about the importance of the culture. During their pastoral internship, he advised them to visit traditional healers, lebollo people, chiefs, and families so that they could understand

pastoral issues that are affecting people. In addition, that helped them to be African pastors who serve the church in an African way. African spirituality helped him to reconcile the Christianity and lebollo. Lebollo is still a problem because it is done secretly, so it is difficult for the church to have reconciliation. He is one of the people who wanted to reconcile the church and Basotho customs but Lebollo men are hard to teach.

5.3.2.3 Analysis of the Story

Fr Andrew is a good example of many pastors who condemned people with their struggles without consulting them. His conversion was like the one of St Paul. He was very negative about lebollo but initiation of his mother humbled him. It is very clear that pastoral caregivers should learn the culture of the people so that they could approach people according to their cultures. Fr Andrew being a lecturer has started to plant good seeds that will help the church to change their mindset about lebollo. His theology has changed. He is pastorally oriented. Stigmatization is still a challenge that the church has to work on it seriously.

5.3.3 Story of Fr Moruti

5.3.3.1 Background

Fr Moruti was interviewed on the 6th June 2018. He was a parish priest. He has been a priest for four years. His parish is in a rural area of Semonkong. He enjoyed rural life. During the weekends, when he finished his pastoral work, he goes for horse racing. He has his own horse that he races. According to him, horse racing helped him to interact with people especially men. He also attends chief's meetings, and he is chosen as one of the chief counselors by the virtue of being a Moruti (pastor). He began and concludes his meetings with prayer, for all the events that were taking place in the community, he knew about them including lebollo. Lebollo was one of the topics that were challenging because they affected him in the church. He had to make a decision. He highlighted that physical penance was one of the big problems that were hindering people from coming back to church after their initiation period.

5.3.3.2 Church and lebollo

Fr Moruti as a messenger of the church and as advisor of the chief in matters of the community. He used face difficulties in giving people physical penance in the church. Because when men discussed about lebollo at khotla, he was a part of them. He took a decision to visit his bishop about the matter. His bishop told him to apply his pastoral theology that he learned from the seminary as to avoid to be the part of the decision-making about lebollo.

At beginning, of his ministry as new parish priest, he found many cases about lebollo and he used to ask the church elders to assist him especially the catechists. He saw that they were very negative about lebollo. He decided to change the approach that he had. He went to the chief and his counselor to discuss about lebollo. Chief and his counselors asked him to explain the stand of the church because they knew that the church was very negative about lebollo. He explained that historical the church in Lesotho was negative about practice of lebollo because she believed that lebollo was pagan practice and lebollo people are heathens.

He talked them like St Paul. He told them that his grandfather was traditional healer and he was initiated. He was the only one who failed to go to lebollo, because of his call to priesthood. He had no problem with lebollo since he was from the family that practice lebollo. As an advisor of the chief, he was humbly asking chief to advise him too. Chief and his counselors felt honoured to assist him.

They told him that lebollo has no problem; problem was some people who were doing bad thing after lebollo such as stealing, raping and disrespecting parents. They told him to decide and they would accept his decision. He asked them to allow him to talk with the parish council first. He talked to the parish counsel about his meeting with the chief. He

told them that he was tired of giving people physical penance because they did not change. They were clung to their traditional initiation ceremonies and other customs. Not every time around lantern period people attended church.

They did the same thing like the chief, they told him to decide. He made a decision that he would never punish lebollo people but he would ask them to come for confession. He would give them penance like any other members of the church, who committed a sin. They agreed with him, he asked them to tell him at beginning when they plan to inoculate boys so that he could talk to them. He wanted to prepare them spiritual and to hear their intention why they wanted to be initiated.

He went back to the chief to report the matter. Chief was very happy about his pastoral approach. Men were very happy about that. The first group of boys who went to lebollo who came to him was ninety of them. He taught them about Jew circumcision and Paul understanding of circumcision. His man intention was to break the cycle of the stigma that they were giving each other, the church was stigmatizing them and they were stigmatizing church people that they were uncircumcised (Maqai and Mathisa). Some old men attended the catechetical classes with boys.

After their initiation ceremony before they went to their families, he asked chief and village men, to bring the initiates to church so that they could sing their praise poem for the congregants after church. It was cultural shock to both Christians and lebollo people. He slaughtered a cow, men asked him to bless it before. He used church's rituals such Holy water and incense. He blessed the initiates and their instructors by sprinkling Holy water and he incensed them. After it was a party.

He has been doing that for three years now, the church is always full of men. Unity prevails between the church and lebollo people. The stigmatization has stopped, if not

dead, because everybody was given an opportunity to raise his or her views about lebollo. Every Easter season, Fr Moruti baptized more than one hundred and fifty men in the church from the initiation school. He suggested to the researcher to ask the church to unite with lebollo people because for him, his pastoral approach made the church to grow. People are happy to practice their Christianity and culture without pretending.

5.3.3.3 Analysis of the Story

Collaborative ministry helped Fr Moruti to bring the new method of shepherding the flock of God by consulting and engaging them. His approach helped the church to understand the culture of the people and people open up to Christianity positively. Education is the key to success. Because of his catechesis, lebollo people are converting to Christianity because they have a pastor who understands them. He dismissed stigmatization by uniting his people.

5.3.4 Story of Fr Moses

5.3.4.1 Background

Fr Moses is the head of the department of laity in the Lesotho Catholic Bishops Conference. He has been a priest for twenty-five years. He served as parish priest for fifteen years and ten years as the head of the department of the laity.

5.3.4.2 The Church and lebollo

He said that experienced taught him that he was never a good pastor as parish priest because he was negative about lebollo. His judgment was based on the assumption that lebollo is evil. The church has no policy, which approved the evilness of lebollo

Now he has no problem about lebollo itself. He had a problem with people who presented lebollo in a bad way. Some people when they came back from lebollo, they stopped to come to church. They made lebollo as if is the opposite of the church. Christ was also

circumcised but he was good. That's why the church accepted his circumcision. He had authority to challenge the Jews who were using lebollo in a negative way by oppressing others.

Lebollo must take the same route of Christ so that the church could support them. He used to be very negative towards lebollo, and initiates. He rejected and stigmatized them. Even the Christians, who were attending the lebollo ceremony. He was not giving them Holy Communion. Young boys were whipped so that they could not go for that heathen practice.

His stand now as head of department of laity, it is his wish to reunite the church and lebollo. He mentioned that men are not coming to church. Maybe if the Church could reconcile with initiated men, it could be helpful because families are affected. The Family is the domestic church. The church must implement some policy that could protect lebollo so that people could not stigmatize it. Stigmatization by the church still exists but not like 90's. These days people are free and no heavy penance, some priests stopped to give physical penance.

As head of department, he proposed to the Bishops to form a committee that can approach the national committee of lebollo so that they could amend the policy together as to avoid stigmatization.

5.3.4.3 Analysis of the Story

The element of stigmatization has been reduced according to Fr Moses. He has been stigmatizing people, the encouraging matter as head, showered that it is the concern of the church to unite with his people through a good communication as way of healing the people who might be still stigmatized.

Preliminary Conclusion

The missionary church were exposed to Basotho, they failed to make a study of their traditional initiation, to find out if they could transform them. Their conservative approach of their teaching caused harm to the lebollo people. People felt stigmatized. Andersen & Taylor (2005:370) said, "Stigma is an attribute that is socially devalued and discredited, it result in people being labeled deviant. It occurs when an individual is socially devalued because of some malady, illness, misfortune. A stigma is viewed as a relatively permanent characteristic of the stigmatized individual." The interviews affirmed that people felt disvalued and discredited. They remained with the permanent wound that obstructed them to practice their Christianity freely. It is a sign that they need healing. The next chapter will explore and develop a therapeutic model of healing and caring for the traditional initiation people as to enter into their space in order to transform them.

CHAPTER SIX

THERAPEUTIC HEALING MODEL

6.0 Introduction

This chapter deals with the therapeutic healing model to the traditional initiation people that were stigmatized by the church. Healing is a central function of the church. When we look in the scripture, we see Christ's mercy and compassion for all those who suffer. He really cared for them. Jesus gave comfort, consolation and healing. Therefore, it is the work of the pastoral care giver to imitate Christ by healing the wounds of those that were stigmatized by the church. From the previous chapter, the people that were interviewed strengthen the element of the stigma by the church. The aim of this chapter is to empower the pastoral caregiver to enter into the space of the stigmatized souls, to bring healing, unity, peace and care to lebollo people. Proper healing method will be applied as to assist the pastoral caregivers to be equipped in dealing with the stigmatization of lebollo people.

6.1 The Nature of Pastoral Care and Counselling

Pastoral care is ministry, which is concerned with the well-being of the people and of the community. Its aim must be grounded in the theology. "Thus the theological grounding of pastoral care is seen in the symbolic significance as well as the practical usefulness of its practical acts of helping" (Campbell 1987:189). For example, in experiencing the stigmatization of lebollo people by the church and their frustration of not being welcomed by the church. A pastoral care giver must play the role of helping them, provide the pastoral care that supports, comforts, challenges, and seek justice for the stigmatized. By doing so they proclaim the love of God to the stigmatized people.

Gerkin came up with reflective question in dealing with pastoral care as way of healing the stigmatized people. He asked why the pastoral care givers in the contemporary world focused primarily on individual guidance that grounded on the trialogical leadership structure of the priests, prophets and wisdom tradition. He answered himself by saying

that “the term guidance has been supplemented by some pastoral care historians with addition of other metaphorical terms such as healing, reconciling and sustaining” (1997:25). These pastoral care functions are very helpful to the stigmatized people and the church. They are expressed in contemporary pastoral counselling. Campbell added them with nurturing function. He mentioned, “The healing function is expressed in the depth pastoral counselling (also called pastoral psychotherapy) aimed at helping those with major psychological and spiritual problems. The sustaining function is expressed in supportive, crisis, and bereavement counselling. The guiding function is expressed in educative counseling (such as preparation for marriage), ethical guidance and spiritual direction. The reconciling function is expressed in approaches such as marriage and family counseling designed to help people resolve interpersonal conflicts and increase the quality of their relationship. The growth nurturing function is expressed in a variety of individual and small-group methods aimed at helping people enhance their lives and deal creatively with their developmental crisis (1987:199). These five traditional pastoral care functions are helpful in the shepherding model of healing of Gerkin. They are very instrumental in dealing with the wounds of the people that are stigmatized by the church. The pastoral care-giver must utilize them by counseling and applying proper model of healing them.

6.2 Biblical Images of the Shepherding in Healing

In the scripture, we have learnt the positive attributes of the good shepherd. The shepherds were presenting the loving leadership of God. They lead, guide, nurture, seek out the lost, bring back the scattered flock together, and protects them from the harm. This image of the shepherds occurred most in the Psalm 23 as the healing to the ones that were wounded. God as a good shepherd, “in green pastures you let me graze to safe waters you lead me, you restore my strength you guide me along the right path for the sake of your name. Even when I walk through a dark valley, I fear no harm for you are at my side; your rod and staff give me courage” (Psalm 23:2-4). The pastoral care givers must go back to the principles that they neglected in dealing with lebollo people. The pastors must restore the neglected quality, which is courage.

“Anyone who has entered into the darkness of another’s pain, loss or bewilderment and who has done so without the defenses of a detached professionalism will know the feeling of wanting to escape, of wishing they had not become involved. Caring costly, unsettling even distasteful at times. The valley of deep shadows in other person’s life frightens us too, and we lack the courage and constancy to enter it. One of the most vivid aspects of the biblical image of shepherding (from which the term ‘pastoral’ derives) is such courage, courage to the point of risking one’s own life” (Campbell 1981:26). Therefore, the pastors must have courage to face the injustices that lebollo people were encountering in order to stop the stigmatization of lebollo.

Their courage must be based on the trust in God, which the church has neglected in dealing with the issues of lebollo. The missionary church did not heal the wounds of the lebollo people; therefore, the modern pastoral caregivers must heal lebollo people by applying the features of the shepherd’s characters such as tenderness, skill in leadership and concern for togetherness of the congregation and lebollo people. In order to bring healing to lebollo people and their families, pastors or caregivers must discover these elements of tenderness and toughness in the character of the shepherd. The shepherd can risk his life for the sheep even in matters of death. The caregivers must learn on how to sacrifice their lives, for the sake of the lost sheep, which are lebollo people, who are longing for the peace and integration to the community as it is portrayed by the prophet Ezekiel 34:16: “I will look for those that are lost, bring back those that wander off, bandage those that are hurt, and heal those that sick”. Lebollo people are hurt and sick spiritual because the stigmatization by the church. They are willing for healing.

Healing is a central theme of Christianity. Christ himself considered healing as one of his major responsibilities, and He was not deterred from his work of healing by religious leaders. He was a good shepherd. The Good shepherd, in the scripture is a case study in care and compassion. It was the task of a shepherd to lead sheep from nighttime

protection in a sheepfold on safe paths to places of grazing and watering. After morning, grazing and watering, sheep typically would lie down for several hours at midday in a shady or cool place. To protect sheep against predators, shepherds would carry two pieces of equipment, the rod and staff' of Psalm 23, one of them a club like weapon and the other the familiar crook used for rescue. Shepherds were thus providers, guides, protectors and constant companions of sheep not only that, but shepherds were concerned about each and every individual sheep, no matter how far it had gone astray or become crippled or sick or weak or lost. Therefore, the pastors must learn from the master himself that self-sacrificial love, which seeks a response from everybody in the community. The pastors must “learn to speak of the pastor hood of all the believers and to explore the idea that each person has a call to lead in that special way of characteristic of the Good shepherd” (Campbell 1981:31)

In the self-sacrificial love of Jesus Christ, we see the shepherd's courage, not in the power and under the influence of earthly leaders, the pastors of the souls must have courage to defend the stigmatized souls and their families to confront those who are still wounding them. Jesus Christ as a good shepherd had courage in his teachings. He was able to question the leadership of the Pharisees when he was healing people on Sabbath. The same applies to the pastors of the souls to question the laws that are hindering the faith of the lebollo people without fear. Jesus Christ was a man of his actions. He was able to touch the lepers and speak to the possessed people. Lebollo people need the caregiver who can listen and speak with them in a positive way that will help them to grow and that can share the word of God with them in order to heal their wounds. Caregivers must bring pastoral care to lebollo people that are grounded from their own experience of suffering like Jesus Christ who derived pain from his death. Christ is considered as Wounded Healer because his death and suffering.

6.3 Christ, the Wounded Healer

During His life, Jesus encountered numerous people with different diseases. He was laying hands on them and they were cured. In the Gospel of Luke 13: 11-13, Jesus Christ healed a woman who was sick for eighteen years and she was in need of healing. Even

lebollo people are in need of healing and they need touch of Christ in their lives. The church and her pastors must inherit the shepherding method of the wounded healer who is Christ. In our church today, there are many people who come from lebollo, who are dead spiritual because of being stigmatized and they desire for a good health of the body and of the soul that will satisfy them spiritual.

The pastoral care-givers or pastors must be like Christ the Wounded healer who “restores the fractured relationship between God, man and the whole universe...Jesus’ wounds, in life and in death, are the expressions of his openness to our suffering. He suffered because of his love: his sufferings are the stigmata of his care for us and for the whole world estranged from God. Such wounded love has a healing power because it is unflinching love, entering into human weakness, feeling our pain, standing beside us in our dereliction” (Campbell 1981:38). Prof Masango in the class always emphasized that a pastoral care giver must enter into the shoes of the suffering soul. He always give us the example of Moses with the burning Bush (Exodus 3:5). Just as we have a share in Christ, sufferings and we are also sharing his glory. The pastoral care givers must enter into the space of lebollo people and their families as to restore the love that was lost during their suffering. They should care by guiding and nurturing their wounds that was caused by the church because they have learnt from the image of the Wounded Healer who is the mentor of the nature of pastoral care.

The language that was used by the church leaders such as pagans, heathens and evils hurt some of the lebollo people. The pastoral care-givers should inherit the language of Wounds. “A wound is an opening in the walls of our body, a breaking of the barrier between us and the world around. James Hillman points out that such an opening are ‘a passage through which we may become infected and also through which we affect others’. Naturally, then, we view wounds with distaste and alarm. The sight of blood and of gaping flesh creates sensations of nausea and fear in us, because it warns of pain, permanent damage to the body and the spread of infection. Our instinct for self-preservation leads us to avoid wounds whenever possible and, when they are sustained,

to seek immediate remedy” Campbell 1981:39). The language of the Wounded Healer is the language of humility. Because blood in the Christian point of view is the sign of life, meaning that the wounds can bring people closer than before if they approach each other in a positive way as Wimberly affirmed that “the positive conversation built the self-esteem and enhanced the capacity for growth into the image of God” (2003:27).

The positive language that the church can use to lebollo people can bring the positive effects as Campbell support that “blood and wounds have important positive effects in creating a sense of community. The opening in the body is a channel of communication from one isolated individual to another; the hazardous out flowing of blood an ultimate risking of the self for others. These communal aspects are evident both in the ritual sacrifices of the Jewish temple cult and in the Christian Eucharist: blood becomes the seal of reconciliation between man and man and between man and God (1981:40).

The stigmatization and misunderstanding that the Church and Lebollo people had, can bring unity and reconciliation if they are done in an open discussion without condemnation. The experience, which brought wounds and pain, can help lebollo people to understand Christ sufferings on the cross because they understood pain and rejection like the way Christ did. Their faith can be very strong in the church. Both lebollo people and the church must acknowledge their weakness that made them to be divided and oppressed one another through positive communication. “Thus the Wounded Healer gains his power by acknowledging his weakness and by finding God’s healing force at the moment deepest despair” (Ibid, 41). It is very important for lebollo people to accept the stigma that the church caused so that they can be able to get a proper healing with any doubt. Gerkin in his shepherding model will help lebollo people to acknowledge their wounds and to face a proper healing.

6.4 Gerkin shepherding Model of Healing

The triological leadership structure of how priests, prophets, wise men and women jointly took the leadership of shepherding God's people in the Old Testament. He says, "the priests, a hereditary class that had particular responsibility for worship and ceremonial life; the prophets, who spoke for Yahweh in relation to moral issues, sometimes rebuking the community and its stated political leaders; and the wise men and women, who offered counsel of all sorts concerning issues of the good life and personal conduct" (Gerkin 1997:23). From the above triological functions, it is the responsibility of the pastors of the souls to use them as one and not as separate in the ministry of pastoral care and counseling.

Gerkin is very specific that pastoral care is not supposed to "be considered to be not the care of individuals and families, but also the care of the Christian community and the tradition that gives that community its identity" (Ibid 1997:19). In order for the community, to reclaim its identity, Wimberley has helping tool that is called conversation. For Him "conversation is interpersonal communication" (2003:18). He promotes the spirit of togetherness by prayer life. He grew up in the family of prayer that God had a purpose in his life, so the caregivers must be able to help Lebollo people that in order for them to reclaim their identity, they must have a good encounter with God as revealed in the scripture. Since the caregivers have a clear understanding of the people that they are dealing with, they must "minister to all types of persons, including those who are too wounded or lack the energy to engage in much conversation" (ibid, 19). Meaning that they have to communicate with the parents, teachers, church leaders and candidates of lebollo even if they might not be ready to open up since they were wounded.

It is the duty of the caregivers to open up a good communication so that the wounded people can find deeper care and healing. "To care deeply for persons is to inquire with them, search with them, question with them about what the events of their lives mean at the deepest level. It also means to inquire with into the ways in which their questions have been presented in the past and how those questions have been answered, most

particularly with the people of the bible (Gerkin 1997:125). From the interviews, it was clear that the church was silent and continued to stigmatized lebollo people without explaining to them the cause of the stigma and people remained in dilemma about their own faith and custom. These affected the congregants, church leaders and families of lebollo people. The contemporary caregivers must help the people to find the good answers from their wondering questions. That is the good method of nurturing the stigmatized people. The previous method that the church used was authoritative, and it caused harm and deep wounds. Priestly function can bring more healing to the stigmatized people.

6.4.1 Priestly Function of Healing

The identity of the priests should be seen in the horizon of the history of salvation, which is the fruit of the sacramental action of the Holy Spirit, which is seen as participating in the work of Christ. Christ clearly calls Himself the Good Shepherd (John 10:11). He appointed the Twelve Apostles to be shepherds in His place. The priests are intended to be the shepherds after the Heart of Christ. As John Paul II stated: “Priests are a sacramental representation of Jesus Christ, the Head and Shepherd, authoritatively proclaiming his Word, repeating his acts of forgiveness and his offer of salvation, particularly in Baptism, penance and the Eucharist, showing his loving concern to the point of total gift of self for the flock, which they gather into unity and lead to the Father through Christ and in the Spirit. In word, priests exist and act in order to proclaim the Gospel to the world and to build up the church in the name and person of Christ the Head and Shepherd” (John Paul II, 1992, 15). Therefore, the priests must be Christ like towards lebollo people. They must perform liturgical celebration as those of the Old Testament in order to heal them.

The Old Testament priests, their duty was to perform the sacrifices. “They performed the sacrifices, conducted various forms of divination, and confirmed messages from the gods obtained by other intermediaries. They were also the guardians and teachers of the sacred stories, traditions, and religious laws. In this way, priests provided continuity and

stability in society” (2007:26). The priests can heal the stigmatized people by performing liturgical celebration of mass, which has two parts in the Catholic Church. The first part is liturgy of the word, which can help lebollo people by teaching them the message of God through their sermons, and liturgy of the Eucharist, wherein Christ is our heavenly food and drink. Christ was offered as sacrificial victim through his death on the cross (Mk 15:37).

Lebollo people must be protected and guided well so that they can be able to attend liturgical celebrations, which are done public for everybody without being stigmatized. Jesus Christ in the New Testament appeared in the presence of God as priest on behalf of the people. He was not only presented as the priest at alter but also as the sacrificial victim on the altar. This is the dual role in the priestly role of Christ. The priests must imitate Christ by sacrificing for the wounded soul such as lebollo people even in matters of death. Their sermons can help by teaching and healing both congregants and those who are labeled to be pagans because of lebollo. They can unite the flock of God.

A good shepherd feeds and nourishes the flock. As Psalm 23 reminds us, the Lord our Shepherd leads us to verdant pastures and refreshing waters. The priests practice this through the function of sanctifying that is helping lebollo people to become holy, especially through the sacraments. Gerkin stated, “Some care can only be given the power of deep connection with communal meaning by way of corporate participation in the symbolic acts of receiving bread and wine, laying on of hands, and the administration of the water of Baptism. Singing together can express care and acknowledge our mutual need for care. Praying together can search for and celebrate the receiving of care that only God can provide” (1997:82). Celebration of mass can bring reconciliation between the church and lebollo people through the help of the pastor who performs priestly office.

A good shepherd protects the flock and defends it from anything harmful or dangerous. The priests as shepherds must learn to be a good pastors by seeking to understand “the

deepest longings, the secret sins and fears of the people so that the healing unction of our understanding may communicate that we and the God we serve care deeply and intimately for them” (Ibid, 83). Lebollo people have deep secrecy about initiation itself and they need someone who can keep confidentiality and secrecy of their sins like any other Christians. Catholic priests are relevant people to approach them since they signed an oath that they can administer the sacrament of penance, which demands the seal of confession. Meaning that they are able to keep the secrecy of the people. These is the duty of the church to use the priestly office in positive way to heal the stigmatized people by administering the sacraments of penance and reconciliation so that lebollo people can be integrated well in the church without being stigmatized. Priestly function is very essential in the shepherding model of Gerkin’s but it needs more support of prophetic voice which will help by entering the space of lebollo people by speaking on their behalf.

6.4.2 Prophetic function of Healing

A prophet is the one who speaks on behalf of God. In the modern society, prophet is one who foretells the future. Prophecy is considered as a charism, a special gift of grace received for the benefits of the community. God gives charism freely for the good of the entire community. A charism is a gift given by God for the common good. That is, it’s not ordinarily given for the sanctification of an individual who receives it, but for the service of others. Scripture confirmed that the prophets were called and commissioned directly by God; an example is the call of Prophet Jerimiah (Jr 1:4-10). Therefore, the pastoral caregivers must learn from biblical prophets that they are supposed to speak on behalf of God for the stigmatized people. The mission of the prophets in the scripture was to call the people to turn back to the Lord.

The caregivers must practice the shepherding model of healing by bringing back Lebollo people to the church. Through prophetic gift, that God gave them. The Prophets were preaching the message of repentance. The church must repent and preach the message of peace and reconciliation. Prophet Jeremiah encourages the caregivers by saying that “return, rebel Israel, says the Lord. I neither will nor remain angry with you; for I am

merciful, says the Lord, I will not continue my wrath forever” (3:12). The church and lebollo people can come to together through prophetic call to conversation which reaches its climax in John the Baptist who prepared the way of the Lord without fear (Mk 1:4). The pastoral care-givers must preach about a deeper conversion that will involve a change in the life of the Lebollo people.

Preaching is the way of worshipping and witnessing in the church that God in Christ is reconciling the world to himself.

The preacher cares pastorally when both groups feel understood. The affinities between them may be considered in relation to the listeners; the message; the preacher; and context. For preaching to be more than oratory, those addressed need to feel that their situation is understood by the preacher. Pastorally shaped preaching comes from the hearts and minds of those who know the temptation, motivation, pastimes and pleasures, work, and homes of those to whom they speak. Such preaching communicates to a congregation that the preacher and the God whose word is proclaimed are no strangers to human nature. The message is pastorally effective when healing is initiated or invited. The central affirmation of the Christian faith is more helpful for this than novel, obscure or startling ideas. Moreover, the building up of trust to enable further pastoral encounter comes from sincerity than involved argument. The message needs to meet people where they are and illustrated by example from a life known by them. Use of modern methods and expressions helps this aim. The preachers himself or herself are addressed to handle by the sermon. The ability of preachers to handle their own brokenness with integrity, to demonstrate honest endeavor as well as unashamed repentance, enables the hearers to share as fellow travelers in pilgrimage than to see themselves as inferior Christians chastised by an infallible external authority. Preaching takes place in the context of worship whose whole liturgy reflects and is in sympathy with pastoral concern. Preaching the reconciliation to God in Christ in such worship sustains, nurtures, heals those gathered, and gives opportunity for response (Campbell 1987:215).

From these four points that are explained above, they are helpful to the pastoral care-givers because they able to journey together with members of the church who might be still in denial to accept lebollo as customary of Basotho nation that is not a pagan practice and lebollo people themselves by healing the wounds that they have towards the church. They can help them to relate the church and lebollo people by preaching to then while they understand their situation and be able to penetrate to their demand, which is prophetic healing that will nurture the whole church through the message of Christ. The message of the scripture through caring preaching and elements of pastoral care will help

both lebollo people and the church members to encounter God through deep reflection and interpretation of their life situation in the light of Christian truth and encouraging faith in God. Therefore, they shall have a good co-participation in the church without any stigmatization.

The prophets were not restricted on proclaiming the word of God only; they were involved directly and actively in the social and political events of their time. Therefore, the pastoral care-givers must go beyond the proclamation of the word of God and guide the church leaders and lebollo people in matters of morality. Gerkin supported that “the image of the pastor as caretaker of the moral life of the people. This was the primary self-image of the prophets of Israel. To care pastorally for the people, both individually and as a community, was to consistently inquire about and help the people to consider the morality of their actions. Thus developed the tradition of the law, the collection of definitions that set the moral boundaries within which the life of the people of God must be lived. Care had to do with a certain ordering of human actions and relationships. To call the people back to those boundaries became from very early in the life of the Old Testament community a central role of pastoral care” (1997:85).

It has been confirmed in the interviews that most of ill-treatment that led to stigma was done during the absence of the pastors. The pastoral care-givers must go back to the people and do house visitation so that they could know about the lives. Lebollo people are stigmatized sometimes even outside the premises of the church. There are some immoralities tortures and emotional torture of the innocent, which tarnishes the name of the church. Language is one the moral issue that has to be taken seriously. Hurting words such as heathen, dog, uncircumcised, pagan and so one, are not tolerable in the community of the believers.

The pastoral care-givers must inherit the language of the Wounded Healer, which is the “channel of communication from isolated individual to another; the hazardous out flowing

of blood an ultimate risking of the self for others” (Campbell 1981: 40). The wounded healer heals, because he is able to convey, as much by his presence as the words he uses, both awareness and a transcendence of loss. Of all human experiences, the experience of loss is the most pervasive and potentially the most crippling” (Ibid 42). The experience of life is important to the pastoral caregivers because as they enter into the space of lebollo people, they will be able to use a positive language of Jesus the Wounded healer because they understood the situation of the people. Lebollo people will stop to name churchmen uncircumcised or dogs and church people won’t call them heathens. But they will speak fraternally because the language of the Bible, as the language of communication to the church, makes possible a common life among Christians” (Gerkin 1997:122). A healthy communication will develop their identity as the family of God. That will lead them to the wisdom of God that he gave wise men and women.

6.4.3 Wise men and women function of healing

Health and illness of the stigmatized people have to do with a good relationship with the church in order for them to be healed .The church is the mother and therefore the nature of a mother is to care for everyone and God is the head of the family. Each member of the family must fear God as it is the first wisdom. The wisdom of God is seen in Gerkin’s biblical model for pastoral care where he used trialogical leadership structure of how priests, prophets, wise men and women took their leadership role of shepherding God’s people in the Old Testament. These trialogical model of leadership are extremely important in the modern society especially lebollo people who need care and healing. “The wise men and women were offering counsel of all sorts concerning issues of a good life and personal conduct” (Gerkin1997:23). Lebollo people need a professional pastoral care giver who can apply the same method of the wise men and women in healing them by listening to their problems.

The only solution to heal the Lebollo people is by allowing them to express their feelings to the wise counselors who listen to their pain. Gerkin gives a good remedy of applying wisdom to Lebollo people; he said that the pastoral care in the future must learn to the

inner lives of the people. “Good pastoral care embodies the gospel in relationships by speaking to the inner being of individuals .Good pastors seek to relate to persons in ways that make possible what the theologian Richard Niebuhr calls “moments of revelation” (Ibid, 88). The wisdom that is applied will allow Lebollo people to share their pain to the pastoral care giver in a positive way because they were allowed to voice out their pain.

Lebollo people will be free to voice out their pain and stigma to the professionals who don't judge and stigmatized them because they are well trained. As Gerkin's affirmed that “ in order that pastoral relationships at every level may open up and invite this level of connection , pastoral leaders need both the skills and discerning sensitivity to relate to people's inner lives”(Ibid ,89). These will develop a good relationship and conversation to both Lebollo people and the Church that is what Wimberly called societal conversations.

Societal conversations are very powerful and have shaping properties for our lives. Many of our wider cultural conversations are helpful and should be internalized. However, other conversations, particularly those wrapped up in class and negative racial valuation; need to be countered with other conversations coming from our primary relational communities early in our development. Every conversation carries with it a valuation of who I am in relation to you and who you are in relation to me, including how I feel and think about you. Conversations can also never be completely separated from the power dynamics that transpire between people. From these often-competing valuations, persons develop their deepest convictions and beliefs about life and what it means to live in their world. For example, some conversations are self-esteem building and others are not. If we encounter negative conversations over and over again, they tend to have a pejorative impact on how we feel about ourselves. The experience of continually being in positive conversations with others will facilitate and build positive self-esteem within us. Positive conversation enables us to evaluate ourselves in positive ways. Our social involvement and discourse with others provide us with opportunities to take into ourselves either bad or good sources of self –evaluation, particularly in the early phases of our lives” (Wimberly 2003:17).

From the pastoral interviews, the researcher discovered that the church has been using negative conversation, which lowered the self-esteem of Lebollo people. Lebollo people felt less human than church people did. The church lacked the wisdom of building positive conversation that could bring Lebollo People to the understanding of God within their own culture without experiencing stigma. The lack of wisdom by the church leaders caused anger and hostile to Lebollo people. By anger and hostility, Campbell, explained, “Anger

is an emotional reaction associated with the state of physiological arousal (increased pulse rate, heightened blood pressure, contraction of muscles, changes in digestion) provoked by frustration or threat. It may, but need not necessarily, lead to acts of aggression. Hostility is an enduring attitude characterized by a readiness to attack (Verbally or physically), which may be generalized or may be directed towards specific targets” (1987:14). The stigmatization of Lebollo people can only be healed through positive conversation. A positive conversation will help Lebollo people to overcome anger and hostility. As Wimberly narrated that “positive stories lead us towards a relationship with God and positive stories enhance and enrich” (2003:27).

Listening skills are important in the pastoral care in healing Lebollo people, because in listening one make an effort to hear something that is bothering the other and hearing with attention. “Listening involves more than simply hearing the words that people say. It means being attentive to the emotional communication that accompanies the words. It means listening for the nuances that may give clues to the particular, private meanings that govern a person’s inner life. It means listening for hidden conflicts, unspoken desires, unspeakable fears, and faint hopes. First and foremost, pastors must be listeners who invite self-disclosure and thus communicate acceptance and nonjudgmental care” (Gerkin 1997:91). From the views of Gerkin, the Church must inherit this culture of listening and communication well with her people who are stigmatized because of the custom of lebollo. Listening is a tied-in part of loving. How powerful are the words James in the scripture that stated that “know this , my dear brothers everyone should be quick to hear, slow to speak, slow to wrath for the wrath of men does not accomplish the righteousness of God” (James 1:19-20). Indeed the fear of God is the beginning of wisdom. Wisdom is a virtue, which supports the prophetic and priestly role of a pastor to guide, heal and reconcile both the church and Lebollo people. This triological leadership structure of shepherding model of taking care of the flock of God is good in healing but they need the support of pollard theory of positive deconstruction of healing the stigmatized people because they have to deconstruct their lives in a positive way in order to be integrated in the church.

6.5 Pollard theory of positive deconstruction of healing

Pollard approached the process of positive reconstruction of healing by identifying four elements namely: identifying the worldview, analyzing the worldview, affirming the truth and discovering the error. Before these four elements, which are appearing in chapter, four of his book *Evangelism Made Slightly Less Difficult*. In chapter, one he emphasized the power of prayer and evangelism, which found support from the letter of St Paul to Colossians 4:2-6, which state that “Devote yourselves to prayer, being watchful and thankful. In addition, pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ, for which I am in chains. Pray that I am proclaiming it clearly, as I should. Be wise in the way you act toward outsiders; make the most of every opportunity. Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone”.

St Paul had a good approach in converting people to the Christ. The first encounter that he mentioned is about intimacy with God and that is through prayer. Prayer is the communication with God and we cannot evangelize without connection with God. God advises us to be wise in order to evangelize. Paul succeeded to convince his fellow Apostles and the elders of the church on the matter of circumcision of the newly converted gentiles because of wisdom that he found from God. His positive approach to the Athenians is the good example to the missionaries who came to Lesotho that was supposed to be followed. He said, “You Athenians, I see that in every respect you are very religious. For as I walked around looking carefully at your shrines, I even discovered an altar inscribed ‘To an Unknown God’” (Acts 17: 22-23). His excellent missionary work was based on his teaching on what people already knew and gradually attracted them to truth.

Unfortunately, Pauline approach of converting people was not applicable to the first missionaries who came to Lesotho not only the Catholic Church. The missionaries had a

good knowledge about the good news of Jesus Christ but lacked a good approach to their converts. As far as the King Moshoeshoe welcomed the missionaries in his kingdom, and his people accepted Christianity, they had to be stigmatized by the missionaries. Pollard's four elements that are mentioned above are the healing remedies of Lebollo people.

The pastoral care-givers in order to heal Lebollo people should identify the worldview of Lebollo people by approaching them in a positive way. Since they understand the background of the Basotho, custom of Lebollo that was not meant for evil purposes as it was mentioned that is a pagan practice while it was the school for boys and girls in preparation for manhood and womanhood. Pollard stated that the caregivers should build the life of the Lebollo people by introducing the term positive deconstruction. He said that the term positive deconstruction is the term that he used to describe "the process of helping people who are currently comfortable with their non-Christian beliefs to think again about them and possibly to become uncomfortable with them, so much so that they then want to find out about Jesus"(1997:12). Lebollo people were not Christians but they knew something about God. The evidence is found in their period of instruction where they talked about spirituality.

The pastoral care givers can help them by deconstructing their lives in a positive way by teaching them about Jesus Christ as a master of initiation from their worldview. As Schreiter supported that "Jesus is Chief of initiation is to recognize in him, in our particular cultural tonality, the eldest sibling who guides to perfection those who have undergone their initiation-that is, those who with him, have started down the road to the experience of the invisible through what is visible, to the encounter with God through the human being, to touch eternity through the symbol of the present life" (1992:93). This worldview is good for the pastoral care givers so that they can be able to enter into the space of Lebollo people by listening to their stories from their own background and affirming the education that they received during initiation period about God. Pollard affirmed, "The first task of the process of positive deconstruction then is to identify the underlying worldview. This requires us to have a grasp of a wide range of worldviews. We cannot find something

if we don't know what we are looking for" (1997:50). Initiation school is the base of instruction that helps boys to be men. Therefore, it is good for the caregivers to heal the wounds of the Lebollo people by rebuilding their identity of being the children of God by affirming their manhood that they got during initiation period.

From identifying the worldview of Lebollo people, the caregiver can help to analyse their situation from the pastoral interviews whether it is true that Lebollo people are stigmatized. From the research, it has been affirmed that Lebollo people were stigmatized by the church and the church considered Lebollo as evil. What was missing is the truth about Lebollo since it is done under secrecy. The caregiver must heal both Lebollo people and church leaders by counselling them and affirming the truth that Lebollo is not evil but it is a custom of Basotho. The missionaries who were negative instead of learning the culture of the Basotho people caused the error. That made people to be enemies of each other. For Lebollo people to go back to the church, the caregivers must help them to analyse and explain the errors that they discovered to the Lebollo itself such as muti that was used was not Christian. Meaning that the church and Lebollo people must sit down and discuss the errors that are bringing unhealthy relationship, which doesn't create eschatological community of believers that Wimberly spoke about in his theory of narrative. Therefore, the caregivers should borrow Wimberly theory of narrative in order to heal lebollo people and uniting them with the church members.

The Wimberly used the figure of speech known as metaphor by associating narrative theology to the community of faith that he calls eschatological community, by which he meant people leaving together having total faith in God, and who are no longer spectators of the biblical text but becomes partakers and participate in it; by eschatology Edward understood the time when God created the world to its completion with the coming of Christ. The main focal point here is the relationship that unite people this community as wished by God, which fulfill what the author calls the ethical community.

Characteristics of eschatological community

- Love of your neighbour, stipulated in Gospels, Pauline literatures and Johannine letters
- Relationship of care and support to one another, just as Jesus did in the scripture
- Welcoming strangers to the eschatological community, abolishment of gender, racial and tribal indifferences- considering salvation history as a family affair (Wimberly 1993:5).

These characteristics of eschatological community are centered in the message of evangelization of Christ. The evangelist Matthew mentioned that Jesus Christ travelled all of Galilee, teaching in the synagogues, proclaiming the Good News of the reign, and healing every illness among the people (Mt 4:23). The church that condemns any practice that has a healing effect is not Christian but made human beings. Therefore, the Church has her own healing method that can help the stigmatized people even though it was not practiced well to lebollo people. The research is applying it in order to empower the pastoral caregivers in their counselling and healing method.

6.6.1 The Church's Therapeutic Model of Healing

Healing is a central function of the church. When we look at the Gospel, we see the Christ's pity and compassion for all those who suffer. Christ could not turn against the suffering and the needy. He real cared for them. The church continued the ministry of healing Christ's flock by administering the sacraments. According to the catechism of the Catholic Church, "the sacraments are efficacious signs of grace, institutes by Christ and entrusted to the church, by which divine life is dispensed to us. The visible rites by which the sacraments are celebrated signify and make present the graces proper to each sacrament. They bear fruit in those who receive them with the required dispositions" (CCC 1995:1131).

There are seven sacraments in the Catholic Church: Baptism, Confirmation, the Eucharist, Penance, the Anointing of the sick, Holy Orders and Matrimony. These sacraments touch all the stages and all the important moments of Christian life. They are

divided into three parts. The first three sacraments are called sacraments of Christian initiation: Baptism, Confirmation, and The Eucharist. The second, the sacraments of healing: Anointing of the sick and Penance. The third, sacraments at the service of communion and the mission of the faithful. The pastoral care-givers can focus more sacraments of healing which are anointing of the sick and penance in order to heal the wounds of Lebollo people.

The church should remind her pastors about the importance of the sacraments of healing and their aims because lebollo people were cut-off from these special efficacious signs of grace. The sacrament of penance and reconciliation is very important in the ministry pastoral care and counselling in order to heal lebollo people. The pastors or care-givers should remember that people who approach the sacrament of penance “obtain pardon from God’s mercy for the offense committed against him, and are, at the same time, reconciled with Church which they have wounded by their sins and which by charity, by example and by prayer labours for their conversion” (Lumen Gentium 1964: 11). From the interviews, the researcher found out that Lebollo people were allowed to receive these sacraments but they were given harsh penance, which ended as punishment in state of being a healing remedy for them. The researcher found that there was misuse of the sacrament especially on the penance and indulgences. Indulgence is the remission before God of temporal punishment for sins whose guilt is already forgiven, which a properly disposed member of the Christian faithful gains under certain and defined conditions by the assistance of the Church as minister of redemption dispenses and applies authoritatively the treasury of the satisfactions of Christ and saints” (Canon 1983: 992). Because of the lack of pastoral care, the pastors were giving the Church leaders authority to give penance and that brought the stigma to lebollo people.

A priest alone ministers these sacraments of penance and reconciliation. The fellow Christians who are chosen to the catechists or parish pastoral council stigmatized Lebollo people most of the time. This church model of healing to the stigmatized people

empowers the pastoral care-givers to reclaim their position of being the pastors of the faithful without leaving others in the hands of those who stigmatized them.

This sacrament can be called in many ways. It is called the sacrament of conversion because “it makes sacramentally present Jesus’ call to conversion; the first step in returning to the Father from one who has strayed by sin” (CCC 1995: 1422). The pastors can rebuild or reconstruct the faith of lebollo people by allowing them to come back to Church without being stigmatized. It is a sacrament of confession, confession is very helpful for the pastor and lebollo people because in the confession the penitent “receive the salvific remedy of the sacrament of penance, a member of the Christian faithful must be disposed in such a way that, rejecting sins committed and having a purpose of amendment, the person is turned back to God” (Canon 1983: 987). Priest is able to heal the lebollo people and to keep the deeper secrecy of a person that might be hurting him when he was still at initiation school or when he integrated with the people or with church.

The priests are relevant people who can heal the wounds of the lebollo people because they made an oath of the zeal of confession meaning they are able to keep the secrecy of the people. They understand very well the meaning of confidentiality. It is “the principle which requires that personal information, revealed within a professional relationship or in pastoral care, should not be disclosed to others” (Campbell 1987:45). The priests or pastors are already trained for keeping confidentiality; what they have to do is to implement it when healing the stigmatized people because of traditional initiation.

Forgiveness is very important in to the Christian lives. It is another meaning of the sacrament of penance because priests give sacramental absolution God grants the penitent, which is pardon and peace. Lebollo people want peace of mind and heart. Priests can bring joy on the face of lebollo people if after they gave them absolution; they talked to the church leaders’ seriously to stop to stigmatizing them.

Bishop Desmond Tutu has been an exemplar to the world of reconciliation in action. “Reconciliation is the foundational understanding of Christian mission: particularly in the Anglican and Episcopal strand of Christianity: bringing together that which is separated, alienated, ruptured, and sick and worship as Christians” (Battle 2009:180). This is similar to the teachings of the Catholic Church about the sacrament of reconciliation which catechism of the Catholic Church affirms that “it imparts to the sinner the love of God who reconciles: ‘Be reconciled to God’. He who lives by God’s merciful love is ready to respond to the Lord’s call: ‘Go first be reconciled to your brother” (1995:1424). It is the responsibility of the pastors to reconcile the church and lebollo people so that the stigma can be eliminated. That’s the wish of Christ to see brothers living in harmony. In case if there were some people who were injured like one man who was beaten in the premises of the church; have some physical wounds and spiritual wounds the priests can administer the sacrament of Anointing.

It is the sacrament by which Christ comfort and strengthens those who are dangerously ill due to sickness, injury or old age. This sacrament has the special grace on a sick person. Its effects are: “The uniting of the sick person to passion of Christ, for his own good and that of the whole church; the strengthening, peace and courage to endure in a Christian manner, the suffering of illness or old age; the forgiveness of sins, if the sick person was not able to obtain through the sacrament of penance; the restoration of health, if it conclusive to the salvation of his soul; and the preparation for passing over to eternal life” (Ibid 1532). Anointing is the rite healing purifying so Lebollo people can be purified and cured spiritual so that they regain their dignity. The Church has another tool that she uses to empower her own pastors especially in dealing with dignity of human person.

6.6.2 Social Teaching of the Church on healing Lebollo people

After giving, the Biblical Foundations of shepherding Model and Pollard theory of Positive deconstruction the research turn to the Social Teaching of the Church since the Church is the instrument that implements the word of God about pastoral care and counselling in the context of this research. The Church promotes of human dignity and discusses the

issue of the Common Good. The common Good embraces the sum total of all those conditions of social life, which enable individuals, families and organizations to achieve complete fulfillment. The principle of solidarity within the community is necessary. As humans, we have mutual obligation to promote the rights and development of all people across communities, nations, and the world. Principle of Subsidiary focuses to the poor upon which the Church has special concern and care.

6.6.2.1 Human Dignity

The respect of life from the time of conception has been emphasized by the church. Life is sacred and it needs to be treated in a highly prolific manner. Humanity in its very essence derives its existence from God. This means that any human being has no authority to disrespect the other regardless of the culture one holds on. In the context of the traditional initiation especially in Lesotho, most of the young men who went through the initiation school often viewed themselves to be higher in rank as compared to the others who didn't have the opportunity. Some Initiates in the traditional initiation school obscurely degrade their fellows of the same age groups while they are in the fields attending classes. This clearly leaves one with the permanent Stigma of the inferiority complex one has to deal with for the entire one's life span.

Human dignity can be understood as that principle, which is inherently a person's God – given inalienable rights that deserve to be protected by church and promoted by the community. Human dignity is in itself enshrined as the corner stone of society from the very beginning as ordained by God through creation and later through his covenants with the people. The dignity of the human person is rooted in his creation in the image and likeness of God; 'it is fulfilled in his vocation to divine beatitude' (CCC 1700).

The Catechism of the Catholic Church notes that respect for the dignity of the human person involves acceptance and respect for those rights that proceed from his dignity as God's creation. The church values life and its doctrine. The researcher wants to remind

the church leaders and church community about its on principle of life that they are turning against by mistreating Lebollo people.

Human beings are created with physical, spiritual, intellectual, social, cultural needs and capabilities. To respect Lebollo people and treat them with dignity is to create appropriate environments, which allow them, grow naturally in their physical, spiritual, intellectual, social and cultural aspects.

6.6.2.2 Common Good

The Catechism of the Catholic Church points to three essential elements which the common good includes, and which capture the two-fold focus of the common good that is, the individual and the community: respect for the person, social well-being and development, and peace, (CCC 1907-1909). Primarily, the common good must recognize the dignity of the person and work towards all that will foster the growth of the person; at the same time, the Catechism recognizes that there is also a duty to ensure the development of society as a whole. It is the duty of the church to respect, monitor the spiritual growth the traditional initiation people and to see if they are well formed in matters of faith and if there is no growth, it is the duty of the church to pastor them by guiding them in state of stigmatizing them.

In many ways the cultural settings of the Initiates after the whole process of Initiation at times frustrates the Initiates. This is due to the adaptation of the new age group in question to the normal daily work in the Cultural setting. Often, the Initiates are believed to have been matured enough and very responsible and the expectation is always high for them to perform. Their failure to actively perform results to the Stigma that can never be erased easily. The church should be able to treat them with human integrity because despite their frustrations, they remain human. Actually, this is the point where the support and endurance is needed to uplift these young people from their frustrations and setbacks. Moreover, stigmatization of them must be avoided at all costs.

Nevertheless, this principle is being manifested in the situations whereby the Initiates are trained together for the sake of the whole society. In fact, the well-trained Initiates will be the future leaders of the society. The common good rightly requires 'the participation of the members in the common endeavor. The contribution of individual members of society to the common good occurs both on the personal and public level' (Ibid 1914).

6.6.2.3 The Principle of Solidarity

Solidarity builds relationships and cooperation between citizens and groups and countries. The Church emphasizes that 'the citizens of every nation must be prepared by education and professional training to undertake the various tasks of economic and social life. This involves the help of experts from abroad, who, while they are the bearers of assistance, should not behave as overloaded but as helpers and follow- workers' (Ibid 85). This constitutes the firm perseverance for the Common Good. Being united with the Lebollo forms part of one human family. Obviously, the deprivation of the poor wounds the whole community. It is the responsibility of everyone to take care of the poor regardless of nationality, race, economics or religious spheres.

In the circumstances where stigma amongst the initiated persons becomes prevalent, solidarity centrally plays an important role. The Principle of solidarity calls the higher levels of the authority to help the other smaller levels in eliminating inequality and stigma, which may bring hindrance in the growth of the society we live.

The social teaching of the Church begins with a presumption that we are a human family. As such, we are entrusted to one another's care. Pope John Paul II describes an attitude of solidarity as 'a commitment to the good of one's neighbour with readiness, in the Gospel sense, to lose oneself' for the sake of the other instead of exploiting him, and to serve instead of oppressing him for one's own advantage,' (John Paul II 1987: 38).

The Catechism of the Catholic Church explains solidarity as that ‘which is manifested in the first place by the distribution of goods and remuneration for work. It also presupposes the effort for a more just social order where tensions are better able to be reduced and conflicts more readily settled by negotiation’ (CCC 1940). Thus, solidarity is at work when society’s members recognize one another as persons. It presumes a mutual interdependence among the members of the human family. Solidarity is closely linked to the common good.

6.6.2.4 The Principle of Subsidiarity

This principle asserts that the higher authority should help the lower levels to achieve a common good. The higher authority should not interfere with the progress of the lower levels in rank. Obviously, the aim here is all levels of governance must participate in a healthy surrounding. The church must avoid undermining traditional initiation people because of their state, likes and dislikes. The church has to avoid the principle of Aristotle that says might is right even when it does injustice to its people. The elders have power to manipulate the juniors within their ranks. This leads to the stigma especially to the Initiates who have just graduated from the traditional initiation school. These truly undermine the urge of the Initiates to exercise their learned principles in class to the outside field.

Preliminary Conclusion

From the beginning of this chapter, healing has been the focus. Healing is a central function of Christianity. This method is captured well by our Lord. For example, Christ is the referred as Wounded Healer; He is full of mercy and compassion. Through His suffering, He was able to enter into the space of those who were suffering. He cared for them. The therapeutic model of healing in this chapter aimed at helping the pastoral caregivers to have skillful knowledge of how to take care of the stigmatized people.

Gerkin's shepherding model is a working tool that is seen as helpful to the pastoral care-givers. God is the Chief Shepherd. The element that was emphasized in the shepherding model is courage. The pastors must restore the virtue of courage in order to take care of lebollo people. They must have courage to speak on their behalf. Gerkin gave trialogical leadership structure of how priests, prophets, wise men and women took their leadership role of shepherding God's people in the Old Testament. Their function is to help the pastoral care-giver to heal, reconcile, sustain, nurture and guide the people of God. On this research, these functions help the caregivers to journey with lebollo people.

Pastors can heal lebollo people by entering in their space as to break the cycle of stigmatization. They work as intermediary between the church and lebollo people through the sacrament of reconciliation. Reconciliation helps both the church and lebollo people to resolve their interpersonal issues, so that they can sustain the Christian values by supporting each other. The support from the church will help lebollo people to nurture their faith. Through prophetic leadership, lebollo people will be guided well by the proper education and ethical guidance, which they got from the professional people who are well trained. The caregivers who are the priests are called to be Christ like.

The church has been reminded about the ministry of healing which was central function of Christ. The church heals her people through the sacraments. The sacraments help lebollo people by restoring their dignity that they lost during their oppression. The working tool that can help the church to restore their identity is her social teachings. The next chapter will deal with the analysis of co-researcher, findings, recommendations and conclusion.

CHAPTER SEVEN

SUMMARY OF FINDINGS, RECOMMENDATIONS AND CONCLUSION

7.0 Introduction

This chapter summarizes the whole research about the stigmatization of traditional initiation (Lebollo) by the church. Firstly it will provide the whole summary of the main findings that are found in the research, and come out with some recommendations from the research and further recommendations for further studies and draw general conclusion from the research.

7.1 Summary of the main findings

From the first chapter, the proposal was made in order to find the solution of the problem statement. Indeed the researcher found out that it is true that The Church stigmatized lebollo people. The aims and the objectives of the study were achieved by finding the proper tools that can empower the pastoral care-givers as to break the cycle of the misconception about the lebollo people by The Church. The main objective was to bring healing, unity, peace and care to lebollo people. The proper tool that was found which was missing between lebollo people the church was positive communication and the support of the pastors of the souls; that led to the stigmatization which was rooted from negative language that was used by the church. The negative language approved the assumptions that lebollo people were considered to be heathens and evil. The finding approved the church wrong, it was only assumption not true. Lebollo people are Christians and they needed a good guidance.

The researcher wanted to find out the broader understanding of traditional initiation by collecting the information from two sources: western and African culture which was his literature review in chapter two. The findings that were found are clear that for western culture, they don't practice traditional initiation like African culture. For westerners,

circumcision is only for medical purposes while in African culture traditional initiation aimed to prepare boys to be reasonable men in the future. From the literature review, it was found that African culture is somehow similar to the circumcision of the Jews even though for the Jews it was a sign of the covenant with God. In African culture initiation is the process or the school of formation for boys which has five stages, boys need to undergo in order to complete the initiation period. Namely; Seclusion, instruction, physical impression, integration, and covenant. It is only the covenant which is similar to the Jewish understanding. In African context, it was found that initiation is a way that the boys can connect with the vital force and to know their roots.

From the aims and the objectives of the research, it was founded that the researcher wanted to find the tools that can achieve the objectives of the research. Chapter three highlighted the theories and method that could help the researcher to find the truth. The theories were found and the church's social teachings did a great job but as the researcher was researching the new theories were highlighted such a narrative theory of Wimberly which was very helpful to bring the unity that the objectives of the research was aiming at. The church's sacraments of healing were also borrowed as to bring the theory which can heal lebollo people. These two theories were not mentioned on the proposal but they became very helpful in the research.

The aim of the research was to find the epistemology why the church was stigmatizing her own people and whether assumptions were true. The chapter four of the research is the main chapter which was supposed to answer the aims and objectives of this research. It was about the background of lebollo of Basotho of Lesotho, and its history. The significance of lebollo is the rite of passage from adolescence to adulthood. It was where boys were given the instructions and everything was done in secrecy (Koma). It was not supposed to be known by uncircumcised men and outsiders. The findings are disclosing why the church was stigmatizing lebollo people. The missionary church was not humble enough to learn the culture of Basotho. The missionaries were very negative about Basotho School of formation because they couldn't understand the language of men

which is koma. The method that the missionary church was using, was very negative. They were very judgmental and ignorant. They did not use their pastoral care of learning and listening to the Basotho first. It was founded that everything that Basotho were doing at initiation school, they considered it as pagan and heathen practice while the findings are proving them wrong. The findings confirmed that it is true that the Church stigmatized lebollo people even at present time even though the stigma is not like at ancient time. The evidence of the stigma is found on the living documents which are the people that are interviewed.

The interviews were done in chapter five, as to confirm or oppose the problem statement questions. Indeed the findings approved that lebollo people were stigmatized by some of the church leaders. Not all the church leaders were stigmatizing lebollo people. It was found that most of the people were stigmatized by the church leaders such as catechists, pastoral parish council, teachers of the church schools, etc., without the knowledge of the parish priests. It was found that the penance that was given to lebollo people was unfairly given because the main goal of penance was to heal not to punish people. The minister of the sacrament of penance is a priest not lay people.

From the interviews, it was find out that the church once tried to find the solution how she could reconcile with lebollo people. Lebollo people were very stubborn to reconcile. The church has not yet given up, she is still trying to bring lebollo people in the church. The church has no clear documents that were supporting the stigmatization of lebollo people. It was done according to the wish of the pastors.

From lebollo people, the findings are showing different elements that found such as the hatred, anger, ignorance, wish to revenge, spiritual dryness and inclusive stigma. The positive elements that were also found from the interviews, some of the lebollo people are healed, they have gone back to the church and some were promising to go back to church. The leaders of lebollo are inviting the church for the dialogue so that they can

work together. Even though they want to open dialogue with the church, there are some who were still wounded so we shall find out from chapter six how they were healed.

Chapter six dealt with the therapeutic healing model to the traditional initiation people that were stigmatized by the church. It was found that healing is a central function of the church. Because Christ as the founder of the church was healer. From the finding, we learnt that pastoral care is ministry, which is concerned with the well-being of the people and of the community. Its aim must be grounded in the theology. The theories that were found in methodology were implemented as the tools that were bringing therapeutic healing and empowering the pastoral care-givers so that they could help lebollo people. Jesus Christ as a Wounded Healer is seen as role model of the care givers and stigmatized people because he was once wounded and He made it for the people because He understood the suffering. The aims and objectives of the research were achieved from this chapter. Since the findings are achieved, the researcher aims at bringing some recommendations for the future work.

7.2 Recommendations

The researcher is convinced that this research did not cover everything under pastoral care in dealing with the stigmatization of lebollo. It has been only a little contribution to the practical theology research. There were some limitation on the research which made the researcher not to go deeper since lebollo is not open topic, being limited by some circumstances of time; the researcher opens the free debate to some scholars who may be interested in the topic to enrich the discussion with their ideas and criticisms. The following are the recommendations:

- Unity is strength. The church and lebollo people must unite as to stop the stigmatization because all people are created in the image and likeness of God.
- Reconciliation. The Church has Commission for Justice and Peace that comes out of a very old tradition. It has a tradition that is inspired by the faith in God's call for Justice. It has developed a theology that is built on our faith in Jesus Christ so this

commission could make sure that justice is done in the church to all people by reconciling them.

- Missionary church must learn the culture of Basotho. From the research, it is argued that missionaries came into contact with Basotho, but they failed to learn or study the customs of Basotho such as lebollo. They could find out if they are pagan practices so that they could help them without stigmatizing them.
- Those who are on power for traditional initiation should ensure that there is religious education plan within the traditional initiation so that the initiates could integrate easily in the church through the help of the pastors.
- The church and lebollo people should create a forum whereby both parties can positively address the negative aspects of lebollo and the church, social, political and religiously as way of promoting peace between the church and lebollo.
- The church must give penance to the initiates only not the parents since they are above eighteen. As to avoid the inclusive stigma.
- The Basotho traditional customs should be included in the theological studies in order to prepare the pastors for the ministry.
- Recommendation for the future study, one may study the importance of the secrecy of lebollo (Koma) in comparison with the seal of confession in the church. As to find out the similarities that lebollo and the church might have.

7.3 GENERAL CONCLUSION

The research affirmed the stigmatization of traditional initiation by the church. The church has been aggressive to her people. Most of the priests were not aware of the stigma that was done by the church leaders even though it was approved that some of the priests were encouraging the people to stigmatize lebollo people.

From the respondents, there is a light at end of the tunnel. Majority of the people plea for the dialogue. They are ready to go back to the church and some church leaders are willing to reconcile with lebollo people. Pastoral care is a tool that brings healing to the stigmatized people. Jesus Christ is seen as the pioneer of healing. He is a wounded

healer who understands the suffering of his people because he experienced the same stigma. Pastors were encouraged to enter into the space of the suffering people as to journey with them in their journey of healing. It is challenge to the pastoral care-giver or pastors who are supposed to bring hope and healing to the lebollo people and their parents who have lost faith in the church, some left the church because of lack of shepherding.

Therefore, the researcher suggested to those care-givers the shepherding model of Gerkin as the important tool and effective way of shepherding in the modern society in pastoral care ministry and Pollard theory of positive deconstruction as way of reconstructing the lost dignities and integrity. The church social teaching can be helpful in restoring the human dignity of those who have been stigmatized and the sacraments are significant in healing people. They allow the suffering people to open up their wounds while they are getting consolation from the Wounded Healer. The sacrament of Eucharist is very important since it is the source and summit of all the sacraments because it is Jesus Christ himself in the spices of bread and wine. The pastors must make use of the sacrament to administer the flock of God.

7.4 Appendix A Questionnaires

7.4.1 Traditional Initiation Candidates and Teachers (Basuoe)

Why lebollo was taken as an essential traditional customary practice as early as the formation of the Basotho people of Lesotho?

Is Lebollo still relevant in the Modern democratic world of the 21st century among the Basotho people of Lesotho?

How did you go to traditional initiation school; was it freely and willingly or forced?

What was you're feeling about the church after Initiation School when you were told that you're a heathen?

How did you feel when you were told that you cannot receive Holy Communion before you do your penance?

What was your penance?

How were you treated in the church after your penance?

What was your reaction towards the community and pastors?

How would you react if your son goes to initiation school after the experience that you had?

What is your suggestion to the church towards Lebollo people?

7.4.2 Parents

Was it your decision to take your son to the initiation school or he decided on his own?

What was your feeling when you were told that you are suspended until your son comes back?

What was your reaction when you were told that you failed to do your duty as a parent therefore you are heathen? While you didn't even go to the mountain school?

How did you deal with the rejection and what was the painful part of it?

What is your advice to the church leaders concerning lebollo people?

7.4.3 Church Ministers

Why did the reformation of the Catholic in the early 60`s failed to incorporate / integrate lebollo of Basotho as part of Christian practice?

Why is the church accepting and acknowledging the traditional lebollo of the Jewish people – on the contrary condemn the traditional lebollo of the Basotho people

What does the church say about traditional initiation schools?

Is it wrong for the Christians to go through the traditional initiation school?

What is your stand on the issue of lebollo?

Have you ever in your ministry encounter lebollo people? If so, how was your experience?

How do you reconcile Sotho culture and Christianity?

7.5 Appendix B INFORMED CONSENT

LETTER OF INTRODUCTION AND INFORMED CONSENT FOR PARTICIPATION IN ACADEMIC RESEARCH

Title of the Study:

**THE STIGMATIZATION OF TRADITIONAL INITIATION (LEBOLLO) BY THE
CHURCH: A PASTORAL CHALLENGE.**

Researcher:

Fr Benedict Mosiuoa Makhata- Practical Theology

Contact details+27731875271/+27791811149

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You are cordially invited to participate in an academic research study due to your experience and knowledge in the research area, namely **THE STIGMATIZATION OF TRADITIONAL INITIATION (LEBOLLO) BY THE CHURCH: A PASTORAL CHALLENGE**. Each participant must receive, read, understand and sign this document before the start of the study. If a child is 7-17 years and is requested to partake in a research study, the parent/legal guardian must give consent. Children from 7-17 years are also required to sign an assent form.

Purpose of the study: The purpose of the study is to empower the postural care-giver to enter into the shoes of the stigmatized souls, so as to break the cycle of the misconception of lebollo by the church.

-The main objective of this research project is to bring healing, unity, peace and care to lebollo people.

-To appeal to pastors to preach and to teach gospel values, and to provide pastoral care which will heal the wounds of those who have been cut off from their Christian practices by the church.

-To provide moral and spiritual support to the people who might still be wounded and angered by church during their initiation period.

The results of the study may be published in an academic journal. You will be provided with a summary of our findings on request. No participant's names will be used in the final publication.

- **Duration of the study:** The study will be conducted over a period of eighteen months and its projected date of completion is on the 30th November 2018.
- **Research procedures:** The study is based on qualitative method which seeks to describe and analyse the culture and behaviour of humans and their group from the point of view of those being studied and the approach will be in the form of case study. The format of the interviews that will be used will be unstructured and done individually.
- **What is expected of you:** is to help the researcher with the information that you have as to find the truth of the matter. You are free to share willingly without being forced and confidentiality is the priority
- **Your rights:** Your participation in this study is very important. You may, however, choose not to participate and you may also stop participating at any time without stating any reasons and without any negative consequences. You, as participant, may contact the researcher at any time in order to clarify any issues pertaining to this research. The respondent as well as the researcher must each keep a copy of this signed document.
- **Confidentiality:** All information will be treated as confidential and will be the priority in order to protect the participants and their names. Due to the sensitive nature of the study the data will be kept anonymous and only relevant people who will have access and their organization be anonymous. The relevant data will be destroyed, if you should you choose to withdraw

7.6 Appendix C SUMMARY OF THE RESEARCH

Stigmatization of Traditional Initiation (Lebollo) by the church: A Pastoral Challenge

The research has seven chapters. It is about the stigmatization of traditional initiation by the church. Chapter one is an introduction which deals with the background of the study, methodology, problem statements, aim and objectives, motivation, research gap, epistemology and limitations of the study.

Chapter two is literature review. It is divided into two parts. First part is literature on initiation rites in Western understanding, which is connected to circumcision. It begins with definition of concepts that are not familiar to other languages: initiation rite, history of circumcision, male circumcision and stigmatization. The second part is African understanding of traditional initiation from different tribes in Africa.

Chapter three is methodology. Three methods shall be applied, namely; Gerkin's biblical method of shepherding of caring of souls. He uses triological leadership structure of how priests, prophets, wise men and women jointly took the leadership of shepherding God's people in the Old Testament. The second method is Pollard's method of positive deconstruction which will help lebollo people to deconstruct their lives in a positive way and positive search for the truth. The third method is qualitative method which seeks to describe and analyse the culture and behavior of humans and their group from the point of view of those being studied.

Chapter four, a researcher will explain in depths the understanding and the entire process about traditional initiation of Basotho people and Jewish understanding of traditional initiation will be borrowed.

Chapter five deals with the interviews of the affected people and leaders of the church

Chapter Six will explore and develop a therapeutic model of healing and caring for the traditional initiation people.

Chapter Seven will deal with the Findings, Recommendation and Conclusion.

7.7 Appendix D Approval letter

CONGREGATION OF THE SACRED STIGMATA OF OUR LORD JESUS CHRIST

Most Holy Redeemer Province (Southern & Eastern Africa)



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1st November 2017

University of Pretoria
Department of Theology

To whom it may concern

Approval letter from the Catholic Church

This serves to confirm that Reverend Fr Benedict Mosiuoa Makhata is a bona fide member of the Congregation of the sacred stigmata of our Lord Jesus Christ, a religious organisation within the Roman Catholic Church.

We as the leadership of the church would like to approve his research topic and allow him to interview the people of God within the Church context for the purpose of his research. We therefore believe that confidentiality will be reserved during and after the research process.

We thank you in anticipation for your kindness

Yours Sincerely,


Fr. David A Kalyosi css
Provincial Superior



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